

# CENTRE OF NORTHERN LAO MANUSCRIPT CULTURE

## A Catalogue of Manuscripts from Vat That Luang Rasamahavihan Luang Prabang



**Khamvone Boulyaphonh, Volker Grabowsky and Silpsupa Jaengsawang**

In collaboration with  
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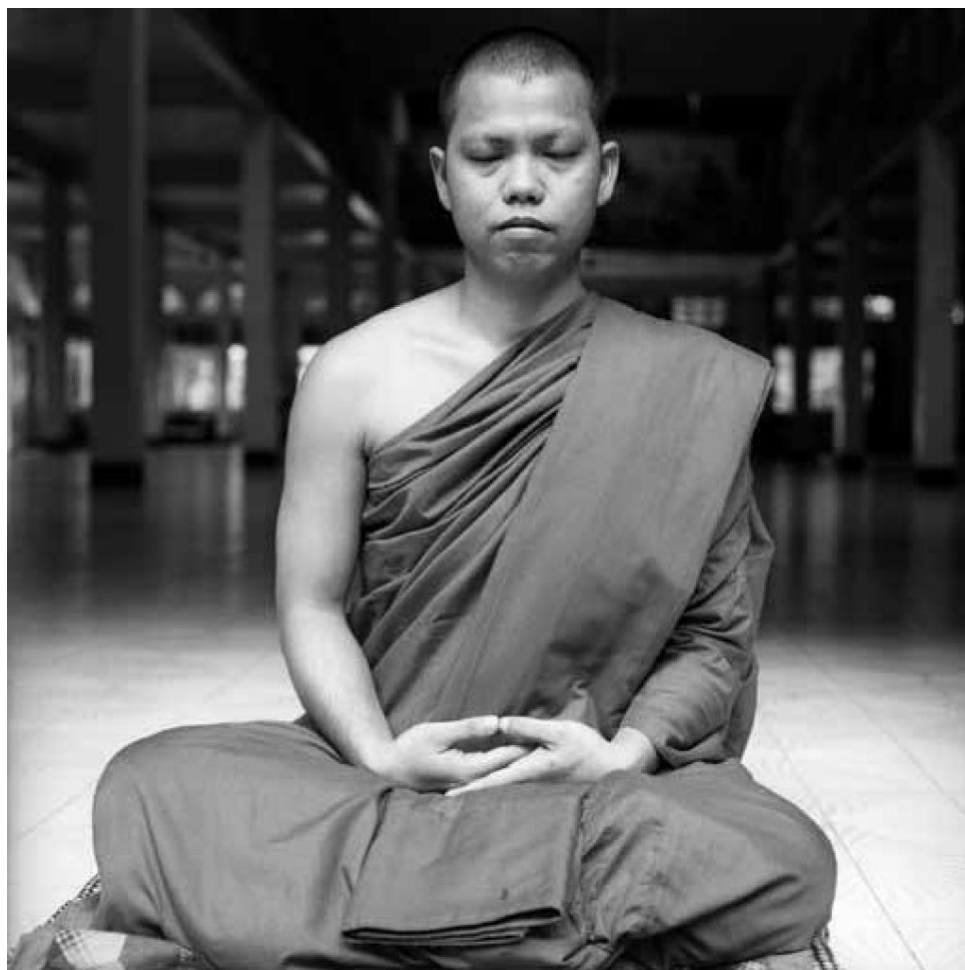
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Luang Prabang**



*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.*

Under the High Patronage of  
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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Luang Prabang**



**ປອ. ຄຳວອນ ບຸນຍະພອນ, ສ. ປອ. ໂຟນເກີ ກຣາບອສກີ  
ແລະ ປອ. ສິນສຸພາ ແຈ້ງສະຫວ່າງ  
ກະຕາລັອກທັງສີໃບລານທີ່ເກີດບຣັກສາໄວ້  
ໃນພັດທະສີມາ ວັດທາດຫຼວງ, ນະຄອນຫຼວງພະບາງ**



*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 Organisation 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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## 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/ɰ/ is transcribed /w/, we preferred /v/ for the corresponding Lao consonant /ɰ/. 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 /ʃ/ – pronounced /ch/ – is /ɕ/ which is pronounced /s/. French philologists during colonial times, working both on Lao and Thai literature, preferred the /x/ to represent both Thai /ʃ/ and Lao /ɕ/. Lao and Thai cognates with the initial consonant /ɕ/ respectively /ʃ/ would thus be transcribed the same way. When transcribing Lao words, they were thus able to differentiate between the high-class sibilant /ʃ/ (transcribed /s/) and the low-class sibilant /ɕ/ (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 /᷑/ (long) and /᷐/ (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) and 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.

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*Research 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 That Luang Rasamahavihan*

One of the most important and historical monasteries in Luang Prabang, Vat That Luang Rasamahavihan or Vat That Luang (the monastery of the royal stupas), is located on a hill next to Doen That Luang or “That Luang Field” on the eastern side of the village of (Ban) That Luang. In the compound of the monastery, there are many buildings of historical importance, such as the ordination hall or *sim*, the Pha That Luang and the five-tiered stupa containing the bones of King Si Savang Vong (1885–1959). The big gate is located on the side of the alley. The front entrance has a high wall surrounding all four sides. In front of the temple there are three big “golden trees” and another big Bodhi tree. *Sim* (ordination hall), is located in the middle of the temple facing north. There are two Pha That (stupas), located in front respectively behind the *sim*. On the western side of *sim*, there is an open courtyard. There are two concrete steps leading down to the That Luang Field. Before the 1975 Lao revolution, this monastery was used as a place for religious ceremonies of the kings and royal family and for the royal procession performed on the full moon day of the twelfth lunar month.

Vat That Luang was built by King Mangthaturat (r. 1717–1836) in a *poek si* year, CS 1180 (corresponding to 1818).<sup>1</sup> The king also made two wells at the foot of the stairs of the *sim*, one was at the northern side and another one was at the southern side with full water. However, the wells have been completely closed and are no longer there. After having finished the construction of the *sim*, he erected a large statue behind the *sim*. The original name of Vat Tha Luang was called Vat Phonsaiya Ramathibodi (or Vat Phonsai)<sup>2</sup>, it was later changed to Vat Phra That Luang during the reign of King Sisavang Vong (1904–1959), and after the Lao revolution (1975), it is called Vat That Luang until present.

The That Luang Field is a concrete public square used for public festivals and events. In the past, it had long been one of the important ritual sites for Buddhist, folk and royal ceremonies. In former times, the open field served as an execution ground, and later it was used for royal cremations such as of King Ounkham (1811–1895) in 1896, of King Si Savang Vong on 29 October 1962, of Maha Uparat Phetsarat Rattanavongsa (1890–1959), the last viceroy of Luang Prabang and father of Lao independence, on 8 November 1959.

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<sup>1</sup> Pha One Keo Sitthivong and Grabowsky 2000.

<sup>2</sup> This named appeared in colophons of palm-leaf manuscripts from the collection of Vat That Luang, which were sponsored by Sathu Maha Phutthavongsa Virinyapannya, abbot of Vat That Luang in 1834 (see Archives no. EAP1398\_VTL\_1\_0005–0035).

After the founding of the Lao People's Democratic Republic, the field is also used for the cremation of two great monks of Luang Prabang such as of Sathu Nyai Khamfan Silasangvara Maha Thela in 1987, and Sathu Nyai Khamchan Virachitta Maha Thela in 2007.

### ***Royal Festival***

Since its foundation, Vat That Luang was well known as the place where the royal festival of *düan sipsòng pheng* (the full moon day of the twelfth month) took place. The festival was held on the full moon day of the twelfth lunar month to celebrate the royal stupas, presided over by the king and the Supreme Patriarch over the whole day. There was a royal procession from the royal palace to Vat That Luang. The king was sitting on the royal vehicle. Chao Uparat (viceroy), Chao Ratsavong (royal prince), and Chao Ratsabut (royal son), the highest dignitaries next to the king, were sitting on palanquins carried by four men. The princes of all departments and high-ranking officials from the palace were riding on horses. The *chao phanya* and *chao phanya luang* (the king's advisors) were sitting on litters. Finally, the *phanya* (middle-ranking officials) were riding on elephants. At night, Pu Nyoe Nya Nyoe (Lao "grandparents" ancestral spirits) were dancing at the festival.

The royal festival had been flourishing in Luang Prabang during the reigns of five Lao kings and only ended during the reign of King Si Savang Vong in 1946. In that year there was a change of government from a traditional monarchy to a democratic monarchical system, and Laos became a unified country by integrating the French colony of Laos that comprised the central and southern regions with Vientiane and Champasak as centres, with the Kingdom of Luang Prabang which had been a French protectorate. Though the administrative centre of the Kingdom of Laos was in Vientiane, the Lao king continued to reside in Luang Prabang although he had a residence in Vientiane as well.<sup>3</sup> Since 1946 the national festival to be held on the full moon day of the twelfth lunar month was now organised at the monastery of Vat Pha That Luang in Vientiane. The King and members of the royal family went there to preside over the festival until 1975. After the founding of Lao PDR, the festival became the national festival of Laos without royal patronage until present day.

However, the festival of the full moon day of the twelfth lunar month at Vat That Luang in Luang Prabang has been continued. In the morning of the day, the people go to the monastery for the ceremony of *tak bat* (alms giving) and attend the festival celebrating the Vessantara Jātaka, the last birth story of the Buddha before born as Prince Gotama. Moreover, since King Si Savang Vong passed away on 29 October 1959, the members of the royal family went to Vat That Luang for merit-making on the anniversary of his demise in order to devote the results of the merit to him. Sathu Nyai Khamchan

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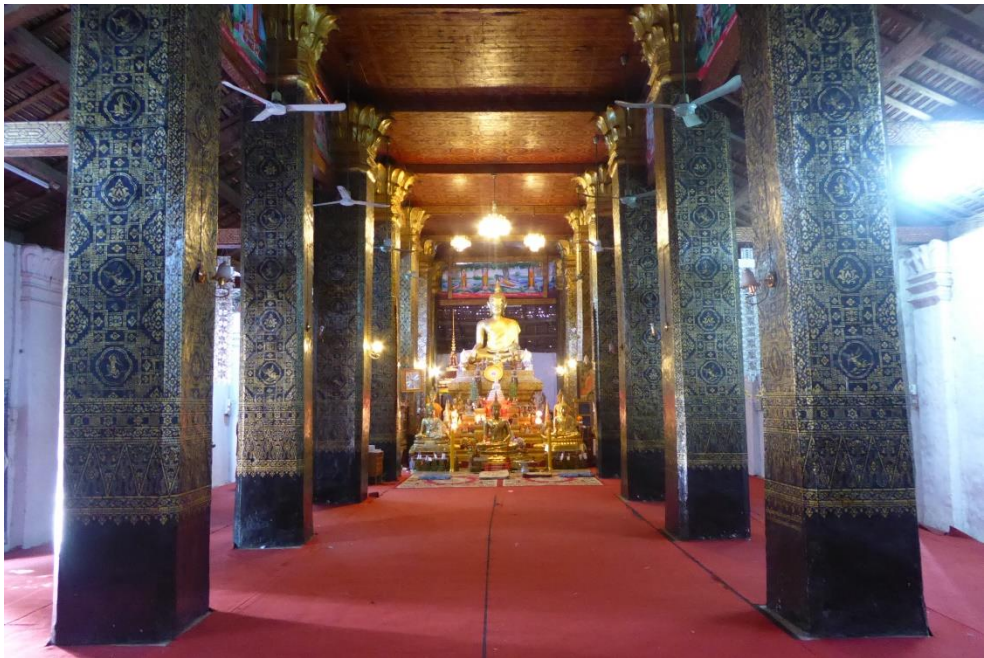
<sup>3</sup> See Stuart-Fox 1998, pp. 79–81.

Virachitta Maha Thela (1920–2007), abbot of Vat Saen Sukharam, presided over the ceremony and sometimes he also was its sponsor.



(Above): The *sim* of Vat That Luang in 1930 (Courtesy of EFEO).

(Low): A Buddhist ceremony in the *sim* of Vat That Luang in the 1930s. The ceremony was presided over by Somdet Pha Sangkharat Thammayana Maha Thela (1891–1984), the Supreme Patriarch of the kingdom of Luang Prabang, sitting on his right was Sathu Nyai Kaenchan Katchayana Maha Thela (1892–1943), abbot of Vat Saen, and Sathu Khamfan Silasangvaro (1901–1987), abbot of Vat Suvannakhili sitting on his left. At the time, there was not the main alter, only the candle holder erected in the middle of the *sim*. Collection of Vat Suvannakhili with Archive No. C1828.



*The sim of Vat That Luang. The photograph was taken by Khamvone Boulyaphonh on 14 January 2018.*



### *The Sim (Ordination Hall)*

The *sim* of Vat That Luang, facing to the northeast, was constructed during the reign of King Mangthaturat in 1818. Its structure and shape is considered one of the most important examples of the Tai Lü style which is related to the *sim* of Vat Pak Khan, Vat Visun and Vat Mai, with a central two-sided roof above the nave and another lower roof or wishbone roof encircling the entire building, with simple wooden braces supporting the eaves. The *sim* has gables on both the northeast and southwest sides. There are seven entry doors surrounding the building – three doors at the front, one on the right side, one at the back and two doors at the left side. The main hall is divided into three corresponding parts by a double row of large squared stenciled columns with flaring gilded lotus capitals. There are no porches and verandas; nor are there swooping rooflines that are common to many monasteries in Luang Prabang.

This Tai Lü style *sim* is outstanding because of the large panel decorated with stucco patterns, called *khò sòng*, which is the connection between the gable roof above and the wishbone roof below. Sakchai Saisingh (2012) argues that the *khò sòng* of the Tai Lü style *sim* is a symbol representing the house wall or the wall of the building on the upper floor. It is a multi-storey building, it is a house of high status, indicating the meaning of a castle. Above the center of the roof ridge, there is a *nyòt sòfa* (ຍອດຊໍ່ຟ້າ)<sup>4</sup> showing a cross-section of Sattabòriphan Mountain.<sup>5</sup> The peak of the *nyòt sòfa* represents Mount Meru, the center of the universe, and is the location of Indra's Phaichyon palace. Another seven cascading peaks represent the Sattabòriphan Mountain that surround Mount Meru. It is the residence of the castle of various gods. Various decorations were due to additional restoration works in the later period, such as Ramayana images decorating the doors and windows. The restoration was conducted during the reign of King Si Savang Vong in 1935.

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<sup>4</sup> Literally "Sky cluster", ornate finials on the temples symbolizing Meru Mount (the center of the universe). "Decorative symbol of the universe placed on the roof of a temple" (Heywood 2006: 209).

<sup>5</sup> Sattabòriphan is the name of a mountain in a Buddhist legend. It is believed to be located in the middle of the Himalaya forest and has seven mountain ranges consisting of Yukhondhon - Home of the sun and moon and the four heavenly kings; Isindhon - Residence of Mahesara Devaputta; Karvik - Place of the Karavek bird; Suthassana - Place of the divine medicine; Nemindhon - Home of a lotus as big as a car's wheel; Wintaka - Residence of Winta, Garuda's mother; and Asakan - Place of frankincense wood.



*Si Thamma Haisokkarat Stupa or That Luang: the photograph on the left was taken in the 1950s, Archive no. B2744 and the right photograph on the right was taken by Khamvone Boulyaphonh on 14 January 2018.*

### ***The Royal Stupas***

There are two large stupas standing on the monastic ground. One is located behind the *sim* and another one is located in front of the *sim*. The two stupas were built under the patronage of the king and queen in the early 19th century. They thus are the symbol of the monastery.

#### ***Si Thamma Haisokkarat Stupa***

One of the most important stupas in the monasteries of Luang Prabang is the stupa which towers over the rear of the *sim*. Known as Pha That Si Thamma Haisokkarat, the stupa was built by King Mangthaturat (r. 1819–1836) in the same period of the monastic foundation in 1818. The stupa was built for installing the relics of the Buddha. It is a rectangular bell-shaped pagoda in the Lan Xang style. The plan base was added to be higher. The bell shape has additional corners to look like a decorated stupa. This stupa consists of a rectangular



base stacked in cascades on a plaza. At the each of the four corners of the base we find one decorated lotus pillar. On the second level of the base, there are figures representing angels or devatā (Lao: *thevada*) sitting with their hands folded on the corners of the third level of the base.

The central part or body of the pagoda body has the shape of a pedestal base in a rectangular layout decorated with lotus petals at the base in front of the lower board. The summit has the shape of a square lotus with recesses supporting the cascading levels, tapering upwards. The highest peak is decorated with tiers.



*Hai Sok stupa: the photograph on the left was taken in 1953 (Courtesy of EFEO); on the right was taken in 2023 by a Buddhist Archives team.*

### ***Hai Sok Stupa***

The five-tiered *chedi* (stupa) located in front of the *sim* was originally an old stupa called Pha That Hai Sok (ພະທາດຫາຍໂສກ; “stupa void of sorrow”), built by Queen Phathumma, King Mangthaturat’s consort, in 1820. The stupa contains the relics of the Buddha, Buddha statues, other valuable artifacts and the ashes of King Si Savang Vong.

At the beginning of the twentieth century, the peak of this stupa collapsed. Sathu Khamniao Nitsapannya moved from Vat Khom Khuang to live in Vat That Luang and became the abbot of the monastery. Later he was also appointed as head of the sub-

district of the Southern group. In 1943, the abbot restored the peak of the stupa to its original state.

However, the stupa had deteriorated over time, in 1965 the structure collapsed. King Sisavang Vatthana, together with the royal family, officials, people and monks, rebuilt the stupa in its present form. Before its restoration, the ground of the stupa was excavated. A treasure pit was found with a large stone slab covering the hole. When the stone slab was removed, many ancient items were discovered, such as golden Buddha images, silver Buddha images, bronze Buddha statues, a statue of Sanghacaya Thera, a casket of the Relic, a silver bowl, a silver flower tree, a gold flower tree and so on.

During the construction of the stupa, the ancient artifacts were taken to be stored and displayed at Vat Mai Suvannaphumaram. Upon the completion of the construction was completed, there was a great celebration ceremony. There was a parade of those ancient artifacts from Vat Mai to Vat That Luang. Then, the artefacts have been installed in the stupa as before. But some valuable items such as Buddha statues made of silver and gold were kept at the royal palace.

A marble inscription with a three-headed elephant symbol on the top attached to the base of the stupa, written in Lao script, reads as follows:

ພະບາດສົມເດັດພະເຈົ້າມະຫາຊີວິດ ສີສວ່າງວັທນາ ພ້ອມດ້ວງສົມເດັດອົງອັດມະເຫສີເຈົ້າຄຳຜູງ  
ສົມເດັດພະມະເຫສີ ພະຣາຊະມານດາ ເຈົ້າຄຳຝັນ ພະຣາຊະບຸດຕາ ພະນັດດາ ແລະພະປະນັດດາ  
ທຸກໆ ພະອົງຂອງພະບາດສົມເດັດ ພະເຈົ້າສີສວ່າງວົງ ອີກທັງພະບໍຣົມວົງສານຸວົງທຸກຖ້ວນໝ້າ ໂດຍ  
ມີພະຫິລະໂທເຫຼື້ອມໃສໃນພະມະຫາກະຣຸນາທິຄຸນອັນລື້ນເກົ້າ ແລະນິບັນອມສັກກາຣະພະບໍຣົມ  
ໂພທິສົມພານອັນຍິ່ງ ໄດ້ຫຼົງສະຖາປະນາສ້າງພະທາດຮູບນີ້ຂຶ້ນໄວ້ເປັນອານຸສອນແດ່ພະບາດ  
ສົມເດັດພະເຈົ້າສີສວ່າງວົງ.

ພະທາດຮູບນີ້ເປັນທີ່ບັນຈຸພະບໍຣົມອັດຖິຂອງພະເປັນເຈົ້າ ເຈົ້າຢູ່ຫົວອົງສວັນຄົດ.

ຂໍດອກໄມ້ແລະທູບທຽນທີ່ບູຊາຖວາງກຸສົນທຸກໆ ມື້ ຈົ່ງນຳຜົນສຳເຣັດ ໃຫ້ດວງພະວິນຍານ  
ຂອງພະບາດສົມເດັດພະເຈົ້າສີສວ່າງວົງ ຈົ່ງສະເດັດຂຶ້ນສູ່ພະນິຣະພານ ຕາມຄວາມໂຫວ້ວອນຂອງ  
ຝູງຂ້າທັງຫລາງນັ້ນເທີນ.

ພະທາດຮູບນີ້ໄດ້ສະຖາປະນາຂຶ້ນ ໃນສະຖານທີ່ພະເຈດີເກົ່າ ເມື່ອວັນເສົາ ຂຶ້ນ ໑໕ ຄ່ຳ  
ເດືອນ ໓ ມື້ຮັບມິດ ຕົວປີຮັບໃສ້ ຈ.ສ. ໑໙໔໗, ພ.ສ. ໒໕໐໘ ແລະເບີກສະຫຼອງ ເມື່ອວັນອາທິດ ແຮມ  
໑໑ ຄ່ຳ ເດືອນ ໑໑ ມື້ຮວາຍຢື່ ຕົວປີເມື່ງມິດ ຈ.ສ. ໑໙໔໙, ພ.ສ. ໒໕໑໐.

ຂໍຄຸນພະສີຣັຕນະໂຕ ຈົ່ງປົກປັກຮັກສາຝູງຊົນທີ່ມານິບັນອມນະມັດສະການພະທາດຮູບນີ້  
ດ້ວຍເທີນ

ຊະຍັນຕຸ ພະວັງ ຊະຍັນຕຸ ພະວັງ ຊະຍະມັງຄະລັງ (ຂໍທ່ານຈົ່ງມີໄຊຊະນະ, ຂໍທ່ານຈົ່ງ  
ມີໄຊຊະນະ, ຂໍໄຊຍະມຸງຄຸນຈົ່ງມີແກ່ທ່ານ).

His Majesty, King Si Savang Vatthana, together with his consort, Her Majesty Khamphui, his royal mother, Queen Khamfan, and all the royal sons, daughters and grandchildren of His Majesty, [the late] King Si Savang Vong, along with all members of the royal family have faith in the royal grace of the late king and pay respect to his royal virtues and thus have built this stupa as a memorial to His Majesty, King Si Savang Vong.

This stupa contains the royal bones of the king who has passed away.

May the flowers, incense and candles that are offered for charity every day bring about the spirit of His Majesty, King Si Savang Vong to enter into Nirvana according to the prayer of all of us.

This stupa was established in the same place of the old stupa on a Saturday, the fifteenth waxing-moon day of the third lunar month, a *hap mot* day in CS 1327, BE 2508,<sup>6</sup> and celebrated on a Sunday, the eleventh waning-moon day of the eleventh lunar month, a *hwai nyi* day, in CS 1329, BE 2510.<sup>7</sup> May the grace of the Triple Gems protect the people who come to worship and pay respect to this stupa.

*Jayantu bhavaṃ Jayantu bhavaṃ jayamaṅgalaṃ* (May you be victorious, may you be victorious, may victorious blessings be yours).“

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<sup>6</sup> 1327 Magha 15 = Saturday, 5 February 1966. This day was indeed a *hap mot* day.

<sup>7</sup> 1329 Asvina 26 = Sunday, 29 October 1967. This day was indeed a *hwai nyi* day.



*Marble inscription at the Phathat Hai Sok stupa.  
The photograph was taken by Khamvone Boulyaphonh on 28 January 2024.*

### ***The Staircases Accessing to the Monastery***

There are two concrete staircases leading from the That Luang Field to the monastery; these staircases were built in the first half of the twentieth century. The southern staircase was built by Somdet Maha Uparat Bunkhong (Viceroy Bunkhong, r. 1888–1920)<sup>8</sup> who gave his order to Prince Thongsun, chief architect, built the stairs for King Sakkarin (or King Khamsuk, 1841–1904) to go up to the temple for attending Buddhist ceremonies easily. The northern one of the stairs was built in 1935 by the Religious Department of the royal palace.

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<sup>8</sup> Somdet Maha Uparat Bunkhong, the viceroy of the kingdom of Luang Prabang from 1888 to 1920, was the father of Princes Phetsarat, Kindavong, Suvannarat, Suvannaphuma, and Suphanuvong. Prince Bunkhong inherited his office from his father, Suvannapomma (Viceroy, r. 1878–1887), and his grandfather, Unkaeo (1836–1878). Once the office became hereditary, rivalry grew between the royal family and the family of the Uparat, a rivalry that continued to influence Lao politics until the change of regime in 1975 (Stuart-Fox, 2008: 44).



*The southern staircase. The photograph was taken on 23 January 2024 by Khamvone Boulyaphonh.*

### ***Hao Thian (Candle Holder)***

*Hao thian* (ຮາວທຽນ) or a candle holder has the shape of a curved iron stem turned up at the ends, resembling a two-headed naga and erected in front of the Buddha's altar in the *sim* for placing the candles lighted to worship the Buddha. The *hao thian* in the *sim* of Vat That Luang in the form of a carved wooden screen decorated with scenes representing the Lao Ramayana was made by Maha Uparat Bunkhong in 1924.

An inscription written in Old Lao script on the back of the candle dedicates the date of the making and wishes of the maker. The text reads as follows:

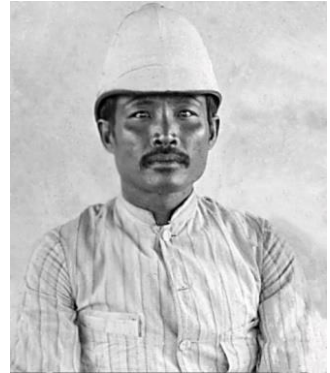
ມະຫາອຸປະຣາດບຸນຄົງ  
ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒ຕຸຜ່ ຕົວປີກາບໃຈ້ ເດືອນ ໑໐ ແຮມ ຕູ  
ຄໍ້າ ວັນ ກຸ ມີ້ ເຕົ້າຍີ່ ພູະວັດ..ເຈົ້າຢ່າຂະໜ່ອມມະຫາອຸປະຣາດບຸນ  
ຄົງ ກັບທັງ..ທອງສີ ອົງເປັນພູະອັກຄະລະສາຍາ ກັບທັງບຸດຕານັດຕາແລະ..  
...ວົງສາທັງຫຼາຍແລພູະໄອໂກ ໄອຍະກາ ມີ  
ໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງຮາວທຽນອັນນີ້ໄວ້ກັບພູະ  
ພຸດທະສາສະໜາ ວັດທາຕຸຫຼວງ ຂໍກຸສົນພະລະບຸນແພ່ຜາຍໄປ  
ຄໍ້າຊູຍັງໄອຍະໂກໄອກາຍາຕິກາພັນທຸວົງສາທັງ  
໒ ຝ່າຍ ຊຶ່ງມີຊີວິດຢູ່ກໍດີ ຊຶ່ງລ່ວງລັບໄປແລ້ວກໍດີ  
ຂໍໃຫ້ເຖິງສຸກພູະນິພານເປັນທີ່ແລ້ວ ຢ່າຄາດແຄ້ວຕັ້ງ  
ປາຖະໜາທຸກອົງທຸກຄົນ ກໍຂ້າເທົ່ນ  
ສາທຸ ໆ ນິພານະ ປະໄຈໂຍ ໂທຕຸໂນ ພສ

### **Maha Uparat Bunkhong**

In Chunlasangkatrassa (CS) 1286, a *kap chai* year, on the eighth waning-moon day of the tenth lunar month, the seventh day of the week, a *tao nyi* day.<sup>9</sup> His Excellency, Maha Uparat Bunkhong and his consort, Princess Thòngsi, together with their children, grandchildren, relatives, grandfathers and grandmothers, had the most ardent religious faith to make this *Hao Thian* (candle holder) and donate it to Buddhism at Vat That Luang. May the results of this merit spread to support our grandfathers and grandmothers and relatives on both sides, who are still alive and ones who left this world. May they reach the state of happiness of which Nirvana is the ultimate goal. May our wishes not be ignored. *Nibbāna paccayo hotu no* (May this be a condition for us to reach Nirvāna).

<sup>9</sup> 1286 Bhadrapada 22 = Saturday, 20 September 1924. This day is indeed a *tao nyi* day.





*Left: Hao thian (Candle holder) with the scenes of Ramayana. The photograph was taken by a Buddhist Archives team on 30 November 2021. Right: Maha Uparat Bounkhong (r. 1911–1920) who carved the candle holder and donated it to Vat That Luang in 1924. The photograph was taken by Auguste Jean-Marie Pavie in 1887–1895, from the homepage of Luang Prabang town.*

### ***Monks' Abodes (Kuti)***

There are nine monks' abodes (*kuti*) erected on the eastern side of the *sim*. Many of these abodes have been restored. Some are one-storey buildings and others are two-storey buildings. The buildings are generally in good condition. However, only one traditional abode situated in the middle of the monastic yard has survived. It looks old and fragile.



*A traditional abode (photo above) and a new abode at Vat That Luang (photo below), the photographs were taken by Khamvone Boulyaphonh on 28 January 2024.*



## Part II: The manuscript collection of Vat That Luang

The manuscripts of Vat That Luang are kept in two cabinets surrounding the main altar in the *sim*. The manuscripts date from the late seventeenth century until 1974. Faithful Buddhists, including monks, novices, villagers, officials, kings, viceroys, and members of the royal family, sponsored the making of these manuscripts and donated them to the monastery as treasures of Buddhism. The oldest extant manuscript from the collection of Vat That Luang was made in BE 2219 which corresponds to AD 1676, this means it has an age of 347 years by now (2023). That was during the reign of King Suriyavongsa Dhammikarāja; the time that Buddhism in the Lan Xang kingdom had been flourishing. “In the seventeenth century, during the reign of King Suriyavongsa, Buddhism and the Sangha in Laos flourished far and wide due to the king’s strong support. Cambodian and Siamese monks came to Vientiane to study Buddhism for extensive periods of time. As stated in a note of the Dutch merchant Van Wuysthoff, who travelled to Vientiane in 1641: “[The] numbers [of those in the Sangha] may be compared to the number of soldiers of the Emperor of Germany. [...] Annually Cambodian and Siamese popes come here for 10 to 12 years until they have graduated and are promoted (Van Wuysthoff, quoted from Krieken-Pieters 2010: 89).”

A series of manuscripts of the Paññāsa Jātaka (a collection of 50 non-canonical stories of the Buddha’s previous lives)<sup>10</sup> were sponsored by Princess Pha from (Ban) Chum Khòng village in Luang Prabang.<sup>11</sup> Other interesting manuscripts are the manuscripts sponsored by the abbot of Vat That Luang named Sathu Maha Phutthavongsa Virinyapannya together with Chao Ying (Princess) Sutsadachan and her husband, Chao Kom Singkaeo.

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<sup>10</sup> The Paññāsa Jātaka is a collection of non-canonical tales of the Buddha’s past lives originating in mainland Southeast Asia. The stories may have originated in fifteenth century Lan Na and spread from there to neighbouring regions, such as Siam, Lan Sang (Laos), and Burma.

<sup>11</sup> See the colophons of manuscripts from Archive no. EAP1398\_VTL\_1\_0137 – 0145.

**Table 1: List of the manuscripts sponsored by Sathu Maha Phutthavongsa Virinyapannya, abbot of Vat That Luang and Chao Ying (Princess) Sutsadachan and her husband, Chao Kom Singkaeo**

| No.                    | EAP No.                 | Title                                         | No. of Fascicles |
|------------------------|-------------------------|-----------------------------------------------|------------------|
| 1                      | EAP1398_VTL_1_0005-0014 | ທຳມະບົດ (ມັດ ໑໕)<br>Dhammapada (bundle 15)    | 10               |
| 2                      | EAP1398_VTL_1_0015-0024 | ທຳມະບົດ (ມັດ ໑໔)<br>Dhammapada (bundle 14)    | 10               |
| 3                      | EAP1398_VTL_1_0025-0034 | ທຳມະບົດ (ມັດ ໑໒)<br>Dhammapada (bundle 12)    | 10               |
| 4                      | EAP1398_VTL_1_0164-0166 | ສຸຣິນທະຊຸມພູ<br>Surinda Jumbū Jātaka          | 3                |
| 5                      | EAP1398_VTL_1_0175      | ສຸວັນນະເຫງັນຄຳ<br>A Golden Palm Civet         | 1                |
| 6                      | EAP1398_VTL_1_0176      | ລຳເຕົ້າໂຕນຜາ<br>A Turtle Jumping from a Cliff | 1                |
| 7                      | EAP1398_VTL_1_0230      | ຮັດສີສິງ<br>A Hermit named Sing               | 1                |
| <b>Total</b> ລວມທັງໝົດ |                         |                                               | <b>36</b>        |

When Sathu Anusit Asito<sup>12</sup> was the abbot of Vat That Luang, he moved a number of manuscripts and Buddha images from the *Sim* to be stored in his *kuti* (abode) which was located on the east side of the *Sim*. In 2002, a fire broke out and burned his *kuti*. This happened one night after the chanting, the abbot went to bed. He forgot to put out the candles that he lit while praying. That was the cause of burning. The fire destroyed the entire building. The abbot had also caught fire but he luckily survived. Numerous precious manuscripts and Buddha statues were also destroyed by the fire and thus lost forever. At present, the *kuti* was rebuilt and erected at its former place.

<sup>12</sup> Sathu Anushit Asito (1951–2005) was ordained as a monk at Vat Maha That Rasabovoravihan and lived in Vat Tao Hai for a while before he moved to Vat That Luang and became an abbot of the monastery. When the fire destroyed his abode, his body got burned and seriously injured. He was hospitalized for 17 months. Then, in 2004, he moved to Vat Maha That which is his birthplace and died on December 29, 2005. His bone is enshrined on the outside back wall of the *Sim*.



*(Left), the manuscripts are kept in the cabinet on the right side of the altar. The photograph was taken on 14 January 2018 by Khamvone Boulyaphonh. (Right), late Sathu Anusit Asito is sitting in front of the main altar in the sim of Vat That Luang. The photograph was taken in 1999. Archive No. B6644.*

### ***Selection for the Digitisation***

According to the inventory sheets of the Preservation of Lao Manuscripts Programme (PLMP) made in 1995, the manuscript collection of Vat That Luang contains a total of 1,639 fascicles or 768 inventory numbers. However, in this 2023 research, 1,543 manuscripts or 748 inventory numbers were discovered. 96 manuscripts or 20 inventory numbers were lost. Of this corpus 235 fascicles or 14.39% of the total were selected by our team for digitisation to be carried out in the frame of the EAP1398 project. The reason is that many single-text manuscripts contain many fascicles, and there are up to ten of these manuscripts containing the same text, particularly, the manuscripts of the Jātaka tale. For example, there are 13 copies of the Vessantara Jātaka in this collection, running from seven up to twenty fascicles each.

### ***The Contents of the Vat That Luang Collection***

This catalogue aims at documenting only the palm-leaf manuscripts that have been digitised in the frame of the EAP1398 project. It is intended for use as a research reference. The manuscripts documented and described in the catalogue are all written on palm-leaf. The vast majority of these palm-leaf manuscripts contain one single text running over one fascicle (*phuk*), although others contain more than one, and some even run up to ten or more fascicles. However, many of the multi-fascicle manuscripts are not complete with one or more fascicles missing. A number of manuscripts comprised of one single fascicle may have originally been part of a larger multi-fascicle manuscript, with the remaining fascicles having got 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, palm-leaf as well as paper manuscripts, contain texts of various genres. Most of the texts are canonical Buddhist scriptures, homiletic texts called *anisong*, Jātaka tales (stories of the Buddha's previous existences) or other Buddhist literature. However, some 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 That Luang collection according to genres**

| Genre                        | ໝວດ              | No. of Fascicles | % of Total |
|------------------------------|------------------|------------------|------------|
| Vinaya (Discipline)          | ພະວິໄນ           | 7                | 2.98       |
| Abhidhamma (Higher Doctrine) | ພະອະພິທຳ         | 2                | 0.85       |
| Suttanta Doctrine            | ພະສູດ            | 75               | 31.91      |
| Ānisaṃsa ( <i>anisong</i> )  | ອານິສົງ          | 29               | 12.34      |
| Customary law                | ກົດໝາຍ           | ---              | ---        |
| Language and Grammar         | ພາສາແລະໄວຍາກອນ   | ---              | ---        |
| Astrology                    | ໂຫລາສາດ          | ---              | ---        |
| Jātaka                       | ຊາຕິກ            | 83               | 35.32      |
| Rites and ceremonies         | ພິທີກຳ           | ---              | ---        |
| Buddhist Chronicles          | ຕຳນານພຸດທະສາສະໜາ | 7                | 2.98       |
| Literature                   | ວັນນະຄະດີ        | ---              | ---        |
| Folklore                     | ນິທານ            | ---              | ---        |
| Buddhist tale                | ນິຍາຍທຳມະ        | 11               | 4.68       |
| General Buddhism             | ທຳມະທົ່ວໄປ       | 16               | 6.81       |
| Secular Chronicles           | ຕຳນານເມືອງ       | ---              | ---        |
| Didactics                    | ຄຳສອນ            | 4                | 1.70       |
| Health and Medicine          | ຕຳລາຢາ / ໄສຍະສາດ | ---              | ---        |
| Magic spells                 | ຄາຖາອາຄົມ        | ---              | ---        |

|                  |                  |            |            |
|------------------|------------------|------------|------------|
| Administration   | ການຈັດການ        | ---        | ---        |
| Buddhist Prayers | ບົດສູດມົນ        | 1          | 0.43       |
| <b>Total</b>     | <b>ລວມທັງໝົດ</b> | <b>235</b> | <b>100</b> |

### *Lao Manuscripts: Material Aspects*

Lao manuscripts are mostly inscribed with a stylus on palm-leaf sheets of rectangular shape varying in 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 percent of Lao manuscripts are made from palm-leaves (*nangsü bai lan* ຫົງສີໄປລານ). The number of leaves in a given fascicle depends on the length of the text. Generally speaking, numerous palm-leaf fascicles that contain the same literary text are bound together. Such a bundle is called a *sum* (ຊຸມ). A rather widespread 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. The bundle was then usually 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 either consist of a single bundle comprising one single text or consist of 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 a charcoal or soot-based black paint. Traditionally, the black paint used for making incisions visible on palm leaves is the wood oil of tree from the genus *dipterocarpus*, which is known to Lao people as *nam man nyang* (ນ້ຳມັນຍາງ).<sup>13</sup>

<sup>13</sup> For further details, see Bounleuth 2016: 42–46; and Bounleuth 2015b: 54–57.



*A series of Vinaya manuscripts with 13 fascicles tied together and protected by two wooden boards, entitled Nisaya Sila Khandhaka Vagga Dhiga Nikaya, produced in CS 1190 or AD 1828. The photograph was taken by the Buddhist Archives team on 9 February 2023.*

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* ချေသာ), *khòì* paper (*chia khòì* ချေခွေ), and modern industrial paper (*chia samai mai* ချေဆေးမီး). Folded books made of mulberry paper are known in Lao as *phap sa* (ພັບສາ), while those made of *khòì* paper<sup>14</sup> are known as *samut khòì* (ສະမုດခွေ) and those made of modern industrial paper are called *phap lan* (ພັບလံ). The first two types of folded books were made of 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 *khòì* paper in the format of folded books, so in this case, the text was usually written in white chalk or golden or yellow ink. Whereas palm-leaf was used, though not exclusively, for the writing of religious manuscripts, mulberry paper was the preferred choice for the writing of non-religious manuscripts, such as astrological and medical treatises and secular chronicles.

Unlike paper manuscripts, palm-leaf manuscripts are mostly numbered by a combination of consonant and vowel graphemes, according to the order used for the arrangement of words written in Devanagari and other Indic scripts (for the sake of simplicity, it shall be called “Sanskrit orthography”). This system of foliation, which is especially used for manuscripts that contain religious texts, uses a combination of consonant and vowel graphemes. The first twelve folios would start with *k* (a voiceless and unaspirated velar), the first consonant of the alphabet, which is then combined with twelve vowels – *a, ā, i, ī, u, ū, e, ai, o, au, aṃ, aḥ* – which are used in Sanskrit. Apart from the

<sup>14</sup> *Khòì* is a common name for the types of tree whose bark is used for the making of paper. There are two types of *khòì* tree in Laos; common and thorned. Its botanical name is *Streblus asper*. *Chia sa* and *chia khòì* are the names of two types of paper which were made of the barks of *sa* and *khòì* trees. For more details on the production of *khòì* paper, see No Na Pak Nam and Sangaroon 1985: 6–13 and Kòngkaeo 1987: 3–19.

last one, these vowels are pronounced similarly to the pronunciation of the equivalent vowels in Lao. Thus, the first twelve folios would be paginated: *ka, k̄ā, ki, k̄ī, ku, k̄ū*, and so forth, which correspond to one, two, three, four, five and six, until twelve. In the case of a longer text which is a fascicle of a palm-leaf manuscript comprising more than twelve leaves, the remaining consonants: *kh, g, gh, ñ, c, ch, j, jh, ñ̄*, and so forth, will likewise be 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 “little era” (*cunlasakkalat, chunlasakkarat* or *cuḷasakarāja*), which was first introduced in March 638 AD. Until the early twentieth century this era was still popular among the Thai and Lao. 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 at the time when Burma rose to be the dominant regional power in mainland Southeast Asia during the sixteenth century. As Eade points out, according to conventions, *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* (“Nirvāṇa after death”), has 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 referring to the year numbers of the decade; the second series is composed of the 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 disclose 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 (เดือนคี่) comprising 29 days and even-numbered months (เดือนคู่) with 30 days. The name of each month begins with the word *dūan* 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 comprised of 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* (ເດືອນແປດຕົນ) 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* (ດິຕິທະຫຼົງສົກ), 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 varies from region to region, as in general it follows the agricultural cycle. 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*.<sup>15</sup> 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**

| <i>Sanskritic<br/>Month Name</i> | <i>Corresponding Tai Month-Number</i> |                            |               |
|----------------------------------|---------------------------------------|----------------------------|---------------|
|                                  | <i>Lao</i>                            | <i>Tai Lü and Tai Khün</i> | <i>Lan Na</i> |
| Caitra                           | 5                                     | 6                          | 7             |
| Vaiśākha                         | 6                                     | 7                          | 8             |
| Jyeṣṭha                          | 7                                     | 8                          | 9             |
| Aṣāḍha <sup>15</sup>             | 8                                     | 9                          | 10            |
| Śrāvaṇa                          | 9                                     | 10                         | 11            |
| Bhādrapada                       | 10                                    | 11                         | 12            |
| Aśvina                           | 11                                    | 12                         | 1             |

<sup>15</sup> 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).



|            |    |   |   |
|------------|----|---|---|
| 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 *dūan khūn* (ເດືອນຂຶ້ນ), literally meaning “the rising moon” or “the waxing moon”. It comprises 15 days. The second fortnight, comprising 14 or 15 days, is named *dūang 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 corresponding to Tuesday. This way of reckoning days is usually called the “Mon reckoning” of the weekday. In addition, there is also a “Tai reckoning” which divides the days into a cycle of 60 days, following the same sexagesimal pattern similar to the one used for the reckoning of years. According to the 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.” 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                                |
|------------------------------------------------|------------------------------------|----------------------------------|------------------------------------|--------------------------------------|---------------------------------------|-----------------------------------------|--------------------------------------|-------------------------------------------|--------------------------------------|----------------------------------|
| <i>mae pi/mü</i><br><i>luk pi/mü</i><br>Animal | <i>kap</i><br><i>chai</i><br>Rat   | <i>hap</i><br><i>pao</i><br>Ox   | <i>hwai</i><br><i>nyi</i><br>Tiger | <i>moeng</i><br><i>mao</i><br>Rabbit | <i>poek</i><br><i>si</i><br>Big Snake | <i>kat</i><br><i>sai</i><br>Small Snake | <i>kot</i><br><i>sanga</i><br>Horse  | <i>huang</i><br><i>mot</i><br>Sheep       | <i>tao</i><br><i>san</i><br>Monkey   | <i>ka</i><br><i>hao</i><br>Cock  |
| <i>mae pi/mü</i><br><i>luk pi/mü</i><br>Animal | <i>kap</i><br><i>set</i><br>Dog    | <i>hap</i><br><i>khai</i><br>Pig | <i>hwai</i><br><i>chai</i><br>Rat  | <i>moeng</i><br><i>pao</i><br>Ox     | <i>poek</i><br><i>nyi</i><br>Tiger    | <i>kat</i><br><i>mao</i><br>Rabbit      | <i>kot</i><br><i>si</i><br>Big Snake | <i>huang</i><br><i>sai</i><br>Small Snake | <i>tao</i><br><i>sanga</i><br>Horse  | <i>ka</i><br><i>mot</i><br>Sheep |
| <i>mae pi/mü</i><br><i>luk pi/mü</i><br>Animal | <i>kap</i><br><i>san</i><br>Monkey | <i>hap</i><br><i>hao</i><br>Cock | <i>hwai</i><br><i>set</i><br>Dog   | <i>moeng</i><br><i>khai</i><br>Pig   | <i>poek</i><br><i>chai</i><br>Rat     | <i>kat</i><br><i>pao</i><br>Ox          | <i>kot</i><br><i>nyi</i><br>Tiger    | <i>huang</i><br><i>mao</i><br>Rabbit      | <i>tao</i><br><i>si</i><br>Big Snake | <i>ka</i><br><i>sai</i><br>Small |

| Year of decade                                 | 6                                        | 7                                           | 8                                         | 9                                             | 10                                       | 1                                     | 2                                      | 3                                      | 4                                    | 5                                   |
|------------------------------------------------|------------------------------------------|---------------------------------------------|-------------------------------------------|-----------------------------------------------|------------------------------------------|---------------------------------------|----------------------------------------|----------------------------------------|--------------------------------------|-------------------------------------|
|                                                |                                          |                                             |                                           |                                               |                                          |                                       |                                        |                                        |                                      | Snake                               |
| <i>mae pi</i><br><i>luk pi</i><br>Animal       | <i>kap</i><br><i>sanga</i><br>Horse      | <i>hap</i><br><i>mot</i><br>Sheep           | <i>hwai</i><br><i>san</i><br>Monkey       | <i>moeng</i><br><i>hao</i><br>Cock            | <i>poek</i><br><i>set</i><br>Dog         | <i>kat</i><br><i>khai</i><br>Pig      | <i>kot</i><br><i>chai</i><br>Rat       | <i>huang</i><br><i>pao</i><br>Ox       | <i>tao</i><br><i>nyi</i><br>Tiger    | <i>ka</i><br><i>mao</i><br>Rabbit   |
| <i>mae pi/mū</i><br><i>luk pi/mū</i><br>Animal | <i>kap</i><br><br><i>si</i><br>Big Snake | <i>hap</i><br><br><i>sai</i><br>Small Snake | <i>hwai</i><br><br><i>sanga</i><br>Horse  | <i>moeng</i><br><br><i>mot</i><br>Sheep       | <i>poek</i><br><br><i>san</i><br>Monkey  | <i>kat</i><br><br><i>hao</i><br>Cock  | <i>kot</i><br><br><i>set</i><br>Dog    | <i>huang</i><br><br><i>khai</i><br>Pig | <i>tao</i><br><br><i>chai</i><br>Rat | <i>ka</i><br><br><i>pao</i><br>Ox   |
| <i>mae pi/mū</i><br><i>luk pi/mū</i><br>Animal | <i>kap</i><br><br><i>nyi</i><br>Tiger    | <i>hap</i><br><br><i>mao</i><br>Rabbit      | <i>hwai</i><br><br><i>si</i><br>Big Snake | <i>moeng</i><br><br><i>sai</i><br>Small Snake | <i>poek</i><br><br><i>sanga</i><br>Horse | <i>kat</i><br><br><i>mot</i><br>Sheep | <i>kot</i><br><br><i>san</i><br>Monkey | <i>huang</i><br><br><i>sao</i><br>Cock | <i>tao</i><br><br><i>set</i><br>Dog  | <i>ka</i><br><br><i>khai</i><br>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 very often record the time of the day (*nyam* ຍາມ) when the scribe finished the writing of his manuscript. It is not surprising 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 thieng* = 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      |
| <i>nyam tut tang</i>          | 06:00 h | 07:30 h | <i>nyam tut tang</i>        | 18:00 h  | 19:30 h |
| <i>nyam kòng ngai</i>         | 07:30 h | 09:00 h | <i>nyam doek</i>            | 19:30 h  | 21:00 h |
| <i>nyam thae kai thieng</i>   | 09:00 h | 10:30 h | <i>nyam thae kai thieng</i> | 21:00 pm | 22:30 h |
| <i>nyam thieng van/thieng</i> | 10:30 h | 12:00 h | <i>nyam thieng khün</i>     | 22:30 pm | 24:00 h |
| <i>nyam tut sai</i>           | 12:00 h | 13:30 h | <i>nyam tut sai</i>         | 24:00 pm | 01:30 h |
| <i>nyam kòng laeng</i>        | 13:30 h | 15:00 h | <i>nyam khao</i>            | 01:30 am | 03:00 h |
| <i>nyam thae kai kham</i>     | 15:00 h | 16:30 h | <i>nyam thae kai hung</i>   | 03:00 am | 04:30 h |
| <i>nyam phat lan kham</i>     | 16:30 h | 18:00 h | <i>nyam phat lan hung</i>   | 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

### *The Contents of the Colophons*

Colophons are additional texts or paratexts mostly appearing at the end of manuscripts. They reveal most interesting information about the background of the manuscripts, its production, purpose, and usage. Sometimes, the texts of the colophons also pertain to the knowledge and conditions of the societies, the way of life of the people 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, while the date when the scribe started writing is rarely recorded. Thereafter, the scribe's name might follow, especially when the scribe is also the sponsor of the manuscript. However, in general it would be the names of the leading monastic or lay supporters (*mūlasaddhā*; Lao: *mulasattha*)<sup>16</sup> that would feature prominently in the second section of the colophon, sometimes mentioning the copied text. Thereafter the *mūlasaddhā*, 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*) last until the end of 5,000 years. In some instances, this objective is connected with the expectation that the manuscript's writing support, i.e. the palm leaves, might endure that long as well.<sup>17</sup>

Colophons usually appear at the end of a 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 in his definition, 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* for denoting the scribe who would call himself *kha* ("serf [of the Buddha]"). Besides, 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.

Colophons of manuscripts which were sponsored by great abbots of Vat That Luang and members of the royal family reveal sometimes interesting aspect on the conditions under which the manuscripts were produced. The following example is a manuscript

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<sup>16</sup> In Lao and Thai the term *mūlasaddhā* can indeed 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.

<sup>17</sup> See, for example, the colophon of manuscript BAD-22-1-0465 stating: "Hua Lung Na Nūa and his wife together with all 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."

whose sponsor, a senior monk, expressed very personal wishes, including the curing of his eye disease.



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ຄຳລົງທ້າຍ: ລານທີ ໒໐ ໜ້າ ໑-໒: ພຸດທະສັກກາດຣາຊະໄດ້ ໒໔໘໘ ຕົວ ປີຮັບເຮົາ ເດືອນ ຍີ່ ແຮມ ໔ ຄ່ຳ ວັນ ໒ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ມູນລະສັດທາພາຍມີ ພະເຈົ້າຄຳໜຽວ ເປັນເຄົ້າເປັນເຈົ້າ ມູນລະສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງພະທຳ ເມມິຣາດ ມັດຖວນ ໑ ເປັນຮັກປີເກີດ ໄວ້ກັບສາສະໜາ ພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ. ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຖິງສຸກ ໓ ປະການ ມີນິຣະພາບເປັນ ທີ່ແລ້ວ ຢ່າໄດ້ຄາດແຄ້ວດັ່ງຄຳມັກຄຳປາດຖະໜາແຫ່ງຜູ້ຂ້າເທີ້ນ. ທຳມັງ ເມ ທານັງ ສາຊະນັງ ປະຣິ ສຸດທັງ ນິບພານັງ ໂຫນຕຸ ນິດຈັງ ຕຸວັງ ຕຸວັງ. ຂໍເທບພະບຸດ ເທບພະດາ ພະຍາອິນ ພະຍາພົມ ຍົມ ມະຣາດ ພະຍາເວດສຸວັນ ກຸມພັນທັງ ໔ ຈຶ່ງມາເປັນສັກຄືພິຍານນຳຂ້າພະເຈົ້າແດ່ເທີ້ນ. ອັນ ໑ ຂ້າພະເຈົ້າທາກໄດ້ກະທຳກຳອັນໜັກອັນເປົາແລະຜ້ານກາງ ດ້ວຍກະຍະກຳ ວະຈິກຳ ມະໂນກຳ ຊາດແລ້ວຊາດນີ້ ອັນໃດອັນ ໑ ກໍດີ ຈຶ່ງມາກະທຳຄອບງຳໃຫ້ຂ້າພະເຈົ້າໃຫ້ເກີດໂລກພະຍາດ ເຈັບ ຈັກຊຸຕາໃຫ້ມືດມົວ ໄໝ້ມີ(ບໍ່ມີ)ແສງສະຫວ່າງໄດ້ ຫຼືຈະເປັນແຕ່ກຳເວັນຂ້າພະເຈົ້າໄດ້ກະທຳມາ ຫຼື ຂໍຣິດເດດພະທຳອັນວິເສດ ຈຶ່ງກຳຈັດເສຍຄຳທຸກເວທະນາ ກຳມະເວຣາໃຫ້ຮະຮັບ. ອັນ ໑ ຂໍເດສະພະ ທຳ ຈຶ່ງຮັກສາເປັນຢາອັນວິເສດໃຫ້ຈັກຊຸຕາຂ້າພະເຈົ້າສະຫວ່າງຮຸ່ງແຈ້ງ ໃນປັດຈຸບັນຊາດນີ້ ແລະ ຊາດໜ້າ ທຸ່ງແທດີຫຼື ກໍຂ້າເທີ້ນ. ສາທຸ ສາທຸ ອະນຸໂມທາມິ. ໝົດສະປັນຍາ ເປັນຜູ້ຣິດຈະນາ ໄດ້ຂ້າ ຫຼາຍ ຢ່າຕິຕຽນແດ່ເນີ.

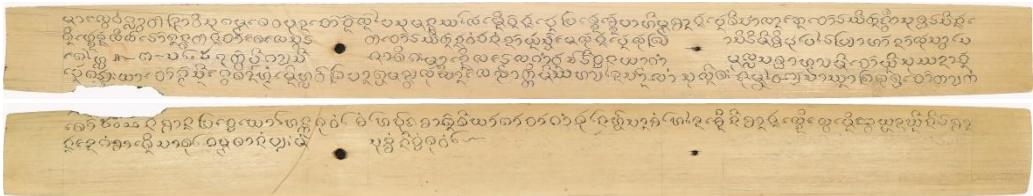
Folio 20 on the recto and verso sides: In Buddhist Era (BE) 2488, a *hap hao* year, on the fourth waning-moon day of the second lunar month, the second day of the week,<sup>18</sup> the writing was accomplished at time of the morning drum (7:30–9:00 o'clock). Pha (Monk) Khamniao, the initiator, had the most ardent religious faith to sponsor the making of the first bundle of the manuscript entitled *Nemirat*<sup>19</sup> to support the Teachings of the Buddha to

<sup>18</sup> 1307 Pausa 19 = Monday, 21 January 1946.

<sup>19</sup> The *Nemirat* Jataka is a story in which the Bodhisattva was born as King Nemirat ruling Mithila. When he was young, he was interested in giving alms, observing the *ubosatha* precepts and practicing the Dharma and praying to do so continually. When he ascended the throne instead of his ordained father, he taught the people to observe the precepts and make merit throughout the kingdom. The fruit of this meritorious deed is glorified throughout heaven and on earth. When all those people died, they were born as angels. They all realized that it was because of King Nemirat that they really wanted to come back to see His Majesty again.

last until the end of 5000 years. May I reach the three states of happiness of which Nibbāna is the ultimate goal. May my wishes and desires not be ignored. *Dhammaṃ me dānaṃ sāsanaṃ parisuddham nibbānaṃ hontu niccaṃ dhuvam dhuvam* (My Dhamma gift is pure for the Teachings of the Buddha and [may this be a condition to reach] Nibbāna, constantly and certainly). May devaputta, devata, Indra, Brahma, yamarāja, vessavana, four groups of kumbhaṇḍa become witness for me. On the other hand, even I had ever performed any heavy or light or medium bad deeds by physical body action, verbal action, or mental actions in previous lives or this life, that causes me having amblyopia as a result of my previous bad deeds, may the power of the Dhamma to remove this suffering away. Moreover, may the power of the Dhamma be the best medicine curing my eyes. So that, I can see things clearly in this life and the future lives. *Sādhū sādhū anumodāmi* (Amen, amen! I rejoice). Mitsapannya was the scribe. There are many crossings out, please do not blame me.

The next example is a manuscript jointly sponsored by a female aristocrat and her offspring who dedicated the benefits derived from the meritorious act of donation to her deceased husband who was a medical doctor in Luang Prabang.



#### EAP1398\_VTL\_1\_0164

ຄຳລົງທ້າຍ: ລານທີ ໒໓ ຫ້າ ໑-໒: ພ.ສ ໒໐໕໗ (ເປັນໄປໄດ້ຄື ພ.ສ. ໒໔໐໗) ຕົວ ປົກກະສິ ອາທິກະ ມາດ ເດືອນ ໙ ແຮມ ໙ ຄ່ຳ ວັນ ໓ ຮິດຈະນາແລ້ວຍາມຄຳ ມູນລະສັດທາໝາຍມີ ເຈົ້າຍິງສຸດສະດາ ຈັນ ເປັນພັນລະຍາເຈົ້າກົມສິງແກ້ວ ທ່ານໝໍເມືອງຫຼວງພະບາງ ພ້ອມດ້ວຍລູກຫລານແລະຍາດຕິມິດ ສະຫາຍ ໄດ້ສ້າງລຳ ສຸລິນທະຊຸມພູ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐. ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ທຸວັງ ທຸວັງ. ຂໍໃຫ້ຝູງຂ້າພື້ນທີ່ຍາກຈາກຄຳທຸກໃນທ້ອງສານ ຂໍໃຫ້ໄດ້ເຖິງນິບພານ ອັນເລີດແລ້ວເມືອງແກ້ວຍອດຢິງນິຣະພານນັ້ນແດ່ກໍຂ້າເທີ້ນ ສາທຸ ສາທຸ ທຳມະທານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ ທຸວັງ.

Folio 23 on the recto and verso sides: In BE 2057 (most likely an error for BE 2507), a *kap si* year, on the ninth waning-moon day of the ninth lunar month, the third day of the week,<sup>20</sup> the writing was accomplished at night. Chao Ying (Princess) Sutsadachan, wife of Chao Kom Singkaeo who was a medical doctor of Luang Prabang, together with children, grandchildren,

<sup>20</sup> 1326 Sravana 24 = Tuesday, 1 September 1964.

relatives and friends, sponsored the making of this manuscript entitled *Sulinthasomphu* 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. May all of us be free from suffering in the Cycle of Rebirths and enter Nibbāna which is the apex (of happiness) called the crystal city of Nibbāna. *Sādhū sādhū dhammadānaṃ paramaṃ sukhaṃ niccaṃ dhuvam dhuvam* (Amen, amen! May this Dhamma gift be for the greatest bliss constantly and certainly).

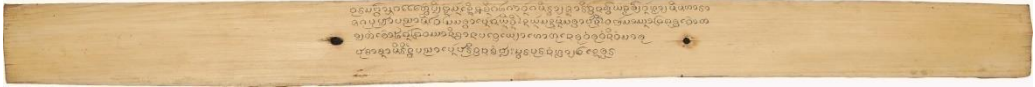
**Table 6: Contents of colophons**

|                   |                 | EAP1398_VTL_1_0176                                                                                                                                                          | EAP1398_VTL_1_0004                                                                                                                                                               |
|-------------------|-----------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Era               |                 | BE 2507                                                                                                                                                                     | CS 1196                                                                                                                                                                          |
|                   | Year            | <i>Kap si</i> (Year of the Snake)                                                                                                                                           | <i>Kap sanga</i> (Year of the Horse)                                                                                                                                             |
|                   | Month           | eighth lunar month                                                                                                                                                          | second lunar month                                                                                                                                                               |
|                   | Fortnight       | full-moon day                                                                                                                                                               | eighth waxing-moon day                                                                                                                                                           |
|                   | Day of the week | third day of the week (Tuesday)                                                                                                                                             | third day of the week (Tuesday)                                                                                                                                                  |
|                   | Zodiac day      | ---                                                                                                                                                                         | <i>Poek set</i>                                                                                                                                                                  |
| Time              |                 | <i>nyam kong thiang van</i> (noon time, 10.30–12.00 h)                                                                                                                      | <i>nyam tut tang</i> (time of the morning horn, 6.00–7.30 h)                                                                                                                     |
| Initiator         | Scribe          | ---                                                                                                                                                                         | ---                                                                                                                                                                              |
|                   | Sponsor/donor   | Sathu Mae Ying (Princess) Sutsadachan (Sidachan) who was a nun at Vat That Luang and her former husband Chao Kom Singkaeo, the doctor of Luang Prabang.                     | Phanya Tin Xiang and his wife together with their children and relatives.                                                                                                        |
| Title             |                 | <i>Phanya tao kham</i> (a golden turtle king)                                                                                                                               | <i>Vinaiya khamphila</i> (Scripture of Vinaya)                                                                                                                                   |
| Objective         |                 | To support the Teachings of the Buddha to last until the end of 5,000 years.                                                                                                | To support the Teachings of the Buddha to last until the end of the life of the palm leaves.                                                                                     |
|                   |                 | <i>Dhamma deti dānaṃ āsavakkhayāvahaṃ hontu anāgate kāle</i> (May this Dhamma gift be a condition to obtain the extinction of defilements and reach Nibbāna in the future.) | On the other hands, may this merit reach my late parents who have already departed to the other world. Even if they are in a suffering place, may they be moved to a good place. |
| Wish              |                 |                                                                                                                                                                             |                                                                                                                                                                                  |
| Concluding phrase |                 | <i>Sādhū sādhū</i> (Amen, amen!).                                                                                                                                           | <i>Nibbāna paccayo hontu</i> (May this be a condition for us to reach Nibbāna).                                                                                                  |

### *Scribes, Sponsors and Donors*

Only 28 colophons from the 235 manuscripts of the Vat That Luang corpus record the names of scribes, while the vast majority of manuscripts with colophons just 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 abbots and monks called Sathu Nyai, Hua Chao, Phikkhu, Pha Khanan, and normal monks called Sathu, Sathu Phò, Chao Mòmm, Pha, Pha Phò, Samanen (Novices). Laymen who once had been ordained but later left the Sangha are called Chan (ex-monk), Khanan (ex-monk), Chao Khanan (ex-monk), Nan (ex-monk), Thit (ex-monk), Achan (ex-great monk), or Xiang (ex-novice), and a member of the royal family is called Chao (prince).

After completion, the manuscripts would belong to the sponsors/donors who were able to express their wishes in the colophons. The scribes mostly did not express their wishes in the colophons as they were hired for the writing, only occasionally they would add one or two sentences, such as “I am the scribe, may I share much merit” like in the colophon below:



EAP1398\_VTL\_1\_0079.030

ຄຳລົງທ້າຍ: ລານທີ ໓໐ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໒໒໒ ຕົວ ປິກິດສັນ ເດືອນ ຕຸ ຂຶ້ນ ໑໔ ຄ່ຳ ວັນ ໑ ມີ  
ຮວຍສະງ້າ ຮິດຈະນາແລ້ວຍາມທຸ່ງງວັນ. ໝາຍມີ ມະຫາຣາຊະຄູ ບຸບຜາປັນຍາ ມີໃຈໃສສັດທາເປັນ  
ອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງຍັງ ສູດມົນສັດທາ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ.  
ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ທຸວັງ ທຸວັງ ນິດຈັງ. ສາທຸ. ຜູ້ຂ້າຂະໜານມີອິນທະປັນຍາ ເປັນຜູ້ຮິດຈະ  
ນາ ຂໍຜະລະສ່ວນບຸນນຳຫຼາຍໆ ແດ່ທ້ອນ.

Folio 30 on the recto side: In Chunlasangkat (CS) 1222, a *kot san* year, on the fourteenth waxing-moon day of the eighth lunar month, the first day of the week, a *hwai sanga* day,<sup>21</sup> the writing was accomplished at noon. Maha Rasakhu Bupphapannya had the ardent religious faith to sponsor the making of the manuscripts entitled *Sutmon sattha* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no dhuvam dhuvam niccām* (May this be a condition for us to reach Nibbāna certainly and constantly). Amen! I am Khanan Mirinthapannya, the scribe, may I share a lot of merit.

<sup>21</sup> 1222 Asvina 14 = Sunday, 1 July 1860. This day was indeed a *hwai sanga* day.

## Conclusion

Luang Prabang has maintained its fame and status as a centre of Lao Buddhism until the present date. 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 neighboring 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 varying in 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 bundle, or fascicle (*phuk*). Recent research estimates that more than ninety percent 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 the ritual ones, should not have any insertions or other writing added to them. Any person who breaks this rule would lose the respect of devout Buddhists.

The impressive collection of palm-leaf manuscripts was the work of senior intellectual monks who appreciated the ancient manuscript culture of Laos. Notably, Sathu Maha Phutthavongsa Viriyapannya and Sathu Niao or Sathu Khamniao Nitsapannya, abbots of Vat That Luang sponsored the making of at least 35 fascicles. The vast majority of these manuscripts are dated, and the dates are recorded according to the Lao lunar calendar in a refined and elaborate way allowing in most cases a rather precise dating of the day (and even 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 vernacular with rather short standardized Pali phrases at the end. Scribes are in almost all cases 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 such a monastic background but in most cases they were normal 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 help us sharpen our understanding of the cooperation 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 lot of projects have been carried out to preserve, document, and digitise manuscripts in various parts of Theravada Buddhist South-east Asia, still much must be done to identify either physically or culturally endangered collections of manuscripts, both in monastic repositories and private collections. The author hopes that this article will help 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 local population.

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## **Interview**

Achan Bounsouk Inkhunmanivong, a ceremonial master of Luang Prabang and the committee of Vat That Luang, on 10 January 2024.



*A Buddhist ceremony was held in the ordination hall of Vat That Luang in order to dedicate the results of merit to members of the royal family of Laos. The photograph was copied from the homepage of Houmphet Manisouk in 2024, courtesy of the author.*

# **Buddhist Archives of Luang Prabang**

**A Catalogue of Manuscripts  
from the Collection of Vat That Luang Rasamahavihan,  
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 Library’s Endangered Archives Programme (EAP1398)  
2021 – 2023**

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Monk Vahnny Sonevilaiphet  
Phap Pisavath  
Bounsou Saytham

August 2021 – August 2023

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**Long palm-leaf****One phuk:** *fascicle 5***Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56.5 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** One folio contains the colophon. **Back cover folio:** One folio contains the colophon.**Appearance:** The fascicles are bound 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:** 6 lines per side, recto and verso. **Physical condition:** Some folios are severely damaged. The legibility of the text on the damaged folios is difficult.**Description:** ທັງສີສະມັນຕະປາສາທິກາ ເປັນອັດຖະກະຖາຂອງພະວິໄນ ອະທິບາຍຄວາມໃນພະວິໄນ. ເນື້ອຄວາມຂຽນຕາມແບບນິດໄສຍະ ໃຊ້ໃນການຮຽນພາສາປາລີລະດັບສູງ. ສະມັນຕະປາສາທິກາ ແປວ່າ ຄວາມເພິ່ງພໍໃຈທັງໝົດ ເປັນຄຳພີທີ່ແຕ່ງຂຶ້ນໂດຍພະພຸດທະໂຄສາທີ່ປະເທດສີລັງກາໃນສະຕະວັດທີ ໕. ເນື້ອຫາແບ່ງອອກເປັນ ໒ ປະເພດຄື (໑) ເນື້ອຫາຫຼັກທີ່ກ່ຽວກັບພະທຳວິໄນ ອາທິເຊັ່ນ ມູນເຫດການທຳສັງຄາຍະນາຄັ້ງທຳອິດ, ຄັ້ງທີ ໒, ຄັ້ງທີ ໓ ແລະ ຄັ້ງທີ ໔. (໒) ມີການອະທິບາຍເລື່ອງພຸດທະຄຸນ ໙, ສະຕິ, ສະມາທິ, ປະຕິສຳພິທາ, ຈິດ, ວິນຍານ, ອິນຊີ ແລະ ມີການອະທິບາຍເລື່ອງອາບັດປາຣາຊິກ, ສັງຄາທິເສດ ເປັນຕົ້ນ ທັງຂອງພິກຂຸແລະພິກຂຸນີ.*Samantapāsādikā* is a commentary of the *Vinaya Piṭaka*. 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 of the *Vinaya*, such as the cause of the first four 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:** ຄຳລົງທ້າຍ: (໑) ລານທີ ໑ ໜ້າ ໑: ສັບສະມັນຕະ ຜູກ ໕ ສັງກາດໄດ້ ໘ (ກົງກັບ ຈ.ສ. ໑໐໐໘) ຕົວປີຮວາຍເສັດ ເດືອນຈຽງ ອອກຄຳ ໑ ວັນ ໖ ນາງໝື່ນ ປໍສຸກຸລະ ມີສັດທາສ້າງ ສັບສະມັນຕະ ໄວ້ກັບສາສະໜາພະເຈົ້າເທົ້າ ໕ ພັນວັດສາ. ສັບສະມັນຕະປາສາທິກະ ຜູກ ໕.

(໒) ຄຳລົງທ້າຍ: ລານທີ ໓໑ ໜ້າ ໒: ສັບສະມັນຕະ ຜູກ ໕. ສັງກາດໄດ້ ໘ (ກົງກັບ ຈ.ສ. ໑໐໐໘) ຕົວປີຮວາຍເສັດ ເດືອນຈຽງ ອອກຄຳ ໑ ວັນ ໖ ນາງໝື່ນ ປໍສຸກຸລະ ສ້າງ ສັບສະມັນຕະປາສາທິກາ ທັງສີທິວເຈົ້າອຸດທະໄພ.

(1) Folio 1 on the recto side: *Sap Samanta*, fascicle 5. In Sangkat 8 (corresponding to CS 1008), a *hwai set* year, on the first waxing-moon day of the first lunar month, the sixth day of the week (Friday)<sup>1</sup>, Nang Mün Pòsukula sponsored the making of this manuscript entitled *Sapsamanta* to support the Teachings of the Buddha to last until the end of 5000 years. *Sab Samantapāsādikā*, fascicle 5.<sup>1</sup> 1398 Margasirsha 1 = Sunday, 24 November 1946.

(2) Colophon, folio 31, the verso side: Sap Samanta, fascicle 5. In Sangkat 8 (corresponding to CS 1008), a *hwai set* year, on the first waxing-moon day of the first lunar month, the sixth day of the week (Friday), Nang Mün Pòsukula sponsored the making of this manuscript entitled *Sap Samantapāsādikā*. This manuscript belongs to Hua Chao Utthaphai.

**Date:** CS 1008, a *hwai set* year (8 Dec 1646)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Nang Mün Pòsukula

**Titles:** ສັບສະມັນຕະ (ຜູກ ໕)  
*Sap Samanta* (Phuk 5)  
 Vocabularies of Samantapāsādikā (Fascicle 5)

EAP1398\_VTL\_1\_0002

### Long palm-leaf

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 55 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Three folios; the last folio contains the colophon.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ພະວິໄນ ກ່າວເຖິງອຸປັດຊາຍະວັດແລະອາຈານິຍະວັດ. ໃນຕົ້ນສະໄໝພຸດທະການ ຍັງບໍ່ມີພະອຸປັດຊາ ບໍ່ມີຜູ້ໃຫ້ໂອວາດສັງສອນພິກຂຸທັງຫລາຍກ່ຽວກັບຄວາມເປັນລະບຽບຮຽບຮ້ອຍ ພິກຂຸທັງຫລາຍຈຶ່ງນຸ່ງຫົ່ມຈົວອນບໍ່ຮຽບຮ້ອຍ ມີກິລິຍາມາລະຍາດບໍ່ເໝາະສົມຕໍ່ເພດສະມະນະ ຊາວບ້ານເຫັນກໍຕິຕຽນ ພະພຸດທະອົງຈຶ່ງຊົງອະນຸຍາດໃຫ້ມີພະອຸປັດຊາ ຊົງບັນຍັດອຸປັດຊາຍະວັດ ຄືທຳນຽມຫຼືຂໍ້ປະຕິບັດທີ່ສັດທິວິຫານິກ (ຜູ້ຢູ່ດ້ວຍ) ເພິ່ງປະຕິບັດຕໍ່ພະອຸປັດຊາຂອງຕົນ. ອາຈານິຍະວັດ ຄື ກິດອັນທີ່ອັນເຕວາສິກຄວນປະພຶດປະຕິບັດຕໍ່ອາຈານ.

The Vinaya tells about *Upajjhāya-vatta* and *Ācāriya-vatta*. In the early Buddha's lifetime, there were no preceptors who taught the monks about proper manners. They therefore dressed their robes wrongly and had improper behaviours. Laypeople complained about them. Later, the Buddha prescribed the *Upajjhāya-vatta* or the rule for pupils to behave properly towards their teachers.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໓໙ ໜ້າ ໑: ສັງກາດໄດ້ ໒ ຮ້ອຍ ໖ (ກົງກັບ ຈ.ສ. ໑໒໐໖) ຕົວ ປິກາເປົ້າເດືອນ ໙ ຂຶ້ນ ໘ ຄ່ຳ ວັນ ໓ ມື້ຮັບ ລິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ແມ່ເຈົ້າເຫຼັກກັບເຈົ້າເຫຼັກພ້ອມກັນສ້າງ ວິໄນປິຕະກະ ໄວ້ກັບສາສະໜາ ໕ ພັນວັດສາ. ນິບພານະ ປັດຈະໂຍ. ວິໄນປິຕະກະ ວັດຊຽງເຫຼັກ.

Folio 39 on the recto side: In Sangkat 2 hundred 6 (corresponding to CS 1206), a *ka pao* year, on the eighth waxing-moon day of the ninth lunar month, the third day of the week (Tuesday), a *hap* [...] day,<sup>2</sup> the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The mother of Chao Lek and Chao Lek are the sponsors of the making of this manuscript entitled *Vinaipitaka* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo* (May this be a condition to reach Nibbāna). This *Vinaya Pitaka* manuscript belongs to Vat Xiang Lek.

**Date:** CS 1206, a *ka pao* year (21 Aug 1844)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** The mother of Chao Lek and Chao Lek  
**Titles:** ວິໄນປິຕະກະ  
*Vinaipitaka*  
*Vinaya Pitaka*

EAP1398\_VTL\_1\_0003

## Long palm-leaf

**One phuk:** *fascicle 1*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 57 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ໃນສະໄໝພຸດທະການ ມີພິກຂຸສັບພະຄືຍະກຸ່ມໜຶ່ງ ມີທັງໝົດ ໖ ອົງ ໄດ້ເດີນທາງໄປໄຫວ້ພະອຸບາລິເຖລະ ທີ່ວັດເຊຕະວັນ ແລະໄດ້ຈຳພັນສາຍູ່ທີ່ນັ້ນ ເພື່ອສະແຫວງຫາທຳ. ສ່ວນພະອຸບາລິກໍໄດ້ຕ້ອນຮັບແລະອະນຸຍາດໃຫ້ພິກຕາມອັດທະຍາໄສ ແລະໄດ້ໃຫ້ໂອວາດແກ່ພະສັບພິກຄືຍະເຫຼົ່ານັ້ນເປັນປະຈຳ ເມື່ອເວລາຜ່ານໄປ ກໍຊາບວ່າ ພະສັບພິກຄືຍະເຫຼົ່ານັ້ນເປັນອະລັດຊິ ຄືເປັນພະລິງທີ່ບໍ່ປະພຶດປະຕິບັດຕາມພະທຳມະວິໄນ ແລະບໍ່ປະຕິບັດຕາມໂອວາດຄຳສັ່ງສອນຂອງພະສາດສະດາ ເປັນຜູ້ນອກຮີດ ເຮັດໃຫ້ສາສະໜາເສື່ອມເສຍ ພະອຸບາລິຈຶ່ງຂັບໄລ່ພະເຫຼົ່ານັ້ນໃຫ້ອອກຈາກວັດ.

In the Buddha's lifetime, a group of six monks known as *chabbaggiya* went to pay respect to Upāli Thera at the Jetavana monastery and stayed there during the Buddhist Lent in order to learn and practice the Dhamma. Upāli Thera warmly welcomed and allowed them to stay there. He also regularly gave instructions to these six monks. Later, he realized

<sup>2</sup> 1206 Sravana 8 = Wednesday, 21 August 1844. The year CS 1206 was, however, a *ka si* year.

**Colophon:**

that these *chabbaggiya* monks had violated the *Vinaya* and not followed the Buddha's teachings. They were non-Buddhist and contaminated Buddhism. Therefore, Upāli Thera expelled them from the monastery.

ຄຳລົງທ້າຍ: (໑) ລານທີ ໒໖ ໜ້າ ໒: ພິກຂຸ ນິດສະປັນຍາ ວັດໂຄມຂວາງ ໄດ້ສ້າງ ວິໄນຮອມ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ເທົ່າ ໕໐໐໐. ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ນິດຈັງ.

(໒) ຄຳລົງທ້າຍ: ລານທີ ໒໕ ໜ້າ ໑: ພຸດທະສັງກາດຣາຊະໄດ້ ໒໐໐໐໔ ຮ້ອຍ ໖໐໖ (ກົງກັບ ພ.ສ. ໒໔໖໖) ພະວັດສາ ປົກກບໃຈ ເດືອນ ໓ ລົງ ໖ ຄ່ຳ ວັນ ໖ ມື້ກ່າ[ເຮົາ] ລິດຈະນາແລ້ວ ໝາຍມີ ເຈົ້າພິກຂຸ ນິດສະປັນຍາ ວັດໂຄມຜາ [ບ້ານ]ຜາໂຄມ ກັບທັງພໍ່ ຊື່ວ່າ ທຸບົວ ໄດ້ມີໃຈໃສ່ສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ອາວະທານ ຜູກຕົ້ນນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ. ນິບພານະ ປັດຈະໂຍ ໂຫ[ຕຸ] ເມ ນິດຈັງ ຕຸວັງ ຕຸວັງ. ປະການ ໑ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາແຫ່ງຂ້າພະເຈົ້າແດ່ກໍຂ້າເທີນ. ອໍຣະຫັນຕານັງ ປະຣະມັງ ສຸກຂັງ ໂຫຕຸ ຕຸວັງ ຕຸວັງ. ຜູ້ຂ້າຮຽນຂຽນໃໝ່ ມີບໍ່ທັນອ່ອນເທື່ອ ຜູ້ຂ້າແລ.

(1) Folio 23 on the verso side: Bhikkhu Nitsapannya from Vat Khom Khwang sponsored the making of this manuscript entitled *Vinai Hòm* to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Nibbānaṃ paramaṃ sukhaṃ niccaṃ niccaṃ* (Nibbāna is the greatest bliss certainly).

(2) Folio 24 on the recto side: In Buddhist Era 2000 4 hundred 606 (corresponding BE 2466), a *kap chai* year, on the sixth waning-moon day of the third lunar month, the sixth day of the week (Friday), a *ka [hao]* day,<sup>3</sup> the writing was accomplished. Bhikkhu Nitsapannya from Vat Khom Pha, Phakhom [village], and his father named Thu Bua jointly had the most ardent religious faith to sponsor the making of this manuscript entitled *Avahan*, fascicle 1, to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Nibbna paccayo ho[tu] me niccaṃ dhuvaṃ dhuvaṃ* (May this be a condition for me to reach Nibbāna certainly). May our wishes and desires be fulfilled. *Arahantānaṃ paramaṃ sukhaṃ hotu dhuvaṃ dhuvaṃ* (Arahantship is the greatest bliss certainly). I am a new scribe and I am not skilled yet.

**Date:** BE 2466 , a *kap chai* year (6 Feb 1923)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Bhikkhu Nitsapannya from Vat Khom Khwang, Luang Prabang

**Sponsor(s):** Bhikkhu Nitsapannya from Vat Khom Khwang and his father named Thu Bua

**Titles:** ອະວະທານ (ຜູກຕົ້ນ)

*Avahan* (*Phuk ton*)

Āvahāra (Fascicle 1)

<sup>3</sup> 1285 Magha 21 = Tuesday, 26 February 1924.

**Long palm-leaf****One phuk:** *fascicle 5***Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** One blank folio. **Back cover folio** Two folios; the first folio contains the colophon on the recto side; and the other folio is blank.**Appearance:** The fascicles are bound 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:** Some folios are damaged on the right end.**Description:** ເນື້ອໃນກ່າວເຖິງ ວິທີອະທິດຖານຜ້າຈິວອນ ແລະອັດຖະບໍລິຂານອື່ນໆ ຂອງພະພິກຂຸຜູ້ບວດໃໝ່. ພາຍຫຼັງພິທີອຸປະສົມບົດສຳເລັດຮຽບຮ້ອຍແລ້ວ ສິ່ງທຳອິດທີ່ພິກຂຸໃໝ່ຕ້ອງທຳເມື່ອເຖິງກຸຕິ ກໍຄື ການທຳພົນທຸຜ້າ. ການທຳພົນທຸຜ້າ ພາຍເຖິງ ການທຳຈຸດເປັນວົງກົມໃສ່ແຈຜ້າຈິວອນດ້ວຍ ສີຂຽວຄາມ ຫຼືສີໂຄນ ຫຼືສີດຳຄ້ຳ ເພື່ອເຮັດໃຫ້ຜ້າຈິວອນເສຍສີ ຫຼືມີຕຳໜີ ຕາມວິໄນບັນຍັດ ຈຶ່ງ ສາມາດນຸ່ງຫົ່ມຜ້ານັ້ນໄດ້. ຖ້າບໍ່ທຳພົນທຸກ່ອນແລ້ວນຸ່ງຫົ່ມ ຕ້ອງອາບັດປາຈິດຕິ.The text is on self-determination of a new monk with regards to his robes and eight requisites. After the ordination ceremony, his first task to do as soon as arriving at his abode is making dots (flaws) on his robes (*bindukappa*). This practice is to mark some dark-coloured dots to create flaws in the robes that will then be legible for using, according to the *Vinaya*. Monks who wear a non-*bindukappa* robe are regarded *Pācittiya*.**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໙໗ ໜ້າ ໑: ຈຸນລະສັງກາດໄດ້ຮ້ອຍ ໙໖ (ກົງກັບ ຈ.ສ. ໑໑໙໖) ຕົວ ປິກາບສະ ງ້າ ເດືອນຍີ່ ຂຶ້ນ ໘ ຄ່ຳ ວັນ ໓ ມີ້ເປີກເສັດ ຮິດຈະນາແລ້ວຍາມຕູດຕັ້ງ ພາຍມີ ພະຍາຕິນຊຽງ ສະຫະພະຣິຍາ ບຸດຕະນັດຕາ ພັນທຸວົງສາ ພ້ອມກັນມີໃຈໃສ່ສັດທາສ້າງ ວິໄນຍະຄຳພິຣະ ໄວ້ກັບ ສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າພົດເຊັ່ນໃບລານ. ອັນ ໑ ຂໍໃຫ້ໄດ້ໄປຮອດໄປເຖິງບົດຕາ ມາດາ ຝູງຕາຍໄປສູ່ບໍລະໂລກໜ້າ ຕົກທີ່ຮ້າຍຂໍໃຫ້ຍ້າຍໃສ່ທີ່ດີ. ນົບພານະ ປັດຈະໂຍ ໂໜຕຸ.Folio 37 on the recto side: In Chunlasangkat hundred 96 (corresponding to CS 1196), a *kap sanga* year, on the eighth waxing-moon day of the second lunar month, the third day of the week (Tuesday), a *poek set* day,<sup>4</sup> the writing was accomplished in the morning (6:00–7:30 o'clock). Phanya Tin Xiang, his wife, their children, and their relatives had the religious faith to sponsor the making of this manuscript entitled *Vinaiyakhampila* to support the Teachings of the Buddha to last until the end of the life of the palm leaves. May this merit reach our late parents who have left to the other world. If they have been stuck in a place of suffering, may they be moved to a good place. *Nibbāna paccayo hontu* (May this be a condition to reach Nibbāna).**Date:** CS 1196, a *kap sanga* year (6 Jan 1834)**Script(s):** Tham Lao

<sup>4</sup> 1196 Pausha 8 = Wednesday, 7 January 1835. This day was, however, a *kat kai* day. The day before, Tuesday, 6 January 1835, was indeed a *poek set* day.

**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Phanya Tin Xiang, his wife, their children, and their relatives  
**Titles:** ວິໄນຍະ ຄຳພິຣະ (ຜູກ ໕)  
*Vinaiya Khamphira (Phuk 5)*  
 Scripture of Vinaya (Fascicle 5)

EAP1398\_VTL\_1\_0005

## 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:** Two folios; the first folio contains the title, and the last folio contains the colophon.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ນິທານທຳມະບົດ ເລື່ອງປາກະບິນະ. ໃນອະດີດຕະການ ສະໄໝພະພຸດທະເຈົ້າຊົງພະນາມວ່າ ກັດສະປະ ຍັງມີກຸນລະບຸດ ໒ ອ້າຍນ້ອງ ໄດ້ອອກບວດເປັນພິກຂຸ ຜູ້ອ້າຍຊື່ວ່າ ພະໂສທະນະ ຜູ້ນ້ອງຊື່ວ່າ ພະກະບິລະ ເມື່ອບວດແລ້ວ ຜູ້ເປັນອ້າຍໄດ້ຖືວິປັດສະໜາທຸລະ ຮຽນກຳມະຖານ ແລ້ວໄປບຳເພັນຢູ່ໃນປ່າ ຈົນໄດ້ບັນລຸເປັນພະອໍລະຫັນ. ສ່ວນນ້ອງຊາຍ ຖືເອົາຄັນທະທຸລະ ຄື ການສຶກສາຮຳຮຽນພະທຳມະວິໄນ ຈົນໄດ້ເປັນຜູ້ຊົງພະໂຕປິດິກ. ເພາະຄວາມເປັນພະທູສູດ ເຮັດໃຫ້ພະກະບິລະມີລາບສັກກາລະແລະມີບໍລິວານຫຼາຍ. ທ່ານກາຍເປັນຄົນຫົວດີ້ແລະມັກດູໝູກດູໝິ່ນພິກຂຸອື່ນ ອັນໃດທີ່ເພາະທີ່ຄວນ ພະກະບິລະກໍບອກວ່າບໍ່ເພາະບໍ່ຄວນ ເພາະຜົນກຳນັ້ນ ຈິ່ງເຮັດໃຫ້ພະກະບິລະໄປເກີດໃນອະເວຈີນະຣິກ. ໃນພັດທະຍັບນີ້ ໄດ້ມາເກີດເປັນປາຢູ່ທີ່ແມ່ນ້ຳອະຈິຣະວະດີ. ປາໂຕນັ້ນມີໂຕເຫຼືອງດັ່ງທອງຄຳ ແຕ່ມີກິ່ນເໝັນອອກມາຈາກປາກ.

Dhammapada story on 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. He judged right things to be wrong things. With 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:** ຄຳລິງທາຍ: ລານທີ ໒໖ ໜ້າ ໑: ສັງກາດໄດ້ ພັນຮ້ອຍ ໙໙ (ກົງກັບ ຈ.ສ. ໑໑໙໙) ຕົວ ປຶກາບສະງ້າ ເດືອນ ໓ ຂຶ້ນ ໓ ຄຳ ວັນ ກຸ ຮິດຈະນາແລ້ວຍາມທ່ຽງວັນ ສາທຸມະຫາພຸດທະວົງສາ ວິຣິຍະປັນຍາ

ໂພນໄຊຍະຣາມາທິບໍດີ ມີສັດທາເປັນອັນຍິ່ງຈິ່ງສ້າງ ທຳມະບົດ ໄວ້ກັບສາສະໜາ ເທົ່າ ໔ ພັນວັດ ສາ. ຂໍໃຫ້ໄດ້ດັ່ງຄຳບາດຖະໜາຊູ່ປະການ ກໍຂ້າເຫັນ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 26 on the recto side: In Sangkat thousand hundred 96 (corresponding to CS 1196), a *kap sanga* year, on the third waxing-moon day of the third lunar month, the seventh day of the week (Saturday),<sup>5</sup> the writing was accomplished at noon. Sathu Maha Phutthavongsa Viriyapannya from Vat Phonsaiya Ramathibòdi had the ardent religious faith to sponsor the making of this manuscript entitled *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* (May this be a condition to reach Nibbāna).

**Date:** CS 1196, a *kap sanga* year (31 Jan 1834)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Sathu Maha Phutthavongsa Viriyapannya from Vat Phonsaiya Ramathibòdi

**Titles:** ທຳມະບົດ (ຜູກຕົ້ນ, ມັດ ໑໕)

*Thammabot* (Phuk ton, mat 15)

Dhammapada (Fascicle 1, bundle 15)

EAP1398\_VTL\_1\_0006

### Long palm-leaf

**One phuk:** fascicle 2

**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:** Two folios; the first folio contains the colophon on the recto side; and the last folio contains the title.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ນິທານທຳມະບົດ ເລື່ອງ ປາກະປິນະ. ໃນອະດີດຕະການ ສະໄໝພະພຸດທະເຈົ້າຊົງພະນາມວ່າ ກັດສະປະ ຍັງມີກຸນລະບຸດ ໒ ອ້າຍນ້ອງ ໄດ້ອອກບວດເປັນພິກຂຸ ຜູ້ອ້າຍຊື່ວ່າ ພະໂສທະນະ ຜູ້ນ້ອງ ຊື່ວ່າ ພະກະປິລະ ເມື່ອບວດແລ້ວ ຜູ້ເປັນອ້າຍໄດ້ຖືວິປັດສະໜາທຸລະ ຮຽນກຳມະຖານ ແລ້ວໄປບຳເພັນຢູ່ໃນປ່າ ຈົນໄດ້ບັນລຸເປັນພະອໍລະຫັນ. ສ່ວນນ້ອງຊາຍ ຖືເອົາຄັນທະທຸລະ ຄື ການສຶກສາຮຳຮຽນພະ ທຳມະວິໄນ ຈົນໄດ້ເປັນຜູ້ຊົງພະໂຕປິດົກ. ເພາະຄວາມເປັນພະພຸດສູດ ເຮັດໃຫ້ພະກະປິລະມີລາບສັກກາລະແລະມີບໍລິວານຫຼາຍ. ທ່ານກາຍເປັນຄົນຫົວດີແລະມັກດູກູກ ດູໝິນພິກຂຸອື່ນ ອັນໃດທີ່ເພາະ ທີ່ຄວນ ພະກະປິລະກໍບອກວ່າບໍ່ເພາະບໍ່ຄວນ ເພາະຜົນກຳນັ້ນ

<sup>5</sup> 1196 Magha 3 = Sunday, 1 February 1835. The day before, Saturday, 31 January 1835, however, might be more likely.

ຈິ່ງເຮັດໃຫ້ພະກະບິລະໄປເກີດໃນອະເວຈິນະຣິກ. ໃນພັດທະກັບນີ້ ໄດ້ມາເກີດເປັນປາຢູ່ທີ່ແມ່ນ້ຳ  
ອະຈິຣະວະດີ. ປາໂຕ່ນັ້ນມີໂຕເຫຼືອງດັ່ງທອງຄຳ ແຕ່ມີກິ່ນເພັນອອກມາຈາກປາກ.

This Dhammapada story is on 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 the 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. He judged right things to be wrong things. With 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:** ຄຳລົງທ້າຍ: ລານທີ ໒໕ ໜ້າ ໑: ສັງກາດໄດ້ ພັນຮ້ອຍ ໙໙ (ກົງກັບ ຈ.ສ. ໑໑໙໙) ຕົວ ປິກາບສະງ້າ  
ເດືອນ ໓ ຂຶ້ນ ໓ ຄ່ຳ ວັນ ໗ ຮິດຈະນາແລ້ວຍາມທຸ່ງງວັນ ສາທຸມະຫາພຸດທະວົງສາ ວິຣິຍະປັນຍາ  
ໂພນໄຊຍະຣາມາທິບໍດີ ມີສັດທາເປັນອັນຍິ່ງຈິ່ງສ້າງ ທຳມະບົດ ໄວ້ກັບສາສະໜາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳ  
ປາດຖະໜາຊູ່ປະການ ກໍຂ້າເທີ້ນ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 25 on the recto side: In Sangkat thousand hundred 96 (corresponding to CS 1196), a *kap sang* year, on the third waxing-moon day of the third lunar month, the seventh day of the week (Saturday),<sup>6</sup> the writing was accomplished at noon. Sathu Maha Phutthavongsa Viriyapannya from Vat Phonsaiya Ramathibòdi had the ardent religious faith to sponsor the making of this manuscript entitled *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* (May this be a condition to reach Nibbāna).

**Date:** CS 1196, a *kap sang* year (31 Jan 1834)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Sathu Maha Phutthavongsa Viriyapannya from Vat Phonsaiya Ramathibòdi

**Titles:** ທຳມະບົດ (ຜູກ ໒, ມັດ ໑໕)

*Thammabot* (Phuk 2, mat 15)

Dhammapada (Fascicle 2, bundle 15)

EAP1398\_VTL\_1\_0007

**Long palm-leaf**

**One phuk:** *fascicle 3*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 55.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

<sup>6</sup> 1196 Magha 3 = Sunday, 1 February 1835. The day before, Saturday, 31 January 1835, however, might be more likely.



**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the colophon on the recto side; and the last folio contains the title.

**Appearance:** The fascicles are bound 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 as well.

**Description:**

ນິທານທຳມະບົດ ເລື່ອງພະເຂມາເຖຣີ. ພະນາງເຂມາເປັນພະມະເທສີຂອງພະເຈົ້າພິມພິສານ, ພະນາງມີພະສີຣິໂສມງົດງາມຫຼາຍ ພະນາງບໍ່ຕ້ອງການຈະໄປເຝົ້າພະພຸດທະເຈົ້າ ເພາະຢ້ານວ່າ ພະພຸດທະອົງຈະຕຳໜີໂທດຄວາມງາມຂອງພະນາງ ພະເຈົ້າພິມພິສານຈຶ່ງສັ່ງໃຫ້ນັກປະພັນ ຮ້ອງເພງ ພັນລະນາຄວາມງາມຂອງວັດເວລຸວັນ ຈົນພະນາງເຂມາໄດ້ສະດັບແລ້ວມີຄວາມ ຫຼົງໄຫຼຍາກໄປຊົມ. ເມື່ອພະນາງສະເດັດເຂົ້າໄປວັດເວລຸວັນນັ້ນ ພະສາດສະດາຊົງສະແດງທຳໃຫ້ ແກ່ມະຫາຊົນຢູ່ ພະອົງຈຶ່ງຊົງເນລະມິດຮ່າງນາງງາມຜູ້ໜຶ່ງ ຍືນຖວາຍງານພັດຢູ່ທີ່ຂ້າງພະອົງ ເມື່ອ ພະນາງເຫັນຍິງງາມນັ້ນ ກໍມາປຽບທຽບກັບຄວາມງາມຂອງພະນາງ ເຫັນວ່າ ນາງງາມນັ້ນງາມ ກວ່າພະອົງຫຼາຍ. ຂະນະທີ່ພະນາງຈ້ອງເບິ່ງນາງງາມນັ້ນ ຮ່າງຂອງນາງງາມນັ້ນປ່ຽນແປງໄປຕາມ ລຳດັບ. ໃນທີ່ສຸດ ພະນາງກໍເຫັນເປັນຄົນແກ່ ປ່ຽນເປັນສົບມີໜອນຊອນໄຊ. ເມື່ອເຫັນເຊັ່ນນີ້ ພະນາງກໍຕະຫົກຄວາມບໍ່ທ່ຽງແລະຄວາມບໍ່ມີແກ່ນສານຂອງຄວາມງາມ. ພະພຸດທະອົງຈຶ່ງ ໄດ້ຕັດເທສະໜາແກ່ພະນາງ ເມື່ອຈົບພະທຳມະເທສະໜາ ພະນາງເຂມາກໍໄດ້ບັນລຸພະອໍລະຫັນ. ພະເຈົ້າພິມພິສານຈຶ່ງອະນຸຍາດໃຫ້ພະນາງບວດເປັນພິກຂຸນີ 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. 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:**

ຄຳລົງທ້າຍ: ລານທີ ໒໔ ໜ້າ ໑: ສັງກາດໄດ້ ພັນຮ້ອຍ ໙໖ (ກົງກັບ ຈ.ສ. ໑໑໙໖) ຕົວ ປີກາບສະງ້າ ເດືອນ ໓ ຂຶ້ນ ໓ ຄ່ຳ ວັນ ໗ ຣິດຈະນາແລ້ວຍາມທ່ຽງວັນ ສາທຸມະຫາພຸດທະວົງສາ ວິຣິຍະປັນຍາ ໂພນໄຊຍະຣາມາທິບໍດີ ມີສັດທາເປັນອັນຍິ່ງຈົ່ງສ້າງ ທຳມະບົດ ໄວ້ກັບສາສະໜາ ຂໍໃຫ້ໄດ້ດັງຄຳ ປາດຖະໜາຊູ່ປະການ ກໍຂ້າເທີ້ນ. ນົບພານະ ປັດຈະໂຍ ໂທຖຸ.

Folio 25 on the recto side: In Sangkat thousand hundred 96 (corresponding to CS 1196), a *kap sang* year, on the third waxing-moon

day of the third lunar month, the seventh day of the week (Saturday), the writing was accomplished at noon. Sathu Maha Phutthavongsa Viriyapannya from Vat Phonsaiyaramathipadi had the ardent religious faith to sponsor the making of this manuscript entitled 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* (May this be a condition to reach Nibbāna).

**Date:** CS 1196, a *kap sanga* year (31 Jan 1834)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Sathu Maha Phutthavongsa Viriyapannya from Vat Phonsaiya Ramathibòdi  
**Titles:** ທຳມະບົດ (ຜູກ ໓, ມັດ ໑໕)  
*Thammabot (Phuk 3, mat 15)*  
*Dhammapada (Fascicle 3, bundle 15)*

EAP1398\_VTL\_1\_0008

#### Long palm-leaf

**One phuk:** *fascicle 4*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 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 folios; the first folio contains the title; and the last folio contains the colophon.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ເລື່ອງບຸດເສດຖີ ຊື່ອຸກຄະເສນ. ອຸກຄະເສນ ເປັນລູກເສດຖີໃນເມືອງຣາຊະຄຶ. ວັນໜຶ່ງ, ໃນຂະນະທີ່ເບິ່ງການສະແດງລະຄອນທີ່ມີນັກເຕັ້ນລຳ ໔໐໐ ຄົນ ໄດ້ເຫັນນາງເຕັ້ນລຳຜູ້ໜຶ່ງທີ່ມີຮູບໂສມອັນງາມ ກໍເກີດຄວາມຮັກ. ຕໍ່ມາ, ໄດ້ແຕ່ງງານກັບຍິງນັ້ນ ແລະໄດ້ຕິດຕາມຄະນະລະຄອນນັ້ນໄປ. ວັນໜຶ່ງ, ອຸກຄະເສນກໍເຂົ້າມາສູ່ຂ່າຍພະຍານຂອງພະພຸດທະເຈົ້າ ແລະຊົງເຫັນວ່າ ເຂົາຈັກໄດ້ບັນລຸພະອົງອະທິດຕະຜົນ. ພະພຸດທະອົງ ຈຶ່ງສະເດັດໄປໄຜດ ຕັດແກ່ອຸກຄະເສນວ່າ “ອຸກຄະເສນ ທຳມະດາບັນດິດຕ້ອງລະຄວາມອາໄລຮັກໃຄ້ໃນຂັນທັງຫຼາຍ ທັງທີ່ເປັນອະດີດ ອະນາຄົດ ແລະປັດຈຸບັນເສຍແລ້ວ ພື້ນຈາກທຸກທັງຫຼາຍ ມີການເກີດເປັນຕົ້ນ ຈຶ່ງຄວນ”. ເມື່ອພະທຳມະເທສະໜາຈົບລົງ ທ່ານອຸກຄະເສນກໍໄດ້ບັນລຸເປັນພະອົລະຫັນ.

The Story of Uggasena, the young son of a rich man in Rajagaha. One day, while watching the show of a wandering theatrical troupe consisting of five hundred dancers, he saw a young dancer who was so beautiful. Uggasena fell desperately in love with her at the first sight. He married her and accompanied the troupe. One day, the Buddha saw Uggasena in his vision and knew that he was ready for arahatship. The Buddha approached Uggasena and taught him, "Uggasena, a wise man should

abandon all attachment to the past, the future, and the present in order to get free from all kinds of suffering that include rebirths." Uggasena gained arahatship as soon as the teaching had ended.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໖ ໜ້າ ໑: ສັງກາດໄດ້ ພັນຮ້ອຍ ໙໖ (ກົງກັບ ຈ.ສ. ໑໑໙໖) ຕົວ ປິກາບສະງ້າ ເດືອນ ໓ ຂຶ້ນ ໓ ຄ່ຳ ວັນ ໗ ຣິດຈະນາແລ້ວຍາມທຸ່ງງວັນ ສາທຸມະຫາພຸດທະວົງສາ ວິຣິຍະປັນຍາ ໂພນໄຊຍະຣາມາທິບໍດີ ມີສັດທາເປັນອັນຍິ່ງ ຈິ່ງສ້າງ ທຳມະບົດ ໄວ້ກັບສາສະໜາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳ ປາດຖະໜາ ກໍຂ້າເທີ້ນ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 26 on the recto side: In Sangkat thousand hundred 96 (corresponding to CS 1196), a *kap sanga* year, on the third waxing-moon day of the third lunar month, the seventh day of the week (Saturday), the writing was accomplished at noon. Sathu Maha Phutthavongsa Viriyapannya from Vat Phonsaiya Ramathibòdi had the ardent religious faith to sponsor the making of this manuscript entitled *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* (May this be a condition to reach Nibbāna).

**Date:** CS 1196, a *kap sanga* year (31 Jan 1834)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Sathu Maha Phutthavongsa Viriyapannya from Vat Phonsaiya Ramathibòdi  
**Titles:** ທຳມະບົດ (ຜູກ ໔, ມັດ ໑໕)  
*Thammabot* (Phuk 4, mat 15)  
Dhammapada (Fascicle 4, bundle 15)

EAP1398\_VTL\_1\_0009

### Long palm-leaf

**One phuk:** *fascicle 5*

**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:** None. **Back cover folio:** Two folios; the first folio contains the title; and the last folio contains the colophon.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ຊົງປາລິບພະຍາມານທັງຫລາຍໃຫ້ເປັນເຫດ ຈຶ່ງຊົງສະແດງພະທຳມະເທສະໜາດວງນີ້. ໃນກາລະຄັ້ງນັ້ນ ຍັງມີພະຍາມານທັງຫລາຍໄດ້ແບ່ງ ຮ່າງເປັນຊ້າງມາກໍ່ກວນພະຣາທຸນ ແຕ່ພະຣາທຸນບໍ່ໄດ້ສະດຸ້ງແລະບໍ່ໄດ້ຕົກໃຈແຕ່ຢ່າງໃດ ພະ ພຸດທະອົງຊົງຊາບວ່າ ຊ້າງທັງຫລາຍເຫຼົ່ານັ້ນເປັນມານ ຈຶ່ງຕັດວ່າ ແມ່ນວ່າ ພວກທ່ານຈະມາເປັນ

ແສນກໍບໍ່ສາມາດເຮັດໃຫ້ເກີດຄວາມຍ້ານແກ່ບຸດຂອງເຮົາໄດ້ ເພາະວ່າບຸດຂອງເຮົາມີປົກກະຕິບໍ່ສະດັງ, ປາສະຈາກຕົນຫາແລ້ວ, ມີຄວາມພຽນເປັນໃຫຍ່ແລະມີປັນຍາຫຼາຍ.

On one occasion, while residing at the Jetavana monastery, the Buddha gave a sermon on the kings of *māra* to his monks. At one time, many kings of *māra* transformed themselves into elephants and harassed Rāhula Thera. Rāhula Thera was not afraid of them or shocked at all. The Buddha knew that all those elephants were *māra* (devils). He spoke to them that they could never frighten his son because he has no fear nor passion; he had great diligence and sharp wisdom.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໖ ໜ້າ ໑: ສັງກາດໄດ້ ພັນຮ້ອຍ ໙໖ (ກົງກັບ ຈ.ສ. ໑໑໙໖) ຕົວ ປິກາບສະງ້າ ເດືອນ ໓ ຂຶ້ນ ໓ ຄຳ ວັນ ໗ ຣິດຈະນາແລ້ວຍາມທຸ່ງງວັນ ສາທຸມະທາພຸດທະວົງສາ ວິຣິຍະປັນຍາ ໂພນໄຊຍະຣາມາທິບໍດີ ມີສັດທາເປັນອັນຍິ່ງ ຈິ່ງສ້າງ ທຳມະບົດ ໄວ້ກັບສາສະໜາ ຂໍໃຫ້ໄດ້ດັງຄຳ ປາດຖະໜາ ກໍຂ້າເຫັນ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 26 on the recto side: In Sangkat thousand hundred 96 (corresponding to CS 1196), a *kap sang* year, on the third waxing-moon day of the third lunar month, the seventh day of the week (Saturday), the writing was accomplished at noon. Sathu Maha Phutthavongsa Viriyapannya from Vat Phonsaiya Ramathibòdi had the ardent religious faith to sponsor the making of this manuscript entitled *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* (May this be a condition to reach Nibbāna).

**Date:** CS 1196, a *kap sang* year (31 Jan 1834)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Sathu Maha Phutthavongsa Viriyapannya from Vat Phonsaiya Ramathibòdi  
**Titles:** ທຳມະບົດ (ຜູກ ໕, ມັດ ໑໕)  
*Thammabot* (Phuk 5, mat 15)  
Dhammapada (Fascicle 5, bundle 15)

EAP1398\_VTL\_1\_0010

### Long palm-leaf

**One phuk:** *fascicle 6*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 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 folio contains the colophon.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ນິທານທຳມະບົດ ເລື່ອງອະປຸຕຕະກະເສດຖີ (ເສດຖີບໍ່ມີລູກ). ໃນກາລະຄັ້ງໜຶ່ງ ພະເຈົ້າປະເສນທິໂກສິນ ໄດ້ສັ່ງໃຫ້ຂົນຊັບສົມບັດຂອງເສດຖີທີ່ເສຍຊີວິດເປັນຂອງຫຼວງ ເນື່ອງດ້ວຍເສດຖີນັ້ນເປັນຜູ້ບໍ່ມີບຸດ ຫາທາຍາດບໍ່ໄດ້. ແມ້ວ່າຈະເປັນເສດຖີແຕ່ກໍເປັນຄົນຕະໜິ ບໍ່ເຄີຍທຳບຸນໃຫ້ທານ. ພະພຸດທະເຈົ້າໄດ້ຕັດເຖິງອະດີດຕະຊາດຂອງເສດຖີນັ້ນວ່າ ວັນໜຶ່ງ ເສດຖີນັ້ນໄດ້ສັ່ງໃຫ້ພັນລະຍາເອົາອາຫານໄປໃສ່ບາດແກ່ພະປັດເຈກພຸດທະເຈົ້າ. ແຕ່ເມື່ອເຫັນພັນລະຍາເອົາອາຫານດຶງໃສ່ບາດ ກໍຄິດເສຍໃຈ. ເຂົາຫວັງຍຶດຊັບຂອງນ້ອງຊາຍຕົນ ຈຶ່ງໄດ້ຂ້າຫຼານຊາຍຜູ້ຈະສືບມໍລະດົກ ເມື່ອນ້ອງຊາຍເສຍຊີວິດ ກໍຍຶດຊັບຂອງນ້ອງຊາຍມາເປັນຂອງຕົນ. ເພາະກຸສົນທີ່ໄດ້ຖວາຍອາຫານບິນທະບາດແກ່ພະປັດເຈກ ຈຶ່ງໄດ້ເກີດເປັນເສດຖີ, ເພາະນົກເສຍໃຈທີ່ເຫັນພັນລະຍາເອົາອາຫານດຶງໃສ່ບາດ ເຮັດໃຫ້ເຂົາບໍ່ຕ້ອງການໃຊ້ຈ່າຍຊັບເພື່ອຕົວເຂົາເອງ. ເພາະເຫດທີ່ໄດ້ຂ້າຫຼານ ຈຶ່ງເຮັດໃຫ້ເຂົາໄປຕົກນະຣົກ.

This Dhammapada story is about Aputtakasetthi (a childless wealthy man). King Pasenadi confiscated all property of a rich man who had died without any heirs. Although he was rich, he was stingy and never donated anything. The Buddha talked about his past life in which he was born as 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 for himself. Due to his sinful deed of killing his nephew for the sake of his brother's wealth, he was reborn in hell.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໔ ໜ້າ ໑: ສັງກາດໄດ້ ພັນຮ້ອຍ ໙໙ (ກົງກັບ ຈ.ສ. ໑໑໙໙) ຕົວ ປິກາບສະງ້າ ເດືອນ ໓ ຂຶ້ນ ໓ ຄຳ ວັນ ກຸ ຣິດຈະນາແລ້ວຍາມທຸ່ງງວັນ ສາທຸມະຫາພຸດທະວົງສາ ວິຣິຍະປັນຍາໂພນໄຊຍະຣາມາທິບໍດີ ມີສັດທາເປັນອັນຍິ່ງຈົ່ງສ້າງ ທຳມະບົດ ໄວ້ກັບສາສະໜາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳປາດຖະໜາ ກໍຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 25 on the recto side: In Sangkat thousand hundred 96 (corresponding to CS 1196), a *kap sang* year, on the third waxing-moon day of the third lunar month, the seventh day of the week (Saturday), the writing was accomplished at noon. Sathu Maha Phutthavongsa Viriyapannya from Vat Phonsaiya Ramathibòdi had the ardent religious faith to sponsor the making of this manuscript entitled *Thammabot*, to support the Teachings of the Buddha. May my wishes be fulfilled. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

**Date:** CS 1196, a *kap sang* year (31 Jan 1834)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Sathu Maha Phutthavongsa Viriyapannya from Vat Phonsaiya Ramathibòdi  
**Titles:** ທຳມະບົດ (ຜູກ ໖, ມັດ ໑໔)  
*Thammabot* (Phuk 6, mat 15)

**Long palm-leaf**

**One phuk:** *fascicle 7*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 55.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Three folios; the first folio contains the colophon; and the other two folios contains the title.

**Appearance:** The fascicles are bound 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 overall condition is good, the legibility as well.

**Description:** ໃນອະດີດຕະຊາດ ພະໂພທິສັດໄດ້ສະເຫວີຍພະຊາດເປັນພະໂອລົດຂອງພະຍາເມືອງສີພີ ແລະມີຊ້າງມຸງຄຸນໂຕໜຶ່ງເປັນຄູ່ບາລະມີ. ໃນຄັ້ງນັ້ນ ເມືອງກະລິງຄະຣາດ ເຊິ່ງເປັນເມືອງໃກ້ຄຽງ ເກີດໄພແຫ້ງແລ້ງ ຝົນບໍ່ຕົກຕາມລະດູການ ຜູ້ຄົນອິດທຍາກ ກໍເກີດໂລກໄພໄຂ້ເຈັບ ປະຊາຊົນເດືອດຮ້ອນ ຈຶ່ງໄປຮຽກຮ້ອງພະຣາຊາແຫ່ງເມືອງກະລິງຄະຣາດໃຫ້ຊ່ວຍເຫຼືອ ພະຣາຊາກໍບໍ່ສາມາດດົນບັນດານໃຫ້ຝົນຕົກລົງມາໄດ້. ພະຣາຊາຈຶ່ງຕັດສິນໃຫ້ພາມທັງຫລາຍໄປທູນຂໍຊ້າງມຸງຄຸນຂອງພະໂພທິສັດມາໄວ້ໃນເມືອງກະລິງຄະຣາດ ຝົນຄຶງຈະຕົກແນ່ນອນ. ເມື່ອພາມທັງຫລາຍໄປທູນຂໍຊ້າງກັບພະໂພທິສັດ, ພະໂພທິສັດຈຶ່ງມອບຊ້າງມຸງຄຸນນັ້ນໃຫ້ແກ່ພວກພາມນັ້ນໄປ.

In a previous existence, the Bodhisatta was born as the royal son of the king of Siphī Kingdom and had an elephant as a companion. At that time, Kalingkharat, the neighboring kingdom, suffered from a drought and lack of seasonal rain. People starved and suffer from sickness. They asked the King of Kalingkhalat for help but he could not make the rain fall. So, the king had his Brahmins ask the Bodhisatta's elephant for the city to ensure the rain. The brahmins asked for the elephant from the Bodhisattva and he gave them the auspicious elephant.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໔ ໜ້າ ໑: ສັງກາດໄດ້ ພັນຮ້ອຍ ໙໙ (ກົງກັບ ຈ.ສ. ໑໑໙໙) ຕົວ ປຶກາບສະຖ້າ ເດືອນ ໓ ຂຶ້ນ ໓ ຄຳ ວັນ ໗ ຮິດຈະນາແລ້ວຍາມທຸ່ງວັນ ສາທຸມະຫາພຸດທະວົງສາ ວິຣິຍະປັນຍາ ໂພນໄຊຍະຣາມາທິບໍດີ ມີສັດທາເປັນອັນຍິ່ງຈິ່ງສ້າງ ທຳມະບົດ ໄວ້ກັບສາສະໜາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳປາດຖະໜາຊູ່ປະການ ກໍຂ້າເຫັນ. ນິບພານະ ປັດຈະໂຍ ໂທຕຸ.

Folio 25 on the recto side: In Sangkat thousand hundred 96 (corresponding to CS 1196), a *kap sanga* year, on the third waxing-moon day of the third lunar month, the seventh day of the week (Saturday), the writing was accomplished at noon. Sathu Maha Phutthavongsa Viriyapannya from Vat Phonsaiya Ramathibòdi had the ardent religious faith to sponsor the making of this manuscript entitled *Thammabot* to support the Teachings of the Buddha. May my wishes be fulfilled. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

**Date:** CS 1196, a *kap sanga* year (31 Jan 1834)

**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Sathu Maha Phutthavongsa Viriyapannya from Vat Phonsaiya Ramathibòdi  
**Titles:** *ທຳມະບົດ* (ຜູກ ໗ ມັດ ໑໕)  
*Thammabot* (Phuk 7, mat 15)  
*Dhammapada* (Fascicle 7, bundle 15)

EAP1398\_VTL\_1\_0012

## Long palm-leaf

**One phuk:** *fascicle 8*

**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:** None. **Back cover folio:** Two folios; the first folio contains the title; and the last folio contains the colophon.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ຊົງປາລີພາມຊື່ວ່າ ປັນຈັກຄະທາຍະກະ ຜູ້ມີປົກກະຕິຖວາຍທານທີ່ກ່ຽວກັບເຂົ້າໃນນາ ໔ ຄັ້ງ. ວັນໜຶ່ງ ພະພຸດທະອົງຊົງທອດພະເນດເຫັນປັນຈັກຄະທາຍະກະພາມແລະນາງພາມມະນີ ເຂົ້າມາໃນຂ່າຍພະຍານຂອງພະພຸດທະອົງ ແລະຊົງຊາບວ່າ ທັງສອງຜົວເມຍນີ້ ຈະສາມາດບັນລຸທຳຂັ້ນສູງໄດ້ ພະພຸດທະອົງຈຶ່ງສະເດັດໄປໂຜດດ້ວຍການສະແດງທຳ. ຄັນເມື່ອ ພະທຳມະເທສະໜາຈົບລົງ ພາມທັງສອງຜົວເມຍກໍໄດ້ບັນລຸອະນາຄາມິຜົນ.

On one occasion, while residing at the Jetavana monastery, the Buddha talked about Pañcagadāyaka Brahmin who regularly offered products derived from rice fields five times. One day, the Buddha saw the Brahmin and his wife in his vision and realized that they could attain the high-level Dhamma. He went to give them a sermon. At the end of the teaching both the Brahmin and his wife attained Anāgāmi Fruition.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໖ ໜ້າ ໑: ສັງກາດໄດ້ ພັນຮ້ອຍ ໙໖ (ກົງກັບ ຈ.ສ. ໑໑໙໖) ຕົວ ປົກາບສະງ້າເດືອນ ໓ ຂຶ້ນ ໓ ຄ່ຳ ວັນ ໗ ຮິດຈະນາແລ້ວຍາມທຸ່ງວັນ ສາທຸ ມະຫາ ພຸດທະວົງສາ ວິຣິຍະປັນຍາໂພນໄຊຍະຣາມາທິບໍດີ ມີສັດທາເປັນອັນຍິ່ງຈິ່ງສ້າງ *ທຳມະບົດ* ໄວ້ກັບສາສະໜາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳປາດຖະໜາຮູ້ປະການ ກໍຂ້າເທີ້ນ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 26 on the recto side: In Sangkat thousand hundred 96 (corresponding to CS 1196), a *kap sanga* year, on the third waxing-moon day of the third lunar month, the seventh day of the week (Saturday), the writing was accomplished at noon. Sathu Maha Phutthavongsa Viriyapannya from Vat Phonsaiya Ramathibòdi had the ardent religious faith to sponsor the making of this manuscript entitled *Thammabot* to

support the Teachings of the Buddha. May my wishes be fulfilled. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).  
**Date:** CS 1196, a *kap sanga* year (31 Jan 1834)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Sathu Maha Phutthavongsa Viriyapannya from Vat Phonsaiya Ramathibòdi  
**Titles:** ທຳມະບົດ (ຜູກ ໘ ມັດ ໑໔)  
*Thammabot (Phuk 8, mat 15)*  
*Dhammapada (Fascicle 8, bundle 15)*

EAP1398\_VTL\_1\_0013

### Long palm-leaf

**One phuk:** *fascicle 9*

**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:** None. **Back cover folio:** Two folios; the first folio contains the title; and the last folio contains the colophon.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ເລື່ອງ ພະໂສນະກຸຕິກັນນະ ເປັນບຸດຂອງອຸບາສິກາ ຊື່ວ່າ ກາລີ ໃນກຸງຣາຊະຄຶ. ໃນກາລະຄັ້ງນັ້ນ ພະມະຫາກັດຈາຍະນະເຖລະ ໄດ້ອາໄສຢູ່ທີ່ພູເຂົາຊື່ວ່າ ປະວັດຕະ. ນາງກາລີ ມານດາຂອງ ໂສນະກຸຕິກັນນະ ໄດ້ອຸປັດຖາກພະມະຫາກັດຈາຍະນະເຖລະ. ເມື່ອໂສນະກຸຕິກັນນະໃຫຍ່ຂຶ້ນ ໄດ້ຟັງເທສະໜາທຳຂອງພະມະຫາກັດຈາຍະນະ ກໍເກີດຄວາມເຫຼື້ອມໃສ ຈຶ່ງຂໍບວດ ພະມະຫາກັດຈາຍະນະເຖລະ ຈຶ່ງໄດ້ບວດໃຫ້ເປັນສາມະເນນກ່ອນ ຈົນເວລາລ່ວງໄປໄດ້ ໓ ປີ ຈຶ່ງອຸປະສົມບົດໃຫ້ເປັນພິກຂຸ. ເມື່ອໄດ້ອຸປະສົມບົດແລ້ວ ພະໂສນະກຸຕິກັນນະ ກໍໄດ້ສຶກສາຮຳຮຽນ ກຳມັດຖານໃນສຳນັກຂອງພະອຸປັດຊາ ແລະຕັ້ງໃຈບຳເພັນຄວາມພຽນແລະປະຕິບັດວິປັດສະນາ ກຳມັດຖານ ບໍ່ນານເທົ່າໃດກໍໄດ້ບັນລຸເປັນພະອໍລະຫັນ.

Sonakutikanna Thera was the son of a Buddhist laywoman named Kali in Rajagaha. At that time, Maha Kaccayana Thera lived in a mountain called Pavatta. Kali, Sonakutikanna's mother, took care of the Venerable. When Sonakutikanna grew up, he listened to the sermon of Maha Kaccayana Thera and became faithful. He asked for a permission to be ordained as a monk. Maha Kaccayana Thera ordained him as a novice first. Three years later, he ordained him as a monk. After ordination, Sonakutikanna Monk studied meditation from his preceptor. He had great perseverance in the meditation practices and, not so long, attained arahantship.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໖ ໜ້າ ໑: ສັງກາດໄດ້ ພັນຮ້ອຍ ໙໖ (ກົງກັບ ຈ.ສ. ໑໑໙໖) ຕົວ ປີກາຍສະງາເດືອນ ໓ ຂຶ້ນ ໓ ຄຳ ວັນ ໗ ຣິດຈະນາແລ້ວຍາມທຸ່ງງວັນ ສາທຸມະຫາພຸດທະວົງສາ ວິຣິຍະປັນຍາ



ໂພນໄຊຍະຣາມາທິບໍດີ ມີສັດທາເປັນອັນຍິ່ງ ຈົ່ງສ້າງ ທຳມະບົດ ໄວ້ກັບສາສະໜາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳ  
ປາດຖະໜາ ກໍຂ້າເຫັນ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 26 on the recto side: In Sangkat thousand hundred 96 (corresponding to CS 1196), a *kap sanga* year, on the third waxing-moon day of the third lunar month, the seventh day of the week (Saturday),<sup>7</sup> the writing was accomplished at noon. Sathu Maha Phutthavongsa Viriyapannya from Vat Phonsaiya Ramathibòdi had the ardent religious faith to sponsor the making of this manuscript entitled *Thammabot* to support the Teachings of the Buddha. May my wishes be fulfilled. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

**Date:** CS 1196, a *kap sanga* year (31 Jan 1834)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Sathu Maha Phutthavongsa Viriyapannya from Vat Phonsaiya Ramathibòdi

**Titles:** ທຳມະບົດ (ຜູກ ໙, ມັດ ໑໕)

*Thammabot* (Phuk 9, mat 15)

Dhammapada (Fascicle 9, bundle 15)

EAP1398\_VTL\_1\_0014

### Long palm-leaf

**One phuk:** *fascicle 10*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 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 folios; the first folio contains the colophon; and the last folio contains the title.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ເລື່ອງ ພະສັນຕະກາຍະເຖລະ. ໃນສະໄໝໜຶ່ງ, ພະພຸດທະອົງປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ຊົງປາລົບ ພະສັນຕະກາຍະເຖລະ ຈຶ່ງຕັດພະທຳມະເທສະໜານີ້ວ່າ ສັນຕະກາໂຍ ເປັນຕົ້ນ. ພະສັນຕະກາຍະເຖລະ ເຄີຍເກີດເປັນຣາຊະສີ ມີຄວາມສຳລວມລະວັງກາຍຢູ່ເປັນນິດ ບໍ່ເຄີຍສະແດງອາການ ຄະນອງມີຄະນອງຕົນ ແມ້ແຕ່ຈະບົດກາຍກໍບໍ່ເຄີຍເຮັດ ລັກສະນະຂອງພະເຖລະອົງນີ້ບໍ່ຕ່າງກັບ ພຶດຕິກຳຂອງຣາຊະສີ. ພະພຸດທະອົງໄດ້ຕັດແກ່ພິກຂຸທັງຫຼາຍວ່າ “ທຳມະດາພິກຂຸ ພຶ່ງເປັນຜູ້ ສະຫງົບທາງທະວານທັງຫຼາຍ ມີກາຍະທະວານເປັນຕົ້ນ ເພື່ອນກັບສັນຕະກາຍະເຖລະສັນນັ້ນ”. ຈາກນັ້ນ, ຈຶ່ງຕັດພະຄາຖານີ້ວ່າ “ພິກຂຸຜູ້ມີກາຍສະຫງົບ ມີວາຈາສະຫງົບ ມີໃຈສະຫງົບ ເປັນຜູ້ຕັ້ງ

<sup>7</sup> 1196 Magha 3 = Sunday, 1 February 1835. The day before, Saturday, 31 January 1835, however, might be more likely.

ພັນດີແລ້ວ ມີອາມິດໃນໂລກອັນຄາຍເສຍແລ້ວ ເຮົາຮຽກວ່າ ຜູ້ສະຫງົບລະງັບ”. ເມື່ອຈົບພະທຳ  
ມະເທສະໜາ ພະສັນຕະກາຍະເຖລະ ກໍບັນລຸເປັນພະອໍລະຫັນ.

The Story of Santakāya Thera. While residing at the Jetavana monastery, the Buddha uttered a verse “santakāyo” to refer to Santakaya Thera. Since Santakaya Thera was once born as a lion, he behaved very much like a lion. He moved about very little; his moments were slow and steady; and he was usually calm and composed. He even never stretched his body in order to relax. The Buddha taught all monks to be calm and behave like Santakaya Thera. The Buddha added in verse, “Monks who are physically calm, verbally calm, calm in their minds are well-composed and have given up (lit., vomited) worldly pleasures. They are called a Tranquil One.” At the end of the discourse, Santakaya Thera attained arahatship.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໕ ໜ້າ ໑: ສັງກາດໄດ້ ພັນຮ້ອຍ ໙໖ (ກົງກັບ ຈ.ສ. ໑໑໙໖) ຕົວ ປິກາບສະງ້າ  
ເດືອນ ໓ ຂຶ້ນ ໓ ຄຳ ວັນ ກຸ ຣິດຈະນາແລ້ວຍາມທຸ່ງງວັນ ສາທຸມະຫາພຸດທະວົງສາ ວິຣິຍະປັນຍາ  
ໂພນໄຊຍະຣາມາທິບໍດີ ມີສັດທາເປັນອັນຍິ່ງ ຈິ່ງສ້າງ ທຳມະບົດ ໄວ້ກັບສາສະໜາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳ  
ປາດຖະໜາຊູ່ປະການ ກໍຂ້າເທີ້ນ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 25 on the recto side: In Sangkat thousand hundred 96 (corresponding to CS 1196), a *kap sang* year, on the third waxing-moon day of the third lunar month, the seventh day of the week (Saturday),<sup>8</sup> the writing was accomplished at noon. Sathu Maha Phutthavongsa Viriyapannya from Vat Phonsaiya Ramathibòdi had the ardent religious faith to sponsor the making of this manuscript entitled *Thammabot* to support the Teachings of the Buddha. May my wishes be fulfilled. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

**Date:** CS 1196, a *kap sang* year (31 Jan 1834)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Sathu Maha Phutthavongsa Viriyapannya from Vat Phonsaiya Ramathibòdi  
**Titles:** ທຳມະບົດ (ຜູກ ໑໐, ມັດ ໑໕)  
*Thammabot* (Phuk 10, mat 15)  
Dhammapada (Fascicle 10, bundle 15)

EAP1398\_VTL\_1\_0015

### Long palm-leaf

**One phuk:** *fascicle 1*

**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:** Two folios; the first folio contains the colophon; and the last folio contains the title.

<sup>8</sup> 1196 Magha 3 = Sunday, 1 February 1835. The day before, Saturday, 31 January 1835, however, might be more likely.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ຊົງປາລົບສັດທິວິຫານິກຂອງພະສາຣີບຸດ ເຖລະ. ໃນກາລະຄັ້ງນັ້ນ ມີບຸດຂອງນາຍຊ່າງຕີຄຳຜູ້ໜຶ່ງ ມີຮູບງາມ ໄດ້ມາບວດໃນສຳນັກຂອງພະ ສາຣີບຸດເຖລະ. ພະສາຣີບຸດເຖລະຄຶດວ່າ ພິກຂຸອົງນີ້ເປັນຄົນໜຸ່ມມີຣາຄະໜາ ຈຶ່ງໄດ້ໃຫ້ອະສຸພະ ກຳມັດຖານແກ່ພິກຂຸອົງນັ້ນໄປປະຕິບັດ ເພື່ອກຳຈັດຣາຄະ. ພິກຂຸອົງນັ້ນກໍໄປປະຕິບັດກຳມັດ ຖານຢູ່ໃນປ່າ ໂດຍພິຈາລະນາອະສຸພະກຳມັດຖານ ເປັນເວລາ ໓ ເດືອນ ແຕ່ກໍບໍ່ເຫັນຜົນ ຈຶ່ງກັບ ໄປຂໍກຳມັດຖານກັບພະສາຣີບຸດເຖລະອີກຄັ້ງໜຶ່ງ ສ່ວນພະສາຣີບຸດກໍໄດ້ສອນກຳມັດຖານອີກ ເມື່ອນຳໄປປະຕິບັດກໍບໍ່ໄດ້ຜົນ ພະພຸດທະອົງຈຶ່ງຕັດແກ່ພະສາຣີບຸດເຖລະເຈົ້າວ່າ ທ່ານສອນກຳ ມັດຖານບໍ່ຖືກຕາມອັດທະຍາໄສຂອງພິກຂຸ ຈາກນັ້ນ ພະພຸດທະອົງຈຶ່ງຊົງແນະນຳພິກຂຸນັ້ນ ແລະ ຕໍ່ມາກໍໄດ້ບັນລຸເປັນພະອິລະຫັນ.

On one occasion, while residing at the Jetavana monastery, the Buddha talked about a disciple of Sariputta Thera. The beautiful son of a goldsmith was ordained as a monk in the presence of Sariputta Thera. Sariputta Thera considered this monk young and full of lust, so he suggested the monk should practice the meditation on foulness to get rid of lust. The monk followed his instruction and practiced it in a forest for three months but it did not work. So, he went back to ask for other meditations from the Venerable once again. Sariputta Thera taught him other meditations but he still did not gain any results. The Buddha told the Venerable that the practice he had taught him did not fit the monk's personality. Thereafter, the Buddha taught the monk and he attained arahantship later.

**Colophon:** ຄຳລິງທ້າຍ: ລານທີ ໒໕ ໜ້າ ໑: ມະຫາວົງສາ ວິຣິຍະປັນຍາ ໂພນໄຊຍະຣາມາທິປັດຕິ ມີສັດທາ ເປັນອັນຍິ່ງຈິ່ງ[ສ້າງ] ທຳມະປັດທະ ໄວ້ກັບສາສະໜາ ເທົ່າ ໔ ພັນວັດສາ. ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳ ປາດຖະໜາຊູ່ປະການ ກໍຂ້າເທີນ. ນິບພານະ ປັດຈະໂຍໂຫຕຸ ທຳມະປັດທະ ຜູກຕົ້ນ ແດ່ເຮີຍ ຣິດ ຈະນາແລ້ວປີ [ກາບ]ສະງ້າ.

Folio 25 on the recto side: Maha Vongsa Viriyapannya from Vat Phonsaiya Ramathipatdi had the ardent religious faith to sponsor the making of this manuscript entitled *Thammapattha* 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* (May this be a condition to reach Nibbāna). *Thammapattha*, fascicle 1. The writing was accomplished in a [kap] sanga year.

**Date:** AD 1834  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Maha Vongsa Viriyapannya from Vat Phonsaiya Ramathipatdi  
**Titles:** ທຳມະປັດທະ (ຜູກຕົ້ນ, ມັດ ໑໔)

**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:** One blank folio. **Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ນິທານທຳມະບົດ ເລື່ອງກິສາໂຄຕະມິເຖຣີ. ນາງກິສາໂຄຕະມິຍູເມືອງສາວັດຖີ ເມື່ອລູກນ້ອຍຂອງ ນາງຕາຍ ນາງກໍມີຄວາມໂສກເສົ້າເສຍໃຈ ມີຄວາມອາໄລໃນລູກນັ້ນ ແລະໄດ້ອຸ້ມເອົາສິບລູກ ທຸ່ງໄປຖາມຄົນທັງຫຼາຍວ່າ ຈະຕ້ອງມີຢາຊະນິດທີ່ຈະຮັກສາລູກໃຫ້ກັບມາມີຊີວິດໄດ້ດັ່ງເດີມ ຜູ້ ຄົນທີ່ເຫັນນາງຕ່າງຄິດວ່ານາງວິກິນຈະລືດ ມີຜູ້ແນະນຳໃຫ້ໄປພົບພະພຸດທະເຈົ້າ. ພະພຸດທະອົງ ໄດ້ແນະນຳໃຫ້ນາງໄປຫາເມັດຜັກກາດ ຈາກເຮືອນຂອງຄົນທີ່ຍັງບໍ່ເຄີຍມີຜູ້ໃດຕາຍ ນາງໄດ້ໄປ ຖາມຫາເມັດຜັກກາດນັ້ນທຸກຄົວເຮືອນ ປາກົດວ່າ ເຮືອນໃຜກໍເຄີຍມີຄົນຕາຍ ນາງຈຶ່ງຄິດໄດ້ວ່າ ບໍ່ ມີແຕ່ນາງຜູ້ດຽວທີ່ປະສົບກັບຄວາມຕາຍ ນາງຈຶ່ງຖິ້ມສິບລູກໄວ້ໃນປ່າ ແລ້ວໄປໄຫວ້ພະພຸດທະ ເຈົ້າ. ຕໍ່ມາ ນາງໄດ້ບວດເປັນພິກຂຸນີ ຊື່ວ່າ ກິສາໂຄຕະມິເຖຣີ ເມື່ອໄດ້ຟັງພະທຳມະເທສະໜາ ຈາກພະພຸດທະເຈົ້າກໍໄດ້ບັນລຸເປັນພະອໍຣະຫັນ.

The Dhammapada story on Kīsāgotamī Therī who lived in Savatthi. Her baby died and she was stricken with grief. She carried her dead son and asked around 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 Kīsāgotamī Therī. After listening to the Buddha's discourse, she attained arahatship.

**Colophon:** ຄຳລິງທ້າຍ: ລານທີ ໒໖ ໜ້າ ໒: ມະຫາພຸດທະວົງສາ ວິຣິຍະປັນຍາ ໂພນໄຊຍະ ຣາມາທິປັດດີ ມີ ສັດທາເປັນອັນຍິ່ງຈິ່ງໄດ້ສ້າງ ທຳມະປັດທະ ໄວ້ກັບສາສະໜາ ເທົ່າ ໕ ພັນວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳ ມັກຄຳປາດຖະໜາຊູ່ປະການ ກໍຂ້າເທີ້ນ. ນິບພານະ ປັດຈະໂຍໂຫຕຸ. ທຳມະປັດທະ ຜູກ ໒, ມັດ ໑໔.

Folio 26 on the verso side: Maha Phutthavongsa Viriyapannya from Vat Phonsaiyaramathipatdi had the ardent religious faith to sponsor the making of this manuscript entitled *Thammapattha* 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* (May this be a condition to reach Nibbāna). *Thammapattha*, fascicle 2, bundle 14.

**Date:** AD 1834  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Maha Phutthavongsa Viriyapannya from Vat Phonsaiya Ramathipatdi  
**Titles:** ທຳມະປັດທະ (ຜູກ ໒, ມັດ ໑໔)  
*Thammapattha* (Phuk 2, mat 14)  
Dhammapada (Fascicle 2, bundle 14)

EAP1398\_VTL\_1\_0017

### Long palm-leaf

**One phuk:** *fascicle 3*

**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:** One folio contains the title. **Back cover folio:** One folio contains the title.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ນິທານທຳມະປັດ ເລື່ອງ ສຸສິມະມານະວະ ເປັນບຸດຂອງສັງຂະພາມ ໃນເມືອງຕັກກະສິລາ ເມື່ອອາຍຸໄດ້ ໑໓ ປີ ກໍມີຄວາມປະສົງຢາກຈະຮຽນສາດຕະສິນ ບິດາຈຶ່ງສົ່ງໃຫ້ໄປຮຽນໃນສຳນັກອາຈານທິດສາປາໂມກ ຜູ້ເປັນສະຫຍາຍກັນ ເມື່ອຮຽນຈົບສາດຕະສິນແລ້ວ ສຸສິມະມານະວະ ກໍຄິດຢາກໄປຮຽນຕໍ່ ຈຶ່ງໄດ້ຖາມທ່ານອາຈານທິດສາປາໂມກ ທ່ານຈຶ່ງແນະນຳໃຫ້ໄປຮຽນກັບພະປັດເຈກກະພຸດທະເຈົ້າ ທີ່ພຳນັກຢູ່ປ່າອິສິປະຕະນະມະຣິຄະທາຍະວັນ ເມື່ອໄປເຖິງກໍໄດ້ຖາມພະປັດເຈກວ່າ ອັນວ່າ ທີ່ສຸດແຫ່ງສາດຕະສິນນັ້ນຄືອັນໃດ? ພະປັດເຈກຈຶ່ງຕອບວ່າ ຖ້າທ່ານຢາກຊາບວ່າ ທີ່ສຸດແຫ່ງສາດຕະສິນນັ້ນຄືອັນໃດ ທ່ານຕ້ອງບວດແລະປະພຶດປະຕິບັດທຳເທົ່ານັ້ນຈຶ່ງຈະຮູ້ໄດ້ ເມື່ອສຸສິມະມານະວະໄດ້ຍິນເຊັ່ນນັ້ນ ຈຶ່ງຂໍບວດໃນພະພຸດທະສາສະໜາ.

The Dhammapada story is about Susimamānava who was the son of Sangkha Brahmin in Taxila city. At the age of 13, he wanted to acquire skills. Thus, his father sent him to study at the school of Achan Disāpāmokkha who was his friend. When Susimamānava finished his studies, he wanted to continue his studies. He asked Achan Disāpāmokkha for advice and the teacher recommended him a study with a *paccekabuddha* who was living at Isipatana Marugadayavana forest. When he arrived, he asked the *paccekabuddha* what the ultimate wisdom was. The *paccekabuddha* replied that if he wanted to know what the ultimate wisdom was he had to be ordained and practice it. Having heard that, Susimamānava asked him for permission to be ordained in the service of the Teachings of the Buddha.

**Colophon:** None

**Date:** AD 1834  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Unknown  
**Titles:** ທຳມະປັດທະ (ຜູກ ໓, ມັດ ໑໔)  
*Thammapattha (Phuk 3, mat 14)*  
 Dhammapada (Fascicle 3, bundle 14)

EAP1398\_VTL\_1\_0018

**Long palm-leaf**

**One phuk:** *fascicle 4*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56.2 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ໃນເມືອງສາວັດຖີ ໃນກາລະຄັ້ງນັ້ນເຫຼົ່າພິກຂຸທັງຫລາຍໄດ້ເຂົ້າເຝົ້າພະພຸດທະອົງ ເພື່ອທູນຂໍຟັງທຳ. ພະພຸດທະອົງໄດ້ຊົງສະແດງທຳເລື່ອງບຸນຄຸນຂອງບິດາແລະມານດາໃຫ້ແກ່ພິກຂຸເຫລົ່ານັ້ນ ຄັນເມື່ອພະທຳມະເທສະໜາຈົບລົງ ພິກຂຸທັງຫລາຍເຫລົ່ານັ້ນກໍໄດ້ບັນລຸເປັນພະອໍລະຫັນ.

On one accasion, while the Buddha was residing at the Jetavana monastery in Savatthi, monks came to the present of the Buddha and the Buddha gave them a sermon about the virtues of one's parents. At the end of the discourse, the monks attained aranhantship.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໓ ໜ້າ ໒: ມະຫາພຸດທະວົງສາ ວິຣິຍະປັນຍາ ໂພນໄຊຍະ ຣາມາທິປັດຕິ ມີສັດທາເປັນອັນຍິ່ງຈຶ່ງໄດ້ສ້າງ ທຳມະປັດທະ ໄວ້ກັບສາສະໜາ ເທົ່າ ໔ ພັນວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາຊູ່ປະການ ກໍຂ້າເທີ້ນ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ. ທຳມະປັດທະ ຜູກ ໔ ຣິດຈະນາແລ້ວປີ[ກາບ]ສະງ້າແດ່ເຈົ້າເຮີຍ.

Folio 23 on the verso side: Maha Vongsa Viriyapannya from Vat Phonsaiya Ramathipatdi had the ardent religious faith to sponsor the making of this manuscript entitled *Dhammapada* 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* (May this be a condition to reach Nibbāna). *Thammapattha*, fascicle 4. The writing was accomplished in a [*kap*] *sanga* year.

**Date:** AD 1834  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown

**Sponsor(s):** Maha Vongsa Viriyapannya from Vat Phonsaiya Ramathipatdi  
**Titles:** ທຳມະປັດທະ (ຜູກ ໔, ມັດ ໑໔)  
*Thammapattha (Phuk 4, mat 14)*  
Dhammapada (Fascicle 4, bundle 14)

EAP1398\_VTL\_1\_0019

**Long palm-leaf**

**One phuk:** *fascicle 5*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 56.1 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ນິທານທຳມະປັດ ເລື່ອງຈິດຕະຄະຫະບໍດີ. ຄັ້ງໜຶ່ງ ຈິດຕະຄະຫະບໍດີເຫັນພະມະຫານາມະ ໜຶ່ງໃນພະປັນຈະວັກຄີ ທ່ຽວບິນທະບາດຢູ່ ເຫຼື້ອມໃສໃນອິຣິຍະບົດຂອງພະເຖລະ ຈຶ່ງຮັບບາດແລະນິມົນເຂົ້າໄປໃນບ້ານ ແລ້ວຖວາຍພັດຕາຫານແກ່ພະເຖລະ ເມື່ອໄດ້ຟັງທຳຂອງພະເຖລະແລ້ວກໍໄດ້ບັນລຸພະໂສດາບັນ. ຕໍ່ມາ ຈິດຕະຄະຫະບໍດີໄດ້ສ້າງວັດຂຶ້ນໃນອຸທະຍານຊື່ ອຳພະຕະກະວັນ (ສວນໝາກມ່ວງ) ຂອງຕົນໃນມັດສິກາວັນດະນະຄອນ ແລ້ວຄອຍດູແລພະພິກຂຸສົງທີ່ເດີນທາງມາພັກຢູ່ທີ່ວັດນີ້ດ້ວຍປັດໄຈຕ່າງໆ ເປັນຢ່າງດີ. ທີ່ວັດນີ້ມີພະສຸທຳເຖລະເປັນເຈົ້າອະທິການວັດ. ວັນໜຶ່ງ ພະອັກຄະສາວົກທັງ ໒ ຄົນ ພະສາຣີບຸດແລະພະມະຫາໂມກຄັນລານະໄດ້ເດີນທາງມາທີ່ວັດນີ້ ເມື່ອຈິດຕະຄະຫະບໍດີໄດ້ຟັງທຳຂອງພະສາຣີບຸດແລ້ວກໍໄດ້ບັນລຸພະອະນາຄາມີ.

The Thammapattha (Dhammapada) story is about Cittagahapati (Citta the Householder). One day, he met Mahānāma Thera, one of the Buddha's first five monks (*Pañcavaggiya*), walking 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 the monks residing there. Monk Sudhamma was the head of the monastery. One day, the two Chief Disciples of the Buddha, Venerable Sariputta and Venerable Mahā Moggallāna, came to the monastery. Citta listened the Dhamma given by Venerable Sariputta and attained Anagami Fruition.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໕ ໜ້າ ໒: ມະຫາວົງພຸດທະສາ ວິຣິຍະປັນຍາ ໂພນໄຊຍະ ຣາມາທິປັດດີ ມີສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ທຳມະປັດທະ ໄວ້ກັບສາສະໜາ ເທົ່າ ໔ ພັນວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳບາດຖະໜາຊູ່ປະການ ກໍຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ທຳມະປັດທະ ຜູກ ໔, ມັດ ໑໔.

Folio 25 on the verso side: Maha Phutthavongsa Viriyapannya from Vat Phonsaiya Ramathipatdi had the ardent religious faith to sponsor the

making of this manuscript entitled *Thammapattha* 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* (May this be a condition to reach Nibbāna). *Thammapattha*, fascicle 5, bundle 14.

**Date:** AD 1834  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Maha Phutthavongsa Viriyapannya from Vat Phonsaiya Ramathipatdi  
**Titles:** ທຳມະປັດທະ (ຜູກ ໕, ມັດ ໑໔)  
*Thammapattha* (Phuk 5, mat 14)  
Dhammapada (Fascicle 5, bundle 14)

EAP1398\_VTL\_1\_0020

### Long palm-leaf

**One phuk:** fascicle 6

**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:** Two folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ຊົງປາລົບພະເອກະວິທາຣີເຖລະແກ່ພິກຂຸທັງຫຼາຍ. ພະເອກະວິທາຣີເຖລະ ເປັນຜູ້ມັກສະຫງົບ ທ່ານມັກຢູ່ຜູ້ດຽວ, ນັ່ງຄົນດຽວ, ຢືນຄົນດຽວ, ນອນຄົນດຽວ ແລະອອກບິນດະບາດຄົນດຽວ ພິກຂຸທັງຫລາຍຊາບປະຕິປະທານີ້ ຈຶ່ງໄປກາບທູນພະພຸດທະອົງວ່າ ພະເອກະວິທາຣີເຖລະ ບໍ່ມີຄວາມສາມັກຄີໃນໝູ່ຄະນະ. ພະພຸດທະອົງຊົງຕັດສິນລະເສີນ ວ່າ ສາທຸງ ດີແລ້ວໆ! ການບໍາເພັນຄວາມພຽນ ຕ້ອງຫາຄວາມສະຫງົບສຸກ ພຽງຜູ້ດຽວ ບໍ່ຂີ້ຄ້ານ ເປັນສິ່ງທີ່ໜ້າຍິນດີແລະຄວນອະນຸໂມທະນາດ້ວຍ ເມື່ອພິກຂຸເຫລົ່ານັ້ນໄດ້ຟັງເຊັ່ນນັ້ນ ສ່ວນຫລາຍກໍໄດ້ບັນລຸທຳຂັ້ນໂສດາປະຕິຜົນ.

On one occasion, while residing at the Jetavana monastery in Savatthi, the Buddha talked about Ekavihāri Thera to his monks. Ekavihāri Thera was a peaceful person. He liked to be alone, sit alone, stand alone, sleep alone, and go for collecting alms-food alone. Other monks saw his practice and reported the Buddha. They accused him of paying no attention to the group unity. But, the Buddha praised him and said that what he did was good because the practice of perseverance required staying alone and one must not be lazy. Such the practice was pleasant and one should rejoice with it. Having heard that, most of the monks reached the stage of *Sotāpattiphala* (The fruition of stream-entry).



**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໕ ໜ້າ ໒: ມະຫາພຸດທະວົງສາ ວິຣິຍະປັນຍາ ໂພນໄຊຍະ ຣາມາທິປັດຕິ ມີ  
ສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ທຳມະປັດທະ ໄວ້ກັບສາສະໜາ ເທົ່າ ໔ ພັນວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳ  
ມັກຄຳປາດຖະໜາຊູ່ປະການ ກໍຂ້າເທີນ ນິບພານະ ປັດຈະໂຍໂຫຕູ ທຳມະປັດທະ ຜູກ ໖ ແດ່ເຈົ້າ  
ເຮີຍ ມັດ ໑໔.

Folio 25 on the verso side: Maha Phutthavongsa Viriyapannya from Vat Phonsaiya Ramathipatdi had the ardent religious faith to sponsor the making of this manuscript entitled *Thammapattha* 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* (May this be a condition to reach Nibbāna). *Thammapattha*, fascicle 6, bundle 14.

**Date:** AD 1834

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Maha Phutthavongsa Viriyapannya from Vat Phonsaiya Ramathipatdi

**Titles:** ທຳມະປັດທະ (ຜູກ ໖, ມັດ ໑໔)

*Thammapattha* (Phuk 6, mat 14)

Dhammapada (Fascicle 6, bundle 14)

EAP1398\_VTL\_1\_0021

### Long palm-leaf

**One phuk:** *fascicle 7*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 56.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the title; and the last folio is blank.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ນິທານທຳມະບົດເລື່ອງບຸດເສດຖີຊື່ເຂມະກະ. ເຂມະກະ ນອກຈາກຈະມີຂາດຕະກູນດີແລ້ວ ຍັງ  
ເປັນໝູ່ມຮູບທີ່ ໜ້າຕາດີ ເປັນທີ່ຖືກຕາຕ້ອງໃຈບັນດາສາວະນີ ທັງຫຼາຍ ຊຶ່ງແຕ່ລະນາງກໍຍິນຍອມ  
ພ້ອມໃຈໃຫ້ເຂມະກະນີເຊີຍຊົມ. ເຂມະກະທີ່ມັກເລື່ອງແບບນີ້ຢູ່ແລ້ວ ຈຶ່ງໄດ້ປະກອບກຳທີ່ຮຽກວ່າ  
ປະຣະທາຣະກຳ ຄືການເປັນຊັກັບເມຍຜູ້ອື່ນເປັນປະຈຳ. ຣາຊະບຸລຸດທັງຫລາຍເຄີຍຈັບໝູ່ມເຂ  
ມະກະ ໃນຂໍ້ຫາເປັນຊັກັບພັນລະຍາຂອງຄົນອື່ນ ແລ້ວນຳຕົວໄປຖວາຍໃຫ້ພະເຈົ້າປະເສນທິ  
ໂກລິນ ເຖິງ ໓ ຄັ້ງ ເພື່ອໃຫ້ປະທານຊີວິດ ແຕ່ພະຣາຊາສັ່ງໃຫ້ປ່ອຍຕົວໄປທຸກຄັ້ງ ເພາະວ່າໝູ່ມເຂ  
ມະກະຜູ້ນີ້ ເປັນຫລານຂອງທ່ານອະນາຖະບິນດິກະເສດຖີ ເມື່ອທ່ານເສດຖີຊາບເລື່ອງ ຈຶ່ງໄດ້ນຳ  
ຫຼານໄປເຂົ້າເຝົ້າພະຜູ້ມີພະພາກເຈົ້າ ແລ້ວຂາບທູນຂໍໃຫ້ພະພຸດທະອົງຊົງສະແດງທຳໂພດເຂມະ  
ກະ. ພະພຸດທະອົງຊົງສະແດງສັງເກດຄາຕາ (ຄຳທີ່ຊວນໃຫ້ເກີດຄວາມສະລົດໃຈ) ແລະໂທດ

ໃນການເສບກາມກັບພັນລະຍາຂອງຄົນອື່ນ. ເມື່ອພະທຳມະເທສະໜາຈົບລົງ ໝູ່ມເຂມະກະກໍໄດ້  
ບັນລຸໂສດາບັນ.

This Dhammapada is about Khemaka, the son of a wealthy family. He was handsome, and attractive to women, who were willing to have sexual affairs with him. Besides he enjoyed *paradārakamma* (adultery). He was arrested by the king's men for the 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 a 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 *sotāpanna* (stream-enterer).

**Colophon:** None  
**Date:** AD 1834  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Unknown  
**Titles:** ທຳມະປັດທະ (ຜູກ ໗ ມັດ ໑໔)  
*Thammapattha (Phuk 7, mat 14)*  
Dhammapada (Fascicle 7, bundle 14)

EAP1398\_VTL\_1\_0022

### Long palm-leaf

**One phuk:** fascicle 8

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 56.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two blank folios.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ຊຶ່ງປາລີພາມເຖົ້າຜູ້ໜຶ່ງ ຊຶ່ງເຄີຍ  
ເປັນສະຫາຍຂອງພະພຸດທະອົງ. ໃນເມືອງສາວັດຖື ຍັງມີພາມເຖົ້າຜູ້ໜຶ່ງ ມີລູກ ໔ ຄົນ ແລະມີຊັບ  
ສົມບັດ ໘ ແສນ ເມື່ອພັນລະຍາໄດ້ຈູຕິຕາຍໄປແລ້ວ ບັນດາລູກໆ ທັງຫລາຍກໍໄດ້ລ້ຽງດູຜູ້ເປັນພໍ່  
ເປັນຢ່າງດີ. ວັນໜຶ່ງ ພວກລູກບອກກັບຜູ້ເປັນພໍ່ວ່າ ຈະດູແລຈົນກວ່າທ່ານຈະສິ້ນຊີວິດ ແຕ່ຂໍໃຫ້ພໍ່  
ນັ້ນໄດ້ແບ່ງຊັບສົມບັດໃຫ້ແກ່ລູກ ເມື່ອພາມເຖົ້າໄດ້ຍິນຄຳຂໍຮ້ອງຂອງລູກ ຈຶ່ງໄດ້ແບ່ງຊັບສົມບັດ  
ທັງໝົດອອກເປັນ ໔ ສ່ວນແລ້ວມອບໃຫ້ແກ່ລູກທັງ ໔ ຄົນ ເມື່ອລູກທັງຫລາຍໄດ້ຊັບສົມບັດຈາກຜູ້  
ເປັນພໍ່ແລ້ວ ກໍພາກັນໜີໄປຢູ່ທີ່ອື່ນ ບໍ່ມີໃຜລິນໃຈຈະລ້ຽງດູຜູ້ເປັນພໍ່ເລີຍ.

On one occasion, while residing at the Jetavana monastery in Savatthi, the Buddha talked to his monks about an old brahmin who used to be his friend. In Savatthi city, an old Brahmin had four children and eight

hundred thousand of the wealth. When his wife passed away, his four children took good care of him. One day, the children told him that they would take care of him until he died, but he had to divide the wealth for them. When the old brahmin heard that, he decided to divide all his property into four parts and gave them to all four children. After the children had received their share of property from their father, they moved to other places. None of them looked after their father (as promised).

**Colophon:** None  
**Date:** AD 1834  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Unknown  
**Titles:** ທຳມະປັດທະ (ຜູກ ໘ ມັດ ໑໔)  
*Thammapattha (Phuk 8, mat 14)*  
 Dhammapada (Fascicle 8, bundle 14)

EAP1398\_VTL\_1\_0023

#### Long palm-leaf

**One phuk:** *fascicle 9*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 56.1 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two blank folios.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ນິທານທຳມະປັດ ເລື່ອງສານຸສາມະເນນ. ສານຸສາມະເນນໄດ້ບວດເປັນສາມະເນນຕັ້ງແຕ່ອາຍຸຍັງນ້ອຍ ເມື່ອອາຍຸຫຼາຍຂຶ້ນ ກໍມີຄວາມຕ້ອງການຢາກສິກ. ແມ່ອອກແມ່ແລະນາງຍັກຊິນີຊຶ່ງເຄີຍເປັນມານດາຂອງສານຸສາມະເນນມາຕັ້ງແຕ່ອະດີດຕະຊາດ ໄດ້ພາກັນເຕືອນສະຕິສາມະເນນໃຫ້ເຫັນໂທດຂອງການຄອງເຮືອນ ແລະອານິສົງຂອງການບວດ. ໃນທີ່ສຸດທັງສອງນາງກໍສາມາດຊັກຊວນສາມະເນນໄດ້ສຳເລັດ. ເມື່ອເຫັນວ່າ ສາມະເນນນັ້ນມີອາຍຸຄົບບວດເປັນພິກຂຸໄດ້ແລ້ວ ກໍໄດ້ຈັດແຈງຜ້າໄຕຈິວອນແລະບາດໃຫ້ເຂົ້າບວດເປັນພິກຂຸ. ເມື່ອອຸປະສົມບົດແລ້ວ ພະພຸດທະອົງໄດ້ຕັດສອນເລື່ອງການຂົ່ມຈິດແກ່ພິກຂຸສານຸຜູ້ບວດໃໝ່ວ່າ “ທຳມະດາວ່າ ຈິດນີ້ທຽວໄປໃນອາລົມຕ່າງໆ ຊຶ່ງຄວາມສະຫວັດດີຍ່ອມບໍ່ມີແກ່ບຸກຄົນຜູ້ບໍ່ຂົ່ມຈິດນັ້ນລົງໄປໄດ້ ເພາະສະນັ້ນບຸກຄົນຈຶ່ງຄວນທຳຄວາມພຽນໃນການຂົ່ມຈິດ ເພື່ອນຄວນຊ້າງທຳຄວາມພຽນໃນການຂົ່ມຊ້າງໂດຍຂໍ ສັນນັ້ນ.”

This Dhammapada story is about Sānu Sāmaṇera (Novice Sānu). Sānu was ordained as a novice 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 the disadvantages of household lives

and point out 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 an 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 are naturally wandering through various moods. Happiness cannot be achieved by those who fail to restrain one's mind. Therefore, one should restrain their minds, just like a mahout subduing an elephant with a hook.

**Colophon:** None  
**Date:** AD 1834  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Unknown  
**Titles:** ທຳມະປັດທະ (ຜູກ ໙, ມັດ ໑໔)  
*Thammapattha (Phuk 9, mat 14)*  
*Dhammapada (Fascicle 9, bundle 14)*

EAP1398\_VTL\_1\_0024

#### Long palm-leaf

**One phuk:** *fascicle 10*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 56.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One folio contains the title. **Back cover folio:** One blank folio.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ນິທານທຳມະປັດ ເລື່ອງສານຸສາມະເນນ. ສານຸສາມະເນນໄດ້ບວດເປັນສາມະເນນຕັ້ງແຕ່ອາຍຸຍັງນ້ອຍ ເມື່ອອາຍຸຫຼາຍຂຶ້ນ ກໍມີຄວາມຕ້ອງການຢາກສຶກ. ແມ່ອອກແມ່ແລະນາງຍັກຊິນີຊຶ່ງເຄີຍເປັນມານດາຂອງສານຸສາມະເນນມາຕັ້ງແຕ່ອະດີດຕະຊາດ ໄດ້ພາກັນເຕືອນສະຕິສາມະເນນໃຫ້ເຫັນໂທດຂອງການຄອງເຮືອນ ແລະອານິສົງຂອງການບວດ. ໃນທີ່ສຸດທັງສອງນາງກໍສາມາດຊັກຊວນສາມະເນນໄດ້ສຳເລັດ. ເມື່ອເຫັນວ່າ ສາມະເນນນັ້ນມີອາຍຸຄົບບວດເປັນພິກຂຸໄດ້ແລ້ວ ກໍໄດ້ຈັດແຈງຜ້າໄຕຈົວອນແລະບາດໃຫ້ເຂົ້າບວດເປັນພິກຂຸ. ເມື່ອອຸປະສົມບົດແລ້ວ ພະພຸດທະອົງໄດ້ຕັດສອນເລື່ອງການຂົ່ມຈິດແກ່ພິກຂຸສານຸຜູ້ບວດໃໝ່ວ່າ “ທຳມະດາວ່າ ຈິດນີ້ທຽວໄປໃນອາລົມຕ່າງໆ ຊຶ່ງຄວາມສະຫວັດດີຍ່ອມບໍ່ມີແກ່ບຸກຄົນຜູ້ບໍ່ຂົ່ມຈິດນັ້ນລົງໄປໄດ້ ເພາະສະນັ້ນບຸກຄົນຈຶ່ງຄວນທຳຄວາມພຽນໃນການຂົ່ມຈິດ ເພື່ອນຄວນຊ້າງທຳຄວາມພຽນໃນການຂົ່ມຊ້າງໂດຍຂໍ້ ສັນນັ້ນ.”

This Dhammapada story is about Sānu Sāmaṇera (Novice Sānu). Sānu was ordained as a novice 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 the disadvantages of household lives and point out 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 an 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 are naturally wandering through various moods. Happiness cannot be achieved by those who fail to restrain one's mind. Therefore, one should restrain their minds, just like a mahout subduing an elephant with a hook.

**Colophon:** None  
**Date:** AD 1834  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Unknown  
**Titles:** ທຳມະປັດທະ (ຜູກ ໑໐, ມັດ ໑໔)  
*Thammapattha (Phuk 10, mat 14)*  
Dhammapada (Fascicle 10, bundle 14)

EAP1398\_VTL\_1\_0025

### Long palm-leaf

**One phuk:** *fascicle 1*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 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 folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ເລື່ອງ ອັງກຸຣະເທບພະບຸດ. ໃນສະໄໝໜຶ່ງ ເມື່ອພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ສະຫວັນຊັນດາວວະດິງ ເພື່ອສະແດງພະອະພິທຳໂຜດພຸດທະມານດາ ໃນຂະນະນັ້ນ ມີເທວະບຸດຕົນໜຶ່ງ ຊື່ວ່າອັງກຸຣະເທບພະບຸດ ໄດ້ເຂົ້າມາທຸນຖາມຂໍ້ແຕກຕ່າງລະຫວ່າງທານຂອງຕົນກັບຂອງອິນທະກະເທບພະບຸດ. ພະພຸດທອົງຕັດວ່າ “ອັງກຸຣະ ຊື່ວ່າ ການເລືອກໃຫ້ທານ ຍ່ອມຄວນ ທານຂອງອິນທະກະນັ້ນເປັນຂອງມີຜົນຫຼາຍ ເພື່ອນດັ່ງພຶດທິທວ່ານແລ້ວໃນນາດີ ຢ່າງນີ້ ແຕ່ທານບໍ່ໄດ້ເຮັດແນວນັ້ນ ເພາະສະນັ້ນ ທານຂອງທ່ານຈຶ່ງບໍ່ມີຜົນຫຼາຍ”.

The Story of Āṅkura Deva. The Buddha resided in the Tāvātimsa heaven to deliver an Abhidhamma sermon to Santusita Deva, his previous mother. During that time, a deva named Āṅkura came and asked the Buddha about the differences between his donation and Indaka Deva's donation. The Buddha replied him: "Āṅkura, when giving charities and donations you should choose whom you give. However, the gift of Indaka bore a lot of good results just like seeds which have been put into fertile

soil, like this. But you did not do like that. Therefore, your gift did not bear much fruit.”

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໙໖ (ກົງກັບ ຈ.ສ. ໑໑໙໖) ຕົວ ປີ ກາບສະງາ ເດືອນ ໑໐ ແຮມ ໒ ຄຳ ພໍາວ່າໄດ້ ໖ ມື້ກັດເຮົາ ຮິດຈະນາແລ້ວຍາມແຖ່ໃກ້ຄຳ ໝາຍມີ ເຈົ້າມະຫາພຸດທະວົງສາ ວິຣິຍະ[ປັນ]ຍາ ໂພນໄຊຍະ ຣາມາທິປັດຕິ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງຈິ່ງ ສ້າງ ທຳມະປັດທະ ໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາ ຊູ່ປະການ ກໍຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂຫຖ ໂນ ສາທຸ ສາທຸ.

Folio 25 on the recto side: In Chunlasangkatrasa 196 (corresponding to CS 1196), a *kap sanga* year, on the second waning-moon day of the tenth lunar month, the sixth day of the week (Friday), a *kat hao* day,<sup>9</sup> the writing was accomplished at the time of the evening horn (15:00–16:30). Chao Maha Phutthavongsa Viriya[pan]nya from Vat Phonsaiya Ramathipatdi had the most ardent religious faith to sponsor the making of this manuscript entitled *Thammapattha* (Dhammapada) 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 sādhu sādhu* (May this be a condition to reach Nibbāna, Amen, amen!).

**Date:** CS 1196, a *kap sanga* year (19 Sep 1834)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Chao Maha Phutthavongsa Viriya[pan]nya from Vat Phonsaiya Ramathipatdi  
**Titles:** ທຳມະປັດທະ (ຜູ້ກຕື້ນ, ມັດ ໑໒)  
*Thammapattha* (Phuk ton, mat 12)  
Dhammapada (Fascicle 1, bundle 12)

EAP1398\_VTL\_1\_0026

### Long palm-leaf

**One phuk:** *fascicle 2*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One blank folio. **Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ເລື່ອງ ອັງກຸຣະເທບພະບຸດ. ໃນສະໄໝໜຶ່ງ ເມື່ອພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ສະຫວັນຊັນ ດາວວະດິງ ເພື່ອສະແດງພະອະພິທຳໄຜດພຸດທະມານດາ ໃນຂະນະນັ້ນ ມີເທວະບຸດຕົນໜຶ່ງ ຊື່ວ່າ ອັງກຸຣະເທບພະບຸດ ໄດ້ເຂົ້າມາທູນຖາມ ຂໍແຕກຕ່າງລະຫວ່າງທານຂອງຕົນກັບຂອງອື່ນທະ

<sup>9</sup> 1196 Bhadrapada 16 = Friday, 19 September 1834. This day was also a *kat hao* day.

ກະເທບພະບຸດ. ພະພຸດທະອົງຕັດວ່າ “ອັງກຸຣະ ຊື່ວ່າການເລືອກໃຫ້ທານ ຍ່ອມຄວນ ທານຂອງອິນ ທະກະນັ້ນເປັນຂອງມີຜົນຫຼາຍ ເໝືອນດັ່ງພືດທີ່ຫວ່ານແລ້ວໃນນາດີ ຢ່າງນີ້ ແຕ່ທ່ານບໍ່ໄດ້ເຮັດ ແນວນັ້ນ ເພາະສະນັ້ນ ທານຂອງທ່ານຈຶ່ງບໍ່ມີຜົນຫຼາຍ”.

The Story of Ankura Deva. The Buddha resided in the Tāvātimsa heaven to deliver an Abhidhamma sermon to Santusita Deva, his previous mother. During that time, a deva named Ankura came and asked the Buddha about the differences between his donation and Indaka Deva's donation. The Buddha replied him: "Ankura, when giving charities and donations you should choose whom you give. However, the gift of Indaka bore a lot of good results just like seeds which have been put into fertile soil, like this. But you did not do like that. Therefore, your gift did not bear much fruit."

**Colophon:**

ຄຳລົງທ້າຍ: ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໙໖ (ກົງກັບ ຈ.ສ. ໑໑໙໖) ຕົວ ປີ ກາບສະງ້າ ເດືອນ ໑໐ ແຮມ ໒ ຄຳ ພໍາວ່າໄດ້ ໖ ມື້ກັດເຮົາ ຮິດຈະນາແລ້ວຍາມແຖໂກຄຳ ໝາຍມີ ເຈົ້າມະຫາພຸດທະວົງສາ ວິຣິຍະ[ປັນ]ຍາ ໂພນໄຊຍະ ຣາມາທິປັດຕິ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງຈິ່ງ ສ້າງ ທຳມະປັດທະ ໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາ ຊູ່ປະການ ກໍຂ້າເກີນ ນິບພານະ ປັດຈະໂຍ ໂຫຖຸ.

Folio 26 on the recto side: In Chunlasangkatrasa 196 (corresponding to CS 1196), a *kap sanga* year, on the second waning-moon day of the tenth lunar month, the sixth day of the week (Friday), a *kat hao* day, the writing was accomplished at the time of the evening horn (15:00–16:30). Chao Maha Phutthavongsa Viriya[pan]nya from Vat Phonsaiya Ramathipatdi had the most ardent religious faith to sponsor the making of this manuscript entitled *Thammapattha* (Dhammapada) 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* (May this be a condition to reach Nibbāna).

**Date:**

CS 1196, a *kap sanga* year (19 Sep 1834)

**Script(s):**

Tham Lao

**Language(s):**

Lao, Pali

**Scribe(s):**

Unknown

**Sponsor(s):**

Chao Maha Phutthavongsa Viriya[pan]nya from Vat Phonsaiya Ramathipatdi

**Titles:**

ທຳມະປັດທະ (ຜູກ ໒, ມັດ ໑໒)

*Thammapattha* (Phuk 2, mat 12)

Dhammapada (Fascicle 2, bundle 12)

EAP1398\_VTL\_1\_0027

**Long palm-leaf**

**One phuk:**

*fascicle 3*

**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:** Three folios; the first folio contains the colophon; and the other two folios are blank.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ນິທານທຳມະບົດ ເລື່ອງພະຍານາກຊື່ເອຣະກະປັດຕະ. ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ເມືອງພາຣານະສີ ຊົງປາລົບພະຍານາກຊື່ເອຣະກະປັດຕະ. ໃນອະດີດຕະຊາດ ໃນສາສະໜາຂອງພະກັດສະປະພຸດທະເຈົ້າ ພະຍານາກນັ້ນເປັນພິກຂຸໜຸ່ມ ນຶ່ງເຮືອໄປໃນແມ່ນ້ຳຄົງຄາ ເອົາມີຈັບກຳໄຄກໜຶ່ງເມື່ອເຮືອແລ່ນໄປດ້ວຍຄວາມໄວກໍບໍ່ຍອມປ່ອຍ ໃບໄຄກນັ້ນກໍຂາດ ພິກຂຸນັ້ນບໍ່ສະແດງອາບັດ ດ້ວຍຄິດວ່າ ເປັນໂທດພຽງເລັກນ້ອຍ ເມື່ອຕາຍຈາກຊາດນັ້ນແລ້ວ ກໍໄປເກີດເປັນນາກ ໄດ້ລໍຖ້າການອຸບັດຂຶ້ນຂອງພະພຸດທະເຈົ້າເພື່ອຂໍຄວາມຊ່ວຍເຫຼືອ. ເມື່ອໄດ້ພົບພະພຸດທະເຈົ້າແລ້ວ ຈຶ່ງຂາບທູນເລົ່າໃຫ້ຟັງ. ພະພຸດທະອົງຈຶ່ງຕັດກັບພະຍານາກວ່າ “ມະຫາບໍພິດ ຊື່ວ່າຄວາມເປັນມະນຸດນັ້ນຫາໄດ້ຍາກນັກ, ການອຸບັດຂຶ້ນແຫ່ງພະພຸດທະເຈົ້າກໍຫາໄດ້ຍາກ ແລະການຈະໄດ້ຟັງຂອງພະພຸດທະເຈົ້ານັ້ນ ກໍຫາຍາກເໝືອນກັນ ເພາະວ່າທັງສາມຢ່າງນີ້ ບຸກຄົນຍ່ອມໄດ້ໂດຍລຳບາກຢ່າງຍິ່ງ”.

This Dhammapada story is about Erakapatta, the Nāga King. While residing at Pharanasi (Banares), the Buddha spoke about Erakapatta, the king of nāgas. In the period of Kassapa Buddha, Erakapatta was a young 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 nāga 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 the Buddha’s sermon is also difficult. These three things rarely happen.”

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໙໖ (ກົງກັບ ຈ.ສ. ໑໑໙໖) ຕົວ ປີກາບສະຫງ່າ ເດືອນ ໑໐ ແຮມ ໒ ຄຳ ພໍວ່າໄດ້ ໖ ມື້ກັດເຮົາ ຮິດຈະນາແລ້ວຍາມແຖໄກ້ຄຳ ໝາຍມີເຈົ້າມະຫາຂະໜານ ພຸດທະວົງສາ ໄດ້ມີໃຈໃສສັດທາສ້າງ ລຳທຳມະບົດທະ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ນິບພານະ ປັດຈະໂຍໂຫຕຸ ໂນ ສາທຸ ສາທຸ ອະນຸໂມທາມີ.

Folio 25 on the recto side: In Chunlasangkatrasa 196 (corresponding to CS 1196), a *kap sanga* year, on the second waning-moon day of the tenth lunar month, the sixth day of the week (Friday), a *kat hao* day,<sup>10</sup> the writing was accomplished at the time of the evening horn (15:00–16:30). Chao Maha Khanan Phutthavongsa had the ardent religious faith to sponsor the making of this manuscript entitled *Lam Thammapattha* to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no sādhu sādhu anumodāmi* (May this be a condition to reach Nibbāna, amen, amen, I rejoice!).

**Date:** CS 1196, a *kap sanga* year (19 Sep 1834)  
**Script(s):** Tham Lao

<sup>10</sup> 1196 Bhadrpada 16 = Friday, 19 September 1834. This day was also a *kat hao* day.



**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Chao Maha Khanan Phutthavongsa  
**Titles:** ທຳມະປັດທະ (ຜູກ ໓, ມັດ ໑໒)  
*Thammapattha (Phuk 3, mat 12)*  
Dhammapada (Fascicle 3, bundle 12)

EAP1398\_VTL\_1\_0028

**Long palm-leaf**

**One phuk:** *fascicle 4*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 55.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One blank folio. **Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound 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 overall condition is good, the legibility as well.

**Description:** ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ຊົງປາລີປະຣິທັດຕະພາມປູໂລຫິດຂອງພະເຈົ້າມະຫາໂກສິນ. ເມື່ອພະເຈົ້າມະຫາໂກສິນເຖິງສະຫວັນນະຄົດແລ້ວ ອັກຄີທັດຕະພາມໄດ້ສະຫຼະຊັບສິມບັດຂອງຕົນທັງໝົດໃຫ້ທານ ແລ້ວອອກບວດນອກສາສະໜາ ມີສາວົກຈຳນວນ ໑໐,໐໐໐ ຄົນ. ວັນໜຶ່ງ ພະພຸດທະອົງຊົງກວດເບິ່ງສັດໂລກ ກໍເຫັນອັກຄີທັດຕະພາມ ພ້ອມດ້ວຍລູກສິດເຂົ້າມາໃນຂ່າຍພະຍານຂອງພະພຸດທະອົງ ແລະຊົງຊາບວ່າ ຝູງຊົນທັງຫຼາຍເຫຼົ່ານັ້ນເຖິງພ້ອມດ້ວຍອຸປະນິໄສແຫ່ງພະອໍລະຫັນ ຈຶ່ງໃຫ້ພະມະຫາໂມກຄັນລານະເຖລະ ໄປໃຫ້ໂອວາດແກ່ມະຫາຊົນເຫລົ່ານັ້ນກ່ອນ ແລ້ວພະພຸດທະອົງຈຶ່ງສະເດັດໄປສະແດງພະທຳມະເທສະໜາພາຍຫຼັງເມື່ອຈົບພະທຳມະເທສະໜາອັກຄີທັດຕະພາມພ້ອມດ້ວຍລູກສິດກໍບັນລຸເປັນພະອໍລະຫັນທັງໝົດ.

On one occasion, while residing at the Jetavana monastery, the Buddha spoke to monks about Brahmin Aggidata, the court advisor of King Maha Kosala, father of King Pasenadi Kosala. After the death of King Maha Kosala, Aggidata abandoned all his belongings to become a non-Buddhist hermit. He had 10,000 disciples. One day, the Buddha saw in his vision Brahmin Aggidatta together with all of his disciples. The Buddha also knew then that all of them had accomplished sufficient conditions to attain the arahatship. He had Venerable Maha Moggallana deliver them a sermon. Later, the Buddha went to their place and gave them a sermon. Thereafter, Aggidatta and all his disciples attained the arahatship.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໙໖ (ກົງກັບ ຈ.ສ. ໑໑໙໖) ຕົວ ປີກາບສະງ້າ ເດືອນ ໑໐ ແຮມ ໒ ຄຳ ພໍາວ່າໄດ້ ໖ ມື້ກັດເຮົາ ຮິດຈະນາແລ້ວຍາມແຖໂກ້ຄຳ ໝາຍມີເຈົ້າມະຫາຂະຫນານພຸດທະວົງສາ ໄດ້ມີໃຈໃສສັດທາສ້າງ ລຳທຳມະປັດທະ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ສາທຸ ສາທຸ ອະນຸໂມທາມິ.

Folio 26 on the recto side: In Chunlasangkatrasa 196 (corresponding to CS 1196), a *kap sangha* year, on the second waning-moon day of the tenth lunar month, the sixth day of the week (Friday), a *kat hao* day,<sup>11</sup> the writing was accomplished at the time of the evening horn (15:00–16:30). Chao Maha Khanan Phutthavongsa had the ardent religious faith to sponsor the making of this manuscript entitled *Lam Thammapattha* to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no sādhu sādhu anumodāmi* (May this be a condition to reach Nibbāna, amen, amen, I rejoice!).

**Date:** CS 1196, a *kap sangha* year (19 Sep 1834)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Chao Maha Khanan Phutthavongsa  
**Titles:** ທຳມະປັດທະ (ຜູກ ໔, ມັດ ໑໒)  
*Thammapattha* (Phuk 4, mat 12)  
Dhammapada (Fascicle 4, bundle 12)

EAP1398\_VTL\_1\_0029

## Long palm-leaf

**One phuk:** *fascicle 5*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 55.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One blank folio. **Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າພ້ອມດ້ວຍພິກຂຸທັງຫຼາຍ ສະເດັດຈາກເມືອງສາວັດຖິໂປຍັງເມືອງພາຣາຣະສີ ໃນລະຫວ່າງທາງ ໄດ້ປະທັບພັກຜ່ອນໄກ້ເທວະສະຖານແຫ່ງໜຶ່ງ ຊຶ່ງເປັນພະເຈດີທອງຂອງພະກັດສະປະທິດສະພົນ ໃນກາລະຄັ້ງນັ້ນ ຍັງມີພາມຄົນໜຶ່ງໄດ້ສັກກາລະນິບໄຫວ້ພະເຈດີນັ້ນ ແຕ່ບໍ່ໄດ້ຖວາຍອະພິວາດແລະນິບໄຫວ້ພະຕະຖາຄິດແລະພິກຂຸສົງ ເພາະເຊື່ອວ່າພະເຈດີນັ້ນມີຄວາມສຳຄັນກວ່າ. ພະພຸດທະອົງຈຶ່ງໃຫ້ພາມນັ້ນ ຂຶ້ນຊົມຍົນດີວ່າ ດູກ່ອນພາມທ່ານໄຫວ້ສະຖານທີ່ນີ້ໄດ້ທຳກຳດີແລ້ວ ເມື່ອພິກຂຸທັງຫຼາຍໄດ້ຍິນພະພຸດທະອົງຊົງຕັດເຊັ່ນນັ້ນ ຈຶ່ງເກີດຄວາມສົງໄສ. ຈາກນັ້ນ ພະພຸດທະອົງ ຈຶ່ງຕັດພະສູດທີ່ວ່າດ້ວຍການບູຊາບຸກຄົນທີ່ຄວນບູຊາ ໔ ຈຳພວກແລະເລື່ອງພະເຈດີ ໓ ປະເພດ.

On one occasion, the Buddha and his disciples traveled from Savatthi to Pharanasi (Banares). On the way, they took a rest near a religious place which was the golden stupa of Kassapa Buddha. At that time, a Brahmin paid homage to the stupa but not to the Buddha and the monks because

<sup>11</sup> 1196 Bhadrpada 16 = Friday, 19 September 1834. This day was also a *kat hao* day.

he considered the stupa more important. The Buddha appreciated the Brahmin, saying that his homage to the stupa was right. The monks heard the Buddha appreciating him and became curious. The Buddha delivered a sermon on four groups of people who deserve homage and three types of pagodas.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໖ ຫນ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໙໖ (ກົງກັບ ຈ.ສ. ໑໑໙໖) ຕົວ ປີ ກາບສະຫງາ ເດືອນ ໑໐ ແຮມ ໒ ຄຳ ພໍວ່າໄດ້ ໖ ມື້ກັດເຮົາ ຮິດຈະນາແລ້ວຍາມແຖໃກ້ຄຳ ໝາຍມີ ເຈົ້າມະຫາພຸດທະວົງສາ ວິຣິຍະ[ປັນ]ຍາ ໂພນໄຊຍະຣາມາທິປັດຕິ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງຈິ່ງ ສ້າງ ທຳມະປັດທະ ໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາ ຊູ່ປະການ ກໍຂ້າເຊັ່ນ ນິບພານະ ປັດຈະໂຍ ໂຫຖ ໂນ ສາທຸ ສາທຸ.

Folio 26 on the recto side: In Chunlasangkatrassa 196 (corresponding to CS 1196), a *kap sanga* year, on the second waning-moon day of the tenth lunar month, the sixth day of the week (Friday), a *kat hao* day,<sup>12</sup> the writing was accomplished at the time of the evening horn (15:00–16:30). Chao Maha Phutthavongsa Viraya[pan]nya from Vat Phonsaiya Ramathipatdi had the most ardent religious faith to sponsor the making of this manuscript entitled *Thammapattha* 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 sādhu sādhu* (May this be a condition to reach Nibbāna, amen, amen!).

**Date:** CS 1196, a *kap sanga* year (19 Sep 1834)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Chao Maha Phutthavongsa Viraya[pan]nya from Vat Phonsaiya Ramathipatdi  
**Titles:** ທຳມະປັດທະ (ຜູກ ໕, ມັດ ໑໒)  
*Thammapattha* (Phuk 5, mat 12)  
*Dhammapada* (Fascicle 5, bundle 12)

**EAP1398\_VTL\_1\_0030**

### Long palm-leaf

**One phuk:** *fascicle 6*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 55.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound 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 as well.

<sup>12</sup> 1196 Bhadrpada 16 = Friday, 19 September 1834. This day was also a *kat hao* day.

**Description:** ນິທານທຳມະບົດ ເລື່ອງ ພະເຈົ້າປັດເສນທິໂກສິນ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່  
ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ຊົງປາລີພະເຈົ້າປະເສນທິໂກສິນ ອັນເປັນເຫດໃຫ້ຊົງສະແດງພະ  
ທຳມະເທສະໜາດວງນີ້ ໃນກາລະຄັ້ງນັ້ນ ພະເຈົ້າປະເສນທິໂກສິນ ໄດ້ສະເຫວີຍເຂົ້າແລະໂພຊະ  
ນາອາຫານທີ່ພະອົງຊື່ນຊອບຫຼາຍເກີນໄປ ຈົນເກີດເວທະນາຢູ່ບໍ່ເປັນສຸກ ຈຶ່ງໄດ້ເດີນທາງໄປເຂົ້າ  
ເຝົ້າພະພຸດທະອົງ ເມື່ອພະພຸດທະອົງຊົງຊາບສາເຫດແລ້ວ ຈຶ່ງຕັດໃຫ້ພະເຈົ້າປະເສນທິໂກສິນ  
ບໍລິໂພກອາຫານໃຫ້ພໍປະມານ.

Dhammapada story of King Pasenadi Kosala. On one occasion, while  
residing at the Jetavana monastery, the Buddha spoke to monks about  
King Pasenadi Kosala that is the cause of this sermon. King Pasenadi  
Kosala had too much favourite meal and felt uncomfortable. He went to  
the present of the Buddha. When the Buddha realized the cause, he  
suggested the king have moderate amount of food.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໙໖ (ກົງກັບ ຈ.ສ. ໑໑໙໖) ຕົວ ປີ  
ກາບສະງ້າ ເດືອນ ໑໐ ແຮມ ໒ ຄຳ ພໍວ່າໄດ້ ໖ ມື້ກັດເຮົາ ຮິດຈະນາແລ້ວຍາມແຖໂກ້ຄຳ ໝາຍມີ  
ເຈົ້າມະຫາພຸດທະວົງສາ ວິຣິຍະ[ປັນ]ຍາ ໂພນໄຊຍະອາມາທິປັດຕິ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງຈຶ່ງ  
ສ້າງ ທຳມະປັດທະ ໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາ  
ຊູ່ປະການ ກໍຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ສາທຸ ສາທຸ.

Folio 25 on the recto side: In Chunlasangkatrasa 196 (corresponding to  
CS 1196), a *kap sanga* year, on the second waning-moon day of the tenth  
lunar month, the sixth day of the week (Friday), a *kat hao* day,<sup>13</sup> the  
writing was accomplished at the time of the evening horn (15:00–16:30).  
Chao Maha Phutthavongsa Viraya[pan]nya from Vat Phonsaiya  
Ramathipatdi had the most ardent religious faith to sponsor the making  
of this manuscript entitled *Thammapattha* 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 sādhu sādhu* (May this be a  
condition to reach Nibbāna, amen, amen!).

**Date:** CS 1196, a *kap sanga* year (19 Sep 1834)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Chao Maha Phutthavongsa Viraya[pan]nya from Vat Phonsaiya  
Ramathipatdi  
**Titles:** ທຳມະປັດທະ (ຜູກ ໖, ມັດ ໑໒)  
*Thammapattha* (Phuk 6, mat 12)  
Dhammapada (Fascicle 6, bundle 12)

<sup>13</sup> 1196 Bhadrpadā 16 = Friday, 19 September 1834. This day was also a *kat hao* day.

**Long palm-leaf****One phuk:** *fascicle 7***Material:** Light brown palm leaves, black ink. **Size:** Height 4.8 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 folios; the first folio contains the colophon; and the last folio is blank.**Appearance:** The fascicles are bound 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 as well.**Description:** ນິທານທຳມະບົດ ເລື່ອງບັນພະຊິດ ໑ ອົງ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດ ເຊເຕະວັນ ເມືອງສາວັດຖິ ຊົງປາລົບບັນພະຊິດ ໑ ອົງ. ຄັ້ງໜຶ່ງ ທີ່ເມືອງສາວັດຖິ ມີຄອບຄົວໜຶ່ງ ມີລູກຊາຍຄົນດຽວ ໄດ້ອອກບວດເປັນພິກຂຸ ໄປຢູ່ໃນສຳນັກຂອງພິກຂຸທັງຫຼາຍ. ຕໍ່ມາ ບິດາກໍອອກບວດຕາມລູກຊາຍ ແລ້ວໄປຢູ່ໃນສຳນັກດຽວກັນ ແລະຕໍ່ມາ ມານດາກໍອອກບວດເປັນພິກຂຸນີ ໄປຢູ່ໃນສຳນັກພິຊຸນີ ທັງສາມຄົນໄດ້ໄປມາຫາສູ່ກັນ ວັນໆ ພົດໄປດ້ວຍການໄປມາຫາສູ່ກັນ ຈົນເປັນທີ່ເດືອດຮ້ອນແກ້ພິກຂຸທັງຫຼາຍ. ພິກຂຸທັງຫຼາຍ ຈຶ່ງຂາບທູນພຶດຕິກຳຂອງບັນພະຊິດທັງສາມແດ່ພະພຸດທະເຈົ້າ, ພະພຸດທະອົງຈຶ່ງຮຽກບັນພະຊິດທັງສາມນັ້ນມາຕັກເຕືອນ ແຕ່ທັງສາມຄຶດວ່າ ພວກເຮົາບໍ່ສາມາດແຍກຈາກກັນໄດ້ ຈຶ່ງພາກັນສຶກໄປບ້ານຕາມເດີມ.

This Dhammapada story is about three monks. On one occasion, while residing at the Jetavana monastery, the Buddha spoke to monks about three monks. In Savatthi a family had a son who was ordained as a monk and lived in a monastery with other monks. Later, the father was ordained as a monk following his son and lived in the same monastery. Later, the mother was also ordained as a nun (*bhikkhunī*) and lived in a *bhikkhunī* monastery. The three monks always visited one another, causing trouble to other monks. They reported their behaviors to the Buddha. The Buddha gave them admonition but they insisted their togetherness. Finally, they decided to disrobe and returned home.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໙໙ (ກົງກັບ ຈ.ສ. ໑໑໙໙) ຕົວ ປີກາບສະງ້າ ເດືອນ ໑໐ ແຮມ ໒ ຄຳ ພຳວ່າໄດ້ ໖ ມື້ກັດເຮົາ ຮິດຈະນາແລ້ວຍາມແຖ່ໄກ້ຄຳ ໝາຍມີເຈົ້າມະຫາຂະຫນານພຸດທະວົງສາ ໄດ້ມີໃຈໃສສັດທາສ້າງ ລຳທຳມະບັດທະ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ສາທຸ ສາທຸ ອະນຸໂມທາມີ.

Folio 25 on the recto side: In Chunlasangkatrasa 196 (corresponding to CS 1196), a *kap sanga* year, on the second waning-moon day of the tenth lunar month, the sixth day of the week (Friday), a *kat hao* day,<sup>14</sup> the writing was accomplished at the time of the evening horn (15:00–16:30). Chao Maha Khanan Phutthavongsa had the ardent religious faith to sponsor the making of this manuscript entitled *Lam Thammapattha* to support the Teachings of the Buddha to last until the end of 5000 years.

<sup>14</sup> 1196 Bhadrpadā 16 = Friday, 19 September 1834. This day was also a *kat hao* day.

*Nibbāna paccayo hotu no sādhu sādhu anumodāmi* (May this be a condition to reach Nibbāna, amen, amen, I rejoice!).  
**Date:** CS 1196, a *kap sanga* year (19 Sep 1834)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Chao Maha Khanan Phutthavongsa  
**Titles:** ທຳມະປັດທະ (ຜູກ ໗ ມັດ ໑໒)  
*Thammapattha* (Phuk 7, mat 12)  
*Dhammapada* (Fascicle 7, bundle 12)

EAP1398\_VTL\_1\_0032

### Long palm-leaf

**One phuk:** *fascicle 8*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 55.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ຊົງປາລີພາມຜູ້ໜຶ່ງ ອັນເປັນເຫດໃຫ້ຊົງສະແດງພະທຳມະເທສະໜາດວງນີ້. ໃນເມືອງສາວັດຖີ ມີພາມຜູ້ໜຶ່ງຊຶ່ງເປັນຜູ້ ມີມິດສາທິດຖີ ບໍ່ເຫຼືອມໃສໃນຄຳສອນຂອງພະຕະຖາຄົດ ແລະຍັງຕຳໜິຕິຕຽນພະຜູ້ມີພະພາກ ເຈົ້າ. ວັນໜຶ່ງ ພາມຜູ້ນັ້ນໄດ້ເດີນທາງໄປຍັງວັດເຊຕະວັນ ພະພຸດທະອົງຈຶ່ງໃຊ້ໂອກາດນີ້ ສະແດງ ທຳແກ່ທ່ານພາມຜູ້ນັ້ນ ເມື່ອພະທຳມະເທສະໜາຈົບລົງແລ້ວ ທ່ານພາມຜູ້ນັ້ນກໍໄດ້ບັນລຸໂສດາ ປະຕິຜົນ.

On one occasion, while residing at the Jetavana monastery in Savatthi, the Buddha spoke to monks about a Brahmin which was the cause of the following discourse. In Savatthi, there was a Brahmin who had heretical views and was not faithful in the Buddha's teachings. He also blamed at the Buddha. One day, the Brahmin came to the Jetavana monastery. The Buddhs thus took this chance to deliver a sermon to him. At the end of the discourse, the Brahmin attained *sotāpatttīphala* (the fruition of stream-entry).

**Colophon:** ຄຳລົງທາຍ: ລານທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໙໖ (ກົງກັບ ຈ.ສ. ໑໑໙໖) ຕົວ ປີ ກາບສະງ້າ ເດືອນ ໑໐ ແຮມ ໒ ຄຳ ພຳວ່າໄດ້ ໖ ມື້ກັດເຮົາ ຮິດຈະນາແລ້ວຍາມແຖໃກ້ຄຳ ໝາຍມີ ເຈົ້າມະຫາພຸດທະວົງສາ ວິຣິຍະ[ປັນ]ຍາ ໂພນໄຊຍະຣາມາທິປັດຕິ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງຈິ່ງ ສ້າງ ທຳມະປັດທະ ໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ສາທຸ ສາທຸ.

Folio 25 on the recto side: In Chunlasangkatrasa 196 (corresponding to CS 1196), a *kap sanga* year, on the second waning-moon day of the tenth lunar month, the sixth day of the week (Friday), a *kat hao* day,<sup>15</sup> the writing was accomplished at the time of the evening horn (15:00–16:30). Chao Maha Phutthavongsa Viraya[pan]nya from Vat Phonsaiya Ramathipadi had the most ardent religious faith to sponsor the making of this manuscript entitled *Thammapattha* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no sādhu sādhu* (May this be a condition to reach Nibbāna, amen, amen!).

**Date:** CS 1196, a *kap sanga* year (19 Sep 1834)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Chao Maha Phutthavongsa Viraya[pan]nya from Vat Phonsaiya Ramathipadi  
**Titles:** ທຳມະປັດທະ (ຜູກ ໘ ມັດ ໑໒)  
*Thammapattha* (Phuk 8, mat 12)  
Dhammapada (Fascicle 8, bundle 12)

EAP1398\_VTL\_1\_0033

### Long palm-leaf

**One phuk:** *fascicle 9*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 55.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ເລື່ອງເຈົ້າຍິງໂຮທິນີ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ນີໂຄທາຣາມ ຊົງປາລົບເຈົ້າຍິງໂຮທິນີ ອັນເປັນເຫດໃຫ້ຊົງສະແດງພະທຳມະເທສະໜາດວງນີ້. ເຈົ້າຍິງໂຮທິນີ ເປັນນ້ອງສາວຂອງພະອະນຸຣຸດທະເຖລະ ເປັນໂລກຂີ້ເຮືອນ ພະອະນຸຣຸດທະເຖລະບອກພະນາງວ່າ ໂລກນີ້ເປັນໂລກກຳ ຕ້ອງແກ້ດ້ວຍການໃຫ້ທານ ຈຶ່ງແນະນຳໃຫ້ພະນາງສ້າງໂຮງສັນ ຖວາຍໃຫ້ແກ່ພິກຂຸລິງພະນາງກໍເຮັດຕາມ ເມື່ອໂຮງສັນສ້າງສຳເລັດແລ້ວ ພະນາງໄດ້ຖວາຍໂຮງສັນພ້ອມກັບຖວາຍພັດຕາທານແດ່ພະພິກຂຸລິງ ມີພະພຸດທະເຈົ້າເປັນປະທານ. ພະພຸດທະອົງໄດ້ຕັດເທສະໜາເລື່ອງບຸບພະກຳຂອງພະນາງໃນອະດີດຕະຊາດ ເມື່ອພະທຳມະເທສະໜາຈົບລົງແລ້ວ ພະນາງກໍໄດ້ບັນລຸໂສດາບັນ ໂລກເຮືອນນັ້ນກໍຫາຍເປັນປົກກະຕິ ພະນາງຈຶ່ງມີຜົວພັນຜ່ອງໃສດັ່ງທອງຄຳ.

The story of Princess Rohini. On one occasion, while residing at the Nigrodharama monastery, the Buddha talked about Princess Rohini which was the cause of the following discourse. Princess Rohini, the sister

<sup>15</sup> 1196 Bhadrapada 16 = Friday, 19 September 1834. This day was also a *kat hao* day.

of Venerable Anuruddha, suffered from leprosy. The Venerable told her that the sickness was the results of her previous sinful deeds and it could be solved by giving alms. He suggested her build a refectory for monks. Princess Rohini followed his advice. When the construction of the refectory had finished, she donated it and food to monks, presided over by the Buddha. The Buddha delivered a sermon on her previous sinful deed. At the end of the discourse, the princess attained the *sotāpanna* and recovered from her skin disease. Her complexion became as fair as gold.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໔ ທ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໙໖ (ກົງກັບ ຈ.ສ. ໑໑໙໖) ຕົວ ປີ ກາບສະງ້າ ເດືອນ ໑໐ ແຮມ ໒ ຄຳ ພໍາວ່າໄດ້ ໖ ມື້ກັດເຮົ້າ ຮິດຈະນາແລ້ວຍາມແຖໂກຄຳ ໝາຍມີ ເຈົ້າມະຫາພຸດທະວົງສາ ວິຣິຍະ[ປັນ]ຍາໂພນໄຊຍະຣາມາທິປັດຕິ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງຈິ່ງ ສ້າງ ທຳມະປັດທະ ໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາ ຊູ່ປະການກຳຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ສາທຸ ສາທຸ.

Folio 25 on the recto side: In Chunlasangkatrassa 196 (corresponding to CS 1196), a *kap sanga* year, on the second waning-moon day of the tenth lunar month, the sixth day of the week (Friday), a *kat hao* day,<sup>16</sup> the writing was accomplished at the time of the evening horn (15:00–16:30). Chao Maha Phutthavongsa Viraya[pan]nya from Vat Phonsaiya Ramathipatdi had the most ardent religious faith to sponsor the making of this manuscript entitled *Thammapattha* 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 sādhu sādhu* (May this be a condition for us to reach Nibbāna. Amen, amen!).

**Date:** CS 1196, a *kap sanga* year (19 Sep 1834)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Chao Maha Phutthavongsa Viraya[pan]nya from Vat Phonsaiya Ramathipatdi  
**Titles:** ທຳມະປັດທະ (ຜູກ ໙, ມັດ ໑໒)  
*Thammapattha* (Phuk 9, mat 12)  
Dhammapada (Fascicle 9, bundle 12)

EAP1398\_VTL\_1\_0034

## Long palm-leaf

**One phuk:** *fascicle 10*

**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:** Two folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound 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

<sup>16</sup> 1196 Bhadrpada 16 = Friday, 19 September 1834. This day was also a *kat hao* day.



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

**Description:** ເລື່ອງນາງອຸຕຕະຣາອຸປາສິກາ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເວລຸວັນ ຊົງປາລົບນາງອຸຕຕະຣາ ລູກສາວຂອງທ່ານປຸນນະ ຊຶ່ງເປັນຄົນໃຊ້ຢູ່ໃນເຮືອນຂອງສຸມະນະເສດຖີ ໃນກຸງຣາຊະຄຶ. ວັນໜຶ່ງ ນາຍປຸນນະແລະພັນລະຍາໄດ້ຖວາຍອາຫານບິນທະບາດແດ່ພະສາຣີບຸດເຖລະ ຫຼັງຈາກທ່ານອອກຈາກນິໂລດສະມາບັດ. ຈາກຜົນຂອງການຖວາຍອາຫານບິນທະບາດແກ່ພະເຖລະ ເຮັດໃຫ້ທ່ານປຸນນະກາຍເປັນເສດຖີໃນທັນທີ ໂດຍກ່ອນໜ້ານີ້ ທ່ານປຸນນະໄດ້ໄປໂຖນາ ດິນຂີ້ໂຖໃນນາກາຍເປັນຄໍາ ທ່ານປຸນນະໄດ້ຂົນເອົາຄໍານັ້ນ ໄປຖວາຍພະຣາຊາ. ພະຣາຊາຈຶ່ງສະຖາປະນາທ່ານປຸນນະເປັນເສດຖີ. ຕໍ່ມາ ທ່ານປຸນນະພ້ອມດ້ວຍຄອບຄົວໄດ້ຖວາຍທານແດ່ພະພຸດທະເຈົ້າແລະພະພິກຂຸລິງເປັນເວລາ ໗ ວັນ ພໍເຖິງວັນຖ້ວນ ໗ ຫຼັງຈາກໄດ້ຟັງທໍາຊື່ອະນຸປຸບພິກະຖາຈາກພະພຸດທະເຈົ້າແລ້ວ ທ່ານປຸນນະພ້ອມດ້ວຍພັນລະນາ ແລະນາງອຸຕຕະຣາ ລູກສາວ ໄດ້ບັນລຸພະໂສດາບັນ.

The story of Uttara, the laywoman. On one occasion, while residing at the Veluvana monastery, the Buddha talked about Uttara, the daughter of Punna who was a servant of the family of Sumana, the wealthy man, in Rajagaha. One day, Punna and his wife offered alms-food to Venerable Sariputta who had just finished his Nirodhasamapatti practice (attainment of extinction). As a result of the alms-offering, Punna suddenly became a wealthy man. The soil in the rice field that he had previously plowed turned into gold. He offered the gold to the king who promoted Punna to be the wealthy man of the city. Later, Punna offered alms-food to the Buddha and his monks for seven days. On the seventh day after listening to Anupubbikathā (graduate sermon) from the Buddha, Punna, his wife, and Uttara attained the *sotapaāna*.

**Colophon:** ຄໍາລົງທ້າຍ: ລານທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໙໖ (ກົງກັບ ຈ.ສ. ໑໑໙໖) ຕົວ ປີກາບສະຫ້າ ເດືອນ ໑໐ ແຮມ ໒ ຄໍາ ພໍວ່າໄດ້ ໖ ມື້ກັດເຮົາ ຮິດຈະນາແລ້ວຍາມແຖໃກ້ຄໍາ ໝາຍມີເຈົ້າມະຫາຂະຫນານພຸດທະວົງສາ ໄດ້ມີໃຈໃສສັດທາສ້າງ ລໍາທໍາມະປັດທະ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ສາທຸ ອະນຸໂມທາມີ.

Folio 25 on the recto side: In Chunlasangkatrasa 196 (corresponding to CS 1196), a *kap sanga* year, on the second waning-moon day of the tenth lunar month, the sixth day of the week (Friday), a *kat hao* day,<sup>17</sup> the writing was accomplished at the time of the evening horn (15:00–16:30). Chao Maha Khanan Phutthavongsa had the ardent religious faith to sponsor the making of this manuscript entitled *Lam Thammapattha* to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no sādhu anumodāmi* (May this be a condition for us to reach Nibbāna. Amen, amen. I rejoice!).

**Date:** CS 1196, a *kap sanga* year (19 Sep 1834)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali

<sup>17</sup> 1196 Bhadrapada 16 = Friday, 19 September 1834. This day was also a *kat hao* day.

**Scribe(s):** Unknown  
**Sponsor(s):** Chao Maha Khanan Phutthavongsa  
**Titles:** ທຳມະປັດທະ (ຜູກ ໑໐, ມັດ ໑໒)  
*Thammapattha (Phuk 10, mat 12)*  
 Dhammapada (Fascicle 10, bundle 12)

EAP1398\_VTL\_1\_0035

## Long palm-leaf

**One phuk:** *fascicle 1*

**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:** Five folios; the first folio contains the colophon on the recto side; and the other four folios are blank.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ເລື່ອງ ພະຕິດສະເຖລະ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດພະເຊຕະວັນ ຊົງປາລົບ ພະຕິດສະເຖລະ. ມີນາຍຊ່າງແກ້ວແລະພັນລະຍາອາໄສຢູ່ເຮືອນໜຶ່ງໃນເມືອງສາວັດຖີ ຢູ່ມາ ວັນໜຶ່ງ ໃນຂະນະທີ່ນາຍຊ່າງແກ້ວກຳລັງຫັນຊີ້ນຢູ່ນັ້ນ ກໍມີເສນາອຳມາດຂອງພະເຈົ້າປະເສນທິ ໂກສິນ ເອົາແກ້ວມະນີກ້ອນໜຶ່ງມາໃຫ້ ແລ້ວບອກວ່າ ພະຣາຊາຮັບສິ່ງໃຫ້ເຈຍລະໂນ ເມື່ອສຳ ເລັດແລ້ວໃຫ້ນຳກັບໄປຖວາຍ ນາຍຊ່າງກໍຮັບແກ້ວມະນີນັ້ນດ້ວຍມືທີ່ເປື້ອນເລືອດ ແລ້ວນຳໄປ ວາງໄວ້ເທິງໂຕ ໃນຂະນະນັ້ນມີນົກຂຽນ ທີ່ຄອບຄົວນັ້ນລຽງໄວ້ ເຫັນແກ້ວມະນີທີ່ເປື້ອນເລືອດ ຄິດ ວ່າເປັນກ້ອນຊີ້ນ ຈຶ່ງຈົກກິນລົງໃນທ້ອງຕໍ່ໜ້າພະເຖລະທີ່ມາຮັບບິນທະບາດໃນບ້ານນັ້ນ. ເມື່ອ ນາຍຊ່າງກັບມາ ແລ້ວພົບວ່າແກ້ວມະນີຫາຍໄປ ກໍຄິດວ່າ ພະເຖລະລັກໄປຊຸກເຊື້ອງໄວ້ ຈຶ່ງ ໄດ້ທຳຮ້າຍຮ່າງກາຍຂອງພະເຖລະ ເມື່ອນາຍຊ່າງແກ້ວໄດ້ຈຸຕິຕາຍໄປແລ້ວກໍໄດ້ໄປຕົກນະຣົກ.

The story of Venerable Tissa. While residing at the Jetavana monastery, the Buddha talked about Venerable Tissa. A gem polisher and his wife lived in Savatthi. One day, while the gem polisher was cutting meat, a messenger of King Pasenadi of Kosala brought him a gem and, on the king's behalf, asked him to polish it and send it back to the king. With his hand soaked with blood of the meat, the gem polisher took the gem and put it on a table. A magpie, his family's pet, saw the blood-stained gem and misunderstood it for a piece of meat. It ate the gem in the present of a Venerable monk who was collecting alms-food at this house. When the gem polisher returned, he could not find the gem and thought that the monk had taken it. He therefore physically harmed the monk. Later, he was reborn in hell.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໕ ໜ້າ ໑: ຈຸນລະສັງກາດໄດ້ ໑໙໖ (ກົງກັບ ຈ.ສ. ໑໙໙໖) ຕົວ ປັກກາບສະງ້າ ເດືອນ ໑໐ ເພັງ ວັນພຸດ ມື້ເມື່ງມິດ ລິດຈະນາແລ້ວຍາມກອງງາຍ ສາທຸໂພນໄຊ ໄດ້ສ້າງ ລຳທຳ

ມະບົດ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ  
ໂນ ສາທຸ.

Folio 25 on the recto side: In Chunlasangkat 196 (corresponding to CS 1196), a *kap sanga* year, on the full-moon day of the tenth lunar month, a Wednesday, a *moeng mot* day,<sup>18</sup> the writing was accomplished at the time of the morning drum (7:30–9:00). Sathu Phonsai sponsored the making of this manuscript entitled *Lam thammabot* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no sādhu* (May this be a condition to reach Nibbāna, amen!).

**Date:** CS 1196, a *kap sanga* year (AD 1834)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Sathu Phonsai (Abbot of Vat Phonsai)  
**Titles:** ທຳມະບົດ (ຜູກຕົ້ນ, ມັດ ໑໐)  
*Thammabot (Phuk ton, mat 10)*  
*Dhammapada (Fascicle 1, bundle 10)*

EAP1398\_VTL\_1\_0036

### Long palm-leaf

**One phuk:** *fascicle 2*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** One blank folio.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ເລື່ອງ ພະໂມກຄັນລານະເຖລະ. ໃນສະໄໝໜຶ່ງ ພວກເດຍລະຖືປະຊຸມວາງແຜນສັງຫານພະມະຫາໂມກຄັນລານະເຖລະ ເພາະຄິດວ່າ ເມື່ອກຳຈັດພະເຖລະອົງນີ້ໄດ້ແລ້ວ ກໍຈະເຮັດໃຫ້ລາບແລະສັກກາລະຂອງພະພຸດທະເຈົ້າສິ້ນສຸດລົງ ດ້ວຍວ່າ ພະເຖລະທ່ອງໄປໃນເທວະໂລກ ສອບຖາມກຳທີ່ພວກເທວະດາທຳແລ້ວກໍກັບມາບອກກັບພວກມະນຸດວ່າ ເທວະດາທຳກຳແບບນີ້ ແລ້ວໄປເກີດໃນສະຫວັນ ແລະພະເຖລະຍັງໄດ້ລົງໄປໃນນະຣິກ ແລະຖາມພວກສັດນະຣິກເຖິງກຳທີ່ພວກຕົນໄດ້ທຳໄວ້ ແລ້ວກັບມາບອກແກ່ມະນຸດ ພວກມະນຸດໄດ້ຟັງຖ້ອຍຄຳພະເຖລະແລ້ວ ກໍໄດ້ນຳເອົາລາບແລະສັກກາລະມາຖວາຍ ຖ້າພວກເຮົາສັງຫານພະເຖລະນັ້ນໄດ້ ລາບແລະສັກກາລະນັ້ນກໍຈະເກີດແກ່ເຮົາ ດັ່ງນັ້ນ ພວກເດຍລະຖື ຈຶ່ງໄດ້ວ່າຈ້າງພວກໂຈນໄປສັງຫານພະເຖລະ ຊຶ່ງໃນຂະນະນັ້ນພຳນັກຢູ່ກາລະສິລາໃກ້ກຸງຣາຊະຄື.

The story of Venerable Maha Moggallana. A group of heretics planned to kill Venerable Maha Moggallana as they wanted to eliminate alms-

<sup>18</sup> 1196 Bhadrapada 14 = Wednesday, 17 September 1834. This day was indeed a *moeng mot* day.

offerings people dedicated to the Buddha. The reason was, Venerable Maha Moggallana travelled to heaven, asking the deities about their previous deeds that led them to heaven and conveying them to humans; he also travelled to hell, asking the hell denizens about their previous deeds and conveying them to humans. People dedicated alms-offering to the Buddha thanks to these behaviours. Without his behaviour, the alms-offering would probably be given to the heretics. They hired a groups of bandits to kill the Venerable, who at that time was residing in Kalasila near Rajagaha.

**Colophon:** None  
**Date:** AD 1834  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Unknown  
**Titles:** ທຳມະບົດ (ຜູກ ໒, ມັດ ໑໐)  
*Thammabot (Phuk 2, mat 10)*  
 Dhammapada (Fascicle 2, bundle 10)

EAP1398\_VTL\_1\_0037

## Long palm-leaf

**One phuk:** *fascicle 3*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** One blank folio.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ເລື່ອງ ພະໂກນດະທານະ. ຕັ້ງແຕ່ພະໂກນດະທານະອຸປະສົມບົດເປັນພິກຂຸ ກໍເກີດປາກົດການປະຫຼາດ ມີຮູບຜູ້ຍິງຄົນໜຶ່ງຕິດຕາມໄປກັບພະເຖລະສະເໝີ ແຕ່ພະເຖລະບໍ່ເຫັນຮູບຜູ້ຍິງນັ້ນ ແຕ່ຊາວບ້ານແລະພິກຂຸອື່ນແລເຫັນ. ພະພຸດທະເຈົ້າໄດ້ຕັດເທສະໜາເຖິງຜົນກຳໃນອະດີດຕະຊາດຂອງພະໂກນດະທານະ ເຄີຍເກີດເປັນເທວະດາຕົນໜຶ່ງ ເຫັນພະສອງອົງມີຄວາມສາມັກຄີກັນດີ ຕ້ອງການກັນແກ້ງໃຫ້ເກີດຄວາມລະແວງ ແລະແຕກແຍກກັນ ຈຶ່ງໄດ້ແປງຮ່າງຜູ້ຍິງເດີນຕາມຫຼັງພິກຂຸອົງໜຶ່ງໄປ ຈົນເຮັດໃຫ້ພິກຂຸອົງໜຶ່ງວາດລະແວງພິກຂຸທີ່ມີຮູບຜູ້ຍິງເດີນຕາມນັ້ນ ພະພິກຂຸທັງສອງອົງຈຶ່ງເກີດການແຕກແຍກ ແລະບໍ່ຄົບຫາກັນອີກຕໍ່ໄປ. ເມື່ອຈົບພະທຳມະເທສະໜາພະໂກນດະທານະກໍໄດ້ບັນລຸເປັນພະອໍລະຫັນ.

The story of Venerable Kondadhāna. From the first day Kondadhāna became a monk, a female silhouette accompanied him. The Venerable could not see it but other people and monks did. The Buddha delivered a sermon on the Venerable's wicked deed in his previous existence as a diety. The deity knew about two monks who were in good harmony. So, he wanted to cast distrust and turn them against each other. He

transformed himself into a woman walking behind a monk, causing the other monk to become paranoid of his fellow monk being accompanied by a female figure. The two monks lost their solidarity and became unfriendly towards each other. At the end of the discourse, Venerable Kondadhāna attained the arahatship.

**Colophon:** None  
**Date:** AD 1834  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Unknown  
**Titles:** ທຳມະບົດ (ຜູກ ໓, ມັດ ໑໐)  
*Thammabot (Phuk 3, mat 10)*  
Dhammapada (Fascicle 3, bundle 10)

EAP1398\_VTL\_1\_0038

### Long palm-leaf

**One phuk:** *fascicle 4*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 54.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** One blank folio.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ເລື່ອງພິກຂຸສັບພັກຄື. ໃນກາລະຄັງໜຶ່ງ ມີພິກຂຸກຸ່ມໜຶ່ງໄດ້ສ້ອມແຊມເສນາສະນະໃນວັດເຊຕະວັນເພື່ອຢູ່ອາໄສເອງ ແຕ່ເມື່ອສ້ອມແຊມສຳເລັດແລ້ວ ເຫຼົ່າພິກຂຸສັບພັກຄືຍະກຳມາໄລ່ໃຫ້ເຫຼົ່າພິກຂຸທີ່ຢູ່ກ່ອນນັ້ນອອກຈາກເສນາສະນະນັ້ນ ໂດຍອ້າງວ່າ ພວກຕົນມີອາຍຸພັນສາແກ່ກວ່າເມື່ອເຫຼົ່າພິກຂຸທີ່ຢູ່ກ່ອນບໍ່ຍອມໃຫ້ເສນາສະນະນັ້ນ ພິກຂຸສັບພັກຄືຍະຈຶ່ງທຸບຕີພິກຂຸຜູ້ມາຢູ່ກ່ອນເມື່ອພະພຸດທະອົງຊົງຊາບແລ້ວ ຈຶ່ງຕັດໃຫ້ໂອວາດແກ່ພິກຂຸສັບພັກຄືຍະວ່າ ທຳມະດາພິກຂຸບໍ່ຄວນເຮັດຢ່າງນັ້ນ, ບໍ່ຄວນຂ້າກັນເອງ ແລະບໍ່ຄວນໃຊ້ໃຫ້ຜູ້ອື່ນຂ້າ.

The story of Chabbaggiya Bhikkhu (a group of six monks). Once, a group of monks restored buildings at the Jetavana monastery with the intention to live there. When the restoration was accomplished, a group of six monks arrived and, claiming that they were older, drove away other monks who had lived there before. When the first group of monks did not get out of the building, the six monks beat them. Having realised the incident, the Buddha taught the six monks that monks should not do like that, should not kill one another, and should not have people kill other monks.

**Colophon:** None  
**Date:** AD 1834  
**Script(s):** Tham Lao

**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Unknown  
**Titles:** ທຳມະບົດ (ຜູກ ໔, ມັດ ໑໐)  
*Thammabot (Phuk 4, mat 10)*  
 Dhammapada (Fascicle 4, bundle 10)

EAP1398\_VTL\_1\_0039

**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:** None. **Back cover folio:** One blank folio.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ເລື່ອງພິກຂຸມີເຄື່ອງຫຼາຍ. ໃນສະໄໝໜຶ່ງ ທີ່ເມືອງສາວັດຖິ ມີເສດຖີຜູ້ໜຶ່ງ ຫຼັງຈາກທີ່ພັນລະຍາ ເສຍຊີວິດແລ້ວ ກໍໄປບວດເປັນພິກຂຸ ແຕ່ກ່ອນຈະມາບວດ ເສດຖີໄດ້ສ້າງວັດ, ມີເຮືອນຄົວ ແລະ ຫ້ອງເກັບເຄື່ອງໄວ້ໃນວັດ ເມື່ອບວດແລ້ວ ພະເສດຖີກໍໃຫ້ຄົນຂົນເຄື່ອງໄຊ້ ອາຫານ ແລະສິ່ງຂອງ ຕ່າງໆ ມາໄວ້ທີ່ວັດ ເມື່ອເວລາສັນອາຫານ ພະເສດຖີກໍມີຄົນໃຊ້ກະກຽມໃຫ້ ເຖິງແມ່ນວ່າ ໄດ້ ບວດເປັນພິກຂຸແລ້ວ ພະເສດຖີກໍຍັງດຳເນີນຊີວິດຟຸ່ມເຟີຍແບບດຽວກັບເມື່ອຕອນທີ່ຍັງເປັນຄາ ລະວາດຢູ່ ເພາະມີສິ່ງຂອງຕິດຕົວຫຼາຍ ພະເສດຖີຈຶ່ງມີຊື່ວ່າ ພະຫຸພັນດະກະ (ພິກຂຸມີເຄື່ອງ ຫຼາຍ). ເມື່ອພະພຸດທະເຈົ້າຊົງຊາບ ຈຶ່ງປະທານໂອວາດໃຫ້ພະເສດຖີນັ້ນລະຖິ້ມສິ່ງຂອງເຫຼົ່ານັ້ນ ແລະໃຫ້ຢູ່ແບບສັນໂດດ ໃຊ້ສອຍພຽງຜ້າ ໓ ຜືນ.

The story is about Venerable Bahubhandika who possessed many items. Once there was a rich man in Savatthi. After the death of his wife, he decided to become a monk. Before he entered the Sangha, he had built a monastery furnished with a kitchen and a store room. Even after having been ordained, he had his people bring his own furniture, food, and other items to the monastery. His food was also prepared by his servants. Despite his monkhood status, due to a number of his own belongings, he lived as extravagantly as he had been layman. He was thus known as Bahubhandika (a venerable owning so many things). Having heard of his habits, the Buddha suggested him to detach from those items and use only three monk robes.

**Colophon:** None  
**Date:** AD 1834  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Unknown

**Titles:**           ທຳມະບົດ (ຜູກ ໕, ມັດ ໑໐)  
                  *Thammabot (Phuk 5, mat 10)*  
                  Dhammapada (Fascicle 5, bundle 10)

EAP1398\_VTL\_1\_0040

**Long palm-leaf**

**One phuk:**       *fascicle 6*

**Material:**       Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two blank folios.

**Appearance:** The fascicles are bound 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 as well.

**Description:**   ເລື່ອງພະປິໂລຕິກະຕິດສະເຖລະ. ໃນວັນໜຶ່ງ ພະອານົນທະເຖລະ ໄປພົບເດັກນ້ອຍຄົນໜຶ່ງນຸ່ງຜ້າເກົ່າ ຈັບກະເບື້ອງທຸ່ງວຂໍທານຢູ່ ກໍເກີດຄວາມສົງສານ ຈຶ່ງຊັກຊວນໃຫ້ມາບວດເປັນສາມະເນນ ແຕ່ກ່ອນຈະບວດໃຫ້ ພະອານົນທະເຖລະໄດ້ນຳເອົາຜ້ານຸ່ງເກົ່າ ແລະກະເບື້ອງຂໍທານເກົ່າໄປຫ້ອຍໄວ້ທີ່ກິ່ງໄມ້ຕົ້ນໜຶ່ງ. ຕໍ່ມາ ສາມະເນນນັ້ນ ໄດ້ອຸປະສົມບົດເປັນພິກຂຸ ມີຊື່ວ່າ ພະປິໂລຕິກະຕິດສະ ທ່ານໄດ້ສັນອາຫານທີ່ອຸດົມສົມບູນພາຍໃນວັດ ຈົນຮ່າງກາຍນັ້ນອ້ວນແຂງແຮງ ແລະມີຄວາມຮູ້ສຶກທາງເພດຂຶ້ນມາ ທ່ານກໍຄິດຢາກຈະລາສິກຂາ. ທ່ານຈຶ່ງໄປທີ່ຕົ້ນໄມ້ນັ້ນ ແລ້ວເອົາມືລູບຄຳຜ້ານຸ່ງເກົ່າ ໂດຍທຳຜ້າຜົນນັ້ນໃຫ້ເປັນອາລົມກຳມັດຖານ ແລະໃຫ້ໂອວາດແກ່ຕົນເອງວ່າ “ເຈົ້າຜູ້ບໍ່ມີຫິຣິ ໝົດຢາງອາຍ ເຈົ້າຍັງປາດຖະໜາທີ່ຈະລະຖິ້ມຜ້າທີ່ນຸ່ງທີ່ມີດີ ກັບໄປນຸ່ງຜ້າຜົນເກົ່ານີ້ ມີຈັບກະເບື້ອງທຸ່ງວຂໍທານອີກບໍ່” ເມື່ອທ່ານໃຫ້ໂອວາດແກ່ຕົນເອງ ຈິດໃຈກໍຜ່ອງໄສ ທ່ານຈຶ່ງພິຈາລະນາຢ່າງນີ້ເນື່ອງໆ ຈົນໄດ້ບັນລຸເປັນພະອໍລະຫັນ.

The story is about Venerable Pilotikatissa. Once, Venerable Ananda saw a boy wearing an old cloth and holding a bowl to beg for food. He felt pity for the boy and suggested him to become a novice. Before the boy was ordained as a novice, the Venerable hung his old cloth and bowl on a twig of a tree. Later, the novice became a monk and was known as Pilotikatissa. He had enough food at his monastery and became stronger, resulting in sexual desires. He thought about leaving monkhood and went back to the tree on which his old cloth and bowl were hanging. He contemplated on the cloth by touching it with his hand, reminding himself not to return to the beggar life for which he wore poor clothes and held a bowl to beg for food. Then, his mind got pure. Having always practiced this, he eventually attained arahatship.

**Colophon:**       None  
**Date:**           AD 1834  
**Script(s):**       Tham Lao  
**Language(s):**   Lao, Pali  
**Scribe(s):**       Unknown  
**Sponsor(s):**     Unknown  
**Titles:**           ທຳມະບົດ (ຜູກ ໕, ມັດ ໑໐)

Long palm-leaf

**One phuk:** fascicle 7

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 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 folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ເລື່ອງ ຄັນທະເສດຖີ. ໃນເມືອງສາວັດຖີ ມີບຸດເສດຖີຜູ້ໜຶ່ງ ຊື່ວ່າຄັນທະກຸມມານ ເມື່ອບິດາເສຍຊີວິດແລ້ວ ກໍໄດ້ຮັບມໍລະດົກແທນບິດາ ຈຶ່ງມີຊື່ວ່າ ຄັນທະເສດຖີ. ວັນໜຶ່ງ ຜູ້ຮັກສາຄັງເງິນຂອງເສດຖີນັ້ນ ໄດ້ເປີດປະຕູຫ້ອງເກັບຊັບສົມບັດແລ້ວຊີ້ແຈງໃຫ້ຄັນທະເສດຖີຊາບ ເມື່ອທ່ານເສດຖີໄດ້ເຫັນຊັບເຫຼົ່ານັ້ນແລ້ວ ຈຶ່ງເວົ້າວ່າ ເປັນຫຍັງພໍ່ແມ່ ແລະບັນພະບຸລຸດຂອງເຮົາ ຈຶ່ງບໍ່ໄດ້ເອົາຊັບເຫຼົ່ານີ້ໄປດ້ວຍ ຜູ້ຮັກສາຄັງເງິນຕອບວ່າ ທ່ານເສດຖີ ເມື່ອຕາຍໄປແລ້ວບໍ່ມີໃຜສາມາດເອົາຊັບສົມບັດໄປໄດ້ ແລະສິ່ງທີ່ສາມາດເອົາໄປໄດ້ມີແຕ່ບຸນກຸສົນເທົ່ານັ້ນ. ທ່ານເສດຖີຈຶ່ງຄິດວ່າ, “ບັນພະບຸລຸດຂອງເຮົາພາກັນສະສົມຊັບໄວ້ເປັນອັນມາກ ແລ້ວກໍລະຖິ້ມໄປ ເພາະຄວາມທີ່ຕົນເປັນຄົນໂງ່ ແຕ່ເຮົາຈະຕ້ອງເອົາຊັບສົມບັດໄປດ້ວຍ. ເມື່ອຄັນທະເສດຖີກຳລັງຄິດຢູ່ນັ້ນ ກໍບໍ່ໄດ້ຄິດວ່າ, “ເຮົາຈັກໃຫ້ທານ ຫຼືຈັກທຳການບູຊາ” ຄິດແຕ່ວ່າ “ເຮົາຈັກບໍລິໂພກຊັບນີ້ໃຫ້ໝົດໄປ.”

This is the story of Gandha, the son of a rich man in Savatthi. After the death of his father, he inherited his father's wealth, thereby being known as Gandha the rich man. One day, the treasurer of his family opened and showed him a storage room. Having seen the treasure in that room, he was curious why his parents and his predecessors had not brought the property with them. The treasurer said that nobody could take their treasure with them if they died; only their accumulated merit could be. The rich man considered their parents' and predecessors' acts silly and intended to take the treasure. However, his idea was not about donation or sacrifice, but consumption of all this treasure.

**Colophon:** None

**Date:** AD 1834

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Unknown

**Titles:** ທຳມະບົດ (ຜູກ ໗, ມັດ ໑໐)

Thammabot (Phuk 7, mat 10)

Dhammapada (Fascicle 7, bundle 10)



**Long palm-leaf****One phuk:** *fascicle 8***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:** None. **Back cover folio:** One blank folio.**Appearance:** The fascicles are bound 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 as well.**Description:** ເລື່ອງ ສຸຂະສາມະເນນ. ກາລະຄັ້ງໜຶ່ງ ໃນເມືອງສາວັດຖິ ມີຄົນທຸກໄຮ້ເຂັ້ມໃຈຜູ້ໜຶ່ງລ້ຽງຊີບດ້ວຍການຕັດພົນຂາຍ ຊື່ວ່າ ພັດຕະພະຕິກະ. ທ່ານໄດ້ໄປຮັບຈ້າງຢູ່ກັບທ່ານຄັນທະເສດຖີ ເປັນເວລາ ໓ ປີ ຈຶ່ງໄດ້ຊັບ ເມື່ອໄດ້ຊັບແລ້ວທ່ານກໍຄິດວ່າຈະນຳຊັບເຫຼົ່ານັ້ນໄປໃຊ້ສອຍ ເພື່ອຄວາມສຸກສ່ວນຕົວ ວັນໜຶ່ງ ທ່ານໄດ້ໄປພົບພະປັດເຈກກະພຸດທະເຈົ້າທີ່ເພິ່ງອອກຈາກມີໂລດສະມາບັດ ມາຢືນຢູ່ຕໍ່ໜ້າທ່ານພັດຕະພະຕິກະ ທ່ານຈຶ່ງຖວາຍພັດຕາຫານແກ່ພະປັດເຈກກະພຸດທະເຈົ້ານັ້ນ ພ້ອມກັບປາດຖະໜາວ່າ ບັດນີ້ຂໍຄວາມສຸກຈຶ່ງເກີດມີແກ່ຂ້າພະເຈົ້າ ແລະຂໍໃຫ້ຂ້າພະເຈົ້າມີສ່ວນຮ່ວມໃນທຳທີ່ທ່ານເຫັນແລ້ວເທີ້ນ. ເມື່ອພັດຕະພະຕິກະຈຸຕິຕາຍໄປ ກໍໄດ້ໄປເກີດໃນຕະກູນຜູ້ອຸປະຖາກພະສາຣີບຸດ ມີຊື່ວ່າ ສຸຂະກຸມມານ ເມື່ອກຸມມານນ້ອຍຈະເລີນໄວໄດ້ ໗ ປີ ກໍໄດ້ບວດເປັນສາມະເນນ ຊື່ວ່າ ສຸຂະສາມະເນນ ໄດ້ຝຶກຕົນ ແລະບຳເພັນຄວາມພຽນຢ່າງເຄັ່ງຄັດ ຈົນໄດ້ບັນລຸເປັນພະອໍລະຫັນ.

The story of Novice Sukha. Once there was a poor wood-cutter named Bhattabhatika in Savatthi. He had worked at the house of Gandha, a wealthy man, for three years before he gained his wage. He thought about spending that money for his own happiness. One day, he met a paccekabuddha who had just left a state of meditation standing in front of him. Bhattabhatika offered food to the paccekabuddha and made a wish for happiness and shared merit with the paccekabuddha. After his death, Bhattabhatika was reborn as Sukha in the family who supported Venerable Sariputta. When he was seven years old, he was ordained as a novice. With his serious practice, Novice Sukha soon attained arahatship.

**Colophon:** None**Date:** AD 1834**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ທຳມະບົດ (ຜູກ ໘ ມັດ ໑໐)*Thammabot (Phuk 8, mat 10)**Dhammapada (Fascicle 8, bundle 10)*

**Long palm-leaf****One phuk:** *fascicle 9***Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two blank folios.**Appearance:** The fascicles are bound 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 as well.**Description:** ເລື່ອງ ຍິງສະຫາຍຂອງນາງວິສາຂາ. ພວກຜູ້ຊາຍ ໕໐໐ ຄົນໃນເມືອງສາວັດຖິ ໄດ້ເອົາພັນລະຍາຂອງຕົນມາມອບໃຫ້ນາງວິສາຂາມະຫາອຸບາສິກາ ຊ່ວຍຂັດເກົາມີໂສ ເພື່ອໃຫ້ເປັນແມ່ບ້ານທີ່ດີ ແລະເປັນຜູ້ຢູ່ດ້ວຍຄວາມບໍ່ປະໝາດ. ຢູ່ມາວັນໜຶ່ງ ນາງວິສາຂາໄດ້ພາຍິງທັງ ໕໐໐ ຄົນນັ້ນໄປເຂົ້າເຝົ້າພະພຸດທະເຈົ້າ. ກ່ອນຈະໄປເຂົ້າເຝົ້າພະພຸດທະເຈົ້າ ພວກນາງໄດ້ແອບຕື່ມສຸລາຈົນເກີດອາການມືນເມົາແລະຄອງສະຕິບໍ່ຢູ່ ພະຍາມານໄດ້ໂອກາດກໍເຂົ້າສົງໃນຮ່າງກາຍພວກນາງເຫຼົ່ານັ້ນ ກໍຮ້ອງລໍາທຳເພງຕໍ່ໜ້າພະພຸດທະເຈົ້າ. ພະພຸດທະເຈົ້າຈຶ່ງສະແດງປາຕິທານ ບັນດານໃຫ້ເກີດຄວາມມືດມົນອິນທະການ ຍິງເຫຼົ່ານັ້ນເກີດຄວາມຫວາດກົວ ສຸລາໃນທ້ອງກໍຄາຍລືດສ່າງເມົາ.

This is the story of Visakha's companions. Five hundred men in Savatthi sent their wives to Visakha with the purpose for training them to well behave, to be good housewives, and to live mindfully. One day, Visakha took all the five hundred women to visit the Buddha. Before the time, they drank liquor and got unconsciously drunk. Lord Mara took that chance and obsessed them. They sang and danced in the presence of the Buddha. The Buddha miraculously darkened the place of which the women were scared. The liquor became functionless and they recovered from being drunk.

**Colophon:** None**Date:** AD 1834**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ທຳມະບົດ (ຜູກ ໙ ມັດ ໑໐)*Thammabot (Phuk 9, mat 10)**Dhammapada (Fascicle 9, bundle 10)***Long palm-leaf****One phuk:** *fascicle 10***Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 54 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **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 bound 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 as well.

**Description:**

ເລື່ອງ ນາງອຸດຕະຣາເຖລີ. ນາງອຸດຕະຣາເຖລີ ມີອາຍຸ ໑໒໐ ປີ ໃນວັນໜຶ່ງ ຂະນະທີ່ເດີນກັບຈາກ ບິນທະບາດ ໄດ້ພົບກັບພິກຂຸອົງໜຶ່ງ ຈຶ່ງນິມົນໃຫ້ຮັບພັດຕາຫານທີ່ນາງບິນທະບາດມາໄດ້ ພິກຂຸ ນັ້ນຮັບພັດຕາຫານຂອງນາງຈົນໝົດ, ວັນນັ້ນ ນາງອຸດຕະຣາເຖລີບໍ່ໄດ້ສັນອາຫານ ແລະນາງ ໄດ້ທຳເຊັ່ນນັ້ນເປັນເວລາ ໓ ວັນ ເມື່ອນາງເຖລີອິດອາຫານຕິດຕໍ່ກັນເປັນເວລາ ໓ ວັນ ກໍໝົດ ເທື່ອແຮງ ພໍເຖິງວັນທີ ໔ ໃນຂະນະເດີນບິນທະບາດ ກໍໄດ້ພົບກັບພະພຸດທະອົງໃນທີ່ແຄບໆ ແຫ່ງ ໜຶ່ງ ນາງເຖລີຈຶ່ງຖອຍຫຼັງເພື່ອຫລີກທາງໃຫ້ພະພຸດທະອົງ ແຕ່ນາງໄດ້ຢຽບຊາຍຈົວອນຂອງຕົນ ເອງທີ່ຫ້ອຍລົງມາ ເກີດອາການໂຊເຊລົ້ມລົງໄປ ພະພຸດທະອົງຈຶ່ງສະເດັດໄປໄກ້ໆ ນາງເຖລີແລ້ວ ຕັດວ່າ, “ນ້ອງຍິງອັດຕະພາບຂອງເຈົ້າແກ່ທ່ງອມແລ້ວ ອີກບໍ່ດົນ ກໍຈະແຕກສະຫຼາຍໄປ”. ຈາກ ນັ້ນ ພະພຸດທະອົງໄດ້ສະແດງພະທຳມະເທສະໜາແກ່ນາງ ເມື່ອພະທຳມະເທສະໜາຈົບລົງແລ້ວ ນາງເຖລີກໍໄດ້ບັນລຸໂສດາບັນ.

The story of Uttara Theri. Uttara Theri was one hundred and twenty years old. One day, on the way back after a walk for alms-food, she met a monk and offered him food that she gained from the walk. The monk ate up all her food and she did not eat any. She offered food to monks and did not eat anything for three days, making her feel weak. On the fourth day, while she was walking for alms-food, she met the Buddha in a narrow place. She walked backwards to let the Buddha walk but unintentionally stepped on the tip of her robe. She collapsed and fell on the ground. The Buddha approached and cautioned her that her physical condition was getting old and would perish soon. The Buddha delivered a sermon to her. At the end of the sermon, she attained *sotāpana*.

**Colophon:**

ຄຳລົງທ້າຍ: ລານທີ ໒໑ ໜ້າ ໑: ຈຸນລະສັງກາດໄດ້ ໑໙໖ (ກົງກັບ ຈ.ສ. ໑໑໙໖) ຕົວ ປີກາບສະງ້າ ເດືອນ ໑໐ ເພັງ ມື້ເມື່ງມິດ ລິດຈະນາແລ້ວຍາມກອງງາຍ ສາທຸພອນໄຊ ໄດ້ສ້າງ ລຳທຳມະບົດ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ສາທຸ.

Folio 21 on the recto side: In Chunlasangkat 196 (corresponding to CS 1196), a *kap sang* year, on the full-moon day of the tenth lunar month, a *moeng mot* day,<sup>19</sup> the writing was accomplished at the time of the morning drum (7:30–9:00). Sathu Phònsai (Abbot of Vat Phònsai) sponsored the making of this manuscript entitled *Lam Thammabot* to support the Teachings of the Buddha to last until the end of 5000 years.

<sup>19</sup> 1196 Bhadrapada 15 = Wednesday, 17 September 1834. This day was indeed a *moeng mot* day.

*Nibbāna paccayo hontu no sādhu* (May this be a condition for us to reach Nibbāna, amen!).

**Date:** CS 1196, a *kap sanga* year (1834)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Sathu Phònsai (Abbot of Vat Phònsai)

**Titles:** ທຳມະບົດ (ຜູກ ໑໐, ມັດ ໑໐)  
*Thammabot* (Phuk 10, mat 10)  
 Dhammapada (Fascicle 10, bundle 10)

EAP1398\_VTL\_1\_0045

### Long palm-leaf

**One phuk:** *fascicle*

**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:** One blank folio. **Back cover folio:** two folios; the first folio contains the colophon on the recto side; and the last folio is blank.

**Appearance:** The fascicles are bound 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:** The overall condition is good, the legibility as well.

**Description:** ອາກາຣະວັດຕະສູດ ເປັນພະສູດອັນໃຫຍ່ຍິ່ງຫາສູດອື່ນມາປຽບບໍ່ໄດ້ ດ້ວຍມື້ທັງພະສູດ ພະວິໄນ ແລະພະອະພິທຳປິດິກ. ເນື້ອໃນເປັນຄຳຖາເປັນພາສາບາລີແລະອະທິບາຍເປັນພາສາລາວ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ພູເຂົາຄິດຊະກູດ ໃກ້ເມືອງຣາຊະຄຶ ພະພຸດທະອົງໄດ້ເຫສະໜາທຳເລື່ອງອາກາຣະວັດຕະສູດແກ່ພະສາຣີບຸດເຖລະ. ຄຳຖາອາກາຣະວັດຕະສູດ ມີອານຸພາບຍິ່ງກວ່າສູດອື່ນໆ ໃນການປ້ອງກັນໄພອັນຕະລາຍແກ່ຜູ້ລະນຶກຕາມຢູ່ເນື່ອງນິດ ບາບກຳທັງປວງ ຈະບໍ່ໄດ້ຫຍັງລົງສູ່ສັນດານໄດ້ດ້ວຍອຳນາດອາກາຣະວັດຕະສູດນີ້. ບຸກຄົນໃດໄດ້ຟັງກໍດີ ໄດ້ຂຽນເອງກໍດີ ຫຼືໄດ້ຈ້າງຄົນອື່ນຂຽນກໍດີ ໄດ້ທ່ອງຈຳກໍດີ ໄດ້ກ່າວສອນຄົນອື່ນກໍດີ ໄດ້ສັກກາລະບູຊາເຄົາລົບນັບຖືກໍດີ ໄດ້ສູດມົນພາວະນາຢູ່ເນື່ອງໆ ກໍດີ ກໍຈະໄດ້ພົ້ນຈາກໄພ ໓໐ ປະການ.

*Ākāravatta-sutta* is one of the greatest suttas to which no other sutta is comparable because it includes *Suttanta*, *Vinaya*, and *Abhidhamma*. The text is in Pali verses and their explanations are in Lao. Once upon a time, while residing at the Gijjhakuta hill near Rājagṛha, the Buddha taught the *Ākāravatta-sutta* to Venerable Sariputta: the sutta was more powerful than other suttas and it protected those who regularly recited it. Any kind of sin was not able to enter the practitioners' souls. Those who listened to, copied, had someone copy, memorised, taught, venerated, and recited it would be free from 30 kinds of danger.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໔໑ ໜ້າ ໑: ສັງກາດໄດ້ ໑໒໙໖ ຕົວ ປີຮ່ວງມິດ ເດືອນ ໖ ຂຶ້ນ ໔ ຄຳ ວັນ ໓ ມື້ ຮວາຍສະງ້າ ຮິດຈະນາແລ້ວຍາມແລງ ໝາຍມີ ເຈົ້າຈັນທະລາສີ ໄດ້ມີໃຈໃສສັດທາຜ່ອງແຜ່ວໃສ

ງາມ ໄດ້ສ້າງທຳມະດວງຊື່ວ່າ ອາກາລະວັດຕະສູດ ຜູກນີ້ ຂຶ້ນທານໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາ ຂໍໃຫ້ໄດ້ເຂົ້າສູ່ວຽງແກ້ວ ກ່າວຄືວ່າ ນິຣະພາບແດ່ກໍຂ້າເທີນ ທຸວັງ ທຸວັງ ນິດຈັງ ນິດຈັງ.

Folio 41 on the recto side: In Sangkat (CS) 1293, a *huang mot* year, on the fifth waxing-moon day of the sixth lunar month, the third day of the week (Tuesday), a *hwai sanga* day,<sup>20</sup> the writing was accomplished in the afternoon. Chao (Prince) Chanthalasi had the pure religious faith to sponsor the making of this manuscript entitled *Akaravattasut* in order to support the Teachings of Gotama Buddha to last until the end of 5000 years. May my wishes and desires be fulfilled. May I definitely enter the crystal city which is Nibbāna. *Dhuvam dhuvam niccam niccam* (certainly and constantly).

**Date:** CS 1293, a *huang mot* year (21 Apr 1931)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Chao (Prince) Chanthalasi  
**Titles:** ອາກາລະວັດຕະສູດ  
*Akaravattasut*  
*Ākāravatta Sutta*

EAP1398\_VTL\_1\_0046

#### Long palm-leaf

**One phuk:** *fascicle*

**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:** One blank folio. **Back cover folio:** Three folios; the first folio contains the colophon; and the other two folios are blank.

**Appearance:** The fascicles are bound 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:** The overall condition is good, the legibility as well.

**Description:** ອາກາລະວັດຕະສູດ ເປັນພະສູດອັນໃຫຍ່ຍິ່ງຫາສູດອື່ນມາປຸງບໍ່ໄດ້ ດ້ວຍມືທັງພະສູດ ພະວິໄນ ແລະພະອະພິທຳປິດົກ. ເນື້ອໃນເປັນຄຳຖາເປັນພາສາບາລີແລະອະທິບາຍເປັນພາສາລາວ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ພູເຂົາຄິດຊະກູດ ໃກ້ເມືອງຣາຊະຄຶ ພະພຸດທະອົງໄດ້ເທສະໜາທຳເລື່ອງ ອາກາລະວັດຕະສູດແກ່ພະສາຣີບຸດເຖລະ. ຄຳຖາອາກາລະວັດຕະສູດ ມີອານຸພາບຍິ່ງກວ່າສູດອື່ນໆ ໃນການປ້ອງກັນໄພອັນຕະລາຍແກ່ຜູ້ລະນຶກຕາມຢູ່ເນື່ອງນິດ ບາບກຳທັງປວງ ຈະບໍ່ໄດ້ຫຍັງລົງສູ່ສັນດານໄດ້ດ້ວຍອຳນາດອາກາລະວັດຕະສູດນີ້. ບຸກຄົນໃດໄດ້ຟັງກໍດີ ໄດ້ຂຽນເອງກໍດີ ຫຼືໄດ້ຈ້າງຄົນອື່ນຂຽນກໍດີ ໄດ້ທ່ອງຈຳກໍດີ ໄດ້ກ່າວສອນຄົນອື່ນກໍດີ ໄດ້

<sup>20</sup> 1293 Vaisakha 5 = Tuesday, 21 April 1931. This day was indeed a *hwai sanga* day.

ສັກກາລະບູຊາເຄົາລົບນັບຖືກໍດີ ໄດ້ສູດມົນພາວະນາຢູ່ເນື່ອງໆ ກໍດີ ກໍຈະໄດ້ພົ້ນຈາກໄພ ລົບປະການ.

*Ākāravatta-sutta* is one of the greatest suttas to which no other sutta is comparable because it includes *Suttanta*, *Vinaya*, and *Abhidhamma*. The text is in Pali verses and their explanations are in Lao. Once upon a time, while residing at the Gijjhakuta hill near Rājagṛha, the Buddha taught the *Ākāravatta-sutta* to Venerable Sariputta: the sutta was more powerful than other suttas and it protected those who regularly recited it. Any kind of sin was not able to enter the practitioners' souls. Those who listened to, copied, had someone copy, memorized, taught, venerated, and recited it would be free from 30 kinds of danger.

**Colophon:** ຄຳລົງທ້າຍ: ລາມທີ ໔໐ ໜ້າ ໑: ສັງກາດໄດ້ ໑໔໙໖ ຕົວ ປີຮ່ວງມົດ ເດືອນ ໖ ຂຶ້ນ ໔ ຄ່ຳ ວັນ ໓ ມີ ຮວຍສະງ້າ ຮິດຈະນາແລ້ວຍາມແລ ໝາຍມີເຈົ້າຈັນທະລາສີ ໄດ້ມີໃຈໃສສັດທາຜ່ອງແຜ່ວໃສ ງາມ ໄດ້ສ້າງທຳມະດວງຊື່ວ່າ ອາກາລະວັດຕະສູດ ຜູກນີ້ຂຶ້ນທານໄວ້ກັບສາສະໜາພະໂຄຕະມະ ເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາ ຂໍໃຫ້ໄດ້ເຂົ້າສູ່ວຽງແກ້ວ ກ່າວຄືວ່າມີຣະພານ ແດ່ກໍຂ້າເຫີນ ທຸວັງ ທຸວັງ ນິດຈັງ ນິດຈັງ.

Folio 40 on the recto side: In Sangkat (CS) 1293, a *huang mot* year, on the fifth waxing-moon day of the sixth lunar month, the third day of the week (Tuesday), a *hwai sanga* day,<sup>21</sup> the writing was accomplished in the afternoon. Chao (Prince) Chanthalasi had the pure religious faith to sponsor the making of this manuscript entitled *Akaravattasut* in order to support the Teachings of Gotama Buddha to last until the end of 5000 years. May my wishes and desires be fulfilled. May I definitely enter the crystal city which is Nibbāna. *Dhuvam dhuvam niccam niccam* (certainly and constantly).

**Date:** CS 1293, a *huang mot* year (21 Apr 1931)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Chao (Prince) Chanthalangsi

**Titles:** ອາກາຣະວັດຕະສູດ

*Akaravattasut*

*Ākāravatta Sutta*

EAP1398\_VTL\_1\_0047

### Long palm-leaf

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 57.5 cm, depth 1.8 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; and the other two folios are blank.

<sup>21</sup> 1293 Vaisakha 5 = Tuesday, 21 April 1931. This day was indeed a *hwai sanga* day.

**Appearance:** The fascicles are bound 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:** The overall condition is good, the legibility as well.

**Description:** ທັງສີຍອດທຳ ຫຼືຈຸນທະສຸກະຣິກະສູດ ທີ່ຮຽກວ່າ ຍອດທຳ ເພາະເປັນຍອດແຫ່ງທຳທັງຫຼາຍທັງ ໔໔, ໐໐໐ ຂັນ. ເມື່ອໃນກ່າວເຖິງ ອານິສົງທີ່ເກີດຈາກການໄດ້ຟັງຍັງທຳມະເທສະໜາອັນຊື່ວ່າ ຈຸນທະສຸກະຣິກະສູດ. ພະພຸດທະເຈົ້າໄດ້ເລົ່າເລື່ອງອະດີດຕະຊາດຂອງພະອົງໃຫ້ພະພິກຂຸສົງຟັງ ປາງເມື່ອພະໂພທິສັດເຈົ້າເກີດເປັນເສນາບໍດີຊື່ວ່າ ທຳມິກະບັນດິດ ຢູ່ເມືອງສີວິຣັດຖະ ໄດ້ຟັງທຳມະເທສະໜາອັນຊື່ວ່າ ຈຸນທະສຸກະຣິກະສູດ ແລະໄດ້ຖວາຍເຄື່ອງອັດຖະບໍລະຂານແກ່ເຈົ້າພິກຂຸ ໔ ອົງ. ດ້ວຍເຕຊະບຸນອັນນັ້ນ ກໍ່ເກີດລັດສະໝີຮຸ່ງເຮືອງຂຶ້ນເມື່ອຮອດຕາວະຕິງສາ. ເມື່ອພະອິນຊາບ ກໍ່ແຕ່ງໃຫ້ມາຕະລິເທບພະບຸດ ລົງມາເຊີນເອົາທຳມິກະບັນດິດຂຶ້ນໄປເທິງສະຫວັນ ແລະເຊີນພະໂພທິສັດເຈົ້າສະເຫວີຍສົມບັດທິບຢູ່ເມືອງສະຫວັນ ແຕ່ພະໂພທິສັດເຈົ້າບໍ່ຮັບ ໄດ້ຕອບພະອິນວ່າ ພະອົງຕ້ອງໄດ້ສ້າງສົມພານຢູ່ໃນເມືອງມະນຸດກ່ອນ ແລ້ວຄ່ອຍມາທິຫຼັງ.

*Nyòt Tham and Cundasukarika-sutta.* The text is called *Nyòt Tham* (peak of the Dhamma) as it includes all the 84,000 categories of the Dhamma. The content is about rewards derived from listening to the *Cundasukarika-sutta*. The Buddha told his monk disciples about his previous life when he was reborn as a minister named Thammikabandit (Dhammikapaṇḍita) in Siviratttha. He listened to the preaching of *Cundasukarika-sutta* and offered the eight requisites to four monks. Thanks to the power of the merit, effulgent light brightened up to the Tāvātimsa heaven. When God Indra knew, he had Matali Devaputta invite Thammikabandit to live in heaven. The Bodhisatta declined and told God Indra that he would like to accumulate merit in the human world before he ascended to heaven.

**Colophon:** ຄຳລົງທ້າຍ: ລານທິ ໓໘ ໜ້າ ໑: ສັງກາດ ໑໒໙໖ ຕົວ ປີຮ້ວງມິດ ເດືອນ ໑໒ ອອກໃໝ່ ໔ ຄ່ຳ ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ເຈົ້າສີທຳຣາດ ຄຳພັນ ມີໃຈໃສສັດທາຜ່ອງແຜ່ວໃສງາມ ຈຶ່ງໄດ້ສ້າງ ຍອດທຳ ຜູກນີ້ ໄວ້ກັບສາສະໜາ ຖວາຍແກ່ພະພິກຂຸອົງຊົ່ວປະຕິວັດ ຂໍໃຫ້ມະນຸດທັງຫຼາຍມີໃຈຮັກກັນ ຂໍໃຫ້ມີໃຈກະຕັນຍູກັດຕະວິທີຕໍ່ຜູ້ອຸດົມດີຣາຊະຍົດ ປຸງເໝືອນດັ່ງເທບພະດາອັນຢູ່ໃນດາວວະດິງສາ ອັນມີຄວາມຄົມຣົບຮັກຍັງອົງອຳມະຣົນທາທິຣາດ ຂໍໃຫ້ເທບພະດາເຈົ້າທັງຫຼາຍອັນຢູ່ວິມານທິບຣັດຕະນະມົນທຽນ ຈຶ່ງສະເດັດລົງມາບັນດິນຈິດມະນຸດທັງຫຼາຍ ໃຫ້ເກີດການກຸສົນທຳບຸນໄປໃຫ້ແກ່ຍາດມິດທັງຫຼາຍ ອັນມີບິດດາມານດາເປັນຕົ້ນ ຊຶ່ງໄດ້ທຳກິຣິຍາລ່ວງລັບໄປແລ້ວນັ້ນ ແມ່ນໄປປະດິດສະຖານຢູ່ໃນພົບໃດໆ ກໍ່ດີ ກໍ່ຂໍຈົງມາຮັບອະນຸໂມທະນາການກຸສົນຜົນລະນາບຸນນີ້ ເພື່ອໃຫ້ສົມເລັດມະນຸດທະຍານຜົນສະຖາພອນດັ່ງມະໂນຣິດຄວາມປາດຖະໜາທຸກສິ່ງທຸກປະການແດ່ກໍ່ຂ້າເທັ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ເມອະນາຄະເຕ ກາເລ ທຸວັງ ທຸວັງ ນິດຈັງ ນິດຈັງ.

Folio 38 on the recto side: In Sangkat (CS) 1293, a *huang mot* year, on the fourth waxing-moon day of the twelfth lunar month, the fifth day of the

week (Thursday),<sup>22</sup> the writing was accomplished at the time of the sunset drum (13:30–15:00). Chao Sithamrat Khamphan had the pure religious faith to sponsor the making of this manuscript entitled *Nyòt Tham* to support the Teachings of the Buddha by offering it to well-practicing monks. May humans have loving-kindness one another. May people pay gratitude to high ranking ones like deities in the Tāvātimsā Heaven paying respect to God Indra. May all deities who live in holy crystal palaces descend to inspire humans to make merit and dedicate it to their late relatives and parents. No matter where they have been stuck in any world, may they all receive and rejoice this merit. May all wishes and desires of all humans be fulfilled. *Nibbāna paccayo hontu me anāgate kāle dhuvam dhuvam niccam niccam* (May this be a condition for me to reach Nibbāna in the future, constantly and certainly).

**Date:** CS 1293, a *huang mot* year (13 Nov 1931)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Chao Sithamrat Khamphan  
**Titles:** ຍອດທຳ  
*Nyòt Tham*  
 Peak of the Dhamma

EAP1398\_VTL\_1\_0048

## Long palm-leaf

**One phuk:** *Single fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 58.4 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One folio contains the name of the sponsor.

**Back cover folio:** One blank folio.

**Appearance:** The fascicles are bound 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 overall condition is good, the legibility as well.

**Description:** ພະພຸດທະເຈົ້າຕັດເທສະໜາເລື່ອງນິບພານນະສູດນີ້ແກ່ພະສາວົກ ຂະນະທີ່ປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ. ເນື້ອໃນບັນຍາຍກ່ຽວກັບການທຳບຸນ ໄດ້ແກ່ ການໃຫ້ທານ, ຮັກສາສິນ, ຟັງທຳ ແລະຈະເລີນພາວະນາ. ໃນນັ້ນ, ການຮັກສາສິນເປັນຫົນທາງເຂົ້າສູ່ພະນິບພານ. ການໃຫ້ທານ ພຽງຢ່າງດຽວ ແຕ່ບໍ່ຮັກສາສິນ ຫຼັງການຕາຍ ກໍສາມາດເກີດເປັນເຜດໄດ້ ເໝືອນດັ່ງນິທານເສດຖີ ສອງຜົວເມຍ. ອານິສົງຂອງການສ້າງ, ການຂຽນໜັງສືນິບພານນະສູດນີ້ ແລ້ວຖວາຍໃຫ້ແກ່ພະ ພິກຂຸສົງ ສາມາດຊ່ວຍໃຫ້ເຜດໄປເກີດໃນສະຫວັນໄດ້.

The Buddha delivered this *Nibbāna Sutta* to his followers while staying at the Jetavana Monastery in Savatthi. The content deals with merit-making practices: donating, observing precepts, listening to the Dhamma, and

<sup>22</sup> 1293 Karttika 4 = Friday, 13 November 1931.



meditating, among which the observance of the precepts can lead us to Nibbāna. Giving alms without observing a precept can lead us to a hungry ghost rebirth, like a story of a wealthy couple. Rewards derived from sponsoring, copying, and dedicating this *Nibbāna Sutta* text to monks can bring hungry ghosts to be reborn in heaven.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໒໘໔ ປີເຕົ້າເສັດ ເດືອນຢື່ ຂຶ້ນຄຳໜຶ່ງ (໑) ວັນ ໒ ຍາມຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ເຈົ້າຈັນ ມີໃຈໃສ່ສັດທາເປັນອັນຍິ່ງສ້າງ ນິບພານນະສູດ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ທຸວັງ ນິດຈັງ ປະຣະມັງ ສຸກຂັງ.

Folio 26 on the recto side: In Chunlasangkat (CS) 1284, a *tao set* year, on the first waxing-moon day of the second lunar month, the second day of the week (Monday),<sup>23</sup> the writing was accomplished at the time of the morning drum (7:30–9:00). Chao (Prince) Chan had the most ardent religious faith to sponsor the making of this manuscript entitled *Nipphanasut* to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu no dhuvam niccam paramam sukham* (May this be a condition for me to reach Nibbāna in the future, constantly and certainly. Nibbāna is the greatest bliss certainly).

**Date:** CS 1284, a *tao set* year (18 Dec 1922)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Chao (Prince) Chan

**Titles:** ນິບພານະສູດ (ຜູກດຸງວ)  
*Nipphanasut* (*Phuk diao*)  
Nibbāna Sutta (Single fascicle)

EAP1398\_VTL\_1\_0049

## Long palm-leaf

**One phuk:** *fascicle 1*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 54.5 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One folio contains the title. **Back cover folio:** None folios; the first folio contains the colophon; and the last folio contains the title.

**Appearance:** The fascicles are bound 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 last folio is damaged. The legibility is good.

**Description:** ນິທານທຳມະບົດ ເລື່ອງຈູລະທະນຸກຄະທະບັນດິດ. ໃນກາລະຄັງໜຶ່ງ ພິກຂຸໜຸ່ມອົງໜຶ່ງນຳ ອາຫານໄປສັນຢູ່ໃນໂຮງສັນ ເມື່ອສັນແລ້ວກໍຢາກດື່ມນ້ຳ ຈຶ່ງໄປທີ່ບ້ານຫຼັງໜຶ່ງເພື່ອຂໍນ້ຳດື່ມ ມີຍິງ

<sup>23</sup> 1284 Pausha 1 = Tuesday, 19 December 1922. The day before, 18 December 1922, was a Monday.

ສາວຄົນໜຶ່ງເອົານ້ຳມາໃຫ້ດື່ມ ເມື່ອນາງເຫັນພິກຂຸນັ້ນກໍເກີດຄວາມຮັກແລະຂໍໃຫ້ສົກມາເປັນສາມີ. ພິກຂຸກໍເກີດຄວາມຮັກກັບນາງຈຶ່ງຢາກຈະສົກ ຈົນກິນບໍ່ໄດ້ນອນບໍ່ຫຼັບ ຮ່າງກາຍຈ່ອຍຜອມ. ພິກຂຸທັງຫຼາຍຈຶ່ງຂາບທູນພະພຸດທະເຈົ້າໃຫ້ຊົງຊາບ. ພະພຸດທະອົງຈຶ່ງຮຽກພິກຂຸໝູ່ມາເຝົ້າແລ້ວ ຕັດວ່າ ຜູ້ຍິງຄົນນີ້ເຄີຍເຮັດແນວບໍ່ດີແບບດຽວກັນນີ້ກັບພະພິກຂຸນີ້ມາແລ້ວໃນອະດີດຕະຊາດ. ໃນຄັ້ງນັ້ນ ພິກຂຸນີ້ເປັນຈູລະທະນຸກຄະທະບັນດິດ ໄປສຶກສາຢູ່ໃນເມືອງຕັກກະສິລາ ແລະໄດ້ລູກສາວຂອງອາຈານເປັນພັນລະຍາ. ຂະນະເດີນທາງກັບບ້ານຂອງຝ່າຍຊາຍ ພົບໂຈນກາງທາງ ເກີດການຕໍ່ສູ້ກັນ ເມື່ອຈູລະທະນຸກຄະທະບັນດິດຈັບຫົວໜ້າໂຈນຟາດລົ້ມລົງ ຈຶ່ງຮ້ອງໃຫ້ພັນລະຍາສົ່ງດາບໃຫ້ ແທນທີ່ຈະຍື່ນດາບໃຫ້ສາມີ ກັບຍື່ນໃຫ້ຫົວໜ້າໂຈນ ປ່ອຍໃຫ້ຫົວໜ້າໂຈນຂ້າສາມີຕົນເອງ.

This Dhammapada story is about Culadhanuggaha Paṇḍita. A young monk had food at a canteen and got thirsty. He went to a house and asked for 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 had the wish to disrobe. He could not sleep and eat well 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 had similarly behaved badly to him in his previous life in which he was born as Culadhanuggaha Paṇḍita. In that life, 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 group of bandits and fought against each other. Culadhanuggaha Paṇḍita knocked the bandit head down and shouted at his wife to hand to him his sword. Instead of handing the sword to her husband, she gave it to the bandit head, letting him kill her husband.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໖ ໜ້າ ໑: ສັງກາດ ໑໖໕ (ກົງກັບ ຈ.ສ. ໑໑໖໕) ຕົວ ປີກາໃຄ້ ເດືອນ ໑໐ ແຮມ ໑໓ ຄໍ່າ ວັນ ໔ ມື້ຮ້ວງເຮົ້າ ຮິດຈະນາແລ້ວຍາມແຖ່ໄກ້ຄໍ່າ ແສນຄຳ ຜົວເມຍ ມີໃຈໃສສັດທາ ຮິດຈະນາສ້າງ ຕັກກະນິບາດ ໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍໂຫຕຸ.

Folio 26 on the recto side: In Sangkat 165 (corresponding to CS 1165), a *ka khai* year, on the thirteenth waning-moon day of the tenth lunar month, the fourth day of the week (Wednesday), a *huang hao* day,<sup>24</sup> the writing was accomplished at the time of the evening horn (15:00–16:30). Saen Kham and his wife had the religious faith to sponsor the making of this manuscript entitled *Tikkanibat* to support the Buddhist religion to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

**Date:** CS 1165, a *ka khai* year (14 Sep 1803)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Saen Kham and his wife

<sup>24</sup> 1165 Bhadrapada 28 = Wednesday, 14 September 1803. This day was indeed a *huang hao* day.

**Titles:** ຕຶກກະນິບາດ (ຜູກຕົ້ນ)  
Tikkanibat (*Phuk ton*)  
Tika Nipāta (Fascicle 1)

EAP1398\_VTL\_1\_0050

**Long palm-leaf**

**One phuk:** *fascicle 4*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 54.5 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound 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. The legibility on some folios is not clear.

**Description:** ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ຊົງປາລົບກະດູມພິຜູ້ໜຶ່ງ ອັນເປັນເຫດໃຫ້ຊົງສະແດງພະທຳມະເທສະໜາດວງນີ້. ໃນເມືອງສາວັດຖີ ຍັງມີກະດູມພິຜູ້ໜຶ່ງມີຮູບໂສມອັນງົດງາມ ເປັນທີ່ມັກຮັກຂອງຍິງສາວທັງຫຼາຍ ໃນກາລະຄັ້ງນັ້ນຍັງມີສາວນ້ອຍຜູ້ໜຶ່ງ ຊຶ່ງມີໜ້າຕາບໍ່ຄອຍດີປານໃດ ໄດ້ມາເຫັນທ່ານກະດູມພິຜູ້ນີ້ກໍມີໃຈປະຕິພັດຫລົງຮັກ ຢາກໄດ້ມາເປັນສາມີ ຈົນກິນບໍ່ອີ່ມ ນອນບໍ່ຫຼັບ ຮ່າງກາຍກໍຈ່ອຍເຫຼືອງ ໃນທີ່ສຸດນາງກໍກັ້ນໃຈຕາຍ ສ່ວນກະດູມພິຜູ້ນັ້ນກໍຄິດວ່າ ຕົນເອງມີຄວາມຜິດ ຈຶ່ງໄດ້ເດີນທາງໄປຍັງວັດພະເຊຕະວັນ ເພື່ອໃຫ້ພະພຸດທະອົງຄາຍຄວາມທຸກໃຫ້. ພະພຸດທະອົງຈຶ່ງຊົງສະແດງພະທຳມະເທສະໜາ ໄດ້ຍິກນິທານໃນອະດີດຕະຊາດຂອງເຂົາມາໃຫ້ຟັງ.

On one occasion, while residing at the Jetavana monastery, the Buddha spoke to his disciples with reference to a rich man that was the cause of this discourse. There was a rich handsome man in Savatthi who was loved by women. A young girl who was not attractive saw him and fell in love with him. She thought so much about having him as her husband that she could not eat and sleep well. She became gaunt and finally held her breath to death. Having been so guilty, he went to the presence of the Buddha at the Jetavana monastery and asked him to get rid of his sorrowful regret. The Buddha gave him a sermon that was related to his previous existence.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໕ ໜ້າ ໑: ສັງກາດ ໑໖໔ (ກົງກັບ ຈ.ສ. ໑໑໖໔) ຕົວ ປົກາໃຄ້ ເດືອນ ໑໐ ແຮມ ໑໖ ຄຳ ວັນ ໔ ມື້ຮ້ວງເຮົ້າ ຮິດຈະນາແລ້ວຍາມແຖ່ໃກ້ຄຳ ແສນຄຳ ຜົວເມຍ ມີໃຈໃສສັດທາ ພ້ອມກັນສ້າງຕຶກກະນິບາດ ໄວ້ກັບສາສະໜາພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 25 on the recto side: In Sangkat 165 (corresponding to CS 1165), a *ka khai* year, on the thirteenth waning-moon day of the tenth lunar month, the fourth day of the week (Wednesday), a *huang hao* day,<sup>25</sup> the writing was accomplished at the time of the evening horn (15:00–16:30).

<sup>25</sup> 1165 Bhadrapada 28 = Wednesday, 14 September 1803. This day was indeed a *huang hao* day.

**Date:** Saen Kham and his wife had the religious faith to sponsor the making of this manuscript entitled *Tikkanibat* 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).  
**Script(s):** CS 1165, a *ka khai* year (14 Sep 1803)  
**Language(s):** Tham Lao  
**Scribe(s):** Lao, Pali  
**Sponsor(s):** Unknown  
**Titles:** Saen Kham and his wife  
*ຕິກກະນິບາດ (ຜູກ ໔)*  
*Tikkanibat (Phuk 4)*  
*Tika Nipāta (Fascicle 4)*

EAP1398\_VTL\_1\_0051

### Long palm-leaf

**One phuk:** *fascicle 5*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 54.7 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One folio contains the title. **Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound 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:** Some folios are damaged at the left end. The legibility on the damaged folios is not clear.

**Description:** ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ຊົງປາລົບຍົງຄົນໜຶ່ງ ໃຫ້ເປັນເຫດ ແລ້ວຊົງສະແດງພະທຳມະເທສະໜາດວງນີ້. ໃນເມືອງສາວັດຖື ຍັງມີກະດູມພິຄົນໜຶ່ງ ໄດ້ພາພັນ ລະຍາຂອງຕົນໄປຍັງເຂດຊົນນະບົດ ເພື່ອຕ້ອງການຊຳລະໜີ້ສິນໃຫ້ໝົດໄປ ຄັນຊຳລະໜີ້ສິນໝົດ ແລ້ວກໍໄດ້ເດີນທາງກັບບ້ານ ແຕ່ໃນລະຫວ່າງທາງນັ້ນກໍຖືກພວກໂຈນກຸ່ມໜຶ່ງຈັບຫວັງຈະຂ້າຜູ້ ເປັນສາມີ ເພາະຢາກໄດ້ພັນລະຍາຂອງກະດູມພິ ເນື່ອງຈາກນາງເປັນຄົນມີຮູບໂສມອັນງົດງາມ ແຕ່ນາງເປັນຄົນມີສິນທຳ ສົມບູນດ້ວຍອາຈາລະມາລະຍາດ ແລະເຄົາລົບສາມີດູດດັ່ງເທວະດາ ນາງຈຶ່ງໄດ້ຂ້ອນວອນກັບຫົວໜ້າໂຈນໃຫ້ປ່ອຍສາມີຂອງນາງ ຖ້າບໍ່ປ່ອຍນາງຈະກັ້ນໃຈຕາຍ ຫົວ ໜ້າໂຈນຈຶ່ງໃຈອ່ອນ ແລະຍອມປ່ອຍສາມີຂອງນາງ ທັງສອງຈຶ່ງໄດ້ເດີນທາງກັບເມືອງສາວັດຖື ດ້ວຍຄວາມປອດໄພ.

On one occasion, while residing at the Jetavana monastery, the Buddha spoke to his disciples with reference to a woman that was the cause of this discourse. A rich man in Savatthi took his wife to the countryside to pay off his debts. After the payment was completed, on the way back home, a group of bandits captured them. They intended to kill the husband because they wanted his wife who was very beautiful. However, she was a good and moral person who had beautiful manners. She respected her husband as much as gods. Thus, she asked the bandit head

to set him free, threatening him that she would hold her breath to death if he did otherwise. The bandit head surrendered and let him go. The husband and the wife traveled back to Savatthi safe.

**Colophon:** ຄຳລົງທ້າຍ: ລາມທີ ໒໖ ຫ້າ ໑: ສັງກາດ ໑໖໕ (ກົງກັບ ຈ.ສ. ໑໑໖໕) ຕົວ ປິກາໃຕ້ ເດືອນ ໑໐ ແຮມ ໑໓ ຄໍ່າ ວັນ ໔ ມື້ຮ້ວງເຮົາ ຮິດຈະນາແລ້ວຍາມແຖ່ໃກ້ຄໍ່າ ແສນຄຳຜົວເມຍ ພ້ອມກັນມີໃຈ ໃສສັດທາສ້າງຕິກກະນິບາດ ໄວ້ກັບສາສະໜາພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 26 on the recto side: In Sangkat 165 (corresponding to CS 1165), a *ka khai* year, on the thirteenth waning-moon day of the tenth lunar month, the fourth day of the week (Wednesday), a *huang hao* day,<sup>26</sup> the writing was accomplished at the time of the evening horn (15:00–16:30). Saen Kham and his wife had the religious faith to sponsor the making of this manuscript entitled *Tikkanibat* 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).

**Date:** CS 1165, a *ka khai* year (14 Sep 1803)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Saen Kham and his wife

**Titles:** ຕິກກະນິບາດ (ຜູກ ໕)

*Tikkanibat* (Phuk 5)

Tika Nipāta (Fascicle 5)

EAP1398\_VTL\_1\_0052

### Long palm-leaf

**One phuk:** *fascicle 1*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5.5 cm, width 56.5 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One folio contains the first colophon.

**Back cover folio:** One blank folio.

**Appearance:** The fascicles are bound 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 overall condition is good, the legibility as well.

**Description:** ເລື່ອງ ອະຣິຍະສັດຈະ ໔. ອະຣິຍະສັດ ແປວ່າ ຄວາມຈິງອັນປະເສີດ ໔ ປະກອບດ້ວຍ:

໑. ທຸກຂະອະຣິຍະສັດຈະ ຄື ຄວາມຈິງອັນປະເສີດ ຄື ທຸກ,

໒. ສະມຸໄທອະຣິຍະສັດຈະ ຄື ຄວາມຈິງອັນປະເສີດຂອງສາເຫດແຫ່ງຄວາມທຸກ,

໓. ນິໂຣທະອະຣິຍະສັດຈະ ຄື ຄວາມຈິງອັນປະເສີດຂອງການດັບທຸກ,

໔. ມັກຄະອະຣິຍະສັດຈະ ຄື ຄວາມຈິງອັນປະເສີດຄືທິນທາງແຫ່ງການດັບທຸກ.

<sup>26</sup> 1165 Bhadrapada 28 = Wednesday, 14 September 1803. This day was indeed a *huang hao* day.

The text is on Ariyasacca 4. Ariyasacca means the Noble Truths and it comprises four:

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:**

ຄຳລົງທ້າຍ: (໑) ລານທີ ໑ ໜ້າ ໑: ມູນລະສັດທາ ໝາຍມີ ສາທູຜົວ ວັດທາຍໂສກ ສ້າງແລ.

(໒) ຄຳລົງທ້າຍ: ລານທີ ໒ ໜ້າ ໑-໒: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໗ ຕົວ ປີຮັບໄດ້ ເດືອນ ໖ ຂຶ້ນ ໑໔ ຄ່ຳ ວັນ ໖ ລິດຈະນາແລ້ວຍາມກອງງາຍ ປະຖະມະມູນລະສັດທາ ໝາຍມີ ຂ້າພະເຈົ້າ ຊື່ວ່າ ທູຜົວ ກັບທັງບຸດຕະນັດຕາພັນທຸວົງສາ ອັນຢູ່ໃນມົນທົນຫລວງພະບາງ ມີຈິດໃສສັດທາຜ່ອງແຜ່ວ ໄດ້ສ້າງທຳມະຄຳສອນຂອງພະພຸດທະເຈົ້າດວງ ຊື່ວ່າ ທົວໃຈອະຣິຍະສັດຈະ ໜຶ່ງເລື່ອງມີ ໔ ຜູກ, ທົວໃຈສຳມັດຖະກຳມະຖານ ໜຶ່ງເລື່ອງມີ ໙ ຜູກ, ໜັງສື ໒ ເລື່ອງນີ້ຂ້າພະເຈົ້າໄດ້ສ້າງທານໄວ້ກັບ ສາສະໜາ ຖວາຍແກ່ພະພິກຂຸລິງອົງຊົງຂໍປະຕິບັດ. ຂໍໃຫ້ມະນຸດທັງຫລາຍ ມີໃຈຮັກກັນແລະກັນ ຜູ້ມີສັກສູງ ຂໍໃຫ້ມີຄວາມເມດຕາແກ່ຜູ້ຕ່ຳສັກ, ຜູ້ຕ່ຳສັກ ຂໍໃຫ້ມີຄວາມກະຕັນຍູກະຕະວິທີຕໍ່ທ່ານຜູ້ ອຸດົມດີຣາຊະຍົດ ປຸງເໝືອນດັ່ງເທບພະດາອັນຢູ່ໃນດາວວະດິງສາ ອັນມີຄວາມໂຄຣົບຮັກຍັງ ອົງອຳມະຣິນທາທິຣາດ ຂໍໃຫ້ເທບພະດາເຈົ້າທັງຫລາຍ ອັນຢູ່ໃນວິມານທິບຣັດຕະນະມົນທຽນ ຈົ່ງ ສະເດັດລົງມາບັນດິນຈິດມະນຸດທັງຫລາຍ ໃຫ້ເກີດການກຸສົນທຳບຸນໄປໃຫ້ແກ່ຍາດຕິແລະມິດ ທັງຫລາຍ ມີບົດດາມານດາເປັນຕົ້ນ ຊຶ່ງໄດ້ທຳກິຣິຍາລ່ວງລັບໄປແລ້ວນັ້ນ ແມ່ນໄປປະດິດ ສະຖານຢູ່ໃນພົບໃດໃດກໍດີ ກໍຂໍຈົ່ງໄດ້ມາຮັບອະນຸໂມທະນາການກຸສົນຜົນລະນາບຸນສ່ວນນີ້ ເພື່ອ ໃຫ້ສົມເລັດມະນຸທະຍານຜົນສະພາພອນ(ສະຖາພອນ) ດັ່ງມະໂນຣິດຄວາມປະຖະໜາທຸກສິ່ງທຸກ ປະການ ແຕ່ກໍຂ້າເທີ້ນ. ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ເມ ອະນາຄະເຕ ກາເລ ທຸວັງ ທຸວັງ ນິດຈັງ ນິດຈັງ.

(1) Folio 1 on the recto side: The initial sponsor was Sathu (Prince) Phiu from Vat Hai Sok.

(2) Folio 2 on the recto and verso sides: In Chunlasangkatraja (CS) 1297, a *hap khai* year, on the fifteenth waxing-moon day of the sixth lunar month, the sixth day of the week (Saturday),<sup>27</sup> the writing was accomplished at the time of the morning drum (7:30–9:00). The principal initiator was me, Thu (Prince) Phiu. Together with all my children and relatives who live in the municipality of Luang Prabang, I had pure mind and religious faith to sponsor the making of these manuscripts: *Huachai Ariyasacca* (Heart of the Noble Truth) (four fascicles) and *Huachai Samatha Kammathan* (Heart of the meditation) (nine fascicles). We made these two manuscripts and dedicated them to support the Buddhist religion and for monks who perform religious practices. May all humans have loving-kindness one another. May those who are in high-ranking society have loving-kindness toward low-ranking ones. May those who are in low-ranking society be grateful toward high-ranking ones, like deities in the Tāvātimsa heaven paying respect to God Indra. May all

<sup>27</sup> 1297 Vaisakha 15 = Friday, 17 May 1935.

deities who live in holy crystal palaces descend to inspire humans to make merit and dedicate it to their late relatives and parents. No matter where they have got stuck in any world, may they all receive and rejoice with this merit. May all wishes and desires of all humans be fulfilled. *Nibbāna paccayo hontu me anāgate kāle dhuvaṃ dhuvaṃ niccaṃ niccaṃ* (May this be a condition for me to reach Nibbāna in the future, constantly and certainly).

**Date:** CS 1297, a *hap khai* year (17 May 1935)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Thu (Prince) Phiu, his children, and his relatives  
**Titles:** *ຫົວໃຈອະຣິຍະສັດຈະ (ຜູກຕົ້ນ)*  
*Huachai Ariyasatcha (Phuk ton)*  
 Heart of the Four Noble Truths (Fascicle 1)

EAP1398\_VTL\_1\_0053

## Long palm-leaf

**One phuk:** *fascicle 2*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5.5 cm, width 56.5 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One blank folio. **Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound 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 overall condition is good, the legibility as well.

**Description:** ເລື່ອງ ອະຣິຍະສັດຈະ ໔. ອະຣິຍະສັດ ແປວ່າ ຄວາມຈິງອັນປະເສີດ ໔ ປະກອບດ້ວຍ:

໑. ທຸກຂະອະຣິຍະສັດຈະ ຄື ຄວາມຈິງອັນປະເສີດຄືທຸກ,
໒. ສະມຸໄທອະຣິຍະສັດຈະ ຄື ຄວາມຈິງອັນປະເສີດຂອງສາເຫດແຫ່ງຄວາມທຸກ,
໓. ນິໂຣທະອະຣິຍະສັດຈະ ຄື ຄວາມຈິງອັນປະເສີດຂອງການດັບທຸກ,
໔. ມັກຄະອະຣິຍະສັດຈະ ຄື ຄວາມຈິງອັນປະເສີດຄືທິນທາງແຫ່ງການດັບທຸກ.

The text is on Ariyasacca 4. Ariyasacca means the Noble Truths and it comprises four:

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:** ຄຳລົງທ້າຍ: ລານທີ ໒໖ ຫ້າ ໒: ມູນລະສັດທາໝາຍມີ ສາທຸຜິວ ວັດທາຍໂສກສ້າງແລ.

Folio 26 on the verso side: The initial sponsor was Sathu (Prince) Phiu from Vat Hai Sok.

**Date:** AD 1935

**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Sathu (monk) Phiu from Vat Hai Sok  
**Titles:** *ຫົວໃຈອະຣິຍະສັດຈະ (ຜູກ ໒)*  
*Huachai Ariyasatcha (Phuk 2)*  
 Heart of the Four Noble Truths(Fascicle 2)

EAP1398\_VTL\_1\_0054

# Long palm-leaf

**One phuk:** *fascicle 4*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 56.5 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One folio contains the colophon. **Back cover folio:** None.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ເລື່ອງ ອະຣິຍະສັດຈະ ໔. ອະຣິຍະສັດ ແປວ່າ ຄວາມຈິງອັນປະເສີດ ໔ ປະກອບດ້ວຍ:

໑. ທຸກຂະອະຣິຍະສັດຈະ ຄື ຄວາມຈິງອັນປະເສີດຄືທຸກ,

໒. ສະມຸໄທອະຣິຍະສັດຈະ ຄື ຄວາມຈິງອັນປະເສີດຂອງສາເຫດແຫ່ງຄວາມທຸກ,

໓. ນິໂຣທະອະຣິຍະສັດຈະ ຄື ຄວາມຈິງອັນປະເສີດຂອງການດັບທຸກ,

໔. ມັກຄະອະຣິຍະສັດຈະ ຄື ຄວາມຈິງອັນປະເສີດຄືທິນທາງແຫ່ງການດັບທຸກ.

The text is on Ariyasacca 4. Ariyasacca means the Noble Truths and it comprises four:

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:** ຄຳລົງທ້າຍ: ລານທີ ໑ ໜ້າ ໑: ມູນລະສັດທາ ໝາຍມີ ສາທຸຜົວ ວັດຫາຍໂສກ ສ້າງແລ.

Folio 1 on the recto side: The initial sponsor was Sathu (Prince) Phiu from Vat Hai Sok.

**Date:** 1935

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Sathu (monk) Phiu from Vat Hai Sok.

**Titles:** *ຫົວໃຈອະຣິຍະສັດຈະ (ຜູກ ໔)*

*Huachai Ariyasatcha (Phuk 4)*

Heart of the Four Noble Truths (Fascicle 4)



**Long palm-leaf****One phuk:** *Single fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 5.9 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 folio contains the colophon.**Appearance:** The fascicles are bound 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 as well.**Description:** ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ດອຍຄິດຊະກູດ ນະຄອນຣາຊະຄຶ ໃນຄັ້ງນັ້ນຍັງມີເທວະບຸດຕິນໜຶ່ງ ມີຜົວພັນວັນນະອັນຜ່ອງໃສ ແລະເຕັມປຸ້ມດ້ວຍລັດສະໝີອັນສະຫວ່າງສະໄຫວ ໄດ້ລົງມາຈາກສະຫວັນຊັນຈະຕຸມມະຫາຣາຊິກາ ຊື່ວ່າ ປັນຈະສິຂະເທວະບຸດ ເມື່ອລ່ວງປະຖົມມະຍາມໄປແລ້ວ ກໍເຂົ້າເຝົ້າພະຜູ້ມີພະພາກເຈົ້າເຖິງທີ່ປະທັບ ພ້ອມກັບຖວາຍບັງຄົມກາບທູນຖາມວ່າ, “ຂ້າແດ່ພະອົງຜູ້ຈະເລີນ ໃນວັນອຸໂບສົດຖະສິນ ເດືອນເພັງ ເປັນວັນປະວາຣະນາອອກພັນສາຂອງພະພິກຂຸລິງທັງຫລາຍນັ້ນ ຍັງມີເທວະດາຊັ້ນດາວະດິງສາ ລົງມາປະຊຸມນຸມກັນໃນໂຮງທຳມະສະພາສາລາ ອັນປະກອບໄປດ້ວຍເທວະບໍລິສັດທັງຫລາຍນັ້ງຢູ່ຮອບໆ ແລະມີທ້າວຈະຕຸໂລກກະບານທັງ ໔ ທິດ ກໍເຂົ້າມາປະຊຸມນຸມໃນທຳມະສະພາສາລາແຫ່ງນີ້ ເພາະເຫດໃດ” ເມື່ອນັ້ນພະຜູ້ມີພະພາກເຈົ້າກໍໄດ້ຕັດພະທຳມະເທສະໜາດວງນີ້ ໃຫ້ແກ່ປັນຈະສິຂະເທວະບຸດ ຢ່າງລະອຽດແລະແຈ້ງແຈ້ງ.

On one occasion, while the Buddha was staying at Gijjakūta hill (Vulture Peak) in Rajgir, a god named Panchasikha who had bright halo descended the Cātumahārājikā heaven and visited the Buddha at midnight. The god asked the Buddha why the deities in the Tāvātimsa heaven, other deities in heaven, and the four guardians assembled at the Dhamma hall on the full-moon day at the end of the Buddhist Lent. Then, the Buddha answered the question to the god clearly.

**Colophon:** ຄຳລົງທ້າຍ: (໑) ລານທີ ໑໘ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໘໐ ຕົວ ປິເມິ່ງໃຄ້ ເດືອນ ໙ ຂຶ້ນ ໑ ຄຳວັນ ໑ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ມູນລະສັດທາ ໝາຍມີ ເຈົ້າຍິງຂົນຄຳ ມີໃຈໃສສັດທາໄດ້ສ້າງຍັງພະທຳມະຊື່ວ່າ ໂຄວິນທະສູດ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ. ທານັງ ເມ ທຳມະສຸດຈະຣິດຕັງ ນິບພານັງ ປາຣະມັງ ສຸກຂັງ ໂໜຕຸ ນິດຈັງ ຕຸວັງ ຕຸວັງ. ເຈົ້າຂົນຄຳ ສ້າງເນີ.

(໒) ລານທີ ໑໙ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໘ ຕົວ ປິຣວາຍໃຈ ເດືອນຈຽງ ຂຶ້ນ ໑ ຄຳວັນ ໑ ຣິດຈະນາແລ້ວຍາມ ໗ ໂມງ ຄຳ ມູນລະສັດທາໝາຍມີ ເຈົ້າຍິງຂົນຄຳ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງຈິ່ງໄດ້ສ້າງຍັງພະທຳມະ ຄູລທຳມະ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນພະວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັງຄຳມັກຄຳປາດຖະໜາຊູ່ປະການກໍຂ້າເທີ້ນ ນິບພານັງ ປາຣະມັງ ສຸກຂັງ ໂໜຕຸ.

(1) Folio 18 on the recto side: In Buddhist Era (BE) 2480, a *moeng khai* year, on the third waxing-moon day of the ninth lunar month, the third

day of the week (Tuesday),<sup>28</sup> the writing was accomplished at the time of the morning drum (7:30–9:00). The principal initiator was Princess Khonkham who had the religious faith to sponsor the making of this Buddhist manuscript titled *Govinda sutta* to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Dānaṃ me dhamma sucariṭaṃ nibbānaṃ paramaṃ sukhaṃ hontu niccaṃ dhuvam dhuvam* (May this pure Dhamma gift of mine support me to reach Nibbāna which is the greatest bliss constantly and certainly). Princess Khonkham was the sponsor.

(2) Folio 19 on the recto side: In Chunlasangkat (CS) 1298, a *hwai chai* year, on the first waxing-moon day of the first lunar month, the first day of the week (Sunday),<sup>29</sup> the writing was accomplished at 19:00. The principal initiator was Princess Khonkham who had the religious faith to sponsor the making of this manuscript entitled *Guru-dhamma* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May all my wishes be fulfilled. *Nibbānaṃ paramaṃ sukhaṃ hontu* (Nibbāna is the greatest bliss).

**Date:** BE 2480, a *moeng khai* year (10 Aug 1937)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Princess Khonkham  
**Titles:** ໂຄວິນທະສຸຕ (ຜູກດຽວ)  
*Khovinthasut (Phuk diao)*  
*Govinda Sutta (Single fascicle)*

EAP1398\_VTL\_1\_0056

## Long palm-leaf

**One phuk:** *fascicle 2*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58.5 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One blank folio. **Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound 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:** Some folios are slightly damaged. The legibility is good.

**Description:** ເນື້ອໃນກ່າວເຖິງ ສ່ວນປະກອບຂອງຮ່າງກາຍ ມີທັງໝົດ ໓໒ ປະການ ແລະຈຳແນກອອກເປັນ ທາດທັງ ໔ ຄື:

໑. ປະທະວິທາດ ຄື ທາດດິນ

໒. ອາໂປທາດ ຄື ທາດນ້ຳ

<sup>28</sup> 1299 Sravana 3 = Tuesday, 10 August 1937.

<sup>29</sup> 1298 Margasirsha 1 = Sunday, 15 November 1936.

໓. ເຕໂຊທາດ ຄື ທາດໄຟ

໔. ວາໂຍທາດ ຄື ທາດລົມ

The text is about the 32 constituents of the body integrated into the following four elements:

1. *Pathavi-dhātu*: element of extension, soil element, earth,
2. *Āpo-dhātu*: element of cohesion, liquid element, water,
3. *Tejo-dhātu*: element of heat or radiation, heating element, fire,
3. *Vāyo-dhātu*: element of vibration or motion, air element, wind.

**Colophon:**

ຄຳລົງທ້າຍ: ລານທີ ໒ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໗ ຕົວ ປີຮວາຍໃຈ ເດືອນຈຽງ ແຮມ  
໔ ຄ່ຳ ວັນ ໖ ລິດຈະນາແລ້ວ ໑໐ ໂມງເຄິ່ງ ໝາຍມີມູນລະສັດທາ ສິດທິປັນຍາ ໄດ້ສ້າງ ຄຣິມານິນ  
ຜູກນີ້ ເພື່ອຈະຄຳຊຸພະສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ຂໍຈົ່ງຜະລະບຸນ  
ກຸສົນອັນນີ້ເປັນປັດໄຈຍະແກ່ພະນົບພານ ຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈົ່ງຮູ້ພະນົບພານດັ່ງຄຳ  
ມັກຄຳປາດຖະໜາແດ່ກໍຂ້າເຫັນ ສາທຸ ສາທຸ ອານຸໂມທາມິ ນິດຈັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ.

Folio 2 on the recto side: In Chunlasangkatrassa (CS) 1297, a *hwai chai* year, on the fifth waning-moon day of the first lunar month, the sixth day of the week (Saturday),<sup>30</sup> the writing was accomplished at 10:30. The principal initiator was Sitthipannya who sponsored the making of this manuscript entitled *Khirimanon* to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to reach Nibbāna and support me to escape the Cycle of Rebirths and the five Mara (devils). May I definitely attain Nibbāna as wished. *Sādhū sādhū anumodāmi niccam dhuvaṃ paramaṃ sukhaṃ* (Amen, amen! I rejoice with the greatest bliss constantly and certainly).

**Date:**

CS 1297, a *hwai chai* year (15 Dec 1935)

**Script(s):**

Tham Lao

**Language(s):**

Lao, Pali

**Scribe(s):**

Unknown

**Sponsor(s):**

Sitthipannya

**Titles:**

ຄຣິມານິນ (ຜູກ ໒)

*Khirimanon* (Phuk 2)

Girimananda Sutta (Fascicle 2)

EAP1398\_VTL\_1\_0057

**Long palm-leaf**

**One phuk:**

*Single fascicle*

**Material:**

Light brown palm leaves, black ink. **Size:** Height 5 cm, width 57.9 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One blank folio. **Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound 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

<sup>30</sup> 1297 Margasirsha 20 = Sunday, 15 December 1935.

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

**Description:** ສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ໃນຄືນໃກ້ຮຸ່ງ ມີເທວະດາຕົນໜຶ່ງ ຊື່ວ່າ ປັນຫາ ມາເຂົ້າເຝົ້າພະພຸດທະເຈົ້າເຖິງທີ່ປະທັບ ຖວາຍບັງຄົມແລ້ວທູນຖາມພະພຸດທະອົງ ເຖິງຄວາມແຕກຕ່າງຂອງມະນຸດໃນໂລກນີ້ ເຊັ່ນ ຄົນບາງຈຳພວກມີຄວາມທຸກຫຼາຍ, ບາງພວກມີ ຄວາມສຸກຫຼາຍ, ບາງພວກສວຍງາມຫຼືຫຼົ່ງ, ບາງພວກມີໜ້າຕາອັບປະລັກ, ບາງພວກມີອາຍຸຍືນ, ບາງພວກມີອາຍຸສັ້ນ. ຈາກນັ້ນ ພະພຸດທະອົງໄດ້ສະແດງທຳມະເທສະໜາ ຕັດເຖິງສາເຫດແຫ່ງ ສະຖານະພາບຂອງມະນຸດທັງຫຼາຍນັ້ນ.

On one occasion, the Buddha dwelled at the Jetavana monastery in Savatthi. One night near the dawn a deity named Panha came to the presence of the Buddha and saluted him before asking some questions about the different characters of humans: why some humans suffered a lot; why others were happy; why some had good looking; why others were ugly; why some had longevity; why others were short-lived. Then, the Buddha delivered a sermon describing the causes of the differences.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໓໔ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໖໔ ຕົວ ປີ ເດືອນ ໑໒ ເພັງ ວັນ ໕ ມູນລະສັດທາໝາຍມີ ສົມເດັດ ດິດສະປັນຍາ ມີໃຈສັດທາເປັນອັນຍິ່ງ ຈິ່ງພ້ອມກັບພໍ່ແມ່ພີ່ນ້ອງ ພັນທຸວົງສາ ຈິ່ງມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ຣາຊະສູດ ຜູກມີ ໄວ້ກັບສາສະໜາ ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຖິງສຸກ ໓ ປະການ ມີນິຣະພາບເປັນທີ່ ແລ້ວ ກໍຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ທຸວັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ.

Folio 35 on the recto side: In Chunlasangkatrassa (CS) 1265, on the full-moon day of the twelfth lunar month, the fifth day of the week (Thursday),<sup>31</sup> the principal initiator, Somdet (Patriarch) Ditsapannya, his family, and his relatives sponsored the making of this manuscript entitled *Rasasut* to support the Teachings of the Buddha to last until the end of 5000 years. May I reach the three stages of happiness of which Nibbāna is the ultimate goal. *Nibbāna paccayo hontu no dhuvaṃ dhuvaṃ paramaṃ sukhaṃ* (May this be a condition for us to reach Nibbāna which is certainly the greatest bliss).

**Date:** CS 1265 (4 Nov 1903)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Somdet (Patriarch) Ditsapannya  
**Titles:** ຣາຊະສູດ (ຜູກມີ)  
*Rasasut* (Phuk diao)  
Rāja Sutta (Single fascicle)

<sup>31</sup> 1265 Karttika 15 = Wednesday, 4 November 1903.

**Long palm-leaf****One phuk:** *fascicle 1***Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 56 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the colophon on the recto side; and the last folio is blank.**Appearance:** The fascicles are bound 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 as well.**Description:** ສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ທີ່ນິໂຄທາຣາມ ກຸງກະບິນລະພັດ. ພະນາງມະຫາປະຊາບໍດີ ໂຄຕະມີ ພະມານດາລັງຂອງພະພຸດທະເຈົ້າ ໄດ້ສົ່ງໃຫ້ຊ່າງທຳຜ້າຕັດຜ້າຈົວອນເພື່ອຖວາຍແດ່ພະພຸດທະອົງ. ເມື່ອຜ້າຈົວອນຕັດແລ້ວ ພະນາງກໍໄດ້ນຳໄປວັດເພື່ອຖວາຍແດ່ພະພຸດທະເຈົ້າ. ແຕ່ພະພຸດທະອົງບໍ່ຊົງຮັບ ແລ້ວຊົງບອກໃຫ້ພະນາງຖວາຍແດ່ສົງເປັນສັງຄະທານ. ເພາະການຖວາຍແກ່ສົງຈະໄດ້ຮັບອານິສົງຫຼາຍກວ່າຖວາຍແກ່ພະພຸດທະອົງ.

On one occasion, the Buddha stayed at the Nigodhārāma monastery in Kapilavatthu. Princess Mahapajapati Gotami, the step-mother and maternal aunt of the Buddha, ordered a weaver man to make a monk robe for the Buddha. When the robe was done, she brought it to the Buddha but the Buddha refused it. He suggested to her to give it to the Sangha because she could gain more merit through this practice than giving it to the Buddha.

**Colophon:** ຄຳລົງທາຍ: ລານທີ ໓໐ ໜ້າ ໑: ສັງກາດໄດ້ ໒ ພັນປາຍ ໓ ຮ້ອຍປາຍ ໙໐໔ (ກົງກັບ ພ.ສ. ໒໓໙໔) ພະວັດສາ ເດືອນ ໑໒ ແຮມ ໑໒ ຄຳ ຮິດຈະນາແລ້ວ ຫົວເຈົ້າຕາ ອຸປະຣະ ມີໃຈໃສສັດທາສ້າງ ລຳປີຕະກະ ໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສານິຕັງ ກໍຂ້າເທົ່ນ.Folio 30 on the recto side: In Sangkat 2 thousand 3 hundred and 904 (corresponding to BE 2394), on the twelfth waning-moon day of the twelfth lunar month,<sup>32</sup> the writing was accomplished. Hua Chao Ta Uppara had the religious faith to sponsor the making of this manuscript entitled *Lam Pitaka* to support the Teachings of the Buddha to last until the end of 5000 years.**Date:** BE 2394 (20 Nov 1851)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Hua Chao Ta Uppara**Titles:** ສຸຕັນຕະປິຕະກະ (ສູຕັ້ນ)*Sutantapitaka (Phuk ton)**Suttanta Pitaka (Fascicle 1)*<sup>32</sup> 1213 Karttika 27 = Thursday, 20 November 1851.

**Long palm-leaf****One phuk:** *Single fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 49.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** One folio contains the title. **Back cover folio:** One folio contains the colophon.**Appearance:** The fascicles are bound 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 as well.**Description:** ຊະລາກາຣິວິຊາສູດ ຫຼືສະລາກາຣະວິຊາສູດ ເປັນພະສູດທີ່ມີອານຸພາບໃນການກຳຈັດປັດເປົ້າຍັງພະຍາທິໂລຄາແລະໄພອັນຕະລາຍທັງປວງ. ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ທີ່ພູເຂົາຄິດຊະກູດ ເມືອງຣາຊະຄຶ. ໃນສະໄໝນັ້ນ ພະອານົນເກີດອາພາດບໍ່ສະບາຍ ເປັນທຸກຂະເວທະນາຍິ່ງໜັກ ພະພຸດທະອົງຈຶ່ງສະເດັດໄປຍັງມອາການ ແລະຕັດບອກໃຫ້ພະອານົນສູດຮຽນເອົາຍັງຊະລາກາຣິວິຊາສູດອັນນີ້ ຈື່ຈຳໄວ້ໃຫ້ໝັ້ນ ຈຳເລີນພາວະນາຢູ່ໃຈວັງ ກໍຈັກເປັນຄຸນແກ່ທ່ານພະຍາດໂພຍໄພອັນຕະລາຍຕ່າງໆ ກໍຈະລະງັບດັບຫາຍໄປ ດ້ວຍເຕຊານຸພາບແຫ່ງພະຄາຖາຊະລາກາຣິວິຊາສູດນີ້. ພະພຸດທະເຈົ້າທັງຫຼາຍໃນອະດີດກໍເກດສະໜາຍັງຄາຖາຊະລາກາຣິວິຊາສູດອັນນີ້ທຸກພະອົງສືບກັນມາ ເພື່ອໃຫ້ເປັນປະໂຫຍດແລະຄວາມສຸກແກ່ພິກຂຸ ພິກຂຸນີ ອຸບາສິກ ແລະອຸບາສິກາທັງຫຼາຍ.*Salakarivisasut* or *Salakaravisasut* is a powerful sutta for getting rid of all diseases and danger. On one occasion, the Buddha resided at the Gijjhakūta hill in Rājagaha. Venerable Ananda was afflicted with a disease and suffered severely. 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 had recited the text to benefit and spread happiness to monks, female monks, laymen, and laywomen.**Colophon:** ຄຳລິງທ້າຍ: ລານທິ ໒໖ ໜ້າ ໒: ພະພຸດທະມັງຄະລະ ສັງກາດ ຕົວ ປີຮັບເໝົ້າ ເດືອນຍີ່ ແຮມ ໑໓ ຄຳ ວັນ ໕ ຍາມກອງແລງ ສັງກາດໄດ້ ໒໕໑໘. ມູນລະສັດທາໝາຍມີ ສາທຸໄຫຍ່ວັນທອງ [ບ້ານ] ວັດທາດຫລວງ ໄດ້ພ້ອມເຈົ້າໝ້ອມຄັນທະລີ ແລະ ບຸດຕະນັດຕາຊູຄົນ ມີໃຈໃສສັດທາໄດ້ ທຳມະດວງຊື່ວ່າ ສະລາກາຣິວິຊາສູດ ຜູກນີ້ ເປັນທານ ຂໍໃຫ້ເປັນຜະລະອານິລິງສະຄ້າຊູ ເປັນອຸບປະນິ [ໂສ]ນຳໄປສູ່ ຕາບຕໍ່ເທົ່າເຂົ້າສູ່ນິຣະພານກໍຂ້າເທີ້ນ ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ອະນາຄະເຕ ກາເລ.Folio 26 on the verso side: Buddha mangala sangkat, a *hap mao* year, on the thirteenth waning-moon day of the second lunar month, the fifth day of the week (Thursday),<sup>33</sup> the writing was accomplished at the time of the sunset drum (13:30–15:00), in 2518 BE. The principal initiator, Sathu Nyai (Prince) Vanthòng from the village of Vat That Luang, Chao Mòmm (Princess) Khanthali, his children, and his grandchildren had the religious<sup>33</sup> 1337 Pausha 28 = Thursday, 29 January 1976.

faith to sponsor the making of this manuscript entitled *Salakalivisasut* as a gift. May the results of the merit support me and be a condition to reach Nibbāna. *Sudinnam vata me dānam nibbānam paramam sukham anāgate kāle* (May the alms that I have given be a condition for me to reach Nibbāna which is the greatest bliss in the future).

**Date:** BE 2518, a *hap mao* year (29 Jan 1976)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Sathu Nyai Vanthòng from Vat That Luang, Mò̃m (monk) Khanthali, his children, and his grandchildren  
**Titles:** ສາລາກວິວິຊາສູດ (ຜູກດົງວ) *Salakarivisasut (Phuk diao)*  
Sālākarivisā Sutta (Single fascicle)

EAP1398\_VTL\_1\_0060

### Long palm-leaf

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.2 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios contain the colophons.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ເມືອງກະບີລະວັດຖຸນະຄອນ ພະອົງໄດ້ຕັດເທສະໜາແກ່ພຸດທະສາວົກ ແລະຊາວເມືອງທັງຫຼາຍອັນໄດ້ ໘ ໝື່ນກະກຽນ ພະອົງໄດ້ປາລີບເຊິ່ງຄອງ ໒ ປະການ ໄດ້ແກ່ ທານແລະສິນ. ຕົ້ນຂອງການໃຫ້ທານແລະຮັກສາສິນລ້ວນແຕ່ມີຄວາມແຕກຕ່າງກັນ. ບຸກຄົນຜູ້ປາດຖະໜາເອົາໂລກີຍະສົມບັດ ຄືປາດຖະໜາເປັນພະຣາຊາ ເປັນເສດຖີ ຄະທະບໍດີ ເປັນພະອິນ ເປັນພະພົມ ເປັນພະເຈົ້າຈັກກະວັດຕິຣາດ ເຫຼົ່ານີ້ຖືວ່າເປັນຄວາມປາດຖະໜາທີ່ມີຄວາມປະໝາດໃນຊີວິດ ເພາະປະກອບດ້ວຍຕົ້ນຫາ. ສ່ວນບຸກຄົນທີ່ປາດຖະໜາເອົາໂລກຸດຕະຣະສົມບັດ ຄືພະນົບພານ ຖືວ່າເປັນຄວາມປາດຖະໜາອັນປະເສີດແລະສູງສຸດ.

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:** ຄຳລົງທ້າຍ: (໑) ລາມທີ ໒໙ ໜ້າ ໑: ໄດ້ສ້າງໜັງສືຍັງ ມະຫາມູນລະນິບພານ ທານໂປທາພໍ່ກຳແມ່ ເວນ, ທານໂປທາເຈົ້າຄຳໂປະ ຂໍໃຫ້ລ່ວງກຳລ່ວງເວນເທື່ອດຽວ ຂໍຢ່າໄດ້ມາຂອດກຳຂອດເວນສັກ ເທື່ອ ຂໍໃຫ້ລ່ວງເທື່ອດຽວຊາດດຽວ ກໍຂ້າເທີນ ນິດຈັງ ທຸວັງ ທຸວັງ.

(໒) ຄຳລົງທ້າຍ: ລາມທີ ໓໐ ໜ້າ ໑: ສັງກາດໄດ້ ໑໒໙໗ ຕົວ ປີຮັບໃຄ້ ເດືອນ ຕູ ອອກໃໝ່ຄ່າ ວັນ ຈັນ ລິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສາທຸໃຫຍ່ກົມແສງ ສາທຸສິ່ງງ ມີໃຈໃສສັດທາສ້າງ ມູນລະນິບພານ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳ ມັກຄຳບາດຖະໜາສູ່ເຍືອງສູ່ປະການ. ຂໍໃຫ້ໄດ້ມັກ ໔ ຜົນ ໔ ຂໍໃຫ້ໄດ້ຕັດສ່ອງແຈ້ງນິຣະພານ ແດ່ ກໍຂ້າເທີນ. ນິບພານນະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ ທຸວັງ ໄດ້ທານໂປທາພໍ່ກຳ.

(1) Folio 29 on the recto side: [I] sponsored the making of this manuscript entitled *Maha Munlanipphan* to dedicate the merit to my retributors and Prince Khampo. May all of us be forgiven by each other and no more hold a grudge. May our revenge end in this life. *Niccaṃ dhuvaṃ dhuvaṃ* (Constantly and certainly).

(2) Folio 30 on the recto side: In Sangkatrasa (CS) 1297, a *hap khai* year, on a waxing-moon day of the eighth lunar month, a Monday, the writing was accomplished at the time of the morning drum (7:30–9:00). Sathu Nyai (Prince) Komsaeng and Princess Singiang had the religious faith to sponsor the making of this manuscript entitled *Munlanipphan* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May all our wishes be fulfilled. May we obtain the four *magga* and the four *phala* and reach Nibbāna definitely. *Nibbāna paccayo hontu no niccaṃ dhuvaṃ dhuvaṃ* (May this be a condition for us to reach Nibbāna, constantly and certainly). [This manuscript is] dedicated to my retributors.

**Date:** CS 1297, a *hap khai* year (1935)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Sathu Nyai (Prince) Komsaeng and Princess Singiang  
**Titles:** ມູນລະນິບພານ  
*Munlanipphan*  
Mullanibbāna

EAP1398\_VTL\_1\_0061

### Long palm-leaf

**One phuk:** *Single fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.5 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One blank folio. **Back cover folio:** Two folios contain the colophons.

**Appearance:** The fascicles are bound 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



|                     |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
|---------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Description:</b> | <p>the Sanskrit alphabet. <b>Lines:</b> 4 lines per side, recto and verso. <b>Physical condition:</b> The overall condition is good, the legibility as well.</p> <p>ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ເມືອງກະປັລະວັດຖຸນະຄອນ ພະອົງໄດ້ຕັດເທສະໜາແກ່ພຸດທະສາວົກ ແລະຊາວເມືອງທັງຫຼາຍອັນໄດ້ ໘ ໝື່ນກະກູນ ພະອົງໄດ້ປາລົບເຊິ່ງຄອງ ໒ ປະການ ໄດ້ແກ່ ທານແລະສິນ. ຜົນຂອງການໃຫ້ທານແລະຮັກສາສິນລ້ວນແຕ່ມີຄວາມແຕກຕ່າງກັນ. ບຸກຄົນຜູ້ປາດຖະໜາເອົາໂລກິຍະສົມບັດ ຄືປາດຖະໜາເປັນພະຣາຊາ ເປັນເສດຖີ ຄະຫະບໍດີ ເປັນພະອິນ ເປັນພະພົມ ເປັນພະເຈົ້າຈັກກະວັດຕິຣາດ ເຫຼົ່ານີ້ຖືວ່າເປັນຄວາມປາດຖະໜາທີ່ມີຄວາມປະໝາດໃນຊີວິດ ເພາະປະກອບດ້ວຍຕົ້ນທາ. ສ່ວນບຸກຄົນທີ່ປາດຖະໜາເອົາໂລກຸດຕະຣະສົມບັດ ຄືພະນົບພານ ຖືວ່າເປັນຄວາມປາດຖະໜາອັນປະເສີດແລະສູງສຸດ.</p> <p>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 (<i>lokiya-sampatti</i>) 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 (<i>lokuttara-sampatti</i>) or Nibbāna are right because the wish is sublime.</p> |
| <b>Colophon:</b>    | <p>ຄຳລົງທ້າຍ: ລານທີ ໓໔ ແລະ ໓໕ ໜ້າ ໒ ມີເນື້ອຫາຄືກັນ: ສັດທາ ເຈົ້າໝ່ອມກອງສີ ມານດາຂອງສາທູໂຫຍກົມສິນິທຳອັກສອນ ທໍ່ຄຳຝ່າຍໜ້າ.</p> <p>Folio 34 and 35 on the verso sides with the same text: Chao Mòmm (Princess) Kòngsi, the mother of Sathu Nyai (Prince) Kom Sirithamaksòn who lives in the palace.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| <b>Date:</b>        | Mid-20th century                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| <b>Script(s):</b>   | Tham Lao                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| <b>Language(s):</b> | Lao, Pali                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| <b>Scribe(s):</b>   | Unknown                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| <b>Sponsor(s):</b>  | Chao Mòmm (Princess) Kòngsi, the mother of Sathu Nyai (Prince) Kom Sirithamaksòn                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| <b>Titles:</b>      | <p>ມະຫາມູນລະນົບພານ (ຜູ້ກາດງວ)</p> <p><i>Maha Munlanipphan (Phuk diao)</i></p> <p>Mahā Mullanibbāna (Single fascicle)</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |

EAP1398\_VTL\_1\_0062

## Long palm-leaf

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 59 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the colophon on the recto side; and the last folio is blank.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ເນື້ອໃນກ່າວເຖິງ ຄອງປະຕິບັດການຖືສິນແລະຈຳເລີນພາວະນາຂອງຄະລິຫັດ, ການບໍລິກຳ ຄາຖາພາວະນາສຳລັບຜູ້ປະຕິບັດຄົນດຽວ ຫຼືຫຼາຍຄົນ. ນອກຈາກນັ້ນ ເນື້ອໃນຍັງໄດ້ອະທິບາຍ ເຖິງຄວາມທຸກໃນວັດຕະສິງສານ ໄດ້ແກ່ ການເກີດເປັນທຸກ, ຄວາມແກ່ຊະລາກໍເປັນທຸກ, ຄວາມ ມີພະຍາດກໍເປັນທຸກ, ຄວາມຕາຍກໍເປັນທຸກ, ການພັດພາກຈາກຄົນທີ່ເປັນທີ່ຮັກທີ່ພໍໃຈກໍເປັນທຸກ ດັ່ງນີ້ເປັນຕົ້ນ.

The text is about moral practices for lay Buddhists to observe the precepts and to meditate. Recitation of verses by heart for practicing alone or in group is also included. Moreover, the text deals with suffering in the Cycle of Rebirths: for example, birth is suffering, aging is suffering, sickness is suffering, death is suffering, separating from beloved ones is suffering.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໓໑ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໒໙໐ ຕົວ ບິເປີກສີ ເດືອນ ໙ ຂຶ້ນ ໑໔ ຄ່ຳ ວັນ ໓ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສາທຸຈັນທະລັງສີ ໄດ້ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ ສ້າງໜັງສືວິປັດສະນາ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ. ຂໍໃຫ້ ຜະລະບຸນກຸສົນມາຄ້ຳຂູ່ແມ່ແຫ່ງຜູ້ຂ້າ. ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຖິງສຸກ ໓ ປະການ ມີນິຣະພາບເປັນທີ່ແລ້ວ ຢ່າໄດ້ຄາດແຄ້ວດັ່ງຄຳມັກຄຳປາດຖະໜານັ້ນແດ່ກໍຂ້າເທີ້ນ. ນິບພານັງ ປະຣະມັງ ສຸກຂັງ.

Folio 31 on the recto side: In Sangkatrasa (CS) 1290, a *poek si* year, on the fifteenth waxing-moon day of the ninth lunar month, the third day of the week (Tuesday),<sup>34</sup> the writing was accomplished at the time of the morning drum (7:30–9:00). Sathu (Prince) Chantharangsi had the ardent religious faith to sponsor the making of this manuscript entitled *Vipassana* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the result of this merit support my mother. May I reach the three stages of happiness of which Nibbāna is the ultimate goal. [May] my wishes not be ignored. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

**Date:** CS 1290, a *poek si* year (31 Aug 1928)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Sathu (Prince) Chantharangsi

**Titles:** ພາວະນາວິປັດສະນາ

*Phavana Vipattsana*

Practicing Vipassana

<sup>34</sup> 1290 Sravana 15 = Friday, 31 August 1928.

**Long palm-leaf****One phuk:** *fascicle***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 folios; the first folio contains the colophon on the recto side; and the last folio is blank.**Appearance:** The fascicles are bound 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:** Some folios are damaged and fragile. The legibility is not clear.**Description:** ເນື້ອໃນກ່າວເຖິງ ສິ່ງປະຕິກູນຕ່າງໆ ໃນຮ່າງກາຍຂອງມະນຸດ ເຊັ່ນ ຜົມ ເລັບ ເອ້ນ ຫົງ ແຂ້ວ ໝາກຫົວໃຈ ປອດ ໄສ້ນ້ອຍ ໄສ້ໃຫຍ່ ອາຫານເກົ່າ ອາຫານໃໝ່ ເຫືອ ຂີ້ໄຄ ນ້ຳເລືອດ ນ້ຳໜອງ ແລະອື່ນໆ. ນອກຈາກນັ້ນ ຍັງກ່າວເຖິງໂພທິປັກຂີຍະທຳ ໓໗ ປະການ ເຊິ່ງເປັນທຳອັນເກື້ອກູນແກ່ ການບັນລຸທຳແລະການຕັດສະຮູ້, ປະກອບດ້ວຍ: ໑. ສະຕິປັດຖານ ໔ ປະການ, ໒. ສຳມັບ ປະທານ ໔ ປະການ, ໓. ອິດທິບາດ ໔ ປະການ, ໔. ອິນຊີ ໔ ປະການ, ໕. ພະລະ ໔ ປະການ, ໖. ໂພດຊິງ ໗ ປະການ, ແລະ ໗. ມັກມີອີງ ໘ ປະການ.The text is about loathsome things in human bodies: hair, nails, tendons, skin, teeth, heart, lung, small intestines, big intestines, old food, new food, sweat, scurf, blood, pus, among others. Besides, the text deals with the 37 *Bodhipakkhiya-dhamma* which are the virtues partaking of Enlightenment: 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:** ຄຳລົງທ້າຍ: ລາມທີ ໓໐ ໜ້າ ໑: ຈຸນລະສັງກາດໄດ້ ໑໒໑໐ ຕົວ ປີເບີກສີ່ ເດືອນ ໑໐ ຂຶ້ນຄ່ຳ ໑ ວັນ ໔ ມື້ກາບສີ່ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ພະຍາຕິນຊຸງ ສະຫະພະຣິຍາ ບຸດຕະນັດຕາ ພັນທຸງຊາພ້ອມກັນມີໃຈເຫລື້ອມໃສໃນວໍຣະພຸດທະສາສະໜາເປັນອັນຍິ່ງ ຈິ່ງພ້ອມກັນສ້າງພະ ສັດທຳກຳພິ ກຸດສະລະທຳວິນິໄສ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ.Folio 30 on the recto side: In Chunlasangkat (CS) 1210, a *poek si* year, on the first waxing-moon day of the tenth lunar month, the fourth day of the week (Wednesday), a *kap si* day,<sup>35</sup> the writing was accomplished at the time of the morning drum (7:30–9:00). Phanya Tinxiang, his wife, his children, and his relatives had the ardent religious faith to sponsor the making of this manuscript entitled *Kussalathamvinisai* 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).

<sup>35</sup> 1210 Bhadrapada 1 = Tuesday, 29 August 1848. This day was, however, a *tao nyi* day. The nearest *kap si* day was Thursday, 31 August 1848.

**Date:** CS 1210, a *poek si* year (31 Aug 1848)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Phanya Tinxang, his wife, his children, and his relatives  
**Titles:** ກຸສະລາວິນິໄສ  
*Kusalanisai*  
 Kusala Vinicchaya

EAP1398\_VTL\_1\_0064

## Long palm-leaf

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 55.7 cm, depth 2.5 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One folio contains a text. **Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 58. **Edges of the palm leaves:** angled. **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 as well.

**Description:** ຍາມຸກ ຫຼື ຍະມະກະ ແປວ່າ ທຳທີ່ເປັນຄູ່ ເປັນຄຳພີທີ ໖ ແຫ່ງພະອະພິທຳ ເນື້ອໃນທັງໝົດຂຽນ ເປັນພາສາບາລີ. ທຳທີ່ເປັນຄູ່ ມີ ໑໐ ປະການ ເອີ້ນວ່າ ມູນລະຍະມະກະ ອັນປະກອບດ້ວຍ:

໑. ມູນລະຍະມະກະ ຄື ທຳເປັນຄູ່ ອັນເປັນມູນ,
໒. ຂັນທະຍະມະກະ ຄື ທຳເປັນຄູ່ຄື ຂັນ ໔ ປະການ,
໓. ອາຍະຕະນະຍະມະກະ ຄື ທຳເປັນຄູ່ຄື ອາຍະຕະນະ ໑໒ ປະການ,
໔. ທາຕຸຍະມະກະ ຄື ທຳເປັນຄູ່ຄື ທາດ ໑໘ ປະການ,
໕. ສັດຈະຍະມະກະ ຄື ທຳເປັນຄູ່ຄື ສັດຈະ ໔ ປະການ,
໖. ສັງຂາຣາຍະມະກະ ຄື ທຳເປັນຄູ່ຄື ສັງຂານ ໓ ປະການ,
໗. ອະນຸໄສຍະມະກະ ຄື ທຳເປັນຄູ່ຄື ອະນຸໄສ ໗ ປະການ,
໘. ຈິດຕະຍະມະກະ ຄື ທຳເປັນຄູ່ຄື ຈິດ ໔ ປະການ,
໙. ທຳມະຍະມະກະ ຄື ທຳທັງຫລາຍທີ່ເປັນກຸສິນແລະອະກຸສິນ,
໑໐. ອິນທະວິຍະມະກະ ຄື ທຳເປັນຄູ່ຄື ອິນຊີ ໒໒ ປະການ.

*Yamuk* or *Yamaka* means the Book on Pairs. It is the sixth book of the Abhidhamma Piṭaka. The text was written in Pali. The Dhamma in pairs is consisted of ten items as follows:

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. *Sanṅkhāra Yamaka*: Pairs on the Three Formations.

7. *Anusaya Yamaka*: Pairs on the Seven Latent States.

8. *Citta Yamaka*: Pairs on the Four Kinds of Consciousness.

9. *Dhamma Yamaka*: Pairs on the Dhamma of wholesome and unwholesome.

10. *Indriya Yamaka*: Pairs on the Twenty-Two Faculties.

**Colophon:**

ຄຳລົງທ້າຍ: ລານທີ ຜກ ໜ້າ ໑: ພຸດທະສັງກາດຣາຊະໄດ້ ໒ ພັນ ໔ ຮ້ອຍ ໖໔ (ກົງກັບ ພ.ສ. ໒໔໖໔) ພັນສາ ເດືອນ ໑໑ ຂຶ້ນ ໓ ຄຳ ມີກິດໃຈ ປີຮ່ວງເຮົາ ວັນ ໓ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສາວເພັງ ອ້າຍດີ ລູກຫລານແລະຍາຕິກາພັນທຸວົງສາ ໄດ້ພ້ອມກັນສ້າງ ຍາມຸກປັດຖານ ຜູກມື້ ໄວ້ຄຳຂູສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ. ຂໍໃຫ້ຂ້າພະເຈົ້າທັງຫລາຍ ໄດ້ພົ້ນທຸກໃນໂລກສົງສານ ຂໍໃຫ້ໄດ້ເຖິງສຸກ ໓ ປະການ ມີນິຣະພາບເປັນທີ່ແລ້ວ ຢ່າຄາດແຄ້ວ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາ. ອະຣະທັມໂຕ ໂຫມ ວັດຕະ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ ທຸວັງ. ໜັງສືວັດສັງຄະໂລກຖວາຍແລ້ວເນີ.

Folio 67 on the recto side: In Buddhist Era 2 thousand 4 hundred and 64 (corresponding to BE 2464), on the third waxing-moon day of the eleventh lunar month, a *kot chai* day, a *huang hao* year, on the third day of the week (Tuesday),<sup>36</sup> the writing was accomplished at the time of the morning drum (7:30–9:00). Sao (Miss) Pheng, her husband Ai Di, their children, and their relatives sponsored the making of this manuscript entitled *Yamukpatthan* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May all of us be free from all kinds of suffering in the world. May I reach the three stages of happiness of which Nibbāna is the ultimate goal. May our wishes be fulfilled. *Arahanto homi vatta nibbānaṃ paramaṃ sukhaṃ niccaṃ dhuvaṃ dhuvaṃ* (May I become an arahant. Nibbāna is the greatest bliss, constantly and certainly). This manuscript which belongs to Vat Sangkhalok has been offered [to this monastery].

**Date:**

BE 2464, a *huang hao* year (4 Oct 1921)

**Script(s):**

Tham Lao

**Language(s):**

Lao, Pali

**Scribe(s):**

Unknown

**Sponsor(s):**

Sao (Miss) Pheng, her husband Ai Di, their children, and their relatives

**Titles:**

ຍາມຸກ

*Yamuk*

*Yāmaka*

EAP1398\_VTL\_1\_0065

**Long palm-leaf**

**One phuk:**

*fascicle 1*

**Material:**

Light brown palm leaves, black ink. **Size:** Height 4.3 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 folios; the first folio is blank; the last folio contains the colophon.

<sup>36</sup> 1283 Asvina 3 = Tuesday, 4 October 1921. This day was indeed a *kot chai* day.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ເນື້ອໃນກ່າວເຖິງ ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ກຸຕາຄານສາລາ ປ່າມະຫາວັນ ເມືອງເວສາລີ. ຄັ້ງນັ້ນ ພະພຸດທະອົງໄດ້ຕັດເທສະໜາທຳ ເລື່ອງ “ໂພທິປັກຂີຍະທຳ ລຸກ” ແກ່ພິກຂຸທັງຫຼາຍ. ໂພທິປັກຂີຍະທຳ ຄື ຫລັກທຳທີ່ເກື້ອໝູນແກ່ອະຣິຍະມັກ ມີ ລຸກ ປະກອບດ້ວຍ: ໑. ສະຕິປັດຖານ (ທີ່ຕັ້ງຂອງສະຕິ) ໔, ໒. ລຳມັບປະທານ (ຄວາມພຽນຊອບ) ໔, ໓. ອິດທິບາດ (ຄຸນນະທຳທີ່ນຳໄປສູ່ຄວາມສຳເລັດ) ໔, ໔. ອິນຊີ (ທຳທີ່ເປັນໃຫຍ່ໃນກິດຂອງຕົນ) ໔, ໕. ພະລະ (ທຳອັນເປັນກຳລັງ) ໕, ໖. ໂພດຊົງ (ທຳທີ່ເປັນອົງແຫ່ງການຕັດສະຮູ້) ໗ ແລະ ໗. ອັດຕັງຄືກະມັກ (ທາງມີອົງແປດປະການອັນປະເສີດ) ໘.

The text is about the Buddha staying at Kutakham Sala (Kutāgāma Sālā) at the Mahavan forest in Vesali. He gave a sermon on 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:** ຄຳລົງທ້າຍ: ລານທີ ໓໒ ໜ້າ ໑: ມູນລະສັດທາ ເຈົ້າຜົວ ເປັນຜູ້ສ້າງ.

Folio 32 on the recto side: Prince Phiu was the sponsor.

**Date:** AD 1917

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Prince Phio

**Titles:** ໂພທິປັກຂີຍະທຳ (ຜູກຕົ້ນ)

*Phothipakkhiyatham* (Phuk ton)

*Bodhipakkhiya-dhamma* (Fascicle 1)

EAP1398\_VTL\_1\_0066

**Long palm-leaf**

**One phuk:** fascicle 2

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 55 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **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 bound 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 as well.

**Description:** ເນື້ອໃນກ່າວເຖິງ ພະລະ ໕ ເປັນທຳອັນເປັນກຳລັງແກ່ການບຳເພັນພຽນພາວະນາ ໃຫ້ປະສົບຜົນສຳເລັດອັນສູງສຸດ ປະກອບດ້ວຍ: ສັດທາ ຄື ຄວາມເຊື່ອ, ວິຣິຍະ ຄື ຄວາມພຽນ, ສະຕິ ຄື ຄວາມລະນຶກໄດ້, ສະມາທິ ຄື ຄວາມຕັ້ງໝັ້ນຂອງຈິດ, ແລະປັນຍາ ຄື ຄວາມຮູ້ແຈ້ງຊັດເຈນ.

The text is on Five *Bala* (power) that strengthen the practice of attaining high levels of the Dhamma. The Five *Bala* are *Saddhā* (belief), *Viriya* (energy), *Sati* (mindfulness), *Samādhi* (concentration), and *Paññā* (wisdom).

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໓໒ ໜ້າ ໑: ມູນລະສັດທາ ເຈົ້າຜົວ ເປັນຜູ້ສ້າງ ໂພທິປັກຂີຍະທຳ ໓ ຜູກ.

Folio 32 on the recto side: Prince Phiu was the sponsor of these three fascicles of *Phothhipakkhiyatham* (*Bodhipakkhiya-dhamma*).

**Date:** 1917

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Prince Phiu

**Titles:** ໂພທິປັກຂີຍະທຳ (ຜູກ ໒)  
*Phothhipakkhiyatham* (Phuk 2)  
*Bodhipakkhiya-dhamma* (Fascicle 2)

EAP1398\_VTL\_1\_0067

## Long palm-leaf

**One phuk:** *fascicle 3*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ເນື້ອໃນກ່າວເຖິງ “ຄະຕິ” ຄື ທີ່ໄປເກີດຂອງສັດ ມີ ໕ ຂັ້ນ ໄດ້ແກ່ ສະຫວັນແລະພິມ, ໂລກມະນຸດ, ນະຣົກ, ສັດເດຍລະສານ, ແລະເຜດ-ອະສຸລະກາຍ. ເຫດແລະປັດໄຈທີ່ພາໃຫ້ສັດໄປເກີດໃນຄະຕິທັງ ໕ ເຫຼົ່ານັ້ນ, ໂຮມທັງປາປະກຳແລະກຸສົນລະກຳອັນເປັນເຫດໃຫ້ສັດໄປເກີດໃນທີ່ຕ່າງໆ ເຫຼົ່ານີ້.

The text is about five planes of existence of all creatures (*gati*): heaven and brahma realm, human realm, hell, animal realm, and hungry ghost realm; causes and conditions that bring the creatures to be born in the five planes; and sinful and meritorious acts that destine the rebirths of the creatures in these places.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໒ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໗໙ ຕົວ ປີຮວາຍ[ສີ່] ເດືອນ ໔ ຂັ້ນ ໑໔ ຄຳ ວັນ ໔ ມື້ກິດສິນ ຣິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ເຈົ້າຜົວ ລູກເຕົ້າສູ່ຄົນ ມີໃຈໃສ

ສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ພ້ອມກັນສ້າງໜັງສື ໂພທິປັກຂີຍະທຳ ລູກນີ້ ໄວ້ກັບສາສະໜາ ຕາບຕໍ່  
ເທົ່າ ໔໐໐໐ ວັດສາ. ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ໂນ ທຸວັງ ນິດຈັງ ນິດຈັງ.

Folio 22 on the recto side: In Chunlasangkatrasa (CS) 1279, a *hwai* [si] year, on the fourteenth waxing-moon day of the fourth lunar month, the fourth day of the week (Wednesday), a *kot san* day,<sup>37</sup> the writing was accomplished at the time of the sunset drum (13:30–15:00). Prince Phiu and all his children had the ardent religious faith to sponsor the making of this manuscript entitled *Phoththipakkhiyatham* (Bodhipakkhiya-dhamma) to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu no dhuvaṃ dhuvaṃ niccam* (May this be a condition for us to reach Nibbāna certainly and constantly).

**Date:** CS 1279, a *hwai si* year (6 Mar 1917)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Prince Phiu and all his children  
**Titles:** ໂພທິປັກຂີຍະທຳ (ຜູກ ໓)  
Phoththipakkhiyatham (Phuk 3)  
Bodhipakkhiya-dhamma (Fascicle 3)

EAP1398\_VTL\_1\_0068

### Long palm-leaf

**One phuk:** *fascicle 1*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One blank folio. **Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ເນື້ອໃນເວົ້າເຖິງ ຄວາມສຳຄັນຂອງ “ທຳ ໓ ໄຕ” ກັບ “ຜ້າ ໓ ຜືນ” ຂອງພະພຸກຂຸ. ທຳ ໓ ໄຕ ໄດ້ແກ່ ພະວິໄນປິດິກ, ພະອະພິທຳປິດິກ ແລະພະສຸດຕັນຕະປິດິກ ຮຽກວ່າ ພະໄຕປິດິກຫຼື ຕິປິຕະກະ. ຜ້າ ໓ ຜືນ ໄດ້ແກ່ ຜ້າຈິວອນ, ຜ້າສັງຄາຕິ ແລະຜ້າສະບົງ ທີ່ຮຽກວ່າ ໄຕຈິວອນ. ຜ້າໄຕຈິວອນມີຄວາມສຳຄັນຕໍ່ພະພິກຂຸ ຖ້າບໍ່ມີຜ້າສາມຜືນນັ້ນກໍບໍ່ສາມາດບວດເປັນພິກຂຸໄດ້. ຄຳສອນທາງພະພຸດທະສາສະໜາປະກອບດ້ວຍອົງສາມ ໄດ້ແກ່ ພະໄຕປິດິກ. ຖ້າບໍ່ມີພະໄຕປິດິກ ກໍບໍ່ມີພະພຸດທະສາສະໜາ. ຜ້າຈິວອນປຽບເໝືອນພະວິໄນປິດິກ. ຜ້າສັງຄາປຽບເໝືອນ ພະອະພິທຳປິດິກ ແລະຜ້າສະບົງປຽບເໝືອນພະສຸຕັນຕະປິດິກ.

The text highlights the importance of three doctrines and three monk robes. The three doctrines are *Vinaya*, *Abhidhamma*, and *Suttanta*, which

<sup>37</sup> 1278 Phalguna 14 = Tuesday, 6 March 1917.



are called *Tipiṭaka*. The three robes are *pha chivòn* (the upper or inner robe), *pha sangkhati* (the outer robe), and *pha sabong* (the under robe), which are called *Ticivara*. 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 consist of the three baskets or *Tipiṭaka*. Without the *Tipiṭaka*, Buddhism never exists. *Pha chivòn* corresponds to *Vinaya*; *pha sangkhati* corresponds to *Abhidhamma*; and *pha sabong* corresponds to *Suttanta*.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໕ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໒໙໐ ຕົວ ປີເມື່ງເໝົ້າ ເດືອນ ໓ ອອກໃໝ່ ໑ ຄຳ ວັນ ໑ ຮິດຈະນາແລ້ວຍາມກອງແລງ. ມູນລະສັດທາໝາຍມີ ສາທຸຂາວ ເຈົ້າພັນ ທັງລູກເຕົ້າ ສູ່ຄົນ ໄດ້ມີໃຈໃສເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ນັ້ນອມຈິດໄດ້ຕົກລົງສ້າງ ທຳ ໓ ໄຕ ທັງ ໓ ຜູກນີ້ ໄວ້ກັບສາສະ ພາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ. ຂໍໃຫ້ຂ້າພະເຈົ້າໄດ້ດັງຄຳມັກຄຳປາດຖະໜາສູ່ ເຍື່ອງສູ່ປະການແຫ່ງຂ້າພະເຈົ້ານີ້ແດ່ກໍຂ້າເທີນ. ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ໂທນຕຸ.

Folio 25 on the recto side: In Sangkatrasa (CS) 1290, a *moeng mao* year, on the first waxing-moon day of the third lunar month, the first day of the week (Sunday),<sup>38</sup> the writing was accomplished at the time of the sunset drum (13:30–15:00). Prince Khao, his wife Chao (Princess) Phan, and all their children had the ardent religious faith to sponsor the making of this manuscript entitled *Tham 3 tai* (Dhamma of the three baskets) to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes be fulfilled. *Nibbānaṃ paramaṃ sukhaṃ hontu* (Nibbāna is the greatest bliss).

**Date:** CS 1290, a *moeng mao* year (22 Jan 1928)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Prince Khao, his wife Chao (Princess) Phan, and all their children  
**Titles:** ທຳສາມໄຕ (ຜູກຕົ້ນ)  
*Thamsamtai* (*Phuk ton*)  
 Dhamma of the Tipitaka (Fascicle 1)

EAP1398\_VTL\_1\_0069

## Long palm-leaf

**One phuk:** *fascicle single*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 55 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios contain the colophons.

**Appearance:** The fascicles are bound 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

<sup>38</sup> CS 1290 was a *poek si* year. However, CS 1289 was a *moeng mao* year. Thus the correct day should be 1289 Pausha 30 = Sunday, 22 January 1928.

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

**Description:**

ພະຜູ້ມີພະພາກເຈົ້າໄດ້ຕັດເທສະໜາແກ່ພິກຂຸທັງຫຼາຍວ່າ ສັດໂລກທັງຫຼາຍໄດ້ວຽນວາຍຕາຍເກີດໃນສົງສານອັນນັ້ນບໍ່ຊາດບໍ່ໄດ້ ທຸກຄົນທຸກຊີວິດລ້ວນແລ້ວແຕ່ເຄີຍເກີດເປັນພໍ່ເປັນແມ່ເປັນພີ່ເປັນນ້ອງ ເປັນວົງສາຄະນາຍາດ ເປັນສັດຕູ ເປັນມິດກັນນັບຊາດບໍ່ຖ້ວນ ໄດ້ຜັດປຸງນັກເກີດກັນຕາຍເປັນຢ່າງນີ້ຢູ່ເນື່ອງໆ. ສະນັ້ນ ທຸກຄົນເມື່ອເກີດມາເປັນຄົນແລ້ວຕ້ອງຮູ້ຈັກບໍາເພັນພຽນຈະເລີນເມດຕາພາວະນາ ເພື່ອຈະໄດ້ຫລຸດພົ້ນຈາກການເກີດການຕາຍ ເພື່ອດັບກິເລດແລະກອງທຸກໃນວັດຕະສົງສານນີ້ ແລ້ວເອົາຕົນເຂົ້າສູ່ພະນິບພານ ຄືແດນທີ່ບໍ່ມີການເກີດການດັບອີກຕໍ່ໄປ.

The Buddha preached a sermon to the monks: all beings were born in the Cycle of Rebirths for countless lives. Everyone was reborn as someone's parents, siblings, relatives, enemies, and friends for countless lives. They were reborn again and again. So, those who were reborn humans should keep meditating and having loving-kindness, in order to liberate themselves from the rebirths, quench defilements and suffering in this cycle, and reach Nibbāna, the rebirth-free sphere.

**Colophon:**

ຄຳລົງທ້າຍ: (໑) ລານທີ ໓໔ ໜ້າ ໑-໒: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໗໘ ຕົວ ປີຮວາຍສີ ເດືອນ ໔ ຂຶ້ນ ໑໔ ຄຳ ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງແລງ. ໝາຍມີ ເຈົ້າຜົວ ລູກເຕົ້າສູ່ຄົນມີໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ພ້ອມກັນສ້າງທັງສີ ພາວະວິຣະຕິ ຜູກນີ້ ໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ. ນິບພານະ ປັດຈະໂຍ ໂໜຕູ ໂນ ທຸວັງ ນິດຈັງ ນິດຈັງ. ມູນລະສັດທາ ເຈົ້າຜົວ ເປັນຜູ້ຮິດຈະນາ.

(໒) ຄຳລົງທ້າຍ: ລານທີ ໓໕ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໒໗໙ ຕົວ ປີເມິງໃສ ເດືອນ ໑໐ ອອກໃໝ່ ໑໔ ຄຳ ວັນ ໖ ມີຮັບໃສ ຮິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ເຈົ້າຜົວ ລູກເຕົ້າສູ່ຄົນ ມີໃຈໃສສັດທາພ້ອມກັນສ້າງ ພາວະວິຣະຕິ ຜູກນີ້ ໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ. ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາ ກໍຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂໜຕູ ໂນ.

(1) Folio 35 on the recto and verso sides: In Chunlasangkatrasa (CS) 1278, a *hwai si* year, on the fourteenth waxing-moon day of the fourth lunar month, the fourth day of the week (Wednesday),<sup>39</sup> the writing was accomplished at the time of the sunset drum (13:30–15:00). Chao (Prince) Phiu and all his children had the ardent religious faith to sponsor the making of this manuscript entitled *Phavavirati* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu no dhuvam niccam niccam* (May this be a condition for us to reach Nibbāna certainly and constantly). Prince Phiu was the sponsor and the scribe.

(2) Folio 36 on the recto side: In Chunlasangkatrasa (CS) 1279, a *moeng sai* year, on the fourteenth waxing-moon day of the tenth lunar month, the sixth day of the week (Saturday), a *hap sai* day,<sup>40</sup> the writing was accomplished at the time of the sunset drum (13:30–15:00). Chao (Prince) Phiu and all his children had the religious faith to sponsor the making of this manuscript entitled *Phavavirati* to support the Teachings

<sup>39</sup> 1278 Phalguna 14 = Tuesday, 6 March 1917.

<sup>40</sup> 1279 Bhadrāpada 14 = Friday, 31 August 1917.

of the Buddha to last until the end of 5000 years. May our desires and wishes definitely be fulfilled. *Nibbāna paccayo hontu no* (May this be a condition for us to reach Nibbāna).

**Date:** CS 1278, a *hwai si* year (6 Mar 1916)  
CS 1279, a *moeng sai* year (31 Aug 1917)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Prince Phiu

**Sponsor(s):** Prince Phiu and all his children

**Titles:** ພາວະວິຣະຕິ (ຜູກດຽວ)  
*Phavavirati (Phuk diao)*  
*Bāvavirati (Single fascicle)*

EAP1398\_VTL\_1\_0070

### Long palm-leaf

**One phuk:** *fascicle 6*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 58.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound 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 folios are slightly damaged. The legibility is good.

**Description:** ວິສຸດທິມັກ ແປວ່າ ຫົນທາງແຫ່ງຄວາມບໍລິສຸດ ຫຼືທາງແຫ່ງພະນິບພານ ເປັນພະທຳຄຳສອນອັນ ນຳທາງໄປສູ່ພະນິບພານ, ຫຼືເວົ້າອີກຢ່າງໜຶ່ງກໍຄືເປັນແຜນທີ່ໃນການເດີນທາງຂອງຜູ້ປະຕິບັດໃຫ້ ໄປເຖິງຈຸດພາຍ ຄື ພະນິບພານ. ເນື້ອໃນຂອງໜັງສືຜູກນີ້ກ່າວເຖິງທາດ ໑໘ ປະກອບດ້ວຍ ຈັກຊຸ ທາດ, ຮູປະທາດ, ຈັກຊຸວິນຍານທາດ. ໂສຕະທາດ, ສັດທາທາດ, ໂສຕະວິນຍານທາດ, ຄານນະ ທາດ, ຄັນທະທາດ, ຄານະວິນຍານທາດ, ຊິວທາທາດ, ຣິດສະທາດ, ຊິວທາວິນຍານທາດ, ກາຍະ ທາດ, ໂຜດຖັບພະທາດ, ກາຍະວິນຍານທາດ, ມະໂນທາດ, ທຳມະທາດ ແລະມະໂນວິນຍານ ທາດ.

*Visuddhimagga* means the way of purity or the way to Nibbāna. *Visuddhimagga* is the teaching that leads us to Nibbāna, or, in other words, it is a map guiding practitioners to reach the destination or Nibbāna. The text deals with eighteen elements: *Cakkhu-dhātu* (eye element), *Rūpa-dhātu* (visible-data element), *Cakkhu-viññāṇa-dhātu* (eye-consciousness element), *Sota-dhātu* (ear element), *Saddā-dhātu* (sound element), *Sota-viññāṇa-dhātu* (ear-consciousness element), *Ghāṇa-dhātu* (nose element), *Ghandha-dhātu* (odour element), *Ghāṇa-viññāṇa-dhātu* (nose-consciousness element), *Jivhā-dhātu* (tongue element), *Rasa-dhātu* (flavor element), *Jivhā-viññāṇa-dhātu* (tongue-consciousness element), *Gāya-dhātu* (body element), *Phoṭṭhabba-dhātu* (tangible-data element), *Gāya-viññāṇa-dhātu* (body-consciousness

|                  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
|------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Colophon:</b> | <p>element), <i>Mano-dhātu</i> (mind element), <i>Dhamma-dhātu</i> (mental-data element), and <i>Mano-viññāṇa-dhātu</i> (mind-consciousness element).</p> <p>ຄຳລົງທ້າຍ: ລານທີ ໒໕ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໒໑໘ ຕົວ ປີຮວາຍສີ່ ເດືອນ ໔ ອອກໃໝ່ ໑໓ ຄຳ ມີ້ກາເໝົ້າ ຮິດຈະນາແລ້ວຍາມກອງທ່ຽງ ໝາຍມີ ເຈົ້າຂະໜານສຸດທະປັນຍາ ແລະໂພທິປັນຍາ ແລະດິດສະປັນຍາ ພ້ອມກັນມີໃຈໃສສັດທາສ້າງ ກຳພິວິສຸດທິມັກ ລຳນີ້ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ. ຂໍໃຫ້ໄປຮອດໄປເຖິງບົດດາມານດາ ຍາດຕິພົນ້ອງຊູ່ຄົນ ກໍຂ້າເທີນ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ.</p> <p>Folio 25 on the recto side: In Sangkatrasa (CS) 1218, a <i>hwai si</i> year, on the thirteenth waxing-moon day of the fourth lunar month, a <i>ka mao</i> day,<sup>41</sup> the writing was accomplished at the time of the noon drum (10:30–12.00). Chao Khanan Sutthapannya, Phothipannya, and Ditsapannya jointly sponsored the making of this manuscript entitled <i>Visutthimak</i> (Visuddhimagga) to support the Teachings of the Buddha to last until the end of 5000 years. May [the results of this merit] reach our parents and all our relatives. <i>Nibbāna paccayo hotu no</i> (May this be a condition for us to reach Nibbāna).</p> <p><b>Date:</b> CS 1218, a <i>hwai si</i> year (8 Mar 1856)</p> <p><b>Script(s):</b> Tham Lao</p> <p><b>Language(s):</b> Lao, Pali</p> <p><b>Scribe(s):</b> Unknown</p> <p><b>Sponsor(s):</b> Chao Khanan Sutthapannya, Phothipannya and Ditsapannya</p> <p><b>Titles:</b> <i>ວິສຸດທິມັກ</i> (ສູກ ໖, ມັດ ໗)<br/> <i>Visutthimak</i> (Phuk 6, mat 7)<br/> <i>Visuddhimagga</i> (Fascicle 6, bundle 7)</p> |
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EAP1398\_VTL\_1\_0071

## Long palm-leaf

**One phuk:** *fascicle 3*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 57 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the colophon on the recto side; and the last folio is blank.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ເນື້ອໃນກ່າວເຖິງ ພຸດທະປະຫວັດ. ຫຼັງຈາກພະພຸດທະເຈົ້າໄດ້ຕັດສະຮູ້ເປັນພະສຳມາສຳພຸດທະເຈົ້າແລ້ວ ພະພຸດທະອົງໄດ້ສະເດັດໄປສູ່ປ່າອີຊີປະຕະນະມິຄະທາຍະວັນ ໃກ້ກັບເມືອງພາຣານະສີ ໄດ້ສະແດງປະຖົມມະເທສະໜາທຳມະຈັກກັບປະວັດຕະນະສູດ ໃຜປັນຈະວັກຄີທັງທ້າແລະ

<sup>41</sup> 1218 Phalguna 13 = Sunday, 8 March 1857. This day was, however, a *hap mot* day.

ໄດ້ຈຳພັນສາຢູ່ທີ່ນັ້ນ ແລະກໍເປັນປະຖະມະພັນສາພາຍຫຼັງຕັດສະຮູ້. ຫຼັງຈາກນັ້ນ ພະພຸດທະອົງ ໄດ້ສະເດັດໄປສູ່ເມືອງຣາຊະຄຶເພື່ອໄປພົບພະເຈົ້າພິມພິສານ.

The text deals with the Buddha' biography. After enlightening and becoming a Buddha, he travelled to the Isipatana Marugadayavana forest in Varanasi, delivered the first sermon of Dhammacakkappavattana Discourse to five ascetics, and stayed there for a Buddhist Lent in the first year after his Enlightenment. Thereafter, the Buddha went to Rajagaha and met King Bimbisāra.

**Colophon:**

ຄຳລົງທ້າຍ: ລາມທີ ໓໒ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໒໗໑ ຕົວ ປີຮ້ວງໄດ້ ເດືອນ ໓ ແຮມ ໙ ຄ່ຳ ມີ ກາໄດ້ ວັນ ໔ ຍາມຄ່ຳ ມູນລະສັດທາພາຍມີ ເພີຍສິດທິປັນຍາ ຕາແສງຄົງມວກ ເປັນເຄົ້າ ກໍຈົ່ງ ພ້ອມພັບກັບພະຣິຍາບຸດຕະນັດຕາພັນທຸວົງສາ ກໍມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງຂົນຂວາຍຫາໄດ້ ຍິ່ງໃບລາມມາສ້າງຂຽນຍິ່ງ ປິດຕະກະທັງ ໓ ອັນເປັນຄຳສອນແຫ່ງພະພຸດທະເຈົ້ານີ້ໄວ້ກັບວໍຣະ ພຸດທະສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕ ພັນພະວັດສາ. ພະລັງດັ່ງຜູ້ຂ້ານີ້ຂໍໃຫ້ໄດ້ເປັນຄູ ແກ່ໂລກ ຂໍໃຫ້ໄດ້ນຳສັດຕະໂລກຂ້າມພື້ນຈາກໂອຄະລິງສານ ຂໍໃຫ້ໄດ້ເຖິງນິຣະພາບເປັນທີ່ແລ້ວ ຢ່າຂາດແຄ້ວດັ່ງປາດຖະໜາ. ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ທຸວັງ ທຸວັງ.

Folio 32 on the recto side: In Sangkatrasa (CS) 1271, a *huang khai* year, on the ninth waning-moon day of the third lunar month, a *ka khai* day, the fourth day of the week (Wednesday),<sup>42</sup> [the writing was accomplished] at night. Phia Sitthipannya, Head of the sub-district of Khingmuak, was the principal initiator of the making of this manuscript. Together with his wife, his children, and his relatives, he had the ardent religious faith and collected palm leaves to copy this manuscript entitled *Pittaka Thang 3* (The Three Baskets) containing the teachings of the Buddha in order to support the Teachings of the Buddha to last until the end of 5000 years. May I be born a teacher of the world and bring all creatures to across the Cycle of Rebirths. May I reach Nibbāna. May my wishes not be ignored. *Nibbānaṃ paramaṃ sukhaṃ dhuvaṃ dhuvaṃ* (Nibbāna is the greatest bliss certainly and certainly).

**Date:**

CS 1271, a *huang khai* year (14 Feb 1909)

**Script(s):**

Tham Lao

**Language(s):**

Lao, Pali

**Scribe(s):**

Unknown

**Sponsor(s):**

Phia Sitthipannya, Head of the sub-district of Khingmuak, his wife, his children, and his relatives

**Titles:**

ອະພິທຳມາປິດຕະກະ (ຜູກ ໓)

*Aphithammavitakā (Phuk 3)*

*Abhidhamma Pitakā (Fascicle 3)*

<sup>42</sup> CS 1271 was a *kat hao* year. The nearest *huang khai* year was CS 1273.

## Long palm-leaf

**One phuk:** *fascicle 1***Material:** Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 59.5 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** None. **Back cover folio:** One folio contains the colophon.**Appearance:** The fascicles are bound 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 as well.**Description:** ອະພິທຳມະສັງຄະທະ ຫຼື ອະພິທຳມັດຖະສັງຄະທະ ເປັນຄຳພີທີ່ລວບລວມເອົາຂໍ້ທຳມະຂອງພະອະພິທຳ ທັງ ໗ ຄຳພີໄວ້ໂດຍຫຍໍ້ ອັນປຽບເໝືອນແບບຮຽນໄວພະອະພິທຳນັ້ນເອງ. ເນື້ອໃນຂອງບົດນີ້ໄດ້ອະທິບາຍກ່ຽວກັບປະຣະມັດຖະທຳ ໔ ໄດ້ແກ່ ຈິດຕັງ ຄື ຈິດ, ເຈຕະສິກັງ ຄື ເຈຕະສິກ, ຮູປັງ ຄື ຮູປ, ແລະນິບພານັງ ຄື ນິບພານ. ນອກຈາກນີ້ ຍັງອະທິບາຍເຖິງດວງຈິດທັງມວນ ໘໙ ດວງ ໂດຍສັງເຂບ ປະກອບດ້ວຍ ກາມາວະຈະຣະຈິດ ໕໔ ດວງ, ຮູປາວະຈະຣະຈິດ ໑໔ ດວງ, ອະຣູປາວະຈະຣະຈິດ ໑໒ ດວງ, ແລະໂລກຸດຕະຣະຈິດ ໘ ດວງ.*Abhidhammasangaha* or *Abhidhammatthasangaha* is the scripture that collects the seven books of the *Abhidhamma Piṭaka* in brief. This scripture can be regarded as an *Abhidhamma Piṭaka* textbook. The text of the manuscript deals with the four *Paramattha-dhamma*: *Cittaṃ* (consciousness), *Cetasikaṃ* (mental factors), *Rūpaṃ* (matter), and *Nibbānaṃ* (Nibbāna). Besides, all 89 consctionesses are described in brief: 54 *Kāmāvacara-citta*, 15 *Rūpāvacara-citta*, 12 *Arūpāvacara-citta*, and 8 *Lokuttara-citta*.**Colophon:** ຄຳລິງທ້າຍ: ລານທີ ໓໐ ໜ້າ ໑: ມູນລະສັດທາໝາຍມີ ສາທູຜິວ ວັດທາດຫລວງ ສ້າງ.

Folio 30 on the recto side: Sathu (Monk) Phiu from Vat That Luang was the sponsor.

**Date:** Mid-20th century**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Sathu (Monk) Phiu from Vat That Luang**Titles:** ອະພິທຳມະສັງຄະທະ (ຜູກຕົ້ນ)*Aphithamma Sangkhaha* (*Phuk ton*)*Abhidhamma-Sangaha* (*Fascicle 1*)

## Long palm-leaf

**One phuk:** *fascicle 3***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:** One folio contains the colophon.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ເນື້ອໃນອະທິບາຍກ່ຽວກັບອະນຸສະຍະກິເລດທີ່ຝັງແໜ້ນໃນສັນດານ ກຸ ປະການ ໄດ້ແກ່:

໑. ກາມະຣາຄະນຸສະຍະ: ຄວາມກຳນົດໃນກາມ,
໒. ພະວະຣາຄະນຸສະຍະ: ຄວາມກຳນົດໃນພົບ,
໓. ປະຕິຄານຸສະຍະ: ຄວາມຂັດໃຈຄວາມກຸດງິດ,
໔. ມານະນຸສະຍະ: ຄວາມຖືຕົວ,
໕. ທິດຖິນຸສະຍະ: ຄວາມເຫັນຜິດ,
໖. ວິຈິກິດສານຸສະຍະ: ຄວາມລັງເລ ຄວາມສົງໄສ,
໗. ອະວິຊານຸສະຍະ: ຄວາມມືດບອດຫຼືຄວາມບໍ່ຮູ້ຈິງ.

The text is on seven Anusaya (latent tendencies):

1. Kāmarāga-nusaya: lust for sensual pleasure,
2. Bhavarāga-nusaya: lust for becoming
3. Patighā-nusaya: repulsion,
4. Māna-nusaya: conceit,
5. Ditthi-nusaya: wrong view,
6. Vicikicchā-nusaya: uncertainty,
7. Avijjā-nusaya: ignorance.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໖ ໜ້າ ໑: ມູນລະສັດທາໝາຍມີ ສາທຸຜິວ ວັດທາດຫລວງ ສ້າງ.

Folio 26 on the recto side: Sathu (Monk) Phiu from Vat That Luang was the sponsor.

**Date:** Mid-20th century

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Sathu (Monk) Phiu from Vat That Luang

**Titles:** ອະພິທຳມະສັງຄະຫະ (ຜູກ ໓)

*Aphithamma Sangkhaha (Phuk 3)*

*Abhidhamma-Sangaha (Fascicle 3)*

EAP1398\_VTL\_1\_0074

**Long palm-leaf**

**One phuk:** *fascicle 2*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 59 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Three folios; the first folio contains the colophon on the recto side; and the other two folios are blank.

|                     |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
|---------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|                     | <p><b>Appearance:</b> The fascicles are bound by two wooden protective covers (<i>mai pakap</i>). <b>Total number of folios:</b> 27. <b>Edges of the palm leaves:</b> angled. <b>Pagination of the folios:</b> according to the order of consonants of the Sanskrit alphabet. <b>Lines:</b> 4 lines per side, recto and verso. <b>Physical condition:</b> The overall condition is good, the legibility as well.</p>                                                                                                                                                                                                                                                                                                                                                                                |
| <b>Description:</b> | <p>ເນື້ອໃນກ່າວເຖິງ ກິລິຍາຫຼືຄວາມປະພຶດອັນບໍ່ເໝາະສົມຂອງສາມະເນນທັງຫຼາຍ ເມື່ອພຸດທະສາສະໜາລ່ວງໄດ້ ໒໐໐໐ ພະວັດສາ ເຊັ່ນວ່າ ສາມະເນນບາງພວກຈະນັ່ງອາສະນະສູງກວ່າຄູບາອາຈານ, ບຽດນັ່ງອາສະນະແລະທຶນອນຂອງຄູບາອາຈານ, ຈະບໍ່ມີຄວາມເຄົາລົບຢຳແຍ່ງຄູບາອາຈານທັງຫຼາຍ. ນອກຈາກນັ້ນ, ສາມະເນນບາງພວກກໍຈະກາຍເປັນໂຈນ, ເປັນພວກຂ້າເຈົ້າເອົາຂອງ ອັນຈະກໍໃຫ້ເກີດຄວາມເສຍຫາຍແກ່ພະພຸດທະສາສະໜາດັ່ງນີ້ ເປັນຕົ້ນ.</p> <p>The text is about improper behavior of novices that will happen after the 2000th year of the Buddhist religion. For example, they will sometimes sit on a higher seat than their masters'; they will sometimes sit or sleep on their masters' places; they will sometimes ignore to pay respect to their masters. Besides, some groups of novices will become bandits or thieves, causing the religion into trouble.</p> |
| <b>Colophon:</b>    | <p>ຄຳລົງທ້າຍ: ລານທີ ໒໕ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໒໙໘ ປັດທະມະມູນລະສັດທາ ເຈົ້າໝ່ອມໄຂໂຮງວັງໜ້າ ໄດ້ສ້າງຂຶ້ນ(ຄຳ)ສາສະໜາພ້ອມກັບດ້ວຍເຈົ້າຊູວັນນະຣາດ ກົມມະແສງ ອົງອະທິບໍດີກະຊວງໂຍທາທັງ ໒ ແມ່ລູກໄດ້ສ້າງຂຶ້ນ(ຄຳ)ສາສະໜາ.</p> <p>Folio 25 on the recto side: In Chunlasangkat (CS) 1298, Chao Mòmm (Princess) Khai from the front palace, the principal initiator of this manuscript, Prince Suvannarat Kommasaeng, director-general of the Ministry of Public Works, and his mother sponsored the making of this manuscript to support the Teachings of the Buddha.</p>                                                                                                                                                                                                                                                |
| <b>Date:</b>        | CS 1298 (1936)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| <b>Script(s):</b>   | Tham Lao                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| <b>Language(s):</b> | Lao, Pali                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
| <b>Scribe(s):</b>   | Unknown                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
| <b>Sponsor(s):</b>  | Chao Mòmm (Princess) Khai from the front palace, Prince Suvannarat Kommasaeng, director-general of the Ministry of Public Works, and his mother                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
| <b>Titles:</b>      | <p>ສັງຮອມທາດ (ຜູກ ໒)</p> <p><i>Sanghòmm That (Phuk 2)</i></p> <p>Integration of the relics (Fascicle 2)</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |

EAP1398\_VTL\_1\_0075

## Long palm-leaf

**One phuk:** *fascicle 3*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 59 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:**



|                     |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
|---------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|                     | <p>angled. <b>Pagination of the folios:</b> according to the order of consonants of the Sanskrit alphabet. <b>Lines:</b> 4 lines per side, recto and verso. <b>Physical condition:</b> The overall condition is good, the legibility as well.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| <b>Description:</b> | <p>ເນື້ອໃນໄດ້ອະທິບາຍເຖິງພຶດຕິກຳຂອງຜູ້ຄົນສ່ວນໃຫຍ່ໃນໂລກ. ເມື່ອສາສະໜາລ່ວງໄດ້ ໓໐໐໐ ພະວັດສາ, ຄົນສ່ວນຫຼາຍຈະບໍ່ຟັງຄຳສັ່ງສອນຂອງພໍ່ແມ່ຄູບາອາຈານ, ຈະເປັນຄົນເຫັນແກ່ຕົວ, ຕັນຫາ, ໂລບມາກໂລພາ, ມີທິດຖືມານະສູງແລະມີຄວາມຜິດ. ຄົນສ່ວນຫຼາຍຈະຖືເອົາຜີພໍ່ຜີແມ່ເຈົ້າເທພາອາຮັກແລະເທວະດາເປັນທີ່ຈັ່ງທີ່ເພິ່ງແກ່ພວກເຂົາ. ຄົນສ່ວນໃຫຍ່ຈະບໍ່ສັດທາໃນພະທຳຄຳສອນຂອງພະຕະຖາຄົດ ແມ້ແຕ່ໄດ້ຍິນໄດ້ຟັງຈາກການເທສະໜາຂອງພະລົງ ພວກເຂົາກໍຈະບໍ່ເຊື່ອແລະບໍ່ມີຄວາມເຫຼືອມໃສ່ສັດທາໃນພະທຳຄຳສອນນັ້ນ. ດ້ວຍເຫດນີ້ ສາສະໜາຂອງພະຕະຖາຄົດຈຶ່ງຄ້ອຍດັ່ງແລະເສື່ອມລົງໄປຕາມການເວລາ.</p> <p>The text is about the behaviour of the majority of people after 3000 years of the Teachings of the Buddha. They will not obey their parents' or teachers' instructions. They will become selfish, greedy, highly conceited, and have wrong view. They will rather respect their parents' spirits, guardian spirits, and deities as refuges. Most people will not believe in nor respect the Teachings of the Buddha. Therefore, the Teachings of the Buddha will gradually decline in the course of time.</p> |
| <b>Colophon:</b>    | <p>ຄຳລົງທ້າຍ: ລານທີ ໒໕ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໒໙໘ ປັດທະມະມູນລະສັດທາ ເຈົ້າໝ່ອມໄຂໂຮງວັງໜ້າ ໄດ້ສ້າງຂຶ້ນ(ຄຳ)ສາສະໜາພ້ອມກັບດ້ວຍເຈົ້າຊູວັນນະຣາດ ກົມມະແສງ ອົງອະທິບໍດີ ກະຊວງໂຍທາທັງ ໒ ແມ່ລູກ ໄດ້ສ້າງຂຶ້ນ(ຄຳ)ສາສະໜາ.</p> <p>Folio 25 on the recto side: In Chunlasangkat (CS) 1298, Chao Mòmm (Princess) Khai from the front palace, the principal initiator of this manuscript, Prince Suwannarat Kommasaeng, director-general of the Ministry of Public Works, and his mother sponsored the making of this manuscript to support the Teachings of the Buddha.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| <b>Date:</b>        | CS 1298 (1936)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
| <b>Script(s):</b>   | Tham Lao                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| <b>Language(s):</b> | Lao, Pali                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| <b>Scribe(s):</b>   | Unknown                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| <b>Sponsor(s):</b>  | Chao Mòmm (Princess) Khai from the front palace, Prince Suwannarat Kommasaeng, director-general of the Ministry of Public Works, and his mother.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| <b>Titles:</b>      | <p>ສັງຮອມທາດ (ຜູກ ໓)</p> <p><i>Sanghòmm That (Phuk 3)</i></p> <p>Integration of the relics (Fascicle 3)</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |

EAP1398\_VTL\_1\_0076

#### Long palm-leaf

**One phuk:** *fascicle 4*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 59 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ພະພຸດທະອົງໄດ້ຕັດເທສະໜາແກ່ເທວະດາ ເຖິງຄວາມສັກສິດຂອງພະພຸດທະສາສະໜາ. ເຖິງແມ່ນວ່າພະທຳຄຳສອນຂອງເຮົາຕະຫຼາດຈະສິ້ນສຸດລົງໃນເວລາອັນໃກ້ ແຕ່ມີໜຶ່ງກໍດີ ເຄິ່ງມື້ກໍດີ ຊົ່ວໂມງໜຶ່ງກໍດີ ຍາມໜຶ່ງກໍດີ ເມື່ອນັ້ນ ຫາກມີຄົນຜູ້ໃດຜູ້ໜຶ່ງກໍດີ ມາເວົ້າໃສ່ຮ້າຍປ້າຍສີຫຼືປ້ອຍດ້າຍັງພະພຸດທະຮູບ ພະເຈດີ ພະທຳຄຳສອນ ພະພິກຂຸສົງສາມະເນນ ໄມ້ສົມະທາໂພ ກຸດຕິວິຫານ ຫຼືແມ່ແຕ່ພຸດທະສະຖານຕ່າງໆ ກໍດີ ບຸກຄົນເຫຼົ່ານັ້ນກໍໄດ້ຊື່ວ່າເປັນຜູ້ມີບາບອະກຸສິນຕິດຕົວເມື່ອຕາຍກໍຈະໄດ້ໄປຕົກໃນອະບາຍຍະພູມ.

The Buddha talked to a deity about the holiness of Buddhism. Even though his teachings come 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:** ຄຳລົງທ້າຍ: ລານທີ ໒໘ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໒໙໘ ປັດທະມະມູນລະສັດທາ ເຈົ້າໝ່ອມໄຂໂຮງວັງໜ້າ ໄດ້ສ້າງຂຶ້ນ(ຄຳ)ສາສະໜາພ້ອມກັບດ້ວຍເຈົ້າຊູວັນນະຣາດ ກົມມະແສງ ອົງອາທິບໍດີກະຊວງໂຍທາທັງ ໒ ແມ່ລູກ ໄດ້ສ້າງຂຶ້ນ(ຄຳ)ສາສະໜາ.

Folio 28 on the recto side: In Chunlasangkat (CS) 1298, Chao Mòmm (Princess) Khai from the front palace, the principal initiator of this manuscript, Prince Suvannarat Kommassaeng, director-general of the Ministry of Public Works, and his mother sponsored the making of this manuscript to support the Teachings of the Buddha.

**Date:** CS 1298 (1936)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Chao Mòmm (Princess) Khai from the front palace, Prince Suvannarat Kommassaeng, director-general of the Ministry of Public Works, and his mother.

**Titles:** ສັງຮອມທາດ (ຜູກ ໔)  
*Sanghòmm That (Phuk 4)*  
Integration of the relics (Fascicle 4)

EAP1398\_VTL\_1\_0077

**Long palm-leaf**

**One phuk:** *fascicle 5*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 59.1 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound 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 overall condition is good, the legibility as well.

**Description:** ກາລະຄັ້ງໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ. ພະຍາສຸດທັດສະນະຈັກຜູ້ ປົກຄອງເມືອງລັງກາ ເມື່ອຮູ້ວ່າພະພຸດທະເຈົ້າໄດ້ເທສະໜາເລື່ອງສັງຮອມທາດແກ່ເທວະດາຕີນ ໜຶ່ງກໍໄດ້ສັ່ງໃຫ້ເສນາອາມາດກະກຽມເຄື່ອງສັກກະລະບູຊາ ແລ້ວພາກັນໄປສູ່ສຳນັກພະພຸດທະ ເຈົ້າ. ພະຍາຕີນນັ້ນ ກໍໄຫວ້ຖາມພະພຸດທະເຈົ້າວ່າ ບຸກຄະລະຜູ້ທີ່ມີຈິດສັດທາໄດ້ຟັງຫຼືນິບໄຫວ້ ສັກກະລະບູຊາຍັງທຳອັນຊື່ວ່າ ສັງຮອມທາດ ຈະມີຜະລະອານິສົງຢ່າງໃດ? ເມື່ອນັ້ນ ພະພຸດທະ ອົງໄດ້ຕັດເທສະໜາເລື່ອງອານິສົງແຫ່ງການຟັງທຳສັງຮອມທາດແກ່ພະຍາຕີນນັ້ນ ພ້ອມດ້ວຍ ເສນາອາມາດຂອງພະອົງຢ່າງລະອຽດ.

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

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໙ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໒໙໘ ປັດທະມະມູນລະສັດທາ ເຈົ້າໝ່ອມໄຂ ໂຮງວັງໜ້າ ໄດ້ສ້າງຂຶ້ນ(ຄຳ)ສາສະໜາພ້ອມກັບດ້ວຍເຈົ້າຊູວັນນະຣາດ ກົມມະແສງ ອົງອະທິບໍດີ ກະຊວງໂຍທາທັງ ໒ ແມ່ລູກ ໄດ້ສ້າງຂຶ້ນ(ຄຳ)ສາສະໜາ.

Folio 9 on the recto side: In Chunlasangkat (CS) 1298, Chao Mòṃ (Princess) Khai from the front palace, the principal initiator of this manuscript, Prince Suvannarat Kommasaeng, director-general of the Ministry of Public Works, and his mother sponsored the making of this manuscript to support the Teachings of the Buddha.

**Date:** CS 1298, a year (1936)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Chao Mòṃ (Princess) Khai from the front palace, Prince Suvannarat Kommasaeng, director-general of the Ministry of Public Works, and his mother..

**Titles:** ສັງຮອມທາດ (ຜູກ ໕)

*Sanghòṃ That* (Phuk 5)

Integration of the relics (Fascicle 5)

**Long palm-leaf****One phuk:** *fascicle 5***Material:** Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 57.8 cm, depth 1.9 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** One blank folio. **Back cover folio:** Four folios; the first two folios contain the colophons; and the other two folios are blank.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 47. **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:** Some folios are fragile. The legibility is good.**Description:** ທັງສີພະປາຕິໂມກ ເນື້ອໃນຂຽນເປັນພາສາປາລີ ເພື່ອໃຊ້ຮຽນທ້ອງຈຳຂັ້ນໃຈ. ພະປາຕິໂມກ ເປັນກົດເກນພື້ນຖານຂອງພະວິໄນສິງ ເຊິ່ງປະກອບດ້ວຍສິນ ໒໒໗ ຂໍ້ ສຳລັບພະພິກຂຸສົງ. ການສູດປາຕິໂມກໂດຍພະສົງອົງຊົງຈຳປາຕິໂມກໃນທີ່ປະຊຸມສົງ ຊຶ່ງຈັດຂຶ້ນເປັນປະຈຳໃນສົມທຸກວັນເພັງ ແລະວັນສິນດັບ ຮຽກວ່າ ວັນອຸໂປສິດ.*Pātimokkha* manuscript. The text was written in Pali to be memorised. The *Pātimokkha* is the basic code of monastic disciplines consisting 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 *Upasatha* day.**Colophon:** ຄຳລົງທ້າຍ: (໑) ລານທີ ໔໔ ໜ້າ ໑: ສັງກາດ ໑໒໔໗ ຕົວ ປິຣວາຍເສັດ ເດືອນ ໙ ແຮມ ໑໑ ຄຳ ພໍ່າວ່າໄດ້ວັນ ໔ ລິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ເຈົ້າໝ່ອມສຸກ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງຍັງ ລຳສູດມົນນ້ອຍ, ສູດມົນກາງ, ສັດທາສັງຄະທະ, ປາຕິໂມກ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າຕາບຕໍ່ເທົ້າ ໕໐໐໐ ພະວັດສາ. ຂໍໃຫ້ຜະລະອານິສົງສະໄປຄ້າຊຸພໍ່ແມ່ພີ່ນ້ອງຜູງຈຸດຕິຕາຍຈາກມະນຸດສະໂລກທີ່ນີ້ໄປສູ່ໂລກພາຍໜ້າກໍດີ ຂໍໃຫ້ຜະລະສ່ວນບຸນອັນນີ້ໄປຄ້າໄປຊູຊູຄົນກໍຂ້າເທີ້ນ. ສາທຸ ສາທຸ ຂໍໃຫ້ພື້ນຈາກທຸກໃນວັດຕະສົງສານ ໃຫ້ໄດ້ເຖິງສຸກໃນນິຣະພາບເປັນທີ່ແລ້ວກໍຂ້າເທີ້ນ. ສາທຸ ສາທຸ ນິບພານະ ປັດຈະໂຍ ໂທນຕຸ ໂນ ນິດຈັງ ທຸວັງ ທຸວັງ ອະທັງ ອະນະຄະເຕ ກາເລ ອະຣະທັນໂຕ ໂທມີ ນິບພານະ ປັດຈະໂຍ ໂທຕຸ ເມ ນິດຈັງ ທຸວັງ ທຸວັງ.

(໒) ຄຳລົງທ້າຍ: ລານທີ ໔໕ ໜ້າ ໒: ທັງສີເຈົ້າໝ່ອມສຸກຄຳແພງສ້າງແລະເຈົ້າເຮີຍ ໃຜຍືມໃຫ້ສິ່ງເທີ້ນ ໃຫ້ອະນຸໂມທະນາທານບຸນນຳຜູ້ຂ້າທຸກຕົນທຸກອົງຂະນ້ອຍທ້ອນ ສາທຸ ເຈົ້າໝ່ອມ ອ້າຍຈົວເຮີຍ ກັບພໍ່ອອກແມ່ອອກກໍດີ ໃຫ້ອະນຸໂມທານຊູຊູຄົນເທີ້ນ.

(1) Folio 44 on the recto side: In Sangkat (CS) 1247, a *hwai set* year, on the eleventh waning-moon day of the ninth lunar month, the fourth day of the week (Wednesday),<sup>43</sup> the writing was accomplished at the time of the sunset drum (13:30–15:00). Chao Mòmm (Monk) Suk had the ardent religious faith to sponsor the making of the manuscripts entitled *Sutmon Nòi*, *Sutmon Kang*, *Sattha Sangkhaha*, *Patimok* to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this

<sup>43</sup> CS 1247 was a *hap hao* year. CS 1248 was, however, a *hwai set* year. 1248 Sravana 26 = Thursday, 26 August 1886. Alternatively, CS 1247 Sravana 26 = Saturday, 5 September 1885.

merit support all my parents and relatives who passed away from the human world and stay in the other world. *Sādhu sādhu* (Amen, amen!). May I be free from suffering in the Cycle of Rebirths and eventually reach Nibbāna. *Sādhu sādhu nibbāna paccayo hontu no niccam dhuvaṃ dhuvaṃ aham anāgate kāle arahanto homi nibbāna paccayo hontu me niccam dhuvaṃ dhuvaṃ* (Amen, amen! May this be a condition for us to reach Nibbāna constantly and certainly. May I become an arahant in the future. May this be a condition for me to reach Nibbāna constantly and certainly).

(2) Folio 45 on the verso side: Chao Mòṃ (Monk) Suk Kamphaeng made this manuscript. May those who borrow it, please return. Please, monks, novices, laymen, and laywomen, rejoice with my merit.

**Date:** CS 1247, a *hwai set* year (5 Sep 1885 or 26 Aug 1886)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Chao Mòṃ (Monk) Suk Khamphaeng

**Titles:** ບາລີປາຕິໂມກ (ຜູກ ໕)

*Bali Patimok* (Phuk 5)

Patimokkha in Pali (Fascicle 5)

EAP1398\_VTL\_1\_0079

## Long palm-leaf

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 56 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **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 bound 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 as well.

**Description:** ບາລີສັດທາ ເປັນບົດສູດມົນ ເນື້ອຄວາມທັງໝົດຂຽນເປັນພາສາບາລີ ພະສົງ-ສາມະເນນແລະ ຊາວພຸດໃຊ້ສູດໃນພິທີສູດມົນແລະໃນພິທີຈະເລີນພຸດທະມົນຕ່າງໆ.

*Pāli Saddhā*, the prayers written in Pali. Monks, novices, and lay Buddhists use the texts for chaning ceremonies and ceremonies for consecrating sprinkling water.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໓໐ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໒໒໒ ຕົວ ປິກິດສັນ ເດືອນ ຕຸ ຂຶ້ນ ໑໔ ຄ່ຳ ວັນ ໑ ມີ້ຮວາຍສະງ້າ ຣິດຈະນາແລ້ວຍາມທຸ່ງງວັນ. ໝາຍມີ ມະຫາຣາຊະຄູ ບຸບຜາປັນຍາ ມີໃຈໃສ ສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງຍິ່ງ ສູດມົນສັດທາ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ ເທົ່າ ໔ ພັນວັດສາ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ທຸວັງ ທຸວັງ ນິດຈັງ. ສາທຸ. ຜູ້ຂ້າຂະໜານມີຣິນ ທະປັນຍາ ເປັນຜູ້ຣິດຈະນາ ຂໍຜະລະສວນບຸນນຳຫຼາຍໆແດ່ທ້ອນ.

Folio 30 on the recto side: In Chunlasangkat (CS) 1222, a *kot san* year, on the fourteenth waxing-moon day of the eighth lunar month, the first day of the week (Sunday), a *hwai sanga* day,<sup>44</sup> the writing was accomplished at noon. Maha Rasakhu Bupphapannya had the ardent religious faith to sponsor the making of the manuscripts entitled *Sutmon Sattha* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no dhuvam dhuvam niccam* (May this be a condition for us to reach Nibbāna certainly and constantly). Amen! I, Khanan Mirinthapannya, inscribed this manuscript. May I gain much merit.

**Date:** CS 1222, a *kot san* year (1 Jul 1860)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Khanan Mirinthapannya  
**Sponsor(s):** Maha Rasakhu Bupphapannya  
**Titles:** ບາລີສັດທາ  
*Bali sattha*  
 Sadda in Pali

EAP1398\_VTL\_1\_0080

#### Long palm-leaf

**One phuk:** *fascicle 1*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 58.5 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted. **Fascicle 1: Front cover folio:** None. **Back cover folio:** Three folios; the first folio contains the colophon; and the other two folios are blank. **Appearance:** The fascicles are bound 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 first folio is damaged and fragile. The legibility on some folios is not good.

**Description:** ບົດສູ່ມົນ ເນື້ອຄວາມທັງໝົດຂຽນເປັນພາສາບາລີ ພະສົງສາມະເນນແລະຊາວພຸດຈະໃຊ້ສູດໃນພິທີສູດມົນ ແລະໃນພິທີສູດຈະເລີນພຸດທະມົນຕ່າງໆ ເລີ່ມຕົ້ນດ້ວຍບົດ ວັນທິຕະວາ, ຣາຊະໂຕ, ເອວັມເມນ້ອຍ, ເອວັມເມຫຼວງ, ກະຣະນິຍະເມດຕະສູດຕັ້ງ ດັ່ງນີ້ເປັນຕົ້ນ.

Prayers written in Pali. Monks, novices, and lay Buddhists use the texts for chaning ceremonies and ceremonies for consecrating sprinkling water, starting with *Vanditvā, Rājato, Evam me nōi, Evam me luang, Karaniyametta-sutta*, etc.

**Colophon:** ຄຳລິງທາຍ: ລານທີ ໓໐ ໜ້າ ໑: ພະພຸດທະສັງກາດ ໒໔໕໙ ຕົວ ປີຮັບເບົ້າ ເດືອນ ໖ ລົງ ກຸ ຄຳ ວັນ ໔ ລິດຈະນາແລ້ວຍາມແລງ ໝາຍມີ ເຈົ້າພິກຂຸ ສຸກຄະລະປັນຍາ ວະຊິສຸມັງຄະລະ ມີໃຈໃສ່ສັດທາສ້າງ ບາລີສູດ ຜູກຕົ້ນ ໄວ້ວລະພຸດທະສາສະໜາ ເທົ້າ ໕໐໐໐ ວັດສາ ກັບບົດດາມານດາ

<sup>44</sup> 1222 Ashadha 13 = Sunday, 1 July 1860.

ອານະຄະເຕກາເລ ຂໍໃຫ້ໄດ້ດັ່ງຄໍາມັກຄໍາປາດຖະໜາ ສູດທິນັງ ວັດຕະ ເມ ທານັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ.

Folio 30 on the recto side: In Buddhist Era (BE) 2469, a *hap pao* year, on the seventh waning-moon day of the sixth lunar month, the fourth day of the week (Wednesday),<sup>45</sup> the writing was accomplished in the afternoon. Chao Phikkhu Sukkhalapannya Vasisumangkhala and his parents had the religious faith to sponsor the making of the manuscripts entitled *Balisut* to support the Teachings of the Buddha to last until the end of 5000 years. *Anāgate kāle* (In the future). May my desires and wishes be fulfilled. *Sudinnam vatta me dānam nibbānam paramam sukham* (May the alms of mine be a condition to reach Nibbāna which is the greatest bliss).

**Date:** BE 2469, a *hap pao* year (14 May 1925)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Chao Phikkhu Sukkhalapannya Vasisumangkhala  
**Titles:** ສູດມົນ (ສູກຕົ້ນ)  
*Sutmon* (*Phuk ton*)  
Prayers (Fascicle 1)

EAP1398\_VTL\_1\_0081

#### Long palm-leaf

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5.4 cm, width 58 cm, depth 1.7 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** One blank folio.

**Appearance:** The fascicles are bound 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 damaged and fragile. The legibility is not good.

**Description:** ບົດສູດມົນ ເນື້ອຄວາມທັງໝົດຂຽນເປັນພາສາປາລີ ພະສົງສາມະເນນແລະຊາວພຸດຈະໃຊ້ສູດໃນ ພິທີສູດມົນ ແລະໃນພິທີຈະເລີນພຸດທະມົນຕ່າງໆ ເລີ່ມຕົ້ນດ້ວຍບົດ ອຸກາສະ ວັນທາມີ ພັນເຕ ສັບພັງ ອັບປະຣາທັງ [...], ເທວະທັມມາທິກະຖາ (ທິຣິໂອຕັປປະ), ທັມມະສັງຄິນີ (ກຸສະລາ ທັມມາ) ເຫຼົ່ານີ້ເປັນຕົ້ນ.

Prayers written in Pali. Monks, novices, and lay Buddhists use the texts for chaning ceremonies and ceremonies for consecrating sprinkling water, starting with *ukāsa vandāmi bhante sabbam apparādam*, [...] *Devadhammādīkathā* (*hiri ottappa*), *Dhammasangini* (*kusalā dhammā*), and among others.

**Colophon:** ຄໍາລົງທ້າຍ: ລານທີ ໔໑ ໜ້າ ໒: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໖໔ ປີເຕົ້າຢີ້ ເດືອນ ໑໑ ຂຶ້ນ ໔ ຄໍາ ວັນ ໒ ຣິດຈະນາແລ້ວຍາມຕູດຊ້າຍ ໝາຍມີ ມະຫາຣາຊະຄູ ບຸບຜາປັນຍາ ສົມພານເຈົ້າວັດ

<sup>45</sup> 1287 Vaisakha 22 = Thursday, 14 May 1925.

ທາດຫຼວງ ທຳມະເຈດີສີທຳທາຍໂສກກະຣາຊ ມີໃຈເຫຼື່ອມໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງມາສ້າງ ສູດ  
ມົນຍ່ອຍ ຜູກນີ້ ທານໄປທາໝ່ອມດວງ ອັນຈຸຕິຈິດໄປສູ່ໂລກພາຍໜ້ານັ້ນ ແມ່ນວ່າຕົກທີ່ຮ້າຍຂໍ  
ໃຫ້ຍ້າຍສູ່ທີ່ດີ ແມ່ນໄດ້ໄປສູ່ທີ່ດີແລ້ວ ຂໍໃຫ້ດີຍິ່ງກວ່າເກົ່າຮ້ອຍເທົ່າແສນທີ່ນັ້ນ ກໍຂ້າເຫັນ ສາທຸ.  
ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ. ສູດມົນຍ່ອຍ ຜູກນີ້ ທັງສີວັດທາດຫຼວງເນີ.

Folio 41 on the verso side: In Chunlasangkatrasa (CS) 1264, a *tao nyi* year, on the fourth waxing-moon day of the eleventh lunar month, the second day of the week (Monday),<sup>46</sup> the writing was accomplished in the afternoon (12:00–13:30). Maha Rasakhu Bupphapannya, abbot of Vat That Luang Thammacedi Si Thammahayasokarat, had the ardent religious faith to sponsor the making of the manuscripts entitled *Sutmon Nyòì* to dedicate the merit to Mò̃m (monk) Duang who passed away to the other world. If he is in a place of suffering, may he be moved to a good place. If he stays in a good place, may he move to an even one-hundred and one-hundred thousand times better place. *Sādhū Nibbāna paccayo hotu no* (Amen! May this be a condition for us to reach Nibbāna). This manuscript *Sutmon Nyòì* belongs to Vat That Luang.

**Date:** CS 1264, a *tao nyi* year (6 Oct 1902)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Maha Rasakhu Bupphapannya  
**Titles:** ສູດຍ່ອຍ  
*Sut Nyòì*  
Various Chapters of Prayers

EAP1398\_VTL\_1\_0082

## Long palm-leaf

**One phuk:** *Single fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.5 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One blank folio. **Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ພຸດທະມັນຕາ ຫຼືພຸດທະມົນ ເປັນບົດສູດມົນພາສາບາລີ ພະສົງແລະຊາວພຸດທະໄຂ້ສູດເພື່ອ  
ຄວາມເປັນສິຣິມຸງຄຸນແລະປົກປ້ອງຄຸ້ມຄອງໄພແລະອັນຕະລາຍທັງປວງ. ບົດສູດນີ້ເລີ່ມຕົ້ນດ້ວຍ  
ສັມພຸດທັງ ມາຣະຊິຕວານະ ທັມມັງ ຈິຕຕັປປະສາທະນັງ ແລະຈົບດ້ວຍ ສັບພາໂຊເຕຕຸ ສະກະ  
ຮັງສິຍາຕິ ພຸດທະມັນຕັງ ນິຕຖິຕັງ.

<sup>46</sup> 1264 Asvina 4 = Monday, 6 October 1902.



*Buddhamanta* is a Pali prayer chanted by monks and lay Buddhists for auspiciousness and protection against all kinds of danger. The chant starts with *Sambuddhaṃ māraḥitvā na dhammaṃ cittappasādhanaṃ* and ends with *sabbā jotetu sakaraṃsiyāti buddhamantaṃ niṭṭhitaṃ*.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໒ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ໌ ຮ້ອຍທັດ (ກົງກັບ ຈ.ສ. ໑໒໐໐) ປີເປີກເສັດ ເດືອນ ໑໒ ຂຶ້ນ ໑໐ ວັນ ໑ ມື້ກັດເຮົ້າ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ນາງເພັຍທ້າວ ກັບທັງບຸດຕະນັດຕາ ພ້ອມກັນມີໃຈໃສ່ສັດທາສ້າງ *ພຸດທະມັນຕະ* ໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຼຸ ໂນ.

Folio 22 on the recto side: In Chunlasangkatrassa one hundred completed (corresponding to CS 1200), a *poek set* year, on the tenth waxing-moon day of the twelfth lunar month, the first day of the week (Sunday), a *kat hao* day,<sup>47</sup> the writing was accomplished at the time of the morning drum (7:30–9:00). Nang Phia Thao, her children, and her grandchildren had the religious faith to sponsor the making of the manuscripts entitled *Phutthamanta* (Buddha mantra) 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:** CS 1200, a *poek set* year (28 Oct 1838)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Nang Phia Thao, her children, her grandchildren  
**Titles:** *ພຸດທະມັນຕະ* (ຜູກດຸງວ)  
*Putthamanta* (*Phuk diao*)  
 Buddha manta (Single fascicle)

EAP1398\_VTL\_1\_0083

## Long palm-leaf

**One phuk:** *fascicle 2*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.5 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Three folios; the first folio contains the colophon; and the last two folios contain the title.

**Appearance:** The fascicles are bound 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 as well.

**Description:** ບົດສູດມົນ ເມື່ອຄວາມຂຽນເປັນພາສາບາລີ ພະສົງສາມະເນນແລະຊາວພຸດໃຊ້ສູດໃນພິທີສູດມົນ ແລະໃນພິທີຈະເລີນພຸດທະມົນຕ່າງໆ ເລີ່ມຕົ້ນດ້ວຍບົດ ທັມມະຈັກກັບປະວັດຕະນະສູດ, ກຸສະລາທັມມາ ແລະປະຣາພະວະສູດ ເປັນຕົ້ນ.

<sup>47</sup> 1200 Karttika 10 = Sunday, 28 September 1838.

Prayers written in Pali. Monks, novices, and lay Buddhists use the texts for chaning ceremonies and ceremonies for consecrating sprinkling water, starting with *Dhammacakkappavattana-sutta*, *Kusalā-dhammā*, and *Parābava-sutta*, among others.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໓໑ ໜ້າ ໑: ສັງກາດໄດ້ ໑໒໙໔ ຕົວ ປິກາເຮົ້າ ເດືອນ ໑໑ ແຮມ ໙ ຄ່ຳ ວັນ ໖ ຮິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ສາທຸຈັນທະລາສີ ມີໃຈໃສສັດທາສ້າງ ສູດມົນກາງ ໄວ້ກັບ ສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໔ ພັນວັດສາ. ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາສູ່ເຍື່ອງ ສູ່ປະການ. ຂໍໃຫ້ໄດ້ມັກ ໔ ຜົນ ໔ ຂໍໃຫ້ໄດ້ຕັດສ່ອງແຈ້ງນິຣະພາບ ແດ່ກໍຂ້າເທີ້ນ. ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ ທຸວັງ ສາທຸ ສາທຸ ສາທຸ.

Folio 31 on the recto side: In Sangkat (CS) 1295, a *ka hao* year, on the ninth waning-moon day of the eleventh lunar month, the sixth day of the week Friday),<sup>48</sup> the writing was accomplished at the time of the sunset drum (13:30–15:00). Chao (Prince) Chantharasi had the pure religious faith to sponsor the making of this manuscript entitled *Sutmon Kang* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May all my wishes be fulfilled. May I obtain the four *magga* and the four *phala* and reach the brightness of Nibbāna. *Nibbāna paccayo hontu no niccam dhuvaṃ dhuvaṃ sādhu sādhu sādhu* (May this be a condition for us to reach Nibbāna constantly and certainly. Amen, Amen, Amen!).

**Date:** CS 1295, a *ka hao* year (13 Oct 1933)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Chao (Prince) Chantharasi

**Titles:** ສູດມົນກາງ (ຜູກ ໒)

*Sutmon Kang* (Phuk 2)

Middle Prayers (Fascicle 2)

EAP1398\_VTL\_1\_0084

**Long palm-leaf**

**One phuk:** *fascicle 1*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 57.5 cm, depth 1.7 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound 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 fourth folio is torn on the right part and some folios are damaged. The legibility is not clear.

<sup>48</sup> 1295 Asvina 24 = Friday, 13 October 1933.

- Description:** ບົດສູດມົນ ເນື້ອຄວາມຂຽນເປັນພາສາບາລີ ພະສົງສາມະເນນແລະຊາວພຸດໃຊ້ສູດໃນພິທີສູດມົນ ແລະໃນພິທີສູດຈະເລີນພຸດທະມົນຕ່າງໆ, ເລີ່ມຕົ້ນດ້ວຍບົດ ວັນທິຕວາ, ເອວັມເມນ້ອຍ, ຣະຕະນະສູດ (ຍານີ), ກະຣະນິຍະເມດຕະສູດຕັ້ງ ເຫຼົ່ານີ້ ເປັນຕົ້ນ.  
Prayers written in Pali. Monks, novices, and lay Buddhists use the texts for chaning ceremonies and ceremonies for consecrating sprinkling water, starting with *Vanditvā*, *Evam me nòi*, *Ratana-sutta*, *Karaniyamettaya-utta*, among others.
- Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໔໑ ໜ້າ ໑: ຈຸນລະສັງກາດໄດ້ ໑໒໘໒ ຕົວ ປີເປີກສັນ ເດືອນຍີ່ ແຮມຄຳ ໑ ວັນ ໑ ຣິດຈະນາ ແລ້ວຍາມກອງແລງ ໝາຍມີ ທຸຍິງທອງສີ ອົງເປັນອັກຄະເທວິສິທຸມເໝົາ ແຝງໄຝເຝົ້າ ກ້າຂວາ ແຫ່ງເຈົ້າຊີວິດຊຸວັນນະທຳຝ່າຍໜ້າ ໄດ້ເປັນເຄົ້າເປັນເຫງົ້າກວ່າມູນລະສັດທາ ກັບ ບຸດຕະນັດຕາ ຍາດຕິຜູງພີ້ນ້ອງ ມີໃຈເຫລື້ອມໃສໃນພຸດທະສາສະໜາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງທຳ ສູດມົນນ້ອຍ ຜູກຕົ້ນ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຂໍໃຫ້ເຖິງ ໕໐໐໐ ວັດສາ ຂໍໃຫ້ຜູງຂ້າ ທັງຫຼາຍໄດ້ເຖິງສຸກ ໓ ປະການ ມີນິບພານເປັນທີ່ແລ້ວກໍຂ້າເທີ້ນ.  
Folio 41 on the recto side: In Chunlasangkat (CS) 1282, a *poek san* year, on the first waning-moon day of the second lunar month, the first day of the week (Sunday),<sup>49</sup> the writing was accomplished at the time of the sunset drum (13:30–15:00). Thu Nying Thongsī, the queen who seats on the right side of the king of the front palace, was the principal initiator of this manuscript. Together with her children, her grandchildren, and her relatives, she had the religious faith to sponsor the making of this manuscript entitled *Sutmon Nòi* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May all of us reach the three stages of happiness of which Nibbāna is the ultimate goal.
- Date:** CS 1282, a *kot san* year (24 Jan 1921)
- Script(s):** Tham Lao
- Language(s):** Lao, Pali
- Scribe(s):** Unknown
- Sponsor(s):** Thu Nying Thongsī, the queen who seats on the right side of the king of the front palace, her children, her grandchildren, and her relatives
- Titles:** ສູດມົນນ້ອຍ (ຜູກຕົ້ນ)  
*Sutmon Nòi (Phuk ton)*  
Minor Prayers (Fascicle 1)

EAP1398\_VTL\_1\_0085

## Long palm-leaf

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 26.2 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One folio contains the title. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio contains the title.

<sup>49</sup> CS 1282 was a *kot san*, not a *poek san* year. CS 1282 Pausha 16 = Monday, 24 January 1921.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 13. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ບົດສູດມົນ ເນື້ອຄວາມຂຽນເປັນພາສາບາລີ. ບົດສູດໄຊຫຼວງ ພາຍເຖິງ ໄຊຊະນະຂອງພະພຸດທະເຈົ້າເໜືອໝູ່ມານທັງປວງ, ທັງລ່ວງພື້ນອຳນາດຂອງພະຍາອິນ, ພະຍາພົມ, ມານ, ເທວະດາ, ທ້າວຈະຕູໂລກະບານທັງ ໔, ຄູດ, ນາກ, ຜູດຜີ, ປີສາດ ໂຮມທັງສິ່ງຊົ່ວຮ້າຍທັງຫຼາຍ ເຊື້ອກັນວ່າ ເປັນບົດສູດທີ່ມີອານຸພາບຫຼາຍ ສາມາດກຳຈັດປັດເປົ່າເລື່ອງຊົ່ວຮ້າຍແລະພະຍັນຕະລາຍທັງປວງ ທັງແກ່ຕົວຜູ້ສູດສາທະຍາຍແລະບ້ານເມືອງຂອງຜູ້ສູດສາທະຍາຍນັ້ນ. ໃນສະໄໝກ່ອນ ຈະນິຍົມສູດບົດເຫຼົ່ານີ້ ເພື່ອຄຸ້ມຄອງປະເທດໃນຍາມມີເສິກສິງຄາມ ແລະເພື່ອໃຫ້ໄດ້ຮັບໄຊຊະນະຂ້າເສິກສັດຕູ ແຕ່ໃນປັດຈຸບັນ ນິຍົມສູດໃນພິທີມຸງຄຸນຕ່າງໆ ເຊັ່ນ ພິທີຂຶ້ນເຮືອນໃໝ່.

Pali prayer *Sai Luang* or *Mahā Jayamangala Gāthā* (Verse of the great auspicious victories) is about 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 to be so powerful that it is able to get rid of all kinds of devil 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 wars. At present, it is regularly recited at auspicious ceremonies: ceremonies for moving to a new house.

**Colophon:** ຄຳລິງທ້າຍ: ລານທີ ໑໒ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໓໔໒ ພ.ສ. ໒໕໒໓ ປີກົດສັນ ອິດຈະນາແລ້ວຍາມ ໑໒ ໂມງ ໑໕ ວັນອັງຄານ ມູນລະສັດທາ ສາທຸພໍ່ບຸນຄົງ ວັດດອນໄຊ ໄດ້ສ້າງໜັງສືທຳຄຳສອນຂອງພະພຸດທະເຈົ້າ ມະຫາໄຊຫຼວງ ໄວ້ກັບສາສະໜາພະໂຄດົມ ຂໍໃຫ້ສົມດັ່ງຄຳມັກຄຳປາດຖະໜາ ອະທັງ ອະຣະທັນໂຕ ສຸກຂິກໂຕ ໂຫມ ແດ່ກໍຂ້າເທີ້ນ. ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ທານັງ ເມ ປະຣິສຸດທັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ.

Folio 12 on the recto side: In Chunlasangkat (CS) 1342, BE 2523, a *kot san* year, the writing was accomplished at 12:15 on a Tuesday. Sathu Phò Bunkhong from Vat Dònsai temple sponsored the making of this manuscript entitled *Maha Sai Luang* to support the Teachings of Gotama Buddha. May my wishes be fulfilled. *Ahaṃ arahanto sukhito homi* (May I become an arahant with happiness). *Sudinnaṃ vata me dānaṃ dānaṃ me parisuddhaṃ nibbānaṃ paramaṃ sukhaṃ* (May this pure alms of mine be a condition to reach Nibbāna which is the greatest bliss).

**Date:** CS 1342, a *kot san* year (1980)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Sathu Phò Bunkhong from Vat Dònsai temple  
**Titles:** ມະຫາໄຊຫຼວງ  
*Maha Sai Luang*  
 Maha Jaya[mangala]

**Long palm-leaf****One phuk:** *fascicle 5***Material:** Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 56.5 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios contain the colophons.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 37. **Edges of the palm leaves:** angle. **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 as well.**Description:** ສັບສູດມົນ ເປັນບົດສູດມົນແປບາລີເປັນລາວ ເພື່ອໃຫ້ຜູ້ຮຽນເຂົ້າໃຈຄວາມໝາຍຂອງບົດສູດ. ທັງສິນີ້ໃຊ້ສໍາລັບການຮຽນພາສາບາລີແບບແປຍົກສັບ ຄື ຍົກສັບພາສາບາລີຂຶ້ນແລ້ວແປເປັນພາສາລາວ

Pali prayers with Lao translation that helps reciters understand the meanings. This manuscript benefits Pali language learning by means of lifting Pali words and translating them into Lao.

**Colophon:** ຄໍາລົງທາຍ: (໑) ລານທີ ໓໖ ໜ້າ ໑: ສັງກາດໄດ້ ກຸຕູ (ກົງກັບ ຈ.ສ. ໑໐໗໘) ຕົວ ປີຮວາຍສັນ ເດືອນ ໑໐ ເພັງ ວັນ ໓ ພໍ່ເຈົ້າຄູ ສະຫາພະຣິຍາ ບຸດຕະນັດຕາ ມີໃຈໃສສັດທາຍິ່ງ ຈິ່ງມາສ້າງຍິ່ງ ສັບສູດມົນ ໄວ້ກັບສາສະໜາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

(໒) ລານທີ ໓໗ ໜ້າ ໑: ສັງກາດໄດ້ ກຸຕູ (ກົງກັບ ຈ.ສ. ໑໐໗໘) ຕົວ ປີຮວາຍສັນ ເດືອນ ໑໐ ເພັງ ວັນ ໓ ພໍ່ເຈົ້າຄູ ສະຫາພະຣິຍາ ບຸດຕະນັດຕາ ມີໃຈໃສສັດທາຍິ່ງ ຈິ່ງມາສ້າງຍິ່ງ ສັບສູດມົນ ໄວ້ກັບສາສະໜາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

(1) Folio 36 on the recto side: In Sangkat 78 (corresponding to CS 1078), a *hwai san* year, on the full-moon day of the tenth lunar month, the third day of the week (Tuesday),<sup>50</sup> Phò Chao Khu, his wife, his children, and his grandchildren had the ardent religious faith to sponsor the making of this manuscript entitled *Sap Sutmon* to support the Teachings of Gotama Buddha. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).(2) Folio 37 on the recto side: In Sangkat 78 (corresponding to CS 1078), a *hwai san* year, on the full-moon day of the tenth lunar month, the third day of the week (Tuesday), Phò Chao Khu, his wife, his children, and his grandchildren had the ardent religious faith to sponsor the making of this manuscript entitled *Sap Sutmon* to support the Teachings of Gotama Buddha. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).**Date:** CS 1078, a *hwai san* year (Oct 1716)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Phò Chao Khu, his wife, his children, and his grandchildren<sup>50</sup> 1078 Bhadrapada 15 = Tuesday, 1 September 1716.

**Titles:** ສັບສູດມົນ (ຜູກ ໕)  
*Sap Sutmon (Phuk 5)*  
 Vocaburaries of Prayers (Fascicle 5)

EAP1398\_VTL\_1\_0087

**Long palm-leaf**

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 59.5 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 bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 6. **Edges of the palm leaves:** angle.

**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 and fragile. The legibility on some folios is not clear.

**Description:** ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ໄດ້ຕັດເທສະໜາແກ່ພິກຂຸທັງຫຼາຍ ເລື່ອງອານິສົງແຫ່ງການສ້າງທຸງເຜີ້ງ ແລ້ວຖວາຍບູຊາແກ້ວ ໓ ປະການ. ພະພຸດທະອົງໄດ້ຍົກເອົານິທານໃນອະດີດຕະຊາດຂອງພະອົງ ຄັ້ງທີ່ເກີດເປັນພະໂພທິສັດ ແລະບຳເພັນທານະປາຣະມີ. ໃນອະດີດຕະການອັນລ່ວງແລ້ວ ທ້າວອົບໄພຍະຣາດ ຜູ້ເປັນນ້ອງຊາຍຂອງພະໂພທິສັດເຈົ້ານັ້ນ ໄດ້ມີໃສສັດທາສ້າງທຸງເຜີ້ງແລ້ວຖວາຍແກ່ພະໂພທິສັດເຈົ້າ ເພື່ອບູຊາແກ້ວ ໓ ປະການ, ດ້ວຍອານິສົງໃນຄັ້ງນັ້ນ ພະໂພທິສັດເຈົ້າຈຶ່ງໄດ້ຕັດຜະຫຍາສັບພັນຍູເປັນພະພຸດທະເຈົ້າໃນເວລາຕໍ່ມາ. ສ່ວນທ້າວອົບໄພຍະຣາດຜູ້ເປັນນ້ອງກໍໄດ້ເກີດເປັນທ້າວພະຍາອົງໜຶ່ງ ອັນມີບໍລະວານຫຼາຍກວ່າຄົນທັງຫຼາຍໃນຊົມພູທະວີບ.

On one occasion, while residing at the Jetavana monastery in Savatthi, the Buddha delivered to monks a sermon on rewards derived from donating religious flags made of beeswax to worship the Triple Gems. The Buddha told a story of his previous existence as a Bodhisatta performing Dāna-pāramī (The perfection of giving). Once upon a time, King Opphainyarat who was a younger brother of the Bodhisatta had the religious faith to make a religious flag of beeswax and offered it to the Bodhisatta in order to worship the Triple Gems. The results of the merit supported the Bodhisatta to have attained Enlightenment and become the Buddha. His younger brother, King Opphainyarat, was reborn a great king whose servants were way more than other people in Jambudipa.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໖ ໜ້າ ໑: [...] ແມ່ອອກຈົວມາ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ຂົນຂວາຍຫາໃບລານມາສ້າງ ສອງທຸງເຜີ້ງ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ  
 Folio 6 on the recto side: [...] Lay mother of Novice Ma had the ardent religious faith to provide palm leaves to sponsor the making of this manuscript entitled *Sòng Thung Phoeng* to support the Teachings of the Buddha to last until the end of 5000 years.

**Date:** Mid-20th century  
**Script(s):** Tham Lao

**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Lay mother of Novice Ma  
**Titles:** ສອງທຸງເຜິ້ງ  
*Sòng Thung Phoeng*  
 Rewards derived from the donation of religious flags made of beeswax

EAP1398\_VTL\_1\_0088

## Long palm-leaf

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.4 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:** Two folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 9. **Edges of the palm leaves:** angle.

**Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 3 lines per side, recto and verso. **Physical condition:** The overall condition is good, the legibility as well.

**Description:** ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ໄດ້ຕັດເທສະໜາແກ່ພິກຂຸທັງຫຼາຍ ເລື່ອງ ອານິສົງແຫ່ງການສ້າງທຸງເຜິ້ງ ແລ້ວຖວາຍບູຊາແກ້ວ ໓ ປະການ. ພະພຸດທະອົງໄດ້ຍົກເອົານິທານໃນອະດີດຕະຊາດຂອງພະອົງ ຄັ້ງທີ່ເກີດເປັນພະໂພທິສັດ ແລະບໍາເພັນທານະປາຣະມີ. ໃນອະດີດຕະການອັນລ່ວງແລ້ວ ທ້າວອົບໂພຍະຣາດ ຜູ້ເປັນນ້ອງຊາຍຂອງພະໂພທິສັດເຈົ້ານັ້ນ ໄດ້ມີໃສສັດທາສ້າງທຸງເຜິ້ງແລ້ວຖວາຍແກ່ພະໂພທິສັດເຈົ້າ ເພື່ອບູຊາແກ້ວ ໓ ປະການ, ດ້ວຍອານິສົງໃນຄັ້ງນັ້ນ ພະໂພທິສັດເຈົ້າຈຶ່ງໄດ້ຕັດຜະຫຍາສັບພັນຍູເປັນພະພຸດທະເຈົ້າໃນເວລາຕໍ່ມາ. ສ່ວນທ້າວອົບໂພຍະຣາດຜູ້ເປັນນ້ອງກໍໄດ້ເກີດເປັນທ້າວພະຍາອົງໜຶ່ງ ອັນມີບໍລະວານຫຼາຍກວ່າຄົນທັງຫຼາຍໃນຊົມພູທະວີບ.

On one occasion, while residing at the Jetavana monastery in Savatthi, the Buddha delivered to monks a sermon on rewards derived from donating religious flags made of beeswax to worship the Triple Gems. The Buddha told a story of his previous existence as a Bodhisatta performing Dāna-pāramī (The perfection of giving). Once upon a time, King Opphainyarat who was a younger brother of the Bodhisatta had the religious faith to make a religious flag of beeswax and offered it to the Bodhisatta in order to worship the Triple Gems. The results of the merit supported the Bodhisatta to have attained Enlightenment and become the Buddha. His younger brother, King Opphainyarat, was reborn a great king whose servants were way more than other people in Jambudipa.

**Colophon:** ຄຳລົງທ້າຍ: ລານທິ ຕູ ໜ້າ ໒: ຈຸນລະສັງກາດລາຊະໄດ້ ໑໒໕໙ ຕົວ ປີເມື່ງເໝົ້າ ເດືອນ ໑໐ ລົງ ໒ ຄຳ ວັນ ໒ ໄດ້ລິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີໂມຣະສັດທາ ຊື່ວ່າ ທິດທາ ສາວເຮືອນລູກເຕົ້າສູ່ຄົນ ຈຶ່ງໄດ້ພ້ອມກັນມີໃຈໃສສັດທາມາສ້າງ ສະຫຼອງທຸງເຜິ້ງ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕ ພັນວັດສາ. ຂໍຜູ້ຂ້າທັງຫຼາຍໄດ້ດັງຄຳມັກຄຳປາດຖະໜາ. ອັນ ໑ ຂໍ

ໃຫ້ຜູ້ຂ້າໄດ້ດັບທຸກໃນສົງສານ ຂໍໃຫ້ໄດ້ເຖິງນິຣະພາບເປັນທີ່ແລ້ວ ຢ່າຄາດແຄ້ວດັ່ງຄໍາມັກຄໍາ  
ປາດຖະໜາຫຼາຍໆ ແດ່ ກໍຂ້າເຫັນ ສາທຸ ສາທຸ ອະນຸໂມທາມິ ທຸກຂັງ [ອະ]ນິດຈັງ [ອະ]ນິດຕາ  
ສາທຸ ສາທຸ.

Folio 8 on the verso side: In Chunlasangkat (CS) 1289, a *moeng mao* year, on the second waning-moon day of the tenth lunar month, the second day of the week (Monday),<sup>51</sup> the writing was accomplished at the time of the morning drum (7:30–9:00). Thit (ex-monk) Tha, his wife Sao Hüan, and their children had the religious faith to sponsor the making of this manuscript entitled *Salòng Thung Phoeng* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May our wishes be fulfilled. May we be free from suffering in the Cycle of Rebirths and enter Nibbāna as the ultimate goal. May our wishes not be ignored. *Sādhū sādhu anumodāmi dukkham [a]nīccam [a]nattā sādhu sādhu* (Amen, amen! I rejoice. Suffering, impermanence and non-self. Amen, amen!).

**Date:** CS 1289, a *moeng mao* year (12 Sep 1927)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Thit (ex-monk) Tha, his wife Sao Hüan, and their children  
**Titles:** ສອງທຸງເຜີ້ງ  
*Sòng Thung Phoeng*  
Rewards derived from the donation of religious flags made of beeswax

EAP1398\_VTL\_1\_0089

#### Long palm-leaf

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 59 cm, depth 0.2 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 5. **Edges of the palm leaves:** angle.

**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 as well.

**Description:** ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ໄດ້ຕັດເທສະໜາແກ່  
ພິກຂຸທັງຫຼາຍ ເລື່ອງ ອານິສົງແຫ່ງການສ້າງທຸງເຜີ້ງ ແລ້ວຖວາຍບູຊາແກ້ວ ໓ ປະການ. ພະ  
ພຸດທະອົງໄດ້ຍົກເອົານິທານໃນອະດີດຕະຊາດຂອງພະອົງ ຄັ້ງທີ່ເກີດເປັນພະໂພທິສັດ ແລະບໍາ  
ເພັນທານະປາຣະມີ. ໃນອະດີດຕະການອັນລ່ວງແລ້ວ ທ້າວອົບໂພຍະຣາດ ຜູ້ເປັນນ້ອງຊາຍຂອງ  
ພະໂພທິສັດເຈົ້ານັ້ນ ໄດ້ມີໃສສັດທາສ້າງທຸງເຜີ້ງແລ້ວຖວາຍແກ່ພະໂພທິສັດເຈົ້າ ເພື່ອບູຊາແກ້ວ  
໓ ປະການ, ດ້ວຍອານິສົງໃນຄັ້ງນັ້ນ ພະໂພທິສັດເຈົ້າຈຶ່ງໄດ້ຕັດຜະຫຍາສັບພັນຍູເປັນພະພຸດທະ

<sup>51</sup> 1289 Bhadrapada 16 = Monday, 12 September 1927.



ເຈົ້າໃນເວລາຕໍ່ມາ. ສ່ວນທ້າວອົບໄພຍະຣາດຜູ້ເປັນນ້ອງກໍໄດ້ເກີດເປັນທ້າວພະຍາອົງໜຶ່ງ ອັນມີ  
ບໍລະວານຫຼາຍກວ່າຄົນທັງຫຼາຍໃນຊົມພູທະວີບ.

On one occasion, while residing at the Jetavana monastery in Savatthi, the Buddha delivered to monks a sermon on rewards derived from donating religious flags made of beeswax to worship the Triple Gems. The Buddha told a story of his previous existence as a Bodhisatta performing Dāna-pāramī (The perfection of giving). Once upon a time, King Opphainyarat who was a younger brother of the Bodhisatta had the religious faith to make a religious flag of beeswax and offered it to the Bodhisatta in order to worship the Triple Gems. The results of the merit supported the Bodhisatta to have attained Enlightenment and become the Buddha. His younger brother, King Opphainyarat, was reborn a great king whose servants were way more than other people in Jambudipa.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໔ ໜ້າ ໒: ລິດຈະນາແລ້ວຍາມກອງແລງ ເດືອນ ໔ ແຮມ ໑໓ ຄຳ ວັນ ໔ ປີ  
ເຖາະ ສັດທາ ສາທຸຄູ ເປັນຜູ້ຂຽນທານແລ ຂໍໃຫ້ໄດ້ເຂົ້າສູ່ຢູ່ໃນເມືອງແກ້ວນິຣະພານເປັນທີ່ແລ້ວ  
ກໍຂ້າເຫັນ.

Folio 5 on the verso side: The writing was accomplished at the time of the sunset drum (13:30–15:00), on the thirteenth waning-moon day of the fifth lunar month, the fourth day of the week (Wednesday), in a *thò* year (Year of the Rabbit). Sathu Khu was the scribe and the sponsor. May I enter the crystal city or Nibbāna as the ultimate goal.

**Date:** Mid-20th century

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Sathu Khu

**Sponsor(s):** Sathu Khu

**Titles:** ສອງທຸງເຜິ້ງ

*Sòng Thung Phoeng*

Rewards derived from the donation of religious flags made of beeswax

EAP1398\_VTL\_1\_0090

**Long palm-leaf**

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 53.7 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 17. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ເນື້ອໃນກ່າວເຖິງ ອານິສົງແຫ່ງການໃຫ້ທານແກ່ພິກຂຸທັງຫຼາຍທີ່ອອກຈາກການເຂົ້າປະຣິວາດສະ  
ກຳ. ບຸກຄົນຜູ້ທີ່ໃຫ້ທານແລະສ້າງຕູບກຳ ແກ່ເຈົ້າພິກຂຸທັງຫຼາຍເຫຼົ່ານີ້ ກໍຈະໄດ້ຮັບອານິສົງ

ເປັນອັນມາກ ຈະໄດ້ຮັບສຸກ ໓ ປະການ ກ່າວຄື ໑. ສຸກໃນເມືອງຄືນ ຈະໄດ້ເປັນທ້າວພະຍາຈັກກະ  
ວັດຕິຣາດ ເປັນໃຫຍ່ໃນທິບທັງ ໔, ໒. ສຸກໃນເມືອງພ້າ ຈະໄດ້ເກີດເປັນພະຍາອິນທາທິຣາດ ເປັນ  
ພະຍາພົມເປັນໃຫຍ່ກວ່າເທວະດາທັງຫຼາຍ, ໓. ສຸກໃນນິບພານ ເປັນສຸກອັນປະເສີດເລີດກວ່າສຸກ  
ທັງປວງ.

The text deals with rewards derived from giving alms-food to monks who have accomplished the practice of probation (*parivāsa*). Those who gave alms-food and built huts for the monk practitioners will gain much merit and three stages of happiness: 1. Worldly happiness (rebirths as an emperor who is the greatest in all four continents), 2. Heavenly happiness (rebirths as God Indra and Brahma who are greater than other deities), 3. Bliss in Nibbāna (the greatest bliss).

**Colophon:**

ຄຳລົງທ້າຍ: ລານທີ ໑໗ ໜ້າ ໑: ສັດຕະປົວຣະບາດ ຈຸນລະສັງກາດ ໑໒໑໕ ຕົວ ປິກາເບົ້າ ເດືອນ  
໑໐ ອອກໃໝ່ [...] ຄຳ ມີກັດເໝົ້າ ວັນ ໖ ຮິດຈະນາແລ້ວຍາມຕູດຊ້າຍ ໝາຍມີ ໝ່ອມພັນ ເປັນເຄົ້າ  
ເປັນເທົ້າມູນລະສັດທາ ກັບທັງພະສາມີກາພະຣາຊະເປັນກັບທັງລູກເຕົ້າແລະບິດຕາມານດາ  
ພັນທຸວົງສາ ພ້ອມກັນເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ສຳສອງ ໄວ້ກັບສາສະໜາພະເຈົ້າ ຕາບຕໍ່ເທົ່າ  
໔໐໐໐ ວັດສາ. ນິບພານະ ປັດຈະໂຍ ໂໜຕູ ໂນ ທຸວັງ ທຸວັງ.

Folio 17 on the recto side: In Sattabuarabat Chunlasangkat (CS) 1215, a *ka pao* year, on the [...] waxing-moon day of the tenth lunar month, a *kat mao* day, the sixth day of the week (Saturday),<sup>52</sup> the writing was accomplished in the afternoon (12:00–13:30). Mò̃m (Princess) Phan who was the principal initiator, her husband, their children, their parents, and their relatives jointly sponsored the making of this manuscript entitled *Lam Sòng* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu no dhuvaṃ dhuvaṃ* (May this be a condition for us to reach Nibbāna certainly).

**Date:**

CS 1215, a *ka pao* year (1853)

**Script(s):**

Tham Lao

**Language(s):**

Lao, Pali

**Scribe(s):**

Unknown

**Sponsor(s):**

Mò̃m (Princess) Phan, her husband, their children, their parents, and their relatives

**Titles:**

*ສອງເຂົ້າກຳ*

*Sòng Khao Kam*

Rewards derived from the practice of Parivasakam (Parivāsakamma)

<sup>52</sup> The only *kat mao* day falling in the waxing moon phase tenth lunar month is the following day: 1215 Bhadrpada 7 = Friday, 9 September 1853.

## Long palm-leaf

**One phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 55.3 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 bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 7. **Edges of the palm leaves:** angle.**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 as well.**Description:** ເນື້ອໃນກ່າວເຖິງ ອານິສົງແຫ່ງການໃຫ້ທານແກ່ພິກຂຸທັງຫຼາຍທີ່ອອກຈາກການເຂົ້າປະຣິວາດສະກຳ. ບຸກຄົນຜູ້ທີ່ໃຫ້ທານແລະສ້າງຕູບກຳແກ່ເຈົ້າພິກຂຸທັງຫຼາຍເຫຼົ່ານີ້ ກໍຈະໄດ້ຮັບອານິສົງເປັນອັນມາກ ຈະໄດ້ຮັບສຸກ ໓ ປະການ ກ່າວຄື ໑. ສຸກໃນເມືອງຄົນ ຈະໄດ້ເປັນທ້າວພະຍາຈັກກະວັດຕິຣາດ ເປັນໃຫຍ່ໃນທົບທັງ ໔, ໒. ສຸກໃນເມືອງພ້າ ຈະໄດ້ເກີດເປັນພະຍາອິນທາທິຣາດ ເປັນພະຍາພົມເປັນ ໃຫຍ່ກວ່າເທວະດາທັງຫຼາຍ, ໓. ສຸກໃນນິບພານ ເປັນສຸກອັນປະເສີດເລີດກວ່າສຸກທັງປວງ.The text deals with rewards derived from giving alms-food to monks who have accomplished the practice of probation (*parivāsa*). Those who gave alms-food and built huts for the monk practitioners will gain much merit and three stages of happiness: 1. Worldly happiness (rebirths as an emperor who is the greatest in all four continents), 2. Heavenly happiness (rebirths as God Indra and Brahma who are greater than other deities), 3. Bliss in Nirbbāna (the greatest bliss).**Colophon:** None**Date:** Mid-20th century**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ສອງເຂົ້າກຳ*Sòng Khao Kam*

Rewards derived from the practice of Parivasakam (Parivāsakamma)

## Long palm-leaf

**One phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 60 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 17. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ສອງເຂົ້າປະດັບດິນ ໝາຍເຖິງ ບຸນທີ່ໄດ້ຮັບຈາກການຖວາຍເຂົ້າປະດັບດິນ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ໃນຄັ້ງນັ້ນ ພະມະຫາໂມກຄັນລານະໄດ້ທ່ອງທ່ຽວໄປນະຣິກ ໄດ້ເຫັນສັດນະຣິກທັງຫຼາຍ ກຳລັງທຸກທໍລະມານອິດທິວແລະຮ້ອງໄຫ້ໄປມາ. ພະເຖລະຈິງຖາມຈ່າຍົມພິບານຜູ້ເຝົ້າປະຕູນະຣິກວ່າ ເມື່ອໃດສັດນະຣິກເຫຼົ່ານີ້ຈະໄດ້ພົ້ນທຸກ ຈ່າຍົມພິບານຕອບວ່າ ເມື່ອເຖິງເດືອນ ໙ ດັບ ພະຍາຍົມມະຣາດກໍຈະປ່ອຍໃຫ້ສັດນະຣິກເຫຼົ່ານັ້ນໄປຮັບສ່ວນບຸນຈາກຍາດພີ່ນ້ອງທີ່ອຸທິດໃຫ້ ຈິ່ງຈະພົ້ນທຸກ. ເມື່ອກັບມາເມືອງມະນຸດແລ້ວ ພະເຖລະໄດ້ເຂົ້າເຝົ້າພະຜູ້ມີພະພາກເຈົ້າ ທູນລາຍງານໃຫ້ພະພຸດທະອົງຊິງຊາບ ພະພຸດທະອົງຕັດວ່າ ສັດນະຣິກເຫຼົ່ານັ້ນ ບາງພ່ອງກໍມີຍາດພີ່ນ້ອງ ແລະບາງພ່ອງກໍບໍ່ມີຍາດພີ່ນ້ອງ ຄັນເມື່ອເຖິງເດືອນ ໙ ດັບ ພະຍາຍົມມະຣາດກໍຈະເປີດປະຕູໃຫ້ສັດນະຣິກອອກໄປຫາກິນ ໃນກາລະຄັ້ງນັ້ນ ຍາດຕິພີ່ນ້ອງຂອງສັດນະຣິກເຫຼົ່ານັ້ນ ໄດ້ທຳບຸນເຂົ້າປະດັບດິນ ແລ້ວອຸທິດສ່ວນບຸນສ່ວນກຸສົນໄປໃຫ້ສັດນະຣິກເຫຼົ່ານັ້ນ ຈິ່ງຈະໄດ້ພົ້ນທຸກ.

*Sòng Khao Padap Din*, the rewards derived from donating food at the *Khao Pradap Din* festival. While the Buddha was residing at the Jetavana monastery, Venerable Maha Moggallana travelled to hell and saw hell denizens suffering, starving, and crying. He asked the gate keeper when they would be released from their 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 to them by their relatives and could probably be free from suffering. When returning to the human world, the Venerable visited the Buddha and reported him about what he had seen. The Buddha said that some of them 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 denizens 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:** ຄຳລົງທາຍ: ລານທີ ໑໖ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໒໘໖ ຕົວ ປີກາປສັນ ເດືອນ ໑໒ ແຮມ ໔ ຄຳ ວັນ ຮິດຈະນາແລ້ວຍາມແຖ່ໄກ້ທຸ່ງ ໝາຍມີ ສາທຸວົງກົດ ມີໃຈໃສສ້າງ ສອງທາດພະຊາຍ ຜູກນີ້ ໄວ້ທານໄປໃຫ້ເຈົ້າອັນຕາຍໄປສູ່ປາຣະໂລກພາຍໜ້ານັ້ນ ແມ່ນວ່າ ຕົກທີ່ຮ້າຍ ຂໍໃຫ້ຍ້າຍໄປສູ່ທີ່ດີເຖິງທີ່ດີແລ້ວ ຂໍໃຫ້ດີຢຶ່ງກວ່າເກົ່າ ສຸກຮ້ອຍເທົ່າແສນທີ ກໍຂ້າເຫັນ. ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຖິງສຸກ ມີປະການ ມີນິຣະພານເປັນທີ່ແລ້ວ ຢ່າຄາດແຄ້ວດັ່ງຄຳມັກຄຳປາດຖະໜາຜູ້ຂ້ານີ້ທຸກສິ່ງທຸກປະການ ແຕ່ກໍຂ້າເຫັນ. ນິບພານັງ ປາຣະມັງ ສຸກຂັງ.

Folio 16 on the recto side: In Chunlasangkat (CS) 1286, a *kap san* year, on the fourth waning-moon day of the twelfth lunar month, the [...] day of the week,<sup>53</sup> the writing was accomplished at the time of the forenoon horn (9:00–10:30). Sathu (Prince) Vongkot had the religious faith and sponsored the making of the manuscripts entitled *Sòng That Pha Sai* to dedicate to a prince who passed away to the other world. If he has been

<sup>53</sup> CS 1286 was not a *kap san* but a *kap chai* year. CS 1286 Karttika 19 = Saturday, 15 November 1924.

stuck in a bad place, may he be moved to a good place. If he stays in a good place, may he be hundred times and one-hundred thousand times happier. May I enter the three stages of happiness of which Nibbāna is the ultimate goal. May my wishes and desires not be ignored. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

**Date:** CS 1286, a *kap chai* year (15 Nov 1924)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Sathu (Prince) Vongkot

**Titles:** ສອງເຂົ້າປະດັບດິນ

*Sòng Khao Padap Din*

Rewards derived from the donation of alms-food on the occasion of the *Khao Padap Din* festival

EAP1398\_VTL\_1\_0093

### Long palm-leaf

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 59.1 cm, depth 0.2 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 5. **Edges of the palm leaves:** angle.

**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 black ink is fading. The legibility is good.

**Description:** ສອງເຂົ້າປະດັບດິນ ໝາຍເຖິງ ບຸນທີ່ໄດ້ຮັບຈາກການຖວາຍເຂົ້າປະດັບດິນ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ໃນຄັ້ງນັ້ນ ພະມະຫາໂມກຄັນລານະໄດ້ທ່ອງທ່ຽວໄປນະຣົກ ໄດ້ເຫັນສັດນະຣົກທັງຫຼາຍ ກຳລັງທຸກທໍລະມານອິດຫົວແລະຮ້ອງໄຫ້ໄປມາ. ພະເຖລະຈິງຖາມຈ່າຍົມພິບານຜູ້ເຝົ້າປະຕູນະຣົກວ່າ ເມື່ອໃດສັດນະຣົກເຫຼົ່ານີ້ຈະໄດ້ພົ້ນທຸກ ຈ່າຍົມພິບານຕອບວ່າ ເມື່ອເຖິງເດືອນ ໙ ດັບ ພະຍາຍົມມະຣາດກໍຈະປ່ອຍໃຫ້ສັດນະຣົກເຫຼົ່ານັ້ນໄປຮັບສ່ວນບຸນຈາກຍາດພີ່ນ້ອງທີ່ອຸທິດໃຫ້ ຈິ່ງຈະພົ້ນທຸກ. ເມື່ອກັບມາເມືອງມະນຸດແລ້ວ ພະເຖລະໄດ້ເຂົ້າເຝົ້າພະຜູ້ມີພະພາກເຈົ້າ ທູນລາຍງານໃຫ້ພະພຸດທະອົງຊົງຊາບ ພະພຸດທະອົງຕັດວ່າ ສັດນະຣົກເຫຼົ່ານັ້ນ ບາງພ່ອງກໍມີຍາດພີ່ນ້ອງ ແລະບາງພ່ອງກໍບໍ່ມີຍາດຕິພີ່ນ້ອງ ຄັນເມື່ອເຖິງເດືອນ ໙ ດັບ ພະຍາຍົມມະຣາດກໍຈະເປີດປະຕູໃຫ້ສັດນະຣົກອອກໄປຫາກິນ ໃນກາລະຄັ້ງນັ້ນ ຍາດຕິພີ່ນ້ອງຂອງສັດນະຣົກເຫຼົ່ານັ້ນ ໄດ້ທຳບຸນເຂົ້າປະດັບດິນ ແລ້ວອຸທິດສ່ວນບຸນສ່ວນກຸສົນໄປໃຫ້ສັດນະຣົກເຫຼົ່ານັ້ນ ຈິ່ງຈະໄດ້ພົ້ນທຸກ.

*Sòng Khao Padap Din*, the rewards derived from donating food at the *Khao Pradap Din* festival. While the Buddha was residing at the Jetavana monastery, Venerable Maha Moggallana travelled to hell and saw hell denizens suffering, starving, and crying. He asked the gate keeper when they would be released from their 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 to them by their relatives and could probably be free from suffering. When returning to the human world, the Venerable visited the Buddha and reported him about what he had seen. The Buddha said that some of them 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 denizens 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:** ຄຳລົງທ້າຍ: ລານທີ ໔ ໜ້າ ໑-໒: ຮິດຈະນາແລ້ວຍາມກອງທ່ຽງ ມູນລະສັດທາໝາຍມີ ເຈົ້າພິກຂຸ ພຸດທະປັນຍາ ວັດທາດຫຼວງ. ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໖ ຕົວ ປີ[ກາບ]ເສັດ ເດືອນ ໙ ແຮມ ໑໔ ຄຳ ວັນ ໖.

Folio 4 on the recto and verso sides: The writing [of this manuscript] was accomplished at the time of the noon drum (10:30–12:00). Chao Bhikkhu (Monk) Phutthapannya from Vat That Luang was the principal initiator of the production of this manuscript. In Chunlasangkatrassa (CS) 1296, a [kap] set year, on the fourteenth waning-moon day of the ninth lunar month, the sixth day of the week (Saturday),<sup>54</sup> [the writing of this manuscript was finished].

**Date:** CS 1296, a kap set year (8 Sep 1934)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Chao Bhikkhu (Monk) Phutthapannya from Vat That Luang

**Titles:** ສອງເຂົ້າປະດັບດິນ

*Sòng Khao Padap Din*

Rewards derived from the donation of alms-food on the occasion of the *Khao Padap Din* festival

EAP1398\_VTL\_1\_0094

**Long palm-leaf**

**One phuk:** fascicle

**Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 59 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 bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 4. **Edges of the palm leaves:** angle.

**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 and fragile. The legibility is good.

**Description:** ສອງເຂົ້າປະດັບດິນ ໝາຍເຖິງ ບຸນທີ່ໄດ້ຮັບຈາກການຖວາຍເຂົ້າປະດັບດິນ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ໃນຄັ້ງນັ້ນ ພະມະຫາໂມກຄັນລານະໄດ້

<sup>54</sup> 1296 Sravana 29 0 Saturday, 8 September 1934.

ທ່ອງທ່ຽວໄປນະຣົກ ໄດ້ເຫັນສັດນະຣົກທັງຫຼາຍ ກຳລັງທຸກທໍລະມານອິດທົວແລະຮ້ອງໄຫ້ໄປມາ. ພະເຖລະຈຶ່ງຖາມຈ່າຍົມພິບານຜູ້ເຝົ້າປະຕູນະຣົກວ່າ ເມື່ອໃດສັດນະຣົກເຫຼົ່ານີ້ຈະໄດ້ພົ້ນທຸກ ຈ່າຍົມພິບານຕອບວ່າ ເມື່ອເຖິງເດືອນ ໙ ດັບ ພະຍາຍົມມະຣາດກໍຈະປ່ອຍໃຫ້ສັດນະຣົກເຫຼົ່ານັ້ນໄປຮັບສ່ວນບຸນຈາກຍາດພີ່ນ້ອງທີ່ອຸທິດໃຫ້ ຈຶ່ງຈະພົ້ນທຸກ. ເມື່ອກັບມາເມືອງມະນຸດແລ້ວ ພະເຖລະໄດ້ເຂົ້າເຝົ້າພະຜູ້ມີພະພາກເຈົ້າ ທູນລາຍງານໃຫ້ພະພຸດທະອົງຊົງຊາບ ພະພຸດທະອົງຕັດວ່າ ສັດນະຣົກເຫຼົ່ານັ້ນ ບາງພ່ອງກໍມີຍາດພີ່ນ້ອງ ແລະບາງພ່ອງກໍບໍ່ມີຍາດພີ່ນ້ອງ ຄັນເມື່ອເຖິງເດືອນ ໙ ດັບ ພະຍາຍົມມະຣາດກໍຈະເປີດປະຕູໃຫ້ສັດນະຣົກອອກໄປຫາກິນ ໃນກາລະຄັ້ງນັ້ນ ຍາດພີ່ນ້ອງຂອງສັດນະຣົກເຫຼົ່ານັ້ນ ໄດ້ທຳບຸນເຂົ້າປະດັບດິນ ແລ້ວອຸທິດສ່ວນບຸນສ່ວນກຸສົນໄປໃຫ້ສັດນະຣົກເຫຼົ່ານັ້ນ ຈຶ່ງຈະໄດ້ພົ້ນທຸກ.

*Sòng Khao Padap Din*, the rewards derived from donating food at the *Khao Pradap Din* festival. While the Buddha was residing at the Jetavana monastery, Venerable Maha Moggallana travelled to hell and saw hell denizens suffering, starving, and crying. He asked the gate keeper when they would be released from their 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 to them by their relatives and could probably be free from suffering. When returning to the human world, the Venerable visited the Buddha and reported him about what he had seen. The Buddha said that some of them 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 denizens 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:**

ຄຳລົງທ້າຍ: ລານທີ ໔ ໜ້າ ໒: ສັດຕະປະທະເມຕັງ ດັງຄຳປາດຖະໜາແຫ່ງຂ້າພະເຈົ້າໄດ້ສ້າງສອງປະດັບດິນ ໄວ້ກັບສາສະໜາ ຂໍໃຫ້ຜູ້ຂ້າມີຜະລະອັນມາກແດ່ ກໍຂ້າເຫັນ ຕົກກໍດີເຫຼືອກໍດີ ໃຫ້ຄ່ອຍພິຈາລະນາເອົາທ້ອນ.

Folio 4 on the verso side: *Satta padametam*, concerning my wish with regard to the making of this manuscript entitled *Sòng Khao Padap Din* to support the Teachings of the Buddha, may I gain many benefits. There may have mistakes, please consider them by yourself.

**Date:**

AD 1931

**Script(s):**

Tham Lao

**Language(s):**

Lao, Pali

**Scribe(s):**

Unknown

**Sponsor(s):**

Unknown

**Titles:**

ສອງເຂົ້າປະດັບດິນ

*Sòng Khao Padap Din*

Rewards derived from the donation of alms-food on the occasion of the *Khao Padap Din* festival

**Long palm-leaf****One phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 53 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio contains the title.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 7. **Edges of the palm leaves:** angle.**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 as well.**Description:**

ສອງເຂົ້າປະດັບດິນ ໝາຍເຖິງ ບຸນທີ່ໄດ້ຮັບຈາກການຖວາຍເຂົ້າປະດັບດິນ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ໃນຄັ້ງນັ້ນ ພະມະຫາໂມກຄັນລານະໄດ້ທ່ອງທ່ຽວໄປນະຣົກ ໄດ້ເຫັນສັດນະຣົກທັງຫຼາຍ ກໍາລັງທຸກທໍລະມານອິດທົວແລະຮ້ອງໄຫ້ໄປມາ. ພະເຖລະຈິງຖາມຈ່າຍົມພິບານຜູ້ເຝົ້າປະຕູນະຣົກວ່າ ເມື່ອໃດສັດນະຣົກເຫຼົ່ານີ້ຈະໄດ້ພົ້ນທຸກ ຈ່າຍົມພິບານຕອບວ່າ ເມື່ອເຖິງເດືອນ ໙ ດັບ ພະຍາຍົມມະຣາດກໍຈະປ່ອຍໃຫ້ສັດນະຣົກເຫຼົ່ານັ້ນໄປຮັບສ່ວນບຸນຈາກຍາດພີ່ນ້ອງທີ່ອຸທິດໃຫ້ ຈິ່ງຈະພົ້ນທຸກ. ເມື່ອກັບມາເມືອງມະນຸດແລ້ວ ພະເຖລະໄດ້ເຂົ້າເຝົ້າພະຜູ້ມີພະພາກເຈົ້າ ທູນລາຍງານໃຫ້ພະພຸດທະອົງຊົງຊາບ ພະພຸດທະອົງຕັດວ່າ ສັດນະຣົກເຫຼົ່ານັ້ນ ບາງພ່ອງກໍມີຍາດພີ່ນ້ອງ ແລະບາງພ່ອງກໍບໍ່ມີຍາດຕິພີ່ນ້ອງ ຄັນເມື່ອເຖິງເດືອນ ໙ ດັບ ພະຍາຍົມມະຣາດກໍຈະເປີດປະຕູໃຫ້ສັດນະຣົກອອກໄປຫາກິນ ໃນກາລະຄັ້ງນັ້ນ ຍາດຕິພີ່ນ້ອງຂອງສັດນະຣົກເຫຼົ່ານັ້ນ ໄດ້ທຳບຸນເຂົ້າປະດັບດິນ ແລ້ວອຸທິດສ່ວນບຸນສ່ວນກຸສົນໄປໃຫ້ສັດນະຣົກເຫຼົ່ານັ້ນ ຈິ່ງຈະໄດ້ພົ້ນທຸກ.

*Sòng Khao Padap Din*, the rewards derived from donating food at the *Khao Pradap Din* festival. While the Buddha was residing at the Jetavana monastery, Venerable Maha Moggallana travelled to hell and saw hell denizens suffering, starving, and crying. He asked the gate keeper when they would be released from their 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 to them by their relatives and could probably be free from suffering. When returning to the human world, the Venerable visited the Buddha and reported him about what he had seen. The Buddha said that some of them 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 denizens 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:**

ຄຳລົງທ້າຍ: ລານທີ ໖ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໑໒ ຕົວ ປີກັດເຮົ້າ ວັນປະຫັດ ສັດທາໝາຍມີສາທຸພໍ້ວັນດີ ວັດທາດຫຼວງ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງຍັງທຳດວງນີ້ ຊື່ວ່າ ສອງເຂົ້າປະດັບດິນ ຜູກນີ້ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໔໐໐໐ ພະວັດສາ. ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເອົາຕົນເມື່ອເກີດເມືອງພ້າແລະນິບພານພຸ້ນແດ່ ກໍຂ້າເທີ້ນ. ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ປາຣະມັງ



ສຸກຂັງ. ຜູ້ຂຽນແມ່ນສຳມະເນນຄຳດີ ວັດກົກງົວ ຜູ້ຂ້າຂໍບຸນນຳຫຼາຍແດ່ ກໍຂ້າເທີ້ນ. ຂຽນບ້າມ  
ລານຂຽນບໍ່ດີ.

Folio 6 on the recto side: In Buddhist Era (BE) 2512, a *kat hao* year, on a Thursday, Sathu Phò (Monk) Vandi from Vat That Luang had the ardernt religious faith to sponsor the making of this manuscript entitled *Sòng Khao Padap Din* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May I be reborn in the heavenly realm and enter Nibbāna. *Sudinnam vata me dānam paramam sukham* (May this gift of mine be a condition for me to reach the greatest bliss). Novice Khamdi from Vat Kok Ngiu was the scribe. May I share merit. My handwriting is not beautiful because the leaves are not smooth.

**Date:** BE 2512, a *kat hao* year (1973)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Novice Khamdi from Vat Kok Ngiu

**Sponsor(s):** Sathu (Monk) Vandi from Vat That Luang

**Titles:** ສອງເຂົ້າປະດັບດິນ

*Sòng Khao Padap Din*

Rewards derived from the donation of alms-food on the occasion of the *Khao Padap Din* festival

EAP1398\_VTL\_1\_0096

### Long palm-leaf

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 59 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 6. **Edges of the palm leaves:** angle.

**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 have been repaired.

**Description:** ສອງເຂົ້າປະດັບດິນ ໝາຍເຖິງ ບຸນທີ່ໄດ້ຮັບຈາກການຖວາຍເຂົ້າປະດັບດິນ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ໃນຄັ້ງນັ້ນ ພະມະຫາໂມກຄັນລານະໄດ້ທ່ອງທ່ຽວໄປນະຣົກ ໄດ້ເຫັນສັດນະຣົກທັງຫຼາຍ ກຳລັງທຸກທໍລະມານອິດທິວແລະຮ້ອງໄຫ້ໄປມາ. ພະເຖລະຈິ່ງຖາມຈ່າຍົມພິບານຜູ້ເຝົ້າປະຕູນະຣົກວ່າ ເມື່ອໃດສັດນະຣົກເຫຼົ່ານີ້ຈະໄດ້ພົ້ນທຸກ ຈ່າຍົມພິບານຕອບວ່າ ເມື່ອເຖິງເດືອນ ໙ ດັບ ພະຍາຍົມມະຣາດກໍຈະປ່ອຍໃຫ້ສັດນະຣົກເຫຼົ່ານັ້ນໄປຮັບສ່ວນບຸນຈາກຍາດພີ່ນ້ອງທີ່ອຸທິດໃຫ້ ຈິ່ງຈະພົ້ນທຸກ. ເມື່ອກັບມາເມືອງມະນຸດແລ້ວ ພະເຖລະໄດ້ເຂົ້າເຝົ້າພະຜູ້ມີພະພາກເຈົ້າ ທູນລາຍງານໃຫ້ພະພຸດທະອົງຊົງຊາບ ພະພຸດທະອົງຕັດວ່າ ສັດນະຣົກເຫຼົ່ານັ້ນ ບາງພ່ອງກໍມີຍາດພີ່ນ້ອງ ແລະບາງພ່ອງກໍບໍ່ມີຍາດຕິພີ່ນ້ອງ ຄັນເມື່ອເຖິງເດືອນ ໙ ດັບ ພະຍາຍົມມະຣາດກໍຈະເປີດປະຕູໃຫ້ສັດນະຣົກອອກໄປຫາກິນ ໃນກາລະຄັ້ງນັ້ນ ຍາດຕິ

ພິນ້ອງຂອງສັດນະຣິກເຫຼົ່ານັ້ນ ໄດ້ທຳບຸນເຂົ້າປະດັບດິນ ແລ້ວອຸທິດສ່ວນບຸນສ່ວນກຸສົນໄປໃຫ້  
ສັດນະຣິກເຫຼົ່ານັ້ນ ຈຶ່ງຈະໄດ້ພົ້ນທຸກ.

*Sòng Khao Padap Din*, the rewards derived from donating food at the *Khao Pradap Din* festival. While the Buddha was residing at the Jetavana monastery, Venerable Maha Moggallana travelled to hell and saw hell denizens suffering, starving, and crying. He asked the gate keeper when they would be released from their 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 to them by their relatives and could probably be free from suffering. When returning to the human world, the Venerable visited the Buddha and reported him about what he had seen. The Buddha said that some of them 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 denizens 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:** ຄຳລົງທ້າຍ: (໑) ລານທີ ໔ ໜ້າ ໒: ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສາທຸໝຽວ ສ້າງເນີ ຕົວ  
ບໍ່ງາມເທົ່າໃດ ໃຫ້ພິຈາລະນາເອົາແດ່ເນີ ມີນາມຊື່ ນິດສະປັນຍາ.

(໒) ລານທີ ໕ ໜ້າ ໑: ພະພຸດທະສັງກາດຣາຊະໄດ້ ໒໔໗໒ ຕົວ ປີກັດໃສ່ ເດືອນ ໙ ອອກ[ໃໝ່] ໑໔  
ຄຳ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ມູນລະສັດທາໝາຍມີ ສາທຸໝຽວ ມີນາມຊື່ວ່າ ນິດສະປັນຍາ  
ເປັນສັດທາສ້າງ ສອງເຂົ້າປະດັບດິນ ເຜີມເຕີມຂຶ້ນໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ  
໔໐໐໐ ພະວັດສາ ກໍຂໍໃຫ້ຜະລະອານິສົງຈົ່ງເປັນອຸປະນິໄສເປັນປັດໄຈຄ້ຳຊູຂ້າພະເຈົ້າທັງຊາດນີ້  
ຊາດໜ້າ ຕາບຕໍ່ເທົ່າເຂົ້າສູ່ນິຣະພາບ ກໍຂ້າເທີນ. ທານັງ ເມ ປະຣິສຸດທັງ ໂຫນຕຸ.

(1) Folio 4 on the verso side: The writing was accomplished at the time of the morning drum (7:30–9:00). Sathu (Monk) Niao was the scribe. My handwriting is not beautiful, please consider it by yourself. My surname is Nitsapannya.

(2) Folio 5 on the recto side: In Buddhist Era (BE) 2472, a *kat sai* year, on the fourteenth waxing-moon day of the ninth lunar month,<sup>55</sup> the writing was accomplished at the time of the morning drum (7:30–9:00). Sathu (Monk) Niao, whose surname is Nitsapannya, inscribed this manuscript entitled *Sòng Khao Padap Din* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit be a condition to support me throughout this life and all future lives until I enter Nibbāna. *Dānam me parisuddham hontu* (My gift is pure).

**Date:** BE 2472, a *kat sai* year (19 Aug 1929)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Sathu (Monk) Niao Nitsapannya

**Sponsor(s):** Sathu (Monk) Niao Nitsapannya

**Titles:** ສອງເຂົ້າປະດັບດິນ

*Sòng Khao Padap Din*

<sup>55</sup> 1291 Sravana 14 = Monday, 19 August 1929.

Rewards derived from the donation of alms-food on the occasion of the *Khao Padap Din* festival

EAP1398\_VTL\_1\_0097

**Long palm-leaf**

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 58.8 cm, depth 0.2 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio contains the title.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 5. **Edges of the palm leaves:** angle.

**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 and have been repaired.

**Description:** ສອງເຂົ້າປະດັບດິນ ໝາຍເຖິງ ບຸນທີ່ໄດ້ຮັບຈາກການຖວາຍເຂົ້າປະດັບດິນ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ໃນຄັ້ງນັ້ນ ພະມະຫາໂມກຄັນລານະໄດ້ທ່ອງທ່ຽວໄປນະຣົກ ໄດ້ເຫັນສັດນະຣົກທັງຫຼາຍ ກໍາລັງທຸກທໍລະມານອິດທົວແລະຮ້ອງໄຫ້ໄປມາ. ພະເຖລະຈຶ່ງຖາມຈ່າຍົມພິບານຜູ້ເຝົ້າປະຕູນະຣົກວ່າ ເມື່ອໃດສັດນະຣົກເຫຼົ່ານີ້ຈະໄດ້ພົ້ນທຸກ ຈ່າຍົມພິບານຕອບວ່າ ເມື່ອເຖິງເດືອນ ໙ ດັບ ພະຍາຍົມມະຣາດກໍຈະປ່ອຍໃຫ້ສັດນະຣົກເຫຼົ່ານັ້ນໄປຮັບສ່ວນບຸນຈາກຍາດພີ່ນ້ອງທີ່ອຸທິດໃຫ້ ຈຶ່ງຈະພົ້ນທຸກ. ເມື່ອກັບມາເມືອງມະນຸດແລ້ວ ພະເຖລະໄດ້ເຂົ້າເຝົ້າພະຜູ້ມີພະພາກເຈົ້າ ທູນລາຍງານໃຫ້ພະພຸດທະອົງຊົງຊາບ ພະພຸດທະອົງຕັດວ່າ ສັດນະຣົກເຫຼົ່ານັ້ນ ບາງພ່ອງກໍມີຍາດພີ່ນ້ອງ ແລະບາງພ່ອງກໍບໍ່ມີຍາດພີ່ນ້ອງ ຄັນເມື່ອເຖິງເດືອນ ໙ ດັບ ພະຍາຍົມມະຣາດກໍຈະເປີດປະຕູໃຫ້ສັດນະຣົກອອກໄປຫາກິນ ໃນກາລະຄັ້ງນັ້ນ ຍາດພີ່ນ້ອງຂອງສັດນະຣົກເຫຼົ່ານັ້ນ ໄດ້ທໍາບຸນເຂົ້າປະດັບດິນ ແລ້ວອຸທິດສ່ວນບຸນສ່ວນກຸສົນໄປໃຫ້ສັດນະຣົກເຫຼົ່ານັ້ນ ຈຶ່ງຈະໄດ້ພົ້ນທຸກ.

*Sòng Khao Padap Din*, the rewards derived from donating food at the *Khao Pradap Din* festival. While the Buddha was residing at the Jetavana monastery, Venerable Maha Moggallana travelled to hell and saw hell denizens suffering, starving, and crying. He asked the gate keeper when they would be released from their 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 to them by their relatives and could probably be free from suffering. When returning to the human world, the Venerable visited the Buddha and reported him about what he had seen. The Buddha said that some of them 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 denizens 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:** ຄໍາລົງທ້າຍ: ລານທີ ໔ ໜ້າ ໑: ສາທຸພໍ່ເມືງກລາງ (ເມືອງກາງ) ມາຂຽນໄວ້ກັບວັດຊ້າງຄ້ອງ ເນີອະທັງ ວັດຕະ ນິບພານັງ.

Folio 5 on the recto side: Sathu Phò (Monk) Moeng Klang (Müang Kang) made this manuscript for Vat Sangkhòng. *Ahaṃ vatta nibbānaṃ*.  
**Date:** Mid-20th century  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Sathu Phò (Monk) Moeng Klang (Müang Kang)  
**Sponsor(s):** Unknown  
**Titles:** ສອງເຂົ້າປະດັບດິນ  
*Sòng Khao Padap Din*  
 Rewards derived from the donation of alms-food on the occasion of the *Khao Padap Din* festival

EAP1398\_VTL\_1\_0098

### Long palm-leaf

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 59.2 cm, depth 0.2 cm. **Wooden protective covers:** two, no colour painted.  
**Fascicle 1: Front cover folio:** None. **Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 3. **Edges of the palm leaves:** angle. **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 black ink is fading.

**Description:** ສອງເຂົ້າປະດັບດິນ ໝາຍເຖິງ ບຸນທີ່ໄດ້ຮັບຈາກການຖວາຍເຂົ້າປະດັບດິນ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ໃນຄັ້ງນັ້ນ ພະມະຫາໂມກຄັນລານະໄດ້ທ່ອງທ່ຽວໄປນະຣົກ ໄດ້ເຫັນສັດນະຣົກທັງຫຼາຍ ກຳລັງທຸກທໍລະມານອິດຫົວແລະຮ້ອງໄຫ້ໄປມາ. ພະເຖລະຈິງຖາມຈ່າຍົມພິບານຜູ້ເຝົ້າປະຕູນະຣົກວ່າ ເມື່ອໃດສັດນະຣົກເຫຼົ່ານີ້ຈະໄດ້ພົ້ນທຸກ ຈ່າຍົມພິບານຕອບວ່າ ເມື່ອເຖິງເດືອນ ໙ ດັບ ພະຍາຍົມມະຣາດກໍຈະປ່ອຍໃຫ້ສັດນະຣົກເຫຼົ່ານັ້ນໄປຮັບສ່ວນບຸນຈາກຍາດພີ່ນ້ອງທີ່ອຸທິດໃຫ້ ຈິ່ງຈະພົ້ນທຸກ. ເມື່ອກັບມາເມືອງມະນຸດແລ້ວ ພະເຖລະໄດ້ເຂົ້າເຝົ້າພະຜູ້ມີພະພາກເຈົ້າ ທູນລາຍງານໃຫ້ພະພຸດທະອົງຊົງຊາບ ພະພຸດທະອົງຕັດວ່າ ສັດນະຣົກເຫຼົ່ານັ້ນ ບາງພ່ອງກໍມີຍາດພີ່ນ້ອງ ແລະບາງພ່ອງກໍບໍ່ມີຍາດພີ່ນ້ອງ ຄັນເມື່ອເຖິງເດືອນ ໙ ດັບ ພະຍາຍົມມະຣາດກໍຈະເປີດປະຕູໃຫ້ສັດນະຣົກອອກໄປຫາກິນ ໃນກາລະຄັ້ງນັ້ນ ຍາດຕິພີ່ນ້ອງຂອງສັດນະຣົກເຫຼົ່ານັ້ນ ໄດ້ທຳບຸນເຂົ້າປະດັບດິນ ແລ້ວອຸທິດສ່ວນບຸນສ່ວນກຸສົນໄປໃຫ້ສັດນະຣົກເຫຼົ່ານັ້ນ ຈິ່ງຈະໄດ້ພົ້ນທຸກ.

*Sòng Khao Padap Din*, the rewards derived from donating food at the *Khao Pradap Din* festival. While the Buddha was residing at the Jetavana monastery, Venerable Maha Moggallana travelled to hell and saw hell denizens suffering, starving, and crying. He asked the gate keeper when they would be released from their 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 to them by their relatives and could probably be free from suffering. When returning

to the human world, the Venerable visited the Buddha and reported him about what he had seen. The Buddha said that some of them 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 denizens 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:** ຄຳລົງທ້າຍ: ລານທີ ໓ ໜ້າ ໒: ສັງກາດຣາຊະໄດ໌ ໑໒໘໔ ຕົວ ປີເຕົ້າເສັດ ເດືອນ ໙ ຂຶ້ນ ແຮມດັບວັນ ໒ ຣິດຈະນາແລ້ວຍາມກອງວັດ ມູນລະສັດທາໝາຍມູນລະ [ພິກຂຸ ພຸດທະ]ປັນຍາ ວັດທາດຫຼວງ.

Folio 3 on the verso side: In Sangkatrasa (CS) 1284, a *tao set* year, on the [...] waxing-moon day of the ninth lunar month, the second day of the week (Monday),<sup>56</sup> the writing was accomplished at the time of the temple drum (15:00–16:30). [Phikkhu Phuttha]pannya from Vat That Luang was the principal initiator of the making of this manuscript.

**Date:** CS 1284, a *tao set* year (1922)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** [Bhikkhu Phuttha]pannya from Vat That Luang

**Titles:** ສອງເຂົ້າປະດັບດິນ

*Sòng Khao Padap Din*

Rewards derived from the donation of alms-food on the occasion of the *Khao Padap Din* festival

EAP1398\_VTL\_1\_0099

**Long palm-leaf**

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 57.5 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One blank folio. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio contains texts.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 11. **Edges of the palm leaves:** angle. **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 black ink is fading. The legibility is good.

**Description:** ສອງເຂົ້າປະດັບດິນ ໝາຍເຖິງ ບຸນທີ່ໄດ້ຮັບຈາກການຖວາຍເຂົ້າປະດັບດິນ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ໃນຄັ້ງນັ້ນ ພະມະຫາໂມກຄັນລານະໄດ້ທ່ອງທ່ຽວໄປນະຣົກ ໄດ້ເຫັນສັດນະຣົກທັງຫຼາຍ ກຳລັງທຸກທໍລະມານອິດຫົວແລະຮ້ອງໂທ້ໄປມາ. ພະເຖລະຈິງຖາມຈ່າຍິມພິບານຜູ້ເຝົ້າປະຕູນະຣົກວ່າ ເມື່ອໃດສັດນະຣົກເຫຼົ່ານີ້ຈະໄດ້ພົ້ນທຸກ ຈ່າ

<sup>56</sup> This could be either 1284 Sravana 7 = Monday, 31 July 1922, or 1284 Sravana 14 = Monday, 7 August 1922.

ຍົມພິບານຕອບວ່າ ເມື່ອເຖິງເດືອນ ໙ ດັບ ພະຍາຍົມມະຣາດກໍຈະປ່ອຍໃຫ້ສັດນະຣົກເຫຼົ່ານັ້ນໄປ  
ຮັບສ່ວນບຸນຈາກຍາດພີ່ນ້ອງທີ່ອຸທິດໃຫ້ ຈຶ່ງຈະພົ້ນທຸກ. ເມື່ອກັບມາເມືອງມະນຸດແລ້ວ ພະເຖລະ  
ໄດ້ເຂົ້າເຝົ້າພະຜູ້ມີພະພາກເຈົ້າ ທູນລາຍງານໃຫ້ພະພຸດທະອົງຊົງຊາບ ພະພຸດທະອົງຕັດວ່າ ສັດ  
ນະຣົກເຫຼົ່ານັ້ນ ບາງພ່ອງກໍມີຍາດພີ່ນ້ອງ ແລະບາງພ່ອງກໍບໍ່ມີຍາດຕິພີ່ນ້ອງ ຄັນເມື່ອເຖິງເດືອນ ໙  
ດັບ ພະຍາຍົມມະຣາດກໍຈະເປີດປະຕູໃຫ້ສັດນະຣົກອອກໄປຫາກິນ ໃນກາລະຄັ້ງນັ້ນ ຍາດຕິ  
ພີ່ນ້ອງຂອງສັດນະຣົກເຫຼົ່ານັ້ນ ໄດ້ທຳບຸນເຂົ້າປະດັບດິນ ແລ້ວອຸທິດສ່ວນບຸນສ່ວນກຸສົນໄປໃຫ້  
ສັດນະຣົກເຫຼົ່ານັ້ນ ຈຶ່ງຈະໄດ້ພົ້ນທຸກ.

*Sòng Khao Padap Din*, the rewards derived from donating food at the *Khao Pradap Din* festival. While the Buddha was residing at the Jetavana monastery, Venerable Maha Moggallana travelled to hell and saw hell denizens suffering, starving, and crying. He asked the gate keeper when they would be released from their 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 to them by their relatives and could probably be free from suffering. When returning to the human world, the Venerable visited the Buddha and reported him about what he had seen. The Buddha said that some of them 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 denizens 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:** ຄຳລົງທ້າຍ: ລານທີ ໘ ໜ້າ ໑: ມະຫາສັງກາດໄດ້ ໑໒໘໖ ຕົວ ປີກາບໃຈ ເດືອນ ໘ ລົງ ໑໑ ມື້ຮ້ວງ  
ສະງ້າ ວັນຈັນ ຍາມກອງງາຍ ໝາຍມີ ພິກຂຸຕິດສະປັນຍາ ວັດທາດຫລວງ ໄດ້ສ້າງ ສອງ  
ເຂົ້າປະດັບດິນ ໄວ້ກັບວໍຣະພຸດທະສາສະໜາ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາສູ່ປະການເຫັນ.  
ນົບພານັງ ປະຣະ ມັງ ສຸກຂັງ.

Folio 8 on the recto side: In Mahasangkat (CS) 1286, a *kap chai* year, on the eleventh waning-moon day of the eighth lunar month, a *huang san* day, a Monday,<sup>57</sup> [the writing was accomplished] at the time of the morning drum (7:30–9:00). Phikkhu Tissapannya from Vat That Luang sponsored the making of of this manuscript entitled *Sòng Khao Padap Din* to support the Teachings of the Buddha. May my wishes and desires be fulfilled. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

**Date:** CS 1286, a *kap chai* year (28 Jul 1924)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Phikkhu Tissapannya from Vat That Luang  
**Titles:** ສອງເຂົ້າປະດັບດິນ

*Sòng Khao Padap Din*  
Rewards derived from the donation of alms-food on the occasion of the *Khao Padap Din* festival

<sup>57</sup> This could correspond to 1286 Ashadha 27 = Monday, 28 July 1924. This day, however, was a *poek san* day.

**Long palm-leaf****One phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 60 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** None. **Back cover folio:** One blank folio.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 12. **Edges of the palm leaves:** angle. **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 as well.**Description:** ສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ. ວັນໜຶ່ງ ຊາວເມືອງສາວັດຖິ ໄດ້ພາກັນຫຼັ່ງໄຫຼເຂົ້າໄປວັດເຊຕະວັນ ເພື່ອຟັງພະທຳມະເທສະໜາຈາກພະພຸດທະເຈົ້າ. ມື້ນັ້ນ ພ້າໄດ້ເກີດມົດມົນອິນທະການຂຶ້ນ ແລະໄດ້ມີບັນດິດໝູ່ມູ່ຜູ້ໜຶ່ງ ເກີດຄວາມຄິດຂຶ້ນມາວ່າ ຄົນທັງຫຼາຍຈະມານຶ່ງຟັງພະທຳມະເທສະໜາຈາກພະພຸດທະເຈົ້າ ໃນທ່າມກາງຄວາມມືດແບບນີ້ ຄົງບໍ່ດີ ບັນດິດຜູ້ນັ້ນ ຈຶ່ງກັບໄປເຮືອນຂອງຕົນແລ້ວໄດ້ນຳເອົາປະທັບ (ໂຄມໄຟ) ມາໄຕ້ໃນທ່າມກາງໝູ່ບໍລິສັດທັງສີ່. ຫຼັງຈາກຈົບພະທຳມະເທສະໜາແລ້ວ ໝູ່ບໍລິສັດທັງສີ່ກໍໄດ້ຍ້ອງຍໍສັນລະເສີນບັນດິດຜູ້ນັ້ນວ່າ ເປັນຄົນທີ່ມີຄວາມເສຍສະຫຼະຊັບສ່ວນຕົນເພື່ອປະໂຫຍດສ່ວນລວມ. ພະພຸດທະເຈົ້າຍັງຕັດອີກວ່າ ບັນດິດຜູ້ນີ້ຈະໄດ້ຮັບຜະລະອານິສົງເປັນອັນມາກ.

On one occasion, the Buddha was residing at the Jetavana monastery. One day, the people of Savatthi went to the Jetavana monastery in order to listen to his Dhamma. The sky became suddenly dark. A young wise man considered the dark place not good for those who wanted to listen to the Buddha's teachings. He went back home and brought a lamp to light the place for the people. After the sermon, the people appreciated and praised him for his generosity by kindly offering his items to the public. The Buddha confirmed that he would gain much merit from this act.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໑໑ ໜ້າ ໒: ພຸດທະສັງກາດ ໑໒໕໖ ປີກາບສັນ ເດືອນຍີ່ ອອກໃໝ່ ໔ ຄ່ຳ ວັນ ໓ ຮິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ສາທຸໄຫຍ່ວົງກົດແລະລູກເຕົ້າສູ່ອົງ ພ້ອມກັນສ້າງໜ້າສີສອງປະທັບ ທານໄວ້ກັບພະສາສະໜາ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ. ຂໍໃຫ້ຜູ້ຂ້າທັງຫຼາຍໄດ້ເຖິງສຸກ ໓ ປະການ ມີນິຣະພາບເປັນທີ່ແລ້ວ ຢ່າຄາດແຄ້ວດັ່ງຄຳປາດຖະໜາແດ່ເທັ້ນ ນິບພານັງປະຣະມັງ ສຸກຂັງ.

Folio 11 on the verso side: In Buddhist Era (BE) 1286 (possibly CS 1286), a *kap san* year, on the fifth waxing-moon day of the second lunar month, the third day of the week (Tuesday),<sup>58</sup> the writing was accomplished at the time of the sunset drum (13:30–15:00). Sathu Nyai (Prince) Vongkot and all his children jointly sponsored the making of this manuscript entitled *Sòng Pathip* to support the Teachings of the Buddha to last until the end of 5000 years. May we all reach three stages of happiness of which Nibbāna is the ultimate goal. May our wishes and desires not be ignored. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

<sup>58</sup> 1286 Pausha 5 = Tuesday, 30 December 1924.

**Date:** CS 1286, a *kap san* year (10 Jan 1924)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Sathu Nyai (Prince) Vongkot and all his children  
**Titles:** ສອງປະທັບໄຕ້ໄຟ  
*Sòng Pathip Tai Fai*  
 Rewards derived from the donation of light

EAP1398\_VTL\_1\_0101

**Long palm-leaf**

**One phuk:** *fascicle*

**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:** One blank folio.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 7. **Edges of the palm leaves:** angle.

**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 as well.

**Description:** ໃນສະໄໝພຸດທະການ ໃນເມືອງສາວັດຖີ ຍັງມີຊາຍທຸກໄຮ້ເຂັ້ນໃຈຜູ້ໜຶ່ງ ຊຶ່ງມີຄວາມເຫຼື້ອມໃສ ສັດທາໃນພະພຸດທະສາສະໜາ ໄດ້ນຳເອົາປະທັບ ໕ ດວງ ບູຊາພະພຸດທະເຈົ້າ. ເມື່ອໃກ້ຈະຕາຍ ຊາຍຜູ້ນັ້ນກໍໄດ້ຄິດເຖິງບຸນກຸສົນທີ່ຕົນໄດ້ກະທຳມັນ ຫຼັງຈາກທີ່ເຂົາຕາຍໄປ ກໍໄດ້ໄປເກີດເປັນ ເທວະບຸດ ສະເໜີຍທິບພະສົມບັດຢູ່ເທິງສະຫວັນ ອັນມີວິມານຄຳ ສູງໄດ້ ໑໒ ໂຫຍດ ແວດລ້ອມ ໄປດ້ວຍນາງຟ້າເປັນບໍລິວານ.

In the Buddha's lifetime, there was a poor man living in Savatthi. He had the religious faith in Buddhism and offered five lamps to worship the Buddha. When he was about to die, he thought of the merit he had made. After his death, he was reborn in heaven enjoying his gold heavenly castle with twelve-*yojana* height and being served by female deities.

**Colophon:** None

**Date:** Late 19th century

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Unknown

**Titles:** ສອງປະທັບ

*Sòng Pathip*

Rewards derived from the donation of light



**Long palm-leaf****One phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 53.1 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** None. **Back cover folio:** One folio contains the colophon.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 8. **Edges of the palm leaves:** angle.**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 as well.**Description:** ໃນສະໄໝພຸດທະການ ໃນເມືອງສາວັດຖີ ຍັງມີຊາຍທຸກໄຮ້ເຂັ້ນໃຈຜູ້ໜຶ່ງ ຊຶ່ງມີຄວາມເຫຼື້ອມໃສ ສັດທາໃນພະພຸດທະສາສະໜາ ໄດ້ນຳເອົາປະທັບ ໕ ດວງ ບູຊາພະພຸດທະເຈົ້າ. ເມື່ອໄກ້ຈະຕາຍ ຊາຍຜູ້ນັ້ນກໍໄດ້ຄິດເຖິງບຸນກຸສົນທີ່ຕົນໄດ້ກະທຳມັນ ຫຼັງຈາກທີ່ເຂົາຕາຍໄປ ກໍໄດ້ໄປເກີດເປັນ ເທວະບຸດ ສະເຫວີຍທິບພະສົມບັດຢູ່ເທິງສະຫວັນ ອັນມີວິມານຄຳ ສູງໄດ້ ໑໒ ໂຫຍດ ແວດລ້ອມ ໄປດ້ວຍນາງຟ້າເປັນບໍລິວານ.In the Buddha's lifetime, there was a poor man in living Savatthi. He had the religious faith in Buddhism and offered five lamps to worship the Buddha. When he was about to die, he thought of the merit he had made. After his death, he was reborn in heaven enjoying his gold heavenly castle with twelve-*yojana* height and being served by female deities.**Colophon:** ຄຳລົງທ້າຍ: (໑) ລານທີ ໖ ໜ້າ ໒: ສັດທາ ສາທຸໜຽວ ສ້າງເນີ ຕົວບໍ່ງາມເທົ່າໃດ ໃຫ້ພິຈາລະນາ ຄ່ອຍຕາເອົາເທິນ.

(໒) ລານທີ ໗ ໜ້າ ໑: ສາທຸ ພຸດທະສັງກາດໄດ້ ໒໔໗໒ ຕົວ ບີກັດໃສ່ ເດືອນຈຽງ ລົງ ໔ ຄຳ ກຸ ອິດ ຈະນາແລ້ວຍາມກອງງາຍ ມູນລະສັດທາໝາຍມີ ສົມເດັດ ນິດສະປັນຍາ ວັດທາດຫຼວງ ກໍໄດ້ ນັ້ນອມນຳມາຍັງໃບລານໄດ້ມາແລ້ວ ຈຶ່ງມາສ້າງຍັງ ສອງປະທັບ ຜູກນີ້ ໄວ້ເຕີມເຕີມພະສາສະໜາ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ. ຂໍຈົ່ງໃຫ້ຜະລະກຸສົນຜົນນາບຸນອັນນີ້ຈຶ່ງນຳມາເປັນອຸປະນິໄສເປັນ ປັດໄຈຈະມາຄຳຊູຂ້າພະເຈົ້າທັງຊາດນີ້ຊາດໜ້າ ຕາບຕໍ່ເທົ່າເຂົ້າສູ່ນິຣະພາບແດ່ ກໍຂ້າເທິນ. ສຸດທິ ນັ້ງ ວັດຕະ ເມ ທານັງ ທຳມາຣັດຕະນັງ ນິບພານັງ ໂຫນຕູ ອະນະຄະເຕ ກາເລ ນິດຈັງ ຕຸວັງ ຕຸວັງ.

(1) Folio 6 on the verso side: Sathu (Monk) Niao was the scribe and the sponsor. My handwriting is not beautiful, please consider it by yourself.

(2) Folio 7 on the recto side: In Buddhist Era (BE) 2472, a *kat sai* year, on the fifth waning-moon day of the first lunar month, the seventh day of the week (Saturday),<sup>59</sup> the writing was accomplished at the time of the morning drum (7:30–9:00). Somdet (Patriarch) Nitsapannya from Vat That Luang brought the palm leaves and made this manuscript entitled *Sòng Pathip* to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to support me in this and future lives until I enter Nibbāna. *Sudinnaṃ vatta me dānaṃ dhammaratanaṃ nibbānaṃ hontu anāgate kāle niccaṃ dhuvaṃ dhuvaṃ*<sup>59</sup> 1291 Margasirsha 20 = Saturday, 21 December 1929.

(May this Dhamma gift of mine be a condition for Nibbāna in the future constantly and certainly).  
**Date:** BE 2472, a *kat sai* year (21 Dec 1929)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Sathu (Monk) Niao  
**Sponsor(s):** Somdet (Patriarch) Nitsapannya from Vat That Luang  
**Titles:** ສອງປະທິບ  
*Sòng Pathip*  
 Rewards derived from the donation of light

EAP1398\_VTL\_1\_0103

### Long palm-leaf

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.9 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 folio contains titles.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 8. **Edges of the palm leaves:** angle.

**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 torn on the right end.

**Description:** ສະໄໝພຸດທະການ ໃນເມືອງໂກສຳພີຍັງມີຊາຍທຸກໄຮ້ເຂັ້ນໃຈຜູ້ໜຶ່ງ ປະກອບອາຊີບຂາຍຫຍ້າ ແລະໂປຕອງ. ວັນໜຶ່ງ ຊາຍຜູ້ນັ້ນໄດ້ເຂົ້າໄປໃນປ່າ ເພື່ອຈະເອົາໂປຕອງແລະຫຍ້າ ໄດ້ໄປເຫັນ ສາລາຫຼັງໜຶ່ງທີ່ຕັ້ງຢູ່ແຄມທາງ ຈຶ່ງຄິດວ່າ ທີ່ຕົນທຸກຍາກ ກໍຍ້ອນວ່າບໍ່ໄດ້ເຮັດບຸນໃຫ້ທານ ບໍ່ໄດ້ ຮັກສາສິນ ຟັງທຳ ເມື່ອຄິດໄດ້ແນວນັ້ນແລ້ວ ຈຶ່ງກັບໄປເຮືອນແລ້ວຊັກຊວນພັນລະຍາສ້າງສາລາ. ສ່ວນພັນລະຍາກໍເຫັນດີ ແຕ່ບໍ່ມີເງິນ ຈຶ່ງໄດ້ເອົາລູກຊາຍໄປຂາຍໃຫ້ເສດຖີ ໄດ້ເງິນ ໕໐໐ ກະຫະ ປັນນະ ແລ້ວມາສ້າງສາລາ ແລະຊຸດນ້ຳບໍ່. ເມື່ອສ້າງສຳເລັດແລ້ວ ຈຶ່ງຖວາຍໃຫ້ເປັນທານແກ່ ພິກຂຸ. ດ້ວຍຜະລະອານິສົງດັ່ງກ່າວ ເມື່ອຊາຍຜູ້ນັ້ນພ້ອມດ້ວຍພັນລະຍາແລະລູກຊາຍໄດ້ຈຸຕິ ຕາຍໄປແລ້ວ ກໍໄດ້ໄປເກີດເປັນເທວະບຸດສະເຫວີຍທິບພະສົມບັດຢູ່ເທິງສະຫວັນ ອັນມີວິມານຄຳ ສູງໄດ້ ໑໒ ໂຫຍດ ແວດລ້ອມໄປດ້ວຍນາງຟ້າເປັນບໍລິວານ.

In the Buddha's lifetime, there was a poor man in Kosambi who earned a living by selling grass and banana leaves. One day, he entered a forest to collect banana leaves and grass. There he spotted a pavilion on the roadside. He considered his poor life the result of the lack of merit-making, precept observance, and listening to the Dhamma. Having realised, he went back to his home and took his wife to help him build a pavilion. His wife agreed with that idea but the couple did not have enough money. Therefore, they sold their son to a rich man for 500 Kahapana and spent that money on constructing a pavilion and a well. After the completion, they donated the pavilion and the well to monks. Thanks to the results of the merit, the poor man, his wife, and their son

were reborn in heaven living in a gold heavenly castle with 12 *yojana* of height and served by female deities.

**Colophon:** None  
**Date:** 1809  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Unknown  
**Titles:** ສອງສາລາ  
*Sòng Sala*  
 Rewards derived from the construction of pavilions

EAP1398\_VTL\_1\_0104

### Long palm-leaf

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.9 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 bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 4. **Edges of the palm leaves:** angle.

**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 as well.

**Description:** ສະໄໝພຸດທະການ ໃນເມືອງໂກສຳພີຍັງມີຊາຍທຸກໄຮ້ເຂັ້ນໃຈຜູ້ໜຶ່ງ ປະກອບອາຊີບຂາຍຫຍ້າ ແລະໂປຕອງ. ວັນໜຶ່ງ ຊາຍຜູ້ນັ້ນ ໄດ້ເຂົ້າໄປໃນປ່າ ເພື່ອຈະເອົາໂປຕອງແລະຫຍ້າ ໄດ້ໄປເຫັນ ສາລາຫຼັງໜຶ່ງທີ່ຕັ້ງຢູ່ແຄມທາງ ຈຶ່ງຄິດວ່າ ທີ່ຕົນທຸກຍາກ ກໍຍ້ອນວ່າບໍ່ໄດ້ເຮັດບຸນໃຫ້ທານ ບໍ່ໄດ້ ຮັກສາສິນ ຟັງທຳ ເມື່ອຄິດໄດ້ແນວນັ້ນແລ້ວ ຈຶ່ງກັບໄປເຮືອນແລ້ວຊັກຊວນພັນລະຍາສ້າງສາລາ. ສ່ວນພັນລະຍາກໍເຫັນດີ ແຕ່ບໍ່ມີເງິນ ຈຶ່ງໄດ້ເອົາລູກຊາຍໄປຂາຍໃຫ້ເສດຖີ ໄດ້ເງິນ ໕໐໐ ກະຫະ ປັນນະ ແລ້ວມາສ້າງສາລາ ແລະຊຸດນ້ຳບໍ່. ເມື່ອສ້າງສຳເລັດແລ້ວ ຈຶ່ງຖວາຍໃຫ້ເປັນທານແກ່ ພິກຂຸ. ດ້ວຍຜະລະອານິສົງດັ່ງກ່າວ ເມື່ອຊາຍຜູ້ນັ້ນພ້ອມດ້ວຍພັນລະຍາແລະລູກຊາຍໄດ້ຈຸຕິ ຕາຍໄປແລ້ວ ກໍໄດ້ໄປເກີດເປັນເທວະບຸດສະເຫວີຍທິບພະສົມບັດຢູ່ເທິງສະຫວັນ ອັນມີວິມານຄຳ ສູງໄດ້ ໑໒ ໂຫຍດ ແວດລ້ອມໄປດ້ວຍນາງພ້າເປັນບໍລິວານ.

In the Buddha's lifetime, there was a poor man in Kosambi who earned a living by selling grass and banana leaves. One day, he entered a forest to collect banana leaves and grass. There he spotted a pavilion on the roadside. He considered his poor life the result of the lack of merit-making, precept observance, and listening to the Dhamma. Having realised, he went back to his home and took his wife to help him build a pavilion. His wife agreed with that idea but the couple did not have enough money. Therefore, they sold their son to a rich man for 500 Kahapana and spent that money on constructing a pavilion and a well. After the completion, they donated the pavilion and the well to monks. Thanks to the results of the merit, the poor man, his wife, and their son

were reborn in heaven living in a gold heavenly castle with 12 *yojana* of height and served by female deities.

**Colophon:** None  
**Date:** 1809  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Unknown  
**Titles:** ສອງສາລາ  
*Sòng Sala*  
 Rewards derived from the construction of pavilions

EAP1398\_VTL\_1\_0105

### Long palm-leaf

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 54 cm, depth 0.2 cm. **Wooden protective covers:** two, no colour painted.  
**Fascicle 1: Front cover folio:** None. **Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 6. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ໃນສະໄໝພຸດທະການ ໃນເມືອງສາວັດຖືຍັງຊາຍຜູ້ໜຶ່ງມີອາຊີບລ້ຽງງົວ ແຕ່ຈຳງົວຜູ້ນີ້ມີຄວາມເຫຼືອມໃສສັດທາໃນພະພຸດທະສາສະໜາ ເຂົາໄດ້ສ້າງສາລາຖວາຍໃຫ້ເປັນທານແກ່ເຈົ້າພິກຂຸທັງຫຼາຍ. ວັນໜຶ່ງ ພະສາລີບຸດເຖລະແລະພະອານິນເຖລະໄດ້ເຫັນສາລາຫຼັງນັ້ນ ຈຶ່ງສົນທະນາກັນເລື່ອງອານິສົງຂອງການສ້າງສາລາ ຈາກນັ້ນ ພະອານິນເຖລະ ໄດ້ທູນຖາມພະພຸດທະເຈົ້າ ເລື່ອງອານິສົງການສ້າງສາລາ. ພະພຸດທະອົງຕັດວ່າ ຈຳລັງງົວຜູ້ນັ້ນ ໄດ້ສ້າງຍັງສາລາຖວາຍໃຫ້ເປັນທານ ຈະໄດ້ຮັບຜະລະອານິສົງເປັນອັນມາກ ຈະມີເຕຊະອານຸພາບ ມີປັນຍາ ແລະມີຍົດຖາບັນດາສັກ ເມື່ອເຂົາຈຸຕິຕາຍໄປກໍໄດ້ໄປເກີດເປັນເທວະບຸດຢູ່ເທິງສະຫວັນ ຊື່ວ່າ ໂຄປາລະເທວະບຸດ ສະເຫວີຍທິບພະສົມບັດໃນວິມານຄຳ ອັນສູງໄດ້ ໘ ໂຫຍດ ແວດລ້ອມດ້ວຍນາງຟ້າທັງຫຼາຍ.

In the Buddha's lifetime, there was a poor man in Savatthi who was a cowherd and had the adent religious faith in the Buddha's teachings. He constructed a pavilion and donated it to Buddhist monks. One day, Venerable Sariputta and Venerable Ananda saw the pavilion and talked to each other about rewards derived from constructing a pavilion. Later, Venerable Ananda questioned the Buddha about benefits derived from the construction of the pavilion. The Buddha said, since the cowherd built and donated the pavilion to the monks, he would gain great merit, strong power, sharp wisdom, and honour. If he died, he would be reborn Gopāla-devaputta in heaven enjoying heavenly property and living in a gold

heavenly castle with eight *yojana* of height. He would be served by female deities.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໖ ໜ້າ ໒: ສັງກາດຣາຊະໄດ້ຮ້ອຍ ໗໑ (ກົງກັບ ຈ.ສ. ໑໑໗໑) ຕົວ ປີເຕົາສັນ ຮິດຈະນາແລ້ວມື້ເຕົາສີ່ ຍາມແຖ ມີ ກວານເຮືອນແກ້ວ ກັບທັງພະຮີຍາ ບຸດຕະນັດຕາ ພັນທຸວົງສາ ພ້ອມກັນສ້າງ ສັບພະສອງ ໄວ້ກັບສາສະໜາ. ນິບພານະ ປັດຈະໂຍ ໂທຕຸ.

Folio 6 on the verso side: In Sangkatrasa one hundred and 71 (corresponding to CS 1171), a *tao san* year, the writing was accomplished on a *tao si* day,<sup>60</sup> at the time of the horn. Kwan Hüankaeo, his wife, his children, his grandchildren, and his relatives jointly sponsored the making of this manuscript entitled *Sapphasòng* to support the Teachings of the Buddha. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

**Date:** CS 1171 (1809)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Kwan Hüankaeo, his wife, his children, his grandchildren, and his relatives

**Titles:** ສອງສາລາ  
*Sòng Sala*  
 Rewards derived from the construction of pavilions

EAP1398\_VTL\_1\_0106

## Long palm-leaf

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 59.5 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** One blank folio.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 7. **Edges of the palm leaves:** angle.

**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 as well.

**Description:** ເນື້ອໃນສ່ວນຕົ້ນ ເປັນບົດຄຳຖາພາສາບາລີ ໃຊ້ສູດປັດເປົ້າເຄາະເຂັ້ນຕ່າງໆ ເຊັ່ນ ເຄາະວັນ, ເຄາະຍາມ, ເຄາະເດືອນ ແລະເຄາະປີ. ສ່ວນກາງ ກ່າວເຖິງນິມິດທີ່ບໍ່ດີ ທີ່ຮຸກວ່າ ອຸບາດ ເຊັ່ນວ່າ ຄ້ອງ, ກອງ, ຣະຄັງ ບໍ່ຕິກັດງໍຂັ້ນເອງ, ໄກ່ສີ່ຂາ, ເລືອດຕິກ, ນົກຕາຍຕໍ່ໜ້າ, ງູຂັ້ນເຮືອນ, ໝາບໍ່ເຄີຍ ຮ້ອງບໍ່ເຄີຍຫອນແລະມາຮ້ອງມາຫອນ, ຝ່າຜ່ານາ, ແລະອື່ນໆ. ສິ່ງທັງຫຼາຍເຫຼົ່ານີ້ເປັນນິມິດເຄື່ອງ ໝາຍອັນບໍ່ດີ ຊື່ວ່າ ເປັນອຸບາດ ເປັນລາງສັງຫອນ.

The first part of the text consists of Pali incantations chanted to get rid of misfortune: unfortunate days, unfortunate time, unfortunate months, and unfortunate years. The middle part deals with bad signs that are known as *ubat* (wickedness). For instance, a gong, a drum, or a bell goes off itself;

<sup>60</sup> CS 1171 was, however, not a *tao san* year but a *kat sai* year.

a hen has four legs; a drop of blood falls; a bird falls dead before one's eyes; a snake enters a house, a barely-howling dog howls; the lightning occurs; and among others. These are bad signs or *ubat*.

**Colophon:** None  
**Date:** Mid-20th century  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Unknown  
**Titles:** ອານິສົງທິບພະມົນ, ຍັນທຸນ ໙ ຫ້ອງ  
*Anisong Thippamon, Yanthun 9 Hông*  
 Rewards derived from listening to Dipamanta, Yandun of nine chapters

EAP1398\_VTL\_1\_0107

### Long palm-leaf

**One phuk:** fascicle 2

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 59.5 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 bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 10. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ເນື້ອໃນເປັນບົດຄຳຖາພາສາບາລີທີ່ຮຽກວ່າ ທິບພະມົນ ແລະກ່າວເຖິງອານຸພາບຂອງຄຳຖາທິບພະມົນ. ຜູ້ໃດສູດຄຳຖາທິບພະມົນນີ້ ເທວະດາແລະທ້າວຈະຕູ້ໂລກກະບານທັງ ໔ ມາປົກປັກຮັກສາຄຸ້ມຄອງຜູ້ທີ່ໃຫ້ປອດໄພຈາກອັນຕະລາຍທັງປວງ, ຖ້າຢູ່ໃນສົງຄາມ ກໍຈະປອດໄພຈາກຂ້າເສິກສັດຕູໄດ້, ຖ້າຢາກໄດ້ລູກຊາຍ ກໍຈະສົມບູນຢາດຖະໜາ, ຖ້າຢາກມີເຂົ້າຂອງເງິນຄຳຕ່າງໆ ກໍຈະມີເຂົ້າຂອງເປັນອັນມາກແລະຈະເປັນຜູ້ມີອາຍຸໝັ້ນຍົນ.

The text deals with a Pali incantation called Thippamon (Dibbamanta) and its power. Those who regularly chant Thippamon will be protected by deities and the four heavenly kings against all kinds of dangers. If the reciters are going to war, they will be safe from enemies. If the reciters expect a son, they will have one. If they expect wealth, they will be wealthy. They will also have longevity.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໑໐ ໜ້າ ໑: ຮິດຈະນາແລ້ວຍາມທຸ່ງງວັນ ສັດທາ ສາທຸພໍ່ແສນທອງສີ ບວດຢູ່ວັດທາດຫຼວງ ຂຽນໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ. ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຖິງສຸກ ໓ ປະການ ມີສຸກມະນຸດສະໂລກ ແລເທວະໂລກ ແລນິບພານເປັນທີ່ແລ້ວ ຊາດອັນໃດ ຂໍໃຫ້ຜູ້ຂ້າພົ້ນຈາກສັບພະທຸກທັງປວງ ຢ່າໄດ້ຮ່ວງໄຍກັບດ້ວຍກຳກິເລດ ໃຫ້ໄດ້ໄປເກີດໃນອະນິຍະສາວັກກະພະອະນິຍະເມດໂຕເຈົ້າ ໃຫ້ໄດ້ເຂົ້າສູ່ພະນິບພານນັ້ນແດ່ກໍຂ້າເທີນ. ສັງກາດ ໒໔໐໑ ຕົວ ປີເປີກເສັດ ເດືອນ ໓ ແຮມ ໑໔ ຄຳ ພໍ່ວ່າວັນອາທິດ ສິດທິປັນຍາ ພິກຂຸ ສິດທິປັນຍາຂຽນບໍ່ງາມຈັກນ້ອຍແລ.

Folio 10 on the recto side: The writing was accomplished at noon. Sathu Phò (Monk) Saen Thòngsi, a monk at Vat That Luang, wrote this manuscript to support the Teachings of the Buddha to last until the end of 5000 years. May I reach the three stages of happiness: happiness in the human world, happiness in the heavenly realm, and happiness in Nibbāna as the ultimate goal. In any future lives, may I be free from suffering and never be clung to lustful desires. May I be reborn as a disciple of Metteyya Buddha and enter Nibbāna. In Sangkat 2501, a *poek set* year, on the fourteenth waning-moon day of the third lunar month, a Sunday,<sup>61</sup> Sitthipannya Bhikkhu inscribed this manuscript. My handwriting is not so beautiful.

**Date:** BE 2501, a *poek set* year (8 Mar 1959)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Sitthipannya Bhikkhu or Sathu Phò (Monk) Saen Thòngsi, Vat That Luang  
**Sponsor(s):** Sitthipannya Bhikkhu or Sathu Phò (Monk) Saen Thòngsi, Vat That Luang  
**Titles:** *ທິບພະມົນ* (ຜູກ ໒)  
*Thipphamon (Phuk 2)*  
*Dipamanta (Fascicle2)*

EAP1398\_VTL\_1\_0108

## Long palm-leaf

**One phuk:** *fascicle 3*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.9 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 bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 8. **Edges of the palm leaves:** angle.

**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 as well.

**Description:** ເນື້ອໃນກ່າວເຖິງ ອານຸພາບຂອງຄຳຖາທິບພະມົນ. ຜູ້ທີ່ສູດຄຳຖາທິບພະມົນນີ້ ເທວະດາແລະ ທ້າວຈະຕູໂລກກະບານທັງ ໔ ຈະມາປົກປັກຮັກສາຄຸ້ມຄອງຜູ້ນັ້ນໃຫ້ປອດໄພຈາກອັນຕະລາຍທັງ ປວງ. ຖ້າຢູ່ໃນສົງຄາມ ກໍຈະປອດໄພຈາກຂ້າເສິກສັດຕູໄດ້. ຖ້າຢາກໄດ້ລູກຊາຍ ກໍຈະສົມບາດ ຖະໜາ. ຖ້າຢາກມີເຂົ້າຂອງເງິນຄຳຕ່າງໆ ກໍຈະມີເຂົ້າຂອງເປັນອັນມາກແລ ຈະເປັນຜູ້ມີອາຍຸ ໝັ້ນຍືນ.

The text deals with the power of the Thipphamon (Dibbamanta) incantation. Those who regularly chant Thipphamon will be protected by deities and the four heavenly kings against all kinds of dangers. If the reciters are going to war, they will be safe from enemies. If the reciters expect a son, they will have one. If they expect wealth, they will be wealthy. They will also have longevity.

<sup>61</sup> 1320 Magha 29 = Sunday, 8 March 1959.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໘ ໜ້າ ໒: ຮິດຈະນາແລ້ວຍາມທຸ່ງ ວັນ ໓ ເດືອນ ໔ ຂຶ້ນຄຳ ໑ ປີເປີກເສັດ, [ພ.ສ.] ໒໕໐໑ ສາທູພໍສິດທິປັນຍາຂຽນ.  
Folio 8 on the verso side: The writing was accomplished at noon on the third day of the week (Tuesday), on the first waxing-moon day of the fourth lunar month, a *poek set* year, [BE] 2501.<sup>62</sup> Sathu Phò (Monk) Sitthipannya was the scribe of this manuscript.

**Date:** BE 2501, a *poek set* year (9 Mar 1959)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Sathu Phò (Monk) Sitthipannya

**Sponsor(s):** Unknown

**Titles:** ທິບພະມົນ (ຜູກ ໓)  
*Thipphamon (Phuk 3)*  
Dipamantra (Fascicle3)

EAP1398\_VTL\_1\_0109

## Long palm-leaf

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58.5 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 6. **Edges of the palm leaves:** angle.

**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 fragile. The legibility is good.

**Description:** ອານິສົງການເຮັດທຸງບູຊາພະລັດຕະນະໄຕ . ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ຊົງປາລີພະຍາອະຊິຕະຣາດ ຈຶ່ງສະແດງພະທຳມະເທສະໜາດວງນີ້. ໃນກາລະຄັ້ງນັ້ນ ຍັງມີພະຍາຕິນໜຶ່ງ ຊົງພະນາມວ່າ ພະຍາອະຊິຕະຣາດ ສະເໜວິຣາຊະສົມບັດ ໃນເມືອງພາລານະສີ ພະອົງມີຊັບສົມບັດມະຫາສານ ຈຶ່ງຄິດຈະທຳໃນສິ່ງທີ່ເປັນການກຸສົນ ວັນໜຶ່ງພະອົງພ້ອມດ້ວຍເສນາອຳມາດທັງຫຼາຍໄປເຂົ້າເຝົ້າພະພຸດທະເຈົ້າເຖິງທີ່ປະທັບ ແລ້ວຖວາຍບັງຄົມທູນຖາມວ່າ ບຸກຄະລະຍິງຊາຍທັງຫຼາຍ ອັນມີຈິດໃຈເຫຼື້ອມໃສສັດທາ ໄດ້ສ້າງຍິງທຸງທັງຫຼາຍ ຄືວ່າ ທຸງເພັກ, ທຸງເງິນ, ທຸງຄຳ, ທຸງແກ້ວ, ທຸງກົວ, ທຸງຊີນ, ທຸງແຜ່ນຜ້າ ແລະທຸງຊາຍ ອັນປະກອບດ້ວຍກະດາດສີຕ່າງໆ ຄືວ່າ ຂາວ, ເຫຼືອງແລະແດງ ຈະມີຜະລະອານິສົງແນວໃດນີ້? ຫຼັງຈາກນັ້ນ ພະພຸດທະອົງໄດ້ຊົງສະແດງພະທຳມະເທສະໜາໃຫ້ແກ່ໃຫ້ແກ່ພະຍາອະຊິຕະຣາດແລະເສນາອຳມາດໃຫ້ໄດ້ສະດັບຮັບພັງຢ່າງລະອຽດແລະແຈ້ງ.

Rewards derived from making religious flags to worship the Triple Gems. On one occasion, while residing at the Jetavana monastery in Savatthi, the Buddha delivered a sermon to his disciples about King Ajitarāja. Once upon a time, there was a king named Ajitarāja who ruled Benares. He was

<sup>62</sup> 1320 Phalgunā 1 = Monday, 9 March 1959.



wealthy and thought about merit-making. One day, the king and his ministers visited the Buddha and asked him about the amount of merit that a man or a woman could gain from making religious flags out of different kinds of material: iron, silver, gold, glass, lead, aluminum, cloth, and sand, and decorated with paper of different colours: white, yellow, and red. The Buddha gave a sermon to the king and his followers in great clarity and detail.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໖ ໜ້າ ໑: ຈຸນລະສັງກາດໄດ້ ໒ ພັນ ໕ ຮ້ອຍ ໕໑໓ (ກົງກັບ ພ.ສ. ໒໔໑໓) ພະວັດສາ ປັກກເໝົ້າ ເດືອນ ໑໐ ອອກໃໝ່ ໑໔ ວັນ ໗ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍ[ມີ] ເຈົ້າສຸກ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ສັບໄຊ ຜູກ ໑, ສອງສັບພະທຸງ ຜູກ ໑, ເປັນ ໒ ຜູກ ສ້າງໄປທາພໍ່ເກົ່າແມ່ຫຼັງ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາຊູ່ປະການ ກໍຂ້າເຫັນ ສາທຸ ອະນຸໂມ ທາມີ.

Folio 6 on the recto side: In Chunlasangkat 2 thousand 5 hundred and 513 (corresponding to BE 2513), a *ka mao* year, on the fourteenth waxing-moon day of the tenth lunar month, the seventh day of the week (Saturday),<sup>63</sup> the writing was accomplished at the time of the morning drum (7:30–9:00). Chao (Prince) Suk had the most ardent religious faith to sponsor the making of the manuscripts entitled *Sap Sai* (one fascicle) and *Sòng Sapphathung* (one fascicle), two fascicles in total, to dedicate the merit to my previous parents. May all my wishes and desires be fulfilled. *Sādhu anumodāmi* (Amen! I rejoice).

**Date:** BE 2513, a *ka mao* year (14 Sep 1970)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Chao (Prince) Suk

**Titles:** ສອງສັບພະທຸງ

*Sòng Sapphathung*

Rewards derived from the donation of all kinds of religious flags

EAP1398\_VTL\_1\_0110

**Long palm-leaf**

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 59.3 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios contain titles.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 10. **Edges of the palm leaves:** angle. **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 as well.

<sup>63</sup> 1332 Bhadrapada 14 = Monday, 14 September 1970. This year was, however, a *kot set* year.

**Description:** ອານິສົງການເຮັດທຸງຝ້າຍບູຊາພະລັດຕະນະໂຕ. ໃນສະໄໝພຸດທະການ ມີຊາຍ ໔ ຄົນ ໄດ້ເຮັດທຸງສີຂາວ, ທຸງສີເຫຼືອງ, ທຸງສີແດງ ແລະທຸງສີຂຽວ ເພື່ອບູຊາພະລັດຕະນະໂຕ. ຫຼັງຈາກນັ້ນ, ຊາຍທັງ ໔ ໄດ້ສົນທະນາກັນເລື່ອງອານິສົງຂອງການສ້າງທຸງເຫຼົ່ານັ້ນ ຈຶ່ງພ້ອມກັນເຂົ້າເຝົ້າພະພຸດທະເຈົ້າ ແລ້ວທູນຖາມພະພຸດທະອົງ. ພຸດທະອົງຕັດວ່າ ອັນວ່າ ບຸກຄະລະຜູ້ໃດໄດ້ສ້າງທຸງສີຂາວ, ທຸງສີເຫຼືອງ, ທຸງສີແດງ ແລະທຸງສີຂຽວ ບູຊາພະລັດຕະນະໂຕ ຈະໄດ້ຮັບຜະລະອານິສົງເປັນອັນມາກ, ຈະໄດ້ເປັນພະຍາຈັກກະວັດຕິລາດ ແວດລ້ອມໄປດ້ວຍບໍລິວານ ເມື່ອໝົດອາຍຸໄຂຈຸຕິຕາຍໄປ ກໍຈະໄດ້ໄປເກີດເບີງສະຫວັນຊັ້ນຟ້າ ສະເໜີຍທິບພະສົມບັດ.

Rewards derived from making religious cotton flags to worship the Triple Gems. In the Buddha's lifetime, there were four men who made together a white flag, a yellow flag, a red flag, and a green flag to worship the Triple Gems. Thereafter, they talked about the benefits derived from making those flags. They went to have an audience with the Buddha and asked him about the benefits. The Buddha said, those who made a white flag, a yellow flag, a red flag, and a green flag to worship the Triple Gems would gain great merit. They would be reborn an emperor surrounded by many servants. After the death, they would be born in heaven and enjoyed heavenly properties.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໘ ໜ້າ ໒: ຮິດຈະນາ[ແລ້ວ]ປ່າຍ ໒ ໂມງແລງ ສັດທາຜູ້ຂຽນ ພິກຂຸສິດທິວັງໂສ. ສັດທາໃບລານ ພິກຂຸນິດສາປັນຍາ ວັດທາດຫຼວງ ໄດ້ສ້າງ ສອງທຸງຝ້າຍ ຜູກນີ້ ໄວ້ເຜີມເຕີມສາສະໜາ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ. ຂໍໃຫ້ສຳເລັດສຸກ ໓ ປະການ ມີນິຣະພາບເປັນທີ່ແລ້ວໂດຍຕັ້ງປາດຖະໜາດ້ວຍເທົ່ນ. ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ທຸວັງ ນິດຈັງ. ໄດ້ຂຽນປີ [ພ.ສ.] ໒໕໐໐ ເຈົ້າໝ່ອມພໍ່ແສນສີສົງຄາມ ບ້ານແອນ ບ່າງາມຄ່ອຍພິຈາລະນາຂ້າທ້ອນ.

Folio 8 on the verso side: The writing was accomplished at 14:00 by Bhikkhu Sitthivangso. Bhikkhu Nitsapannya from Vat That Luang provided palm leaves to sponsor the making of this manuscript entitled *Sòng Thung Fai* to support the Teachings of the Buddha to last until the end of 5000 years. May [I] reach the three stages of happiness of which Nibbāna is the ultimate goal. May my wishes be fulfilled. *Nibbānaṃ paramaṃ sukhaṃ dhuvam niccam* (Nibbāna is the greatest bliss certainly and constantly). The writing was made in BE 2500 by Chao Mòmm Phò (Monk) Saen Sisingkham from Ban Aen. My handwriting is not beautiful, please consider it.

**Date:** BE 2500 (1957)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Chao Mòmm Phò (Monk) Saen Sisingkham or Bhikkhu Sitthivangso from Ban Aen  
**Sponsor(s):** Bhikkhu Nitsapannya from Vat That Luang  
**Titles:** ສອງທຸງຝ້າຍ  
*Sòng Thung Fai*  
Rewards derived from the donation of religious cotton flags

**Long palm-leaf****One phuk:** *fascicle***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 bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 6. **Edges of the palm leaves:** angle.**Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 3 lines per side, recto and verso. **Physical condition:** The folios are damaged and fragile. The legibility is not clear.**Description:** ອານິສົງການເຮັດທຸງຝ້າຍບູຊາພະລັດຕະນະໂຕ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ຊຶ່ງປາລີບາລະມີທຳແຫ່ງຕົນ. ໃນຄັ້ງນັ້ນ ພະພຸດທະອົງຕັດວ່າ ດູລາ ພິກຂຸທັງຫຼາຍ ໃນກາລະວັນນັ້ນອັນລ່ວງໄປ ຍັງມີຊາຍຜູ້ໜຶ່ງ ປະກອບດ້ວຍຄວາມເຫຼື່ອມໃສ ສັດທາເປັນຢ່າງຍິ່ງ ໄດ້ສ້າງຍັງທຸງຝ້າຍບູຊາພະຕະຖາຄົດ ແລະໄດ້ຕັ້ງຈິດອະທິດຖານຄວາມປາດຖະໜາວ່າ ດ້ວຍຜະລະບຸນອັນຜູ້ຂ້າໄດ້ສ້າງທຸງບູຊາພະຕະຖາຄົດນີ້ ຖ້າເກີດມາຊາດໃດກໍດີ ຂໍຢ່າໄດ້ໃຫ້ເປັນຄົນທຸກໄຮ້ເຂັ້ນໃຈດ້ວຍເຫັນ ຄັນເມື່ອພົດອາຍຸໄຂ ໄດ້ຈຸຕິຕາຍໄປແລ້ວ ໄດ້ໄປເກີດເທິງສະຫວັນຊັ້ນດາວະດິງ ສະເຫວີຍທິບພະຊົມບັດໃນວິມານຄຳ ອັນສູງໄດ້ ໑໒ ໂຫຍດ ແວດລ້ອມໄປດ້ວຍນາງຟ້າເປັນບໍລິວານ.

Rewards derived from making religious cotton flags to worship the Triple Gems. On one occasion, while residing at the Jetavana monastery in Savatthi, the Buddha spoke to the monks about his perfections. At the time, the Buddha related his previous life to a story. Once upon a time, there was a man who had the most ardent religious faith and made a religious cotton flag to worship the Buddha. He expressed the following wish: with this merit, he wished to be never reborn poor ones but reborn in the Tāvātimsā heaven enjoying heavenly properties in a golden castle with 12 *yojana* of height and served by female deities.

**Colophon:** None**Date:** Mid-20th century**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ສອງທຸງຝ້າຍ*Sòng Thung Fai*

Rewards derived from the donation of religious cotton flags

**Long palm-leaf****One phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 59.5 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 7. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ອານິສົງການເຮັດທຸງຊາຍບູຊາພະລັດຕະນະໄຕ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ ວັດເຊຕະວັນ ເມືອງສາວັດຖິ. ໃນຄັ້ງນັ້ນ ພະເຈົ້າປັດເສນທິໂກສິນໄດ້ສະເດັດອອກຈາກພະນະ ຄອນໄປເຫັນທາດຊາຍຂາວສະອາດ ພະອົງຈຶ່ງໄດ້ກໍ່ສ້າງທຸງຊາຍ ເມື່ອສ້າງສໍາເລັດຈຶ່ງນໍາເອົາ ດອກໄມ້ ແລະປະທັບບູຊາພະລັດຕະນະໄຕ. ຫຼັງຈາກນັ້ນ ພະອົງຈຶ່ງສະເດັດໄປໄຫວ້ ພະພຸດທະເຈົ້າ ທູນຖາມເຖິງອານິສົງການສ້າງທຸງຊາຍບູຊາພະລັດຕະນະໄຕ. ເມື່ອນັ້ນພະ ພຸດທະອົງ ໄດ້ຊົງສະແດງພະທໍາມະເທສະໜາວ່າ ດູກ່ອນມະຫາບໍພິດ ອັນວ່າບຸກຄະລະຜູ້ໃດ ມີ ຈິດໃຈເຫຼື່ອມໃສສັດທາ ໄດ້ກໍ່ສ້າງທຸງຊາຍບູຊາພະລັດຕະນະໄຕ ແກ້ວທັງ ໓ ດ້ວຍສັດທາອັນແຮງ ກ້າ ບຸກຄົນເຫຼົ່ານັ້ນຈະບໍ່ໄປສູ່ອະບາຍຍະພູມ. ຄັນຈຸຕິຈາກໂລກມະນຸດນີ້ແລ້ວ ກໍຈະໄດ້ໄປອຸບັດ ເກີດໃນຊັ້ນຟ້າຕາວະຕິງສາ ສະເໜີຍສົມບັດທິບ. ເມື່ອໝົດອາຍຸໄຂໃນສະຫວັນນັ້ນແລ້ວ ກໍຈະ ກັບມາເກີດໃນໂລກມະນຸດ ແລະຈະເປັນຜູ້ມັ່ງຄັ້ງສົມບູນໄປດ້ວຍຍົດຖາບັນດາສັກແລະມີບໍລິວານ ເປັນອັນມາກ.

Rewards derived from making sand-coated religious flags to worship the Triple Gems. On one occasion, the Buddha resided at the Jetavana monastery in Savatthi. At the time, King Pasenadi left the city and saw a white sandy beach on a river bank. He made flags out of sand and put flowers and lighted candles to worship the Triple Gems. The king then went to pay his respect to the Buddha and asked him about the rewards derived from making sandy flags to worship the Triple Gems. The Buddha gave a sermon: those who made sandy flags with great faith to worship the Triple Gems would never go to hell. After they had died and left the human world, they would be reborn in the Tāvātimsa heaven enjoying divine properties. After the life in heaven, they would be reborn again in the human world, become wealthy, and have honour and many servants.

**Colophon:** ຄໍາລົງທາຍ: ລານທິ ໖ ໜ້າ ໑: ພະທິ ຢູ່ວັດທາດຫຼວງ ໄດ້ສ້າງແປງ ສອງທຸງຊາຍ ຜູກ ໑ ໄວ້ກັບພຸດ ທະສາສະໜາເທົ້າ ໕໐໐໐ ພະວັດສາ. ຂໍໃຫ້ຜູ້ຂ້າທາຍພະຍາດທິທັງມວນກໍຂ້າເທີ້ນ. ຂໍໃຫ້ທາຍ ບາບທາຍກໍກໍຂ້າເທີ້ນ. ຂໍໃຫ້ຜູ້ຂ້າໄດ້ສຸກ ໓ ປະການກໍຂ້າເທີ້ນ. ສຸດທິນັງ ວັດຕະ ເມ ທາ[ນັງ] ປາຣະມັງ ສຸກຂັງ ໂຫນຕູ ໂນ. ຈຸນລະສັງກາດຣາຊະໄດ້ ໒໔໕໘ ຕົວປີ ເດືອນ ໘ ອອກໃໝ່ ໒ ຄໍາ ວັນ ໒ ອິດຈະນາແລ້ວຍາມ ໑໐ ໂມງເຊົ້າ ແລ. ພະທິໄດ້ສ້າງ ສອງທຸງຊາຍ ຜູກ ໑ ເນີເຈົ້າເຮີຍ. ຢ່າ ທົວຂວັນແດ່ເນີ ໂຕບໍ່ງາມຈັກນ້ອຍເນີ.

Folio 6 on the recto side: Pha (Monk) Thi from Vat That Luang sponsor this manuscript *Sòng Thung Sai* (one fascicle) to support the Teachings of the Buddha to last until the end of 5000 years. May I be free from all diseases. May I be free from the results of all bad actions. May I reach the three stages of happiness. *Sudinnaṃ vata me dā[naṃ] paramaṃ sukhaṃ hontu no* (May this gift of mine support us to obtain the greatest bliss). In

Chunlasangkatrasa 2488 (corresponding to BE 2488), the second waxing-moon day of the eighth lunar month, the second day of the week (Monday),<sup>64</sup> the writing was accomplished at 10:00. Pha (Monk) Thi made this manuscript *Sòng Thung Sai* (one fascicle), dear all. Please do not laugh at my handwriting that is not beautiful.

**Date:** BE 2488 (11 Jun 1945)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Pha (Monk) Thi from Vat That Luang  
**Sponsor(s):** Pha (Monk) Thi from Vat That Luang  
**Titles:** ສອງທຸງຊາຍ

*Sòng Thung Sai*

Rewards derived from the donation of religious sand-coated flags

EAP1398\_VTL\_1\_0113

### Long palm-leaf

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 3.9 cm, width 59 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angle. **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 on both right ends.

**Description:** ອາມິສົງການສ້າງເຈດີ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບສຳລານຢູ່ທີ່ປ່າອິສິປະຕະນະມະລິຄະທາຍະວັນ ເມືອງພາລານະສີ ພະພຸດທະອົງຊົງປາລົບເຖິງຊາຍທຸກຍາກຜູ້ໜຶ່ງ ຈຶ່ງເປັນເຫດໃຫ້ພະພຸດທະເຈົ້າຊົງສະແດງພະທຳມະເທສະໜາດວງນີ້ ໃນຄັ້ງນັ້ນຊາຍທຸກຄະຕະໄດ້ເຫັນບຸກຄົນອື່ນທຳບຸນກຸສົນ ກໍຄິດຢາກທຳບຸນ ແຕ່ກໍບໍ່ມີວັດຖຸສິ່ງຂອງໃດໆ ເໝືອນກັບຄົນອື່ນ ຈຶ່ງໄປຊຸດເອົາດິນແລ້ວປັ້ນກໍເປັນພະເຈດີ ພ້ອມກັບແຕ້ມ ຂຽນ ປະດັບປະດາພະເຈດີ ໃຫ້ຮຸ່ງເຮືອງງົດງາມແລ້ວບູຊາດ້ວຍເຂົ້າ ນ້ຳ ໂພຊະນາ ອາຫານ ຈາກນັ້ນຈຶ່ງໄດ້ນຳພາພັນລະຍາຂອງຕົນໄປຖວາຍພັດຕາຫານແກ່ພະພິກຂຸສົງຕາມກຳລັງແຫ່ງຕົນ ຄັນເມື່ອຈຸຕິຕາຍໄປແລ້ວທັງສອງຜົວເມຍກໍໄດ້ໄປເກີດເປັນເທວະດາເທິງສະຫວັນ ສະເຫວີຍທິບສົມບັດ ມີອາຍຸຍືນນານ ປະມານ ໘໔໐໐໐ ປີ ດ້ວຍພາລະອາມິສົງທີ່ໄດ້ສ້າງພະເຈດີນັ້ນແລ.

Rewards derived from building stupas. On one occasion, the Buddha stayed at Isipatana Marugadayavanna in Pharanasi (Banares). He gave a sermon on a poor man who saw people making merit but could not follow them as he did not have anything to make merit like others. Therefore, he dug soil to make a stupa. He decorated the stupa and worshipped it with food and water. Then, he and his wife also offered food to monks. After

<sup>64</sup> 1307 Pratomashada 2 = Monday, 11 June 1945.

**Colophon:**

their death, by the merit of making the stupa, they were reborn deities in heaven enjoying divine properties and living there for 84000 years.

ຄຳລົງທ້າຍ: ລານທີ ໒໖ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໑໘໗ ຕົວ ປີຮັບເຮົ້າ ເດືອນ ໙ ແຮມ ໒ ຄໍ່າ  
ວັນ ໔ ຮິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ຫົວເຈົ້າສັງຄະຣາຊາ ວັດນ້ອຍກາງເມືອງ ແລະ  
ແສນພົມ ພ້ອມກັນມີໃຈໃສ່ສັດທາ ໄດ້ສ້າງ ລຳສັບພະສອງ ໄວ້ກັບສາສະໜາ. ນິບພານະ ປັດຈະ  
ໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ.

Folio 26 on the recto side: In Chunlasangkat 1187, a *hap hao* year, on the second waning-moon day of the ninth lunar month, the fourth day of the week (Wednesday),<sup>65</sup> the writing was accomplished at the time of the sunset drum (13:30–15:00). Hua Chao Sangkharasa (Abbot) of Vat Nòi Kang Mūang and Saen Phom had the religious faith to sponsor the making of the manuscript entitled *Sapphasōṅ* to support the Teachings of the Buddha. *Nibbāna paccayo hotu no niccam dhuvaṃ* (May this a condition for us to reach Nibbāna, constantly and certainly).

**Date:**

CS 1187, a *hap hao* year (31 Aug 1825)

**Script(s):**

Tham Lao

**Language(s):**

Lao, Pali

**Scribe(s):**

Unknown

**Sponsor(s):**

Hua Chao Sangkharasa (Abbot) of Vat Nòi Kang Mūang and Saen Phom

**Titles:**

*ສອງເຈດີ*

*Sòṅg Chedi*

Rewards derived from the construction of stupas

EAP1398\_VTL\_1\_0114

**Long palm-leaf**

**One phuk:**

*fascicle*

**Material:**

Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 53.6 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 11. **Edges of the palm leaves:** angle. **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 as well.

**Description:**

ອາມີສິ່ງການສ້າງເຈດີ. ໃນກາລະອັນລ່ວງພົ້ນມາດົນນານແລ້ວ ພະໂພທິສັດແຫ່ງເຮົາເກີດໃນ  
ຕະກູນເສດຖີຜູ້ໜຶ່ງ ໃນເມືອງພາລານະສີ ໃນສະໄໝພະກັດສະປະພຸດທະເຈົ້າ ເມື່ອນັ້ນພະໂພທິ  
ສັດແຫ່ງເຮົາໄດ້ພົບພະເຖລະອົງໜຶ່ງກຳລັງປົກວິເວກ ປະຕິບັດທຳຢູ່ໃນປ່າ ພະໂພທິສັດກໍ່ເກີດ  
ຄວາມເຫຼື້ອມໃສ ຈຶ່ງໄດ້ນຳເອົາກ້ອນດິນຈື່ມາກໍ່ເປັນກຳແພງອ້ອມຮອບບໍລິເວນນັ້ນ ໃຫ້ເປັນເຂດ  
ອາຮາມ ຫຼັງຈາກສ້າງຮຽບຮ້ອຍແລ້ວ ກໍ່ໄດ້ຖວາຍໃຫ້ເປັນທານແກ່ພະເຖລະອົງນັ້ນ ຄັນເມື່ອພົດ  
ອາຍຸໄຂແຫ່ງຕົນແລ້ວ ກໍ່ໄດ້ໄປເກີດເທິງສະຫວັນເທວະໂລກ ສະເໜີວິທິບລິມັດ.

<sup>65</sup> 1187 Sravana 17 = Wednesday, 31 August 1825.

Rewards derived from building stupas. Once upon a time, in the period of Kassapa Buddha, the Bodhisatta was born in a rich family in Pharanasi (Banares). The Bodhisatta saw a venerable monk practicing meditation alone in a forest. He had the religious faith in the monk and put bricks surrounding the monk's place as a wall in order to demarcate the area as a monastery (*ārāma*). When the construction of the wall was finished, he donated it to the monk. After the death, the Bodhisatta was born in heaven with heavenly properties.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໑໑ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ຮັບ ໗໑ (ກົງກັບ ຈ.ສ. ໑໑໗໑) ຕົວ ປີເຕົ້າສັນ  
ຮິດຈະນາແລ້ວມື້ເຕົ້າສີ່ ຍາມແຖ ມີກວານເຮືອນແກ້ວ ກັບທັງພະຮີຍາ ບຸດຕະນັດຕາ ພັນທຸວົງສາ  
ພ້ອມກັນສ້າງ ສັບພະສອງ ໄວ້ກັບສາສະໜາ. ນິບພານະ ປັດຈະໂຍ ໂທຕຸ.

Folio 11 on the recto side: In Sangkatrasa one hundred and 71 (corresponding to CS 1171), a *tao san* year, the writing was accomplished on a *tao si* day, at the time of the [...] horn. Kwan Hūankaeo, his wife, children, grandchildren, and relatives jointly sponsored the making of this manuscript entitled *Sapphasòng* to support the Teachings of the Buddha. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

**Date:** CS 1171, a *tao san* year (1809)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Kwan Hūankaeo, his wife, his children, his grandchildren, and his relatives

**Titles:** ສອງກຳແພງ

*Sòng Kamphaeng*

Rewards derived from the construction of monastic walls

EAP1398\_VTL\_1\_0115

## Long palm-leaf

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 59.2 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios contain the colophons.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 10. **Edges of the palm leaves:** angle. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 3 lines per side, recto and verso. **Physical condition:** The overall condition is good, the legibility as well.

**Description:** ສອງຍົດຢາ ໝາຍເຖິງ ອານິສົງທີ່ເກີດຈາກການສອມແຊມກຸຕິວິຫານຫຼືສາສະນະສະຖານຕ່າງໆ.  
ໃນສະໄໝພະກັດສະປະພຸດທະເຈົ້າ ພະອົງຊົງດຳລົງພະຊົນມະຊົບຢູ່ນານເຖິງສອງໝື່ນປີ ຈຶ່ງດັບ  
ຂັນເຂົ້າສູ່ປະຣິນິບພານ. ເມື່ອສາສະໜາຂອງພະອົງສ້າງສຸດໄປແລ້ວ ຍັງເຫຼືອແຕ່ພະພຸດທະຮູບ,  
ເຈດີ, ຕົ້ນສີມະຫາໄພ ແລະກຸຕິວິຫານທີ່ເກົ່າຄຳຄ່າຊະລາທາຜູ້ຈັກອຸປະຖາກຮັກສາ ແລະສັກ

ກາລະບູຊາບໍ່ໄດ້. ໃນກາລະເມື່ອນັ້ນ ຍັງມີເສດຖີຜູ້ໜຶ່ງ ໄດ້ມາເຫັນພະທາດເຈດີ, ຕົ້ນສີມະຫາໄພ, ພະພຸດທະຮູບ ແລະກຸຕິວິຫານວັດວາອາຮາມອັນໂປດເປ່ເພພັງດັ່ງນັ້ນ ກໍມີໃຈໃສສັດທາ ຄຶດຫາ ຄຸນແກ້ວສາມປະການ ກໍໄດ້ກະທຳຊຳລະສະສາງແບງໃຫ້ດີທຸກຢ່າງແລ້ວ ກໍກະທຳເຄົາລົບຢຳ ແຍງສັກກະລາບູຊາທຸກວັນ. ດ້ວຍອານິສົງທີ່ໄດ້ກະທຳນັ້ນ ເມື່ອເຂົາຕາຍໄປ ກໍໄດ້ໄປເກີດໃນ ສະຫວັນ ສະເໝີຍທິປະສົມບັດ. ເມື່ອໝົດອາຍຸໄຂໃນສະຫວັນແລ້ວ ກໍຈະໄດ້ມາເກີດເປັນພະ ເຈົ້າຈັກກະພັດເປັນເວລາຫຼາຍຊາດ.

*Sòng Nyot Nya* pertains to the 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 that time, a wealthy man saw the stupas, the Bodhi trees, the Buddha images, and the abodes being ignored. He became faithful in the Triple Gems, renovated all the buildings and statues, and regularly paid homage to them. Thanks to the results of the meritorious deed, he was reborn in heaven and enjoyed heavenly property. After the heaven life, he was reborn an emperor king in the human world for many existences.

**Colophon:**

ຄຳລົງທ້າຍ: (໑) ລານທີ ໘ ໜ້າ ໑-໒: ສັງກາດໄດ້ ໒໐໐໕ ເດືອນ ໓ ແຮມ ໑ ຄໍ່າ ວັນ ໔ ຣິດຈະນາ ແລ້ວຍາມກອງກາຍ ໝາຍມີ ພິກຂຸເຖຣະສິດທິວັງໂສ ບ້ານແອນ ມາບວດຢູ່ວັດທາດຫຼວງ ໄດ້ສ້າງ ທັງສີ ຍົດຢາ ຜູກນີ້ ໄວ້ກັບພະສາສະໜາ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ອະນະຄະເຕ ອັນຈະມາ ໃນກາລະພາຍນີ້ ຂໍໃຫ້ຜູ້ຂ້າແຕກໃນທຳ ຕູ ໝື່ນ ໔ ພັນຂັນພະທຳ. ຂໍໃຫ້ຜູ້ຂ້າສະຫຼາດໃນມັກຄະ ທຳຜະລະທຳ. ຂໍໃຫ້ຜູ້ຂ້າພົ້ນຈາກຄວາມທຸກໃນວັດຕະສິງສານ ຂໍຢ່າໄດ້ມີມານມາປະຈົນບັງບຸດ ທັງຊາດນີ້ແລະຊາດໜ້າ ຕາບຕໍ່ເທົ່າເຂົ້າສູ່ນິຣະພາບແກ່ກໍຂ້າເທີນ. ນົບພານະ ປັດຈະໂຍ ໂໜຕຸ ໂນ.

(໒) ຄຳລົງທ້າຍ: ລານທີ ໑໐ ໜ້າ ໑: ສອງຍົດຢາ ທີ່ວັດວາອາຮາມໂປດແປ ສາທຸພໍ ເປັນຜູ້ຂຽນ ແຕ່ປີ ໒໐໐໕ ສາທຸພໍແສນ ຂຽນເນີ ບໍ່ງາມ ຄ່ອຍພິຈາລະນາເອົາເນີ.

(1) Folio 8 on the recto and verso sides: In Sangkat 2005, on the first waning-moon day of the third lunar month, the fourth day of the week (Wednesday),<sup>66</sup> the writing was accomplished at the time of the morning drum (7:30–9:00). Bhikkhu Thera Sithhivangso from Ban Aen having ordained at Vat That Luang sponsored the making of this manuscript entitled *Nyotnya* to support the Teachings of the Buddha to last until the end of 5000 years. May I excel in the eighty-four thousand categories of the Dhamma in the future. May I excel in the *magga* (the path) and the *phala* (the fruition). May I be free from all suffering in the Cycle of Rebirths. May I be free from any obstructions by Mara through this life and future lives until I enter *Nibbāna*. *Nibbāna paccayo hontu no* (May this be a condition for us to reach Nibbāna).

(2) Folio 10 on the recto side: *Sòng Yotya* from the damaged temple, Sathu Phò wrote it in [BE] 2005. Sathu Phò (Monk) Saen was the scribe. 24 Feb 2005

**Date:**

<sup>66</sup> 1366 Magha 16 = Thursday, 24 February 2005.



**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Sathu Phò (Monk) Saen  
**Sponsor(s):** Bhikkhu Thera Siththivangso from Ban Aen village residing as a monk at Vat That Luang  
**Titles:** ສອງຍົດຍາ  
*Sòng Nyotnya*  
 Rewards derived from the restoration of monastic buildings

EAP1398\_VTL\_1\_0116

**Long palm-leaf**

**One phuk:** *fascicle 1*

**Material:** Light brown palm leaves, black ink. **Size:** Height 45.4 cm, width 57.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** One blank folio.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 24. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ຊົງປະທານໂອວາດແກ່ພະເຈົ້າປັດເສນທິໂກສິນ ທີ່ຊົງມົວເມົາດ້ວຍຣາຊະອິສະລິຍະຍົດ ແລະໝັກໝຸ່ນຢູ່ກັບກາມມະຄຸນຈົນລືມທຳນຸບຳລຸງພະພຸດທະສາສະໜາ. ພະພຸດທະອົງ ໄດ້ນຳນິທານຂອງພະພຸດທະອົງມາຕັດວ່າ ໃນອະດີດຕະການ ພະໂພທິສັດໄດ້ເກີດມາເປັນພະຣາຊະບຸດຂອງພະເຈົ້າພົມມະທັດ ແຫ່ງເມືອງພາລານະສີ ມີນາມວ່າ ຊະນະສັນທະກຸມມານ ເມື່ອຈະເລີນໄວໄດ້ໄປຮຽນສິລະປະວິທະຍາຢູ່ເມືອງຕັກກະສິລາ ຄົ້ນກັບມາແລ້ວ ພະຣາຊະບິດາຊົງພະຣາຊະທານຕຳແໜ່ງອຸປະຣາດໃຫ້. ຕໍ່ມາ ເມື່ອພະຣາຊະບິດາເຖິງສະຫວັນນະຄົດ ພະໂພທິສັດຈຶ່ງໄດ້ຄອງຣາຊະສົມບັດເປັນພະຍາ ນັບແຕ່ນັ້ນມາ ພະອົງໄດ້ຍຶດຫຼັກທິດສະພິດຣາຊະທຳ ນຳພາມະຫາຊົນທຳບຸນໃຫ້ທານ, ຮັກສາສິນ, ຟັງທຳ ແລະເມດຕາພາວະນາຢູ່ເນື່ອງໆ ຈຶ່ງເປັນທີ່ເຄົາຮັກຂອງມະຫາຊົນທັງຫຼາຍ.

On one occasion, while residing at the Jetavana monastery, the Buddha gave advice to King Pasenadi Kosala who was so obsessed with his royal position and sensual pleasures that he forgot to support Buddhism. The Buddha related a story of his previous existence to the king. Once upon a time, the Bodhisatta was born as Janasanda Kumāra, the son of King Phommthat (Brahmadatta) of Varanasi. When he grew up, he went to study in Taxila. After having finished his studies, he was appointed as the viceroy by his father. Later on, after the death of his father, the Bodhisatta became the successor to his father and ruled the kingdom. From then on, the Bodhisatta followed the royal virtues. He led people to regularly make merit, to donate things, to observe Buddhist precepts, to listen to the Dhamma, and to meditate. He was thus beloved and respected by the people.

**Colophon:** None

**Date:** 1937  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Unknown  
**Titles:** ຊະນະສັນທະ (ຜູກຕົ້ນ)  
 Sanasantha (Phuk ton)  
 Janasanda (Fascicle 1)

EAP1398\_VTL\_1\_0117

**Long palm-leaf**

**One phuk:** fascicle 2

**Material:** Light brown palm leaves, black ink. **Size:** Height 5.4 cm, width 57.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** One blank folio.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 25. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ຊົງປະທານໂອວາດແກ່ພະເຈົ້າປັດເສນທິໂກສິນ ທີ່ຊົງມີວເມົາດ້ວຍຣາຊະອິສະລິຍະຍົດ ແລະພົກໝຸ່ນຢູ່ກັບກາມມະຄຸນຈົນລືມທຳນຸບຳລຸງພະພຸດທະສາສະໜາ. ພະພຸດທະອົງ ໄດ້ນຳນິທານຂອງພະພຸດທະອົງມາຕັດວ່າ ໃນອະດີດຕະການ ພະໂພທິສັດໄດ້ເກີດມາເປັນພະຣາຊະບຸດຂອງພະເຈົ້າພົມມະທັດ ແຫ່ງເມືອງພາລານະສີ ມີນາມວ່າ ຊະນະສັນທະກຸມມານ ເມື່ອຈະເລີນໄວໄດ້ໄປຮຽນສິລະປະວິທະຍາຢູ່ເມືອງຕັກກະສິລາ ຄົ້ນກັບມາແລ້ວ ພະຣາຊະບິດາຊົງພະຣາຊະທານຕຳແໜ່ງອຸປະຣາດໃຫ້. ຕໍ່ມາ ເມື່ອພະຣາຊະບິດາເຖິງສະຫວັນນະຄົດ ພະໂພທິສັດຈຶ່ງໄດ້ຄອງຣາຊະສົມບັດເປັນພະຍາ ນັບແຕ່ນັ້ນມາ ພະອົງໄດ້ຍຶດຫຼັກທິດສະພິດຣາຊະທຳ ນຳພາມະຫາຊົນທຳບຸນໃຫ້ທານ, ຮັກສາສິນ, ຟັງທຳ ແລະເມດຕາພາວະນາຢູ່ເນື່ອງໆ ຈຶ່ງເປັນທີ່ເຄົາຮັກຂອງມະຫາຊົນທັງຫຼາຍ.

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**Colophon:** None

**Date:** 1937  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Unknown  
**Titles:** ຊະນະສັນທະ (ຜູກ ໒)  
*Sanasantha (Phuk 2)*  
*Janasanda (Fascicle 2)*

EAP1398\_VTL\_1\_0118

### Long palm-leaf

**One phuk:** *fascicle 3*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5.4 cm, width 57.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 24. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ຊົງປະທານໂອວາດແກ່ພະເຈົ້າປັດເສນທິໂກສິນ ທີ່ຊົງມົວເມົາດ້ວຍຣາຊະອິສະລິຍະຍົດ ແລະໝັກໝຸນຢູ່ກັບກາມມະຄຸນຈົນລືມທຳນຸບຳລຸງພະພຸດທະສາສະໜາ. ພະພຸດທະອົງ ໄດ້ນຳນິທານຂອງພະພຸດທະອົງມາຕັດວ່າ ໃນອະດີດຕະການ ພະໂພທິສັດໄດ້ເກີດມາເປັນພະຣາຊະບຸດຂອງພະເຈົ້າພົມມະທັດ ແຫ່ງເມືອງພາລານະສີ ມີນາມວ່າ ຊະນະສັນທະກຸມມານ ເມື່ອຈະເລີນໄວໄດ້ໄປຮຽນສິລະປະວິທະຍາຢູ່ເມືອງຕັກກະສິລາ ຄົ້ນກັບມາແລ້ວ ພະຣາຊະບິດາຊົງພະຣາຊະທານຕຳແໜ່ງອຸປະຣາດໃຫ້. ຕໍ່ມາ ເມື່ອພະຣາຊະບິດາເຖິງສະຫວັນນະຄົດ ພະໂພທິສັດຈຶ່ງໄດ້ຄອງຣາຊະສົມບັດເປັນພະຍາ ນັບແຕ່ນັ້ນມາ ພະອົງໄດ້ຍຶດຫຼັກທິດສະພິດຣາຊະທຳ ນຳພາມະຫາຊົນທຳບຸນໃຫ້ທານ, ຮັກສາສິນ, ຟັງທຳ ແລະເມດຕາພາວະນາຢູ່ເນື່ອງໆ ຈຶ່ງເປັນທີ່ເຄົາຮັກຂອງມະຫາຊົນທັງຫຼາຍ.

On one occasion, while residing at the Jetavana monastery, the Buddha gave advice to King Pasenadi Kosala who was so obsessed with his royal position and sensual pleasures that he forgot to support Buddhism. The Buddha related a story of his previous existence to the king. Once upon a time, the Bodhisatta was born as Janasanda Kumāra, the son of King Phommthat (Brahmadatta) of Varanasi. When he grew up, he went to study in Taxila. After having finished his studies, he was appointed as the viceroy by his father. Later on, after the death of his father, the Bodhisatta became the successor to his father and ruled the kingdom. From then on, the Bodhisatta followed the royal virtues. He led people to regularly make merit, to donate things, to observe Buddhist precepts, to listen to the Dhamma, and to meditate. He was thus beloved and respected by the people.

**Colophon:** ຄຳລິງທ້າຍ: ລານທີ ໒໔ ໜ້າ ໑: ພະພຸດທະສັງກາດ ໒໔໘໐ ຕົວ ປີເມື່ອງເປົ້າ ເດືອນ ໑໐ ຂຶ້ນ ຕູ ຄຳ  
ວັນ ໑ ຣິດຈະນາແລ້ວຍາມທຸ່ງງວັນ ມູນລະສັດທາ ໝາຍມີ ເຈົ້າຫຍິງ(ຍິງ)ຂົນຄຳ ມີໃຈໃສສັດທາ  
ເປັນອັນຍິ່ງ ຈຶ່ງມາສ້າງຍັງພະທຳ ລຳພູລິທັດ ມີ ໖ ຜູກ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່  
ເທົ້າ ໔໐໐໐ ພະວັດສາ ສາທຸ. ສຸດທິນັງ ທຳເທສະນັງ ນິບພານັງ ປາຣະມັງ ສຸກຂັງ ໂຫນຕູ ນິດຈັງ  
ຕຸວັງ ຕຸວັງ.

Folio 24 on the recto side: In Buddhist Era (BE) 2480, a *moeng pao* year, on the eighth waxing-moon day of the tenth lunar month, the first day of the week (Sunday),<sup>67</sup> the writing was accomplished at noon. Chao Nying (Princess) Khonkham had the most ardent religious faith to sponsor the making of this manuscript entitled *Lam Phulithat* (Bhuridatta), six fascicles in total, to support the Teachings of the Buddha to last until the end of 5000 years. *Sudinnam dhammadesanam nibbānam paramam sukham hontu niccam dhuvam dhuvam* (This liturgical Dhamma for Nibbāna, the greatest bliss constantly and certainly).

**Date:** BE 2480, a *moeng pao* year (13 Sep 1937)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Chao Nying (Princess) Khonkham

**Titles:** ຊະນະສັນທະ (ຜູກ ໓)

*Sanasantha* (Phuk 3)

*Janasanda* (Fascicle 3)

EAP1398\_VTL\_1\_0119

### Long palm-leaf

**One phuk:** *fascicle 4*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 57.8 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** One blank folio.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 13. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ຊົງປະທານໂອວາດແກ່  
ພະເຈົ້າປັດເສນທິໂກສິນ ທີ່ຊົງມົວເມົາດ້ວຍຣາຊະອິສະລິຍະຍົດ ແລະໝັກໝຸນຢູ່ກັບກາມມະຄຸນ  
ຈົນລຶມທຳນຸບຳລຸງພະພຸດທະສາສະໜາ. ພະພຸດທະອົງ ໄດ້ນຳນິທານຂອງພະພຸດທະອົງມາຕັດ  
ວ່າ ໃນອະດີດຕະການ ພະໂພທິສັດໄດ້ເກີດມາເປັນພະຣາຊະບຸດຂອງພະເຈົ້າພົມມະທັດ ແຫ່ງ  
ເມືອງພາລານະສີ ມີນາມວ່າ ຊະນະສັນທະກຸມມານ ເມື່ອຈະເລີນໄວໄດ້ໄປຮຽນສິລະປະວິທະຍາ  
ຢູ່ເມືອງຕັກກະສິລາ ຄົ້ນກັບມາແລ້ວ ພະຣາຊະບິດາຊົງພະຣາຊະທານຕຳແໜ່ງອຸປະຣາດໃຫ້. ຕໍ່  
ມາ ເມື່ອພະຣາຊະບິດາເຖິງສະຫວັນນະຄົດ ພະໂພທິສັດຈຶ່ງໄດ້ຄອງຣາຊະສົມບັດເປັນພະຍາ ນັບ

<sup>67</sup> 1299 Bhadrapada 8 = Monday, 13 September 1937.

ແຕ່ນັ້ນມາ ພະອົງໄດ້ຍຶດຫຼັກທິດສະພິດຣາຊະທຳ ນຳພາມະຫາຊົນທຳບຸນໃຫ້ທານ, ຮັກສາສິນ, ຟັງທຳ ແລະເມດຕາພາວະນາຢູ່ເນື່ອງໆ ຈຶ່ງເປັນທີ່ເຄົາຮັກຂອງມະຫາຊົນທັງຫຼາຍ.

On one occasion, while residing at the Jetavana monastery, the Buddha gave advice to King Pasenadi Kosala who was so obsessed with his royal position and sensual pleasures that he forgot to support Buddhism. The Buddha related a story of his previous existence to the king. Once upon a time, the Bodhisatta was born as Janasanda Kumāra, the son of King Phommatham (Brahmadatta) of Varanasi. When he grew up, he went to study in Taxila. After having finished his studies, he was appointed as the viceroy by his father. Later on, after the death of his father, the Bodhisatta became the successor to his father and ruled the kingdom. From then on, the Bodhisatta followed the royal virtues. He led people to regularly make merit, to donate things, to observe Buddhist precepts, to listen to the Dhamma, and to meditate. He was thus beloved and respected by the people.

**Colophon:** None  
**Date:** 1937  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Unknown  
**Titles:** ຊະນະສັນທະ (ຜູກ ໔)  
*Sanasantha (Phuk 4*  
*Janasanda (Fascicle 4)*

EAP1398\_VTL\_1\_0120

## Long palm-leaf

**One phuk:** *fascicle 5*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 57.8 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 14. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ຊົງປະທານໂອວາດແກ່ພະເຈົ້າປັດເສນທິໂກສິນ ທີ່ຊົງມົວເມົາດ້ວຍຣາຊະອິສະລິຍະຍົດແລະພົກໝຸ່ນຢູ່ກັບກາມມະຄຸນຈົນລືມທຳນຸບຳລຸງພະພຸດທະສາສະໜາ. ພະພຸດທະອົງ ໄດ້ນຳນິທານຂອງພະພຸດທະອົງມາຕັດວ່າ ໃນອະດີດຕະການ ພະໂພທິສັດໄດ້ເກີດມາເປັນພະຣາຊະບຸດຂອງພະເຈົ້າພົມມະທັດ ແຫ່ງເມືອງພາລານະສີ ມີນາມວ່າ ຊະນະສັນທະກຸມມານ ເມື່ອຈະເລີນໄວໄດ້ໄປຮຽນສິລະປະວິທະຍາຢູ່ເມືອງຕັກກະສິລາ ຄົ້ນກັບມາແລ້ວ ພະຣາຊະບິດາຊົງພະຣາຊະທານຕຳແໜ່ງອຸປະຣາດໃຫ້. ຕໍ່

ມາ ເມື່ອພະຣາຊະບິດາເຖິງສະຫວັນນະຄົດ ພະໂພທິສັດຈຶ່ງໄດ້ຄອງຣາຊະສົມບັດເປັນພະຍາ ນັບ  
ແຕ່ນັ້ນມາ ພະອົງໄດ້ຍຶດຫຼັກທິດສະພິດຣາຊະທຳ ນຳພາມະຫາຊົນທຳບຸນໃຫ້ທານ, ຮັກສາສິນ,  
ຟັງທຳ ແລະເມດຕາພາວະນາຢູ່ເນື່ອງໆ ຈຶ່ງເປັນທີ່ເຄົາຮັກຂອງມະຫາຊົນທັງຫຼາຍ.

On one occasion, while residing at the Jetavana monastery, the Buddha gave advice to King Pasenadi Kosala who was so obsessed with his royal position and sensual pleasures that he forgot to support Buddhism. The Buddha related a story of his previous existence to the king. Once upon a time, the Bodhisatta was born as Janasanda Kumāra, the son of King Phommthat (Brahmadatta) of Varanasi. When he grew up, he went to study in Taxila. After having finished his studies, he was appointed as the viceroy by his father. Later on, after the death of his father, the Bodhisatta became the successor to his father and ruled the kingdom. From then on, the Bodhisatta followed the royal virtues. He led people to regularly make merit, to donate things, to observe Buddhist precepts, to listen to the Dhamma, and to meditate. He was thus beloved and respected by the people.

#### Colophon:

ຄຳລົງທ້າຍ: (໑) ລານທີ ໑໒ ໜ້າ ໒: ພະພຸດທະສັງກາດ ໒໔໘໐ ຕົວ ປີເມື່ງເພົ້າ ເດືອນ ໙ ຂຶ້ນ ໑໐  
ຄ່ຳ ວັນ ໓ ຮິດຈະນາແລ້ວຍາມກອງແລງ ມູນລະສັດທາ ໝາຍມີເຈົ້າຫຍິງຂົນຄຳ ກັບບຸດຕະ  
ນັດຕາ ມີໃຈໃສສັດທາພ້ອມກັນສ້າງລຳ ຊະນະສັນທະ ໄວ້ກັບສາສະໜາ ໕ ພະວັດສາ ນິບພານະ  
ປັດຈະໂຍ ໂຫນຕູ ນິດຈັງ ທຸວັງ ທຸວັງ. ເຈົ້າຂົນຄຳ ສ້າງເນີ.

(໒) ລານທີ ໑໓ ໜ້າ ໒: ພະພຸດທະສັງກາດ ໒໔໘໐ ຕົວປີເມື່ງເປົ້າ ເດືອນ ໑໐ ຂຶ້ນ ໘ ຄ່ຳ ວັນ ໑ ຮິດ  
ຈະນາແລ້ວຍາມທຸ່ງວັນ ມູນລະສັດທາ ໝາຍມີເຈົ້າຫຍິງຂົນຄຳ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງ  
ມາສ້າງຍັງພະສ້າງລຳ ຊະນະສັນທະ ໕ ຜູກນີ້ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕  
ພະວັດສາ ສາທຸ ສຸດທິນັງ ທຳເທດສະນັງ ນິບພານັງ ປາຣະມັງ ສຸກຂັງ ໂຫນຕູ ນິດຈັງ ຕຸວັງ ຕຸວັງ.

(1) Folio 12 on the verso side: In Buddhist Era (BE) 2480, a *moeng mao* year, on the tenth waxing-moon day of the ninth lunar month, the third day of the week (Tuesday),<sup>68</sup> the writing was accomplished at the time of the sunset drum (13:30–15:00). Chao Nying (Princess) Khonkham, her children and grandchildren had the religious faith to sponsor the making of this manuscript entitled *Sanasantha* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu niccam dhuvaṃ dhuvaṃ* (May this be a condition to reach Nibbāna constantly and certainly). Chao Nying (Princess) Khonkham was the sponsor.

(2) Folio 13 on the recto side: In Buddhist Era (BE) 2480, a *moeng pao* year, on the eighth waxing-moon day of the tenth lunar month, the first day of the week (Sunday),<sup>69</sup> the writing was accomplished at noon. Chao Nying (Princess) Khonkham had the most ardent religious faith to sponsor the making of this manuscript entitled *Sanasantha*, five fascicles in total, to support the Teachings of the Buddha to last until the end of 5000 years. *Sādhū sudinnaṃ dhammadesanaṃ nibbānaṃ paramaṃ*

<sup>68</sup> 1299 Sravana 10 = Tuesday, 17 August 1937.

<sup>69</sup> 1299 Bhadrapada 8 = Monday, 13 September 1937.

*sukhaṃ hontu niccaṃ dhuvam dhuvam* (This liturgical Dhamma for Nibbāna, the greatest bliss, constantly and certainly).  
**Date:** BE 2480, a *moeng pao* year (13 Sep 1937)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Chao Nying (Princess) Khonkham, her children and grandchildren  
**Titles:** ຊະນະສັນທະ (ຜູກ ໔)  
*Sanasantha* (Phuk 5)  
*Janasanda* (Fascicle 5)

EAP1398\_VTL\_1\_0121

### Long palm-leaf

**One phuk:** *fascicle 6*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5.5 cm, width 57.8 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One folio. **Back cover folio:** None.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 15. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ຊົງປະທານໂອວາດແກ່ພະເຈົ້າປັດເສນທິໂກສິນ ທີ່ຊົງມົວເມົາດ້ວຍຣາຊະອິສະລິຍະຍົດແລະພົກໝຸ່ນຢູ່ກັບກາມມະຄຸນຈົນລືມທຳນຸບຳລຸງພະພຸດທະສາສະໜາ. ພະພຸດທະອົງ ໄດ້ນຳນິທານຂອງພະພຸດທະອົງມາຕັດວ່າ ໃນອະດີດຕະການ ພະໂພທິສັດໄດ້ເກີດມາເປັນພະຣາຊະບຸດຂອງພະເຈົ້າພົມມະທັດ ແຫ່ງເມືອງພາລານະສີ ມີນາມວ່າ ຊະນະສັນທະກຸມມານ ເມື່ອຈະເລີນໄວໄດ້ໄປຮຽນສິລະປະວິທະຍາຢູ່ເມືອງຕັກກະສິລາ ຄົ້ນກັບມາແລ້ວ ພະຣາຊະບິດາຊົງພະຣາຊະທານຕຳແໜ່ງອຸປະຣາດໃຫ້. ຕໍ່ມາ ເມື່ອພະຣາຊະບິດາເຖິງສະຫວັນນະຄົດ ພະໂພທິສັດຈຶ່ງໄດ້ຄອງຣາຊະສົມບັດເປັນພະຍາ ນັບແຕ່ນັ້ນມາ ພະອົງໄດ້ຍຶດຫຼັກທິດສະພິດຣາຊະທຳ ນຳພາມະຫາຊົນທຳບຸນໃຫ້ທານ, ຮັກສາສິນ, ຟັງທຳ ແລະເມດຕາພາວະນາຢູ່ເນື່ອງໆ ຈຶ່ງເປັນທີ່ເຄົາຮັກຂອງມະຫາຊົນທັງຫຼາຍ.

On one occasion, while residing at the Jetavana monastery, the Buddha gave advice to King Pasenadi Kosala who was so obsessed with his royal position and sensual pleasures that he forgot to support Buddhism. The Buddha related a story of his previous existence to the king. Once upon a time, the Bodhisatta was born as Janasanda Kumāra, the son of King Phommthat (Brahmadatta) of Varanasi. When he grew up, he went to study in Taxila. After having finished his studies, he was appointed as the viceroy by his father. Later on, after the death of his father, the Bodhisatta became the successor to his father and ruled the kingdom. From then on, the Bodhisatta followed the royal virtues. He led people to regularly make merit, to donate things, to observe Buddhist precepts, to listen to the

Dhamma, and to meditate. He was thus beloved and respected by the people.

**Colophon:** None  
**Date:** 1937  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Unknown  
**Titles:** ຊະນະສັນທະ (ຜູກ ໖)  
*Sanasantha (Phuk 6)*  
*Janasanda (Fascicle 6)*

EAP1398\_VTL\_1\_0122

### Long palm-leaf

**One phuk:** *fascicle 1*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.  
**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two blank folios.  
**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angle. **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 are slightly damaged. The legibility is good.

**Description:** ທະນົນໄຊຍະບັນດິດຊາດິກ ພະໂພທິສັດເກີດເປັນທະນົນໄຊຍະບັນດິດ ຜູ້ເປັນນັກປາດໃນຣາຊະສຳນັກຂອງພະເຈົ້າໂກຣິບພະຣາດແຫ່ງນະຄອນອິນທະປັດ. ຄັ້ງໜຶ່ງ ທະນົນໄຊຍະບັນດິດໄດ້ຊ່ວຍພະເຈົ້າໂກຣິບພະຣາດໃຫ້ພົ້ນຈາກນັນທະຍັກດ້ວຍການສະແດງທຳ. ພະເຈົ້າໂກຣິບພະຣາດຈຶ່ງແຕ່ງຕັ້ງໃຫ້ເປັນບັນດິດຄົນທີ ໔ ປະຈຳຣາຊະສຳນັກ. ວັນໜຶ່ງ ທະນົນໄຊຍະບັນດິດແລະບັນດິດທັງສາມໄດ້ວິນິໄສປັນຫາຕ່າງໆ ຖວາຍພະເຈົ້າໂກຣິບພະຣາດ. ທະນົນໄຊຍະບັນດິດຕອບປັນຫາໄດ້ຢ່າງຄົມຄາຍ ໂດຍອີງໃສ່ຄວາມເປັນຈິງຂອງທຳມະຊາດ ເຮັດໃຫ້ບັນດິດທັງ ໓ ຄົນນັ້ນບໍ່ອາດໂຕ້ແຍ້ງໄດ້. ບັນດິດທັງ ໓ ທີ່ຮິດສະຫຍາ ຈຶ່ງຫາເລື່ອງໃສ່ຮ້າຍທະນົນໄຊຍະບັນດິດ ເຮັດໃຫ້ພະຣາຊາບໍ່ພໍພະໂທ. ໃນທີ່ສຸດ ພະຣາຊາກໍຂັບໄລ່ເຈົ້າທະນົນໄຊຍະບັນດິດອອກຈາກເມືອງ. ຕໍ່ມາ ເມືອງອິນທະປັດເກີດຄວາມວຸ້ນວາຍ ເພາະເທວະດາຮັກສາເມືອງແລະນັນທະຍັກບໍ່ໄດ້ຟັງທຳເປັນເວລາມາດົນນານ ຈຶ່ງດົນບັນດານໃຫ້ເກີດເຫດວິປະລິດຂຶ້ນໃນເມືອງ ພະເຈົ້າໂກລົບພະຣາດຈຶ່ງໃຫ້ເຊີນເຈົ້າທະນົນໄຊຍະບັນດິດກັບຄືນມາແກ້ໄຂປັນຫາ. ຈາກນັ້ນ, ພະເຈົ້າໂກຣິບພະຣາດຈຶ່ງຕັ້ງໃຫ້ເປັນອຸປະຣາດ.

*Dhanañjaya Pandita Jātaka* is the story in which the Bodhisatta was born as Dhanañjaya, a sage at King Koroppaharat' court in Inthapatta. Once upon a time, Dhanañjaya saved King Koroppaharat from Nanda Giant by preaching the Dhamma. Therefore, the king appointed Dhanañjaya as the royal fourth sage. One day, Dhanañjaya and other three sages discussed various problems for the king. Dhanañjaya's answers were smart in accordance with natural facts. The other three sages could not argue against his answers. So, they got envious and slandered Dhanañjaya. The



king was unhappy and drove Dhanañjaya away from the city. One day, Inthapat kingdom was chaotic because guardian spirits and Nanda Giant had not listened to the Dhamma for a long while. Abnormal incidents occurred in the city. Therefore, the king invited Dhanajaya back to solve the problem. Later, Dhanañjaya was appointed by the king as a viceroy.

**Colophon:** None  
**Date:** Mid-20th century  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Unknown  
**Titles:** ທະນົນໄຊຍະບັນດິຕະ (ຜູກຕົ້ນ)  
 Thanansaiya Bandita (Phuk ton)  
 Dhanañjaya Pandita (Fascicle 1)

EAP1398\_VTL\_1\_0123

### Long palm-leaf

**One phuk:** fascicle 2

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** One blank folio.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 25. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ທະນົນໄຊຍະບັນດິດຊາດິກ ພະໂພທິສັດເກີດເປັນທະນົນໄຊຍະບັນດິດ ຜູ້ເປັນນັກປາດໃນຣາຊະສຳນັກຂອງພະເຈົ້າໂກຣິບພະຣາດແຫ່ງນະຄອນອິນທະປັດ. ຄັ້ງໜຶ່ງ ທະນົນໄຊຍະບັນດິດໄດ້ຊ່ວຍພະເຈົ້າໂກຣິບພະຣາດໃຫ້ພົ້ນຈາກນັນທະຍັກດ້ວຍການສະແດງທຳ. ພະເຈົ້າໂກຣິບພະຣາດຈຶ່ງແຕ່ງຕັ້ງໃຫ້ເປັນບັນດິດຄົນທີ ໔ ປະຈຳຣາຊະສຳນັກ. ວັນໜຶ່ງ ທະນົນໄຊຍະບັນດິດແລະບັນດິດທັງສາມໄດ້ວິນິໄສປັນຫາຕ່າງໆ ຖວາຍພະເຈົ້າໂກຣິບພະຣາດ. ທະນົນໄຊຍະບັນດິດຕອບປັນຫາໄດ້ຢ່າງຄົມຄາຍ ໂດຍອີງໃສ່ຄວາມເປັນຈິງຂອງທຳມະຊາດ ເຮັດໃຫ້ບັນດິດທັງ ໓ ຄົນນັ້ນບໍ່ອາດໂຕ້ແຍ້ງໄດ້. ບັນດິດທັງ ໓ ທີ່ຮິດສະຫຍາ ຈຶ່ງຫາເລື່ອງໃສ່ຮ້າຍທະນົນໄຊຍະບັນດິດ ເຮັດໃຫ້ພະຣາຊາບໍ່ພໍພະໂທ. ໃນທີ່ສຸດ ພະຣາຊາກໍຂັບໄລ່ເຈົ້າທະນົນໄຊຍະບັນດິດອອກຈາກເມືອງ. ຕໍ່ມາ ເມືອງອິນທະປັດເກີດຄວາມວຸ້ນວາຍ ເພາະເທວະດາຮັກສາເມືອງແລະນັນທະຍັກບໍ່ໄດ້ຟັງທຳເປັນເວລາມາດົນນານ ຈຶ່ງດົນບັນດານໃຫ້ເກີດເຫດວິປະລິດຂຶ້ນໃນເມືອງ ພະເຈົ້າໂກຣິບພະຣາດຈຶ່ງໃຫ້ເຊີນເຈົ້າທະນົນໄຊຍະບັນດິດກັບຄືນມາແກ້ໄຂປັນຫາ. ຈາກນັ້ນ, ພະເຈົ້າໂກຣິບພະຣາດຈຶ່ງຕັ້ງໃຫ້ເປັນອຸປະຣາດ.

*Dhanañjaya Pandita Jātaka* is the story in which the Bodhisatta was born as Dhanañjaya, a sage at King Koroppharat' court in Inthapatta. Once upon a time, Dhanañjaya saved King Koroppharat from Nanda Giant by preaching the Dhamma. Therefore, the king appointed Dhanañjaya as the royal fourth sage. One day, Dhanañjaya and other three sages discussed various problems for the king. Dhanañjaya's answers were smart in

accordance with natural facts. The other three sages could not argue against his answers. So, they got envious and slandered Dhanañjaya. The king was unhappy and drove Dhanañjaya away from the city. One day, Inthapat kingdom was chaotic because guardian spirits and Nanda Giant had not listened to the Dhamma for a long while. Abnormal incidents occurred in the city. Therefore, the king invited Dhanajaya back to solve the problem. Later, Dhanañjaya was appointed by the king as a viceroy.

**Colophon:** None  
**Date:** Mid-20th century  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Unknown  
**Titles:** ທະນົນໄຊຍະບັນດິຕະ (ຜູກ ໒)  
*Thanansaiya Bandita (Phuk 2)*  
 Dhanañjaya Pandita (Fascicle 2)

EAP1398\_VTL\_1\_0124

#### Long palm-leaf

**One phuk:** *fascicle 4*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One folio contains texts. **Back cover folio:** One blank folio.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 24. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ທະນົນໄຊຍະບັນດິດຊາດິກ ພະໂພທິສັດເກີດເປັນທະນົນໄຊຍະບັນດິດ ຜູ້ເປັນນັກປາດໃນຣາຊະສຳນັກຂອງພະເຈົ້າໂກຣົບພະຣາດແຫ່ງນະຄອນອິນທະປັດ. ຄັ້ງໜຶ່ງ ທະນົນໄຊຍະບັນດິດໄດ້ຊ່ວຍພະເຈົ້າໂກຣົບພະຣາດໃຫ້ພົ້ນຈາກນັນທະຍັກດ້ວຍການສະແດງທຳ. ພະເຈົ້າໂກຣົບພະຣາດຈຶ່ງແຕ່ງຕັ້ງໃຫ້ເປັນບັນດິດຄົນທີ ໔ ປະຈຳຣາຊະສຳນັກ. ວັນໜຶ່ງ ທະນົນໄຊຍະບັນດິດແລະບັນດິດທັງສາມໄດ້ວິນິໄສປັນຫາຕ່າງໆ ຖວາຍພະເຈົ້າໂກຣົບພະຣາດ. ທະນົນໄຊຍະບັນດິດຕອບປັນຫາໄດ້ຢ່າງຄົມຄາຍ ໂດຍອີງໃສ່ຄວາມເປັນຈິງຂອງທຳມະຊາດ ເຮັດໃຫ້ບັນດິດທັງ ໓ ຄົນນັ້ນບໍ່ອາດໂຕ້ແຍ້ງໄດ້. ບັນດິດທັງ ໓ ທີ່ຮິດສະຫຍາ ຈຶ່ງຫາເລື່ອງໃສ່ຮ້າຍທະນົນໄຊຍະບັນດິດ ເຮັດໃຫ້ພະຣາຊາບໍ່ພໍພະໂທ. ໃນທີ່ສຸດ ພະຣາຊາກໍຂັບໄລ່ເຈົ້າທະນົນໄຊຍະບັນດິດອອກຈາກເມືອງ. ຕໍ່ມາ ເມືອງອິນທະປັດເກີດຄວາມວຸ້ນວາຍ ເພາະເທວະດາຮັກສາເມືອງແລະນັນທະຍັກບໍ່ໄດ້ຟັງທຳເປັນເວລາມາດົນນານ ຈຶ່ງດົນບັນດານໃຫ້ເກີດເຫດວິປະລິດຂຶ້ນໃນເມືອງ ພະເຈົ້າໂກຣົບພະຣາດຈຶ່ງໃຫ້ເຊີນເຈົ້າທະນົນໄຊຍະບັນດິດກັບຄືນມາແກ້ໄຂປັນຫາ. ຈາກນັ້ນ, ພະເຈົ້າໂກຣົບພະຣາດຈຶ່ງຕັ້ງໃຫ້ເປັນອຸປະຣາດ.

*Dhanañjaya Pandita Jātaka* is the story in which the Bodhisatta was born as Dhanañjaya, a sage at King Koroppharat' court in Inthapatta. Once upon a time, Dhanañjaya saved King Koroppharat from Nanda Giant by

preaching the Dhamma. Therefore, the king appointed Dhanañjaya as the royal fourth sage. One day, Dhanañjaya and other three sages discussed various problems for the king. Dhanañjaya's answers were smart in accordance with natural facts. The other three sages could not argue against his answers. So, they got envious and slandered Dhanañjaya. The king was unhappy and drove Dhanañjaya away from the city. One day, Inthapat kingdom was chaotic because guardian spirits and Nanda Giant had not listened to the Dhamma for a long while. Abnormal incidents occurred in the city. Therefore, the king invited Dhanañjaya back to solve the problem. Later, Dhanañjaya was appointed by the king as a viceroy.

**Colophon:** None  
**Date:** Mid-20th century  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Unknown  
**Titles:** ທະນັນໄຊຍະບັນດິຕະ (ຜູກ ໔)  
*Thanansaiya Bandita (Phuk 4)*  
 Dhanañjaya Pandita (Fascicle 4)

EAP1398\_VTL\_1\_0125

#### Long palm-leaf

**One phuk:** *fascicle 5*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 24. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ທະນັນໄຊຍະບັນດິດຊາດິກ ພະໂພທິສັດເກີດເປັນທະນັນໄຊຍະບັນດິດ ຜູ້ເປັນນັກປາດໃນຣາຊະສຳນັກຂອງພະເຈົ້າໂກຣົບພະຣາດແຫ່ງນະຄອນອິນທະປັດ. ຄັ້ງໜຶ່ງ ທະນັນໄຊຍະບັນດິດໄດ້ຊ່ວຍພະເຈົ້າໂກຣົບພະຣາດໃຫ້ພົ້ນຈາກນັນທະຍັກດ້ວຍການສະແດງທຳ. ພະເຈົ້າໂກຣົບພະຣາດຈຶ່ງແຕ່ງຕັ້ງໃຫ້ເປັນບັນດິດຄົນທີ ໔ ປະຈຳຣາຊະສຳນັກ. ວັນໜຶ່ງ ທະນັນໄຊຍະບັນດິດແລະບັນດິດທັງສາມໄດ້ວິນິໄສເປັນຫາຕ່າງໆ ຖວາຍພະເຈົ້າໂກຣົບພະຣາດ. ທະນັນໄຊຍະບັນດິດຕອບປັນຫາໄດ້ຢ່າງຄົມຄາຍ ໂດຍອີງໃສ່ຄວາມເປັນຈິງຂອງທຳມະຊາດ ເຮັດໃຫ້ບັນດິດທັງ ໓ ຄົນນັ້ນບໍ່ອາດໂຕ້ແຍ້ງໄດ້. ບັນດິດທັງ ໓ ທີ່ຮິດສະຫຍາ ຈຶ່ງຫາເລື່ອງໃສ່ຮ້າຍທະນັນໄຊຍະບັນດິດ ເຮັດໃຫ້ພະຣາຊາບໍ່ພໍພະໂທ. ໃນທີ່ສຸດ ພະຣາຊາກໍຂັບໄລ່ເຈົ້າທະນັນໄຊຍະບັນດິດອອກຈາກເມືອງ. ຕໍ່ມາ ເມືອງອິນທະປັດເກີດຄວາມວຸ້ນວາຍ ເພາະເທວະດາຮັກສາເມືອງແລະນັນທະຍັກບໍ່ໄດ້ຟັງທຳເປັນເວລາມາດົນນານ

ຈິງດິນບັນດານໃຫ້ເກີດເຫດວິປະລິດຂຶ້ນໃນເມືອງ ພະເຈົ້າໂກລົບພະຣາດຈຶ່ງໃຫ້ເຊີນເຈົ້າທະນິນ ໄຊບັນດິດກັບຄືນມາແກ້ໄຂບັນຫາ. ຈາກນັ້ນ, ພະເຈົ້າໂກລົບພະຣາດຈຶ່ງຕັ້ງໃຫ້ເປັນອຸປະຣາດ.

*Dhanañjaya Pandita Jātaka* is the story in which the Bodhisatta was born as Dhanañjaya, a sage at King Koroppharat' court in Inthapatta. Once upon a time, Dhanañjaya saved King Koroppharat from Nanda Giant by preaching the Dhamma. Therefore, the king appointed Dhanañjaya as the royal fourth sage. One day, Dhanañjaya and other three sages discussed various problems for the king. Dhanañjaya's answers were smart in accordance with natural facts. The other three sages could not argue against his answers. So, they got envious and slandered Dhanañjaya. The king was unhappy and drove Dhanañjaya away from the city. One day, Inthapat kingdom was chaotic because guardian spirits and Nanda Giant had not listened to the Dhamma for a long while. Abnormal incidents occurred in the city. Therefore, the king invited Dhanañjaya back to solve the problem. Later, Dhanañjaya was appointed by the king as a viceroy.

**Colophon:** None  
**Date:** Mid-20th century  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Unknown  
**Titles:** ທະນິນໄຊຍະບັນດິຕະ (ຜູກ ໕)  
*Thanansaiya Bandita (Phuk 5)*  
*Dhanañjaya Pandita (Fascicle 5)*

EAP1398\_VTL\_1\_0126

## Long palm-leaf

**One phuk:** fascicle 6

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 23. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ທະນິນໄຊຍະບັນດິດຊາດິກ ພະໂພທິສັດເກີດເປັນທະນິນໄຊບັນດິດ ຜູ້ເປັນນັກປາດໃນຣາຊະສຳນັກຂອງພະເຈົ້າໂກລົບພະຣາດແຫ່ງນະຄອນອິນທະປັດ. ຄັ້ງໜຶ່ງ ທະນິນໄຊບັນດິດໄດ້ຊ່ວຍພະເຈົ້າໂກລົບພະຣາດໃຫ້ພົ້ນຈາກນັນທະຍັກດ້ວຍການສະແດງທຳ. ພະເຈົ້າໂກລົບພະຣາດຈຶ່ງແຕ່ງຕັ້ງໃຫ້ເປັນບັນດິດຄົນທີ ໔ ປະຈຳຣາຊະສຳນັກ. ວັນໜຶ່ງ ທະນິນໄຊບັນດິດແລະບັນດິດທັງສາມໄດ້ວິນິໄສປັນຫາຕ່າງໆ ຖວາຍພະເຈົ້າໂກລົບພະຣາດ. ທະນິນໄຊບັນດິດຕອບປັນຫາໄດ້ຢ່າງຄົມຄາຍ ໂດຍອີງໃສ່ຄວາມເປັນຈິງຂອງທຳມະຊາດ ເຮັດໃຫ້ບັນດິດທັງ ໓ ຄົນນັ້ນບໍ່ອາດໂຕ້ແຍ້ງໄດ້.

ບັນດິດທັງ ໓ ທີ່ຮິດສະຫຍາ ຈຶ່ງຫາເລື່ອງໃສ່ຮ້າຍທະນັນໄຊບັນດິດ ເຮັດໃຫ້ພະຣາຊາບໍ່ພໍພະໄທ. ໃນທີ່ສຸດ ພະຣາຊາກໍຂັບໄລ່ເຈົ້າທະນັນໄຊບັນດິດອອກຈາກເມືອງ. ຕໍ່ມາ ເມືອງອິນທະປັດເກີດຄວາມວຸ້ນວາຍ ເພາະເທວະດາຮັກສາເມືອງແລະນັນທະຍັກບໍ່ໄດ້ຟັງທຳເປັນເວລາມາດົນນານ ຈຶ່ງດົນບັນດານໃຫ້ເກີດເຫດວິປະລິດຂຶ້ນໃນເມືອງ ພະເຈົ້າໂກລົບພະຣາດຈຶ່ງໃຫ້ເຊີນເຈົ້າທະນັນໄຊບັນດິດກັບຄືນມາແກ້ໄຂບັນຫາ. ຈາກນັ້ນ, ພະເຈົ້າໂກລົບພະຣາດຈຶ່ງຕັ້ງໃຫ້ເປັນອຸປະຣາດ.

*Dhanañjaya Pandita Jātaka* is the story in which the Bodhisatta was born as Dhanañjaya, a sage at King Koroppharat' court in Inthapatta. Once upon a time, Dhanañjaya saved King Koroppharat from Nanda Giant by preaching the Dhamma. Therefore, the king appointed Dhanañjaya as the royal fourth sage. One day, Dhanañjaya and other three sages discussed various problems for the king. Dhanañjaya's answers were smart in accordance with natural facts. The other three sages could not argue against his answers. So, they got envious and slandered Dhanañjaya. The king was unhappy and drove Dhanañjaya away from the city. One day, Inthapat kingdom was chaotic because guardian spirits and Nanda Giant had not listened to the Dhamma for a long while. Abnormal incidents occurred in the city. Therefore, the king invited Dhanañjaya back to solve the problem. Later, Dhanañjaya was appointed by the king as a viceroy.

**Colophon:** None  
**Date:** Mid-20th century  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Unknown  
**Titles:** ທະນັນໄຊຍະບັນດິຕະ (ຜູກ ໖)  
*Thanansaiya Bandita (Phuk 6)*  
*Dhanañjaya Pandita (Fascicle 6)*

EAP1398\_VTL\_1\_0127

## Long palm-leaf

**One phuk:** fascicle 8

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 56.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One blank folio. **Back cover folio:** One folio with texts.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 23. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ທະນັນໄຊຍະບັນດິດຊາດິກ ພະໂພທິສັດເກີດເປັນທະນັນໄຊບັນດິດ ຜູ້ເປັນນັກປາດໃນຣາຊະສຳນັກຂອງພະເຈົ້າໂກລົບພະຣາດແຫ່ງນະຄອນອິນທະປັດ. ຄັ້ງໜຶ່ງ ທະນັນໄຊບັນດິດໄດ້ຊ່ວຍພະເຈົ້າໂກລົບພະຣາດໃຫ້ພົ້ນຈາກນັນທະຍັກດ້ວຍການສະແດງທຳ. ພະເຈົ້າໂກລົບພະຣາດຈຶ່ງແຕ່ງ

ຕັ້ງໃຫ້ເປັນບັນດິດຄົນທີ ໔ ປະຈຳຣາຊະສຳນັກ. ວັນໜຶ່ງ ທະນົນໄຊບັນດິດແລະບັນດິດທັງສາມ ໄດ້ວິນິໄສປັນຫາຕ່າງໆ ຖວາຍພະເຈົ້າໂກຣົບພະຣາດ. ທະນົນໄຊບັນດິດຕອບປັນຫາໄດ້ຢ່າງຄົມ ຄາຍ ໂດຍອີງໃສ່ຄວາມເປັນຈິງຂອງທຳມະຊາດ ເຮັດໃຫ້ບັນດິດທັງ ໓ ຄົນນັ້ນບໍ່ອາດໂຕ້ແຍ້ງໄດ້. ບັນດິດທັງ ໓ ທີ່ຮິດສະຫຍາ ຈຶ່ງຫາເລື່ອງໃສ່ຮ້າຍທະນົນໄຊບັນດິດ ເຮັດໃຫ້ພະຣາຊາບໍ່ພໍພະໂທ. ໃນທີ່ສຸດ ພະຣາຊາກໍຂັບໄລ່ເຈົ້າທະນົນໄຊບັນດິດອອກຈາກເມືອງ. ຕໍ່ມາ ເມືອງອື່ນທະບັດເກີດ ຄວາມວຸ້ນວາຍ ເພາະເທວະດາຮັກສາເມືອງແລະນັ້ນທະຍັກບໍ່ໄດ້ຟັງທຳເປັນເວລາມາດົນນານ ຈຶ່ງດິນບັນດານໃຫ້ເກີດເຫດວິປະລິດຂຶ້ນໃນເມືອງ ພະເຈົ້າໂກລົບພະຣາດຈຶ່ງໃຫ້ເຊີນເຈົ້າທະນົນ ໄຊບັນດິດກັບຄືນມາແກ້ໄຂປັນຫາ. ຈາກນັ້ນ, ພະເຈົ້າໂກຣົບພະຣາດຈຶ່ງຕັ້ງໃຫ້ເປັນອຸປະຣາດ.

*Dhanañjaya Pandita Jātaka* is the story in which the Bodhisatta was born as Dhanañjaya, a sage at King Koroppharat' court in Inthapatta. Once upon a time, Dhanañjaya saved King Koroppharat from Nanda Giant by preaching the Dhamma. Therefore, the king appointed Dhanañjaya as the royal fourth sage. One day, Dhanañjaya and other three sages discussed various problems for the king. Dhanañjaya's answers were smart in accordance with natural facts. The other three sages could not argue against his answers. So, they got envious and slandered Dhanañjaya. The king was unhappy and drove Dhanañjaya away from the city. One day, Inthapat kingdom was chaotic because guardian spirits and Nanda Giant had not listened to the Dhamma for a long while. Abnormal incidents occurred in the city. Therefore, the king invited Dhanañjaya back to solve the problem. Later, Dhanañjaya was appointed by the king as a viceroy.

**Colophon:** None  
**Date:** Mid-20th century  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Unknown  
**Titles:** ທະນົນໄຊຍະບັນດິຕະ (ຜູກ ໘)  
*Thanansaiya Bandita (Phuk 8)*  
*Dhanañjaya Pandita (Fascicle 8)*

EAP1398\_VTL\_1\_0128

### Long palm-leaf

**One phuk:** fascicle 9

**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:** One blank folio. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 23. **Edges of the palm leaves:** angle. **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 on the left end. The legibility is not clear.

**Description:** ທະນົນໄຊຍະບັນດິດຊາດິກ ພະໂພທິສັດເກີດເປັນທະນົນໄຊບັນດິດ ຜູ້ເປັນນັກປາດໃນຣາຊະສຳນັກຂອງພະເຈົ້າໂກຣົບພະຣາດແຫ່ງນະຄອນອິນທະປັດ. ຄັ້ງໜຶ່ງ ທະນົນໄຊບັນດິດໄດ້ຊ່ວຍພະເຈົ້າໂກຣົບພະຣາດໃຫ້ພົ້ນຈາກນັນທະຍັກດ້ວຍການສະແດງທຳ. ພະເຈົ້າໂກຣົບພະຣາດຈຶ່ງແຕ່ງຕັ້ງໃຫ້ເປັນບັນດິດຄົນທີ ໔ ປະຈຳຣາຊະສຳນັກ. ວັນໜຶ່ງ ທະນົນໄຊບັນດິດແລະບັນດິດທັງສາມໄດ້ວິນິໄສປັນຫາຕ່າງໆ ຖວາຍພະເຈົ້າໂກຣົບພະຣາດ. ທະນົນໄຊບັນດິດຕອບປັນຫາໄດ້ຢ່າງຄົມຄາຍ ໂດຍອີງໃສ່ຄວາມເປັນຈິງຂອງທຳມະຊາດ ເຮັດໃຫ້ບັນດິດທັງ ໓ ຄົນນັ້ນບໍ່ອາດໂຕ້ແຍ້ງໄດ້. ບັນດິດທັງ ໓ ທີ່ຮິດສະຫຍາ ຈຶ່ງຫາເລື່ອງໃສ່ຮ້າຍທະນົນໄຊບັນດິດ ເຮັດໃຫ້ພະຣາຊາບໍ່ພໍພະໂທ. ໃນທີ່ສຸດ ພະຣາຊາກໍຂັບໄລ່ເຈົ້າທະນົນໄຊບັນດິດອອກຈາກເມືອງ. ຕໍ່ມາ ເມືອງອິນທະປັດເກີດຄວາມວຸ້ນວາຍ ເພາະເທວະດາຮັກສາເມືອງແລະນັນທະຍັກ ບໍ່ໄດ້ຟັງທຳເປັນເວລາມາດົນນານ ຈຶ່ງດົນບັນດານໃຫ້ເກີດເຫດວິປະລິດຂຶ້ນໃນເມືອງ ພະເຈົ້າໂກຣົບພະຣາດຈຶ່ງໃຫ້ເຊີນເຈົ້າທະນົນໄຊບັນດິດກັບຄືນມາແກ້ໄຂບັນຫາ. ຈາກນັ້ນ, ພະເຈົ້າໂກຣົບພະຣາດຈຶ່ງຕັ້ງໃຫ້ເປັນອຸປະຣາດ.

*Dhanañjaya Pandita Jātaka* is the story in which the Bodhisatta was born as Dhanañjaya, a sage at King Koroppharat' court in Inthapatta. Once upon a time, Dhanañjaya saved King Koroppharat from Nanda Giant by preaching the Dhamma. Therefore, the king appointed Dhanañjaya as the royal fourth sage. One day, Dhanañjaya and other three sages discussed various problems for the king. Dhanañjaya's answers were smart in accordance with natural facts. The other three sages could not argue against his answers. So, they got envious and slandered Dhanañjaya. The king was unhappy and drove Dhanañjaya away from the city. One day, Inthapat kingdom was chaotic because guardian spirits and Nanda Giant had not listened to the Dhamma for a long while. Abnormal incidents occurred in the city. Therefore, the king invited Dhanañjaya back to solve the problem. Later, Dhanañjaya was appointed by the king as a viceroy.

**Colophon:** None  
**Date:** Mid-20th century  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Unknown  
**Titles:** ທະນົນໄຊຍະບັນດິຕະ (ຜູກ ໙)  
*Thanansaiya Bandita (Phuk 9)*  
*Dhanañjaya Pandita (Fascicle 9)*

EAP1398\_VTL\_1\_0129

**Long palm-leaf**

**One phuk:** *fascicle 1*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 59 cm, depth 0.9 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 bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 22. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ເນມີຣາດຊາດິກ ເປັນເລື່ອງລາວທີ່ພະໂພທິສັດເຈົ້າສະເຫວີຍພະຊາດ ເປັນພະເຈົ້າເນມີຣາດປົກຄອງເມືອງມີຖິລາ. ເມື່ອໄວເຍົາວະກອນໃຈໃນການໃຫ້ທານ ຮັກສາສິນອຸໂປສິດ ແລະປະຕິບັດທຳ ແລະອະທິດຖານທີ່ຈະປະຕິບັດແບບນີ້ຕະຫຼອດໄປ. ເມື່ອຂຶ້ນສະເຫວີຍຣາດແທນພະບິດາທີ່ອອກບວດໄປແລ້ວ ກໍໄດ້ສັ່ງສອນໃຫ້ປະຊາຊົນຮັກສາສິນ ທຳບຸນໃຫ້ທານທີ່ວ່າພະນະຄອນ ຜົນແຫ່ງການທຳຄວາມດີນີ້ເປັນທີ່ສັນລະເສີນທົ່ວທັງສະຫວັນແລະມະນຸດໂລກ. ເມື່ອຄົນທັງຫຼາຍຕາຍໄປ ກໍໄດ້ໄປເກີດເປັນເທວະດາ ຕ່າງກຳພາກັນສຳນຶກວ່າ ເປັນເພາະພະເຈົ້າເນມີຣາດໂດຍແທ້ ຈຶ່ງຢາກກັບມາຊົມພະບາລະມີອີກຄັ້ງ ພະຍາອິນຈຶ່ງສົ່ງມາຕະລີເທບພະບຸດນຳຣາຊະລິດມາຮັບພະເຈົ້າເນມີຣາດຂຶ້ນໄປຊົມສະຫວັນແລະນະຣົກ ແລ້ວເຊີນໃຫ້ສະເຫວີຍສຸກໃນສະຫວັນ ແຕ່ພະອົງບໍ່ຮັບໄດ້ກັບມາປົກຄອງເມືອງມະນຸດແລະສັ່ງສອນໃຫ້ຜູ້ຄົນປະກອບແຕ່ຄຸນງາມຄວາມດີຕໍ່ໄປ ເພື່ອບໍ່ຕ້ອງໄປຕົກນະຣົກ. ໃນທີ່ສຸດ ພະອົງກໍສະຫຼະຣາຊະລິດບັດໃຫ້ພະໂອລິດ ແລ້ວສະເດັດອອກບວດທີ່ປ່າໝາກມ່ວງຈົນສະຫວັນນະຄົດ. ບາລະມີໃນເລື່ອງກໍຄືອະທິດຖານະປາລະມີ.

*Nemirāja Jātaka* is the story of the Bodhisatta's rebirth as King Nemi who ruled Mithila. When he was young, he was interested in giving alms, observing the *ubosatha* precepts, and practicing the Dharma. He made a pledge to keep doing this for good. When he ascended the throne replacing his father who had been ordained, he taught the people throughout the kingdom to observe the precepts and make merit. This meritorious deed was praised in heaven and on earth. When all these people died, they were reborn as deities and were grateful to King Nemi. They wanted to meet the king again. Therefore, God Indra had Matali bring King Nemi with a chariot to travel to heaven and hell and invited him to stay in heaven. However, the king declined the offer and returned to the human world. He continued teaching people to behave meritoriously in order to avoid hell. Finally, he abdicated the throne in favour of his son and was ordained in the mango forest. He led an ascetic life until his death. The perfection of the king is "Perfection of Determination".

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໐ ໜ້າ ໑-໒: ພຸດທະສັງກາດຣາຊະໄດ້ ໒໔໘໘ ຕົວ ປີຮັບເຮົາ ເດືອນຍີ່ ແຮມ ໔ ຄ່ຳ ວັນ ໒ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ມູນລະສັດທາໝາຍມີ ພະເຈົ້າຄຳໜຽວ ເປັນເຄົ້າເປັນເຈົ້າມູນລະສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງພະທຳ ເນມີຣາດ ມັດຖຸວັນ ໑ ເປັນຮັກບີເກີດໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໕໐໐໐ ພະວັດສາ. ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຖິງສຸກ ໓ ປະການ ມີນິຣະພາບເປັນທີ່ແລ້ວ ຢ່າໄດ້ຄາດແຄ້ວດັ່ງຄຳມັກຄຳປາດຖະໜາແຫ່ງຜູ້ຂ້າເທີ້ນ. ທຳມັງ ເມ ທານັງ ສາຊະນັງ ປະຣິສຸດທັງ ນິບພານັງ ໂທນຕຸ ນິດຈັງ ຕຸວັງ ຕຸວັງ. ຂໍເທບພະບຸດ ເທບພະດາ ພະຍາອິນ ພະຍາພົມ ຍົມມະຣາດ ພະຍາເວດສຸວັນ ກຸມພັນທັງ ໔ ຈຶ່ງມາເປັນສັກຄືພິຍານນຳຂ້າພະເຈົ້າແດ່ເທີ້ນ. ອັນ ໑ ຂ້າພະເຈົ້າທາກໄດ້ກະທຳກຳອັນໜັກອັນເບົາແລະຜ້ານກາງ ດ້ວຍກະຍະກຳ ວະຈິກຳ ມະໂນກຳ ຊາດແລ້ວຊາດນີ້ ອັນໃດອັນ ໑ ກໍດີ ຈຶ່ງມາກະທຳຄອບງຳໃຫ້ຂ້າພະເຈົ້າໃຫ້ເກີດໂລກ



ພະຍາດເຈັບຈັກຊຸຕາ ໃຫ້ມີດມົວ ໄໝ່ມີ(ບໍ່ມີ)ແສງສະຫວ່າງໄດ້ ຫຼືຈະເປັນແຕ່ກຳເວັນຂ້າພະເຈົ້າ  
ໄດ້ກະທຳມາຫຼື ຂໍຣິດເດດພະທຳອັນວິເສດ ຈຶ່ງກຳຈັດເສຍຄຳທຸກເວທະນາ ກຳມະເວລາໃຫ້ຣະງັບ.  
ອັນ ໑ ຂໍເສສະພະທຳ ຈຶ່ງຮັກສາເປັນຢາອັນວິເສດໃຫ້ຈັກຊຸຕາຂ້າພະເຈົ້າສະຫວ່າງຮຸ່ງແຈ້ງ ໃນ  
ປັດຈຸບັນຊາດນີ້ ແລະຊາດໜ້າ ທຸ່ງແທ້ດີຫຼື ກໍຂ້າເຫີນ. ສາທຸ ສາທຸ ອະນຸ ໂມທາມີ. ພິດສະປັນຍາ  
ເປັນຜູ້ຣິດຈະນາ ໄດ້ຂ້າຫຼາຍ ຢ່າຕິຕຽນແດ່ເນີ.

Folio 20 on the recto and verso sides: In Buddhist Era (BE) 2488, a *hap hao* year, on the fourth waning-moon day of the second lunar month, the second day of the week (Monday),<sup>70</sup> the writing was accomplished at the time of the morning drum (7:30–9:00). Pha (Monk) Khamnio, the principal initiator, had the most ardent religious faith to sponsor the making of the manuscript entitled *Nemirat*, first bundle, to support my year of birth and the Teachings of the Buddha to last until the end of 5000 years. May I reach the three stages of happiness of which Nibbāna is the ultimate goal. May my wishes and desires not be ignored. *Dhammaṃ me dānaṃ sāsanaṃ parisuddhaṃ nibbānaṃ hontu niccaṃ dhuvaṃ dhuvaṃ* (My Dhamma gift is pure for the Teachings of the Buddha and Nibbāna constantly and certainly). May deities, God Indra, God Brahma, Lord of Hell, Lord Vessavaṇṇa, and Four Groups of Kumbhaṇḍa become the witnesses [of the merit-making]. If I had done any heavy, light, or middle bad deeds by body actions, verbal actions, or mental actions in my previous lives or this life that caused my eyes sore and disabled, may the power of the Dhamma remove this suffering away. Moreover, may the power of the Dhamma be the best medicine curing my eyes, so that they can well function in this and future lives. *Sādhū sādhū anumodāmi* (Amen, amen! I rejoice). Mitsapannya was the scribe. There are many deletions-out, please do not blame me.

**Date:** BE 2488, a *hap hao* year (21 Jan 1945)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Mitsapannya  
**Sponsor(s):** Pha Chao (Monk) Khamnio  
**Titles:** ເນມິຣາດ (ເນມິຣາດ)  
*Nemirat* (*Phuk ton*)  
Nemirāja Jataka (Fascicle 1)

EAP1398\_VTL\_1\_0130

#### Long palm-leaf

**One phuk:** *fascicle 3*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 59 cm, depth 0.9 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.

<sup>70</sup> 1307 Pausha 19 = Monday, 21 January 1946.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 22. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ເນມິຣາດຊາດິກ ເປັນເລື່ອງລາວທີ່ພະໂພທິສັດເຈົ້າສະເຫວີຍພະຊາດ ເປັນພະເຈົ້າເນມິຣາດປົກຄອງເມືອງມິຖິລາ. ເມື່ອໄວເຍົາວະກອນໃຈໃນການໃຫ້ທານ ຮັກສາສິນອຸໂປສິດ ແລະປະຕິບັດທຳ ແລະອະທິດຖານທີ່ຈະປະຕິບັດແບບນີ້ຕະຫຼອດໄປ. ເມື່ອຂຶ້ນສະເຫວີຍຮາດແທນພະບິດາທີ່ອອກບວດໄປແລ້ວ ກໍໄດ້ສັ່ງສອນໃຫ້ປະຊາຊົນຮັກສາສິນ ທຳບຸນໃຫ້ທານທີ່ວ່າພະນະຄອນ ຜົນແຫ່ງການທຳຄວາມດີນີ້ເປັນທີ່ສັນລະເສີນທົ່ວທັງສະຫວັນແລະມະນຸດໂລກ. ເມື່ອຄົນທັງຫຼາຍຕາຍໄປ ກໍໄດ້ໄປເກີດເປັນເທວະດາ ຕ່າງກຳພາກັນສຳນຶກວ່າ ເປັນເພາະພະເຈົ້າເນມິຣາດໂດຍແທ້ ຈຶ່ງຢາກກັບມາຊົມພະບາລະມີອີກຄັ້ງ ພະຍາອິນຈຶ່ງສັ່ງມາຕະລິເທບພະບຸດນຳຮາຊະລິດມາຮັບພະເຈົ້າເນມິຣາດຂຶ້ນໄປຊົມສະຫວັນແລະນະຣົກ ແລ້ວເຊີນໃຫ້ສະເຫວີຍສຸກໃນສະຫວັນ ແຕ່ພະອົງບໍ່ຮັບໄດ້ກັບມາປົກຄອງເມືອງມະນຸດແລະສັ່ງສອນໃຫ້ຜູ້ຄົນປະກອບແຕ່ຄຸນງາມຄວາມດີຕໍ່ໄປ ເພື່ອບໍ່ຕ້ອງໄປຕິກນະຣົກ. ໃນທີ່ສຸດ ພະອົງກໍສະຫຼະຮາຊະລິດບັດໃຫ້ພະໂອລິດ ແລ້ວສະເດັດອອກບວດທີ່ປ່າໝາກມ່ວງຈົນສະຫວັນນະຄົດ. ບາລະມີໃນເລື່ອງກໍຄືອະທິດຖານະປາລະມີ.

*Nemirāja Jātaka* is the story of the Bodhisatta's rebirth as King Nemi who ruled Mithila. When he was young, he was interested in giving alms, observing the *ubosatha* precepts, and practicing the Dharma. He made a pledge to keep doing this for good. When he ascended the throne replacing his father who had been ordained, he taught the people throughout the kingdom to observe the precepts and make merit. This meritorious deed was praised in heaven and on earth. When all these people died, they were reborn as deities and were grateful to King Nemi. They wanted to meet the king again. Therefore, God Indra had Matali bring King Nemi with a chariot to travel to heaven and hell and invited him to stay in heaven. However, the king declined the offer and returned to the human world. He continued teaching people to behave meritoriously in order to avoid hell. Finally, he abdicated the throne in favour of his son and was ordained in the mango forest. He led an ascetic life until his death. The perfection of the king is "Perfection of Determination".

**Colophon:** ຄຳລົງທາຍ: ລານທີ ໒໐ ໜ້າ ໑-໒: ພຸດທະສັງກາດຮາຊະໄດ້ ໒໔໘໘ ຕົວ ປີຮັບເຮົາ ເດືອນຍີ່ ແຮມ ໔ ຄ່ຳ ວັນ ໒ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ມູນລະສັດທາໝາຍມີ ພະເຈົ້າຄຳໜຽວ ເປັນເຄົ້າເປັນເຈົ້າມູນລະສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງພະທຳ ເນມິຣາດ ຜູກຖ່ວນ ໓ ເປັນຮັກບີເກີດໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໕໐໐໐ ພະວັດສາ. ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຖິງສຸກ ໓ ປະການ ມີນິຣະພາບເປັນທີ່ແລ້ວຢ່າໄດ້ຄາດແຄ້ວດັ່ງຄຳມັກຄຳປາດຖະໜາແຫ່ງຜູ້ຂ້າເຫັນ. ທຳມັງ ເມ ທານັງ ສາຊະນັງ ປະຣິສຸດທັງ ນິບພານັງ ໂທນຕຸ ນິດຈັງ ຕຸວັງ ຕຸວັງ. ຂໍເທບພະບຸດ ເທບພະດາ ພະຍາອິນ ພະຍາພົມ ຍົມມະຣາດ ພະຍາເວດສຸວັນ ກຸມພັນທັງ ໔ ຈຶ່ງມາເປັນສັກຄືພິຍານນຳຂ້າພະເຈົ້າແດ່ເຫັນ. ອັນ ໑ ຂ້າພະເຈົ້າທາກໄດ້ກະທຳກຳອັນໜັກອັນເບົາແລະຜ້ານກາງ ດ້ວຍກະຍະ ກຳວະຈິກຳມະໂນກຳ ຊາດແລ້ວຊາດນີ້ ອັນໃດອັນ ໑ ກໍດີ ຈຶ່ງມາກະທຳຄອບງຳໃຫ້ຂ້າພະເຈົ້າໃຫ້ເກີດໂລກ

ພະຍາດເຈັບຈັກຊຸຕາ ໃຫ້ມີດມົວ ໄໝ່ມີ(ບໍ່ມີ)ແສງສະຫວ່າງໄດ້ ຫຼືຈະເປັນແຕ່ກຳເວັນຂ້າພະເຈົ້າ  
ໄດ້ກະທຳມາຫຼື ຂໍຣິດເດດພະທຳອັນວິເສດ ຈຶ່ງກຳຈັດເສຍ ຄຳທຸກເວທະນາກຳມະເວຣາໃຫ້ຣະງັບ.  
ອັນ ໑ ຂໍເດສະພະທຳຈຶ່ງຮັກສາ ເປັນຢາອັນວິເສດ ໃຫ້ຈັກຊຸຕາຂ້າພະເຈົ້າສະຫວ່າງຮຸ່ງແຈ້ງ ໃນ  
ປັດຈຸບັນຊາດນີ້ ແລະຊາດໜ້າ ທຸ່ງແທ້ດີຫຼື ກໍຂ້າເທີ້ນ. ສາທຸ ສາທຸ ອະນຸໂມທາມີ. ພິດສະປັນຍາ  
ເປັນຜູ້ຣິດຈະນາ ໄດ້ຂ້າຫຼາຍ ຢ່າຕິຕຽນແດ່ເນີ.

Folio 20 on the recto and verso sides: In Buddhist Era (BE) 2488, a *hap hao* year, on the fourth waning-moon day of the second lunar month, the second day of the week (Monday), the writing was accomplished at the time of the morning drum (7:30–9:00). Pha (Monk) Khamnio, the principal initiator, had the most ardent religious faith to sponsor the making of the manuscript entitled *Nemirat*, third fascicle, to support my year of birth and the Teachings of the Buddha to last until the end of 5000 years. May I reach the three stages of happiness of which Nibbāna is the ultimate goal. May my wishes and desires not be ignored. *Dhammaṃ me dānaṃ sāsanaṃ parisuddhaṃ nibbānaṃ hontu niccaṃ dhuvaṃ dhuvaṃ* (My Dhamma gift is pure for the Teachings of the Buddha and Nibbāna constantly and certainly). May deities, God Indra, God Brahma, Lord of Hell, Lord Vessavaṇṇa, and Four Groups of Kumbhaṇḍa become the witnesses [of the merit-making]. If I had done any heavy, light, or middle bad deeds by body actions, verbal actions, or mental actions in my previous lives or this life that caused my eyes sore and disabled, may the power of the Dhamma remove this suffering away. Moreover, may the power of the Dhamma be the best medicine curing my eyes, so that they can well function in this and future lives. *Sādhū sādhū anumodāmi* (Amen, amen! I rejoice). Mitsapannya was the scribe. There are many deletions-out, please do not blame me.

**Date:** BE 2488, a *hap hao* year (21 Jan 1945)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Mitsapannya  
**Sponsor(s):** Pha Chao (Monk) Khamnio  
**Titles:** ເນມິຣາດ (ເນມິຣາດ)  
*Nemirat* (Phuk 3)  
Nemirāja Jataka (Fascicle 3)

EAP1398\_VTL\_1\_0131

## Long palm-leaf

**One phuk:** *fascicle 4*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 59 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 18. **Edges of the palm leaves:** angle. **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 as well.

**Description:**

ເນມິຣາດຊາດິກ ເປັນເລື່ອງລາວທີ່ພະໂພທິສັດເຈົ້າສະເຫວີຍພະຊາດ ເປັນພະເຈົ້າເນມິຣາດປົກຄອງເມືອງມີຖືລາ. ເມື່ອໄວເຍົາວະກອນໃຈໃນການໃຫ້ທານ ຮັກສາສິນອຸໂປສິດ ແລະປະຕິບັດທຳ ແລະອະທິດຖານທີ່ຈະປະຕິບັດແບບນີ້ຕະຫຼອດໄປ. ເມື່ອຂຶ້ນສະເຫວີຍຣາດແທນພະບິດາທີ່ອອກບວດໄປແລ້ວ ກໍໄດ້ສັ່ງສອນໃຫ້ປະຊາຊົນຮັກສາສິນ ທຳບຸນໃຫ້ທານທົ່ວພະນະຄອນ ຜົນແຫ່ງການທຳຄວາມດີນີ້ເປັນທີ່ສັນລະເສີນທົ່ວທັງສະຫວັນແລະມະນຸດໂລກ. ເມື່ອຄົນທັງຫຼາຍຕາຍໄປ ກໍໄດ້ໄປເກີດເປັນເທວະດາ ຕ່າງກຳພາກັນສຳນຶກວ່າ ເປັນເພາະພະເຈົ້າເນມິຣາດໂດຍແທ້ ຈຶ່ງຢາກກັບມາຊົມພະບາລະມີອີກຄັ້ງ ພະຍາອິນຈຶ່ງສົ່ງມາຕະລີເທບພະບຸດນຳຣາຊະລິດມາຮັບພະເຈົ້າເນມິຣາດຂຶ້ນໄປຊົມສະຫວັນແລະນະຣົກ ແລ້ວເຊີນໃຫ້ສະເຫວີຍສຸກໃນສະຫວັນ ແຕ່ພະອົງບໍ່ຮັບໄດ້ກັບມາປົກຄອງເມືອງມະນຸດແລະສັ່ງສອນໃຫ້ຜູ້ຄົນປະກອບແຕ່ຄຸນງາມຄວາມດີຕໍ່ໄປ ເພື່ອບໍ່ຕ້ອງໄປຕິກນະຣົກ. ໃນທີ່ສຸດ ພະອົງກໍສະຫຼະຣາຊະລິດບັດໃຫ້ພະໂອລົດ ແລ້ວສະເດັດອອກບວດທີ່ປ່າໝາກມ່ວງຈົນສະຫວັນນະຄົດ. ບາລະມີໃນເລື່ອງກໍຄືອະທິດຖານະບາລະມີ.

*Nemirāja Jātaka* is the story of the Bodhisatta's rebirth as King Nemi who ruled Mithila. When he was young, he was interested in giving alms, observing the *ubosatha* precepts, and practicing the Dharma. He made a pledge to keep doing this for good. When he ascended the throne replacing his father who had been ordained, he taught the people throughout the kingdom to observe the precepts and make merit. This meritorious deed was praised in heaven and on earth. When all these people died, they were reborn as deities and were grateful to King Nemi. They wanted to meet the king again. Therefore, God Indra had Matali bring King Nemi with a chariot to travel to heaven and hell and invited him to stay in heaven. However, the king declined the offer and returned to the human world. He continued teaching people to behave meritoriously in order to avoid hell. Finally, he abdicated the throne in favour of his son and was ordained in the mango forest. He led an ascetic life until his death. The perfection of the king is "Perfection of Determination".

**Colophon:**

ຄຳລົງທ້າຍ: ລານທີ ໑໘ ໜ້າ ໑-໒: ພຸດທະສັງກາດຣາຊະໄດ້ ໒໔໘໘ ຕົວ ປີຮັບເຮົ້າ ເດືອນຍີ່ ແຮມ ໔ ຄ່ຳ ວັນ ໒ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ມູນລະສັດທາໝາຍມີ ພະເຈົ້າຄຳໜຽວ ເປັນເຄົ້າເປັນເຈົ້າມູນລະສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງພະທຳ ເນມິຣາດ ຜູກຖົ່ວນ ໑ ເປັນຮັກບີເກີດໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໕໐໐໐ ພະວັດສາ. ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຖິງສຸກ ໑ ປະການ ມີນິຣະພານເປັນທີ່ແລ້ວຢ່າໄດ້ຄາດແຄ້ວດັ່ງຄຳມັກຄຳປາດຖະໜາແຫ່ງຜູ້ຂ້າເຫັນ. ທຳມັງ ເມ ທານັງ ສາຊະນັງ ປະຣິສຸດທັງ ນິບພານັງ ໂຫນຕຸ ນິດຈັງ ຕຸວັງ ຕຸວັງ. ຂໍເທບພະບຸດ ເທບພະດາ ພະຍາອິນ ພະຍາພົມ ຍົມມະຣາດ ພະຍາເວດສຸວັນ ກຸມພັນທັງ ໔ ຈຶ່ງມາເປັນສັກຄືພິຍານນຳຂ້າພະເຈົ້າແດ່ເຫັນ. ອັນ ໑ ຂ້າພະເຈົ້າຫາກໄດ້ກະທຳກຳອັນໜັກອັນເປົາແລະຜ້ານກາງ ດ້ວຍກະຍະກຳ ວະຈິກຳ ມະໂນກຳ ຊາດແລ້ວຊາດນີ້ ອັນໃດອັນ ໑ ກໍດີ ຈຶ່ງມາກະທຳຄອບງຳໃຫ້ຂ້າພະເຈົ້າໃຫ້ເກີດໂລກ ພະຍາດເຈັບຈັກຊຸຕາ ໃຫ້ມືດມົວ ໄໝ້ມີ(ບໍ່ມີ)ແສງສະຫວ່າງໄດ້ ຫຼືຈະເປັນແຕ່ກຳເວັນຂ້າພະເຈົ້າໄດ້ກະທຳມາຫຼືຂໍຮິດເດດພະທຳອັນວິເສດ ຈຶ່ງກຳຈັດເສຍຄຳທຸກເວທະນາກຳມະເວຣາໃຫ້ຣະງັບ.

ອັນ ໑ ຂໍເດສະພະທຳຈົ່ງຮັກສາເປັນຢາອັນວິເສດໃຫ້ຈັກຊຸຕາຂ້າພະເຈົ້າສະຫວ່າງຮຸ່ງແຈ້ງ ໃນ ປັດຈຸບັນຊາດນີ້ ແລະຊາດໜ້າທຸ່ງແທ້ດີຫຼີ ກໍຂ້າເທີ້ນ. ສາທຸ ສາທຸ ອະນຸໂມທາມິ. ພິດສະປັນຍາ ເປັນຜູ້ຮິດຈະນາ ໄດ້ຂ້າຫຼາຍ ຢ່າຕິຕຽນແດ່ເນີ.

Folio 18 on the recto and verso sides: In Buddhist Era (BE) 2488, a *hap hao* year, on the fourth waning-moon day of the second lunar month, the second day of the week (Monday), the writing was accomplished at the time of the morning drum (7:30–9:00). Pha (Monk) Khamniao, the principal initiator, had the most ardent religious faith to sponsor the making of the manuscript entitled *Nemirat*, third fascicle, to support my year of birth and the Teachings of the Buddha to last until the end of 5000 years. May I reach the three stages of happiness of which Nibbāna is the ultimate goal. May my wishes and desires not be ignored. *Dhammaṃ me dānaṃ sāsanaṃ parisuddhaṃ nibbānaṃ hontu niccaṃ dhuvaṃ dhuvaṃ* (My Dhamma gift is pure for the Teachings of the Buddha and Nibbāna constantly and certainly). May deities, God Indra, God Brahma, Lord of Hell, Lord Vessuvaṇṇa, and Four Groups of Kumbhaṇḍa become the witnesses [of the merit-making]. If I had done any heavy, light, or middle bad deeds by body actions, verbal actions, or mental actions in my previous lives or this life that caused my eyes sore and disabled, may the power of the Dhamma remove this suffering away. Moreover, may the power of the Dhamma be the best medicine curing my eyes, so that they can well function in this and future lives. *Sādhū sādhū anumodāmi* (Amen, amen! I rejoice). Mitsapannya was the scribe. There are many deletions-out, please do not blame me.

**Date:** BE 2488, a *hap hao* year (21 Jan 1945)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Mitsapannya  
**Sponsor(s):** Pha (Monk) Khamniao  
**Titles:** ເນມິຣາດ (ຜູກ ໔)  
*Nemirat* (Phuk 4)  
*Nemirāja Jataka* (Fascicle 4)

EAP1398\_VTL\_1\_0132

#### Long palm-leaf

**One phuk:** *fascicle 5*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 59 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One blank folio. **Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 24. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ເນມິຣາດຊາດິກ ເປັນເລື່ອງລາວທີ່ພະໂພທິສັດເຈົ້າສະເຫວີຍພະຊາດ ເປັນພະເຈົ້າເນມິຣາດປົກຄອງເມືອງມິຖິລາ. ເມື່ອໄວເຍົາວະກອນໃຈໃນການໃຫ້ທານ ຮັກສາສິນອຸໂປສົດ ແລະປະຕິບັດທຳ ແລະອະທິດຖານທີ່ຈະປະຕິບັດແບບນີ້ຕະຫຼອດໄປ. ເມື່ອຂຶ້ນສະເຫວີຍຣາດແທນພະບິດາທີ່ອອກບວດໄປແລ້ວ ກໍໄດ້ສັ່ງສອນໃຫ້ປະຊາຊົນຮັກສາສິນ ທຳບຸນໃຫ້ທານທີ່ວ່າພະນະຄອນ ຜົນແຫ່ງການທຳຄວາມດີນີ້ເປັນທີ່ສັນລະເສີນທົ່ວທັງສະຫວັນແລະມະນຸດໂລກ. ເມື່ອຄົນທັງຫຼາຍຕາຍໄປ ກໍໄດ້ໄປເກີດເປັນເທວະດາ ຕ່າງກໍພາກັນສຳນຶກວ່າ ເປັນເພາະພະເຈົ້າເນມິຣາດໂດຍແທ້ ຈຶ່ງຢາກກັບມາຊົມພະບາລະມີອີກຄັ້ງ ພະຍາອິນຈຶ່ງສົ່ງມາຕະລິເທບພະບຸດນຳຣາຊະລິດມາຮັບພະເຈົ້າເນມິຣາດຂຶ້ນໄປຊົມສະຫວັນແລະນະຣົກ ແລ້ວເຊີນໃຫ້ສະເຫວີຍສຸກໃນສະຫວັນ ແຕ່ພະອົງບໍ່ຮັບໄດ້ກັບມາປົກຄອງເມືອງມະນຸດແລະສັ່ງສອນໃຫ້ຜູ້ຄົນປະກອບແຕ່ຄຸນງາມຄວາມດີຕໍ່ໄປ ເພື່ອບໍ່ຕ້ອງໄປຕິກນະຣົກ. ໃນທີ່ສຸດ ພະອົງກໍສະຫຼະຣາຊະລິດບັດໃຫ້ພະໂອລົດ ແລ້ວສະເດັດອອກບວດທີ່ປ່າໝາກມ່ວງຈົນສະຫວັນນະຄົດ. ບາລະມີໃນເລື່ອງນີ້ກໍຄືອະທິດຖານະປາລະມີ.

*Nemirāja Jātaka* is the story of the Bodhisatta's rebirth as King Nemi who ruled Mithila. When he was young, he was interested in giving alms, observing the *ubosatha* precepts, and practicing the Dharma. He made a pledge to keep doing this for good. When he ascended the throne replacing his father who had been ordained, he taught the people throughout the kingdom to observe the precepts and make merit. This meritorious deed was praised in heaven and on earth. When all these people died, they were reborn as deities and were grateful to King Nemi. They wanted to meet the king again. Therefore, God Indra had Matali bring King Nemi with a chariot to travel to heaven and hell and invited him to stay in heaven. However, the king declined the offer and returned to the human world. He continued teaching people to behave meritoriously in order to avoid hell. Finally, he abdicated the throne in favour of his son and was ordained in the mango forest. He led an ascetic life until his death. The perfection of the king is "Perfection of Determination".

**Colophon:** ຄຳລົງທ້າຍ: ລານທິ ໒໔ ໜ້າ ໑-໒: ພຸດທະສັງກາດຣາຊະໂດ ໒໔໕໘ ຕົວ ປີຮັບເຮົາ ເດືອນຍີ່ ແຮມ ໔ ຄ່ຳ ວັນ ໒ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ມູນລະສັດທາໝາຍມີ ພະເຈົ້າຄຳໜຽວ ເປັນເຄົ້າເປັນເຈົ້າມູນລະສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງພະທຳ ເນມິຣາດ ມັດຖຸວັນ ໔ ເປັນຮັກບີເກີດໄວ້ກັບສາສະໜາ ພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໔໐໐໐ ພະວັດສາ. ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຖິງສຸກ ໙ ປະການ ມີນິຣະພາບເປັນທີ່ແລ້ວ ຢ່າໄດ້ຄາດແຄ້ວດັ່ງຄຳມັກຄຳປາດຖະໜາແຫ່ງຜູ້ຂ້າເທີ້ນ. ທຳມັງ ເມ ທານັງ ສາຊະນັງ ປະຣິສຸດທັງ ນິບພານັງ ໂຫນຕຸ ນິດຈັງ ຕຸວັງ ຕຸວັງ. ຂໍເທບພະບຸດ ເທບພະດາ ພະຍາອິນ ພະຍາພົມ ຍົມມະຣາດ ພະຍາເວດສຸວັນ ກຸມພັນທັງ ໔ ຈຶ່ງມາເປັນສັກຄີພິຍານນຳຂ້າພະເຈົ້າແດ່ເທີ້ນ. ອັນ ໑ ຂ້າພະເຈົ້າທາກໄດ້ກະທຳກຳອັນໜັກອັນເປົາແລະຜ້ານກາງ ດ້ວຍກະຍະກຳ ວະຈິກຳ ມະໂນກຳ ຊາດແລ້ວຊາດນີ້ ອັນໃດອັນ ໑ ກໍດີ ຈຶ່ງມາກະທຳຄອບງຳໃຫ້ຂ້າພະເຈົ້າໃຫ້ເກີດໂລກ ພະຍາດເຈັບຈັກຊຸຕາ ໃຫ້ມົດມົວ ໄໝ່ມີ(ບໍ່ມີ)ແສງສະຫວ່າງໄດ້ ຫຼືຈະເປັນແຕ່ກຳເວັນຂ້າພະເຈົ້າໄດ້ກະທຳມາຫຼືຂໍຮິດເດດພະທຳອັນວິເສດ ຈຶ່ງກຳຈັດເສຍຄຳທຸກເວທະນາກຳມະເວຣາໃຫ້ຮະງັບ. ອັນ ໑ ຂໍເດສະພະທຳຈຶ່ງຮັກສາເປັນຢາອັນວິເສດໃຫ້ຈັກຊຸຕາຂ້າພະເຈົ້າສະຫວ່າງຮຸ່ງແຈ້ງ ໃນປັດຈຸບັນຊາດນີ້ ແລະຊາດໜ້າທ່ຽງແທ້ດີຫຼື ກໍຂ້າເທີ້ນ. ສາທຸ ສາທຸ ອະນຸໂມທາມີ. ພະທິເປັນຜູ້ຮິດ

ຈະນາເນີ ເຈົ້າເຮີຍ ໂຕບ່ງຳມຢ່າໄດ້ຫົວຂວັນແດ່ເນີ ບ່ອນບໍ່ພິກິໄຫ້ຫາໃສ່ໃຫ້ແດ່ທ້ອນເຈົ້າ ໝ່ອມກໍ  
ດີ ອ້າຍຈົວກໍດີ ທ້ອນ.

Folio 24 on the recto and verso sides: In Buddhist Era (BE) 2488, a *hap hao* year, on the fourth waning-moon day of the second lunar month, the second day of the week (Monday), the writing was accomplished at the time of the morning drum (7:30–9:00). Pha (Monk) Khamniao, the principal initiator, had the most ardent religious faith to sponsor the making of the manuscript entitled *Nemirat*, fifth fascicle, to support my year of birth and the Teachings of the Buddha to last until the end of 5000 years. May I reach the three stages of happiness of which Nibbāna is the ultimate goal. May my wishes and desires not be ignored. *Dhammaṃ me dānaṃ sāsaṇaṃ parisuddhaṃ nibbānaṃ hontu niccaṃ dhuvam dhuvam* (My Dhamma gift is pure for the Teachings of the Buddha and Nibbāna constantly and certainly). May deities, God Indra, God Brahma, Lord of Hell, Lord Vessavaṇṇa, and Four Groups of Kumbhaṇḍa become the witnesses [of the merit-making]. If I had done any heavy, light, or middle bad deeds by body actions, verbal actions, or mental actions in my previous lives or this life that caused my eyes sore and disabled, may the power of the Dhamma remove this suffering away. Moreover, may the power of the Dhamma be the best medicine curing my eyes, so that they can well function in this and future lives. *Sādhu sādhu anumodāmi* (Amen, amen! I rejoice). Pha (Monk) Thi was the scribe, dear all. My handwriting is not beautiful, please do not blame me. Please correct the mistakes left, dear monks, dear novices.

**Date:** BE 2488, a *hap hao* year (21 Jan 1945)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Pha (Monk) Thi  
**Sponsor(s):** Pha (Monk) Khamniao  
**Titles:** ເນມິຣາດ (ຜູກ ໕)  
*Nemirat (Phuk 5)*  
Nemirāja Jataka (Fascicle 5)

EAP1398\_VTL\_1\_0133

#### Long palm-leaf

**One phuk:** *fascicle 6*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 59 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One blank folio. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 20. **Edges of the palm leaves:** angle. **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 folio are damaged on the right end.

**Description:** ເນມີຣາດຊາດິກ ເປັນເລື່ອງລາວທີ່ພະໂພທິສັດເຈົ້າສະເຫວີຍພະຊາດ ເປັນພະເຈົ້າເນມີຣາດປົກຄອງເມືອງມິຖິລາ. ເມື່ອໄວເຍົາວະກອນໃຈໃນການໃຫ້ທານ ຮັກສາສິນອຸໂປສິດ ແລະປະຕິບັດທຳ ແລະອະທິດຖານທີ່ຈະປະຕິບັດແບບນີ້ຕະຫຼອດໄປ. ເມື່ອຂຶ້ນສະເຫວີຍຣາດແທນພະບິດາທີ່ອອກບວດໄປແລ້ວ ກໍໄດ້ສັ່ງສອນໃຫ້ປະຊາຊົນຮັກສາສິນ ທຳບຸນໃຫ້ທານທີ່ວ່າພະນະຄອນ ຜົນແຫ່ງການທຳຄວາມດີນີ້ເປັນທີ່ສັນລະເສີນທົ່ວທັງສະຫວັນແລະມະນຸດໂລກ. ເມື່ອຄົນທັງຫຼາຍຕາຍໄປ ກໍໄດ້ໄປເກີດເປັນເທວະດາ ຕ່າງກໍພາກັນສຳນຶກວ່າ ເປັນເພາະພະເຈົ້າເນມີຣາດໂດຍແທ້ ຈຶ່ງຢາກກັບມາຊົມພະບາລະມີອີກຄັ້ງ ພະຍາອິນຈຶ່ງສົ່ງມາຕະລິເທບພະບຸດນຳຣາຊະລິດມາຮັບພະເຈົ້າເນມີຣາດຂຶ້ນໄປຊົມສະຫວັນແລະນະຣົກ ແລ້ວເຊີນໃຫ້ສະເຫວີຍສຸກໃນສະຫວັນ ແຕ່ພະອົງບໍ່ຮັບໄດ້ກັບມາປົກຄອງເມືອງມະນຸດແລະສັ່ງສອນໃຫ້ຜູ້ຄົນປະກອບແຕ່ຄຸນງາມຄວາມດີຕໍ່ໄປ ເພື່ອບໍ່ຕ້ອງໄປຕິກນະຣົກ. ໃນທີ່ສຸດ ພະອົງກໍສະຫຼະຣາຊະລິດບັດໃຫ້ພະໂອລົດ ແລ້ວສະເດັດອອກບວດທີ່ປ່າໝາກມ່ວງຈົນສະຫວັນນະຄົດ. ບາລະມີໃນເລື່ອງກໍຄືອະທິດຖານະບາລະມີ.

*Nemirāja Jātaka* is the story of the Bodhisatta's rebirth as King Nemi who ruled Mithila. When he was young, he was interested in giving alms, observing the *ubosatha* precepts, and practicing the Dharma. He made a pledge to keep doing this for good. When he ascended the throne replacing his father who had been ordained, he taught the people throughout the kingdom to observe the precepts and make merit. This meritorious deed was praised in heaven and on earth. When all these people died, they were reborn as deities and were grateful to King Nemi. They wanted to meet the king again. Therefore, God Indra had Matali bring King Nemi with a chariot to travel to heaven and hell and invited him to stay in heaven. However, the king declined the offer and returned to the human world. He continued teaching people to behave meritoriously in order to avoid hell. Finally, he abdicated the throne in favour of his son and was ordained in the mango forest. He led as ascetic life until his death. The perfection of the king is "Perfection of Determination".

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໑໙ ໜ້າ ໑-໒: ພຸດທະສັງກາດຣາຊະໄດ້ ໒໔໘໘ ຕົວ ປີຮັບເຮົາ ເດືອນຍີ່ ແຮມ ໔ ຄ່ຳ ວັນ ໒ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ມູນລະສັດທາໝາຍມີ ພະເຈົ້າຄຳໜຽວ ເປັນເຄົ້າເປັນເຈົ້າມູນລະສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງພະທຳ ເນມີຣາດ ມັດຖຸວນ ໔ ເປັນຮັກປີເກີດໄວ້ກັບສາສະໜາ ພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ. ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຖິງສຸກ ໓ ປະການ ມີນິຣະພານເປັນທີ່ແລ້ວ ຢ່າໄດ້ຄາດແຄ້ວດັ່ງຄຳມັກຄຳປາດຖະໜາແຫ່ງຜູ້ຂ້າເຫັນ. ທຳມັງ ເມ ທານັງ ສາຊະນັງ ປະຣິສຸດທັງ ນົບພານັງ ໂຫນຕຸ ນິດຈັງ ຕຸວັງ ຕຸວັງ. ຂໍເທບພະບຸດ ເທບພະດາ ພະຍາອິນ ພະຍາພົມ ຍົມມະຣາດ ພະຍາເວດສຸວັນ ກຸມພັນທັງ ໔ ຈຶ່ງມາເປັນສັກຄືພິຍານນຳ ຂ້າພະເຈົ້າແຕ່ເຫັນ. ອັນ ໑ ຂ້າພະເຈົ້າທາກໄດ້ກະທຳກຳອັນໜ້າອັນເຍົາແລະຜ້ານກາງ ດ້ວຍກະຍະກຳ ວະຈິກຳ ມະໂນກຳ ຊາດແລ້ວຊາດນີ້ ອັນໃດອັນ ໑ ກໍດີ ຈຶ່ງມາກະທຳຄອບງຳໃຫ້ຂ້າພະເຈົ້າໃຫ້ເກີດໂລກພະຍາດເຈັບຈັກຊຸຕາ ໃຫ້ມືດມົວ ໄໝ້ມີ(ບໍ່ມີ)ແສງສະຫວ່າງໄດ້ ຫຼືຈະເປັນແຕ່ກຳເວັນຂ້າພະເຈົ້າໄດ້ກະທຳມາຫຼືຂໍຮິດເດດພະທຳອັນວິເສດ ຈຶ່ງກຳຈັດເສຍ ຄຳທຸກເວທະນາ ກຳມະເວຣາໃຫ້ຮະງັບ. ອັນ ໑ ຂໍເດສະພະທຳຈຶ່ງຮັກສາເປັນຢາອັນວິເສດໃຫ້ຈັກຊຸຕາຂ້າພະເຈົ້າ



ສະຫວ່າງຮຸ່ງແຈ້ງ ໃນປັດຈຸບັນຊາດນີ້ ແລະຊາດໜ້າທຸ່ງແທ້ດີຫຼື ກໍຂ້າເກີນ. ສາທຸ ສາທຸ ອະນຸໂມ  
ທາມີ. ພະທິເປັນຜູ້ຮິດຈະນາເນີ.

Folio 19 on the recto and verso sides: In Buddhist Era (BE) 2488, a *hap hao* year, on the fourth waning-moon day of the second lunar month, the second day of the week (Monday), the writing was accomplished at the time of the morning drum (7:30–9:00). Pha (Monk) Khamniao, the principal initiator, had the most ardent religious faith to sponsor the making of the manuscript entitled *Nemirat*, fifth fascicle, to support my year of birth and the Teachings of the Buddha to last until the end of 5000 years. May I reach the three stages of happiness of which Nibbāna is the ultimate goal. May my wishes and desires not be ignored. *Dhammaṃ me dānaṃ sāsaṇaṃ parisuddhaṃ nibbānaṃ hontu niccaṃ dhuvam dhuvam* (My Dhamma gift is pure for the Teachings of the Buddha and Nibbāna constantly and certainly). May deities, God Indra, God Brahma, Lord of Hell, Lord Vessavaṇṇa, and Four Groups of Kumbhaṇḍa become the witnesses [of the merit-making]. If I had done any heavy, light, or middle bad deeds by body actions, verbal actions, or mental actions in my previous lives or this life that caused my eyes sore and disabled, may the power of the Dhamma remove this suffering away. Moreover, may the power of the Dhamma be the best medicine curing my eyes, so that they can well function in this and future lives. *Sādhū sādhū anumodāmi* (Amen, amen! I rejoice). Pha (Monk) Thi was the scribe.

**Date:** BE 2488, a *hap hao* year (21 Jan 1945)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Pha (Monk) Thi

**Sponsor(s):** Pha (Monk) Khamniao

**Titles:** ເນມິຣາດ (ຜູກ ໕)

*Nemirat* (Phuk 5)

Nemirāja Jataka (Fascicle 5)

EAP1398\_VTL\_1\_0134

**Long palm-leaf**

**One phuk:** *fascicle 7*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 59 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One blank folio. **Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 21. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ເນມິຣາດຊາດົກ ເປັນເລື່ອງລາວທີ່ພະໂພທິສັດເຈົ້າສະເຫວີຍພະຊາດ ເປັນພະເຈົ້າເນມິຣາດປົກຄອງເມືອງມີຖືລາ. ເມື່ອໄວເຍົາວະກອນໃຈໃນການໃຫ້ທານ ຮັກສາສິນອຸໂປສິດ ແລະປະຕິບັດທຳ

ແລະອະທິດຖານທີ່ຈະປະຕິບັດແບບນີ້ຕະຫຼອດໄປ. ເມື່ອຂຶ້ນສະເຫວີຍຣາດແທນພະບິດາທີ່ອອກ  
ບວດໄປແລ້ວ ກໍໄດ້ສັ່ງສອນໃຫ້ປະຊາຊົນຮັກສາສິນ ທຳບຸນໃຫ້ທານທົ່ວພະນະຄອນ ຜົນແຫ່ງ  
ການທຳຄວາມດີນີ້ເປັນທີ່ສັນລະເສີນທົ່ວທັງສະຫວັນແລະມະນຸດໂລກ. ເມື່ອຄົນທັງຫຼາຍຕາຍໄປ  
ກໍໄດ້ໄປເກີດເປັນເທວະດາ ຕ່າງກຳພາກັນສຳນຶກວ່າ ເປັນເພາະພະເຈົ້າເນມິຣາດໂດຍແທ້ ຈຶ່ງຢາກ  
ກັບມາຊົມພະບາລະມີອີກຄັ້ງ ພະຍາອິນຈຶ່ງສົ່ງມາຕະລີເທບພະບຸດນຳຣາຊະລິດມາຮັບພະເຈົ້າເນ  
ມິຣາດຂຶ້ນໄປຊົມສະຫວັນແລະນະຣົກ ແລ້ວເຊີນໃຫ້ສະເຫວີຍສຸກໃນສະຫວັນ ແຕ່ພະອົງບໍ່ຮັບ  
ໄດ້ກັບມາປົກຄອງເມືອງມະນຸດແລະສັ່ງສອນໃຫ້ຜູ້ຄົນປະກອບແຕ່ຄຸນງາມຄວາມດີຕໍ່ໄປ ເພື່ອບໍ່  
ຕ້ອງໄປຕົກນະຣົກ. ໃນທີ່ສຸດ ພະອົງກໍສະຫຼະຣາຊະລິດບັດໃຫ້ພະໂອລິດ ແລ້ວສະເດັດອອກບວດ  
ທີ່ປ່າໝາກມ່ວງຈົນສະຫວັນນະຄົດ. ບາລະມີໃນເລື່ອງກໍຄືອະທິດຖານະປາລະມີ.

*Nemirāja Jātaka* is the story of the Bodhisatta's rebirth as King Nemi who ruled Mithila. When he was young, he was interested in giving alms, observing the *ubosatha* precepts, and practicing the Dharma. He made a pledge to keep doing this for good. When he ascended the throne replacing his father who had been ordained, he taught the people throughout the kingdom to observe the precepts and make merit. This meritorious deed was praised in heaven and on earth. When all these people died, they were reborn as deities and were grateful to King Nemi. They wanted to meet the king again. Therefore, God Indra had Matali bring King Nemi with a chariot to travel to heaven and hell and invited him to stay in heaven. However, the king declined the offer and returned to the human world. He continued teaching people to behave meritoriously in order to avoid hell. Finally, he abdicated the throne in favour of his son and was ordained in the mango forest. He led as ascetic life until his death. The perfection of the king is "Perfection of Determination".

**Colophon:** ຄຳລິງທ້າຍ: ລານທີ ໒໑ ໜ້າ ໑-໒: ພຸດທະສັງກາດຣາຊະໄດ້ ໒໔໘໘ ຕົວ ປີຮັບເຮົາ ເດືອນ ຍີ່ ແຮມ  
໔ ຄຳ ວັນ ໒ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ມູນລະສັດທາໝາຍມີ ພະເຈົ້າຄຳໜຽວ ເປັນເຄົ້າເປັນ  
ເຈົ້າມູນລະສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງພະທຳ ເນມິຣາດ ມັດຖຸວນ ໔ ເປັນຮັກບີເກີດໄວ້ກັບສາ  
ສະໜາ ພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ. ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຖິງສຸກ ໓ ປະການ  
ມີນິຣະພານເປັນທີ່ແລ້ວ ຢ່າໄດ້ຄາດແຄ້ວດັ່ງຄຳມັກຄຳປາດຖະໜາແຫ່ງຜູ້ຂ້າເຫຼົ່ານີ້. ທຳມັງ ເມ ທາ  
ນັງ ສາຊະນັງ ປະຣິສຸດທັງ ນິບພານັງ ໂຫນຕຸ ນິດຈັງ ຕຸວັງ ຕຸວັງ. ຂໍເທບພະບຸດ ເທບພະດາ  
ພະຍາອິນ ພະຍາພົມ ຍົມມະຣາດ ພະຍາເວດສຸວັນ ກຸມພັນທັງ ໔ ຈຶ່ງມາເປັນສັກຄືພິຍານນຳ  
ຂ້າພະເຈົ້າແດ່ເທົ່ນ. ອັນ ໑ ຂ້າພະເຈົ້າທາກໄດ້ກະທຳກຳອັນໜັກອັນເບົາແລະຜ້ານກາງ ດ້ວຍກະ  
ຍະກຳ ວະຈິກຳ ມະໂນກຳ ຊາດແລ້ວຊາດນີ້ ອັນໃດອັນ ໑ ກໍດີ ຈຶ່ງມາກະທຳຄອບງຳໃຫ້  
ຂ້າພະເຈົ້າໃຫ້ເກີດໂລກພະຍາດເຈັບຈັກຊຸຕາ ໃຫ້ມິດມິວ ໄໝ່ມີ(ບໍ່ມີ)ແສງສະຫວ່າງໄດ້ ຫຼືຈະເປັນ  
ແຕ່ກຳເວັນຂ້າພະເຈົ້າໄດ້ກະທຳມາຫຼືຂໍຣິດເດດພະທຳອັນວິເສດ ຈຶ່ງກຳຈັດເສຍ ຄຳທຸກເວທະນາ  
ກຳມະເວຣາໃຫ້ຮູ້ຈັກ. ອັນ ໑ ຂໍເດສະພະທຳຈຶ່ງຮັກສາເປັນຢາອັນວິເສດໃຫ້ຈັກຊຸຕາຂ້າພະເຈົ້າ  
ສະຫວ່າງຮຸ່ງແຈ້ງ ໃນປັດຈຸບັນຊາດນີ້ ແລະຊາດໜ້າທຸ່ງແທ້ດີຫຼື ກໍຂ້າເຫຼົ່ານີ້. ສາທຸ ສາທຸ ອະນຸໂມ  
ທາມີ. ພະທິເປັນຜູ້ຣິດຈະນາເນີ.

Folio 21 on the recto and verso sides: In Buddhist Era (BE) 2488, a *hap hao* year, on the fourth waning-moon day of the second lunar month, the second day of the week (Monday), the writing was accomplished at the time of the morning drum (7:30–9:00). Pha (Monk) Khamniao, the principal initiator, had the most ardent religious faith to sponsor the making of the manuscript entitled *Nemirat*, third fascicle, to support my year of birth and the Teachings of the Buddha to last until the end of 5000 years. May I reach the three stages of happiness of which Nibbāna is the ultimate goal. May my wishes and desires not be ignored. *Dhammaṃ me dānaṃ sāsanaṃ parisuddhaṃ nibbānaṃ hontu niccaṃ dhuvaṃ dhuvaṃ* (My Dhamma gift is pure for the Teachings of the Buddha and Nibbāna constantly and certainly). May deities, God Indra, God Brahma, Lord of Hell, Lord Vessuvaṇṇa, and Four Groups of Kumbhaṇḍa become the witnesses [of the merit-making]. If I had done any heavy, light, or middle bad deeds by body actions, verbal actions, or mental actions in my previous lives or this life that caused my eyes sore and disabled, may the power of the Dhamma remove this suffering away. Moreover, may the power of the Dhamma be the best medicine curing my eyes, so that they can well function in this and future lives. *Sādhū sādhū anumodāmi* (Amen, amen! I rejoice). Pha (Monk) Thi was the scribe.

**Date:** BE 2488, a *hap hao* year (21 Jan 1945)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Pha (Monk) Thi

**Sponsor(s):** Pha (Monk) Khamniao

**Titles:** ເນມິຣາດ (ຜູກ ໗)

*Nemirat* (Phuk 7)

Nemirāja Jataka (Fascicle 7)

EAP1398\_VTL\_1\_0135

## Long palm-leaf

**One phuk:** *fascicle 8*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 59 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 20. **Edges of the palm leaves:** angle. **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 on the right end. The legibility is not clear.

**Description:** ເນມິຣາດຊາດິກ ເປັນເລື່ອງລາວທີ່ພະໂພທິສັດເຈົ້າສະເຫວີຍພະຊາດ ເປັນພະເຈົ້າເນມິຣາດປົກຄອງເມືອງມຶຖືລາ. ເມື່ອໄວເຍົາວະກຳສົນໃຈໃນການໃຫ້ທານ ຮັກສາສິນອຸໂປສິດ ແລະປະຕິບັດທຳ ແລະອະທິດຖານທີ່ຈະປະຕິບັດແບບນີ້ຕະຫຼອດໄປ. ເມື່ອຂຶ້ນສະເຫວີຍຣາດແທນພະບິດາທີ່ອອກ

ບວດໄປແລ້ວ ກໍໄດ້ສັງສອນໃຫ້ປະຊາຊົນຮັກສາສິນ ທຳບຸນໃຫ້ທານທົ່ວພະນະຄອນ ຜົນແຫ່ງ ການທຳຄວາມດີນີ້ເປັນທີ່ສັນລະເສີນທົ່ວທັງສະຫວັນແລະມະນຸດໂລກ. ເມື່ອຄົນທັງຫຼາຍຕາຍໄປ ກໍໄດ້ໄປເກີດເປັນເທວະດາ ຕ່າງກໍພາກັນສຳນຶກວ່າ ເປັນເພາະພະເຈົ້າເນມີຣາດໂດຍແທ້ ຈຶ່ງຢາກ ກັບມາຊົມພະບາລະມີອີກຄັ້ງ ພະຍາອິນຈຶ່ງສົ່ງມາຕະລິເທບພະບຸດນຳຣາຊະລິດມາຮັບພະເຈົ້າເນມີຣາດຂຶ້ນໄປຊົມສະຫວັນແລະນະຣົກ ແລ້ວເຊີນໃຫ້ສະເຫວີຍສຸກໃນສະຫວັນ ແຕ່ພະອົງບໍ່ຮັບ ໄດ້ກັບມາປົກຄອງເມືອງມະນຸດແລະສັງສອນໃຫ້ຜູ້ຄົນປະກອບແຕ່ຄຸນງາມຄວາມດີຕໍ່ໄປ ເພື່ອບໍ່ ຕ້ອງໄປຕິກນະຣົກ. ໃນທີ່ສຸດ ພະອົງກໍສະຫຼະຣາຊະລິດບັດໃຫ້ພະໂອລົດ ແລ້ວສະເດັດອອກບວດ ທີ່ປ່າໝາກມ່ວງຈົນສະຫວັນນະຄົດ. ບາລະມີໃນເລື່ອງກໍຄືອະທິດຖານະບາລະມີ.

*Nemirāja Jātaka* is the story of the Bodhisatta's rebirth as King Nemi who ruled Mithila. When he was young, he was interested in giving alms, observing the *ubosatha* precepts, and practicing the Dharma. He made a pledge to keep doing this for good. When he ascended the throne replacing his father who had been ordained, he taught the people throughout the kingdom to observe the precepts and make merit. This meritorious deed was praised in heaven and on earth. When all these people died, they were reborn as deities and were grateful to King Nemi. They wanted to meet the king again. Therefore, God Indra had Matali bring King Nemi with a chariot to travel to heaven and hell and invited him to stay in heaven. However, the king declined the offer and returned to the human world. He continued teaching people to behave meritoriously in order to avoid hell. Finally, he abdicated the throne in favour of his son and was ordained in the mango forest. He led as ascetic life until his death. The perfection of the king is "Perfection of Determination".

#### Colophon:

ຄຳລົງທ້າຍ: ລານທີ ໑໙ ໜ້າ ໑-໒: ພຸດທະສັງກາດຣາຊະໄດ້ ໒໔໘໘ ຕົວ ປີຮັບເຮົາ ເດືອນຍີ່ ແຮມ ໔ ຄ່ຳ ວັນ ໒ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ມູນລະສັດທາໝາຍມີ ພະເຈົ້າຄຳໜຽວ ເປັນເຄົ້າເປັນ ເຈົ້າມູນລະສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ຈຶ່ງໄດ້ [...] ທຳ ເນມີຣາດ ມັດຖວນ ຕູ ເປັນຮັກບີເກີດໄວ້ກັບ ສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໕໐໐໐ ພະວັດສາ. ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຖິງສຸກ ມ ປະ[...]ເປັນທີ່ ແລ້ວ ຢ່າໄດ້ຄາດແຄ້ວດັ່ງຄຳມັກຄຳປາດຖະໜາແຫ່ງຜູ້ຂ້າເຫັນ. ທຳມັງ ເມ ທານັງ ສາຊະນັງ ປະຣິ ສຸດທັງ ນິບພານັງ ໂຫນຕຸ ນິດຈັງ ຕຸວັງ ຕຸວັງ[...]ເທບພະດາ ພະຍາອິນ ພະຍາພົມ ຍົມມະຣາດ ພະຍາເວດສຸວັນ ກຸມພັນທັງ ໔ ຈຶ່ງມາເປັນສັກຄືພິຍານນຳຂ້າພະເຈົ້າ[...]ດ້ວຍກະຍະກຳ ວະຈິກຳ ມະໂນກຳ ຊາດແລ້ວຊາດນີ້ ອັນໃດອັນ ໑ ກໍດີ ຈຶ່ງມາກະທຳຄອບງຳໃຫ້ຂ້າພະເຈົ້າໃຫ້ເກີດ[...] ກຳ ເວັນຂ້າພະເຈົ້າໄດ້ກະທຳມາຫຼື ຂໍຮິດເດດພະທຳອັນວິເສດ ຈຶ່ງກຳຈັດເສຍຄຳທຸກເວທະນາກຳມະ ເວຣາໃຫ້ຮະງັບ. ອັນ ໑ ຂໍເດສະພະທຳຈຶ່ງຮັກສາເປັນຢ່າອັນວິເສດໃຫ້ຈັກຊຸຕາຂ້າພະເຈົ້າສະຫວ່າງ ຮຸ່ງແຈ້ງ ໃນປັດຈຸບັນຊາດນີ້ ແລະຊາດໜ້າທຸ່ງແທ້ດີຫຼື ກໍຂ້າເຫັນ. ສາທຸ ສາທຸ ອະນຸໂມທາມີ. ພະທິ ເປັນຜູ້ຮິດຈະນາເນີ ຂຽນຂໍບຸນນຳມາສາທຸໃຫຍ່ຫຼາຍໆ ແດ່ກໍຂະນ້ອຍທອນ. ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ປຣາຣະມັງ ສຸກຂັງ ໂຫນຕຸ ໂນ.

Folio 19 on the recto and verso sides: In Buddhist Era (BE) 2488, a *hap hao* year, on the fourth waning-moon day of the second lunar month, the second day of the week (Monday), the writing was accomplished at the time of the morning drum (7:30–9:00). Pha (Monk) Khamniao, the

principal initiator, had the most ardent religious faith [...] to sponsor the making of the manuscript entitled *Nemirat*, eighth fascicle, to support my year of birth and the Teachings of the Buddha to last until the end of 5000 years. May I reach the three [stages] of happiness of which Nibbāna is the ultimate goal. May my wishes and desires not be ignored. *Dhammaṃ me dānaṃ sāsanaṃ parisuddhaṃ nibbānaṃ hontu niccaṃ dhuvam dhuvam* (My Dhamma gift is pure for the Teachings of the Buddha and Nibbāna constantly and certainly). [...] May deities, God Indra, God Brahma, Lord of Hell, Lord Vessuvaṇṇa, and Four Groups of Kumbhaṇḍa become the witnesses [of the merit-making] [...]. If I had done any heavy, light, or middle bad deeds by body actions, verbal actions, or mental actions [...] in my previous lives or this life that caused my eyes sore and disabled, may the power of the Dhamma remove this suffering away. Moreover, may the power of the Dhamma be the best medicine curing my eyes, so that they can well function in this and future lives. *Sādhū sādhū anumodāmi* (Amen, amen! I rejoice). Pha (Monk) Thi was the scribe. May I share much merit with the Venerable. *Sudinnaṃ vatta me dānaṃ paramaṃ sukhaṃ hontu no* (May this gift of mine support us with the greatest bliss).

**Date:** BE 2488, a *hap hao* year (21 Jan 1945)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Pha (Monk) Thi  
**Sponsor(s):** Pha (Monk) Khamniao  
**Titles:** ເນມິຣາດ (ຜູກ ໘)  
*Nemirat* (Phuk 8)  
 Nemirāja Jataka (Fascicle 8)

EAP1398\_VTL\_1\_0136

## Long palm-leaf

**One phuk:** *fascicle 3*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 56.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.  
**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio is blank; the last folio contains the colophon.  
**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 23. **Edges of the palm leaves:** angle. **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 slightly damaged on the left end. The legibility is good.

**Description:** ສຸວັນນະສາມຊາດິກ ເປັນເລື່ອງລາວທີ່ພະໂພທິສັດສະເຫວີຍພະຊາດເປັນພາມຊື່ວ່າ ສຸວັນນະສາມ ເປັນລູກຂອງພາມທຸກຸນແລະນາງປາຣິກາ ທັງສອງເປັນຄົນຕາບອດ ເນື່ອງດ້ວຍປະສົບເຄາະກຳຈາກຊາດກ່ອນ. ສຸວັນນະສາມຈຶ່ງໄດ້ປົນນິບັດບິດາມານດາຢ່າງດີຍິ່ງ. ວັນໜຶ່ງ ສຸວັນນະສາມຖືກພະເຈົ້າກະບິນລະຍັກຜູ້ຄອງເມືອງພາລານະສີຍິງດ້ວຍລູກສອນອາບຢາພິດ ເພາະຄວາມເຂົ້າໃຈຜິດ ໄດ້ຮັບຄວາມທຸກຂະເວຫະນາເປັນຢ່າງຍິ່ງ ແຕ່ສຸວັນນະສາມກໍສະແດງຄວາມເມດຕາ

ຕ່ຜູ້ທຳຮ້າຍຕົນ ກ່ອນຈະສິ້ນສະຕິ ໄດ້ທູນຂໍໃຫ້ພະເຈົ້າກະບິນລະຍັກຊ່ວຍດູແລບິດາມານດາ ແທນ. ພະເຈົ້າກະບິນລະຍັກຊິງເສຍພະໂທ(ເສຍໃຈ)ຫຼາຍ ຈຶ່ງໄປແຈ້ງຂ່າວແກ່ບິດາມານດາ ແລ້ວ ພາມາພົບກັບສຸວັນນະສາມ. ດ້ວຍສັດຈະອະທິດຖານຂອງບິດາມານດາ ສຸວັນນະສາມຈຶ່ງຟື້ນຄືນ ມາສ່ວນບິດາມານດາກໍມີດວງຕາຫາຍເປັນປົກກະຕິ. ສຸວັນນະສາມໄດ້ທູນເລົ່າໃຫ້ພະເຈົ້າກະບິນ ລະຍັກຟັງວ່າ ເປັນເພາະອາໄສສິ່ງຜົນບຸນໃນການບິນນິບັດລ້ຽງບິດາມານດາ ແລະໄດ້ສະແດງທຳ ຖວາຍ ເຮັດໃຫ້ພະເຈົ້າກະບິນລະຍັກເກີດສັດທາໃນສັດຈະທຳ ເລີກຂ້າສັດຕັດຊີວິດ ບຳເພັນກຸສົນ ຄອງຣາຊະສົມບັດໂດຍທຳ. ເລື່ອງນີ້ເນັ້ນເມດຕາປາຣະມີ.

*Suvannasāma Jātaka* is the story of the Bodhisatta's previous birth as a Brahmin named Suvannasāma, the son of Brahmin parents, Dukul and Parika, who were blind due to their negative deeds in their past lives. Suvannasāma served his parents very well. One day, he was shot with a poisonous arrow by King Kabinlayak, the ruler of Pharanasi (Banares), because of a misunderstanding, and was greatly distressed. But he showed mercy to his offenders. Before losing consciousness, he entrusted the king to take care of his parents. The king was very sad. He informed Suvannasāma's parents and brought them to meet him. With his parents' resolution, Suvannasāma revived and their eyes were healed. He told the king that the miracle was the result of his merit attained by caring for his parents, and he preached the Dhamma to the king. The king became faithful, gave up killing animals, made merit, and ruled the city by virtues. This story focuses on the perfection of loving-kindness.

**Colophon:**

ຄຳລົງທ້າຍ: ລານທີ ໒໓ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໘ ຕົວ ປິຣວາຍໃຈ ເດືອນ ໑໐ ຂຶ້ນ ໑໔ ຄ່ຳ ວັນ ໒ ມື້ຮັບເຮົາ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ມູນລະສັດທາໝາຍມີ ເຈົ້າໝ່ອມຕື້ນ ບ້ານ ສີຖານ ໄດ້ສ້າງຂ້າ(ຄ້ຳ)ສາສະໜາ ຕາມໂທຣາວ່າ ເປັນລັກປິເກີດຂອງຂ້າພະເຈົ້າ ອັນຕົກເຂົ້າມາ ໃນສິບຊາດ ອາດໃຫ້ແລ້ວດັ່ງຄຳມັກຄຳປາດຖະໜາຊູ່ເຍື່ອງຊູ່ປະການແດ່ກໍຂ້າເທີນ.

Folio 23 on the recto side: In Chunlasangkatrasi (CS) 1298, a *hwai chai* year, on the fourteenth waxing-moon day of the tenth lunar month, the second day of the week (Monday), a *hap hao* day,<sup>71</sup> the writing was accomplished at the time of the morning drum (7:30–9:00). Chao Mò (Monk) Ton from the vaillage of Sithan sponsored the making of this manuscript to support the Teachings of the Buddha. According to the star, the manuscript production is good for my year of birth that corresponds to the Buddha's last ten existences. It would make all my wishes and desires be fulfilled.

**Date:**

CS 1298, a *hwai chai* year (31 Aug 1936)

**Script(s):**

Tham Lao

**Language(s):**

Lao, Pali

**Scribe(s):**

Unknown

**Sponsor(s):**

Chao Mò (Monk) Ton from the vaillage of Sithan

**Titles:**

ສຸວັນນະສະຫຍາມ (ສຸວັນນະສາມ) (ຜູກ໓)

*Suvannasayam (Suvannasam) (Phuk 3)*

*Suvannasāma Jataka (Fascicle 3)*

<sup>71</sup> 1298 Bhadrapada 14 = Monday, 31 August 1936.

**Long palm-leaf****One phuk:** *fascicle 1***Material:** Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 55.3 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** None. **Back cover folio:** One folio contains the colophon.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 25. **Edges of the palm leaves:** angle. **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 as well.**Description:** ປັນຍາຊາດຫຼືປັນຍາສະຊາດິກ ເປັນການຮິບໂຮມເລື່ອງລາວໃນອະດີດຕະຊາດຂອງພະພຸດທະເຈົ້າ ໕໐ ເລື່ອງ ພະສົງຊາວຊຽງໃໝ່ຮິບໂຮມແຕ່ງຂຶ້ນເມື່ອພຸດທະສັກກະຫຼາດປະມານ ໒໐໐໐ ເຖິງ ໒໒໐໐ ຊຶ່ງມີເນື້ອຫາສາລະກ່າວເຖິງພະພຸດທະເຈົ້າເມື່ອຄັ້ງສະເໜີພະຊາດເປັນພະໂພທິສັດ ມີປະນິທານອັນແນ່ວແນ່ໃນການບໍາເພັນບາລະມີໃນແຕ່ລະຊາດຢ່າງໝັ້ນຄົງ ແລະບໍ່ທໍ້ຖອຍຕໍ່ຄວາມທຸກຍາກແລະອຸປະສັກນານັບປະການ ດ້ວຍປາດຖະໜາສູງສຸດພຽງໄດ້ບັນລຸພະອະນຸດຕະລະສໍາມາສໍາໂພທິຍານເທົ່ານັ້ນ. ສຸດທ້າຍ ພະໂພທິສັດຜູ້ນີ້ຈະຮິຍະວັດົງດງາມແລະພຽບພ້ອມໄປດ້ວຍຄຸນນະທໍາເລີດລ້ຳ ຈຶ່ງສາມາດຜ່ານພື້ນຄວາມທຸກຍາກລ້ຳບາກ ຈົນໄດ້ບັນລຸຜົນຕາມວັດຖຸປະສົງທີ່ຕັ້ງໄວ້.*Pannyasat* or *Paññāsa Jātaka*, a non-canonical collection of 50 stories of the Buddha's past lives, was composed by a monk from Chiang Mai around 2000–2200 BE. The content deals with the Buddha living as a Bodhisatta in different existences. He was strongly determined to perform his perfections and never abandoned them in spite of various obstacles and hardship. His utmost desire was to attain Enlightenment. Finally, the Bodhisatta who had beautiful ethics and complete excellent virtues was able to go through the hardship and achieved his aspiration.**Colophon:** ຄໍາລົງທ້າຍ: ລານທີ ໒໕ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໒ ພັນປາຍ ໒ ຮອຍປາຍ ໑໙ (ກົງກັບ ພ.ສ. ໒໒໑໙) ຕົວ ປີຮວາຍສີ່ ເດືອນ ໕ ອອກໃໝ່ ໒ ຄໍ່າ ວັນ ໔ ມື້ຮວາຍຍີ່ ຮິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ແມ່ອອກໝ່ອມຜາ ຈູມຄ້ອງ ໄດ້ສ້າງ ປັນຍາຊາດ ໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ. ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ສຸກຂັງ.Folio 25 on the recto side: In Chunlasangkatrassa 2 thousand 2 hundred and 19 (corresponding to BE 2219), a *hwai si* year, on the second waxing-moon day of the fifth lunar month, the fourth day of the week (Wednesday), a *hwai nyi* day,<sup>72</sup> the writing was accomplished at the time of the sunset drum (13:30–15:00). Mae-òk Mòmm Pha (Lay Princess Pha) from the vaillage of Chumkhòng sponsored the making of this manuscript entitled *Pannyasat* to support the Teachings of the Buddha to last until the end of 5000 years. Nibbāna is the greatest bliss.<sup>72</sup> 1038 Caitra2 = Sunday, 4 April 1677.

**Date:** BE 2219, a *hwai si* year (1676)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Mae-òk Mòmm Pha (Lay Princess Pha) from the vaillage of Chumkhòng  
**Titles:** *ປັນຍາຊາດ* (ຜູກຕົ້ນ)  
*Panyasat* (*Phuk ton*)  
*Paññāsa Jataka* (Fascicle1)

EAP1398\_VTL\_1\_0138

# Long palm-leaf

**One phuk:** *fascicle 2*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 55.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Three folios; the first folio contains the colophon; and the last folios are blank.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angle. **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 slightly damaged on the end. The legibility on the damaged folios is not clear.

**Description:** ປັນຍາຊາດຫຼືປັນຍາສະຊາດິກ ເປັນການຮິບໂຮມເລື່ອງລາວໃນອະດີດຕະຊາດຂອງພະພຸດທະເຈົ້າ ໕໐ ເລື່ອງ ພະສົງຊາວຊຽງໃໝ່ຮິບໂຮມແຕ່ງຂຶ້ນເມື່ອພຸດທະສັກກະຫຼາດປະມານ ໒໐໐໐ ເຖິງ ໒໒໐໐ ຊຶ່ງມີເນື້ອຫາສາລະກ່າວເຖິງພະພຸດທະເຈົ້າເມື່ອຄັ້ງສະເຫວີຍພະຊາດເປັນພະໂພທິສັດ ມີປະນີທານອັນແນ່ວແນ່ໃນການບໍາເພັນບາລະມີໃນແຕ່ລະຊາດຢ່າງໝັ້ນຄົງ ແລະບໍ່ທັ້ຖອຍຕໍ່ຄວາມທຸກຍາກແລະອຸປະສັກນານັບປະການ ດ້ວຍປາດຖະໜາສູງສຸດພຽງໄດ້ບັນລຸພະອະນຸດຕະລະສຳມາສຳໂພທິຍານເທົ່ານັ້ນ. ສຸດທ້າຍ ພະໂພທິສັດຜູ້ມີຈະຣິຍະວັດຖຸດຽມແລະພຽບພ້ອມໄປດ້ວຍຄຸນນະທຳເລີດລ້ຳ ຈຶ່ງສາມາດຜ່ານພົ້ນຄວາມທຸກຍາກລ້ຳບາກ ຈົນໄດ້ບັນລຸຜົນຕາມວັດຖຸປະສົງທີ່ຕັ້ງໄວ້.

*Pannyasat* or *Paññāsa Jātaka*, a non-canonical collection of 50 stories of the Buddha's past lives, was composed by a monk from Chiang Mai around 2000–2200 BE. The content deals with the Buddha living as a Bodhisatta in different existences. He was strongly determined to perform his perfections and never abandoned them in spite of various obstacles and hardship. His utmost desire was to attain Enlightenment. Finally, the Bodhisatta who had beautiful ethics and complete excellent virtues was able to go through the hardship and achieved his aspiration.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໖ ໜ້າ ໑: ມູນລະສັດທາ ແມ່ອອກໝ່ອມຜາ ສ້າງ ປັນຍາຊາດ.

Folio 26 on the recto side: Mae-òk Mòmm Pha (Lay Princess Pha) sponsored the making of this manuscript entitled *Pannyasat*.

**Date:** BE 2219 (1676)

**Script(s):** Tham Lao



**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Mae-òk Mòk Pha (Lay Princess Pha)  
**Titles:** ປັນຍາຊາດ (ມັດຕິນ, ຜູກ ໒)  
*Panyasat (Mat ton, phuk 2)*  
 Paññāsa Jataka (Bundle 1, fascicle 2)

EAP1398\_VTL\_1\_0139

**Long palm-leaf**

**One phuk:** *fascicle 3*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 55.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **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 bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ປັນຍາຊາດຫຼືປັນຍາສະຊາດິກ ເປັນການຮິບໂຮມເລື່ອງລາວໃນອະດີດຕະຊາດຂອງພະພຸດທະເຈົ້າ ໕໐ ເລື່ອງ ພະສົງຊາວຊຽງໃໝ່ຮິບໂຮມແຕ່ງຂຶ້ນເມື່ອພຸດທະສັກກະຫຼາດປະມານ ໒໐໐໐ ເຖິງ ໒໒໐໐ ຊຶ່ງມີເນື້ອຫາສາລະກ່າວເຖິງພະພຸດທະເຈົ້າເມື່ອຄັ້ງສະເຫວີຍພະຊາດເປັນພະໂພທິສັດ ມີປະນີທານອັນແນວແນ່ໃນການບໍາເພັນບາລະມີໃນແຕ່ລະຊາດຢ່າງໝັ້ນຄົງ ແລະບໍ່ທົ່ວຖອຍຕໍ່ຄວາມທຸກຍາກແລະອຸປະສັກນານັບປະການ ດ້ວຍປາດຖະໜາສູງສຸດພຽງໄດ້ບັນລຸພະອະນຸດຕະລະສຳມາສຳໂພທິຍານເທົ່ານັ້ນ. ສຸດທ້າຍ ພະໂພທິສັດຜູ້ມີຈະຣິຍະວັດຖຸດຽມແລະພຽບພ້ອມໄປດ້ວຍຄຸນນະທຳເລີດລ້ຳ ຈຶ່ງສາມາດຜ່ານພື້ນຄວາມທຸກຍາກລ້ຳບາກ ຈົນໄດ້ບັນລຸຜົນຕາມວັດຖຸປະສົງທີ່ຕັ້ງໄວ້.

*Pannyasat* or *Paññāsa Jātaka*, a non-canonical collection of 50 stories of the Buddha's past lives, was composed by a monk from Chiang Mai around 2000–2200 BE. The content deals with the Buddha living as a Bodhisatta in different existences. He was strongly determined to perform his perfections and never abandoned them in spite of various obstacles and hardship. His utmost desire was to attain Enlightenment. Finally, the Bodhisatta who had beautiful ethics and complete excellent virtues was able to go through the hardship and achieved his aspiration.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໕ ໜ້າ ໑: ມູນລະສັດທາແມ່ອອກໝອມຜາສ້າງ ປັນຍາຊາດ.

Folio 25 on the recto side: Mae-òk Mòk Pha (Lay Princess Pha) sponsored the making of this manuscript entitled *Pannyasat*.

**Date:** BE 2219 (1676)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Mae-òk Mòmm Pha (Lay Princess Pha)  
**Titles:** ປັນຍາຊາດ (ມັດຕິນ, ຜູກ ໓)  
*Panyasat (Mat ton, phuk 3)*  
Paññāsa Jataka (Bundle 1, fascicle 3)

EAP1398\_VTL\_1\_0140

**Long palm-leaf**

**One phuk:** *fascicle 4*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 55.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.  
**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.  
**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angle. **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 slightly damaged on the right end. The legibility is good.

**Description:** ປັນຍາຊາດຫຼືປັນຍາສະຊາດິກ ເປັນການຮິບໂຮມເລື່ອງລາວໃນອະດີດຕະຊາດຂອງພະພຸດທະເຈົ້າ ໕໐ ເລື່ອງ ພະສົງຊາວຊຽງໃໝ່ຮິບໂຮມແຕ່ງຂຶ້ນເມື່ອພຸດທະສັກກະຫຼາດປະມານ ໒໐໐໐ ເຖິງ ໒໒໐໐ ຊຶ່ງມີເນື້ອຫາສາລະກ່າວເຖິງພະພຸດທະເຈົ້າເມື່ອຄັ້ງສະເຫວີຍພະຊາດເປັນພະໂພທິສັດ ມີປະນີທານອັນແນ່ວແນ່ໃນການບໍາເພັນບາລະມີໃນແຕ່ລະຊາດຢ່າງໝັ້ນຄົງ ແລະບໍ່ທົ່ວຖອຍຕໍ່ຄວາມທຸກຍາກແລະອຸປະສັກນານັບປະການ ດ້ວຍປາດຖະໜາສູງສຸດພຽງໄດ້ບັນລຸພະອະນຸດຕະລະສຳມາສຳໂພທິຍານເທົ່ານັ້ນ. ສຸດທ້າຍ ພະໂພທິສັດຜູ້ມີຈະຣິຍະວັດຖຸດຽມແລະພຽງພ້ອມໄປດ້ວຍຄຸນນະທຳເລີດລ້ຳ ຈຶ່ງສາມາດຜ່ານພື້ນຄວາມທຸກຍາກລ້ຳບາກ ຈົນໄດ້ບັນລຸຜົນຕາມວັດຖຸປະສົງທີ່ຕັ້ງໄວ້.

*Pannyasat* or *Paññāsa Jātaka*, a non-canonical collection of 50 stories of the Buddha's past lives, was composed by a monk from Chiang Mai around 2000–2200 BE. The content deals with the Buddha living as a Bodhisatta in different existences. He was strongly determined to perform his perfections and never abandoned them in spite of various obstacles and hardship. His utmost desire was to attain Enlightenment. Finally, the Bodhisatta who had beautiful ethics and complete excellent virtues was able to go through the hardship and achieved his aspiration.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໕ ໜ້າ ໑: ມູນລະສັດທາແມ່ອອກໝ້ອມຜາສ້າງ ປັນຍາຊາດ.  
Folio 25 on the recto side: Mae-òk Mòmm Pha (Lay Princess Pha) sponsored the making of this manuscript entitled *Pannyasat*.

**Date:** BE 2219 (1676)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Mae-òk Mòmm Pha (Lay Princess Pha)

**Titles:** ປັນຍາຊາດ (ມັດຕິນ, ຜູກ ໔)

**Long palm-leaf**

**One phuk:** *fascicle 6*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 55.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **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 bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angle. **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 slightly damaged on the right end. The legibility is good.

**Description:** ປັນຍາຊາດຫຼືປັນຍາສະຊາດິກ ເປັນການຮິບໂຮມເລື່ອງລາວໃນອະດີດຕະຊາດຂອງພະພຸດທະເຈົ້າ ໕໐ ເລື່ອງ ພະສົງຊາວຊຽງໃໝ່ຮິບໂຮມແຕ່ງຂຶ້ນເມື່ອພຸດທະສັກກະຫຼາດປະມານ ໒໐໐໐ ເຖິງ ໒໒໐໐ ຊຶ່ງມີເນື້ອຫາສາລະກ່າວເຖິງພະພຸດທະເຈົ້າເມື່ອຄັ້ງສະເຫວີຍພະຊາດເປັນພະໂພທິສັດ ມີປະນີທານອັນແນ່ວແນ່ໃນການບໍາເພັນບາລະມີໃນແຕ່ລະຊາດຢ່າງໝັ້ນຄົງ ແລະບໍ່ທົ່ວຍຕໍ່ຄວາມທຸກຍາກແລະອຸປະສັກນານັບປະການ ດ້ວຍປາດຖະໜາສູງສຸດພຽງໄດ້ບັນລຸພະອະນຸດຕະລະສຳມາສຳໂພທິຍານເທົ່ານັ້ນ. ສຸດທ້າຍ ພະໂພທິສັດຜູ້ນີ້ຈະຮິຍະວັດຖຸດຽມແລະພຽບພ້ອມໄປດ້ວຍຄຸນນະທຳເລີດລ້ຳ ຈຶ່ງສາມາດຜ່ານພັນຄວາມທຸກຍາກລ້ຳບາກ ຈົນໄດ້ບັນລຸຜົນຕາມວັດຖຸປະສົງທີ່ຕັ້ງໄວ້.

*Pannyasat* or *Paññāsa Jātaka*, a non-canonical collection of 50 stories of the Buddha's past lives, was composed by a monk from Chiang Mai around 2000–2200 BE. The content deals with the Buddha living as a Bodhisatta in different existences. He was strongly determined to perform his perfections and never abandoned them in spite of various obstacles and hardship. His utmost desire was to attain Enlightenment. Finally, the Bodhisatta who had beautiful ethics and complete excellent virtues was able to go through the hardship and achieved his aspiration.

**Colophon:** ຄຳລິງທ້າຍ: ລານທີ ໒໕ ໜ້າ ໑: ມູນລະສັດທາແມ່ອອກພ້ອມຜາສ້າງປັນຍາຊາດ.

Folio 25 on the recto side: Mae-òk Mòmm Pha (Lay Princess Pha) sponsored the making of this manuscript entitled *Pannyasat*.

**Date:** BE 2219 (1676)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Mae-òk Mòmm Pha (Lay Princess Pha)

**Titles:** ປັນຍາຊາດ (ມັດຕົ້ນ, ຜູກ ໖)

*Panyasat (Mat ton, phuk 6)*

**Long palm-leaf**

**One phuk:** *fascicle 7*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 55.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the colophon on the recto side; and the other two folios are blank.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angle. **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. The legibility is good.

**Description:** ປັນຍາຊາດຫຼືປັນຍາສະຊາດິກ ເປັນການຮິບໂຮມເລື່ອງລາວໃນອະດີດຕະຊາດຂອງພະພຸດທະເຈົ້າ ໕໐ ເລື່ອງ ພະສົງຊາວຊຽງໃໝ່ຮິບໂຮມແຕ່ງຂຶ້ນເມື່ອພຸດທະສັກກະຫຼາດປະມານ ໒໐໐໐ ເຖິງ ໒໒໐໐ ຂຶ້ນເມື່ອຫາສາລະກ່າວເຖິງພະພຸດທະເຈົ້າເມື່ອຄັ້ງສະເຫວີຍພະຊາດເປັນພະໂພທິສັດ ມີປະນີທານອັນແນ່ວແນ່ໃນການບໍາເພັນບາລະມີໃນແຕ່ລະຊາດຢ່າງໝັ້ນຄົງ ແລະບໍ່ທົ່ວຍຕໍ່ຄວາມທຸກຍາກແລະອຸປະສັກນານັບປະການ ດ້ວຍປາດຖະໜາສູງສຸດພຽງໄດ້ບັນລຸພະອະນຸດຕະລະສຳມາສຳໂພທິຍານເທົ່ານັ້ນ. ສຸດທ້າຍ ພະໂພທິສັດຜູ້ນີ້ຈະຮິຍະວັດຖຸດຽວແລະພຽງພ້ອມໄປດ້ວຍຄຸນນະທຳເລີດລ້ຳ ຈຶ່ງສາມາດຜ່ານພົ້ນຄວາມທຸກຍາກລ້ຳບາກ ຈົນໄດ້ບັນລຸຜົນຕາມວັດຖຸປະສົງທີ່ຕັ້ງໄວ້.

*Pannyasat* or *Paññāsa Jātaka*, a non-canonical collection of 50 stories of the Buddha's past lives, was composed by a monk from Chiang Mai around 2000–2200 BE. The content deals with the Buddha living as a Bodhisatta in different existences. He was strongly determined to perform his perfections and never abandoned them in spite of various obstacles and hardship. His utmost desire was to attain Enlightenment. Finally, the Bodhisatta who had beautiful ethics and complete excellent virtues was able to go through the hardship and achieved his aspiration.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໕ ໜ້າ ໑: ມູນລະສັດທາແມ່ອອກໝອມຜາສ້າງ ປັນຍາຊາດ.

Folio 25 on the recto side: Mae-òk Mòk Pha (Lay Princess Pha) sponsored the making of this manuscript entitled *Pannyasat*.

**Date:** BE 2219 (1676)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Mae-òk Mòk Pha (Lay Princess Pha)

**Titles:** ປັນຍາຊາດ (ມັດຕິນ, ຜູກ ໗)

*Panyasat* (*Mat ton, phuk 7*)

Paññāsa Jataka (Bundle 1, fascicle 7)

**Long palm-leaf****One phuk:** *fascicle 8***Material:** Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 55.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two blank folios.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angle. **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 as well.**Description:** ປັນຍາຊາດຫຼືປັນຍາສະຊາດິກ ເປັນການຮິບໂຮມເລື່ອງລາວໃນອະດີດຕະຊາດຂອງພະພຸດທະເຈົ້າ ໕໐ ເລື່ອງ ພະສົງຊາວຊຽງໃໝ່ຮິບໂຮມແຕ່ງຂຶ້ນເມື່ອພຸດທະສັກກະຫຼາດປະມານ ໒໐໐໐ ເຖິງ ໒໒໐໐ ຊຶ່ງມີເນື້ອຫາສາລະກ່າວເຖິງພະພຸດທະເຈົ້າເມື່ອຄັ້ງສະເໜີພະຊາດເປັນພະໂພທິສັດ ມີປະນີທານອັນແນ່ນອນໃນການບໍາເພັນບາລະມີໃນແຕ່ລະຊາດຢ່າງໝັ້ນຄົງ ແລະບໍ່ທັງຖອຍຕໍ່ຄວາມທຸກຍາກແລະອຸປະສັກນານັບປະການ ດ້ວຍປາດຖະໜາສູງສຸດພຽງໄດ້ບັນລຸພະອະນຸດຕະລະສຳມາສຳໂພທິຍານເທົ່ານັ້ນ. ສຸດທ້າຍ ພະໂພທິສັດຜູ້ມີຈະຣິຍະວັດຖຸດຽມແລະພຽບພ້ອມໄປດ້ວຍຄຸນນະທຳເລີດລ້ຳ ຈຶ່ງສາມາດຜ່ານພົ້ນຄວາມທຸກຍາກລ້ຳບາກ ຈົນໄດ້ບັນລຸຜົນຕາມວັດຖຸປະສົງທີ່ຕັ້ງໄວ້.*Pannyasat* or *Paññāsa Jātaka*, a non-canonical collection of 50 stories of the Buddha's past lives, was composed by a monk from Chiang Mai around 2000–2200 BE. The content deals with the Buddha living as a Bodhisatta in different existences. He was strongly determined to perform his perfections and never abandoned them in spite of various obstacles and hardship. His utmost desire was to attain Enlightenment. Finally, the Bodhisatta who had beautiful ethics and complete excellent virtues was able to go through the hardship and achieved his aspiration.**Colophon:** None**Date:** Unknown**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ປັນຍາຊາດ (ມັດຕິນ, ຜູກ ໘)*Panyasat* (Mat ton, phuk 8)*Paññāsa Jataka* (Bundle 1, fascicle 8)**Long palm-leaf****One phuk:** *fascicle 9***Material:** Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 55.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **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 bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angle. **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 are slightly damaged. The legibility is good.

**Description:** ປັນຍາຊາດຫຼືປັນຍາສະຊາດິກ ເປັນການຮິບໂຮມເລື່ອງລາວໃນອະດີດຕະຊາດຂອງພະພຸດທະເຈົ້າ ໕໐ ເລື່ອງ ພະສົງຊາວຊຽງໃໝ່ຮິບໂຮມແຕ່ງຂຶ້ນເມື່ອພຸດທະສັກກະຫຼາດປະມານ ໒໐໐໐ ເຖິງ ໒໒໐໐ ຂຶ້ນມີເນື້ອຫາສາລະກ່າວເຖິງພະພຸດທະເຈົ້າເມື່ອຄັ້ງສະເໜີພະຊາດເປັນພະໂພທິສັດ ມີປະນີທານອັນແນວແນ່ໃນການບໍາເພັນບາລະມີໃນແຕ່ລະຊາດຢ່າງໝັ້ນຄົງ ແລະບໍ່ທົ່ວຖອຍຕໍ່ຄວາມທຸກຍາກແລະອຸປະສັກນານັບປະການ ດ້ວຍປາດຖະໜາສູງສຸດພຽງໄດ້ບັນລຸພະອະນຸດຕະລະສໍາມາສໍາໂພທິຍານເທົ່ານັ້ນ. ສຸດທ້າຍ ພະໂພທິສັດຜູ້ມີຈະຣິຍະວັດຖຸດຽມແລະພຽບພ້ອມໄປດ້ວຍຄຸນນະທໍາເລີດລ້ຳ ຈຶ່ງສາມາດຜ່ານພື້ນຄວາມທຸກຍາກລ້ຳບາກ ຈົນໄດ້ບັນລຸຜົນຕາມວັດຖຸປະສົງທີ່ຕັ້ງໄວ້.

*Pannyasat* or *Paññāsa Jātaka*, a non-canonical collection of 50 stories of the Buddha's past lives, was composed by a monk from Chiang Mai around 2000–2200 BE. The content deals with the Buddha living as a Bodhisatta in different existences. He was strongly determined to perform his perfections and never abandoned them in spite of various obstacles and hardship. His utmost desire was to attain Enlightenment. Finally, the Bodhisatta who had beautiful ethics and complete excellent virtues was able to go through the hardship and achieved his aspiration.

**Colophon:** ຄໍາລົງທ້າຍ: ລານທີ ໒໕ ໜ້າ ໑: ມູນລະສັດທາແມ່ອອກໝອມຜາສ້າງປັນຍາຊາດ.

Folio 25 on the recto side: Mae-òk Mòk Pha (Lay Princess Pha) sponsored the making of this manuscript entitled *Pannyasat*.

**Date:** BE 2219 (1676)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Mae-òk Mòk Pha (Lay Princess Pha)

**Titles:** ປັນຍາຊາດ (ມັດຕິນ, ຜູກ ໙)

*Panyasat* (*Mat ton, phuk 9*)

*Paññāsa Jataka* (Bundle 1, fascicle 9)

EAP1398\_VTL\_1\_0145

**Long palm-leaf**

**One phuk:** *fascicle 10*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 55.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ປັນຍາຊາດຫຼືປັນຍາສະຊາດິກ ເປັນການຮິບໂຮມເລື່ອງລາວໃນອະດີດຕະຊາດຂອງພະພຸດທະເຈົ້າ ໕໐ ເລື່ອງ ພະສົງຊາວຊຽງໃໝ່ຮິບໂຮມແຕ່ງຂຶ້ນເມື່ອພຸດທະສັກກະຫຼາດປະມານ ໒໐໐໐ ເຖິງ ໒໒໐໐ ຂຶ້ນມີເນື້ອຫາສາລະກ່າວເຖິງພະພຸດທະເຈົ້າເມື່ອຄັ້ງສະເຫວີຍພະຊາດເປັນພະໂພທິສັດ ມີປະນິທານອັນແນວແນ່ໃນການບໍາເພັນບາລະມີໃນແຕ່ລະຊາດຢ່າງໝັ້ນຄົງ ແລະບໍ່ທັງຖອຍຕໍ່ຄວາມທຸກຍາກແລະອຸປະສັກນານັບປະການ ດ້ວຍປາດຖະໜາສູງສຸດພຽງໄດ້ບັນລຸພະອະນຸດຕະລະສຳມາສຳໂພທິຍານເທົ່ານັ້ນ. ສຸດທ້າຍ ພະໂພທິສັດຜູ້ມີຈະຣິຍະວັດຖຸດຽມແລະພຽບພ້ອມໄປດ້ວຍຄຸນນະທຳເລີດລ້ຳ ຈຶ່ງສາມາດຜ່ານພົ້ນຄວາມທຸກຍາກລ້ຳບາກ ຈົນໄດ້ບັນລຸຜົນຕາມວັດຖຸປະສົງທີ່ຕັ້ງໄວ້.

*Pannyasat* or *Paññāsa Jātaka*, a non-canonical collection of 50 stories of the Buddha's past lives, was composed by a monk from Chiang Mai around 2000–2200 BE. The content deals with the Buddha living as a Bodhisatta in different existences. He was strongly determined to perform his perfections and never abandoned them in spite of various obstacles and hardship. His utmost desire was to attain Enlightenment. Finally, the Bodhisatta who had beautiful ethics and complete excellent virtues was able to go through the hardship and achieved his aspiration.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໒ ພັນປາຍ ໒ ຮ້ອຍປາຍ ໑໙ (ກົງກັບ ພ.ສ. ໒໒໑໙) ຕົວ ປີຮວາຍສີ ເດືອນ ໕ ອອກໃໝ່ ໒ ຄຳ ວັນ ໔ ມື້ຮວາຍຍີ່ ຮິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ແມ່ອອກໝ້ອມຜາ ໄດ້ສ້າງ ປັນຍາຊາດ ໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ. ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ສຸຂັງ.

Folio 25 on the recto side: In Chunlasangkatrassa 2 thousand 2 hundred and 19 (corresponding to BE 2219), a *hwai si* year, on the second waxing-moon day of the fifth lunar month, the fourth day of the week (Wednesday), a *hwai nyi* day, the writing was accomplished at the time of the sunset drum (13:30–15:00). Mae-òk Mòk Pha (Lay Princess Pha) sponsored the making of this manuscript entitled *Pannyasat* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbānaṃ paramam sukhaṃ* (Nibbāna is the greatest bliss).

**Date:** BE 2219, a *hwai si* year (1676)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Mae-òk Mòk Pha (Lay Princess Pha)

**Titles:** ປັນຍາຊາດ (ມັດຕິນ, ຜູກ ໑໐)

*Panyasat* (*Mat ton, phuk* 10)

*Paññāsa Jataka* (Bundle 1, fascicle 10)

**Long palm-leaf****One phuk:** *fascicle 1***Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 56.5 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 bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 28. **Edges of the palm leaves:** angle. **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 as well.**Description:** ມະໂຫສິດຊາດິກ ເລື່ອງພະໂພທິສັດຊົງສະເຫວີຍພະຊາດເປັນພະມະໂຫສິດ ເປັນບຸດຂອງເສດຖີສິຣິວັດທະກະແລະນາງສຸມະນະເທວີແຫ່ງເມືອງມິຖິລາ. ເຫດທີ່ໃຊ້ຊື່ວ່າມະໂຫສິດ ເພາະເມື່ອເກີດມາ ໃນມືກຳທ່ອນຢາວິເສດຂອງພະອິນຕິດຕົວມານຳ ເຊິ່ງຕໍ່ມາໄດ້ນຳມາປັ້ນປົວຄົນເຈັບໄຂ້ໄດ້ປ່ວຍ ໄດ້ຜົນຢ່າງໜ້າອັດສະຈັນ. ມະໂຫສິດໄດ້ສະແດງສະຕິປັນຍາອັນຫຼັກແຫຼມຕັ້ງແຕ່ໄວເດັກຈົນເຖິງໄວໜຸ່ມ ໄດ້ຊ່ວຍແກ້ໄຂບັນຫາຂໍ້ພິພາດໃຫ້ເພື່ອນບ້ານດ້ວຍສະຕິປັນຍາອັນຊານສະຫຼາດ ໂຮມທັງຖືກພະຣາຊາທິດສອບການໃຊ້ປັນຍາແກ້ໄຂບັນຫາຕ່າງໆ ມະໂຫສິດກໍສາມາດເຮັດໄດ້ດ້ວຍດີ. ມະໂຫສິດໄດ້ຮັບແຕ່ງຕັ້ງເປັນຣາຊະບັນດິດປະຈຳຣາຊະສຳນັກຂອງພະເຈົ້າວິເທທະຣາດແຫ່ງເມືອງມິຖິລາ. ພະອົງຈົ່ງຊົງນັບຖືແລະເຊື່ອໝັ້ນໃນສະຕິປັນຍາຂອງມະໂຫສິດ ແລະໂຜດໃຫ້ສິ່ງສອນທຳແກ່ພະອົງແລະຂ້າລາຊະການທັງຫຼາຍ. ມະໂຫສິດຍັງໃຊ້ສະຕິປັນຍາ ແກ້ໄຂສະຖານະການຄັບຂັນ ຊ່ວຍປ້ອງກັນບ້ານເມືອງຈາກການຕຸກຄາມຂອງຂ້າເສິກສັດຕູຫຼາຍເທື່ອ ເຮັດໃຫ້ມະໂຫສິດເປັນທີ່ໂປດປານຂອງພະຣາຊາຍິ່ງນັກ.*Mahosadha Jātaka* is the story of the Bodhisatta's existence as Mahosadha, the son of a wealthy man named Sirivatthaka and his wife Sumanadevi of Mithila. The reason for naming him "Mahosadha" was a magic pill of God Indra that he had taken in his hand at his birth time. Later, he applied that pill to treat patients with amazing results. From the time of his childhood to his youth, Mahosadha showed his great intelligence to resolve conflicts among his neighbours and could very well solve some problems that the king posed to him. Mahosadha was appointed as the royal sage of the royal court of King Videha of Mithila. The king respected him and believed in his wisdom. He asked Mahosadha to teach him and his servants. Besides, his wisdom could resolve tough situations of the country and protect it several times against enemies. Mahosadha gained much favour from the king.**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດໄດ້ ໑໒໒໖ ຕົວ ປີຮ້ອງເຮົາ ເດືອນ ໖ ຂຶ້ນ ໔ ຄຳວັນ ກຸ ມື້ເຕົ້າສີ່ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ແມ່ເຖົ້າທົງ ສະຫາບຸດຕະນັດຕາ ພັນທຸວົງສາ ພ້ອມກັນມີໃຈໃສສັດທາສ້າງ ມະໂຫສິດ ກັບນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນພະວັດສາ ສາທຸ. ສຸທິນັງ ວັດຕະ ເມ ທານັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ ທຸວັງ.



Folio 26 on the recto side: In Chunlasangkat (CS) 1223, a *huang hao* year, on the fourth waxing-moon day of the sixth lunar month, the seventh day of the week (Saturday), a *tao si* day,<sup>73</sup> the writing was accomplished at the time of the morning drum (7:30–9:00). Mae Thao Hong (Grandmother Hong), her children, grandchildren, and relatives had the religious faith to sponsor the making a series of this manuscripts entitled *Mahosot* to support the Teachings of the Buddha to last until the end of 5000 years. *Sudinnam vatta me dānam nibbānam paramam sukham niccam dhuvam dhuvam* (This gift of mine [might lead me to] Nibbāna which is the greatest bliss, constantly and certainly).

**Date:** CS 1223, a *huang hao* year (13 Apr 1861)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Mae Thao Hong (Grandmother Hong), her children, grandchildren, and relatives  
**Titles:** ມະໂຫສິດ (ຜູກຕົ້ນ)  
*Mahosot* (*Phuk ton*)  
 Mahosatha Jataka (Fascicle 1)

EAP1398\_VTL\_1\_0147

## Long palm-leaf

**One phuk:** *fascicle 2*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One blank folio. **Back cover folio:** Two blank folios.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ມະໂຫສິດຊາດິກ ເລື່ອງພະໂພທິສັດຊົງສະເຫວີຍພະຊາດເປັນພະມະໂຫສິດ ເປັນບຸດຂອງເສດຖີສິຣິວັດທະກະແລະນາງສຸມະນະເທວີແຫ່ງເມືອງມິຖິລາ. ເຫດທີ່ໃຊ້ຊື່ວ່າມະໂຫສິດ ເພາະເມື່ອເກີດມາ ໃນມືກຳທ່ອນຢາວິເສດຂອງພະອິນຕິດຕົວມານຳ ເຊິ່ງຕໍ່ມາໄດ້ນຳມາປັ້ນປົວຄົນເຈັບໄຂ້ໄດ້ປ່ວຍ ໄດ້ຜັນຢ່າງໜ້າອັດສະຈັນ. ມະໂຫສິດໄດ້ສະແດງສະຕິປັນຍາອັນຫຼັກແຫຼມຕັ້ງແຕ່ໄວເດັກຈົນເຖິງໄວໜຸ່ມ ໄດ້ຊ່ວຍແກ້ໄຂບັນຫາຂໍ້ພິພາດໃຫ້ເພື່ອນບ້ານດ້ວຍສະຕິປັນຍາອັນຊານສະຫຼາດ ໂຮມທັງຖືກພະຣາຊາທິດສອບການໃຊ້ປັນຍາແກ້ໄຂບັນຫາຕ່າງໆ ມະໂຫສິດກໍສາມາດເຮັດໄດ້ດ້ວຍດີ. ມະໂຫສິດໄດ້ຮັບແຕ່ງຕັ້ງເປັນຣາຊະບັນດິດປະຈຳຣາຊະສຳນັກຂອງພະເຈົ້າວິເທທະຣາດແຫ່ງເມືອງມິຖິລາ. ພະອົງຈົ່ງຊົງນັບຖືແລະເຊື່ອໝັ້ນໃນສະຕິປັນຍາຂອງມະໂຫສິດ ແລະໃຜຕໍ່ໃຫ້ສັງສອນທຳແກ່ພະອົງແລະຂ້າລາຊະການທັງຫຼາຍ. ມະໂຫສິດຍັງໃຊ້ສະຕິປັນຍາ ແກ້ໄຂ

<sup>73</sup> 1223 Vaisakha 4 = Saturday, 13 April 1861. This day was indeed a *tao si* day.

ສະຖານະການຄັບຂັນ ຊ່ວຍປ້ອງກັນບ້ານເມືອງຈາກການຄຸກຄາມຂອງຂ້າເສິກສັດຕູຫຼາຍເທື່ອ ເຮັດໃຫ້ມະໂຫສິດເປັນທີ່ໄປດປານຂອງພະຣາຊາຍິງນັກ.

*Mahosadha Jātaka* is the story of the Bodhisatta's existence as Mahosadha, the son of a wealthy man named Sirivatthaka and his wife Sumanadevi of Mithila. The reason for naming him "Mahosadha" was a magic pill of God Indra that he had taken in his hand at his birth time. Later, he applied that pill to treat patients with amazing results. From the time of his childhood to his youth, Mahosadha showed his great intelligence to resolve conflicts among his neighbours and could very well solve some problems that the king posed to him. Mahosadha was appointed as the royal sage of the royal court of King Videha of Mithila. The king respected him and believed in his wisdom. He asked Mahosadha to teach him and his servants. Besides, his wisdom could resolve tough situations of the country and protect it several times against enemies. Mahosadha gained much favour from the king.

**Colophon:** None  
**Date:** 1861  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Unknown  
**Titles:** ມະໂຫສິດ (ຜູກ ໒)  
*Mahosot (Phuk 2)*  
 Mahosatha Jataka (Fascicle 2)

EAP1398\_VTL\_1\_0148

## Long palm-leaf

**One phuk:** *fascicle 3*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One blank folio. **Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ມະໂຫສິດຊາດິກ ເລື່ອງພະໂພທິສັດຊົງສະເຫວີຍພະຊາດເປັນພະມະໂຫສິດ ເປັນບຸດຂອງເສດຖີ ສິຣິວັດທະກະແລະນາງສຸມະນະເທວີແຫ່ງເມືອງມິຖິລາ. ເຫດທີ່ໃຊ້ຊື່ວ່າມະໂຫສິດ ເພາະເມື່ອ ເກີດມາ ໃນມືກຳທ່ອນຢາວິເສດຂອງພະອິນຕິດຕົວມານຳ ເຊິ່ງຕໍ່ມາໄດ້ນຳມາປິ່ນປົວຄົນເຈັບໄຂ້ ໄດ້ປ່ວຍ ໄດ້ຜົນຢ່າງໜ້າອັດສະຈັນ. ມະໂຫສິດໄດ້ສະແດງສະຕິປັນຍາອັນຫຼັກແຫຼມຕັ້ງແຕ່ໄວ ເດັກຈົນເຖິງໄວໜຸ່ມ ໄດ້ຊ່ວຍແກ້ໄຂບັນຫາຂໍ້ພິພາດໃຫ້ເພື່ອນບ້ານດ້ວຍສະຕິປັນຍາອັນຊານ ສະຫຼາດ ໂຮມທັງຖືກພະຣາຊາທິດສອບການໃຊ້ປັນຍາແກ້ໄຂບັນຫາຕ່າງໆ ມະໂຫສິດກໍສາມາດ

ເຮັດໄດ້ດ້ວຍດີ. ມະໂຫສິດໄດ້ຮັບແຕ່ງຕັ້ງເປັນຣາຊະບັນດິດປະຈຳຣາຊະສຳນັກຂອງພະເຈົ້າວິເທ  
ທະຣາດແຫ່ງເມືອງມິຖິລາ. ພະອົງຈຶ່ງຊົງນັບຖືແລະເຊື່ອໝັ້ນໃນສະຕິປັນຍາຂອງມະໂຫສິດ ແລະ  
ໂຜດໃຫ້ສິ່ງສອນທຳແກ້ພະອົງແລະຂ້າລາຊະການທັງຫຼາຍ. ມະໂຫສິດຍັງໃຊ້ສະຕິປັນຍາ ແກ້ໄຂ  
ສະຖານະການຄັບຂັນ ຊ່ວຍປ້ອງກັນບ້ານເມືອງຈາກການຄຸກຄາມຂອງຂ້າເສິກສັດຕູຫຼາຍເທື່ອ  
ເຮັດໃຫ້ມະໂຫສິດເປັນທີ່ໂປດປານຂອງພະຣາຊາຍິງນັກ.

*Mahosadha Jātaka* is the story of the Bodhisatta's existence as Mahosadha, the son of a wealthy man named Sirivatthaka and his wife Sumanadevi of Mithila. The reason for naming him "Mahosadha" was a magic pill of God Indra that he had taken in his hand at his birth time. Later, he applied that pill to treat patients with amazing results. From the time of his childhood to his youth, Mahosadha showed his great intelligence to resolve conflicts among his neighbours and could very well solve some problems that the king posed to him. Mahosadha was appointed as the royal sage of the royal court of King Videha of Mithila. The king respected him and believed in his wisdom. He asked Mahosadha to teach him and his servants. Besides, his wisdom could resolve tough situations of the country and protect it several times against enemies. Mahosadha gained much favour from the king.

**Colophon:**

ຄຳລົງທ້າຍ: ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດໄດ້ ໑໒໒໓ ຕົວ ປີຮ້ວງເຮົາ ເດືອນ ໖ ຂຶ້ນ ໔ ຄຳ  
ວັນ ໗ ມື້ເຕົ້າສີ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ແມ່ເຖົ້າທົງ ສະຫາບຸດຕະນັດຕາ ພັນທຸ  
ວົງສາ ພ້ອມກັນມີໃຈໃສສັດທາສ້າງ ມະໂຫສິດ ກັບນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່  
ເທົ້າ ໔ ພັນພະວັດສາ ສາທຸ. ສຸທິນັງ ວັດຕະ ເມ ທານັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ  
ທຸວັງ.

Folio 26 on the recto side: In Chunlasangkat (CS) 1223, a *huang hao* year, on the fourth waxing-moon day of the sixth lunar month, the seventh day of the week (Saturday), a *tao si* day,<sup>74</sup> the writing was accomplished at the time of the morning drum (7:30–9:00). Mae Thao Hong (Grandmother Hong), her children, grandchildren, and relatives had the religious faith to sponsor the making a series of this manuscripts entitled *Mahosot* to support the Teachings of the Buddha to last until the end of 5000 years. *Sudinnam vatta me dānam nibbānam paramam sukham niccam dhuvam dhuvaṃ* [This gift of mine [might lead me to] Nibbāna which is the greatest bliss, constantly and certainly).

**Date:**

CS 1223, a *huang hao* year (13 Apr 1861)

**Script(s):**

Tham Lao

**Language(s):**

Lao, Pali

**Scribe(s):**

Unknown

**Sponsor(s):**

Mae Thao Hong (Grandmother Hong), her children, grandchildren, and relatives

**Titles:**

ມະໂຫສິດ (ຜູກ ໓)

*Mahosot* (Phuk 3)

Mahosatha Jataka (Fascicle 3)

<sup>74</sup> 1223 Vaisakha 4 = Saturday, 13 April 1861. This day was indeed a *tao si* day.

**Long palm-leaf****One phuk:** *fascicle 4***Material:** Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 56.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** One blank folio. **Back cover folio:** Two blank folios.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angle. **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 as well.**Description:** ມະໂຫສິດຊາດິກ ເລື່ອງພະໂພທິສັດຊົງສະເຫວີຍພະຊາດເປັນພະມະໂຫສິດ ເປັນບຸດຂອງເສດຖີສິຣິວັດທະກະແລະນາງສຸມະນະເທວີແຫ່ງເມືອງມີຖິລາ. ເຫດທີ່ໃຊ້ຊື່ວ່າມະໂຫສິດ ເພາະເມື່ອເກີດມາ ໃນມືກຳທ່ອນຢາວິເສດຂອງພະອິນຕິດຕົວມານຳ ເຊິ່ງຕໍ່ມາໄດ້ນຳມາປັ້ນປົວຄົນເຈັບໄຂ້ໄດ້ປ່ວຍ ໄດ້ຜົນຢ່າງໜ້າອັດສະຈັນ. ມະໂຫສິດໄດ້ສະແດງສະຕິປັນຍາອັນຫຼັກແຫຼມຕັ້ງແຕ່ໄວເດັກຈົນເຖິງໄວໜຸ່ມ ໄດ້ຊ່ວຍແກ້ໄຂບັນຫາຂໍ້ພິພາດໃຫ້ເພື່ອນບ້ານດ້ວຍສະຕິປັນຍາອັນຊານສະຫຼາດ ໂຮມທັງຖືກພະຣາຊາທິດສອບການໃຊ້ປັນຍາແກ້ໄຂບັນຫາຕ່າງໆ ມະໂຫສິດກໍສາມາດເຮັດໄດ້ດ້ວຍດີ. ມະໂຫສິດໄດ້ຮັບແຕ່ງຕັ້ງເປັນຣາຊະບັນດິດປະຈຳຣາຊະສຳນັກຂອງພະເຈົ້າວິເທທະຣາດແຫ່ງເມືອງມີຖິລາ. ພະອົງຈຶ່ງຊົງນັບຖືແລະເຊື່ອໝັ້ນໃນສະຕິປັນຍາຂອງມະໂຫສິດ ແລະໂຜດໃຫ້ສິ່ງສອນທຳແກ່ພະອົງແລະຂ້າລາຊະການທັງຫຼາຍ. ມະໂຫສິດຍັງໃຊ້ສະຕິປັນຍາ ແກ້ໄຂສະຖານະການຄັບຂັນ ຊ່ວຍປ້ອງກັນບ້ານເມືອງຈາກການຕຸກຄາມຂອງຂ້າເສິກສັດຕູຫຼາຍເທື່ອ ເຮັດໃຫ້ມະໂຫສິດເປັນທີ່ໂປດປານຂອງພະຣາຊາຍິງນັກ.

*Mahosadha Jātaka* is the story of the Bodhisatta's existence as Mahosadha, the son of a wealthy man named Sirivatthaka and his wife Sumanadevi of Mithila. The reason for naming him "Mahosadha" was a magic pill of God Indra that he had taken in his hand at his birth time. Later, he applied that pill to treat patients with amazing results. From the time of his childhood to his youth, Mahosadha showed his great intelligence to resolve conflicts among his neighbours and could very well solve some problems that the king posed to him. Mahosadha was appointed as the royal sage of the royal court of King Videha of Mithila. The king respected him and believed in his wisdom. He asked Mahosadha to teach him and his servants. Besides, his wisdom could resolve tough situations of the country and protect it several times against enemies. Mahosadha gained much favour from the king.

**Colophon:** None**Date:** 1861**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ມະໂຫສິດ (ຜູກ ໔)*Mahosot (Phuk 4)*

**Long palm-leaf**

**One phuk:** *fascicle 5*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 56.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One blank folio. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ມະໂຫສິດຊາດິກ ເລື່ອງພະໂພທິສັດຊົງສະເຫວີຍພະຊາດເປັນພະມະໂຫສິດ ເປັນບຸດຂອງເສດຖີສິຣິວັດທະກະແລະນາງສຸມະນະເທວີແຫ່ງເມືອງມິຖິລາ. ເຫດທີ່ໃຊ້ຊື່ວ່າມະໂຫສິດ ເພາະເມື່ອເກີດມາ ໃນມືກຳທ່ອນຢາວິເສດຂອງພະອິນດີດຕົວມານຳ ເຊິ່ງຕໍ່ມາໄດ້ນຳມາປິ່ນປົວຄົນເຈັບໄຂ້ໄດ້ປ່ວຍ ໄດ້ຜັນຢ່າງໜ້າອັດສະຈັນ. ມະໂຫສິດໄດ້ສະແດງສະຕິປັນຍາອັນຫຼັກແຫຼມຕັ້ງແຕ່ໄວ ເດັກຈົນເຖິງໄວໜຸ່ມ ໄດ້ຊ່ວຍແກ້ໄຂບັນຫາຂໍ້ພິພາດໃຫ້ເພື່ອນບ້ານດ້ວຍສະຕິປັນຍາອັນຊານສະຫຼາດ ໂຮມທັງຖືກພະຣາຊາທິດສອບການໃຊ້ປັນຍາແກ້ໄຂບັນຫາຕ່າງໆ ມະໂຫສິດກໍສາມາດເຮັດໄດ້ດ້ວຍດີ. ມະໂຫສິດໄດ້ຮັບແຕ່ງຕັ້ງເປັນຣາຊະບັນດິດປະຈຳຣາຊະສຳນັກຂອງພະເຈົ້າວິເທທະຣາດແຫ່ງເມືອງມິຖິລາ. ພະອົງຈົ່ງຊົງນັບຖືແລະເຊື່ອໝັ້ນໃນສະຕິປັນຍາຂອງມະໂຫສິດ ແລະໂຜດໃຫ້ສັງສອນທຳແກ້ພະອົງແລະຂ້າລາຊະການທັງຫຼາຍ. ມະໂຫສິດຍັງໃຊ້ສະຕິປັນຍາ ແກ້ໄຂສະຖານະການຄັບຂັນ ຊ່ວຍປ້ອງກັນບ້ານເມືອງຈາກການຕຸກຄາມຂອງຂ້າເສິກສັດຕູຫຼາຍເທື່ອ ເຮັດໃຫ້ມະໂຫສິດເປັນທີ່ໂປດປານຂອງພະຣາຊາຍິ່ງນັກ.

*Mahosadha Jātaka* is the story of the Bodhisatta's existence as Mahosadha, the son of a wealthy man named Sirivatthaka and his wife Sumanadevi of Mithila. The reason for naming him "Mahosadha" was a magic pill of God Indra that he had taken in his hand at his birth time. Later, he applied that pill to treat patients with amazing results. From the time of his childhood to his youth, Mahosadha showed his great intelligence to resolve conflicts among his neighbours and could very well solve some problems that the king posed to him. Mahosadha was appointed as the royal sage of the royal court of King Videha of Mithila. The king respected him and believed in his wisdom. He asked Mahosadha to teach him and his servants. Besides, his wisdom could resolve tough situations of the country and protect it several times against enemies. Mahosadha gained much favour from the king.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດໄດ້ ໑໒໒໖ ຕົວ ປີຮ້ວງເຮົ້າ ເດືອນ ໖ ຂຶ້ນ ໔ ຄຳວັນ ກຸ ມື້ເຕົ້າສີ່ ຮິດຈະນາແລ້ວຍາມກອງງາຍໝາຍມີ ແມ່ເຖົ້າທົງ ສະຫາບຸດຕະນັດຕາ ພັນທຸວົງສາ ພ້ອມກັນມີໃຈໃສສັດທາສ້າງ ມະໂຫສິດ ກັບນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່

ເທົ້າ ໔ ພັນພະວັດສາ ສາທຸ. ສຸທິນັງ ວັດຕະ ເມ ທານັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ ທຸວັງ.

Folio 26 on the recto side: In Chunlasangkat (CS) 1223, a *huang hao* year, on the fourth waxing-moon day of the sixth lunar month, the seventh day of the week (Sunday), a *tao si* day, the writing was accomplished at the time of the morning drum (7:30–9:00). Mae Thao Hong (Grandmother Hong), her children, grandchildren, and relatives had the religious faith to sponsor the making a series of this manuscripts entitled *Mahosot* to support the Teachings of the Buddha to last until the end of 5000 years. *Sudinnam vatta me dānaṃ nibbānaṃ paramaṃ sukhaṃ niccaṃ dhuvam dhuvam* (This gift of mine [might lead me to] Nibbāna which is the greatest bliss constantly and certainly).

**Date:** CS 1223, a *huang hao* year (13 Apr 1861)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Mae Thao Hong (Grandmother Hong), her children, grandchildren, and relatives

**Titles:** ມະໂຫສິດ (ຜູກ ໕)

*Mahosot* (Phuk 5)

Mahosatha Jataka (Fascicle 5)

EAP1398\_VTL\_1\_0151

### Long palm-leaf

**One phuk:** fascicle 6

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 56.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One blank folio. **Back cover folio:** Two blank folios.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ມະໂຫສິດຊາດິກ ເລື່ອງພະໂພທິສັດຊົງສະເຫວີຍພະຊາດເປັນພະມະໂຫສິດ ເປັນບຸດຂອງເສດຖີສີຣິວັດທະກະແລະນາງສຸມະນະເທວີແຫ່ງເມືອງມິຖິລາ. ເຫດທີ່ໃຊ້ຊື່ວ່າມະໂຫສິດ ເພາະເມື່ອເກີດມາ ໃນມືກຳທ່ອນຢາວິເສດຂອງພະອິນຕິດຕົວມານຳ ເຊິ່ງຕໍ່ມາໄດ້ນຳມາປິ່ນປົວຄົນເຈັບໄຂ້ໄດ້ປ່ວຍ ໄດ້ຜົນຢ່າງໜ້າອັດສະຈັນ. ມະໂຫສິດໄດ້ສະແດງສະຕິປັນຍາອັນຫຼັກແຫຼມຕັ້ງແຕ່ໄວເດັກຈົນເຖິງໄວໜຸ່ມ ໄດ້ຊ່ວຍແກ້ໄຂບັນຫາຂໍ້ພິພາດໃຫ້ເພື່ອນບ້ານດ້ວຍສະຕິປັນຍາອັນຊານສະຫຼາດ ໂຮມທັງຖືກພະຣາຊາທິດສອບການໃຊ້ປັນຍາແກ້ໄຂບັນຫາຕ່າງໆ ມະໂຫສິດກໍສາມາດເຮັດໄດ້ດ້ວຍດີ. ມະໂຫສິດໄດ້ຮັບແຕ່ງຕັ້ງເປັນຣາຊະບັນດິດປະຈຳຣາຊະສຳນັກຂອງພະເຈົ້າວິເທທະຣາດແຫ່ງເມືອງມິຖິລາ. ພະອົງຈຶ່ງຊົງນັບຖືແລະເຊື່ອໝັ້ນໃນສະຕິປັນຍາຂອງມະໂຫສິດ ແລະໂຜດໃຫ້ສັງສອນທຳແກ້ພະອົງແລະຂ້າລາຊະການທັງຫຼາຍ. ມະໂຫສິດຍັງໃຊ້ສະຕິປັນຍາ ແກ້ໄຂ

ສະຖານະການຄັບຂັນ ຊ່ວຍປ້ອງກັນບ້ານເມືອງຈາກການຄຸກຄາມຂອງຂ້າເສິກສັດຕູຫຼາຍເທື່ອ  
ເຮັດໃຫ້ມະໂຫສິດເປັນທີ່ໂປດປານຂອງພະຣາຊາຍິງນັກ.

*Mahosadha Jātaka* is the story of the Bodhisatta's existence as Mahosadha, the son of a wealthy man named Sirivatthaka and his wife Sumanadevi of Mithila. The reason for naming him "Mahosadha" was a magic pill of God Indra that he had taken in his hand at his birth time. Later, he applied that pill to treat patients with amazing results. From the time of his childhood to his youth, Mahosadha showed his great intelligence to resolve conflicts among his neighbours and could very well solve some problems that the king posed to him. Mahosadha was appointed as the royal sage of the royal court of King Videha of Mithila. The king respected him and believed in his wisdom. He asked Mahosadha to teach him and his servants. Besides, his wisdom could resolve tough situations of the country and protect it several times against enemies. Mahosadha gained much favour from the king.

**Colophon:** None  
**Date:** 1861  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Unknown  
**Titles:** ມະໂຫສິດ (ຜູກ ໖)  
*Mahosot (Phuk 6)*  
Mahosatha Jataka (Fascicle 6)

EAP1398\_VTL\_1\_0152

### Long palm-leaf

**One phuk:** *fascicle 7*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 56.5 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 bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ມະໂຫສິດຊາດິກ ເລື່ອງພະໂພທິສັດຊົງສະເຫວີຍພະຊາດເປັນພະມະໂຫສິດ ເປັນບຸດຂອງເສດຖີ  
ສິຣິວັດທະກະແລະນາງສຸມະນະເທວີແຫ່ງເມືອງມິຖິລາ. ເຫດທີ່ໃຊ້ຊື່ວ່າມະໂຫສິດ ເພາະເມື່ອ  
ເກີດມາ ໃນມືກຳທ່ອນຢາວິເສດຂອງພະອິນຕິດຕົວມານຳ ເຊິ່ງຕໍ່ມາໄດ້ນຳມາປິ່ນປົວຄົນເຈັບໄຂ້  
ໄດ້ປ່ວຍ ໄດ້ຜົນຢ່າງໜ້າອັດສະຈັນ. ມະໂຫສິດໄດ້ສະແດງສະຕິປັນຍາອັນຫຼັກແຫຼມຕັ້ງແຕ່ໄວ  
ເດັກຈົນເຖິງໄວໜຸ່ມ ໄດ້ຊ່ວຍແກ້ໄຂບັນຫາຂໍ້ພິພາດໃຫ້ເພື່ອນບ້ານດ້ວຍສະຕິປັນຍາອັນຊານ  
ສະຫຼາດ ໂຮມທັງຖືກພະຣາຊາທິດສອບການໃຊ້ປັນຍາແກ້ໄຂບັນຫາຕ່າງໆ ມະໂຫສິດກໍສາມາດ

ເຮັດໄດ້ດ້ວຍດີ. ມະໂຫສິດໄດ້ຮັບແຕ່ງຕັ້ງເປັນຣາຊະບັນດິດປະຈຳຣາຊະສຳນັກຂອງພະເຈົ້າວິເທ  
ທະຣາດແຫ່ງເມືອງມິຖິລາ. ພະອົງຈຶ່ງຊົງນັບຖືແລະເຊື່ອໝັ້ນໃນສະຕິປັນຍາຂອງມະໂຫສິດ ແລະ  
ໂຜດໃຫ້ສິ່ງສອນທຳແກ້ພະອົງແລະຂ້າລາຊະການທັງຫຼາຍ. ມະໂຫສິດຍັງໃຊ້ສະຕິປັນຍາ ແກ້ໄຂ  
ສະຖານະການຄັບຂັນ ຊ່ວຍປ້ອງກັນບ້ານເມືອງຈາກການຄຸກຄາມຂອງຂ້າເສິກສັດຕູຫຼາຍເທື່ອ  
ເຮັດໃຫ້ມະໂຫສິດເປັນທີ່ໂປດປານຂອງພະຣາຊາຍິງນັກ.

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**Colophon:**

ຄຳລົງທ້າຍ: ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດໄດ້ ໑໒໒໓ ຕົວ ປີຮ້ວງເຮົາ ເດືອນ ໖ ຂຶ້ນ ໔ ຄຳ  
ວັນ ໗ ມື້ເຕົ້າສີ ຮິດຈະນາແລ້ວຍາມກອງງາຍໝາຍມີ ແມ່ເຖົ້າທົງ ສະຫາບຸດຕະນັດຕາ ພັນທຸ  
ວົງສາ ພ້ອມກັນມີໃຈໃສສັດທາສ້າງ ມະໂຫສິດ ກັບນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່  
ເທົ້າ ໔ ພັນພະວັດສາ ສາທຸ. ສຸທິນັງ ວັດຕະ ເມ ທານັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ  
ທຸວັງ.

Folio 26 on the recto side: In Chunlasangkat (CS) 1223, a *huang hao* year, on the fourth waxing-moon day of the sixth lunar month, the seventh day of the week (Saturday), a *tao si* day, the writing was accomplished at the time of the morning drum (7:30–9:00). Mae Thao Hong (Grandmother Hong), her children, grandchildren, and relatives had the religious faith to sponsor the making a series of this manuscripts entitled *Mahosot* to support the Teachings of the Buddha to last until the end of 5000 years. *Sudinnam vatta me dānam nibbānam paramam sukham niccam dhuvam dhuvaṃ* (This gift of mine for Nibbāna which is the greatest bliss, constantly and certainly).

**Date:**

CS 1223, a *huang hao* year (13 Apr 1861)

**Script(s):**

Tham Lao

**Language(s):**

Lao, Pali

**Scribe(s):**

Unknown

**Sponsor(s):**

Mae Thao Hong (Grandmother Hong), her children, grandchildren, and relatives

**Titles:**

ມະໂຫສິດ (ຜູກ ໗)

*Mahosot* (Phuk 7)

Mahosatha Jataka (Fascicle 7)



**Long palm-leaf****One phuk:** *fascicle 8***Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** One blank folio. **Back cover folio:** Two blank folios.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angle. **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 as well.**Description:** ມະໂຫສິດຊາດິກ ເລື່ອງພະໂພທິສັດຊົງສະເຫວີຍພະຊາດເປັນພະມະໂຫສິດ ເປັນບຸດຂອງເສດຖີສິຣິວັດທະກະແລະນາງສຸມະນະເທວີແຫ່ງເມືອງມິຖິລາ. ເຫດທີ່ໃຊ້ຊື່ວ່າມະໂຫສິດ ເພາະເມື່ອເກີດມາ ໃນມືກຳທ່ອນຢາວິເສດຂອງພະອິນຕິດຕົວມານຳ ເຊິ່ງຕໍ່ມາໄດ້ນຳມາປັ້ນປົວຄົນເຈັບໄຂ້ໄດ້ປ່ວຍ ໄດ້ຜົນຢ່າງໜ້າອັດສະຈັນ. ມະໂຫສິດໄດ້ສະແດງສະຕິປັນຍາອັນຫຼັກແຫຼມຕັ້ງແຕ່ໄວເດັກຈົນເຖິງໄວໜຸ່ມ ໄດ້ຊ່ວຍແກ້ໄຂບັນຫາຂໍ້ພິພາດໃຫ້ເພື່ອນບ້ານດ້ວຍສະຕິປັນຍາອັນຊານສະຫຼາດ ໂຮມທັງຖືກພະຣາຊາທິດສອບການໃຊ້ປັນຍາແກ້ໄຂບັນຫາຕ່າງໆ ມະໂຫສິດກໍສາມາດເຮັດໄດ້ດ້ວຍດີ. ມະໂຫສິດໄດ້ຮັບແຕ່ງຕັ້ງເປັນຣາຊະບັນດິດປະຈຳຣາຊະສຳນັກຂອງພະເຈົ້າວິເທທະຣາດແຫ່ງເມືອງມິຖິລາ. ພະອົງຈຶ່ງຊົງນັບຖືແລະເຊື່ອໝັ້ນໃນສະຕິປັນຍາຂອງມະໂຫສິດ ແລະໂຜດໃຫ້ສິ່ງສອນທຳແກ່ພະອົງແລະຂ້າລາຊະການທັງຫຼາຍ. ມະໂຫສິດຍັງໃຊ້ສະຕິປັນຍາ ແກ້ໄຂສະຖານະການຄັບຂັນ ຊ່ວຍປ້ອງກັນບ້ານເມືອງຈາກການຕຸກຄາມຂອງຂ້າເສິກສັດຕູຫຼາຍເທື່ອ ເຮັດໃຫ້ມະໂຫສິດເປັນທີ່ໂປດປານຂອງພະຣາຊາຍິ່ງນັກ.

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**Colophon:** None**Date:** 1861**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ມະໂຫສິດ (ຜູກ ໘)*Mahosot (Phuk 8)*

**Long palm-leaf**

**One phuk:** *fascicle 13*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One blank folio. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angle. **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 slightly damaged at the left end.

**Description:** ມະໂຫສິດຊາດິກ ເລື່ອງພະໂພທິສັດຊົງສະເຫວີຍພະຊາດເປັນພະມະໂຫສິດ ເປັນບຸດຂອງເສດຖີສິຣິວັດທະກະແລະນາງສຸມະນະເທວີແຫ່ງເມືອງມິຖິລາ. ເຫດທີ່ໃຊ້ຊື່ວ່າມະໂຫສິດ ເພາະເມື່ອເກີດມາ ໃນມືກຳທ່ອນຢາວິເສດຂອງພະອິນດີດຕົວມານຳ ເຊິ່ງຕໍ່ມາໄດ້ນຳມາປິ່ນປົວຄົນເຈັບໄຂ້ໄດ້ປ່ວຍ ໄດ້ຜັນຢ່າງໜ້າອັດສະຈັນ. ມະໂຫສິດໄດ້ສະແດງສະຕິປັນຍາອັນຫຼັກແຫຼມຕັ້ງແຕ່ໄວ ເດັກຈົນເຖິງໄວໜຸ່ມ ໄດ້ຊ່ວຍແກ້ໄຂບັນຫາຂໍ້ພິພາດໃຫ້ເພື່ອນບ້ານດ້ວຍສະຕິປັນຍາອັນຊານສະຫຼາດ ໂຮມທັງຖືກພະຣາຊາທິດສອບການໃຊ້ປັນຍາແກ້ໄຂບັນຫາຕ່າງໆ ມະໂຫສິດກໍສາມາດເຮັດໄດ້ດ້ວຍດີ. ມະໂຫສິດໄດ້ຮັບແຕ່ງຕັ້ງເປັນຣາຊະບັນດິດປະຈຳຣາຊະສຳນັກຂອງພະເຈົ້າວິເທທະຣາດແຫ່ງເມືອງມິຖິລາ. ພະອົງຈົ່ງຊົງນັບຖືແລະເຊື່ອໝັ້ນໃນສະຕິປັນຍາຂອງມະໂຫສິດ ແລະໂຜດໃຫ້ສັງສອນທຳແກ່ພະອົງແລະຂ້າລາຊະການທັງຫຼາຍ. ມະໂຫສິດຍັງໃຊ້ສະຕິປັນຍາ ແກ້ໄຂສະຖານະການຄັບຂັນ ຊ່ວຍປ້ອງກັນບ້ານເມືອງຈາກການຕຸກຄາມຂອງຂ້າເສິກສັດຕູຫຼາຍເທື່ອ ເຮັດໃຫ້ມະໂຫສິດເປັນທີ່ໂປດປານຂອງພະຣາຊາຍິ່ງນັກ.

*Mahosadha Jātaka* is the story of the Bodhisatta's existence as Mahosadha, the son of a wealthy man named Sirivatthaka and his wife Sumanadevi of Mithila. The reason for naming him "Mahosadha" was a magic pill of God Indra that he had taken in his hand at his birth time. Later, he applied that pill to treat patients with amazing results. From the time of his childhood to his youth, Mahosadha showed his great intelligence to resolve conflicts among his neighbours and could very well solve some problems that the king posed to him. Mahosadha was appointed as the royal sage of the royal court of King Videha of Mithila. The king respected him and believed in his wisdom. He asked Mahosadha to teach him and his servants. Besides, his wisdom could resolve tough situations of the country and protect it several times against enemies. Mahosadha gained much favour from the king.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດໄດ້ ໑໒໒໖ ຕົວ ປີຣັງເຮົ້າ ເດືອນ ໖ ຂຶ້ນ ໔ ຄຳວັນ ກຸ ມື້ເຕົ້າສີ່ ຮິດຈະນາແລ້ວຍາມກອງງາຍໝາຍມີ ແມ່ເຖົ້າທົງ ສະຫາບຸດຕະນັດຕາ ພັນທຸວົງສາ ພ້ອມກັນມີໃຈໃສສັດທາສ້າງ ມະໂຫສິດ ກັບນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່

ເທົ້າ ໔ ພັນພະວັດສາ ສາທຸ. ສຸທິນັງ ວັດຕະ ເມ ທານັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ ທຸວັງ.

Folio 26 on the recto side: In Chunlasangkat (CS) 1223, a *huang hao* year, on the fourth waxing-moon day of the sixth lunar month, the seventh day of the week (Sunday), a *tao si* day, the writing was accomplished at the time of the morning drum (7:30–9:00). Mae Thao Hong (Grandmother Hong), her children, grandchildren, and relatives had the religious faith to sponsor the making a series of this manuscripts entitled *Mahosot* to support the Teachings of the Buddha to last until the end of 5000 years. *Sudinnam vatta me dānaṃ nibbānaṃ paramaṃ sukhaṃ niccaṃ dhuvaṃ dhuvaṃ* (This gift of mine for Nibbāna which is the greatest bliss constantly and certainly).

**Date:** CS 1223, a *huang hao* year (13 Apr 1861)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Mae Thao Hong (Grandmother Hong), her children, grandchildren, and relatives

**Titles:** ມະໂຫສິດ (ຜູກ ໑໓)

*Mahosot* (Phuk 13)

Mahosatha Jataka (Fascicle 13)

EAP1398\_VTL\_1\_0155

### Long palm-leaf

**One phuk:** fascicle 15

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One folio contains the title. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 23. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ມະໂຫສິດຊາດິກ ເລື່ອງພະໂພທິສັດຊົງສະເຫວີຍພະຊາດເປັນພະມະໂຫສິດ ເປັນບຸດຂອງເສດຖີສີຣິວັດທະກະແລະນາງສຸມະນະເທວີແຫ່ງເມືອງມິຖິລາ. ເຫດທີ່ໃຊ້ຊື່ວ່າມະໂຫສິດ ເພາະເມື່ອເກີດມາ ໃນມືກິກທ່ອນຢາວິເສດຂອງພະອິນຕິດຕົວມານຳ ເຊິ່ງຕໍ່ມາໄດ້ນຳມາປິ່ນປົວຄົນເຈັບໄຂ້ໄດ້ປ່ວຍ ໄດ້ຜົນຢ່າງໜ້າອັດສະຈັນ. ມະໂຫສິດໄດ້ສະແດງສະຕິປັນຍາອັນຫຼັກແຫຼມຕັ້ງແຕ່ໄວເດັກຈົນເຖິງໄວໜຸ່ມ ໄດ້ຊ່ວຍແກ້ໄຂບັນຫາຂໍ້ພິພາດໃຫ້ເພື່ອນບ້ານດ້ວຍສະຕິປັນຍາອັນຊານສະຫຼາດ ໂຮມທັງຖືກພະຣາຊາທິດສອບການໃຊ້ປັນຍາແກ້ໄຂບັນຫາຕ່າງໆ ມະໂຫສິດກໍສາມາດເຮັດໄດ້ດ້ວຍດີ. ມະໂຫສິດໄດ້ຮັບແຕ່ງຕັ້ງເປັນຣາຊະບັນດິດປະຈຳຣາຊະສຳນັກຂອງພະເຈົ້າວິເທທະຣາດແຫ່ງເມືອງມິຖິລາ. ພະອົງຈຶ່ງຊົງນັບຖືແລະເຊື່ອໝັ້ນໃນສະຕິປັນຍາຂອງມະໂຫສິດ ແລະ

ໂຜດໃຫ້ສັງສອນທຳແກ້ພະອົງແລະຂ້າລາຊະການທັງຫຼາຍ. ມະໂຫສິດຍັງໃຊ້ສະຕິປັນຍາ ແກ້ໄຂສະຖານະການຄັບຂັນ ຊ່ວຍປ້ອງກັນບ້ານເມືອງຈາກການຄຸກຄາມຂອງຂ້າເສິກສັດຕູຫຼາຍເທື່ອ ເຮັດໃຫ້ມະໂຫສິດເປັນທີ່ໂປດປານຂອງພະຣາຊາຍິ່ງນັກ.

*Mahosadha Jātaka* is the story of the Bodhisatta's existence as Mahosadha, the son of a wealthy man named Sirivatthaka and his wife Sumanadevi of Mithila. The reason for naming him "Mahosadha" was a magic pill of God Indra that he had taken in his hand at his birth time. Later, he applied that pill to treat patients with amazing results. From the time of his childhood to his youth, Mahosadha showed his great intelligence to resolve conflicts among his neighbours and could very well solve some problems that the king posed to him. Mahosadha was appointed as the royal sage of the royal court of King Videha of Mithila. The king respected him and believed in his wisdom. He asked Mahosadha to teach him and his servants. Besides, his wisdom could resolve tough situations of the country and protect it several times against enemies. Mahosadha gained much favour from the king.

**Colophon:**

ຄຳລົງທ້າຍ: ລານທີ ໒໒ ໜ້າ ໑: ຈຸນລະສັງກາດໄດ້ ໑໒໒໖ ຕົວ ປີຮ້ວງເຮົາ ເດືອນ ໖ ຂຶ້ນ ໔ ຄຳວັນ ໗ ມື້ເຕົ້າສີ່ ຣິດຈະນາແລ້ວຍາມກອງງາຍໝາຍມີ ແມ່ເຖົ້າທົງ ສະຫາບຸດຕະນັດຕາ ພັນທຸວົງສາ ພ້ອມກັນມີໃຈໃສສັດທາສ້າງ ມະໂຫສິດ ກັບນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນພະວັດສາ ສາທຸ. ສຸທິນັງ ວັດຕະ ເມ ທານັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ ທຸວັງ.

Folio 26 on the recto side: In Chunlasangkat (CS) 1223, a *huang hao* year, on the fourth waxing-moon day of the sixth lunar month, the seventh day of the week (Sunday), a *tao si* day, the writing was accomplished at the time of the morning drum (7:30–9:00). Mae Thao Hong (Grandmother Hong), her children, grandchildren, and relatives had the religious faith to sponsor the making a series of this manuscripts entitled *Mahosot* to support the Teachings of the Buddha to last until the end of 5000 years. *Sudinnam vatta me dānam nibbānam paramam sukham niccam dhuvaṃ dhuvaṃ* (This gift of mine for Nibbāna which is the greatest bliss constantly and certainly).

**Date:**

CS 1223, a *huang hao* year (13 Apr 1861)

**Script(s):**

Tham Lao

**Language(s):**

Lao, Pali

**Scribe(s):**

Unknown

**Sponsor(s):**

Mae Thao Hong (Grandmother Hong), her children, grandchildren, and relatives

**Titles:**

ມະໂຫສິດ (ຜູກ ໑໔)

*Mahosot* (Phuk 15)

Mahosatha Jataka (Fascicle 15)

**Long palm-leaf****One phuk:** *fascicle 3***Material:** Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 56 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the colophon on the recto side; and the other two folios are blank.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 30. **Edges of the palm leaves:** angle. **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 as well.**Description:** ຈັນທະກຸມມານຊາດິກ ເລື່ອງພະໂພທິສັດສະເຫວີຍພະຊາດເປັນຈັນທະກຸມມານ ໂອລົດຂອງພະເຈົ້າເອກະຣາດແຫ່ງນະຄອນບຸບຜະວະດີ ບຳເພັນຂັນຕິປາລະມີ. ພະເຈົ້າເອກະຣາດມີບຸໂຮທິດເປັນພາມ ຊື່ກັນດະຫາລະ ທີ່ມັກຮັບສິນບິນ ຈຶ່ງວິນິດໄສຄະດີຢ່າງບໍ່ເປັນທຳ ເຮັດໃຫ້ປະຊາຊົນເດືອນຮ້ອນ. ວັນໜຶ່ງ ມີການຮ້ອງທຸກຂຶ້ນ ພະຈັນທະກຸມມານໄດ້ຕັດສິນຄະດີໃໝ່ໃຫ້ມີຄວາມເປັນທຳ ຜູ້ຄົນຕ່າງຍ້ອງຍໍສັນລະເສີນ. ພະເຈົ້າເອກະຣາດຈຶ່ງຕັ້ງຈັນທະກຸມມານເປັນຜູ້ວິນິດໄສແທນ ພາມກັນດະຫາລະຈຶ່ງໂກດແຄ້ນຜູກອາຄາດພະຍາບາດ ແລະໄດ້ອອກອຸບາຍວ່າ ຖ້າພະເຈົ້າເອກະຣາດຢາກໄປເກີດເບີງສະຫວັນ ໃຫ້ບູຊາດ້ວຍພະຣາຊະບູດ ພະຣາຊະທິດາ ຊ້າງ ມ້າ ງົວ ຄວາຍ ໃຫ້ຄົບຢ່າງລະສື້ ພະເຈົ້າເອກະຣາດຫຼົງເຊື້ອຈຶ່ງໃຫ້ຈັດບູຊາຍັນ. ພະຈັນທະກຸມມານຕ້ອງມີຂັນຕິອັດທິນຕໍ່ການທາລຸນດ້ວຍວິທີການຕ່າງໆ ຈົນພະນາງຈັນທະເທວີພະມະເຫສີຂອງພະຈັນທະກຸມມານ ຕ້ອງອະທິດຖານຂໍໃຫ້ເທວະດາທັງປວງຊ່ວຍເຫຼືອ ດ້ວຍແຮງອະທິດຖານ ພະຍາອິນຈຶ່ງລົງມາຊ່ວຍໃຫ້ພະເຈົ້າເອກະຣາດຫຼົ້ມເລີກການບູຊາຍັນ ພາມກັນດະຫາລະຖືກປະຊາຊົນລົງທັນຈົນຕາຍ ສ່ວນພະເຈົ້າເອກະຣາດຖືກຂັບໄລ່ອອກຈາກເມືອງ ພະຈັນທະກຸມມານໄດ້ຂຶ້ນຄອງຣາດຕໍ່ມາຈົນສິ້ນອາຍຸໄຂ.

*Candakumāra Jātaka* is the story of the Bodhisatta's existence as Canda Kumāra, the son of King Ekarāja of Pubhavadi. Canda Kumāra performed the perfection of tolerance. King Ekarāja had a chief court Brahmin named Khandahāla who accepted bribes and judged cases unfairly, causing trouble to people. One day, there was a complaint [about an unfair judgement]. Canda Kumāra reversed the judgment to be fair. The people therefore praised him and King Ekarāja promoted Canda Kumāra to be the judge instead. Brahmin Kandahāla became angry, tied up his malice, and plotted the following ruse: If King Ekarāja desired to be reborn in heaven, he had to sacrifice the following four things – his sons, his daughters, elephants, horses, cows, and buffaloes. King Ekarāja was fully convinced and arranged a sacrificial ceremony. Canda Kumāra had to be patient to many kinds of torment. Queen Candadevi, the consort of Canda Kumāra, prayed for help from deities. With her prayer, God Indra stopped King Ekarāja's sacrifice. The Brahmin was punished to death by the people. King Ekarāja was driven out of the city. Canda Kumāra reigned the kingdom until the end of his life.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໖ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໙໐ ເດືອນ ໖ ອອກໃໝ່ ໑໑ ຄ່ຳ ໝາຍມີ ເຈົ້າ ສຸພັນທະວົງ ບ້ານໃໝ່ ມີໃຈໃສ່ສັດທາໄດ້ສ້າງ ຈັນທະກຸມານ ນີ້ ໄວ້ກັບສືບອາຍຸພຸດທະສາສະໜາ ຕາບເທົ່າ ໕໐໐໐ ພະວັດສາ. ສຸດທິນັງ ວະຕະ ເມ ທຳມານັງ ອາສະວັກຂະຍາວະທັງ ນິບພານັງ ໂຫຕູ ອະນະຄະເຕ ກາເລ.

Folio 26 on the recto side: In Buddhist Era (BE) 2490, on the eleventh waxing-moon day of the sixth lunar month,<sup>75</sup> Chao (Prince) Suphantavong from the village of Mai had the religious faith to sponsor the making of this manuscript entitled *Chantha Kumman* to prolong the Teachings of the Buddha to last until the end of 5000 years. *Suddinnam vatta me dhamadānam āsavakkhayāvaham nibbānam 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 2490 (30 Apr 1947)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Chao (Prince) Suphantavong from the village of Mai  
**Titles:** ຈັນທະກຸມານ (ຜູກ ໓)  
*Chanthakumman (Phuk 3)*  
Canda Kumara Jataka (Fascicle 3)

EAP1398\_VTL\_1\_0157

### Long palm-leaf

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 54.7 cm, depth 1.7 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 48. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ທານະຂັນ ໝາຍເຖິງ ຕອນທີ່ວ່າດ້ວຍເລື່ອງ “ການໃຫ້ທານ” ເປັນຊື່ກັນທີ ໓ ແຫ່ງເທສະໜາ ມະຫາຊາດ ໑໓ ກັນ. ເນື້ອໃນກ່າວເຖິງການໃຫ້ທານອັນຍິ່ງໃຫຍ່ຂອງພະເທວດສັນດອນ. ກ່ອນ ຈະອອກຈາກເມືອງໄປຍັງເຂົາວົງກົດ ພະເທວດສັນດອນໄດ້ໃຫ້ທານຫຼາຍຢ່າງທີ່ຮຽກວ່າ ສັດຕະ ມະຫາທານ ຄືທານ ກຸຢ່າງ ໄດ້ແກ່ຊ້າງ, ມ້າ, ລີດ, ຄົນໃຊ້, ແມ່ງົວນົມ, ຂ້າທາດຍິງ ແລະຂ້າທາດ ຊາຍ ຢ່າງລະ ໗໐໐ ແລ້ວຈຶ່ງພາພະນາງມັດທິ ເຈົ້າຊາລີແລະນາງກັນຫາ ອອກຈາກເມືອງໄປຍັງ ເຂົາວົງກົດ.

*Thanakhan* or *Dānakaṇḍa* deals with alms-giving, the third of the thirteen episodes of Vessantara Jātaka. The text is on Prince Vessantara's great

<sup>75</sup> 1309 Vaisakha 11 = Wednesday, 30 April 1947.

alms-giving. Before leaving his kingdom to Mount Vamka, Prince Vessantara distributed many things as gifts called "Satta-mahādāna" (seven kinds of alms-gifts) to people: elephants, horses, carts, servants, dairy cows, male servants, and female servants, 700 each. He took his wife Maddī and his two children – Jālī and Kanhā – to leave the kingdom and headed to Mount Vamka.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໔໑ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໐໘ ຕົວ ປີຮວຍສະງ້າ ເດືອນ ໑໒ ແຮມ ໔ ຄຳ ພ່າວ່າໄດ້ ວັນ ໑ ມື້ເຕົ້າຍີ່ ຍາມກອງງາຍ ໝາຍມີ ພະຣາຊະສັດທາຫຼວງ ມີໃຈໃສ ສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ສັບມະຫາເວດສັນຕະຣະ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ ເທົ້າ ໔໐໐໐ ວັດສາ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ. ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາຊູ່ເຢື້ອງຊູ່ ປະການແດ່ກໍຂ້າເຫັນ. ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເກີດຊັນຟ້າມີມາ[ນາຣະຕີ].

Folio 41 on the recto side: In Chunlasangkatrassa (CS) 1208, a *hwai sang* year, on the fifth waning-moon day of the twelfth lunar month, the first day of the week, a *tao nyi* day,<sup>76</sup> at the time of the morning drum (7:30–9:00), the royal king had the most ardent religious faith to sponsor the making of this manuscript entitled *Sap 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). May all my wishes and desires be fulfilled. May I be reborn in the heaven of Nima[narati].

**Date:** CS 1208, a *hwai sang* year (8 Nov 1846)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** The royal king

**Titles:** ທານະຂັນ

*Thannakhan*

*Dānakhandā* (Gift)

EAP1398\_VTL\_1\_0158

**Long palm-leaf**

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 54.7 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 41. **Edges of the palm leaves:** angle. **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 as well.

<sup>76</sup> 1208 Karttika 20 = Sunday, 8 November 1846. This day was indeed a *tao nyi* day.

**Description:** ທີມມະພານ ໝາຍເຖິງ ຕອນທີ່ວ່າດ້ວຍປ່າທີມມະພານ ເປັນກັນທີ ໒ ແຫ່ງເທດມະຫາຊາດ ໑໓ ກັນ. ເນື້ອໃນກ່າວເຖິງ ເລີ່ມແຕ່ພະເທວດສັນດອນປະສູດ, ອະພິເສກສົມລົດກັບພະນາງມັດທິ ມີ ພະໂອລົດແລະທິດາສອງອົງ ຄື ເຈົ້າຊາລີແລະນາງກັນທາ. ຫຼັງຈາກນັ້ນ ພະເທວດສັນດອນຖືກ ຊາວສີພິຂັບໄລ່ໃຫ້ໄປຢູ່ປ່າ ດ້ວຍຂໍ້ຫາພະຣາຊະທານຊ້າງເຜືອກມຸງຄຸນຄູ່ບ້ານຄູ່ເມືອງໃຫ້ແກ່ຊາວ ກະລົງຄະ. ພະນາງມັດທິຈຶ່ງຂໍຕິດຕາມໄປດ້ວຍ ພ້ອມທັງພັນລະນາທຳມະຊາດໃນປ່າທີມມະພານ ເໝືອນກັບວ່າພະນາງໄດ້ໄປເຫັນມາແລ້ວ.

*Himmaphan or Himavanta* deals with the Himalaya forest, the second of the thirteen episodes of the Vessantara Jātaka. The text in on Prince Vessantara's birth, his marriage with Princess Maddī, and their two beloved children named "Jālī" and "Kanhā". He was chased to the forest by the people of Sivi because he gave away an auspicious albino elephant of the city to Kalingka city. Maddī asked Prince Vessantara to accompany him to the forest. She described the region of the Himalaya as if she had seen it.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໔໘ ຫ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໐໘ ຕົວ ປີຮວາຍສະງ້າ ເດືອນ ໑໒ ແຮມ ໔ ຄຳ ພໍ່າວ່າໄດ້ ວັນ ໑ ມື້ເຕົ້າຍີ່ ຍາມກອງງາຍ ໝາຍມີ ພະຣາຊະສັດທາຫຼວງ ມີໃຈໃສ ສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ສັບມະຫາເວດສັນຕະຣະ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ ເທົ້າ ໔໐໐໐ ວັດສາ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ. ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາຊູ່ເຍື່ອງຊູ່ ປະການແດ່ ກໍຂ້າເຖິນ.

Folio 48 on the recto side: In Chunlasangkatrasa (CS) 1208, a *hwai sanga* year, on the fifth waning-moon day of the twelfth lunar month, the first day of the week, a *tao nyi* day, at the time of the morning drum (7:30–9:00), His Majesty the King had the most ardent religious faith to sponsor the making of this manuscript entitled *Sap 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). May all my wishes and desires be fulfilled.

**Date:** CS 1208, a *hwai sanga* year (8 Nov 1846)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** The royal king

**Titles:** ທີມມະພານ (ບັນຕິ້ນ)

*Himmaphan (Ban ton)*

Himalaya Forest (Beginning part)

EAP1398\_VTL\_1\_0159

**Long palm-leaf**

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 54.7 cm, depth 2 cm. **Wooden protective covers:** two, no colour painted.



**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the colophon on the recto side; and the other two folios are blank.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 54. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ກຸມມານ ໝາຍເຖິງ ຕອນທີ່ວ່າດ້ວຍ ເຈົ້າກຸມມານ (ເດັກນ້ອຍ) ເປັນຊື່ກັນທີ ໘ ແຫ່ງເທດມະຫາຊາດ ໑໓ ກັນ. ເນື້ອໃນກ່າວເຖິງພາມຊູຊິກຫຼືຊູຊະກະພາມ ເດີນທາງໄປເຖິງເຂົາວົງກົດ ແລະໄດ້ພັກຄ້າງຄືນໃນທີ່ບໍ່ໄກຈາກອາສີມບົດສາລາຂອງພະເທວດສັນດອນ ເມື່ອຮຸ່ງເຊົ້າວັນໃໝ່ ລໍຖ້າຈົນພະນາງມັດທິອອກໄປທາງພາກໃຕ້ ແລ້ວຈຶ່ງເຂົ້າໄປຂໍສອງກຸມມານ ຄືເຈົ້າຊາລີແລະນາງກັນທາຈາກພະເທວດສັນດອນ. ສອງກຸມມານຍ້ານ ຈຶ່ງພາກັນໜີລົງໄປລີ້ໃນສະນ້ຳ ພະເທວດສັນດອນໄດ້ອອກໄປຕາມຫາ ແລະທຳຄວາມເຂົ້າໃຈ ແລ້ວມອບໃຫ້ຊູຊິກໄປ. ພາມຊູຊິກກໍຈັບສອງກຸມມານມັດມືຕິດກັນ ແລ້ວຈູລາກອອກໄປຈົນພົ້ນຈາກທີ່ນັ້ນ.

*Kumman* or *Kumāra* deals with Prince Vessantara's two children, the eighth of the thirteen episodes of the Vessantara Jātaka. The text is on a Brahmin named Jūjaka who arrived at Mount Vamka and stayed overnight near the hermitage of Ascetic Vessantara. In the early morning of the following day, Jūjaka waited until Princess Maddī left the hermitage for food. He begged for the two kids – Prince Jālī and Princess Kanhā – from Prince Vessantara. The two children were scared of the Brahmin and hid themselves in a pond. Ascetic Vessantara called his two children and made them understand his wish. He gave his two kids to Jūjaka. Jūjaka bound their hands together and dragged them out of the place.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໔໒ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ໌ ໑໒໐໘ ຕົວ ປີຮວາຍສະງາ ເດືອນ ໑໒ ແຮມ ໔ ຄຳ ພໍ່າວ່າໄດ້ ວັນ ໑ ມື້ເຕົ້າຍີ່ ຍາມກອງງາຍ ໝາຍມີ ພະຣາຊະສັດທາຫຼວງ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ສັບມະຫາເວດສັນຕະຣະ ໄວ້ກັບສາສະໜາ ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ. ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາຊູ່ເຍື່ອງຊູ່ປະການແດ່ກໍຂ້າເທີ້ນ.

Folio 52 on the recto side: In Chunlasangkatrasa (CS) 1208, a *hwai sang* year, on the fifth waning-moon day of the twelfth lunar month, the first day of the week, a *tao nyi* day, at the time of the morning drum (7:30–9:00), the King had the most ardent religious faith to sponsor the making of this manuscript entitled *Sap 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). May all my wishes and desires be fulfilled.

**Date:** CS 1208, a *hwai sang* year (8 Nov 1846)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** The royal king

**Titles:** ກຸມມາຣະບັນ  
*Kummaraban*  
The Section on Children

EAP1398\_VTL\_1\_0160

**Long palm-leaf**

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 54.7 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted. **Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank. **Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 11. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ຈຸລະພົນ ແປວ່າ ປ່າໜ້ອຍ ເປັນຊື່ກັນທີ ໖ ແຫ່ງເທດມະຫາຊາດ ໑໓ ກັນ. ເມື່ອໃນກ່າວເຖິງ ຕອນພາມຊູຊິກເດີນທາງໄປຍັງເຂົາວົງກົດ ເພື່ອໄປຂໍສອງກຸມມານ ຄື ເຈົ້າຊາລີແລະນາງກັນຫາຈາກພະເຫວດສັນດອນ. ລະຫວ່າງທາງ ພາມໄດ້ພົບກັບພານເຈດຕະບຸດ ຖືກໝາພານໄລ່ກັດ ຈຶ່ງໜີຂຶ້ນຕົ້ນໄມ້ ໃຊ້ກິນອຸບາຍຫຼອກວ່າ ເປັນຣາຊະທູດ ຈະໄປທູນເຊີນພະເຫວດສັນດອນກັບຄືນເມືອງນາຍພານເຈດຕະບຸດຫຼົງເຊື່ອ ຈຶ່ງຊັບອກທາງໄປຍັງວົງກົດ.

*Cullapon* or *Culavaṇṇa* means a small forest, it is the sixth of the thirteen episodes of Vessantara Jātaka. The text is on Jūjaka the Brahmin who travelled to the Vamka Mountain and begged the two children – Prince Jālī and Princess Kanhā – from Prince Vessantara. On his way, he met a hunter named Jetaputta and was chased by a dog, causing him to climb up a tree. He tricked the hunter that he was a royal emissary who had been assigned to invite Prince Vessantara back home. The hunter trusted him and pointed out the way to Vamka Mountain.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໑໐ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໐໘ ຕົວ ປິຣວາຍສະງ້າ ເດືອນ ໑໒ ແຮມ ໕ ຄຳ ພໍ່າວ່າໄດ້ ວັນ ໑ ມື້ເຕົ້າຍີ່ ຍາມກອງງາຍ ໝາຍມີ ພະຣາຊະສັດທາຫຼວງ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ສັບມະຫາເວດສັນຕະຣະ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ. ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາຊູ່ເຢື້ອງຊູ່ປະການແດ່ກໍຂ້າເທີ້ນ.

Folio 10 on the recto side: In Chunlasangkatrassa (CS) 1208, a *hwai sanga* year, on the fifth waning-moon day of the twelfth lunar month, the first day of the week, a *tao nyi* day, at the time of the morning drum (7:30–9:00), the King had the most ardent religious faith to sponsor the making of this manuscript entitled *Sap 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). May all my wishes and desires be fulfilled.

**Date:** CS 1208, a *hwai sanga* year (8 Nov 1846)

**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** The royal king  
**Titles:** ຈຸນລະພິນ  
*Chulaphon*  
 Small Forest

EAP1398\_VTL\_1\_0161

**Long palm-leaf**

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5.2 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 blank folio.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 15. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ສັກຂັດຕິ ຫຼື ສັກກະຕິ ເປັນກັນທີ ໑໒ ໃນຈຳນວນ ໑໖ ກັນ ໃນເຫວດສັນຕະຣະຊາດິກ ມີ ໖໖ ຄາຖາ ເນື້ອໃນທັງໝົດເປັນພາສາບາລີ ກ່າວເຖິງພະເຈົ້າສິນໄຊສະເດັດພ້ອມດ້ວຍພະນາງຜູດສະດີ, ເຈົ້າຊາລີ, ພະນາງກັນຫາ ແລະຈາຕຸລິງຄະເສນາໄປຍັງເຂົາວົງກົດ ເພື່ອຮັບພະເຫວດສັນດອນ ກັບຄືນເມືອງສີພິ ເມື່ອກະສັດທັງຫົກພະອົງໄດ້ພົບກັນ ຕ່າງກໍໂສກສັນຈົນເຖິງກັບສະຫຼົບທົບທ່າວໄປ ໂຮມທັງເຫຼົ່າເສນາມາດທັງປວງ ຂະນະນັ້ນ ກໍເກີດແຜ່ນດິນໄຫວ, ພ້າຮ້ອງ, ພ້າແລບ, ຝົນໂບກຂະຣະພັດກໍບັນດານຕົກລົງມາ ເຮັດໃຫ້ເກີດຄວາມຊຸ່ມເຍັນ ເຮັດໃຫ້ໄດ້ຟື້ນສະຕິທັງໝົດ ແລະຕ່າງກໍພາກັນຂໍອະໂຫສິກຳແກ່ພະເຫວດສັນດອນ ພ້ອມທູນອາລາດທະນາໃຫ້ລາຜະນວດ ກັບຄືນພະນະຄອນສີພິ.

*Sakkhatti* or *Chakhatti*, the twelfth of the thirteen episodes of the Vessantara Jātaka, comprises 36 Pali verses. King Sañjaya, accompanied by Queen Phussati, Jālī, Kanhā, and his ministers, set off for Mount Vamka in order to invite Ascetic Vessantara to return to the kingdom of Sivi. When the six royal family members reunited, they were so overwhelmed that they fainted on the ground. The earthquake, the thunder, and the lightening occurred. The cooling *pokkharavassa* rain fell from the sky and woke up everybody. When regaining their consciousness, they apologized to Prince Vessantara, asking him to disrobe and return Sivi.

**Colophon:** None  
**Date:** 1846  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Unknown  
**Titles:** ສັກກະຕິ

**Long palm-leaf**

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 54.7 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Three folios; the first two folios are blank; the last folio contains the colophon.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 21. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ສັກກະບັນ ເປັນກັນທີ ໑໐ ໃນຈຳນວນ ໑໓ ກັນ ໃນເຫວດສັນຕະຣະຊາດິກ ມີ ໔໖ ຄຳຖາ. ເນື້ອໃນກ່າວເຖິງ ທ້າວສັກກະຫຼີພະຍາອິນຄິດວ່າ ຕໍ່ໄປພາຍໜ້າ ທາກມີຜູ້ມາຂໍພະນາງມັດທິ ພະເຫວດສັນດອນກໍຈະປະທານໃຫ້ ອາດເຮັດໃຫ້ການບໍາເພັນພຽນເພື່ອໄພທິຍານຂອງພະອົງເກີດອຸປະສັກ ເພາະບໍ່ມີຜູ້ປົນນິບັດ ຈຶ່ງແປງເພດເປັນພາມມາຂໍພະນາງມັດທິ ພະເຫວດສັນດອນກໍປະທານໃຫ້ພາມແປງຈຶ່ງໄດ້ຖວາຍຄືນ ພ້ອມທັງປະສາດພອນ ຕູ ປະການແກ່ພະເຫວດສັນດອນ ເຊັ່ນ ໃຫ້ຊາວເມືອງຫາຍໂກດ ແລ້ວອອກມາຮັບເອົາກັບຄືນບ້ານເມືອງ.

*Sakkaban*, the tenth of the thirteen episodes of the Vessantara Jātaka, comprises 46 verses. The text is on God Sakka or God Indra who was worried about a feasible donation of Princess Maddī by Prince Vessantara to anybody who would ask for her. If it were really the case, Prince Vessantara's practice for the liberation would get into trouble due to the lack of serving assistants. The god transformed himself into a Brahmin and asked for her. Prince Vessantara gave her to the Brahmin who revealed his real appearance, gave her back to the prince, and gave him eight blessings: forgiveness by the Sivi people; invitation by the Sivi people back to the city.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໑ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໐໘ ຕົວ ປີຮວາຍສະງ້າ ເດືອນ ໑໒ ແຮມ ໕ ຄຳ ພໍ່າວ່າໄດ້ ວັນ ໑ ມື້ເຕົ້າຍີ່ ຍາມກອງງາຍ ໝາຍມີ ພະຣາຊະສັດທາຫຼວງ ມີໃຈໃສ່ສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ສັບມະຫາເວດສັນຕະຣະ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ. ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາຊູ່ເຢື້ອງຊູ່ປະການແດ່ກໍຂ້າເທີນ.

Folio 21 on the recto side: In Chunlasangkatrassa (CS) 1208, a *hwai sanga* year, on the fifth waning-moon day of the twelfth lunar month, the first day of the week, a *tao nyi* day, at the time of the morning drum (7:30–9:00), the King had the most ardent religious faith to sponsor the making of this manuscript entitled *Sap 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). May all my wishes and desires be fulfilled.

**Date:** CS 1208, a *hwai sanga* year (8 Nov 1846)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** The royal king

**Titles:** ສັກກະບັນ  
*Sakkaban*  
The section on the Sakka (Indra)

EAP1398\_VTL\_1\_0163

### Long palm-leaf

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 54.7 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Three folios; the second folio contains the colophon; and the other two folios are blank.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 21. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ນະຄອນ ເປັນກັນສຸດທ້າຍ ໃນຈຳນວນ ໑໓ ກັນ ໃນເຫວດສັນຕະຣະຊາດິກ ມີ ໔໘ ຄາຖາ. ເນື້ອ ໃນກ່າວເຖິງ ພະເຫວດສັນດອນຊົງລາຜະນວດຈາກການເປັນດາບົດ ຊົງສັງລາອາລົມບົດສາລາ ຮັບເຄື່ອງຊົງແຫ່ງກະສັດ ສະເດັດກັບຄືນນະຄອນສີພິ ຊົງຄອງຣາຊະສົມບັດດ້ວຍທິດສະພິດຣາ ຊະທຳໃຫ້ເກີດຄວາມຮົ່ມເຢັນ ຈົນພະຊົນມາຍຸໄດ້ ໑໒໐ ພັນສາ ຈຶ່ງສະເດັດສະຫວັນຄົດ ໄປເກີດ ເປັນທ້າວສັນດຸສິດເທບພະບຸດ ໃນສະຫວັນຊັນດຸສິດ.

*Nakhòn* or *Nagara*, the last of the thirteen episodes of the Vessantara Jātaka, comprises 48 verses. The text is about Prince Vessantara disrobing and leaving his hermitage. He dressed up in a royal suit and returned Sivi. He ruled his kingdom by the Ten Royal Virtues and died at the age of 120. He was reborn as a male deity in the Tusitā heaven.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໐ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໐໘ ຕົວ ປັດວາຍສະງ້າ ເດືອນ ໑໒ ແຮມ ໔ ຄຳ ພໍ່າວ່າໄດ້ ວັນ ໑ ມື້ເຕົ້າຍີ່ ຍາມກອງງາຍ ໝາຍມີ ພະຣາຊະສັດທາຫຼວງ ມີໃຈໃສ ສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ສັບມະຫາເວດສັນຕະຣະ ໄວ້ກັບສາສະໜາ ພະພຸດທະເຈົ້າ ຕາບຕໍ່ ເທົ້າ ໔໐໐໐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ. ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາຊູ່ເຍື່ອງຊູ່ ປະການແດ່ກໍຂ້າເທີ້ນ.

Folio 20 on the recto side: In Chunlasangkatrasa (CS) 1208, a *hwai sanga* year, on the fifth waning-moon day of the twelfth lunar month, the first day of the week, a *tao nyi* day, at the time of the morning drum (7:30–9:00), the royal king had the most ardent religious faith to sponsor the making of this manuscript entitled *Sap 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). May all my wishes and desires be fulfilled.  
**Date:** CS 1208, a *hwai sanga* year (8 Nov 1846)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** The royal king  
**Titles:** ສັບນະຄອນ  
*Sap Nakhòn*  
 Words in the Section of Entering the City

EAP1398\_VTL\_1\_0164

### Long palm-leaf

**One phuk:** *fascicle 1*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 51.9 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.  
**Fascicle 1: Front cover folio:** One folio contains the colophon. **Back cover folio:** One folio contains the title.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 24. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ພິກຂຸທັງຫຼາຍໄດ້  
 ສົນທະນາກັນເລື່ອງພະເທວະທັດພະຍາຍາມປອງຮ້າຍພະພຸດທະອົງ. ເມື່ອພະພຸດທະເຈົ້າຊົງ  
 ຊາບ ຈຶ່ງຕັດວ່າ ເທວະທັດບໍ່ພຽງແຕ່ພະຍາຍາມປອງຮ້າຍເຮົາພະອົງຊາດນີ້ຊາດດຽວ ໃນອະດີດ  
 ຕະຊາດກໍເຄີຍກະທຳມາແລ້ວ. ພະພຸດທະອົງໄດ້ນຳເລື່ອງຄັ້ງທີ່ສະເຫວີຍພະຊາດເປັນພະຍາຊົມ  
 ພູມາຕັດເທສະໜາ. ໃນສະໄໝໜຶ່ງ ພະຍາສິຣິມິດທິ ປົກຄອງເມືອງປຸຣະນະຄອນ ພະອົງມີທິດາຊື່  
 ແກ້ວຈັນທະວະດີ ໃນຄັ້ງນັ້ນ ພະເທວະທັດເກີດໃນສະກຸນເສນາບໍດີກິດຈະເສນາ. ເມື່ອພະໂພທິ  
 ສັດໄດ້ຖືກຳເນີດໃນພະຄັນຂອງນາງແກ້ວຈັນທະວະດີ ບໍ່ມີບິດາ, ກິດຈະເສນາຈຶ່ງສະເໜີຕໍ່ພະຍາ  
 ວ່າ ການມີຄັນໂດຍປາສະຈາກຄູ່ຄອງນັ້ນຜິດຈາຣິດບ້ານເມືອງ ຕໍ່ໄປບ້ານເມືອງຈະຈົບຫາຍ ຄວນ  
 ຂັບໄລ່ນາງອອກຈາກເມືອງ ພະຍາສິຣິມິດທິໄດ້ຟັງກໍເຫັນດີ ຈຶ່ງເອົາພະນາງແກ້ວຈັນທະວະດີທີ່ກຳ  
 ລັງທ້ອງໃສ່ແພໄຫຼນ້ຳ. ຕໍ່ມາ ພະຍາສິຣິມິດທິ ໄດ້ເຊີນປູໂຣທິດອາຈານມາເບິ່ງດວງຊາຕາຂອງ  
 ຫຼານຊາຍທີ່ຕົນໄດ້ສັ່ງເອົາໄປໄຫຼນ້ຳ ປູໂຣທິດອາຈານຈຶ່ງທູນວ່າ ຫຼານຂອງພະອົງເປັນຜູ້ມີບຸນ  
 ເປັນໜ້າພະໂພທິສັດລົງມາເກີດ ແລະດຽວນີ້ຍັງມີຊີວິດຢູ່. ເມື່ອຮູ້ແນວນັ້ນ ພະຍາສິຣິມິດທິ ຈຶ່ງສັ່ງ  
 ໃຫ້ອົງເຊີນເອົາຫຼານຊາຍພ້ອມກັບມານດາກັບມາເມືອງ ແລະໄດ້ມອບຮາຊະສົມບັດໃຫ້ເປັນເຈົ້າ  
 ປົກຄອງເມືອງປຸຣະນະຄອນມີນາມວ່າ ສຸຣິນທະຊົມພູ.

On one occasion, the Buddha resided at the Jetavana monastery in Savatthi, where the monks discussed about the effort of Venerable Devadatta to harm the Buddha. The Buddha heard the discussion and said that not only did Venerable Devadatta try to harm him in that life but

also in previous lives. Then, the Buddha related a story of his previous birth as Lord Jambu to that fact: King Sirimiddhi ruled the kingdom of Pura and had a daughter named Kaeochanthavadi. At the time, Devadatta was born as Kiccasena, an advisor to the king. The Bodhisatta was in the womb of Princess Kaeochanthavadi without a father. Kiccasena proposed to the king that having a child without a partner was against the custom of the country and could result in disasters. The princess should therefore be chased away. King Sirimiddhi agreed with him and put his pregnant daughter on a raft, letting it float away on a river. Later on, the king invited his royal priests to reveal the fate of his grandson whom he had left with his daughter. The priests replied that the king's grandson was blessed. He was a Bodhisatta and still alive. Having known the truth, the king invited his grandson and his daughter back. He enthroned him to rule Pura and renamed him Surinda Jambu.

**Colophon:**

ຄຳລົງທ້າຍ: (໑) ລານທີ ໑ ໜ້າ ໑: ລິນທະຊຸມພູ ຜູກຕົ້ນ ມີ ໒໐ ໃບແລ ວັດທາດຫຼວງ ພະພໍ່ສີ ຣິດຈະນາ ຂໍບຸນນຳແດ່ເຖິງ ອະນຸໂມທະນາມີແລ.

(໒) ຄຳລົງທ້າຍ: ລານທີ ໒໓ ໜ້າ ໑-໒: ພ.ສ ໒໐໔໗ (ເປັນໄປໄດ້ຄື ພ.ສ. ໒໕໐໗) ຕົວ ປົກກະສິ ອາທິກະມາດ ເດືອນ ໙ ແຮມ ໙ ຄໍ່າ ວັນ ໓ ຣິດຈະນາແລ້ວຍາມຄຳ ມູນລະສັດທາໝາຍມີ ເຈົ້າຍິງ ສຸດສະດາຈັນ ເປັນພັນລະຍາເຈົ້າກົມສິງແກ້ວ ທ່ານໝໍ ເມືອງຫຼວງພະບາງ ພ້ອມດ້ວຍລູກຫລານ ແລະຍາດຕິມິດສະຫາຍ ໄດ້ສ້າງລຳ ສຸລິນທະຊຸມພູ ໄວ້ກັບສາສະໜາ ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເກົ່າ ໕໐໐໐. ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ທຸວັງ ທຸວັງ. ຂໍໃຫ້ຜູ້ຂ້າພັນທີ່ຍາກຈາກຄຳທຸກໃນຫ້ອງສານ ຂໍໃຫ້ໄດ້ເຖິງນິບພານອັນເລີດແລ້ວເມືອງແກ້ວຍອດຢິ່ງມີຣະພານ ນັ້ນແດ່ກໍຂ້າເຫັນ ສາທຸ ສາທຸ ທຳມະທານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ ທຸວັງ.

(1) Folio 1 on the recto side: [Su]linthasomphu, the first fascicle, has twenty folios. Vat That Luang. Pha Phò (Monk) Si was the scribe. May I share much merit. I rejoice with it.

(2) Folio 23 on the recto and verso sides: In BE 2057 (possibility is BE 2507), a *kap si* year, on the ninth waning-moon day of the second ninth lunar month,<sup>77</sup> the third day of the week (Tuesday),<sup>78</sup> the writing was accomplished at night. Chao Ying (Princess) Sutsadachan, the wife of Chaokom Singkaeo, a doctor from Luang Prabang, her children, grandchildren, relatives, and friends sponsored the making of this manuscript entitled *Sulinthasomphu* 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). May all of us be free from suffering in the Cycle of Rebirths and enter Nibbāna, the supreme crystal city known as Nibbāna. *Sādhu sādhu dhammadānaṃ paramaṃ sukhaṃ niccaṃ dhuvaṃ dhuvaṃ* (Amen, amen! May this Dhamma gift be the greatest bliss constantly and certainly).

**Date:**

BE 2507, a *kap si* year (2 Aug 1964)

**Script(s):**

Tham Lao

<sup>77</sup> In an adhika-masa year has thirteen months. In Lao calendar has a double eighth month, however, in the Tai Lue calendar appears double ninth month.

<sup>78</sup> 1326 Sravana 24 = Tuesday, 1 September 1964.

**Language(s):** Lao, Pali  
**Scribe(s):** Pha Pho (Monk) Si  
**Sponsor(s):** Chao Ying (Princess) Sutsadachan, the wife of Chaokom Singkaeo, her children, her grandchildren, her relatives, and her friends  
**Titles:** ສຸຣິນທະຊຸມພູ (ຜູກຕົ້ນ)  
*Surinthasumphu (Phuk ton)*  
 Surinda Jumbū Jataka (Fascicle 1)

EAP1398\_VTL\_1\_0165

**Long palm-leaf**

**One phuk:** *fascicle 2*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 51.9 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.  
**Fascicle 1: Front cover folio:** None. **Back cover folio:** One folio contains the title.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 23. **Edges of the palm leaves:** angle. **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 as well. The legibility is also The overall condition is good, the legibility as well.

**Description:** ສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ພິກຂຸທັງຫຼາຍໄດ້  
 ສົນທະນາກັນເລື່ອງພະເທວະທັດພະຍາຍາມປອງຮ້າຍພະພຸດທະອົງ. ເມື່ອພະພຸດທະເຈົ້າຊົງ  
 ຊາບ ຈຶ່ງຕັດວ່າ ເທວະທັດບໍ່ພຽງແຕ່ພະຍາຍາມປອງຮ້າຍເຮົາພະອົງຊາດນີ້ຊາດດຽວ ໃນອະດີດ  
 ຕະຊາດກໍເຄີຍກະທຳມາແລ້ວ. ພະພຸດທະອົງໄດ້ນຳເລື່ອງຄັ້ງທີ່ສະເຫວີຍພະຊາດເປັນພະຍາຊົມ  
 ພູມາຕັດເທສະໜາ. ໃນສະໄໝໜຶ່ງ ພະຍາສິຣິມິດທິ ປົກຄອງເມືອງປຸຣະນະຄອນ ພະອົງມີທິດາຊື່  
 ແກ້ວຈັນທະວະດີ ໃນຄັ້ງນັ້ນ ພະເທວະທັດເກີດໃນສະກຸນເສນາບໍດີກິດຈະເສນາ. ເມື່ອພະໂພທິ  
 ສັດໄດ້ຖືກຳເນີດໃນພະຄັນຂອງນາງແກ້ວຈັນທະວະດີ ບໍ່ມີບິດາ, ກິດຈະເສນາຈຶ່ງສະເໜີຕໍ່ພະຍາ  
 ວ່າ ການມີຄັນໂດຍປາສະຈາກຄູ່ຄອງນັ້ນຜິດຈາກຮີດບ້ານເມືອງ ຕໍ່ໄປບ້ານເມືອງຈະຈົບຫາຍ ຄວນ  
 ຂັບໄລ່ນາງອອກຈາກເມືອງ ພະຍາສິຣິມິດທິໄດ້ຟັງກໍເຫັນດີ ຈຶ່ງເອົາພະນາງແກ້ວຈັນທະວະດີທີ່ກຳ  
 ລັງທ້ອງໃສ່ແພໄຫຼນ້ຳ. ຕໍ່ມາ ພະຍາສິຣິມິດທິ ໄດ້ເຊີນປູໂຮທິດອາຈານມາເບິ່ງດວງຊາຕາຂອງ  
 ຫຼານຊາຍທີ່ຕົນໄດ້ສັ່ງເອົາໄປໄຫຼນ້ຳ ປູໂຮທິດອາຈານຈຶ່ງທູນວ່າ ຫຼານຂອງພະອົງເປັນຜູ້ມີບຸນ  
 ເປັນໝໍ້ພະໂພທິສັດລົງມາເກີດ ແລະດຽວນີ້ຍັງມີຊີວິດຢູ່. ເມື່ອຮູ້ແນວນັ້ນ ພະຍາສິຣິມິດທິ ຈຶ່ງສັ່ງ  
 ໃຫ້ອົງເຊີນເອົາຫຼານຊາຍພ້ອມກັບມານດາກັບມາເມືອງ ແລະໄດ້ມອບຣາຊະສົມບັດໃຫ້ເປັນເຈົ້າ  
 ປົກຄອງເມືອງປຸຣະນະຄອນມີນາມວ່າ ສຸຣິນທະຊົມພູ.

On one occasion, the Buddha resided at the Jetavana monastery in Savatthi, where the monks discussed about the effort of Venerable Devadatta to harm the Buddha. The Buddha heard the discussion and said that not only did Venerable Devadatta try to harm him in that life but also in previous lives. Then, the Buddha related a story of his previous birth as Lord Jambu to that fact: King Sirimiddhi ruled the kingdom of Pura and had a daughter named Kaeochanthavadi. At the time, Devadatta



was born as Kiccasena, an advisor to the king. The Bodhisatta was in the womb of Princess Kaeochanthavadi without a father. Kiccasena proposed to the king that having a child without a partner was against the custom of the country and could result in disasters. The princess should therefore be chased away. King Sirimiddhi agreed with him and put his pregnant daughter on a raft, letting it float away on a river. Later on, the king invited his royal priests to reveal the fate of his grandson whom he had left with his daughter. The priests replied that the king's grandson was blessed. He was a Bodhisatta and still alive. Having known the truth, the king invited his grandson and his daughter back. He enthroned him to rule Pura and renamed him Surinda Jambu.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໒ ໜ້າ ໒: ພ.ສ ໒໐໕໗ ຕົວ ປີກາບສີ່ (ກົງກັບ ພ.ສ. ໒໕໐໗) ອາທິກະມາດ ເດືອນ ໙ ແຮມ ໑໐ ຄ່ຳ ວັນ ໓ ຮິດຈະນາແລ້ວຍາມຄ່ຳ ມູນລະສັດທາໝາຍມີ ເຈົ້າຍິງ ສຸດສະດາ ຈັນ ເຈົ້າກົມສິງແກ້ວ ພ້ອມດ້ວຍລູກຫລານຊູ່ຄົນ ໄດ້ສ້າງລຳ ສຸລິນທະຊຸມພູ ໄວ້ກັບສາສະໜາ ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ [໕໐໐໐ ວັດສາ].

Folio 22 on the verso side: In BE 2057 (possibility is BE 2507), a *kap si* year, on the ninth waning-moon day of the ninth lunar month, the third day of the week (Tuesday), the writing was accomplished at night. Chao Ying (Princess) Sutsadachan, Chaokom Singkaeo, her children, and her grandchildren sponsored the making of this manuscript entitled *Sulinthasomphu* to support the Teachings of the Buddha to last until the end of 5000 years.

**Date:** BE 2507, a *kap si* year (3 Aug 1964)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Chao Ying (Princess) Sutsadachan, Chaokom Singkaeo, her children, and her grandchildren

**Titles:** ສຸລິນທະຊຸມພູ (ຜູກ ໒)

*Surinthasomphu* (Phuk 2)

Surinda Jumbū Jataka (Fascicle 2)

EAP1398\_VTL\_1\_0166

**Long palm-leaf**

**One phuk:** *fascicle 3*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 52 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One folio contains the title. **Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 24. **Edges of the palm leaves:** angle. **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 as well. The legibility is also The overall condition is good, the legibility as well.

**Description:**

ສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ພິກຂຸທັງຫຼາຍໄດ້ສົນທະນາກັນເລື່ອງພະເທວະທັດພະຍາຍາມປອງຮ້າຍພະພຸດທະອົງ. ເມື່ອພະພຸດທະເຈົ້າຊົງຊາບ ຈຶ່ງຕັດວ່າ ເທວະທັດບໍ່ພຽງແຕ່ພະຍາຍາມປອງຮ້າຍເຮົາພະອົງຊາດນີ້ຊາດດຽວ ໃນອະດີດຕະຊາດກໍເຄີຍກະທຳມາແລ້ວ. ພະພຸດທະອົງໄດ້ນຳເລື່ອງຄັ້ງທີ່ສະເໜີພະຊາດເປັນພະຍາຊົມພູມຕັດເທສະໜາ. ໃນສະໄໝໜຶ່ງ ພະຍາສິຣິມິດທິ ປົກຄອງເມືອງປຸຣະນະຄອນ ພະອົງມີທິດາຊື່ແກ້ວຈັນທະວະດີ ໃນຄັ້ງນັ້ນ ພະເທວະທັດເກີດໃນສະກຸນເສນາບໍດີກິດຈະເສນາ. ເມື່ອພະໂພທິສັດໄດ້ຖືກຳເນີດໃນພະຄັນຂອງນາງແກ້ວຈັນທະວະດີ ບໍ່ມີບິດາ, ກິດຈະເສນາຈຶ່ງສະເໜີຕໍ່ພະຍາວ່າ ການມີຄັນໂດຍປາສະຈາກຄູ່ຄອງນັ້ນຜິດຈາຣິດບ້ານເມືອງ ຕໍ່ໄປບ້ານເມືອງຈະຈົບທາຍ ຄວນຂັບໄລ່ນາງອອກຈາກເມືອງ ພະຍາສິຣິມິດທິໄດ້ຟັງກໍເຫັນດີ ຈຶ່ງເອົາພະນາງແກ້ວຈັນທະວະດີທີ່ກຳລັງທ້ອງໃສ່ແພໄຫຼນ້ຳ. ຕໍ່ມາ ພະຍາສິຣິມິດທິ ໄດ້ເຊີນປູໂຣທິດອາຈານມາເບິ່ງດວງຊາຕາຂອງຫຼານຊາຍທີ່ຕົນໄດ້ສັ່ງເອົາໄປໄຫຼນ້ຳ ປູໂຣທິດອາຈານຈຶ່ງທູນວ່າ ຫຼານຂອງພະອົງເປັນຜູ້ມີບຸນເປັນໝໍ້ພະໂພທິສັດລົງມາເກີດ ແລະດຽວນີ້ຍັງມີຊີວິດຢູ່. ເມື່ອຮູ້ແນວນັ້ນ ພະຍາສິຣິມິດທິ ຈຶ່ງສັ່ງໃຫ້ອົງເຊີນເອົາຫຼານຊາຍພ້ອມກັບມານດາກັບມາເມືອງ ແລະໄດ້ມອບຣາຊະສົມບັດໃຫ້ເປັນເຈົ້າປົກຄອງເມືອງປຸຣະນະຄອນມີນາມວ່າ ສຸຣິນທະຊົມພູ.

On one occasion, the Buddha resided at the Jetavana monastery in Savatthi, where the monks discussed about the effort of Venerable Devadatta to harm the Buddha. The Buddha listened to the discussion and said that not only did Venerable Devadatta try to harm him in that life but also in previous lives.. Then, the Buddha related a story of his previous life as Lord Jambu to that fact: King Sirimiddhi ruled the kingdom of Pura and had a daughter named Kaeochanthavadi. At the time, Devadatta was born Kiccasena, an advisor to the king. The Bodhisatta was in the womb of Princess Kaeochanthavadi without a father. Kiccasena proposed to the king that having a child without a partner was against the custom of the city and could result in disasters. The princess should therefore be chased away. King Sirimiddhi agreed with him and put his pregnant daughter on a raft, letting it float away on a river. Later on, the king invited his royal priests to show the fate of his grandson whom he had left with his daughter. The priests replied that the king's grandson was blessed. He was a Bodhisatta and still alive. Having known the truth, the king invited his grandson and his daughter back. He enthroned him to rule Pura and renamed him Surinda Jambu.

**Colophon:**

ຄຳລົງທ້າຍ: ລານທີ ໒໔ ໜ້າ ໑: ສັງກາດຣາຊະໄດ໌ ພ.ສ ໄດ໌ ໒໐໕໗ (ເປັນໄປໄດ້ຄື ພ.ສ. ໒໕໐໗) ຕົວ ປົກາບສີ່ ເດືອນ ໑໐ ຂຶ້ນ ໑ ຄ່ຳ ວັນ ໒ ຣິດຈະນາແລ້ວຍາມທ່ຽງ ໝາຍມີເຈົ້າຍິງ ສຸດສະດາຈັນ ພ້ອມດ້ວຍພະສາມີເຈົ້າກົມສິງແກ້ວທ່ານໝໍແລະລູກຫລານຊູຄົນຊູອົງ ໄດ້ສ້າງ ສຸລິນທະຊຸມພູ ໄວ້ກັບສາສະໜາ ຕາບເກົ້າ ໕໐໐໐ ພະວັດສາ. ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ທຸວັງ.

Folio 24 on the recto side: In BE 2057 (possibility is BE 2507), a *kap si* year, on the first waxing-moon day of the tenth lunar month, the second day of the week (Monday),<sup>79</sup> the writing was accomplished at noon. Chao Ying (Princess) Sutsadachan, her husband Chaokom Singkaeo who was a

<sup>79</sup> 1326 Bhadrapada 1 = Monday, 7 September 1964.

doctor, her children, and her grandchildren sponsored the making of this manuscript entitled *Sulinthasomphu* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu no dhuvaṃ* (May this be a condition for us to reach Nibbāna).

**Date:** BE 2507, a *kap si* year (7 Sep 1964)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Chao Ying (Princess) Sutsadachan, her husband Chaokom Singkaeo, her children, and her grandchildren  
**Titles:** ສຸຣິນທະຊຸມພູ (ຜູກ ໓)  
*Surinthasomphu* (Phuk 3)  
Surinda Jumbū Jataka (Fascicle 3)

EAP1398\_VTL\_1\_0167

### Long palm-leaf

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 59.3 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 15. **Edges of the palm leaves:** angle. **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 as well. The legibility is also The overall condition is good, the legibility as well.

**Description:** ສັງກາດ ກາວເຖິງ ຄວາມເປັນໄປຂອງສາສະໜາພະພຸດທະເຈົ້າໂຄຕະມະເຮົານີ້ ເມື່ອລ່ວງໄປໄດ້ ໕໐໐ ປີ ຈະຫາພິກຂຸນີ້ບໍ່ໄດ້, ເມື່ອລ່ວງໄປໄດ້ ໑,໐໐໐ ປີ ຈະບໍ່ມີພະອະຣະຫັນຕາໃຫ້ກາບໄຫວ້, ເມື່ອລ່ວງໄປໄດ້ ໒,໐໐໐ ປີ ຈະຫານັກປາດຜູ້ສະຫຼຽວສະຫຼາດນັ້ນບໍ່ມີ, ເມື່ອລ່ວງໄປໄດ້ ໓,໐໐໐ ປີ ຈະຫາພະສົງໃຊ້ຈິວອນນັ້ນກໍບໍ່ມີ, ເມື່ອລ່ວງໄປໄດ້ ໔,໐໐໐ ປີ ຈະຫາວັນພະອຸໂບສົດນັ້ນບໍ່ໄດ້, ເມື່ອລ່ວງໄປໄດ້ ໕,໐໐໐ ປີ ຈະມີແຕ່ຜ້າເຫຼືອງນ້ອຍໆ ຫ້ອຍໄວ້ ສຳຄັນວ່າເປັນສີຂອງສາສະໜາ. ເມື່ອສາສະໜາຂອງພະໂຄຕະມະພຸດທະເຈົ້າໄປລ່ວງໄປແລ້ວບໍລິບູນ ພະສີອະຣິຍະເມດໂຕກຳຈະ ເດັດລົງມາຈາກສະຫວັນຊັ້ນດູສິດ ແລະມາອຸບັດຂຶ້ນໃນໂລກ ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າໃນ ອະນາຄົດ.

*Sangkat*, the state of the Buddhist religion. After 500 years of the religion, there will be no longer bhikkhuni (female monks). After 1000 years of the religion, there will be no longer arahant monks. After 2000 years of the religion, there will be no longer philosophers. After 3000 years of the religion, there will be no longer Buddhist monks wearing a monk robe. After 4000 years of the religion, there will be no longer an *uposatha* day. After 5000 years of the religion, there will be only a small piece of yellow robes that symbolizes Buddhism. After the Teachings of Gotama Buddha fully disappears, Metteyya Buddha will descend from the Tusita heaven

and be reborn in the world. He will attain enlightenment and become a Buddha in the future.

**Colophon:** ຄຳລິງທ້າຍ: ລານທີ ໑໔ ໜ້າ ໒: ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສົມເດັດດິດສະປັນຍາ ບ້ານຈ່ານໃຕ້ ໄດ້ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ມະຫາສັງກາດ ຜູກນີ້ໄວ້ກັບສາສະໜາ ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນ ວັດສາ. ນິບພານັງ ປາຣະມັງ ສຸກຂັງ. ປະການ ໑ ນັ້ນ ຂໍໃຫ້ຜູ້ ຂ້າໄດ້ພົບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າເຂົ້າສູ່ນິຣະພາບກໍຂ້າເທິນ ທຸວັງ ທຸວັງ ນິດຈັງ ນິດຈັງ ປາຣະມັງ ສຸກຂັງ. ເຈົ້າໝ່ອມ ອ້າຍຈົວເຮີຍ ໃຫ້ຄ່ອຍພິຈາຣະນາເອົາແຕ່ເນີ ບໍ່ງາມປານໃດ.

Folio 14 on the verso side: The writing was accomplished at the time of the morning drum (7:30–9:00). Somdet Ditsapannya from the village of Chan Tai had the most ardent religious faith to sponsor the making of this manuscript entitled *Maha Sangkat* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss). May I know the Teachings of Gotama Buddha until I enter Nibbāna the greatest bliss certainly and constantly. Dear monks and novices, please consider the manuscript carefully. my handwriting was not attractive.

**Date:** Mid-20th century  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Somdet Ditsapannya from the village of Chan Tai  
**Titles:** ສັງກາດ  
*Sangkat*  
Era

EAP1398\_VTL\_1\_0168

### Long palm-leaf

**One phuk:** fascicle

**Material:** Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 57.3 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios contain colophons.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 14. **Edges of the palm leaves:** angle. **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 seriously damaged by insects at the left end. The legibility is not smooth.

**Description:** ສັງກາດຫຼວງ ກ່າວເຖິງ ຄວາມເປັນໄປຂອງສາສະໜາພະພຸດທະເຈົ້າໂຄຕະມະເຮົານີ້ ເມື່ອລ່ວງ ໄປໄດ້ ໔໐໐ ປີ ຈະຫາພິກຂຸນີ້ບໍ່ໄດ້, ເມື່ອລ່ວງໄປໄດ້ ໑,໐໐໐ ປີ ຈະບໍ່ມີພະອະຣະຫັນຕາໃຫ້ກາບ ໄຫວ້, ເມື່ອລ່ວງ ໄປໄດ້ ໒,໐໐໐ ປີ ຈະຫານັກປາດຜູ້ສະຫຼຽວສະຫຼາດນັ້ນບໍ່ມີ, ເມື່ອລ່ວງໄປໄດ້ ໓,໐໐໐ ປີ ຈະຫາພະສົງໃຊ້ຈົວອນນັ້ນກໍບໍ່ມີ, ເມື່ອລ່ວງໄປໄດ້ ໔,໐໐໐ ປີ ຈະຫາວັນພະອຸໂບສົດນັ້ນ ບໍ່ໄດ້, ເມື່ອລ່ວງໄປໄດ້ ໕,໐໐໐ ປີ ຈະມີແຕ່ຜ້າເຫຼືອງນ້ອຍໆຫ້ອຍໄວ້ ສຳຄັນວ່າເປັນສີຂອງສາສະ

ໜາ. ເມື່ອສາສະໜາຂອງພະໂຄຕະມະພຸດທະເຈົ້າໄປລ່ວງໄປແລ້ວບໍລິບູນ ພະສີອະຣິຍະເມດໂຕ  
ກໍຈະເດັດລົງມາຈາກສະຫວັນຊັ້ນດຸສິດ ແລະມາອຸບັດຂຶ້ນໃນໂລກ ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າໃນ  
ອະນາຄົດ.

*Sangkat*, the state of the Buddhist religion. After 500 years of the religion, there will be no longer bhikkhuni (female monks). After 1000 years of the religion, there will be no longer arahant monks. After 2000 years of the religion, there will be no longer philosophers. After 3000 years of the religion, there will be no longer Buddhist monks wearing a monk robe. After 4000 years of the religion, there will be no longer an *uposatha* day. After 5000 years of the religion, there will be only a small piece of yellow robes that symbolizes Buddhism. After the Teachings of Gotama Buddha fully disappears, Metteyya Buddha will descend from the Tusita heaven and be reborn in the world. He will attain enlightenment and become a Buddha in the future.

**Colophon:**

ຄຳລົງທ້າຍ: (໑) ລານທີ ໑໒ ໜ້າ ໑: ມະຫາສັງກາດຫຼວງ ຜູກມີ ເຈົ້າສົມເດັດສີວິຊາ ກະຕິບບຸນ(ກຸ  
ຕິເໝືອ) ວັດອາຮາມ ສ້າງໄວ້ກັບສາສະໜາແລ ຕົວບ່ຽງມທ໌ໃດແລ້ວ ໃຫ້ຄ່ອຍພິຈາຣະນາເອົາ  
ທ້ອນ ຫຼອນວ່າຕົກກໍດີ ເຫຼືອກໍດີ ບໍ່ພໍກໍດີ ບໍ່ແມ່ນກໍດີ ບໍ່ຖືກບໍ່ຕ້ອງ ອັກຂະຕົວໃດ ໑ ກໍດີ ໃຫ້ແປງຕື່ມ  
ເອົາທ້ອນເຈົ້າເຮີຍ.

(໒) ຄຳລົງທ້າຍ: ລານທີ ໑໓ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໑໙໔ ຕົວ ປີເຕົາສີ່ ເດືອນ ໑໑  
ຂຶ້ນ ໓ ຄ່ຳ ວັນ ໔ ມື້ເຝິງມິດ ຍາມທ່ຽງວັນ ເຈົ້າສົມເດັດສີວິຊາ ວັດອາຮາມ ມີໃຈໃສໃນສາສະໜາ  
ເປັນມູນລະສັດທາສ້າງ ມະຫາສັງກາດຫຼວງ ໄວ້ກັບສາສະໜາ ຕາບຕີ່ເທົ້າ ໔໐໐໐ ພະວັດສາ.  
ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

(1) Folio 12 on the recto side: This fascicle of *Maha Sangkat Luang* was sponsored by Somdet Sivisa, who lived in the northern abode at Vat Aham, to support the Teachings of the Buddha. My handwriting is not so beautiful. Please consider it carefully. Please correct any mistakes left: missing words/letters, overwritten words/letters or wrong words/letters.

(2) Folio 13 on the recto side: In Chunlasangkatrassa (CS) 1194, a *tao si* year, on the third waxing-moon day of the eleventh lunar month, the fifth day of the week (Thursday),<sup>80</sup> a *moeng mot* day, [the writing was accomplished] at noon. Chao Somdet Sivisa from Vat Aham had the religious faith to sponsor the making of this manuscript entitled *Maha Sangkat Luang* 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 1294, a *tao si* year (27 Sep 1832)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Somdet Sivisa from Vat Aham temple  
**Titles:** ສັງກາດຫຼວງ

<sup>80</sup> 1194 Asvina 3 = Thursday, 27 September 1832. This day was indeed a *moeng mot* day.

**Long palm-leaf**

**One phuk:** *fascicle 1*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 56 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Five folios; the first folio contains the colophon on the recto side; and the other four folios are blank.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 28. **Edges of the palm leaves:** angle. **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 as well. The legibility is also The overall condition is good, the legibility as well.

**Description:**

ເຕມີຍະຊາດີກ ເປັນຊາດີກເລື່ອງທຳອິດໃນ ໑໐ ເລື່ອງ ຈາກພະເຈົ້າສິບຊາດ ພະໂພທະສັດຊົງບຳເພັນເນກຂຳມະປາຣະມີຄືການອອກບວດ ກ່າວເຖິງ ພະໂພທະສັດໄດ້ຮັບອາລາທະນາຈາກພະອິນໃຫ້ຈຸຕິລົງມາເກີດເປັນພະໂອລົດຂອງພະເຈົ້າກະສິກະລາດແຫ່ງເມືອງພາຣານະສີ ນາມວ່າ ເຕມີຍະກຸມມານ ຫຼື ເຕເມ. ເມື່ອອາຍຸໄດ້ ໑໑ ເດືອນ ເຫັນພະບິດາສັງລົງໂທດໂຈນຢ່າງທາລຸນ ຊົງລະນຶກຊາດໄດ້ວ່າ ຄັ້ງໜຶ່ງ ພະອົງເຄີຍເປັນກະສັດຄອງລາດຢູ່ ໒໐ ປີ ເມື່ອຕາຍແລ້ວໄປເກີດໃນນະຣົກຢູ່ແປດພື້ນປີ ຈາກນັ້ນ ຈຶ່ງໄດ້ໄປເກີດໃນດາວວະດິງສະຫວັນ ຊົງຮູ້ສຶກຍ້ານວ່າ ຈະຕ້ອງເປັນກະສັດຕໍ່ຈາກພະບິດາ ແລ້ວຕ້ອງໄດ້ສັງລົງໂທດຄົນທຳຜິດຈົນຕ້ອງໄປຕົກນະຣົກອີກ ຈຶ່ງແກ້ງເຮັດເປັນງ່ອຍເບ້ຍ ຫຼຸໜວກເປັນໃບ ແລະຖືກກ່າວຫາວ່າເປັນກາລະກິນີ ຈົນເມື່ອອາຍຸໄດ້ ໑໖ ປີ ກຳລັງຈະຖືກຝັງທັງດິບໃນປ່າຊ້າ ຈຶ່ງສະແດງຕົນວ່າ ບໍ່ໄດ້ເປັນງ່ອຍເບ້ຍແລະເປັນໃບແຕ່ຢ່າງໃດ. ຕໍ່ມາ ໄດ້ອອກບວດເປັນລືສີຮັກສາສິນຢູ່ໃນປ່າ. ພະບິດາ, ພະມານດາ ແລະຊາວເມືອງຮູ້ຂ່າວກໍຕິດຕາມມາ ເມື່ອໄດ້ຟັງທຳຈາກພະເຕເມກໍເກີດຄວາມເຫຼື້ອມໃສ ຈຶ່ງຂໍບວດນຳ. ເມື່ອພະເຕເມສິ້ນຊີວິດແລ້ວໄດ້ໄປເກີດໃນພົມມະໂລກ.

*Temiya Jātaka*, the first of the last Ten Existences of Gotama Buddha, deals with the Bodhisatta's perfection of renunciation (*Nekkhamma*). The Bodhisatta was invited by God Indra to be reborn as Temiya Kumāra or Teme, the son of King Kasikarat of Pharanasi (Banares). When he was eleven-month old, he saw his father severely punishing a thief. He recalled his previous births that he had been a king reigning for 20 years, punished in hell for 80,000 years, and reborn in the Tāvātimsa heaven. He was afraid that he would be his father's successor, punish wrongdoers, and go to hell again. Therefore, he pretended to be lame, deaf, and dumb, causing him to be accused of being kalakini (unfortunate). At the age of 16, when he was about to be buried alive in a cemetery, he revealed the truth that he did not have a handicap. Later on, he was ordained as an ascetic and observed precepts in a forest. His father, his mother, and the people of the city knew and followed him. They listened to his Dhamma

preaching, became faithful, and asked him to be ordained as well. After his death, he was reborn in the Brahma realm.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໔ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໙໐ ເດືອນ ໖ ອອກໃໝ່ ໑໑ ຄ່ຳ ໝາຍມີ ອຸປາສິກາ ສາທຸທຍິງ ສິດາຈັນ ບ້ານໃໝ່ ມີໃຈໃສສັດທາໄດ້ສ້າງ ເຕມິຍະກຸມມານ ນີ້ໄວ້ສືບອາຍຸ ພະພຸດທະສາສະໜາ ຕາບເທົ້າ ໕໐໐໐ ພະວັດສາ. ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ອາສະວັກຂະ ຍາວະຫັງ ນິບພານັງ ໂຫຕູ ອະນາຄະເຕ ກາເລ.

Folio 24 on the recto side: In Buddhist Era 2490, on the eleventh waxing-moon day of the sixth lunar month,<sup>81</sup> Sathu Ying (Princess) Sidachan, a laywoman from the village of Mai, had the religious faith to sponsor the making of this manuscript entitled *Temiya Kumman* to prolong the Teachings of the Buddha to last until the end of 5000 years. *Sudinnam vatta me dānam āsavakkhayāvaham nibbānam hotu anāgate kāle* (May this gift be a condition for me to obtain the extinction of defilements and reach Nibbāna in the future).

**Date:** BE 2490 (30 Apr 1947)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Laywoman named Sathu Ying (Princess) Sidachan from the village of Mai

**Titles:** ເຕມິຍະກຸມມານ (ຜູກຕົ້ນ)  
*Temiya kumman* (Phuk ton)  
 Temiya Kumara Jataka (Fascicle 1)

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## Long palm-leaf

**One phuk:** fascicle 2

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 56 cm, depth 1.1 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 bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 30. **Edges of the palm leaves:** angle. **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 as well. The legibility is also The overall condition is good, the legibility as well.

**Description:** ເຕມິຍະຊາດິກ ເປັນຊາດິກເລື່ອງທຳອິດໃນ ໑໐ ເລື່ອງ ຈາກພະເຈົ້າສິບຊາດ ພະໂພທິສັດຊົງບຳ ເພັນເນກຂຳມະປາຣະມິຄຶການອອກບວດ ກ່າວເຖິງ ພະໂພທະສັດໄດ້ຮັບອາລາທະນະຈາກພະ ອິນໂຫ້ຈຸຕິລົງມາເກີດເປັນພະໂອລົດຂອງພະເຈົ້າກະສິກະລາດແຫ່ງເມືອງພາຣານະສີ ນາມວ່າ ເຕມິຍະກຸມມານ ຫຼື ເຕເມ. ເມື່ອອາຍຸໄດ້ ໑໑ ເດືອນ ເຫັນພະບິດາສັ່ງລົງໂທດໂຈນຢ່າງທາລຸນ ຊົງ ລະນຶກຊາດໄດ້ວ່າ ຄັ້ງໜຶ່ງ ພະອົງເຄີຍເປັນກະສັດຄອງລາດຢູ່ ໒໐ ປີ ເມື່ອຕາຍແລ້ວໄປເກີດໃນ

<sup>81</sup> 1309 Vaisakha 11 = Wednesday, 30 April 1947.

ນະຣົກຢູ່ແປດຟື້ນປີ ຈາກນັ້ນ ຈຶ່ງໄດ້ໄປເກີດໃນດາວະດິງສະຫວັນ ຊຶ່ງຮູ້ສຶກຢ້ານວ່າ ຈະຕ້ອງ ເປັນກະສັດຕ່ຳຈາກພະບິດາ ແລ້ວຕ້ອງໄດ້ສັງລົງໂທດຄົນທຳຜິດຈົນຕ້ອງໄປຕົກນະຣົກອີກ ຈຶ່ງແກ້ງ ເຮັດເປັນງ່ອຍເບ້ຍ ທູໜວກເປັນໄບ້ ແລະຖືກກ່າວຫາວ່າເປັນກາລະກິນີ ຈົນເມື່ອອາຍຸໄດ້ ໑໖ ປີ ກຳລັງຈະຖືກຝັງທັງດິບໃນປ່າຊ້າ ຈຶ່ງສະແດງຕົນວ່າ ບໍ່ໄດ້ເປັນງ່ອຍເບ້ຍແລະເປັນໄບ້ແຕ່ຢ່າງໃດ. ຕໍ່ມາ ໄດ້ອອກບວດເປັນລືສີຮັກສາສິນຢູ່ໃນປ່າ. ພະບິດາ, ພະມານດາ ແລະຊາວເມືອງຮູ້ຂ່າວກໍ ຕິດຕາມມາ ເມື່ອໄດ້ຟັງທຳຈາກພະເຕເມກໍເກີດຄວາມເຫຼື້ອມໃສ ຈຶ່ງຂໍບວດນຳ. ເມື່ອພະເຕເມ ສິ້ນຊີວິດແລ້ວໄດ້ໄປເກີດໃນພົມມະໂລກ.

*Temiya Jātaka*, the first of the last Ten Existences of Gotama Buddha, deals with the Bodhisatta's perfection of renunciation (*Nekkhamma*). The Bodhisatta was invited by God Indra to be reborn as Temiya Kumāra or Teme, the son of King Kasikarat of Pharanasi (Banares). When he was eleven-month old, he saw his father severely punishing a thief. He recalled his previous births that he had been a king reigning for 20 years, punished in hell for 80,000 years, and reborn in the Tāvātimsa heaven. He was afraid that he would be his father's successor, punish wrongdoers, and go to hell again. Therefore, he pretended to be lame, deaf, and dumb, causing him to be accused of being kalakini (unfortunate). At the age of 16, when he was about to be buried alive in a cemetery, he revealed the truth that he did not have a handicap. Later on, he was ordained as an ascetic and observed precepts in a forest. His father, his mother, and the people of the city knew and followed him. They listened to his Dhamma preaching, became faithful, and asked him to be ordained as well. After his death, he was reborn in the Brahma realm.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໗ ໜ້າ ໒: ພຸດທະສັງກາດ ໒໔໙໐ ເດືອນ ໖ ອອກໃໝ່ ໑໑ ຄຳ ໝາຍມີ ອຸປາສິກາ ສາທຸທຍິງ ສິດາຈັນ ບ້ານໃໝ່ ມີໃຈໃສສັດທາໄດ້ສ້າງ ເຕມິຍະກຸມມານ ນີ້ໄວ້ສືບອາຍຸ ພະພຸດທະສາສະໜາ ຕາບເທົ້າ ໕໐໐໐ ພະວັດສາ. ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ອາສະວັກຂະ ຍາວະຫັງ ນິບພານັງ ໂຫຕູ ອະນາຄະເຕ ກາເລ.

Folio 27 on the verso side: In Buddhist Era 2490, on the eleventh waxing-moon day of the sixth lunar month, Sathu Ying (Princess) Sidachan, a laywoman from the village of Mai, had the religious faith to sponsor the making of this manuscript entitled *Temiya Kumman* to prolong the Teachings of the Buddha to last until the end of 5000 years. *Sudinnam vatta me dānam āsavakkhayāvaham nibbānam hotu anāgate kāle* (May this gift be a condition for me to obtain the extinction of defilements and reach Nibbāna in the future).

**Date:** BE 2490 (30 Apr 1947)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Laywoman Sathu Ying (Princess) Sidachan from the village of Mai  
**Titles:** ເຕມິຍະ (ຜູກ ໒)  
*Temiya (Phuk 2)*  
*Temiya Kumara Jataka (Fascicle 2)*



**Long palm-leaf****One phuk:** *fascicle 3***Material:** Light brown palm leaves, black ink. **Size:** Height 4.1 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 verso side; and the other two folios are blank.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 28. **Edges of the palm leaves:** angle. **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 as well. The legibility is also The overall condition is good, the legibility as well.**Description:** ເຕມິຍະຊາດິກ ເປັນຊາດິກເລື່ອງທຳອິດໃນ ໑໐ ເລື່ອງ ຈາກພະເຈົ້າສິບຊາດ ພະໂພທິສັດຊົງບຳເພັນເນກຂຳມະປາຣະມິຕິການອອກບວດ ກ່າວເຖິງ ພະໂພທະສັດໄດ້ຮັບອາລາທະນາຈາກພະອິນໄຫ້ຈຸຕິລົງມາເກີດເປັນພະໂອລົດຂອງພະເຈົ້າກະສິກະລາດແຫ່ງເມືອງພາຣານະສີ ນາມວ່າ ເຕມິຍະກຸມມານ ຫຼື ເຕເມ. ເມື່ອອາຍຸໄດ້ ໑໑ ເດືອນ ເຫັນພະບິດາສັງລົງໂທດໂຈນຢ່າງຫາລຸນ ຊົງລະນຶກຊາດໄດ້ວ່າ ຄັ້ງໜຶ່ງ ພະອົງເຄີຍເປັນກະສັດຄອງລາດຢູ່ ໒໐ ປີ ເມື່ອຕາຍແລ້ວໄປເກີດໃນນະຣິກຍູ່ແປດໝື່ນປີ ຈາກນັ້ນ ຈຶ່ງໄດ້ໄປເກີດໃນດາວວະດິງສະຫວັນ ຊົງຮູ້ສຶກຍ້ານວ່າ ຈະຕ້ອງເປັນກະສັດຕໍ່ຈາກພະບິດາ ແລ້ວຕ້ອງໄດ້ສັງລົງໂທດຄົນທຳຜິດຈົນຕ້ອງໄປຕົກນະຣິກອີກ ຈຶ່ງແກ້ງເຮັດເປັນງ່ອຍເບ້ຍ ຫູໜວກເປັນໄບ້ ແລະຖືກກ່າວຫາວ່າເປັນກາລະກິນີ ຈົນເມື່ອອາຍຸໄດ້ ໑໖ ປີ ກຳລັງຈະຖືກຝັງທັງດິບໃນປ່າຊ້າ ຈຶ່ງສະແດງຕົນວ່າ ບໍ່ໄດ້ເປັນງ່ອຍເບ້ຍແລະເປັນໄບ້ແຕ່ຢ່າງໃດ. ຕໍ່ມາ ໄດ້ອອກບວດເປັນລືສີຮັກສາສິນຢູ່ໃນປ່າ. ພະບິດາ, ພະມານດາ ແລະຊາວເມືອງຮູ້ຂ່າວກໍຕິດຕາມມາ ເມື່ອໄດ້ຟັງທຳຈາກພະເຕເມກໍເກີດຄວາມເຫຼື້ອມໃສ ຈຶ່ງຂໍບວດນຳ. ເມື່ອພະເຕເມສິ້ນຊີວິດແລ້ວໄດ້ໄປເກີດໃນພົມມະໂລກ.*Temiya Jātaka*, the first of the last Ten Existences of Gotama Buddha, deals with the Bodhisatta's perfection of renunciation (*Nekkhamma*). The Bodhisatta was invited by God Indra to be reborn as Temiya Kumāra or Teme, the son of King Kasikarat of Pharanasi (Banares). When he was eleven-month old, he saw his father severely punishing a thief. He recalled his previous births that he had been a king reigning for 20 years, punished in hell for 80,000 years, and reborn in the Tāvātimsa heaven. He was afraid that he would be his father's successor, punish wrongdoers, and go to hell again. Therefore, he pretended to be lame, deaf, and dumb, causing him to be accused of being kalakini (unfortunate). At the age of 16, when he was about to be buried alive in a cemetery, he revealed the truth that he did not have a handicap. Later on, he was ordained as an ascetic and observed precepts in a forest. His father, his mother, and the people of the city knew and followed him. They listened to his Dhamma preaching, became faithful, and asked him to be ordained as well. After his death, he was reborn in the Brahma realm.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໖ ໜ້າ ໒: ພຸດທະສັງກາດ ໒໔໙໐ ເດືອນ ໖ ອອກໃໝ່ ໑໑ ຄ່ຳ ໝາຍມີ  
ອຸປາສິກາ ສາທຸທຍິງສີດາຈັນ ບ້ານໃໝ່ ມີໃຈໃສສັດທາໄດ້ສ້າງ ເຕມິຍະກຸມມານ ນີ້ໄວ້ສືບອາຍຸ  
ພະພຸດທະສາສະໜາ ຕາບເທົ້າ ໕໐໐໐ ພະວັດສາ. ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ອາສະວັກຂະ  
ຍາວະຫັງ ນິບພານັງ ໂຫຕຸ ອະນາຄະຕ ກາເລ.

Folio 27 on the verso side: In Buddhist Era 2490, on the eleventh waxing-moon day of the sixth lunar month, Sathu Ying (Princess) Sidachan, a laywoman from the village of Mai, had the religious faith to sponsor the making of this manuscript entitled *Temiya Kumman* to prolong the Teachings of the Buddha to last until the end of 5000 years. *Sudinnam vatta me dānaṃ āsavakkhayāvahaṃ nibbānaṃ hotu anāgate kāle* (May this gift be a condition for me to obtain the extinction of defilements and reach Nibbāna in the future).

**Date:** BE 2490 (30 Apr 1947)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Laywoman Sathu Ying (Princess) Sidachan from the village of Mai

**Titles:** ເຕມິຍະກຸມມານ (ຜູກ ໓)

*Temiyakumman* (Phuk 3)

Temiya Kumara Jataka (Fascicle 3)

EAP1398\_VTL\_1\_0172

### Long palm-leaf

**One phuk:** fascicle 4

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 56 cm, depth 1.1 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 bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 29. **Edges of the palm leaves:** angle. **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 as well. The legibility is also The overall condition is good, the legibility as well.

**Description:** ເຕມິຍະຊາດິກ ເປັນຊາດິກເລື່ອງທຳອິດໃນ ໑໐ ເລື່ອງ ຈາກພະເຈົ້າສິບຊາດ ພະໂພທິສັດຊົງບຳ  
ເພັນເນກຂຳມະປາຣະມິຕິການອອກບວດ ກ່າວເຖິງ ພະໂພທະສັດໄດ້ຮັບອາລາທະນາຈາກພະ  
ອິນໄທ້ຈຸຕິລົງມາເກີດເປັນພະໂອລົດຂອງພະເຈົ້າກະສິກະລາດແຫ່ງເມືອງພາຣານະສີ ນາມວ່າ  
ເຕມິຍະກຸມມານ ຫຼື ເຕເມ. ເມື່ອອາຍຸໄດ້ ໑໑ ເດືອນ ເຫັນພະບິດາສັງລົງໂທດໂຈນຢ່າງທາລຸນ ຊົງ  
ລະນຶກຊາດໄດ້ວ່າ ຄັ້ງໜຶ່ງ ພະອົງເຄີຍເປັນກະສັດຄອງລາດຢູ່ ໒໐ ປີ ເມື່ອຕາຍແລ້ວໄປເກີດໃນ  
ນະຣົກຢູ່ແປດໝື່ນປີ ຈາກນັ້ນ ຈຶ່ງໄດ້ໄປເກີດໃນດາວວະດິງສະຫວັນ ຊົງຮູ້ສຶກຢ້ານວ່າ ຈະຕ້ອງ  
ເປັນກະສັດຕໍ່ຈາກພະບິດາ ແລ້ວຕ້ອງໄດ້ສັງລົງໂທດຄົນທຳຜິດຈົນຕ້ອງໄປຕົກນະຣົກອີກ ຈຶ່ງແກ້ງ

ເຮັດເປັນງ່ອຍເບ້ຍ ຫູໜວກເປັນໄບ້ ແລະຖືກກ່າວຫາວ່າເປັນກາລະກິນີ ຈົນເມື່ອອາຍຸໄດ້ ໑໖ ປີ ກໍາລັງຈະຖືກຝັງທັງດິບໃນປ່າຊ້າ ຈຶ່ງສະແດງຕົນວ່າ ບໍ່ໄດ້ເປັນງ່ອຍເບ້ຍແລະເປັນໄບ້ແຕ່ຢ່າງໃດ. ຕໍ່ມາ ໄດ້ອອກບວດເປັນລືສີຮັກສາສິນຢູ່ໃນປ່າ. ພະບິດາ, ພະມານດາ ແລະຊາວເມືອງຮູ້ຂ່າວກໍ ຕິດຕາມມາ ເມື່ອໄດ້ຟັງທຳຈາກພະເຕເມກໍເກີດຄວາມເຫຼື້ອມໃສ ຈຶ່ງຂໍບວດນຳ. ເມື່ອພະເຕເມ ສິ້ນຊີວິດແລ້ວໄດ້ໄປເກີດໃນພົມມະໂລກ.

*Temiya Jātaka*, the first of the last Ten Existences of Gotama Buddha, deals with the Bodhisatta's perfection of renunciation (*Nekkhamma*). The Bodhisatta was invited by God Indra to be reborn as Temiya Kumāra or Teme, the son of King Kasikarat of Pharanasi (Banares). When he was eleven-month old, he saw his father severely punishing a thief. He recalled his previous births that he had been a king reigning for 20 years, punished in hell for 80,000 years, and reborn in the Tāvātimsa heaven. He was afraid that he would be his father's successor, punish wrongdoers, and go to hell again. Therefore, he pretended to be lame, deaf, and dumb, causing him to be accused of being kalakini (unfortunate). At the age of 16, when he was about to be buried alive in a cemetery, he revealed the truth that he did not have a handicap. Later on, he was ordained as an ascetic and observed precepts in a forest. His father, his mother, and the people of the city knew and followed him. They listened to his Dhamma preaching, became faithful, and asked him to be ordained as well. After his death, he was reborn in the Brahma realm.

**Colophon:**

ຄຳລົງທ້າຍ: ລານທີ ໒໖ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໙໐ ເດືອນ ໖ ອອກໃໝ່ ໑໑ ຄໍ່າ ໝາຍມີ ອຸປາສິກາ ສາທຸທຍິງສີດາຈັນ ບ້ານໃໝ່ ມີໃຈໃສສັດທາໄດ້ສ້າງ ເຕມິຍະກຸມມານ ນີ້ໄວ້ສືບອາຍຸ ພະພຸດທະສາສະໜາ ຕາບເທົ້າ ໔໐໐໐ ພະວັດສາ. ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ອາສະວັກ ຂະຍາ ວະທັງ ນິບພານັງ ໂຫຖ ອະນາຄະເຕ ກາເລ.

Folio 26 on the recto side: In Buddhist Era 2490, on the eleventh waxing-moon day of the sixth lunar month, Sathu Ying (Princess) Sidachan, a laywoman from the village of Mai, had the religious faith to sponsor the making of this manuscript entitled *Temiya Kumman* to prolong the Teachings of the Buddha to last until the end of 5000 years. *Sudinnam vatta me dānam āsavakkhayāvaham nibbānam hotu anāgate kāle* (May this gift be a condition for me to obtain the extinction of defilements and reach Nibbāna in the future).

**Date:**

BE 2490 (30 Apr 1947)

**Script(s):**

Tham Lao

**Language(s):**

Lao, Pali

**Scribe(s):**

Unknown

**Sponsor(s):**

Laywoman Sathu Ying (Princess) Sidachan from the village of Mai

**Titles:**

ເຕມິຍະກຸມມານ (ຜູກ ໔)

*Temiya kumman* (Phuk 4)

*Temiya Kumara Jataka* (Fascicle 4)

**Long palm-leaf****One phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 5.5 cm, width 57 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** One folio contains the title. **Back cover folio:** One folio contains the title.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 18. **Edges of the palm leaves:** angle. **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 as well. The legibility is also The overall condition is good, the legibility as well.**Description:** ມະໂລແສນ ພາຍເຖິງ ຕອນພະມາໂລເຖລະເຈົ້າໄປຂາບໄຫວ້ພະທາດເກດແກ້ວຈຸລະມະນີ ທີ່ດາວະດິງສະຫວັນ ແລະໄດ້ພົບເທວະດາເປັນຈຳນວນແສນຕີນທີ່ມາຂາບໄຫວ້ພະທາດນັ້ນ. ພະມາໂລເຖລະ ເປັນພະສົງທີ່ມີອິດທິລິດແລະສາມາດເຫາະເຫິນເດີນອາຫານໄດ້. ຄັ້ງໜຶ່ງ ພະມາໂລເຖລະໄດ້ເຫາະຂຶ້ນໄປຍັງເທວະໂລກ ເພື່ອຂາບໄຫວ້ພະທາດເກດແກ້ວຈຸລະມະນີ ພະເຖລະໄດ້ພົບກັບເທວະບຸດຕີນໜຶ່ງອັນມີຍົດສະບໍລິວານເປັນແສນ ແລະໄດ້ພົບກັບພະອະຣິຍເມດໂຕໂພທິສັດ. ໃນການສົນທະນາກັນ ພະອະຣິຍເມດໂຕໂພທິສັດ ໄດ້ຖາມພະມາໂລເຖລະວ່າ ໃນໂລກມະນຸດ ຄົນທັງຫຼາຍໄດ້ກະທຳບຸນຢ່າງໃດແດ່? ພະມາໂລເຖລະ ໄດ້ເລົ່າເຖິງພຶດຕິກຳຕ່າງໆ ຂອງມະນຸດແກ່ພະໂພທິສັດວ່າ ມີມະນຸດຈຳນວນບໍ່ໜ້ອຍທີ່ເຮັດບຸນໃຫ້ທານ, ຮັກສາສິນ ແລະຈະເລີນເມດຕາພາວະນາ ເພື່ອຫວັງຈະໄດ້ເຫັນໜ້າແລະເກີດຮ່ວມຊາດກັບພະອະຣິຍເມດໂຕ ໃນຄັ້ງທີ່ລົງໄປຕັດຜະຫຍາສັບພັນຍູເປັນພະພຸດທະເຈົ້າໃນໂລກມະນຸດ.*Malai Saen* is the story of Venerable Malaya who worshiped Ket Kaeo Chulamani Pagoda in the Tāvatiṃsa heaven and met one-hundred thousand deities there. Venerable Malaya was a powerful monk who could soar by supernatural power. Once, the Venerable went to the heaven to worship a stupa. He met a deity who had one-hundred thousand followers and also met Metteyya Bodhisatta. In their conversation, the Bodhisatta asked the Venerable how people in the human world made merit. The Venerable told him about their various merit-making behaviors: alms-giving, precept observance, and meditation. They wished to see Metteyya Buddha and live in the same period as his when he attained Enlightenment and became a Buddha in the human world.**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໑໗ ໜ້າ ໒: ຮິດຈະນາແລ້ວຍາມກອງແລງ ເດືອນ ຕຸ ແຮມ ໖ ຄຳ ວັນ ໑ ມື້ ກັດໄທ ສັດທາສ້າງ ມະໂລແສນ ພ້ອມ ມະຫາເວດສັນຕະຣະ ສາທຸພໍ່ແສນສິງຄາມ ກັບອຸປະສິກາ ແມ່ອອກຈັນສຸກ ລູກເຕົ້າຊູ່ຄົນ ຂໍຈົ່ງໃຫ້ຝູງຂ້າທັງຫຼາຍໄດ້ເຖິງສຸກ ໓ ປະການ ມີສະຫວັນ[ແລ] ມີຣະພານ[ເປັນ]ທີ່ແລ້ວ ຢ່າຄາດແຄ້ວດັ່ງຄຳປາດຖະໜາຝູງຂ້າທັງຫຼາຍແດ່ກໍຂ້າເທີ້ນ ສາທຸ ສາທຸ. ພ.ສ ໒໔໐໒ ຕົວ ປີກັດໄທ ທີ່ວັດທາດຫຼວງ ຄຳຊູສາສະໜາ ຕາບຕໍ່ເທົ້າ ໕໐໐໐ ພະວັດສາ ອະນາຄະຕາ ຍັງຈະມາທັງໜ້ານີ້ແດ່ເທີ້ນ ທຸວັງ ນິດຈັງ.

Folio 17 on the verso side: The writing was accomplished at the time of the sunset drum (13:30–15:00), on the sixth waning-moon day of the eighth lunar month, the first day of the week (Sunday), a *kat khai* day.<sup>82</sup> Sathu Phò (Monk) Saen Singkham, (his former wife) Mae-òk (laywoman) Chansuk, and their children sponsored the making of this manuscripts entitled *Malai Saen* and *Maha Vessantara*. May we all reach the three stages of happiness of which heaven [and] Nibbāna are our ultimate goals. May our wishes not be ignored. Amen, amen! In BE 2502, a *kat khai* year, at Vat That Luang [the manuscript was made] to support the Teachings of the Buddha to last until the end of 5000 years in the future certainly and constantly.

**Date:** BE 2502, a *kat khai* year (26 Jul 1959)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Sathu Phò (Monk) Saen Singkham, his former wife Mae-òk Chansuk, and their children  
**Titles:** ມະໂລແສນ  
*Malai Saen*  
 Malaya Thera

EAP1398\_VTL\_1\_0174

#### Long palm-leaf

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4 cm, width 53.5 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 22. **Edges of the palm leaves:** angle. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Many folios are damaged and fragile, however, the legibility is The overall condition is good, the legibility as well.

**Description:** ເລື່ອງໃນອະດີດຕະຊາດຂອງພະພຸດທະເຈົ້າ ປາງເມື່ອພະໂພທິສັດເກີດເປັນເຕົ້າຄຳ ອາໄສຢູ່ໃນ ປ່າລະແວກເມືອງພາລານະສີ. ມີສອງເຖົ້າຜົວເມຍ ແຕ່ງງານແລະຢູ່ນຳກັນເປັນເວລາດົນແລ້ວ ແຕ່ບໍ່ມີລູກ. ວັນໜຶ່ງ ຜູ້ເປັນຜົວໄດ້ເຂົ້າໄປໃນປ່າ ເພື່ອຊອກຫາຫຼົວແລະຝົນ ບັງເອີນໄປພົບເຕົ້າຄຳ ໂຕນັ້ນ ຈຶ່ງຈັບໃສ່ຖົງໄປເຮືອນ. ທັງສອງຜົວເມຍໄດ້ລ້ຽງເຕົ້າຄຳໂຕນັ້ນເໝືອນເປັນລູກຂອງຕົນ. ເຕົ້າໂພທິສັດມີບຸນຍະສົມພານເປັນອັນມາກແລະສາມາດເວົ້າພາສາມະນຸດໄດ້. ວັນໜຶ່ງ ເຕົ້າຄຳ ໄດ້ບອກສອງຜົວເມຍຜູ້ເປັນພໍ່ແມ່ວ່າ ໃນອະນາຄົດອັນໃກ້ນີ້ ຈະເກີດໄພພິບັດອັນໃຫຍ່ຫຼວງ ຝົນ ຈະຕົກໜັກ ນ້ຳຈັກຖ້ວມບ້ານຖ້ວມເມືອງ ສັດສາວາສິ່ງແລະຄົນຈຳນວນຫຼາຍກໍຈັກຈົບທາຍຕາຍ

<sup>82</sup> 1321 Ashadha 21 = Sunday, 26 July 1959. This day was, however, a *kat hao* day.

ໄປຫັນແລ ໃຫ້ພໍ່ແມ່ທັງສອງຈົ່ງແປງແພອັນໃຫຍ່ແລະຜູກຕິດໄວ້ກັບຕົ້ນໄມ້ໃຫຍ່ ເພື່ອຄວາມຢູ່ລອດ. ຈາກນັ້ນບໍ່ດົນກໍ່ເກີດອຸທິກກະໄພຕາມຄໍາບອກຂອງເຕົ້າຄໍາພະໂພທິສັດນັ້ນ.

The story of the Buddha's previous life as as a golden turtle who lived in a forest of Pharanasi (Banares). There was a couple who had married and lived together for a long time but had no children. One day, the husband went into the forest to find some wood for fire. By chance, he found a golden turtle and took it in his bag to go back home. The couple raised the golden turtle as if it were their own child. The Bodhisatta turtle was very meritorious and able to speak human language. One day, the golden turtle warned the couple about a big disaster that would occur in the near future: heavy rain, flood, and death of animals and humans in a large number. He suggested them make a big raft and tie it to a big tree in order to survive. Soon after that, there was a flood according to the Bodhisatta's forewarning.

**Colophon:** ຄໍາລົງທ້າຍ: ລານທີ ໒໒ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໒໑໔ ຕົວ ປີຮ້ວງໃຄ້ ເດືອນ ໙ ແຮມ ຕູ ຄໍາພໍ່ວ່າໄດ້ວັນ ໑ ລິດຈະນາແລ້ວຍາມແຕ່ໃກລ້ຄໍາ ມີ້ເປີກສັນ ໝາຍມີ ມະຫາສົມເດັດອັກຄະວໍຣາຊະຄູສິສຸບພະມັງຄະລະປັນຍາ ມີໃຈໃສສັດທາສ້າງ ສຸວັນນະເຕົ້າຄໍາ ຜູກນີ້ ໄວ້ກັບວໍຣະພຸດທະສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໔໐໐໐ ວັດສາ. ຂໍໃຫ້ໄດ້ດັງຄໍາມັກຄໍາປາດຖະໜາແດ່ກໍຂ້າເຫັນ. ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ປະຣະມັງ ສຸກຂັງ.

Folio 22 on the recto side: Sangkat 1214, a *huang khai* year, on the eighth waning-moon day of the ninth lunar month, the first day of the week (Sunday),<sup>83</sup> the writing was accomplished at the time of the evening horn (15:00–16:30), a *poek san* day. Maha Somdet Akkhavorasakhu Si Suppha Mangkhalapannya had the religious faith to sponsor the making of this manuscript entitled *Suvanna Tao Kham* to support the Teachings of the Buddha to last until the end of 5000 years. May my wishes and desires be fulfilled. *Sudinnam vata me dānam paramam sukham* (The gift of mine is for the greatest bliss).

**Date:** CS 1214, a *huang khai* year (20 Aug 1851)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Maha Somdet Akkhavorasakhu Si Suppha Mangkhalapannya  
**Titles:** ສຸວັນນະເຕົ້າຄໍາ  
*Suvanna Taokham*  
A Golden Turtle

<sup>83</sup> CS 1214 was a *tao chai* year. But CS 1213 was a *huang khai* year. Thus the day most likely corresponds to 1213 Sravana 23 = Wednesday, 20 August 1851.

**Long palm-leaf****One phuk:** *Single fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 51.9 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** One folio contains the title. **Back cover folio:** One folio contains the title.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 22. **Edges of the palm leaves:** angle. **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 11 folios are damaged by insects on the right margin. The legibility is not clear.**Description:** ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ຊຶ່ງຕັດເທສະໜາແກ່ ພິກຂຸທັງຫຼາຍທີ່ມາປະຊຸມກັນທີ່ໂຮງທຳມະສະພາ ສົນທະນາເລື່ອງເຈົ້າທະນັນໄຊຍະເສດຖີ ຜູ້ມີ ຊັບສົມບັດ ໘ ໂກດ ແຕ່ເປັນຄົນຕະໜິຂັ້ນງວ ບໍ່ທຳບຸນໃຫ້ທານ. ໃນກາລະເມື່ອລ່ວງແລ້ວ ມີ ເສດຖີຜູ້ໜຶ່ງ ຊື່ວ່າ ໂມທະເສດຖີ ມີຊັບສົມບັດ ໑໘ ໂກດ. ຕໍ່ມາ ເສດຖີນັ້ນມີລູກສາວ ໗ ຄົນ ເມື່ອ ລູກສາວທັງ ໗ ໃຫຍ່ຂຶ້ນ ກໍໃຊ້ຈ່າຍຊັບສົມບັດຂອງເສດຖີ ເຮັດໃຫ້ຊັບສົມບັດນັ້ນເຫຼືອໜ້ອຍລົງໄປ ເລື້ອຍໆ. ສະນັ້ນ, ເສດຖີຈຶ່ງເອົາລູກສາວທັງເຈັດ ໄປໃສ່ແພໄຫຼນ້ຳທີ່ແມ່ນ້ຳເຜື້ອຮັນຊະຣາ ພຽງເພື່ອ ຮັກສາຊັບສົມບັດຂອງຕົນ.

On one occasion, while residing at the Jetavanna monastery, the Buddha delivered a sermon at the Dhamma hall to bhikkhus who were talking about Thanonsai the wealthy man who had an 80-*koṭi* property (*koṭi* = a numeral measure equal to 10,000,000 million) but was very frugal and never gave alms. Once upon a time, a wealthy man named Moha owned 18-*koṭi* property and had seven daughters. When his seven daughters grew up, they spent his property and it remained gradually less. Therefore, the wealthy man floated all his daughters with a raft on Neransara River just to protect his property.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໑ ໜ້າ ໒ ແລະ ໒໒ ໜ້າ ໑: ພ.ສ. ໒໕໐໗ ປີກາຍສີ ເດືອນ ໑໑ ຂຶ້ນ ໑໐ ຄຳ ວັນ ໖ ຣິດຈະນາແລ້ວຍາມຄຳ ສັດທາ ສາທຸແມ່ສຸດສະດາຈັນ (ສິດາຈັນ) ເຈົ້າກົມສິງແກ້ວ ທ່ານ ໝໍ ເມືອງຫຼວງພະບາງ ພ້ອມດ້ວຍບຸດຕາບຸດຕິ ໄດ້ສ້າງທຳມະຜູກນີ້ໄວ້ກັບພະພຸດທະສາສະໜາ ຕາບຕໍ່ເທົ່າ ໕໐ ພັນພະວັດສາ ຂໍໃຫ້ຂ້າພະເຈົ້າໄດ້ສຳຣິດທິໂດຍດັ່ງມະໂນຣິດຄຳປາດຖະໜາຈຶ່ງ ທຸກປະການເທີ້ນແລ.

Folio 21 on the verso side and folio 22 on the recto side: BE 2407, a *kap si* year, on the tenth waxing-moon day of the eleventh lunar month, the sixth day of the week (Friday),<sup>84</sup> the writing of this manuscript was finished in the evening. Sathu Mae (Princess) Sutsadachan (Sidachan), her husband Chao Kom Singkaeo who is a doctor in Luang Prabang, and their children sponsored the making of this manuscript to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes be fulfilled.

<sup>84</sup> 1326 Asvina 10 = Friday, 16 October 1964.

**Date:** BE 2507, a *kap si* year (16 Oct 1964)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Sathu Mae (Princess) Sutsadachan (Sidachan), her husband Chao Kom Singkaeo, and all children  
**Titles:** ສຸວັນນະເຫງັນຄໍາ (ຜູກດຽວ)  
*Suvanna Ngen Kham (Phuk diao)*  
 A Golden Palm Civet (Single fascicle)

EAP1398\_VTL\_1\_0176

### Long palm-leaf

**One phuk:** *Single fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 51.6 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One folio contains the title. **Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 13. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ນິທານຊາດິກ ເລື່ອງເຕົ້າໂຕນຜາ. ພະພຸດທະເຈົ້າຊົງຕັດເທສະໜາເລື່ອງອະດີດຕະຊາດຂອງພະອົງໃຫ້ແກ່ພິກຂຸທັງຫຼາຍຟັງທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ. ໃນກາລະລ່ວງໄປແລ້ວນັ້ນ ພະໂພທິສັດໄດ້ເກີດເປັນເຕົ້າ ຊື່ວ່າ ສຸວັນນະກັດສະໂປ ມີຜົວພັນງາມດັ່ງທອງຄໍາ ອາໄສຢູ່ຕີນພູເຂົາແຫ່ງໜຶ່ງໃກ້ມະຫາສະໝຸດ. ໃນຄັ້ງນັ້ນ ມີພໍ່ຄ້າສະເພົາ ໕໐໐ ຄົນ ທີ່ເຮືອສະເພົາແຕກກາງມະຫາສະໝຸດ ຮ້ອງໄຫ້ຂໍຄວາມຊ່ວຍເຫຼືອ ເມື່ອເຕົ້າຄໍາໄດ້ຍິນ ຈຶ່ງຮີບພ້າວອອກໄປຊ່ວຍເຫຼືອ ໂດຍໃຫ້ພໍ່ຄ້າເຫຼົ່ານັ້ນຂຶ້ນຊຶ້ງຂອງຂອງຕົນ. ເມື່ອຮອດຝັ່ງແລ້ວ ເຕົ້າຄໍາເຫັນພໍ່ຄ້າເຫຼົ່ານັ້ນອິດເມື່ອຍແລະຫົວໂຫຍ ຈຶ່ງບອກໃຫ້ພໍ່ຄ້າເຫຼົ່ານັ້ນຂ້າຕີນກິນເປັນອາຫານ ແຕ່ພໍ່ຄ້າສະເພົາບໍ່ຍອມຂ້າ. ເຕົ້າຄໍາຈຶ່ງຂຶ້ນໄປເທິງພູເຂົາແລ້ວຕັ້ງສັດຈະອະທິດຖານ ຂໍໃຫ້ໄດ້ເປັນພະພຸດທະເຈົ້າອົງໜຶ່ງໃນອະນາຄົດ ແລະຂໍໃຫ້ຮ່າງກາຍຂອງຕົນນັ້ນແຕກທັກເປັນຕ່ອນ ເພື່ອໃຫ້ພໍ່ຄ້າສະເພົາເຫຼົ່ານັ້ນໄດ້ກິນເປັນອາຫານປະທັບຊີວິດ. ເມື່ອອະທິດຖານແລ້ວ ກໍໂດດລົງພູເຂົານັ້ນຈົນເຖິງແກ່ຄວາມຕາຍ ແລ້ວໄດ້ໄປເກີດເປັນເທວະບຸດຢູ່ເທິງສະຫວັນເທວະໂລກ ມີຊື່ວ່າ ສຸວັນນະກັດສະປະເທວະບຸດ.

A jāataka story titled *Tao Ton Pha*. While residing at the Jetavana monastery in Savatthi, the Buddha talked about his previous birth to his disciples. In the past, the Bodhisatta was born as a turtle named Suvannakassapo whose skin was as beautiful as gold. He lived at a foot hill near the ocean. At the time, 500 junk traders who suffered from their broken junk in the middle of the ocean cried out for help. When the golden turtle heard that, he hurried to rescue them by letting them ride on his back. When they reached the shore, the turtle saw the traders were tired and hungry. He told them to kill him for food, but the traders refused to do it. The golden turtle climbed the mountain. He made a



resolution to become a future Buddha and break his body into pieces to be their food. Then, he jumped down from the mountain dead was reborn a deity named Suvannakassapa Devaputta in heaven.

**Colophon:** ຄຳລົງທ້າຍ: (໑) ລານທີ ໑ ໜ້າ ໑: ພົ້ນເຕົ້າໂຕນຜາ ວັດທາດຫຼວງແລ. ຫຼັບໜ້າ ລຳເຕົ້າຄຳ ສັດທາສາທຸແມ່ ເຈົ້າສຸດສະດາຈັນ ເຈົ້າກົມສິງແກ້ວ ທ່ານໝໍເມືອງຫຼວງພະບາງ ຜູ້ທີ່ເປັນແມ່ຂາວຈຳກັດປະຈຳສິນຢູ່ວັດທາດຫຼວງແລ.

(໒) ຄຳລົງທ້າຍ: ລານທີ ໑໓ ໜ້າ ໑: ພສ. ໒໔໐໗ ປີກາບສີ ເດືອນ ຕຸ ເພັງ ວັນ ໓ ອິດຈະນາແລ້ວຍາມກອງທຸງວັນ ມູນລະສັດທາ ທຸແມ່ສຸດສະດາຈັນ ເຈົ້າກົມສິງແກ້ວ ທ່ານໝໍເມືອງຫຼວງພະບາງ ເປັນສັດທາອັນຍິ່ງຈິ່ງສ້າງທຳເທສະໜາພະພຸດທະເຈົ້າປາງເປັນພະຍາເຕົ້າຄຳອັນນີ້ໄວ້ກັບພະສາສະໜາໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໕ ພັນວັດສາ. ທຳມະເທຕິ ທານັງ ອາສະວະຄະຍາວະທັງ ໂຫນ ຕຸ ອະນະຄະເຕ ກາເລ ສາທຸ ສາທຸ.

(1) Folio 1 on the recto side: Tale of a turtle jumping from a cliff, belonging to Vat That Luang. Front folio of [the manuscript of] *Lam Tao Kham*. The writing was sponsored by Sathu Mae Chao (Princess) Sutsadachan and Chao Kom Singkaeo, a doctor in Luang Prabang. She is a nun observing the precepts at Vat That Luang.

(2) Folio 13 on the recto side: In BE 2507, a *kap si* year, on the full-moon day of the eighth lunar month, the third day of the week (Tuesday),<sup>85</sup> the writing was accomplished at the time of the noon drum (10:30–12:00). Thu Mae (Princess) Sutsadachan and Chao Kom Singkaeo, a doctor in Luang Prabang, had the ardent religious faith to sponsor the making of this manuscript pertaining to a story of the Buddha's previous birth as Phanya Tao Kham (a golden turtle) to support the Teachings of the Buddha to last until the end of 5000 years. *Dhammadeti dānaṃ āsavakkhayāvahaṃ hontu anāgate kāle sādhu sādhu* (May this Dhamma gift be a condition to obtain the extinction of defilements and reach Nibbāna in the future. Amen, amen!).

**Date:** BE 2507, a *kap si* year (1964)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Sathu Mae (Princess) Sutsadachan (Sidachan), a nun at Vat That Luang, and her former husband Chao Kom Singkaeo, a doctor of Luang Prabang

**Titles:** ລຳເຕົ້າໂຕນຜາ (ຜູ້ກາດຽວ)

*Lam Tao Tonpha (Phuk diao)*

A Turtle Jumping from a Cliff (Single fascicle)

EAP1398\_VTL\_1\_0177

**Long palm-leaf**

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 58.5 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.

<sup>85</sup> 1326 Pratomashada 15 = Wednesday, 24 June 1964.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** One blank folio.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 20. **Edges of the palm leaves:** angle. **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 and fragile. The legibility on some folios are not smooth.

**Description:** ສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ທີ່ຖ້ຳວິຊຸລະຄູຫາ ໃກ້ເມືອງໂກສຳພີ ຊົງປາລົບເຖິງຊາຍທຸກ ຄະຕະຜູ້ໜຶ່ງທີ່ຫາລ້ຽງຊີບດ້ວຍຄວາມຊອບທຳ ບໍ່ຂ້າສັດ ບໍ່ລັກຂອງຜູ້ອື່ນ ໂດຍການຕັດຫຼົວແລະ ຟືນມາຂາຍເພື່ອລ້ຽງຊີບ. ວັນໜຶ່ງ ເມື່ອຊາຍຜູ້ນັ້ນກັບຈາກການຕັດຟືນໃນປ່າ ດ້ວຍອາກາດຮ້ອນ ອົບເອົາ ເຂົາຈຶ່ງພັກໃຕ້ຕົ້ນໄມ້ໃຫຍ່ແຄມທາງ ແລະກຳລັງຈະກິນເຂົ້າ. ດ້ວຍພະມະຫາກະລຸນາທີ່ ຄຸນ, ພະພຸດທະເຈົ້າໄດ້ສະເດັດໄປໄຜດ ແລະໄດ້ເດີນຜ່ານເສັ້ນທາງນັ້ນ. ເມື່ອຊາຍຜູ້ນັ້ນເຫັນພະ ພຸດທະອົງ ກໍຄະນຶງໃນໃຈວ່າ, “ຊາດນີ້ ເຮົາເກີດມາເປັນຄົນທຸກໄຮ້ເຂັ້ມໃຈ ກໍເນື່ອງດ້ວຍຊາດ ກ່ອນ ເຮົາບໍ່ໄດ້ເຮັດບຸນໃຫ້ທານ. ເມື່ອຄິດດັ່ງນັ້ນແລ້ວ ເຂົາຈຶ່ງນຳເອົາອາຫານທັງໝົດທີ່ຕົນຈັກກິນ ນັ້ນຖວາຍແກ່ພະພຸດທະເຈົ້າ ເມື່ອພະພຸດທະອົງຮັບເອົາອາຫານນັ້ນແລ້ວກໍໃຫ້ພອນແກ່ຊາຍທຸກ ຄະຕະຜູ້ນັ້ນ ແລ້ວສະເດັດຈາກໄປ. ເມື່ອຊາຍທຸກຄະຕະກັບຮອດບ້ານ ມັດຟືນທີ່ຕົນແບກມາແຕ່ ປ່ານັ້ນໄດ້ກາຍເປັນທ່ອນຄຳທັງໝົດ.

On one occasion, while residing at the Visura cave near Kosambi, the Buddha talked to monks about a poor man who earned a living righteously. That man never killed animals nor steal other's belongings. He earned money by cutting and selling firewood. One day, he came back from cutting firewood in the forest in the hot weather. He took a rest under a big tree along the road and was about to eat. With his kind mercy, the Buddha came to help him by passing the road. When the poor man saw the Buddha, he considered his poverty the result of the lack of merit-making in his previous births. He therefore decided to offer all his food to the Buddha. The Buddha accepted the food, gave him blessings, and left. When the poor man arrived home, the firewood that he had brought from the forest turned into gold.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໑໙ ໜ້າ ໒: ຜູກນີ້ຮິດຈະນາແລ້ວຍາມຕູດຊ້າຍ ໝາຍມີ ນາງເພັຍເພັງ ເປັນ ເຄົ້າເປັນເຈົ້າມູນລະສັດທາ ໄດ້ສ້າງລຳ ສຸວັນນະມຸສິກະທູຄຳ ໄວ້ກັບສາສະໜາພຸດທະເຈົ້າ ຕາບ ຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ຂໍໃຫ້ບຸນໄປຄ້າໄປຊູແດ່ກໍຂ້າເທີ້ນ.

Folio 19 on the verso side: The writing of this manuscript was accomplished in the afternoon (12:00–13:30). Nang Phia Pheng was the principal initiator to sponsor the making of this manuscript entitled *Suvanna Musika Nukham* to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit support me.

**Date:** 19th century  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Nang Phia Pheng  
**Titles:** ສຸວັນນະມຸສິກາຊາດິກ

**Long palm-leaf**

**One phuk:** *fascicle 3*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 59 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

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

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 24. **Edges of the palm leaves:** angle. **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 on the right margin. The legibility on some folios are not smooth.

**Description:** ກ່າວເຖິງ ໂພທິປັກຂີຍະທຳ ໓໗ ປະການ ຄື ທຳອັນເປັນຝັກຝ່າຍແຫ່ງການຕັດສະຮູ້ທີ່ເກື້ອກູນແກ່ ການຕັດສະຮູ້, ແລະເປັນທຳເກື້ອກູນແກ່ອະຣິຍະມັກ ອັນປະກອບໄປດ້ວຍ:

໑. ສະຕິປັດຖານ ໔ ຄື ທຳເປັນທີ່ຕັ້ງແຫ່ງສະຕິ ໔ ຢ່າງ,
໒. ສຳມັບປະທານ ໔ ຄື ຄວາມພຽນຊອບ ໔ ຢ່າງ,
໓. ອິດທິບາດ ໔ ຄື ທິນທາງແຫ່ງຄວາມສຳເລັດ ໔ ຢ່າງ,
໔. ອິນຊີ ໔ ຄື ຄວາມເປັນໃຫຍ່ໃນສະພາບທຳນັ້ນໆ ໔ ຢ່າງ,
໕. ພະລະ ໔ ຄື ທຳມະອັນເປັນກຳລັງ ໔ ຢ່າງ,
໖. ໂພດຊິງ ໗ ທຳທີ່ເປັນອົງແຫ່ງການຕັດສະຮູ້ ໗ ປະການ,
໗. ມັກມີອົງ ໘ ຄື ທິນທາງແຫ່ງການດັບທຸກ ຫຼື ທິນທາງສາຍກາງ ໘ ຢ່າງ.

The content is on *Bodhipakkhiya-dhamma* or the thirty-seven factors of Enlightenment that are the requisites or qualities for Enlightenment in Buddhism:

1. Four foundations of mindfulness (*satipaṭṭhāna*);
2. Four types of right effort (*sammappadāna*);
3. Four bases of mental power (*iddhipāda*);
4. Five spiritual faculties (*pañca-indriya*);
5. Five spiritual powers (*bala*);
6. Seven factors of enlightenment (*satta-bojjhaṅga*);
7. The Noble Eightfold Path (*ariya-atthaṅgika-magga*).

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໓ ໜ້າ ໒: ລິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ພິກຂຸໂພທິປັນຍາ ເປັນ ຜູ້ຮິດຈະນາແລ ຂະນ້ອຍບວດໃໝ່.

Folio 23 on the verso side: The writing of this manuscript was accomplished at the time of the sunset drum (13:30–15:00). Bhikkhu Phothipannya was the scribe. I am a new ordained one.

**Date:** Early 20th century

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Bhikkhu Phothipannya

**Sponsor(s):** Unknown  
**Titles:** *ບົວລະພັນທະ (ຜູກ ໓)*  
*Bualaphantha (Phuk 3)*  
*Bualaphantha (Fascicle 3)*

EAP1398\_VTL\_1\_0179

**Long palm-leaf**

**One phuk:** *fascicle 3*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 51.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One folio contains the title. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio contains the title.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ເນື້ອໃນໄດ້ກ່າວເຖິງ ປັນຍາພະລະກຸມມານ ເຊິ່ງເປັນພໍ່ຄ້າເຮືອສະເພົາ ໄດ້ພົບຮັກກັບລູກສາວ ເສດຖີຜູ້ໜຶ່ງຊື່ວ່ານາງສຳມາທິ ແລະໄດ້ຄອງຮັກເປັນຜົວເມຍກັນ. ທັງສອງເປັນຜູ້ມີບຸນ ເປັນຄົນສະຫງວນສະຫຼາດ ເປັນຄົນມີສິລາຈາລະວັດອັນງົດງາມ ຫຼືເວົ້າໄດ້ວ່າ ທັງສອງມີສິນສະເໝີກັນ, ທັງສອງເປັນຄົນທີ່ມີຫຼັກທຳ ໑໐ ປະການປະຈຳໃຈ ຄື ມີໃຈມັກໃຫ້ທານ, ຮັກສາສິນ ໔ ບໍ່ຂາດ, ສົງເຄາະແກ່ຄົນຂໍທີ່ມາແຕ່ທິດຕ່າງໆ, ມີໃຈບໍ່ຄິດບໍ່ລ້ຽວ, ມີໃຈອັນອ່ອນນ້ອມຖອມຕົນ, ມີການກະທຳທີ່ມີພາລານຸພາບ, ບໍ່ມີຄວາມໂກດຄວາມຄຽດ ແຕ່ຖ້າມີກໍບໍ່ໃຫ້ປາກົດແກ່ຄົນອື່ນ, ບໍ່ບຽດບຽນ ສັດດ້ວຍກາຍແລະບໍ່ກົດຂີ່ຜູ້ອື່ນ, ມີຄວາມອົດທົນສູງ ແລະບໍ່ປະພຶດປະຕິບັດໃຫ້ຜິດຮີດຄອງ.

The content is on Pannyaphala Kumman who was a ship merchant and fell in love with a wealthy man's daughter named Sammathi. They later became a couple. Both of them had accumulated merit, wisdom, and decent behaviors. Namely, they both had the same morality. They always kept the following ten principles: giving alms, observing the Buddhist five precepts, helping people from any places, having honesty, being humble, acting with pride, never keeping or showing anger, never harming animals or people, having tolerance, and never behaving in a wrong way.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໖ ໜ້າ ໒: ສັງກາດຣາຊະໄດ໌ ໒໔໑໑ ເດືອນຈຽງ ຂຶ້ນ ໑໔ ຄໍ່າ ຕົວ ປີເປີກສັນ ວັນອັງຄານ ອິດຈະນາແລ້ວ ໝາຍມີ ທິດຍາ ບ້ານຈ່ານໃຕ້ ໄດ້ມີໃຈໃສສັດທາອັນຢູ່ ຈຶ່ງໄດ້ສ້າງ ໜັງສື ປັນຍາພະລະ ຜູກນີ້ ໄວ້ກັບພະສາສະໜາພະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນພະວັດສາ. ທານັ່ງ ເມ ທຳມະ ທານັ່ງ ອາສະວະຄະຍາວະທັງ ນິບພານະ ສັງຂາຕັ້ງ ໂຫຕຸ ເມ ອະທັງ ສຳມາສຳພຸດໂຫ ໂຫຕຸ ອະນາຄະເຕ ກາເລ.

Folio 26 on the verso side: In Sangkat (BE) 2511, on the full-moon day of the first lunar month, a *poek san* year, a Tuesday,<sup>86</sup> the writing was accomplished. Thit (ex-monk) Nya from the village of Chan Tai had the

<sup>86</sup> 1330 Margasirsha 15 = Thursday, 5 December 1968.

ardent religious faith to sponsor the making of this manuscript entitled *Pannyaphala* to support the Teachings of the Buddha to last until the end of 5000 years. *Dānaṃ me dhamadānaṃ āsavakkhayāvahaṃ nibbāna saṅkhātāṃ hotu me ahaṃ sammāsambuddho hotu anāgate kāle* (May this Dhamma gift of mine be a condition to obtain the extinction of defilements and reach Nibbāna. May I become a Buddha in the future).

**Date:** BE 2511, a *poek san* year (5 Dec 1968)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Thit (ex-monk) Nya from the village of Chan Tai  
**Titles:** ປັນຍາພະລະ (ຜູກ ໓)  
*Phanyaphala* (Phuk 3)  
*Paññābala* (Fascicle 3)

EAP1398\_VTL\_1\_0180

### Long palm-leaf

**One phuk:** *fascicle 1*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 54.5 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One folio contains the colophon. **Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 24. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ໃນສະໄໝພະກັດສະປະພຸດທະເຈົ້າ ມີຊາຍຜູ້ສະຫຼາດຜູ້ໜຶ່ງ ໄດ້ເຂົ້າໄປໄຫວ້ແລະທູນຖາມພະກັດສະປະພຸດທະເຈົ້າວ່າ ບຸກຄົນທີ່ເກີດມາໃນໂລກນີ້ ບາງຄົນກໍຮັ່ງມີເປັນເສດຖີມີມຶ່ງ ແລະບາງຄົນກໍທຸກຍາກຂາດເຂີນ ຫາອັນຈັກກິນກໍບໍ່ມີ, ເຫດສັນໃດຈຶ່ງມີຄວາມແຕກຕ່າງກັນເຊັ່ນນີ້? ພະພຸດທະເຈົ້າຈຶ່ງຕອບວ່າ ດ້ວຍອານິສົງຂອງການໃຫ້ທານ ແລະຮັກສາສິນ ຈຶ່ງນຳມາເຊິ່ງສົມບັດເຂົ້າຂອງຕ່າງໆ ໃນຊາດນີ້ ໂຮມທັງການໃຫ້ທານດ້ວຍຕົນເອງ ຫຼືໄດ້ຊັກຊວນຜູ້ອື່ນມາໃຫ້ທານແກ່ນັກບວດຕົນມີສິນ ກໍຈັກໄດ້ຮັບອານິສົງເຊັ່ນດຽວກັນ. ຈາກນັ້ນ ຊາຍຜູ້ນັ້ນຈຶ່ງມີມົນພະພຸດທະເຈົ້າ ແລະພິກຂຸອີກສອງພື້ນຕົນ ມາສະຫຼອງສັດທາຈາກຊາວບ້ານໃນເມືອງພາລານະສີ ໂດຍຊາຍຜູ້ນັ້ນໄດ້ປະກາດໃຫ້ເສດຖີແລະຄະທະບໍດີທັງຫຼາຍຮັບຮູ້ ເສດຖີບາງຄົນກໍຮັບລ້ຽງພະ ໑໐ ອົງ ບາງຄົນກໍຮັບ ໑໐໐ ອົງ ບາງຄົນກໍຮັບ ໑,໐໐໐ ອົງເປັນລຳດັບ ຕາມກຳລັງສັດທາຂອງຕົນ.

In the period of Kassapa Buddha, a wise man came to pay respect and asked the Buddha about the reasons of different status of human beings: some were wealthy while others were so poor that they had nothing to eat. The Buddha replied: donation and precept observance resulted in property and belongings in next life. The donation included donating something by oneself and suggesting others donate something to virtuous monks, both of which resulted in the same rewards. Thereafter, the man

**Colophon:**

invited the Buddha and other 20,000 monks to receive offerings and food from people in Pharanasi (Banares). The man announced the event to all wealthy people. They invited different numbers of monks to have food depending on their faith: ten monks, 100 monks, and 1000 monks.

ຄຳລົງທ້າຍ (໑) ລານທີ ໑ ໜ້າ ໑: [ທ]ນັງສືຈານດີຂຽນເນີ ໃຫ້ຂອຍ(ຄ່ອຍ) ພິຈາລະນາເອົາທ້ອນຕົກກໍດີ ເຫຼືອກໍດີ ບຶງນີ້ເນ.

(໒) ລານທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໓໑ ຕົວ ບີກັດໃສ້ ເດືອນ ໑໐ ລົງ ໖ ຄ່ຳ ວັນ ໑ ຍາມຕູດຊ້າຍ ໝາຍມີ ແມ່ເຖົ້າທີ ກັບສະຫະບຸດຕາ ພັນທຸ ລູກຫຼານຊູ່ຄົນ ໄດ້ພ້ອມກັນສ້າງລຳວັດກຸຍ່ອຍ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າໝົດເສັ້ນ(ເຊັ່ນ)ໃບລານ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

(1) Folio 1 on the recto side: Chan Di wrote this manuscript. Please consider it by yourselves. There may be missing or overwritten words.

(2) Folio 24 on the recto side: In Chunlasangkat (CS) 1231, a *kat sai* year, on the sixth waning-moon day of the tenth lunar month, the first day of the week (Sunday),<sup>87</sup> [the writing was accomplished] in the afternoon (12:00–13:30). Mae Thao (grandmother) Thi, her children, relatives, and offspring sponsored the making of this manuscript entitled *Lam Vatthu Nyòì* (Short stories) to support the Teachings of the Buddha to last until the end of the life of these palm leaves. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

**Date:**

CS 1231, a *kat sai* year (26 Sep 1869)

**Script(s):**

Tham Lao, Lao

**Language(s):**

Lao, Pali

**Scribe(s):**

Chan Di

**Sponsor(s):**

Mae Thao (grandmother) Thi, her children, her relatives, and her grandchildren

**Titles:**

ມະຫາທຸກຄະຕະ (ຜູກຕົ້ນ)

*Maha Thukkhata (Phuk ton)*

*Mahā Duggata (Fascicle 1)*

EAP1398\_VTL\_1\_0181

**Long palm-leaf**

**One phuk:**

*fascicle 1*

**Material:**

Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 53 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One blank folio. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angle. **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 as well.

<sup>87</sup> 1231 Bhadrapada 21 = Sunday, 26 September 1869.

**Description:** ໃນສະໄໝພະທຳມະທັດສີພຸດທະເຈົ້າ, ພະໂພທິສັດເຈົ້າເກີດເປັນເຈົ້າສຸຊາວັນນະຈັກກຸມມານ. ໃນສະໄໝນັ້ນ ພະຍາຊົມພູເອກະຣາດປົກຄອງເມືອງເຊຕຸດຕະຣະນະຄອນດ້ວຍທິດສະພິດຣາຊະທຳ ໑໐ ປະການ. ພະອົງມີພະມະເຫສີ ຊື່ວ່າ ພະນາງສຸວັນນະພິມມາຣາຊະເທວີ ແລະມີພະໂອລົດ ໙ ພະອົງ ໄດ້ແກ່ ນິນລະກຸມມານ, ຄັນທະກຸມມານ ແລະສຸຊາວັນນະຈັກກຸມມານ. ເມື່ອພະນາງຖືພະຄັນພະໂອລົດອົງທີສາມນີ້ ໃນຄືນໜຶ່ງ ພະນາງຝັນວ່າ ມີແກ້ວໜ່ວຍໜຶ່ງ ມີລັດສະໝີລັງສີຮຸ່ງເຮືອງ ຕົກມາແຕ່ຟ້າ ຕົກລົງຕໍ່ໜ້າພະນາງ ແລ້ວພະນາງກໍໄດ້ເອົາມືທັງສອງເບື້ອງໂຈມເອົາ ແລ້ວນຳໄປຖວາຍແກ່ພະຍາຊຸມພູເອກະຣາດ. ພະຍາແລະເສນາອຳມາດທັງຫຼາຍກໍໄດ້ທຳສັກກາຣະບູຊາດ້ວຍເຄື່ອງຣາຊະພິເສກ ໕ ປະການ. ເມື່ອພະນາງຕື່ນຈາກຄວາມຝັນ ຈຶ່ງໄປກາບທູນຕໍ່ພະຍາ. ພະຍາຈຶ່ງໃຫ້ປູໂຮທິດອາຈານ ໘ ຄົນມາທຳນາຍທາຍທັກ ຈຶ່ງຮູ້ວ່າ ແມ່ນໜ້ພະໂພທິສັດຈັກລົງມາປະຕິສິນທິໃນພະຄັນຂອງພະນາງ. ເມື່ອປະສູດອອກມາຈຶ່ງໄດ້ຊື່ວ່າ ສຸຊາວັນນະຈັກກຸມມານ.

During the period of Dhammadassi Buddha, the Bodhisatta was born as Susavanachak Kumāra. At the time, King Jambu Ekarāja ruled the city of Setuttara by observing the Ten Royal Virtues. He had a queen named Suvannaphomma Rājadevi and three sons: Ninla Kumāra, Ganda Kumāra and Susavanachak Kumāra. During her pregnancy with her third son, the queen dreamed at night about a shining gem rose falling from the sky down in front of her. She carried the gem with her both hands and brought it to the king. The king and his court officials paid homage to the gem with five offerings. When she woke up, the queen reported her dream to king. The king then asked eight priest Brahmins to prophesy the dream. They then knew that it was a Bodhisatta who would come down to be in her womb. When she gave birth to the son, he was named Susavanachak Kumāra.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໖ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ພັນຮ້ອຍ ໙໓ (ກົງກັບ ຈສ. ໑໑໙໓) ຕົວປີກາບສະງ້າ ເດືອນ ໘ ແຮມ ໔ ຄ່ຳ ວັນ ໑ ມື້ກາໃສ້ ຣິດຈະນາແລ້ວຍາມກອງແຖໂກ້ຄຳ ໝາຍມີເຈົ້າຫົວນາເໜືອ ມີໃຈໃສສັດທາກັບທັງບຸດຕະນັດຕາພັນທຸວົງສາພະຣິຍາ ມີໃຈໃສສັດທາສ້າງຍັງລຳສຸຊາວັນນະຈັກກະ ໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເທົ່າ ໔ ພັນ ພະວັດສາ. ນິບພານະ ປັດຈະໂຍໂຫນຕູ ສາທຸ ສາທຸ.

Folio 26 on the recto side: In Sangkatrasa one thousand one hundred and 93 (corresponding to CS 1193), a *kap sangha* year, on the fourth waning-moon day of the eighth lunar month, the first day of the week (Sunday), a *ka sai* day,<sup>88</sup> the writing was accomplished at the time of the evening horn (15:00–16:30). Chao Hua Nanüa, his wife, his children, grandchildren, and relatives had the religious faith to sponsor the making of this manuscript entitled *Susavannachakka* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu sādhu sādhu* (May this be a condition to reach Nibbāna. Amen, amen!).

**Date:** CS 1193, a *kap sangha* year (28 Jun 1831)  
**Script(s):** Tham Lao

<sup>88</sup> CS 1193 was a *huang mao* year. 1193 Pratomashada 19 = Tuesday, 28 June 1831.

**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Chao Hua Nanüa, his wife, his children, his grandchildren, and his relatives  
**Titles:** ສຸຊາວັນນະ (ຜູກຕົ້ນ)  
 Susavanna (*Phuk ton*)  
 Susavanna (Fascicle 1)

EAP1398\_VTL\_1\_0182

**Long palm-leaf**

**One phuk:** *Single fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 60 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 24. **Edges of the palm leaves:** angle. **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 slightly damaged by insects on the right end. The legibility is good.

**Description:** ມີພະຍາ ໒ ອົງ ເປັນມິດສະຫາຍກັນ ແຕ່ວ່າບໍ່ເຄີຍພົບແລະເຫັນໜ້າກັນຈັກເທື່ອ ຕ່າງຄົນກໍຕ່າງ ໃຫ້ເສນາອຳມາດສົ່ງບັນນາການໃຫ້ກັນແລະກັນເປັນປະຈຳ. ພະຍາຕົນໜຶ່ງຊື່ວ່າ ມະຫານາຣິນທາ ປົກຄອງເມືອງວຽງຣະມຸຕິນະຄອນ ພະຍາຕົນນີ້ເປັນຜູ້ມີສັດທາອັນແຮງກ້າໃນຄຸນແກ້ວ ໙ ປະການ ແລະອີກຕົນໜຶ່ງຊື່ວ່າ ປັນຈະຣະ ປົກຄອງເມືອງປັນຈະຣະນະຄອນ ພະຍາຕົນນີ້ເປັນຄົນມີຖິດທິ. ວັນໜຶ່ງ ພະຍາມະຫານາຣິນທາ ສັ່ງໃຫ້ເສນາອຳມາດສົ່ງຍັງພະພຸດທະຮູບເປັນເຄື່ອງບັນນາການ ໄປໃຫ້ພະຍາປັນຈະຣະຜູ້ເປັນສະຫາຍ ເພື່ອຫວັງໃຫ້ພຸດທະຄຸນດົນບັນດານໃຫ້ພະຍາປັນຈະຣະ ລົດຖີດທິລົງແລະຫັນມານັບຖືເອົາແກ້ວ ໙ ປະການເປັນທີ່ເພິ່ງ.

There were two kings who were friends but had never met each other. They regularly sent gifts to each other by their messengers. One king was Mahānārindā. He ruled the city of Viang Ramuti and had the ardent religious faith in the Triple Gems. The other king was Pancara. He ruled the city of Pancara and held wrong misbeleifs. One day, King Mahānārindā ordered his court officials to send a Buddha image as a gift to King Pancara, hoping that the Buddha virtue would inspire King Pancara to give up his wrong beliefs and take the Triple Gams as a refuge.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໓ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໙໔໖ ຕົວ ປີເຕົ້າສະງ້າ ເດືອນ ໔ ອອກຄຳ ມີ ກາໄດ້ ວັນ ໗ ຣິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ແສນພໍ່ຢອນສຽງງາມ ຜົວເມຍ ສູ່ຄົນ ມີໃຈ ໃສ່ສັດທາໄດ້ສ້າງ ວິຣິຍະບັນດິດ ຜູກນີ້ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າຂໍໃຫ້ໄດ້ ເຂົ້າສູ່ວຽງແກ້ວນິຣະພານເທີ້ນ ທຸວັງ ທຸວັງ ປາຣະມັງ ສຸກຂັງ. ຜູ້ຣິດຈະນາແມ່ນເຈົ້າໝ່ອມສາລີ ບ້ານມູດເນີ ຂໍສ່ວນບຸນກຸສົນນຳຫຼາຍຫຼາຍແດ່ກໍຂ້າເທີ້ນ. ເບິ່ງຍາກແທ້ໄດ ໃຜຢາຫົວຂວັນແດ່



ທ້ອນ ໂຕບ່ງາມເທົ່າໃດ ບໍ່ທັນສ້າງຂຽນແທ້ເທື່ອ ພໍວ່າເປັນນີ້ ແຄນທາວ່າຕົກຜິດເຫຼືອກໍດີ ໃຫ້ຈົ່ງພິ  
ຈາຣະນາເອົາທ້ອນ ອ້າຍໝ່ອມ ອ້າຍຈົວເຮີຍ ສາທຸພໍ່ຂຽນຊ່ວຍ ໖ ໂປເນີ.

Folio 23 on the recto side: In Sangkatrasa (AD) 1943, a *tao sanga* year, on the [...] waxing-moon day of the fourth lunar month, a *ka khai* day, the seventh day of the week (Saturday),<sup>89</sup> the writing was accomplished at the time of the sunset drum (13:30–15:00). Saen Phò Yòn Siangngam and his wife had the religious faith to sponsor the making of this manuscript entitled *Virinyabandit* to support the Teachings of the Gotama Buddha until they enter the crystal city or Nibbāna. Dhuvam dhuvam paramam sukham (certainly the greatest bliss). Chao Mòmm (Monk) Sali from (the village of) Ban Mut was the scribe. May I share much merit. If it is difficult to read, please do not laugh at me. My handwriting is not beautiful as I am not good in the writing. I just practiced it. There might be missing or overwritten words, please consider them, dear monks and novices. Sathu Phò helped write six leaves.

**Date:** CS 1943, a *tao sanga* year (1943)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Chao Mòmm (Monk) Sali from the village of Mut  
**Sponsor(s):** Saen Phò Yòn Siang Ngam and his wife  
**Titles:** ວິຣິຍະບັນດິດ (ຜູກດຸງວ)  
*Virinyabandita* (*Phuk diao*)  
Viriya Pandita (Single fascicle)

EAP1398\_VTL\_1\_0183

### Long palm-leaf

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 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 bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 23. **Edges of the palm leaves:** angle. **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 fragile. The legibility is clear.

**Description:** ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ໄດ້ຍົກເອົາອະດີດຕະຊາດ  
ຂອງພະພຸດທະອົງມາຕັດເທສະໜາແກ່ເຈົ້າພິກຂຸທັງຫຼາຍ. ພະໂພທິສັດເຈົ້າໄດ້ເກີດເປັນພະຍາ  
ອະຣິນທຸມມະຣາດ ປົກຄອງເມືອງສຸຈິຣະມະຫານະຄອນ. ຄັ້ງນັ້ນ ພະອົງໄດ້ຕັ້ງໂຮງທານ ໔ ຫຼັງ  
ໃນທຸກປະຕູເມືອງແລະໃນກາງເມືອງ ແລ້ວໄດ້ແຈກຈ່າຍເຂົ້າຂອງຕ່າງໆ ແກ່ຄົນຈຳນວນຫຼາຍທຸກ  
ວັນບໍ່ຂາດ. ວັນໜຶ່ງ ພະຍາກຳຄະນິງໃນໃຈວ່າ ກູ່ນີ້ກໍໄດ້ໃຫ້ທານສິ່ງຂອງຕ່າງໆ ແກ່ຄົນຈຳນວນ  
ຫຼວງຫຼາຍທຸກວັນບໍ່ຂາດ ບັດນີ້ກູ່ຈະເອົາຕີນຕົວແຫ່ງກູ່ນີ້ໃຫ້ທານ ຄືວ່າຖ້າມີຄົນມາຂໍຫົວໃຈກູ່, ຂໍ

<sup>89</sup> This date could be 1304 Phalgunā 1 = Saturday, 6 March 1943. This day was a *ka khai* day.

ຂຶ້ນກູ, ຂໍຕາກູທັງ ໒ ຂ້າງ, ຂໍເລືອດກູ ຫຼືແມ້ແຕ່ຂ້ອຍຂ້າຄົນໃຊ້ແລະສົມບັດທຸກຢ່າງ ກູກໍຈັກໃຫ້ທຸກຢ່າງ ເພື່ອເປັນປັດໄຈຄ້າຂູ່ໃຫ້ໄດ້ສັບພັນຍູຕະຍານການເປັນພະອົງໜຶ່ງໃນອະນາຄົດ.

On one occasion, while residing at the Jetavana monastery, the Buddha delivered a sermon to his disciples about his previous life: the Bodhisatta was born as King Arindummarāja who ruled the kingdom of Sucira. He had five almshouses set up at every city gate and in the middle of the city to distribute food to people every day. One day, the king thought about his so-far alms-donation and considered some even greater donations. Namely, if anyone asked for his heart, his flesh, his two eyes, his blood, or even his servants and belongings, he would be willing to give it all in order to be a condition to reach Enlightenment and Buddhahood in the future.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໓ ໜ້າ ໒: ຮິດຈະນາແລ້ວຍາມແຖ່ເຂົ້າຄຳ ວັນ ກຸ ໝາຍມີ ຣານຊາຍ (ຫຼານຊາຍ) ເປັນຜູ້ຮິດຈະນາໃຫ້ແລ້ວແລເຈົ້າເຮີຍ ແມ່ນວ່າຕົກທີ່ຮ້າຍຂໍໃຫ້ຍ້າຍໃສ່ທີ່ດີ ຂໍໃຫ້ພົ້ນຈາກອະບາຍທັງ ໔ ຂໍໃຫ້ໄດ້ຢູ່ທີ່ສຸກເສີມເຕັມໃຈມັກ ຢ່າຄາດຢ່າຄາ ແມ່ນວ່າ ຜູ້ແລມີລູກຍິງລູກຊາຍ ແກ້ວປະເສີດເກີດມາແລ້ວ ຂໍຢ່າໃຫ້ຮູ້ຖະໜີທີ່[ຖີ່]ເຂົ້າຂອງກ້ອງແກ້ວ ອອກມາແລ້ວຂໍຈົ່ງຮູ້ໃຫ້ທານ ຂໍໃຫ້ເປັນທີ່ໄຮເຂົ້າມາຊູ່ມາທາແຫ່ງໝູ່ຫຍ້າແລຄົນຂໍທຸກຍາ[ກ] ຕາບຕໍ່ເທົ່າເຂົ້າສູ່ມີຣະພານກໍຂ້າເທົ່ນ.

Folio 23 on the verso side: The writing [of this manuscript] was accomplished at the time of the evening horn (15:00–16:30), the seventh day of the week (Saturday). Ransai (a grandson, a nephew) was the scribe, dear all. If I would be in misery, may I be moved to a good place. May I be free from the four stages of misery and live in a good place. May my wishes be fulfilled. If I have a daughter or a son, may she or he not be stingy. May they be generous and give alms. May he or she be a refuge of suffering people until they reach Nibbāna.

**Date:** 19th century

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Ransai

**Sponsor(s):** Unknown

**Titles:** ອະຣິນທຸມມະຣາດ

*Arinthummarat*

Arindummarāja Jataka

EAP1398\_VTL\_1\_0184

**Long palm-leaf**

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 58.1 cm, depth 1.8 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 36. **Edges of the palm leaves:**

|                     |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
|---------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Description:</b> | <p>angle. <b>Pagination of the folios:</b> according to the order of consonants of the Sanskrit alphabet. <b>Lines:</b> 4 lines per side, recto and verso. <b>Physical condition:</b> The overall condition is good, the legibility as well.</p> <p>ເນື້ອໃນກ່າວເຖິງການຮັກສາສິນ ໔ ແລະ ສິນ ໘. ບຸກຄົນຜູ້ຈະສະມາທານສິນ ຕ້ອງຕັ້ງຈິດໃຫ້ໝັ້ນຖ້າພາດເຮັດຜິດສິນຂໍ້ໃດຂໍ້ໜຶ່ງ ແມ່ນຖືວ່າ ສິນແຕ່ລະຂໍ້ກໍຕົກໄປພົດ. ບຸກຄົນທີ່ເກີດມາໃນໂລກນີ້ມີອາຍຸນ້ອຍຕາຍໄວ ແມ່ນເນື່ອງດ້ວຍຜົນຂອງປານາຕິບາດ; ບຸກຄົນທີ່ເກີດມາໃນໂລກນີ້ໄຮ້ໂພຄະຊັບ ທຸກໄຮ້ເຂັ້ມໃຈ ເນື່ອງດ້ວຍຜົນຂອງອະທິນນາທານ; ບຸກຄົນທີ່ເກີດມາໃນໂລກນີ້ມີຄວາມຄິດແຕ່ປະທຸດໃສ່ຮ້າຍຜູ້ອື່ນແລະຫາຄວາມສຸກໃສ່ຕົນບໍ່ໄດ້ ກໍເນື່ອງດ້ວຍຜົນຂອງກາມເມສຸມິດສາຈານ; ບຸກຄົນທີ່ເກີດມາໃນໂລກນີ້ ຢູ່ດີໆ ມີແຕ່ຄົນມາກ່າວໂທດໃສ່ຄວາມ ຕ້ອງເສຍຊັບ ແລະຕິດຄຸກ ກໍເນື່ອງດ້ວຍຜົນຂອງມຸສາວາດ ແລະບຸກຄົນທີ່ເກີດມາໃນໂລກນີ້ ເປັນບ້າ ເສຍຈິດ ເປັນຄົນໃບ ກໍເນື່ອງດ້ວຍຜົນຂອງການດື່ມສຸລາເມໄລ.</p> <p>The content deals with the observance of the Five Precepts and the Eight Precepts. Those who wants to observe the precepts must be determined. If they breach any single precept, it is considered that all the precepts are violated. People in this human world are short-lived due to their sin of killing. People in this human world are poor due to their sin of stealing. People in this human world are full of revengeful thoughts and lack of happiness due to their sin of adultery. People in this human world are accused of wrong things and therefore have to pay much money or be detained in jail due to their sin of false speech. People in this human world are insane and dumb due to their sin of drinking intoxicants.</p> |
| <b>Colophon:</b>    | <p>ຄຳລົງທ້າຍ: ລານທີ ໓໖ ໜ້າ ໑: ມູນລະສັດທາໝາຍມີ ສາທູຜົວ ວັດທາຍໂສກ ສ້າງ.</p> <p>Folio 36 on the recto side: Sathu (Monk) Phiu from the temple of Haisok was the sponsor.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| <b>Date:</b>        | 19th century                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| <b>Script(s):</b>   | Tham Lao                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
| <b>Language(s):</b> | Lao, Pali, Thai                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
| <b>Scribe(s):</b>   | Unknown                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| <b>Sponsor(s):</b>  | Sathu (Monk) Phiu from the temple of Hai Sok                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| <b>Titles:</b>      | <p>ຈະຕຸຣາຣັກຂະ</p> <p><i>Chaturarakkha</i></p> <p>Four Kinds of Protection</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |

EAP1398\_VTL\_1\_0185

**Long palm-leaf**

|                  |                                                                                                                                                                                                                                                           |
|------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>One phuk:</b> | <i>fascicle</i>                                                                                                                                                                                                                                           |
| <b>Material:</b> | <p>Light brown palm leaves, black ink. <b>Size:</b> Height 4.2 cm, width 55 cm, depth 1.3 cm. <b>Wooden protective covers:</b> two, no colour painted.</p>                                                                                                |
|                  | <p><b>Fascicle 1: Front cover folio:</b> None. <b>Back cover folio:</b> Two folios; the first folio contains the colophon; and the last folio is blank.</p>                                                                                               |
|                  | <p><b>Appearance:</b> The fascicles are bound by two wooden protective covers (<i>mai pakap</i>). <b>Total number of folios:</b> 29. <b>Edges of the palm leaves:</b> angle. <b>Pagination of the folios:</b> according to the order of consonants of</p> |

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

**Description:**

ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ໄດ້ຕັດເທສະໜາແກ່ພິກຂຸທັງຫຼາຍ ເລື່ອງທຶນທາງສູ່ການດັບທຸກໃນວັດຕະສົງສານແລະເພື່ອເຂົ້າສູ່ພະນົບພານ. ພະອົງໄດ້ອະທິບາຍເຖິງການໄດ້ເກີດມາເປັນມະນຸດນີ້ຍາກແສນຍາກ ອຸປາມາດັ່ງແອກອັນໜຶ່ງທີ່ໄຫຼວົນໄປມາໃນທິດຕ່າງໆ ໃນໜ້ານ້ຳມະຫາສະໝຸດ ມີເຕົ້າຕົວໜຶ່ງ ໑໐໐ ປີໃດກໍຈະຜູດຂຶ້ນໜ້ານ້ຳມະຫາສະໝຸດເທື່ອໜຶ່ງເພື່ອຫາຍໃຈ, ຍາກແສນຍາກທີ່ເຕົ້າຕົວນັ້ນຈະເອົາຫົວມາສູບໃສ່ແອກທີ່ລອຍເທິງໜ້ານ້ຳສະໝຸດນັ້ນ ອັນນັ້ນປຽບເໝືອນຄວາມຍາກຂອງການເກີດເປັນມະນຸດ.

On one occasion, while residing at the Jetavana monastery, the Buddha delivered to his disciples a sermon about the way of escaping from suffering in the Cycle of Rebirths until finally entering Nibbāna. The Buddha described the difficulty of having a human rebirth; the difficulty could be metaphorized as a frequency of a turtle inserting its head in a yoke. There was a yoke floating in the ocean and a turtle who once a century swam up to the surface of the ocean to have breath. The difficulty can be compared to the possibility that the turtle inserts its head through the yoke, similarly to the difficulty to have a human rebirth.

**Colophon:**

ຄຳລົງທ້າຍ: (໑) ລານທີ ໒໗ ໜ້າ ໒: ມູນລະສັດທາ ເຈົ້າຜົວ ເປັນຜູ້ຮິດຈະນາ.

(໒) ລານທີ ໒໘ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໒໗໙ ຕົວ ປີເມິງໃສ່ ເດືອນ ໑໐ ອອກໃໝ່ ໑໔ ຄ່ຳ ວັນ ໖ ມື້ຮັບໃສ່ ຮິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ເຈົ້າຜົວ ລູກເຕົ້າສູ່ຄົນ ມີໃຈໃສສັດທາ ພ້ອມກັນສ້າງໜັງສື ວຽງແກ້ວນິຣະພານ ຜູກນີ້ ໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ. ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາ ກໍຂ້າເທົ່ານັ້ນ. ນົບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ.

(໓) ລານທີ ໒໙ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໗໙ ຕົວ ປີຮວາຍສີ່ ເດືອນ ໔ ຂຶ້ນ ໑໔ ຄ່ຳ ວັນ ໔ ມື້ກິດສັນ ຮິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ເຈົ້າຜົວ ລູກເຕົ້າສູ່ຄົນ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ພ້ອມກັນສ້າງໜັງສື ວຽງແກ້ວພະນົບພານ ຜູກນີ້ໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ. ນົບພານະ ປັດຈະໂຍ ໂຫນຕູ ທຸວັງ ນິດຈັງ ນິດຈັງ.

(1) Folio 27 on the verso side: The principal initiator was Chao (Prince) Phiu, who was also the scribe.

(2) Folio 28 on the recto side: In Sangkatrasa 1279, a *moeng sai* year, on the fourteenth waxing-moon day of the tenth lunar month, the sixth day of the week (Friday), a *hap sai* day,<sup>90</sup> the writing was accomplished at the time of the sunset drum (13:30–15:00). Chao (Princess) Phiu and his children had the religious faith to sponsor the making of this manuscript entitled *Viang Kao Niraphan* (The Crystal city that is Nibbāna) to support the Teachings of the Buddha to last until the end of 5000 years. May our desires and wishes be fulfilled. *Nibbāna paccayo hontu no* (May this be a condition for us to reach Nibbāna).

(3) Folio 29 on the recto side: In Chunlasangkatrasa 1279, a *hwai si* year, on the fourteenth waxing-moon day of the fourth lunar month, the fourth day of the week (Wednesday), a *kot san* day,<sup>91</sup> the writing was

<sup>90</sup> 1279 Bhadrapada 14 = Friday, 31 August 1917. This day was indeed a *hap sai* day.

<sup>91</sup> 1278 Phalguna 14 = Tuesday, 6 March 1917. This day was, however, a *moeng mot* day.

accomplished at the time of the sunset drum (13:30–15:00). Chao (Princess) Phiu and his children had the ardent religious faith and sponsored the making of this manuscript entitled *Viang Kaeo Phanipphan* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu dhuvaṃ niccaṃ niccaṃ* (May this be a condition to reach Nibbāna certainly and constantly).

**Date:** CS 1279, a *hwai si* year (6 Mar 1917)  
CS 1279, a *moeng sai* year (30 Aug 1917)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Chao (Prince) Phiu  
**Sponsor(s):** Chao (Prince) Phiu and his children  
**Titles:** ວົງແກ້ວພະນົບພານ  
*Viang Kaeo Phanipphan*  
The Crystal City that is Nibbāna

EAP1398\_VTL\_1\_0186

#### Long palm-leaf

**One phuk:** *fascicle 4*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5.5 cm, width 56.8 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One folio contains the title. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 28. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ເນື້ອໃນອະທິບາຍເຖິງຜົນຂອງການກະທຳຕ່າງໆ. ທຸກຄົນທີ່ທຳກຳຢ່າງໃດກໍຈະໄດ້ຮັບຜົນຂອງກຳຢ່າງນັ້ນ. ນອກຈາກນັ້ນ ຍັງອະທິບາຍເຖິງ ບຸນກິຣິຍາວັດຖຸ ໑໐ ປະການ ໄດ້ແກ່ ທຳບຸນດ້ວຍການໃຫ້ສິ່ງຂອງ, ທຳບຸນດ້ວຍການຮັກສາສິນຫຼືປະພຶດດີ, ທຳບຸນດ້ວຍການຈະເລີນພາວະນາ, ທຳບຸນດ້ວຍການປະພຶດອ່ອນນ້ອມ, ທຳບຸນດ້ວຍການຂົນຂວາຍຮັບໃຊ້, ທຳບຸນດ້ວຍການແບ່ງຄວາມດີໃຫ້ແກ່ຜູ້ອື່ນ, ທຳບຸນດ້ວຍການຍິນດີໃນຄວາມດີຂອງຜູ້ອື່ນ, ທຳບຸນດ້ວຍການຟັງທຳສຶກສາຫາຄວາມຮູ້, ທຳບຸນດ້ວຍການສັ່ງສອນທຳໃຫ້ຄວາມຮູ້, ແລະທຳບຸນດ້ວຍການທຳຄວາມເຫັນໃຫ້ຖືກຕ້ອງ.

The text deals with *karma* or the results of one's actions. Moreover, the text includes the Ten Bases of Meritorious Actions (*Puññakiriya-vatthu*): by giving (*Dānamaya*), by observing the precepts or moral behaviour (*Sīlamaya*), by mental development (*Bhāvanāmaya*), by humility or reverence (*Apacāyanamaya*), by rendering services (*Veyyāvaccamaya*), by sharing or giving out merit (*Pattidānamaya*), by rejoicing in others' merit (*Pattānumodanāmaya*), by listening to the Doctrine or right teaching (*Dhammassavanamaya*), by teaching the Doctrine or showing

truth (*Dhammadesanāmayā*), and by straightening one's views or forming correct views (*Diṭṭhujukamma*).

**Colophon:** ຄຳລົງທ້າຍ: ລາມທີ ໒໗ ໜ້າ ໑: ສັງກາດ ໑໒໑໒ ຕົວ ປີກົດເສັດ ເດືອນ ຕຸ ຂຶ້ນ ຕຸ ຄໍ່າ ວັນຈັນ ມີ ກັດໃຕ້ ຮິດຈະນາແລ້ວຍາມຕູດຊ້າຍ ພະຣາຊະສັດທາຫຼວງ ສ້າງ ສະທຳໂມປາຍະນະ ໄວ້ກັບສາ ສະໜາ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ທຸວັງ ນິດຈັງ ນິດຈັງ ກໍຂ້າ ເທີນ.

Folio 27 on the recto side: In Sangkat 1212, a *kot set* year, on the eighth waxing-moon day of the eighth lunar month, a Monday, a *kat khai* day,<sup>92</sup> the writing was accomplished in the afternoon (12:00–13:30). The royal King sponsored the making of this manuscript entitled *Sathammopanyana* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no dhuvaṃ niccaṃ niccaṃ* (May this be a condition for us to reach Nibbāna certainly and constantly).

**Date:** CS 1212, a *kot set* year (17 Jun 1850)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** The royal king

**Titles:** ສະທຳໂມປາຍະນະ (ຜູກ ໔)

*Sathammopanyana* (Phuk 4)

*Sadhammopāyana* (Fascicle 4)

EAP1398\_VTL\_1\_0187

### Long palm-leaf

**One phuk:** *fascicle 5*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5.5 cm, width 57 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One folio contains the title. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio contains the title.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 32. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ກ່າວເຖິງການໃຫ້ທານ ເມື່ອປະກອບດ້ວຍຄວາມບໍລິສຸດ ໓ ປະການ ຍ່ອມຈະສົ່ງຜົນໃຫ້ທານນັ້ນ ມີອານິສົງອັນປະເສີດ ທັງໃນໂລກິຍະ ແລະໂລກຸດຕະຣະ. ບໍລິສຸດ ໓ ປະການນັ້ນ ໄດ້ແກ່:

໑). ເຈຕະນາສຳປະທາ: ຜູ້ໃຫ້ທານຕ້ອງມີຄວາມຕັ້ງໃຈດີ ມີເຈຕະນາອັນບໍລິສຸດ.

໒). ວັດຖຸສຳປະທາ: ວັດຖຸທີ່ຈະໃຫ້ທານນັ້ນຕ້ອງໄດ້ມາດ້ວຍຄວາມຊອບທຳ.

໓). ປະຕິກາຕາທະສຳປະທາ: ບຸກຄົນທີ່ຈະຮັບເອົາທານນັ້ນກໍຕ້ອງມີສິນອັນບໍລິສຸດ.

<sup>92</sup> 1212 Pratomashada 8 = Monday, 17 June 1850. This day was indeed a *kat khai* day.

The text deals with donation (*dāna*) that results in supreme rewards in the mundane and supermundane realms when it is consisted of the following three:

- 1). *Cetanā-sampadā*: pure intentions of the givers.
- 2). *Vatthu-sampadā*: given things obtained by righteousness.
- 3). *Paṭigāha-sampadā*: pure morality of the recipients.

**Colophon:**

ຄຳລົງທ້າຍ: ລານທີ ໓໑ ໜ້າ ໑: ສັງກາດ ໑໒໑໒ ຕົວ ປິກົດເສັດ ເດືອນ ຕຸ ຂຶ້ນ ຕຸ ຄ່ຳ ວັນຈັນ ມື້ ກັດໄຄ ຮິດຈະນາແລ້ວຍາມຕູດຊ້າຍ ພະຣາຊະສັດທາຫຼວງ ສ້າງ ສະທຳໂມປາຍະນະ ໄວ້ກັບສາ ສະໜາ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ທຸວັງ ນິດຈັງ ນິດຈັງ ກໍຂ້າເຫັນ ສາທຸ.

Folio 27 on the recto side: In Sangkat 1212, a *kot set* year, on the eighth waxing-moon day of the eighth lunar month, a Monday, a *kat khai* day, the writing was accomplished in the afternoon (12:00–13:30). The King sponsored the making of this manuscript entitled *Sathammopanyana* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no dhuvaṃ niccaṃ niccaṃ* (May this be a condition for us to reach Nibbāna certainly and constantly. Amen!).

**Date:**

CS 1212, a *kot set* year (17 Jun 1850)

**Script(s):**

Tham Lao

**Language(s):**

Lao, Pali

**Scribe(s):**

Unknown

**Sponsor(s):**

The royal king

**Titles:**

ສະທຳໂມປາຍະນະ (ຜູກ ໕)

*Sathammopanyana* (Phuk 5)

*Sadhammopāyana* (Fascicle 5)

EAP1398\_VTL\_1\_0188

**Long palm-leaf**

**One phuk:**

*first fascicle*

**Material:**

Light brown palm leaves, black ink. **Size:** Height 5.6 cm, width 55.3 cm, depth 1.6 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 33. **Edges of the palm leaves:** angle. **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 as well.

**Description:**

ເນື້ອໃນກ່າວເຖິງ ທຳມະສັງເວກ ຄືຄວາມສະຫຼຸດທິດທູ່ໃຈ ຄືຄວາມທຸກໃຈຂອງມະນຸດທຸກຄົນທີ່ ຕ້ອງພົບ ມີ ຕູ ປະການ ໄດ້ແກ່ ການເກີດ, ຄວາມແກ່ເຖົ້າ, ຄວາມເຈັບໄຂ້ໄດ້ພະຍາດ, ກິຍາ ອັນດົນຕາຍ, ກິຍາອັນໄດ້ເກີດໃນອະບາຍທັງ ໔, ຄວາມທຸກອັນຂ້າມພື້ນແລ້ວ, ຄວາມທຸກອັນຈັກ ມາພາຍໜ້າ, ແລະຄວາມທຸກສະແຫວງຫາອາຫານລ້ຽງຊີບ.

The text deals with *Dhammasamvega* or the sense of urgency that comprises eight things: birth, aging, diseases, death, rebirths in the four

lower stages of existence, the misery of the past rooted in the Cycle of Rebirths, the misery of the future rooted in the Cycle of Rebirths, and the misery of searching for food.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໓໓ ໜ້າ ໑: ຮິດຈະນາແລ້ວເວລາ ໑໐ ໂມງ ໓໐ ນາທີ ມູນລະສັດທາ ໝາຍມີ ທຸກມແພງ ວັດທາດຫຼວງ ໄດ້ມີໃຈໃສ່ສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ທຳມະສັງເວກ ຜູກນີ້ ໄວ້ກັບ ສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕ ພັນພະວັດສາ ແດ່ກໍຂ້າເທີ້ນ. ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັ່ງຄຳມັກຄຳ ປາດຖະໜາຊູ່ເຢື້ອງຊູ່ປະການແດ່ກໍຂ້າເທີ້ນ. ອະທັງ ອະຣະທັນຕັ້ງ ນິບພານັງ ປາຣະມັງ ສຸກຂັງ. ຂໍນາບຸນນຳຄຳຊູ່ແດ່ຂະນ້ອຍເທີ້ນ ຜູ້ຮິດຈະນາ ສິດທິປັນໂຍ ພິກຂຸ ຈົບແຕ່ເທົ່າ.

Folio 33 on the recto side: The writing was accomplished at 10:30. Thu (Monk) Humphaeng from Vat That Luang had the religious faith to sponsor the making of this manuscript entitled *Thammasangvek* to support the Teachings of the Buddha to last until the end of 5000 years. May all my wishes and desires be fulfilled. *Ahaṃ arahantaṃ nibbānaṃ paramaṃ sukhaṃ* (May I attain arahantship and reach Nibbāna, the greatest bliss). May the results of this merit support me who was the scribe, Sitthipannyo Bhikkhu. The text ends here.

**Date:** 19th century  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Sitthipannyo Bhikkhu  
**Sponsor(s):** Thu (Monk) Humphaeng from Vat That Luang  
**Titles:** ທຳມະສັງເວກ (ຜູກຕົ້ນ)  
*Thamma Sangvek (Phuk ton)*  
*Dhamma-samvega (Fascicle 1)*

EAP1398\_VTL\_1\_0189

## Long palm-leaf

**One phuk:** *fascicle 10*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 55.5 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 18. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ເນື້ອໃນກ່າວເຖິງ ພະຍາສອງພີ່ນ້ອງ, ຜູ້ພີ່ຊື່ວ່າ ພະຍາພາລານະສີ ປົກຄອງເມືອງພາລານະສີ, ຜູ້ນ້ອງຊື່ວ່າ ພະຍາມັດທະຣາດ ປົກຄອງເມືອງມັດທະຣາດນະຄອນ. ເມື່ອພະມານດາສິ້ນພະຊົນ ພະຍາທັງສອງກໍໄດ້ຈັດພິທີສົ່ງສະການໃຫ້ພະມານດາ. ເມື່ອສຳເລັດພິທີແລ້ວພະຍາພາລານະສີຜູ້ອ້າຍກໍໄດ້ຕັດແກ່ຊາວເມືອງມັດທະຣາດວ່າ ບຸກຄົນທີ່ເກີດມາໃນໂລກນີ້ ອັນປະກອບດ້ວຍເຂົ້າຂອງ ເງິນ ຄຳ ແກ້ວ ແຫວນ ຊ້າງ ມ້າ ງົວ ຄວາຍ ຂ້າຍິງ ຂ້າຊາຍເປັນອັນມາກ ມີລູກເມຍທີ່ແສນຮັກ ມີລູກຜົວທີ່ແສນດີ ມີວົງສາຄະນາຍາດທີ່ແສນອົບອຸ່ນ ເຫຼົ່ານີ້ກໍເປັນຄວາມສຸກພໍຊົ່ວຂະນະ



ເປັນຄວາມສຸກຊົ່ວຄາວ. ເມື່ອຕາຍແລ້ວ ເງິນ ຄຳ ແກ້ວ ແຫວນ ພໍ່ແມ່ ພີ່ນ້ອງ ລູກ ຜົວ ເມຍ ເພື່ອນມິດ ກໍບໍ່ສາມາດເອົາໄປນຳໄດ້ ມີແຕ່ກຳຕິແລະກຳຊົ່ວທີ່ຈະຕິດຕາມເຮົາໄປທຸກຊາດທຸກພົບ ທຳຊົ່ວກໍຈະໄປຕິກນະຣົກ ແລະທຳຕິກໍຈະໄປເກີດໃນສະຫວັນຊັ້ນຟ້າ.

The texts deals with the fate of two brother kings: the older brother was King Pharanasi ruling over Pharanasi (Banares); the younger one was King Matharat ruling over Matharat. When their mother passed away, the two brothers arranged the funeral for the mother. At the end of the ceremony, King Pharanasi said to the people of Matarat that a person who was born in this world with belongings, silver, gold, gems, rings, elephants, horses, cows, buffaloes, servants, a beloved spouse and children, and kind relatives has impermanent happiness. When they died, their silver, gold, gems, rings, parents, siblings, children, couples, and friends were not able to accompany them; but only their good and bad deeds were in every next birth. Bad deeds would bring us to hell and good deeds would bring us to be reborn in heaven.

**Colophon:**

ຄຳລົງທ້າຍ: ລານທີ ໑໘ ໜ້າ ໑: ສັງກາດຣາຊະໄດ໌ ພັນ ໒ ຮ້ອຍ ໑໔ (ກົງກັບ ຈ.ສ. ໑໒໑໔) ຕົວ ປີ ເຕົ້າໃຈ ເດືອນ ໑໒ ແຮມ ກຸ ຄຳ ວັນ ໔ ມື້ກັດໃສ້ ຮິດຈະນາແລ້ວຍາມກອງແລງ ມະຫາຣາຊະຄູ ບຸບຜາປັນຍາ ມີໃຈໃສສັດທາທຳມະບິຕະກະດວງຊົ່ວ ຈຸນລະທຳມະປາລະ ຜູກ ໑໐ ໄວ້ກັບສາ ສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໔໐໐໐ ວັດສາ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາຊູ່ປະການແດ່ ກໍຂ້າເທີ້ນ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ທຸວັງ ທຸວັງ. ຈຸນລະທຳມະປາລະ ຜູກຖ້ວນ ໑໐ ແລ.

Folio 18 on the recto side: In Sangkatrasa one thousand 2 hundred and 14 (corresponding to CS 1214), a *tao chai* year, on the seventh waning-moon day of the twelfth lunar month, the fourth day of the week (Wednesday), a *kat sai* day,<sup>93</sup> the writing was accomplished at the time of the sunset drum (13:30–15:00). Maha Rasakhu Bupphapannya had the religious faith [to sponsor the making of] this manuscript entitled *Chunla Thammapala*, tenth fascicle, 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 niccaṃ niccaṃ dhuvam dhuvam* (May this be a condition for us to reach Nibbāna certainly). *Chunla Thammapala*, tenth fascicle.

**Date:** CS 1214, a *tao chai* year (3 Nov 1852)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Maha Rasakhu Bupphapannya  
**Titles:** ຈຸນລະທຳມະປາລະ (ຜູກ ໑໐)  
*Chunla Thammapala* (Phuk 10)  
*Culla Dhammapāla* (Fascicle 10)

<sup>93</sup> 1214 Karttika 22 = Wednesday, 3 November 1852. This day was indeed a *kat sai* day.

**Long palm-leaf****One phuk:** *fascicle 3***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:** One folio. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio contains the text telling its back cover.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angle. **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 on the right end. The legibility is good.**Description:** ພະຜູ້ມີພະພາກເຈົ້າ ຊົງຕັດພະທຳມະເທສະໜາແກ່ພະຣາຊາພະອົງໜຶ່ງພ້ອມດ້ວຍບໍລິວານກ່ຽວກັບການລະນຶກເຖິງຄວາມຕາຍ. ພະພຸດທະອົງຊົງຕັດວ່າ ທ່ານທັງຫຼາຍຈຶ່ງພິຈາລະນາມໍລະນະສະຕິ ຄື ການລະລຶກເຖິງຄວາມຕາຍເປັນອາລົມ ອັນເປັນກຳມັດຖານຊັ້ນສູງສຸດ ເພາະວ່າ ເມື່ອລະລຶກເຖິງຄວາມຕາຍເປັນອາລົມແລ້ວ ຈິດກໍຈະສະລົດສັງເກດ ແລະຖອນຈາກອາລົມອື່ນໆ. ຄວາມຕາຍເປັນຂອງດຳເນີນສູງສຸດຂອງຊີວິດ ເມື່ອຄວາມຕາຍເປັນສິ່ງທີ່ບໍ່ໜ້າຍ້ານແລ້ວ ສິ່ງທັງປວງທີ່ກ່ຽວຂ້ອງພົວພັນກັນໃນຮ່າງກາຍລ້ວນແລ້ວແຕ່ເປັນຂອງສົມມຸດ ເມື່ອເຖິງເວລາໃດເວລາໜຶ່ງ ມັນກໍຈະແຕກສະຫຼາຍໄປຕາມທຳມະຊາດຂອງມັນ.

The Buddha gave a sermon to a king and his followers about the contemplation on death. The Buddha taught them to always contemplate on death as a subject of meditation, which was the highest level of meditation. The reason was, when they contemplated on death, their minds would develop the sense of urgency and detach emotions. Death was the destination of life. When death was no longer scary, all things related to the body were just imaginary. When the time [of death] came, the body would break down by nature.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໘໔ ຕົວ ປີເຕົ້າເສັດ ເດືອນຍີ່ ຂຶ້ນ ໖ ຄຳ ພໍ່າວ່າໄດ້ວັນ ກຸ ມື້ຮັບເບົ້າ ຣິດຈະນາແລ້ວຍາມແຖ່ໃກ້ຄຳ ມູນລະສັດທາໝາຍມີ ເຈົ້າສົມເດັດ ວັນນະປັນຍາ ແລະພໍ່ຂຽງສີ ຜົວເມຍ ລູກເຕົ້າຊູ່ຄົນ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງຂົນຂວາຍທາໄດ້ໄປຕະກາໂບລານມາສ້າງຍັງທຳ ມະຫາມາມບັນທາ ຜູກ ໓ ມື້ ໄວ້ຄຳຂູສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໔໐໐໐ ພະວັດສາ ແດ່ກໍຂ້າເທີນ. ຫົວເຈົ້າອ່ອນຕາ ບ້ານທາດພ່າງ ຣິດຈະນາໃຫ້ແລ້ວ ຂະນ້ອຍຂໍນາບຸນນຳຫຼາຍໆ ແດ່ຂະນ້ອຍ.Folio 26 on the recto side: In Sangkatrasa (CS) 1284, a *tao set* year, on the sixth waxing-moon day of the second lunar month, the seventh day of the week (Saturday), a *hap pao* day,<sup>94</sup> the writing was accomplished at the time of the evening horn (15:00–16:30). Chao Somset Vannapannya, Phò Xiang Si, his wife, and their children had the most religious faith to provide palm leaves to sponsor the making of this manuscript entitled *Mahanam Panha*, third fascicle, to support the Teachings of the Buddha to<sup>94</sup> 1284 Pausha 5 = Saturday, 23 December 1922. This day was a *hap pao* day.

**Date:** last until the end of 5000 years. Hua Chao Ònta from the village of Hat Phang was the scribe. May I share much merit.  
**Script(s):** CS 1284, a *tao set* year (23 Dec 1922)  
**Language(s):** Tham Lao  
**Scribe(s):** Lao, Pali  
**Sponsor(s):** Hua Chao Ònta from the village of Hat Phang  
**Titles:** Chao Somset Vannapannya, Phò Xiang Si, his wife, and their children  
*ມະຫານາມບັນຫາ (ຜູກ ໓)*  
*Maha Nam Banha (Phuk 3)*  
*Mahā Nāma Panhā (Fascicle 3)*

EAP1398\_VTL\_1\_0191

### Long palm-leaf

**One phuk:** *fascicle 5*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.  
**Fascicle 1: Front cover folio:** One folio contains the title. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 23. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ເມື່ອໃນກ່າວເຖິງ ເລື່ອງອະດີດຕະຊາດແຫ່ງພະຕະຖາຄົດແຫ່ງເຮົາ ປາງເມື່ອພະໂພທິສັດເຈົ້າໄດ້  
ເກີດມາເປັນພົມຕົນໜຶ່ງມີຊື່ວ່າ ນາຣັດທະພົມ ບ່າເພັນອຸເປກຂາປາຣະມີ ໄດ້ສັ່ງສອນພະຣາຊາ  
ໃຫ້ດຳລົງຢູ່ໃນສຳມາທິດຖິ. ຄັ້ງໜຶ່ງ ພະຍາອັງຄະຕິຣາດ ຜູ້ປົກຄອງເມືອງມິຖິລາ ຜູ້ຍຶດໝັ້ນໃນທິດ  
ສະຣາດທຳ ເມື່ອໄດ້ຟັງຊື່ເບື້ອງຜູ້ໜຶ່ງຊື່ຄຸນາຊີວິກ ວ່າ “ບຸນຫຼັບບັນນັບມີຈິງ ເມື່ອຕາຍໄປ ຮ່າງ  
ກາຍກໍແຕກສະຫຼາຍໄປພ້ອມກັບທຸກແລະສຸກ” ພະຣາຊາຊົງເຊື່ອ ຈຶ່ງເລີກທຳຄວາມດີ ບໍລິນໃຈ  
ບ້ານເມືອງ. ນາຣັດທະພົມຈຶ່ງໄດ້ແປງຮ່າງເປັນລືສີລົງມາໃຫ້ໂອວາດແກ່ພະຍາອັງຄະຕິຣາດ ໂດຍ  
ພັນລະນາເຖິງນະຣິກໃຫ້ຟັງ ເມື່ອພະຣາຊາໄດ້ຟັງກໍເກີດຄວາມຍ້ານ ຈຶ່ງຕັດຖາມນາຣັດທະພົມວ່າ  
ຂ້າພະເຈົ້າບໍ່ຢາກໄປເກີດໃນນະຣິກຈະເຮັດແນວໃດ? ນາຣັດທະພົມຈຶ່ງຖວາຍໂອວາດວ່າ ໃຫ້ຕັ້ງ  
ຢູ່ໃນສິນ ໔ ປະການ ແລະດຳເນີນຕາມຫຼັກທິດສະພິດຣາຊະທຳ ໑໐ ປະການ. ເມື່ອພະຣາຊາໄດ້  
ຟັງແລ້ວ ກໍຊົງປະຕິບັດຕາມ ນັບແຕ່ນັ້ນມາປະຊາຊົນພົນລະເມືອງທັງຫຼາຍກໍຢູ່ເຢັນເປັນສຸກ ເພາະ  
ພະເຈົ້າແຜ່ນດິນມີເມດຕາຕໍ່ພະສົກນິກອນ.

The content deals with the Buddha's previous birth as a great Brahmin named Nārada. He practiced the perfection of equanimity and taught a king to have the right view. Once, King Angatirat, the ruler of Mithila, had faith in the Ten Royal Virtues. However, he listened to the teaching of a naked ascetic named Gunajivaka: merit and sin never existed and our bodies were destroyed together with suffering and happiness. The king believed in it, stopped doing good things, and no longer took care of the kingdom. Brahma Nārada thus transformed himself into a hermit and

gave a lesson to the king by describing the state of hell. The king was frightened of the hell and asked Nārada how to avoid a new rebirth in hell. Nārada said that he needed to observe the five precepts and follow the Ten Royal Virtues. The king followed his suggestion and the people of the kingsom lived happily since then, thanks to the kindness of the king.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໒ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໒໑໕ ຕົວ ປີກາເປົ້າ ເດືອນ ໑໐ ຂຶ້ນ ໑໑ ຄ່ຳວັນ ໓ ມີ້ກາມິດ ຍາມກອງງາຍລິດຈະນາແລ້ວ ມູນລະສັດທາໝາຍມີ ນາຍອາຈານສຸກ ແລະ ສະຫະພະຣິຍາບຸດຕະນັດຕາ ພັນທຸວັງສາ ພ້ອມກັນມີໃຈສັດທາໄດ້ສ້າງທຳມະເທສະໜາດວງນີ້ ຊື່ວ່າ ນະຣັດທະພົມ ໄວ້ໂຊຕະນະສາສະໜາພະພຸດທະເຈົ້າ ຂໍໃຫ້ໄດ້ເຖິງສຸກ ໓ ປະການ ມີນິບພານເປັນທີ່ແລ້ວ ຢ່າຄາດແຄ້ວດັ່ງຄຳປາດຖະໜາ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ທຸວັງ ນິດຈັງ.

Folio 22 on the recto side: In Sangkatrasa (CS) 1215, a *ka pao* year, on the eleventh waxing-moon day of the tenth lunar month, the third day of the week (Tuesday), a *ka mot* day,<sup>95</sup> the writing was accomplished at the time of the morning drum (7:30–9:00). Nai Achan Suk, his wife, their children, their grandchildren, and their relatives had the religious faith to sponsor the making of this liturgical manuscript entitled *Naratthaphom* to support the Teachings of the Buddha. May we reach the three stages of happiness of which Nibbāna is the ultimate goal. May our wishes not be ignored. To the end of 5000 years. *Nibbāna paccayo hontu no dhuvaṃ niccaṃ* (May this be a condition for us to reach Nibbāna, certainly and constantly).

**Date:** CS 1215, a *ka pao* year (13 Sep 1853)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Nai Achan Suk, his wife, their children, their grandchildren, and their relatives  
**Titles:** ນາຣັດທະພົມ (ຜູກ ໕)  
*Naratthaphom* (Phuk 5)  
 Nārada Brahma (Fascicle 5)

EAP1398\_VTL\_1\_0192

## Long palm-leaf

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 55 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One contains titles. **Back cover folio:** None.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 29. **Edges of the palm leaves:** angle. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical**

<sup>95</sup> 1215 Bhadrapada 11 = Tuesday, 13 September 1853. This day was indeed a *ka mot* day.

**condition:** Some folios are damaged and fragile. The legibility is not smooth.

**Description:** ກຳມະວາຈາ ເນື້ອໃນສ່ວນຫລາຍຂຽນເປັນພາສາບາລີ ໃຊ້ສູດໃນພິທີອຸປະສົມບົດ. ໂດຍທົ່ວໄປ ກ່າວເຖິງກ່ຽວກັບຊຸດຄຳຖາມແລະຄຳຕອບທີ່ໃຊ້ໃນພິທີອຸປະສົມບົດ (ບວດພະ). ໃນພິທີນັ້ນພະ ພິກຂຸທີ່ກຳລັງຂໍອຸປະສົມບົດຕ້ອງຕອບຄຳຖາມ “ແມ່ນຫຼືບໍ່ແມ່ນ” ຫຼາຍຂໍ້ ທີ່ພະຄູ່ສູດຫຼືພະກຳມະ ວາຈາຈານແລະພະອະນຸສາວະນາຈານຖາມ.

*Kammavācā* (the formal words of an act), the text was mostly written in Pali and is used for an ordination ceremony. *Kammavācā* in general deals with sets of questions and answers uttered at an ordination ceremony. In the ceremony, the ordination candidate must answer several yes/no questions posed to him by an act-announcing teacher and an ordination proclaiming teacher.

**Colophon:** ຄຳລິງທາຍ: ລານທີ ໒໙ ໜ້າ ໒: ຈຸນລະສັງກາດຣາຊະໄດ້ຮ້ອຍ ກຸ່ມ (ກົງກັບ ຈ.ສ. ໑໑໗໓) ຕົວ ປີຮ່ວງມິດ ເດືອນ ກຸຸ້ນ ໑໑ ຄ່ຳ ວັນອາທິດ ມີກັດມິດ ຮິດຈະນາແລ້ວຍາມແຖ່ໄກ້ທ່ຽງ ເມຍນາຍ ກູດ ມີໃຈໃສສັດທາສ້າງໜັງສື ສູດກຳມະວາຈາ ແລະເຂົ້າກຳ, ສູດກຳບ້ານ, ອຸໂປສົດ, ປະວາຣະ ນາ ອອກວັດສາ ແລະ ຄ້ອງພິກຂຸທັງມວນ ເມື່ອຫາພໍ່ອີກູດ ຂໍໃຫ້ຜະລະບຸນອັນນີ້ເມື່ອຄຳຊຸຜົວຜູ້ຂ້າ ແດ່ກໍຂ້າເທີ້ນ. ອັນ ໑ ຂໍໃຫ້ຜູ້ຂ້າ [...] ຕາມິດຕາມົວນີ້ແດ່ ນິບພານະ ປະຣະມັງ ສຸກຂັງ.

Folio 29 on the verso side: In Sangkatrasa one hundred and 73 (corresponding to CS 1173), a *huang mot* year, on the eleventh waxing-moon day of the seventh lunar month, a Sunday, a *kat mot* day,<sup>96</sup> the writing was accomplished at the time of the forenoon horn (9:00–10:30). Mia Nai Kut (Mr. Kut’s wife) had the religious faith to sponsor the making of these manuscripts: *Sut Kammavacha* (Formal Words of the Ordination) and *Khao kam* (Probation), *Sut Kam Ban* (Prayers for a village’s ceremony), *Uposot* (Uposatha), *Pavāraṇā Ōkphansa* (Invitation to speak on the end of the Buddhist Lent), and *Khòng Phikkhu Thang Muan* (All duties of bhikkhus), to dedicate the merit to Phò I Kut (father of Miss Kut). May the results of this merit support my husband. May I [...] my blind eyes. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

**Date:** CS 1173, a *huang mot* year (2 Jun 1811)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Mia Nai Kut (Mr. Kut’s wife)

**Titles:** ສູດກຳມະວາຈາ

*Sut Kammavacha*

Recitation of the Formal Words of the Ordination

<sup>96</sup> 1173 Jyestha 11 = Sunday, 2 June 1811. This day was indeed a *kat mot* day.

**Long palm-leaf****One phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.6 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** None. **Back cover folio:** One folio contains the colophon.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 9. **Edges of the palm leaves:** angle.**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 as well.**Description:** ກຳມະວາຈາ ເນື້ອໃນສ່ວນຫຼາຍຂຽນເປັນພາສາປາລີ ໃນປະກອບພິທີອຸປະສົມບົດ. ໂດຍທົ່ວໄປ ເວົ້າກ່ຽວກັບຊຸດຄຳຖາມແລະຄຳຕອບທີ່ໃຊ້ໃນພິທີອຸປະສົມບົດ (ບວດພະ). ໃນພິທີນັ້ນ ພະພິກຂຸ ທີ່ກຳລັງຂໍອຸປະສົມບົດຕ້ອງຕອບຄຳຖາມ “ແມ່ນຫຼືບໍ່ແມ່ນ” ຫຼາຍຂໍ້ ທີ່ພະຄູ່ສູດຫຼືພະກຳມະວາຈາ ຈານແລະພະອະນຸສາວະນາຈານຖາມ.*Kammavācā* (the formal words of an act) is a text mostly written in Pali and used for an ordination ceremony. *Kammavācā* in general deals with sets of questions and answers uttered at an ordination ceremony where the ordination candidate must answer several yes/no questions posed to him by an act-announcing teacher and an ordination proclaiming teacher. ຄຳລົງທ້າຍ: ລານທີ ໙ ໜ້າ ໑: ປັດທະມະມູນລະສັດທາໝາຍມີ ເຈົ້າສຸວັນທອງແລະເຈົ້າອິນຄຳ ຜົວເມຍ ອົງເປັນບຸດແລະຫຼານເຈົ້າຍຳຂະມ່ອມ ມະຫາອຸປະຫຼາດຫຼວງພະບາງ ໄດ້ສ້າງ ກຳມະວາຈາ ຜູ້ກຳລັງ ທານໄວ້ໃນສາສະໜາພະໂຕຕະມະເຈົ້າ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາ ສົມດັ່ງ ມະໂນຣິດທຸກປະການກໍຂ້າເທົ່ນ ນິດຈັງ ນິດຈັງ ທຸວັງ ທຸວັງFolio 9 on the recto side: The principal initiators were Prince Suvanthong and his wife, Princess Inkham. They were the son and the granddaughter of the Great Viceroy of Luang Prabang and sponsored the making of this manuscript entitled *Kammavācā* to support the Teachings of the Buddha. May our wishes and desires be fulfilled constantly and certainly.**Date:** Early 19th century**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Prince Suvanthong and his wife, Princess Inkham, who were the son and granddaughter of the Great Viceroy of Luang Prabang**Titles:** ສູດກຳມະວາຈາ*Sut Kammavācā**Kammavācā* (Formal Words of the Ordination)

**Long palm-leaf****One phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58.6 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** None. **Back cover folio:** One folio contains the colophon.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 28. **Edges of the palm leaves:** angle. **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 as well.**Description:** ເນື້ອໃນເປັນບົດສູດພາສາປາລີ ມີຄຳອະທິບາຍເປັນພາສາລາວ ສຳລັບໃຊ້ໃນພິທີສັງຄະກຳຕ່າງໆ ໄດ້ແກ່ ພິທີບັນພະຊາສາມະເນນ, ພິທີອຸປະສົມບົດພິກຂຸ, ພິທີສູດຖອດສົມເກົ້າ, ພິທີສູດຂອດສົມ, ພິທີສູດຜ້າກະຖິນ ແລະພິທີສູດປະຣິວາສະກຳ.The text consists of Pali prayers with explanations in Lao and is used for various religious ceremonies of the Sangha formal acts: the ordination ceremony for novices, the ordination ceremony for monks, the ceremony of the withdrawal of the old *sim* (ordination hall), the ceremony of the consecrated place of assembly, the ceremony of Kathina (offering of monk's robes), and the ceremony of *parivāsa* (probation).**Colophon:** ຄຳລົງທາຍ: ລານທິ ໒໘ ໜ້າ ໑: ມູນລະສັດທາ ສາທຸຜິວ ວັດທາດຫຼວງ ໄດ້ສາງ ກຳມະວາຈາ ຜູກນີ້ໄວ້ກັບສາສະໜາ.Folio 28 on the recto side: The principal initiator, Sathu (Monk) Phiu from Vat That Luang, sponsored the making of this manuscript entitled *Kammavacha* to support the Teachings of the Buddha.**Date:** Mid 19th century**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Sathu (Monk) Phiu from Vat That Luang**Titles:** ບວດຄົນເປັນເນນ*Buat Khon Pen Nen*

Ordained a Man to Become a Novice

**Long palm-leaf****One phuk:** *Single fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** None. **Back cover folio:** One folio contains the colophon.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 41. **Edges of the palm leaves:** angle. **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 slightly damaged and fragile. The legibility is clear.

**Description:** ໃນສະໄໝພຸດທະການ, ຄັ້ງໜຶ່ງ ເມືອງເວສາລີ ເກີດໄພພິບັດແຫ້ງແລ້ງ ເຂົ້າຍາກໝາກແພງ ຄົນເກີດພະຍາດເຈັບປ່ວຍແລະລົ້ມຕາຍເພາະຄວາມອຶດຫຍາກ ພະຍາສຸລິຍະວົງສາຜູ້ປົກຄອງເມືອງເວສາລີ ຈຶ່ງອາລາດທະນານິມົນພະພຸດທະເຈົ້າທີ່ປະທັບຢູ່ເມືອງຣາຊະຄຣີ ໄປໂຜດຊາວເມືອງເວສາລີ. ພະພຸດທະອົງພ້ອມດ້ວຍພິກຂຸທັງຫຼາຍ ຈຶ່ງສະເດັດໄປເມືອງເວສາລີ ໂຜດດ້ວຍການສະແດງພະທຳມະເທສະໜາບົດພະປະຣິດຣັດຕະນະສູດ ດ້ວຍອຳນາດພຸດທະຄຸນແລະພະຣັດຕະນະສູດ ເຫດການໄພພິບັດນັ້ນກໍ່ຄ່ອຍໆດີຂຶ້ນ.

In the Buddha's lifetime, the city of Vesali once encountered drought and famine. People got sick and died because of famine. King Suriyavongsa, the ruler of Vesali, invited the Buddha who stayed in Rajagaha to help the people of Vesali. The Buddha and his monk disciples went to Vesali and delivered the *Rattana-sutta*. With the power of the Buddha and the *Rattana-sutta*, the disaster gradually improved.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໔໑ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໒໙໕ ຕົວ ປີກາເຮົ້າ ເດືອນ ໑໑ ແຮມ ໑໑ ຄຳພໍ່ວ່າໄດ້ ວັນ ໖ ມື້ເຕົາສັນ ຮິດຈະນາແລ້ວຍາມຕູດຊ້າຍ ໝາຍມີ ເຈົ້າຫົວມະຫາມູນຕິ ຜົວເມຍ ເປັນເຄົ້າມູນລະສັດທາ ກັບທັງບຸດຕະນັດຕາ ພັນທຸວັງສາ ມີໃຈໃສສັດທາໄດ້ສ້າງຍັງໜັງສື ປະຣິດຕະມຸງຄຸນ ໄວ້ຄຳຊູວໍຣະພຸດທະສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ. ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາຊູ່ເຍື່ອງຊູ່ປະການແດ່ກໍ່ຂ້າເທີ້ນ ສາທຸ ສາທຸ ນິບພານັງ ປະຣະມັງສຸກຂັງ.

Folio 41 on the recto side: In Chunlasangkat (CS) 1235, a *ka hao* year, on the eleventh waning-moon day of the eleventh lunar month, the sixth day of the week (Friday), a *tao san* day,<sup>97</sup> the writing was accomplished in the afternoon (12:00–13:30). Chao Hua Mahamunti, his wife, their children, their grandchildren, and their relatives had the religious faith to sponsor the making of this manuscript entitled *Parittamungkhun* to support the Teachings of the 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 1235, a *ka hao* year (17 Oct 1873)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Chao Hua Mahamunti, his wife, their children, their grandchildren, and their relatives  
**Titles:** ປະຣິດຕະມຸງຄຸນ (ຜູກດຸງວ)  
*Paritta Mungkhun* (Phuk diao)  
*Paritta Maṅgala* (Single fascicle)

<sup>97</sup> 1235 Asvina 26 = Friday, 17 October 1873. However, this day was a *tao nyi* day.



**Long palm-leaf****One phuk:** *fascicle 1***Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.5 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** One blank folio. **Back cover folio:** One folio contains the colophon.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angle. **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 as well.**Description:**

ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເວລຸວັນ ຊົງສະແດງພະທຳມະເທສະໜາແກ່ພຸດທະບໍລິສັດ ໔ ອັນ ປະກອບດ້ວຍ ພິກຂຸ, ພິກຂຸນີ, ອຸບາສິກ ແລະອຸບາສິກາ ເລື່ອງບຸບພະກິດ ໕ ປະການຂອງພະພຸດທະເອງ ອັນໄດ້ແກ່ ຍາມເຊົ້າ ໄປບິນທະບາດ, ຍາມສວາຍ ເທສະໜາສັງສອນໄວໄນຍະສັດທັງຫຼາຍ, ຍາມຄໍ່າ ເທສະໜາສັງສອນພິກຂຸສົງ, ຍາມທ່ຽງຄືນ ຕອບບັນຫາແກ່ເທວະບຸດ, ເທວະດາ, ພະອິນ, ພະພົມ, ແລະຍາມຂ້ອນແຈ້ງ ພິຈາລະນາເບິ່ງສັດໂລກທັງຫຼາຍວ່າ ມີໃຜແດ່ທີ່ຄວນສະເດັດໄປໂຜດ.

On one occasion, the Buddha dwelt at the Veluvana monastery and delivered a sermon to his four assemblies: monks, female monks, laymen, and laywomen, about his daily routine. In the morning he had a walk for alms-food; in the afternoon he delivered a sermon to his followers. In the evening he delivered a sermon to his monks. At midnight he answered to deities, God Indra, and Bhrama. In the early morning he had a vision in search of someone in need.

**Colophon:**

ຄຳລົງທ້າຍ: ລານທີ ໒໗ ໜ້າ ໑: ສັງກາດລາຊາໄດ້ ໑໒໙໑ ຕົວ ປີກັດໃສ້ ເດືອນຍີ່ ແຮມ ໑໒ ຄ່ຳວັນ ໑ ອິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ສາທຸວົງກິດແລະເຈົ້າລັດຕະນະວະດີ ມີໃຈໃສສັດທາພ່ອງແຜ່ວສ້າງທັງສີທຳ ມັດທຸອານຸໂລມ ໄວ້ກັບພະສາສະໜາ ຂໍໃຫ້ບຸນກຸສົນຈົ່ງໄປສຳເລັດແກ່ຍາດຕິມິດທັງຫຼາຍ ມີປິດຕາມານດາເປັນຕົ້ນ ຂໍໃຫ້ສົມດັ່ງມະນຸດທະຍານຜົນຊະພະພອນ (ສະຖາພອນ)ສົມດັ່ງຄວາມປາດຖະໜາທຸກສິ່ງທຸກປະການ ຂໍໃຫ້ໄດ້ເຂົ້າສູ່ປະຣິນິບພານອັນບໍ່ຮູ້ເຖົ້າບໍ່ຮູ້ຕາຍນັ້ນທ່ຽງແທ້ດີຫລີ. ຂໍຢ່າມີມານອັນຮ້າຍມາປະຈົນບັງບຽດ ດ້ວຍກຸສົນອັນຜູ້ຂ້າໄດ້ສ້າງທັງສີທຳດວງນີ້ຖວາຍແກ່ພະສົງອົງຊົງຂໍປະນີບັດ ຂໍໃຫ້ເທບພະດາທັງຫຼາຍທຸກທິບພະລັດຕະນະວິມານ ຈົ່ງມາບັນດິນຈິດໃຫ້ມະນຸດທັງຫຼາຍ ຈົ່ງພາກັນສ້າງການໂກສົນຜົນລະບຸນໃຫ້ມີຄວາມຈົ່ງຮັກພັກດີຕໍ່ກັນເມື່ອພາຍໜ້າ. ນິບພານັງ ປາຣະມັງ ສຸກຂັງ.

Folio 27 on the recto side: In Sangkatrasa (CS) 1291, a *kat sai* year, on the twelfth waning-moon day of the second lunar month, the first day of the week (Sunday),<sup>98</sup> the writing was accomplished at the time of the sunset drum (13:30–15:00). Sathu (Prince) Vongkot and Princess Rattanaavadi had the pure religious faith to sponsor the making of this manuscript entitled *Matthu Anulom* to support the Teachings of the Buddha. May the results of this merit support our relatives and friends including our

<sup>98</sup> 1291 Pausha 27 = Sunday, 26 January 1930.

parents. May our wishes and desires be fulfilled. May we enter Nibbāna in which aging and death no longer exist. May we be free from any oppression by Māra (destroyers). With the results of making and donating this manuscript to monks who follow moral conducts, may all deities in every heavenly castle inspire human beings to make merit and have honesty towards one another in the future. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

**Date:** CS 1291, a *kat sai* year (26 Jan 1930)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Sathu (Prince) Vongkot and Princess Rattana-  
**Titles:** *ມັດທຸອານຸໂລມ (ຜູກຕົ້ນ)*  
*Matthu Anulom (Phuk ton)*  
*Madhu Anuloma (Fascicle 1)*

EAP1398\_VTL\_1\_0197

**Long palm-leaf**

**One phuk:** *fascicle 2*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 58.5 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.  
**Fascicle 1: Front cover folio:** None. **Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 28. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ພະຜູ້ມີພະພາກເຈົ້າຊົງຕັດວ່າ ອັນວ່າບຸກຄະລະຍິງ-ຊາຍ ຜູ້ໃດມີຈິດໃຈເຫຼືອມໃສສັດທາໃນພະພຸດທະສາສະໜາ ໄດ້ຖວາຍເຂົ້າ, ນ້ຳ, ໂພຊະນາອາຫານ ໃຫ້ແກ່ສະມະນະຊົງພາມໃຫ້ເປັນທານ ບຸກຄົນນັ້ນຈະໄດ້ຮັບຜາລະອານິສົງອັນມະຫາສານ ຈະໄດ້ສະເຫວີຍສຸກ ໓ ປະການ ຄື ສຸກໃນເມືອງມະນຸດ, ສຸກໃນເມືອງພ້າແລະສຸກແຫ່ງພະນິບພານ. ອັນວ່າບຸກຄະລະຜູ້ໃດໄດ້ລັກເອົາວັດຖຸສິ່ງຂອງໆ ຜູ້ອື່ນມາຖວາຍໃຫ້ເປັນທານ ບຸກຄະລະຜູ້ນັ້ນກໍຈະບໍ່ໄດ້ຮັບອານິສົງ ຄັນເມື່ອຈຸຕິຕາຍຈາກໂລກໄປແລ້ວກໍຈະໄປບັງເກີດໃນນະຣິກ ດ້ວຍເສດວິບາກກຳທີ່ໄດ້ກະທຳໃນເມື່ອຄັ້ງຍັງເປັນມະນຸດ.

The Buddha taught that those who had the religious faith and gave food to monks and female monks would gain a large amount of merit and three stages of happiness: worldly happiness, heavenly happiness, and Nibbāna. Those who stole belongings of other people to donate would never gain rewards but be reborn in hell.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໘ ໜ້າ ໑: ສັງກາດລາຊາໄດ້ ໑໒໙໑ ຕົວ ປີ ກັດໃສ້ ເດືອນຍີ່ ແຮມ ໑໒ ຄຳວັນ ໑ ຮິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ສາທຸວົງກິດແລະເຈົ້າລັດຕະນະວະດີ ມີໃຈໃສສັດທາພ່ອງແຜ່ວສ້າງໜັງສືທ້າ *ມັດທຸອານຸໂລມ* ໄວ້ກັບພະສາສະໜາ ຂໍໃຫ້ບຸນກຸສົນຈົ່ງໄປສຳ

ເລັດແກ່ຍາດຕິມິດທັງຫຼາຍ ມີປິດຕາມານດາເປັນຕົ້ນ ຂໍໃຫ້ສົມດັ່ງມະນຸດທະຍານຜົນຊະພະພອນ (ສະຖາພອນ)ສົມດັ່ງຄວາມປາດຖະໜາທຸກສິ່ງທຸກປະການ. ຂໍໃຫ້ໄດ້ເຂົ້າສູ່ປະຣິນິບພານອັນບໍ່ຮູ້ ເຖົ້າບໍ່ຮູ້ຕາຍນັ້ນທຸ່ງແທ້ດີຫຼີ. ຂໍຢ່າໄດ້ມີມານອັນຮ້າຍມາປະຈົນບັງບຽດ ດ້ວຍກຸສົນອັນຜູ້ຂ້າໄດ້ ສ້າງໜັງສືທຳດວງນີ້ ຖວາຍແກ່ພະສົງອົງຊົງຂໍ້ປະຕິບັດ ຂໍໃຫ້ເທບພະດາທັງຫຼາຍທຸກທິບພະ ລັດຕະນະວິມານ ຈົ່ງມາບັນດິນຈິດໃຫ້ມະນຸດທັງຫຼາຍ ຈົ່ງພາກັນສ້າງການໂກສົນຜົນລະບຸນໃຫ້ມີ ຄວາມຈົງຮັກພັກດີຕໍ່ກັນເມື່ອພາຍໜ້າ. ນິບພານັງ ປາຣະ ມັງ ສຸກຂັງ.

Folio 28 on the recto side: In Sangkatrasa (CS) 1291, a *kat sai* year, on the twelfth waning-moon day of the second lunar month, the first day of the week (Sunday), the writing was accomplished at the time of the sunset drum (13:30–15:00). Sathu (Prince) Vongkot and Princess Rattanaavadi had the pure religious faith to sponsor the making of this manuscript entitled *Matthu Anulom* to support the Teachings of the Buddha. May the results of this merit support our relatives and friends including our parents. May our wishes and desires be fulfilled. May we enter Nibbāna in which aging and death no longer exist. May we be free from any oppression by Māra (destroyers). With the results of making and donating this manuscript to monks who follow moral conducts, may all deities in every heavenly castle inspire human beings to make merit and have honesty towards one another in the future. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

CS 1291, a *kat sai* year (26 Jan 1930)

**Date:**  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Sathu (Prince) Vongkot and Princess Rattanaavadi  
**Titles:** ມັດທູອານຸໂລມ (ຜູກ ໒)  
*Matthu Anulom (Phuk 2)*  
*Madhu Anuloma (Fascicle 2)*

EAP1398\_VTL\_1\_0198

## Long palm-leaf

**One phuk:** *fascicle 3*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 58.5 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One blank folio. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 28. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ພະຜູ້ມີພະພາກເຈົ້າຊົງຕັດວ່າ ອັນວ່າ ບຸກຄົນເກີດມາໃນໂລກນີ້ ບໍ່ມີຜູ້ໃດຈັກຮູ້ຍັງຜົນຂອງກຳທີ່ ຕົນເອງເຄີຍໄດ້ກະທຳເອົາໄວ້ວ່າ ຈະນຳໄປສູ່ທຸກຄະຕິ ຫຼືສຸກຄະຕິ. ຫາກບຸກຄະລະຜູ້ໃດບໍ່ປະໝາດ

ໃນທຳ ຕັ້ງຢູ່ໃນໂອວາດຄຳສັ່ງສອນຂອງພະຕະຖາຄົດ ບູຊາຍັງແກ້ວ ໓ ປະການ ຮັກສາສິນ ໔ ແລະສິນ ໘ ເມື່ອຈຸຕິຕາຍໄປແລ້ວກໍຈະໄປບັງເກີດເທິງສະຫວັນ ສະເໜີຍທິບສົມບັດ ມີປາສາດ ອັນວິຈິດແລະງົດງາມເປັນທີ່ຢູ່ອາໄສ.

The Buddha taught that nobody in this world knew the results of one's own actions that would lead them to happy or miserable stages. Those who were not careless, followed the Teachings of the Buddha, respected the Triple Gems, and observed the five and the eight precepts would be reborn in heaven and enjoy their beautiful castles.

**Colophon:**

ຄຳລົງທ້າຍ: ລານທີ ໒໗ ໜ້າ ໑: ສັງກາດລາຊາໄດ້ ໑໒໙໑ ຕົວ ປີກັດໃສ່ ເດືອນຍີ່ ແຮມ ໑໒ ຄ່ຳວັນ ໑ ຣິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ສາທຸວົງກົດແລະເຈົ້າລັດຕະນະວະດີ ມີໃຈໃສສັດທາພອງແຜ້ວສ້າງທັງສີທຳ ມັດທຸອານຸໂລມ ໄວ້ກັບພະສາສະໜາ ຂໍໃຫ້ບຸນກຸສົນຈິ່ງໄປສຳເລັດແກ່ຍາດຕິມິດທັງຫຼາຍ ມີບິດຕາມານດາເປັນຕົ້ນ ຂໍໃຫ້ສົມດັ່ງມະນຸດທະຍານຜົນຊະພະພອນ (ສະຖາພອນ)ສົມດັ່ງຄວາມປາດຖະໜາທຸກສິ່ງທຸກປະການ ຂໍໃຫ້ໄດ້ເຂົ້າສູ່ປະຣິນິບພານອັນບໍ່ຮູ້ເຖົ້າບໍ່ຮູ້ຕາຍນັ້ນທຸ່ງແທ້ດີຫລີ. ຂໍຢ່າມີມານອັນຮ້າຍມາປະຈົນບັງບຸດ ດ້ວຍກຸສົນອັນຜູ້ຂ້າໄດ້ສ້າງທັງສີທຳດວງນີ້ ຖວາຍແກ່ພະສົງອົງຊົງຂໍປະນີບັດ ຂໍໃຫ້ເທບພະດາທັງຫຼາຍທຸກທິບພະລັດຕະນະວິມານ ຈົ່ງມາບັນດິນຈິດໃຫ້ມະນຸດທັງຫຼາຍ ຈົ່ງພາກັນສ້າງການໂກສົນຜົນລະບຸນໃຫ້ມີຄວາມຈິ່ງຮັກພັກດີຕໍ່ກັນເມື່ອພາຍໜ້າ. ນິບພານັງ ປາຣະມັງ ສຸກຂັງ.

Folio 27 on the recto side: In Sangkatrasa (CS) 1291, a *kat sai* year, on the twelfth waning-moon day of the second lunar month, the first day of the week (Sunday), the writing was accomplished at the time of the sunset drum (13:30–15:00). Sathu (Prince) Vongkot and Princess Rattana- vadi had the pure religious faith to sponsor the making of this manuscript entitled *Matthu Anulom* to support the Teachings of the Buddha. May the results of this merit support our relatives and friends including our parents. May our wishes and desires be fulfilled. May we enter Nibbāna in which aging and death no longer exist. May we be free from any oppression by Māra (destroyers). With the results of making and donating this manuscript to monks who follow moral conducts, may all deities in every heavenly castle inspire human beings to make merit and have honesty towards one another in the future. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

**Date:**

CS 1291, a *kat sai* year (26 Jan 1930)

**Script(s):**

Tham Lao

**Language(s):**

Lao, Pali

**Scribe(s):**

Unknown

**Sponsor(s):**

Sathu (Prince) Vongkot and Princess Rattana- vadi

**Titles:**

*ມັດທຸອານຸໂລມ* (ຜູກ ໓)

*Matthu Anulom*(Phuk 3)

Madhu Anuloma (Fascicle 3)

**Long palm-leaf****One phuk:** *fascicle 4***Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 58.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** One blank folio. **Back cover folio:** Two folios contains the colophons.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 25. **Edges of the palm leaves:** angle. **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 as well.**Description:**

ໃນສະໄໝພຸດທະການ ຍັງມີນາງກຸມມາລີຜູ້ໜຶ່ງຊື່ວ່າ ນາງປັດສະຈິດຕາກຸມມາລີ ຢູ່ໃນໝູ່ບ້ານ ອະຣັນຍະຄາມ ບໍ່ໄກຈາກປ່າເວລຸວັນນະອາລາມ ນາງເກີດມາເປັນລູກສາວພະຍາເຈົ້າເມືອງ ພາລານະສີ ເມື່ອພໍ່ແມ່ຂອງນາງຕາຍໄປ ນາງກໍໄດ້ເປັນລູກກຳພ້າ ທັງເປັນຄົນທຸກໄຮ້ອະນາຖາ ບໍ່ມີທີ່ເພິ່ງ ຊັບສົມບັດຂອງພໍ່ແມ່ກໍໝົດກຸ້ງ ນາງຈຶ່ງມາຄິດວ່າ ທີ່ຕົນເອງເປັນເຊັ່ນນີ້ ອາດເປັນເພາະ ບຸບພະກຳທີ່ໄດ້ກະທຳມາແລ້ວແຕ່ຊາດກ່ອນ ຈຶ່ງເຂົ້າໄປໄຫວ້ພະພຸດທະເຈົ້າແລ້ວທູນຖາມພະ ພຸດທະອົງເຖິງເຫດແຫ່ງນາງໄດ້ກາຍເປັນຄົນທຸກໄຮ້ ແລະອະນາຖານັ້ນ ພະພຸດທະເຈົ້າຈຶ່ງໄດ້ ເທສະໜາວ່າ ຊາດກ່ອນນັ້ນ ນາງບໍ່ໄດ້ໃຫ້ທານ ບໍ່ໄດ້ຮັກສາສິນ ໕ ສິນ ຕູ ແລະບໍ່ເຄົາລົບຢາແຍງພໍ່ ແມ່ແລະຜູ້ເຖົ້າຜູ້ແກ່ ມາຊາດນີ້ ນາງຈຶ່ງໄດ້ມາເປັນຄົນທຸກ.

In the Buddha's lifetime, there was a girl named Passacitta Kummali living in Aranyakham, not far from the Veluvana monastery. She was the daughter of the ruler of Pharanasi (Benares). After the death of her parents, she became an orphan, poor, and had no more supporting relatives. The property of her late parents was used up. She considered her suffering the results of her own deeds in her previous births. Then, she came to the Buddha and asked the Buddha about the reason of her poverty. The Buddha delivered a sermon and explained that she had never donated anything, never observed the five or the eight precepts, and never respected her parents and old people. That was why she became poor.

**Colophon:**

ຄຳລົງທ້າຍ: (໑) ລານທີ ໒໔ ໜ້າ ໑: ສັງກາດລາຊາໄດ້ ໑໒໙໑ ຕົວ ປິກັດໃສ່ ເດືອນຍີ່ ອອກໃໝ່ ໒ ຄ່ຳ ວັນ ໖ ຣິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ສາທຸດວງເກັດ ໄດ້ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງລຳ ມັດທຸອານຸໂລມ ມັດນີ້ ໄວ້ໃນສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດ ສາ. ຂໍຜະລະບຸນມາຄ້າຊູຜູ້ຂ້າ ແມ່ນວ່າ ຜູ້ຂ້າທາກຕິກທີ່ຮ້າຍຂໍໃຫ້ຍ້າຍທີ່ດີ ແມ່ນວ່າຕິກທີ່ດີ ຂໍໃຫ້ ດີຍິ່ງກວ່າເກົ່າ ຮ້ອຍເທົ່າແສນທີ ນັ້ນແດ່ກໍຂ້າເທີ້ນ. ນິບພານັງ ປາຣະມັງ ສຸກຂັງ.

(໒) ລານທີ ໒໔ ໜ້າ ໑: ສັງກາດລາຊາໄດ້ ໑໒໙໑ ຕົວ ປິກັດໃສ່ ເດືອນຍີ່ ແຮມ ໑໒ ຄ່ຳ ວັນ ໑ ຣິດ ຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ສາທຸດວົງກິດແລະເຈົ້າລັດຕະນະວະດີ ມີໃຈໃສສັດທາພ້ອງ ແຜ່ວ້ສ້າງໜັງສືທຳ ມັດທຸອານຸໂລມ ໄວ້ກັບພະສາສະໜາ ຂໍໃຫ້ບຸນກຸສົນ ຈຶ່ງໄປສຳເລັດແກ່ຍາດຕິ ມິດທັງຫຼາຍ ມີປິດຕາມານດາເປັນຕົ້ນ ຂໍໃຫ້ສົມດັ່ງມະນຸດທະຍານຜົນຊະພະພອນ(ສະຖາພອນ) ສົມດັ່ງຄວາມປາດຖະໜາທຸກສິ່ງທຸກປະການ ຂໍໃຫ້ໄດ້ເຂົ້າສູ່ປະຣິບພານອັນບໍ່ຮູ້ເຖົ້າບໍ່ຮູ້ຕາຍນັ້ນ

ທຸ່ງແທ້ດີຫຼື ຂໍຢ່າໄດ້ມີມານອັນຮ້າຍມາປະຈົນບັງບຸດ ດ້ວຍກຸສົນອັນຜູ້ຂ້າໄດ້ສ້າງທັງສີທຳດວງນີ້  
ຖວາຍແກ່ພະສົງອົງຊົງຂໍປະຕິບັດ ຂໍໃຫ້ເທບພະດາທັງຫຼາຍທຸກທິບພະລັດຕະນະວິມານ ຈຶ່ງມາ  
ບັນດິນຈິດໃຫ້ມະນຸດທັງຫຼາຍ ຈຶ່ງພາກັນສ້າງການໂກສິນຜົນລະບູນ ໃຫ້ມີຄວາມຈົ່ງຮັກພັກດີຕໍ່ກັນ  
ເມື່ອພາຍໜ້າ. ນິບພານັງ ປາຣະມັງ ສຸກຂັງ.

(1) Folio 24 on the recto side: In Sangkatrasa (CS) 1291, a *kat sai* year, on the second waxing-moon day of the second lunar month, the sixth day of the week (Sunday), the writing was accomplished at the time of the sunset drum (13:30–15:00). Sathu (Prince) Duangket had the most ardent religious faith and sponsored the making of this manuscript [entitled] *Matthu Anulom* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit support me. If I were stuck in misery, may I be moved to a good place. If I were in a good place, may the merit support me to be one-hundred times and one-hundred thousand times even better than ever. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

(2) Folio 25 on the recto side: In Sangkatrasa (CS) 1291, a *kat sai* year, on the twelfth waning-moon day of the second lunar month, the first day of the week (Sunday), the writing was accomplished at the time of the sunset drum (13:30–15:00). Sathu (Prince) Vongkot and Princess Rattavadi had the pure religious faith to sponsor the making of this manuscript entitled *Matthu Anulom* to support the Teachings of the Buddha. May the results of this merit support our relatives and friends including our parents. May our wishes and desires be fulfilled. May we enter Nibbāna in which aging and death no longer exist. May we be free from any oppression by Māra (destroyers). With the results of making and donating this manuscript to monks who follow moral conducts, may all deities in every heavenly castle inspire human beings to make merit and have honesty towards one another in the future. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

**Date:** CS 1291, a *kat sai* year (26 Jan 1930)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Sathu (Prince) Duangket; Sathu (Prince) Vongkot and Princess Rattavadi  
**Titles:** ມັດທຸອານຸໂລມ (ຜູກ ໔)  
*Matthu Anulom* (Phuk 4)  
*Madhu Anuloma* (Fascicle 4)

EAP1398\_VTL\_1\_0200

**Long palm-leaf**

**One phuk:** *fascicle 5*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 58.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 25. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ເນື້ອໃນກ່າວເຖິງ ພະຜູ້ມີພະພາກເຈົ້າຊົງສະແດງພະທຳມະເທສະໜາ ແນະນຳໃຫ້ພຸດທະບໍລິສັດ ທັງຫຼາຍ ທຳບຸນໃຫ້ທານ, ຮັກສາສິນ ແລະຟັງທຳ ເພື່ອເປັນເຄື່ອງເກື້ອໝູນໃຫ້ໄດ້ເຖິງສຸກ ແລະປະການຄື ສຸກໃນເມືອງຄືນ, ສຸກໃນເມືອງພ້າ ແລະສຸກອັນຍິ່ງໃນນິຣະພາບ. ນອກຈາກນີ້ ພະພຸດທະອີງຍັງຊົງຕິຕຽນບຸກຄະລະຍິງ-ຊາຍທັງຫຼາຍ ຜູ້ທີ່ມັກໂກດ, ມັກຄຽດແລະມັກບຽດບຽນຜູ້ອື່ນ ຊຶ່ງເປັນເສດວິບາກກຳ ອັນຈະນຳໄປສູ່ອະບາຍຍະພູມ.

The text deals with the Buddha's sermon to his disciples on alms-giving, precept observance, and listening to the Dhamma in order to be able to achieve the three stages of happiness: worldly happiness, heavenly happiness, and Nibbāna. In addition, the Buddha criticized those who were revengeful, angry, and harmful to other people. That karmic behaviours could lead them to miserable state.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໔ ໜ້າ ໑: ສັງກາດລາຊາໄດ້ ໑໒໙໑ ຕົວ ປັກດໃສ້ ເດືອນຍີ່ ແຮມ ໑໒ ຄ່ຳວັນ ໑ ຣິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ສາທຸວົງກິດແລະເຈົ້າລັດຕະນະວະດີ ມີໃຈໃສສັດທາພ້ອງແຜ້ວສ້າງທັງສີທຳ ມັດທຸອານຸໂລມ ໄວ້ກັບພະສາສະໜາ ຂໍໃຫ້ບຸນກຸສົນຈົ່ງໄປສຳເລັດແກ່ຍາດຕິມິດທັງຫຼາຍ ມີປິດຕາມານດາເປັນຕົ້ນ ຂໍໃຫ້ສົມດັ່ງມະນຸດທະຍານຜົນຊະພະພອນ (ສະຖາພອນ)ສົມດັ່ງຄວາມປາດຖະໜາທຸກສິ່ງທຸກປະການ ຂໍໃຫ້ໄດ້ເຂົ້າສູ່ປະຣິນິບພານອັນບໍ່ຮູ້ເຖົ້າບໍ່ຮູ້ຕາຍນັ້ນທຸ່ງແທ້ດີຫຼີ. ຂໍຢ່າມີມານອັນຮ້າຍມາປະຈົນບັງບຽດ ດ້ວຍກຸສົນອັນຜູ້ຂ້າໄດ້ສ້າງທັງສີທຳດວງນີ້ ຖວາຍແກ່ພະສົງອົງຊົງຂໍປະນີບັດ ຂໍໃຫ້ເທບພະດາທັງຫຼາຍທຸກທິບພະລັດຕະນະວິມານ ຈົ່ງມາບັນດິນຈິດໃຫ້ມະນຸດທັງຫຼາຍ ຈົ່ງພາກັນສ້າງການໂກສົນຜົນລະບຸນໃຫ້ມີຄວາມຈົ່ງຮັກພັກດີຕໍ່ກັນເມື່ອພາຍໜ້າ. ນິບພານັງ ປາຣະມັງ ສຸກຂັງ.

Folio 24 on the recto side: In Sangkatrasa (CS) 1291, a *kat sai* year, on the twelfth waning-moon day of the second lunar month, the first day of the week (Sunday), the writing was accomplished at the time of the sunset drum (13:30–15:00). Sathu (Prince) Vongkot and Princess Rattanavadi had the pure religious faith to sponsor the making of this manuscript entitled *Matthu Anulom* to support the Teachings of the Buddha. May the results of this merit support our relatives and friends including our parents. May our wishes and desires be fulfilled. May we enter Nibbāna where aging and death no longer exist. May we be free from any oppression by Māra (destroyers). With the results of making and donating this manuscript to monks who follow moral conducts, may all deities in every heavenly castle inspire human beings to make merit and have honesty towards one another in the future. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

**Date:** CS 1291, a *kat sai* year (26 Jan 1930)  
**Script(s):** Tham Lao

**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Sathu (Prince) Vongkot and Princess Rattनावadi  
**Titles:** *ມັດທູອານຸໂລມ (ຜູກ ໕)*  
*Matthu Anulom (Phuk 5)*  
*Madhu Anuloma (Fascicle 5)*

EAP1398\_VTL\_1\_0201

**Long palm-leaf**

**One phuk:** *fascicle 6*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 58.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 24. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ກ່າວເຖິງອະດີດຕະຊາດຂອງພະໂຄຕະມະພຸດທະເຈົ້າ ປາງເມື່ອພະໂພທິສັດເຈົ້າສະເຫວີຍພະຊາດເປັນກວາງຄຳ ແລະພະເທວະທັດເກີດເປັນນາຍພານປ່າ. ພະໂພທິສັດເຈົ້າເປັນສະຫາຍກັບນົກຕາໄນແລະສະຫາຍເຕົ້າແກ້ວໂຊດ. ວັນໜຶ່ງ ກວາງຄຳຖືກແຮ້ວຂອງນາຍພານ ເມື່ອນົກຕາໄນແລະເຕົ້າແກ້ວໂຊດມາເຫັນ ຈຶ່ງພາກັນຊ່ອຍ. ນົກບິນໄປລົບກວນນາຍພານ ດ້ວຍການບິນຈິກຫົວແລະເອົາປົກຕີຫົວ ເພື່ອໃຫ້ນາຍພານເສຍເວລາ ສ່ວນເຕົ້າໄດ້ກັດເຊືອກແຮ້ວ. ເມື່ອນາຍພານໃກ້ຈະມາເຖິງ ກວາງຄຳຈຶ່ງດື່ນຫລຸດຈາກແຮ້ວແລ້ວແລ່ນໜີ. ສ່ວນເຕົ້ານັ້ນ ບໍ່ສາມາດແລ່ນໜີທັນ ຈຶ່ງຖືກນາຍພານຈັບໃສ່ບັ້ງແລ້ວເອົາໄປຫ້ອຍໄວ້ເທິງງ່າໄມ້. ກວາງຄຳຈຶ່ງແກ້ງຖືກບາດເຈັບໃຫ້ນາຍພານເຫັນ. ນາຍພານຈຶ່ງແລ່ນໄລ່ກວາງຄຳເຂົ້າໄປໃນປ່າເລິກ ໃນຂະນະດຽວກັນ ນົກກໍໄດ້ຈິກບັ້ງເພື່ອຊ່ວຍເຕົ້າ ແຕ່ບັ້ງນັ້ນບໍ່ແຕກ. ກວາງຄຳຈຶ່ງແລ່ນກັບຄືນມາ ແລ້ວເອົາເຂົາຊິນໃສ່ບັ້ງນັ້ນຈົນແຕກ ຈາກນັ້ນ ຈຶ່ງພາກັນໜີອອກຈາກທີ່ນັ້ນດ້ວຍຄວາມປອດໄພ.

The text is on a previous life of Gotama Buddha as a golden deer. Devadatta was born as a forest hunter. The Bodhisatta was a friend of a bird and a turtle. One day, the golden deer was trapped by the hunter's snare. The bird and the turtle tried to rescue their friend. The bird trickily stole the hunter's time by pecking his head and slapping his head with its wings. The turtle kept biting the snare to cut it. As the hunter was about to get close, the deer jumped out of the snare and ran away but the turtle could not escape. It was caught in a box by the hunter and hung on a branch. So, the golden deer pretended to get injured to the hunter's eyes. The hunter thus chased the deer and went further in the forest. In the meanwhile, the bird tried to peck the box to break it to let the turtle out, but the box did not break. Therefore, the golden deer ran back and hit the box with its horn. The box broke and all three safely escaped.



**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໖ ໜ້າ ໑: ສັງກາດລາຊາໄດ້ ໑໒໙໑ ຕົວ ປັກດໃສ້ ເດືອນຍີ່ ແຮມ ໑໒ ຄໍ້າວັນ ໑ ຮິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ສາທຸວົງກົດແລະເຈົ້າລັດຕະນະວະດີ ມີໃຈໃສສັດທາພ່ອງແຜ່ວສ້າງທັງສີທຳ ມັດທຸອານຸໂລມ ໄວ້ກັບພະສາສະໜາ ຂໍໃຫ້ບຸນກຸສົນຈົ່ງໄປສຳເລັດແກ່ຍາດຕິມິດທັງຫຼາຍ ມີປິດຕາມານດາເປັນຕົ້ນ ຂໍໃຫ້ສົມດັ່ງມະນຸດທະຍານຜົນຊະພະພອນ (ສະຖາພອນ)ສົມດັ່ງຄວາມປາດຖະໜາທຸກສິ່ງທຸກປະການ ຂໍໃຫ້ໄດ້ເຂົ້າສູ່ປະຣິນິບພານອັນບໍ່ຮູ້ເຖົ້າບໍ່ຮູ້ຕາຍນັ້ນທຸ່ງແທ້ດີຫລີ. ຂໍຢ່າມີມານອັນຮ້າຍມາປະຈົນບັງບຽດ ດ້ວຍກຸສົນອັນຜູ້ຂ້າໄດ້ສ້າງທັງສີທຳດວງນີ້ ຖວາຍແກ່ພະສົງອົງຊົງຂໍປະນີບັດ ຂໍໃຫ້ເທບພະດາທັງຫຼາຍທຸກທິບພະລັດຕະນະວິມານ ຈົ່ງມາບັນດິນຈິດໃຫ້ມະນຸດທັງຫຼາຍ ຈົ່ງພາກັນສ້າງການໂກສົນຜົນລະບຸນໃຫ້ມີຄວາມຈົ່ງຮັກພັກດີຕໍ່ກັນເມື່ອພາຍໜ້າ. ນິບພານັງ ປາຣະມັງ ສຸກຂັງ.

Folio 23 on the recto side: In Sangkatrasa (CS) 1291, a *kat sai* year, on the twelfth waning-moon day of the second lunar month, the first day of the week (Sunday), the writing was accomplished at the time of the sunset drum (13:30–15:00). Sathu (Prince) Vongkot and Princess Rattanaṇvadi had the pure religious faith to sponsor the making of this manuscript entitled *Matthu Anulom* to support the Teachings of the Buddha. May the results of this merit support our relatives and friends including parents and others. May our wishes and desires be fulfilled. May we enter Nibbāna where aging and death no longer exist. May we be free from any oppression by Māra (destroyers). With the results of making and donating this manuscript to monks who follow moral conducts, may all deities in every heavenly castle inspire human beings to make merit and have honesty towards one another in the future. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

**Date:** CS 1291, a *kat sai* year (26 Jan 1930)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Sathu (Prince) Vongkot and Princess Rattanaṇvadi  
**Titles:** ມັດທຸອານຸໂລມ (ຜູກ ໖)  
*Matthu Anulom* (Phuk 6)  
 Madhu Anuloma (Fascicle 6)

EAP1398\_VTL\_1\_0202

## Long palm-leaf

**One phuk:** *fascicle 7*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 58.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.  
**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.  
**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 24. **Edges of the palm leaves:** angle. **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 as well.

**Description:**

ໃນສະໄໝໜຶ່ງ ພະພຸດທະອົງຊົງປະທັບຢູ່ວັດເວລຸວັນ ໃນເມືອງຣາຊະຄຣີ ໃນກາລະຄັ້ງນັ້ນ ມີພາມ ຜູ້ໜຶ່ງ ຊື່ວ່າ ສຸວັນນະພາມ ໄດ້ເຂົ້າມາໄຫວ້ພະພຸດທະເຈົ້າ ເພື່ອຂໍຄໍາແນະນຳທີ່ເມຍຂອງເຂົາໄດ້ ເສຍຊີວິດແລ້ວເກີດເປັນຜີເຜດຢູ່ໃນເຮືອນແລະຫຼອກເຂົາທຸກຄືນ. ພະພຸດທະອົງຕັດວ່າ ໃນອະດີດ ຕະຊາດນັ້ນ ນາງໄດ້ທົວຂວັນແລະເຍາະເຍີ້ຍພິກຂຸອົງໜຶ່ງທີ່ມີຮູບຮ່າງຂີ້ຮ້າຍ ດ້ວຍເສດວິບາກກຳ ອັນນັ້ນ ຈຶ່ງເຮັດໃຫ້ນາງໄດ້ເປັນຜີເຜດ. ພະພຸດທະອົງຊົງແນະນຳໃຫ້ສຸວັນນະພາມສ້າງມັດທຸ ອະນຸໂລມ ອັນເປັນໂອວາດຄຳສັ່ງສອນຂອງພະຕະຖາຄິດ ຖວາຍໃຫ້ເປັນທານ ແລະອຸທິດສ່ວນ ບຸນສ່ວນກຸສົນນັ້ນໃຫ້ແກ່ນາງ. ສຸວັນນະພາມຈຶ່ງໄດ້ທຳຕາມ ນາງພາມມະນີຈຶ່ງໄດ້ພົ້ນຈາກການ ເປັນຜີເຜດ ແລະໄດ້ໄປເກີດເປັນເທວະດາຢູ່ຊັ້ນຈາຕຸມມະທາຣາຊິກາ ອັນມີຜາສາດສູງໄດ້ ໑໒ ໂຫຍດ ແວດລ້ອມດ້ວຍບໍລິວານທັງຫຼາຍ.

On one occasion, the Buddha resided at the Veluvana monastery in Rājagaha. A Brahmin named Suvana came to the presence of the Buddha and asked for advice about his late wife who had been born a hungry ghost and frightening him in the house every night. The Buddha said that she had laughed at and made fun of an ugly monk in one of her previous lives; that bad deed destined her to be a demon. The Buddha suggested Suvanna make and donate a manuscript of *Matthu Anuloma* that contains the Buddha's Teachings and transfer the merit to her. Suvana followed his advice and his wife was then released from the state of demons to be reborn a deity in the Cātumahārājikā Heaven, living in a castle of 12-*yojana* height and surrounded by deity servants.

**Colophon:**

ຄຳລົງທ້າຍ: ລານທີ ໒໓ ໜ້າ ໑: ສັງກາດລາຊາໄດ້ ໑໒໙໑ ຕົວ ປີກັດໃສ້ ເດືອນຍີ່ ແຮມ ໑໒ ຄຳ ວັນ ໑ ຮິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ສາທຸວົງກິດແລະເຈົ້າລັດຕະນະວະດີ ມີໃຈໃສ ສັດທາພ່ອງແຜ່ວສ້າງທັງສີທຳ ມັດທຸອານຸໂລມ ໄວ້ກັບພະສາສະໜາ ຂໍໃຫ້ບຸນກຸສົນຈຶ່ງໄປສຳ ເລັດແກ່ຍາດຕິມິດທັງຫຼາຍ ມີປິດຕາມານດາເປັນຕົ້ນ ຂໍໃຫ້ສົມດັ່ງມະນຸດທະຍານຜົນຊະພະພອນ (ສະຖາພອນ)ສົມດັ່ງຄວາມປາດຖະໜາທຸກສິ່ງທຸກປະການ ຂໍໃຫ້ໄດ້ເຂົ້າສູ່ປະຣິນິບພານອັນບໍ່ຮູ້ ເຖົ້າບໍ່ຮູ້ຕາຍນັ້ນທ່ຽງແທ້ດີຫລີ. ຂໍຢ່າມີມານອັນຮ້າຍມາປະຈົນບັງບຸດ ດ້ວຍກຸສົນອັນຜູ້ຂ້າໄດ້ສ້າງ ທັງສີທຳດວງນີ້ ຖວາຍແກ່ພະສົງອົງຊົງຂໍປະນີບັດ ຂໍໃຫ້ເທບພະດາທັງຫຼາຍທຸກທິບພະລັດຕະນະ ວິມານ ຈົ່ງມາບັນດິນຈິດໃຫ້ມະນຸດທັງຫຼາຍ ຈົ່ງພາກັນສ້າງການໂກສົນຜົນລະບຸນໃຫ້ມີຄວາມຈົ່ງ ຮັກພັກດີຕໍ່ກັນເມື່ອພາຍໜ້າ. ນິບພານັງ ປາຣະມັງ ສຸກຂັງ.

Folio 23 on the recto side: In Sangkatrasa (CS) 1291, a *kat sai* year, on the twelfth waning-moon day of the second lunar month, the first day of the week (Sunday), the writing was accomplished at the time of the sunset drum (13:30–15:00). Sathu (Prince) Vongkot and Princess Rattana vadi had the pure religious faith to sponsor the making of this manuscript entitled *Matthu Anulom* to support the Teachings of the Buddha. May the results of this merit support our relatives and friends including parents and others. May our wishes and desires be fulfilled. May we enter Nibbāna where aging and death no longer exist. May we be free from any oppression by Māra (destroyers). With the results of making and donating this manuscript to monks who follow moral conducts, may all

deities in every heavenly castle inspire human beings to make merit and have honesty towards one another in the future. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

**Date:** CS 1291, a *kat sai* year (26 Jan 1930)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Sathu (Prince) Vongkot and Princess Rattana- vadi

**Titles:** *ມັດທຸອານຸໂລມ (ຜູກ ໗)*  
*Matthu Anulom (Phuk 7)*  
 Madhu Anuloma (Fascicle 7)

EAP1398\_VTL\_1\_0203

### Long palm-leaf

**One phuk:** *fascicle 8*

**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:** None. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 22. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ໃນສະໄໝພຸດທະການ ມີເຈົ້າກຸມມານກຳພັກສອງພັນ ຜູ້ອ້າຍຊື່ວ່າ ສຸກຄະໂຕ ແລະຜູ້ນ້ອງຊື່ວ່າ ສຸກຄະຕະຖານັງ ອາໄສຢູ່ໃນເມືອງສິງຫະຣາດທະບຸຣີ ດ້ວຍຄວາມທຸກໄຮ້ເຂັ້ມໃຈ ວັນໜຶ່ງ ຜູ້ເປັນອ້າຍກໍຄິດຢາກຂາຍນ້ອງຊາຍຂອງຕົນໃຫ້ມະຫາເສດຖີ ທັງສອງພັນຈຶ່ງໄດ້ປຶກສາກັນ ໂດຍຜູ້ເປັນອ້າຍກ່າວວ່າ ຈະຂາຍນ້ອງຊາຍໃຫ້ກັບມະຫາເສດຖີ ເພື່ອນຳເງິນມາລົງທຶນຄ້າຂາຍ ເມື່ອໄດ້ເງິນກໍຈະໄປໂຖເອົານ້ອງຊາຍຄືນ ຜູ້ເປັນນ້ອງກໍໄດ້ຕົກລົງ ຈາກນັ້ນ ຜູ້ເປັນອ້າຍຈຶ່ງພາ ນ້ອງໄປຂາຍໃຫ້ເສດຖີ ໄດ້ຄ່າຕົວເປັນເງິນ ໑໐,໐໐໐ ແລະ ຄ່າ ໑,໐໐໐ ເມື່ອໄດ້ເງິນແລ້ວ ຜູ້ເປັນ ອ້າຍຈຶ່ງນຳເງິນດັ່ງກ່າວໄປແຕ່ງງານກັບລູກສາວເສດຖີອີກຄົນໜຶ່ງ ໂດຍບໍ່ຄຳນຶງເຖິງນ້ອງຊາຍ ຂອງຕົນທີ່ເປັນຄົນໃຊ້ໃນບ້ານຂອງເສດຖີ.

In the Buddha's lifetime, there were two poor orphan brothers named Sugaato and Sugatathānaṃ living in Singharāja city. One day, they agreed to sell the younger brother to a wealthy man to gain money for founding a business, so that the older brother could earn enough money to buy Sugatathānaṃ back. Sugato then sold his younger brother for 10,000 units of silver and 1,000 units of gold. Having sold his younger brother, Sugato spent his money on a marriage with a daughter of a wealthy man and ignored Sugatathānaṃ.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໑ ໜ້າ ໑: ສັງກາດລາຊາໄດ້ ໑໒໙໑ ຕົວ ປີກັດໃສ້ ເດືອນຍີ່ ແຮມ ໑໒ ຄຳ ວັນ ໑ ຮິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ສາທຸວົງກົດແລະເຈົ້າລັດຕະນະວະດີ ມີໃຈໃສ ສັດທາພອງແຜ່ວສ້າງໜັງສືທຳ ມັດທຸອານຸໂລມ ໄວ້ກັບພະສາສະໜາ ຂໍໃຫ້ບຸນກຸສົນຈົ່ງໄປສຳ

ເລັດແກ່ຍາດຕິມິດທັງຫຼາຍ ມີປິດຕາມານດາເປັນຕົ້ນ ຂໍໃຫ້ສົມດັ່ງມະນຸດທະຍານຜົນຊະພະພອນ (ສະຖາພອນ)ສົມດັ່ງຄວາມປາດຖະໜາທຸກສິ່ງທຸກປະການ ຂໍໃຫ້ໄດ້ເຂົ້າສູ່ປະຣິນິບພານອັນບໍ່ຮູ້ ເຖົ້າບໍ່ຮູ້ຕາຍນັ້ນທຸ່ງແທ້ດີຫລື. ຂໍຢ່າມີມານອັນຮ້າຍມາປະຈົນບັງບູດ ດ້ວຍກຸສົນອັນຜູ້ຂ້າໄດ້ສ້າງ ທັງສີທຳດວງນີ້ ຖວາຍແກ່ພະສົງອົງຊົງຂໍປະນີບັດ ຂໍໃຫ້ເທບພະດາທັງຫຼາຍທຸກທິບພະລັດຕະນະ ວິມານ ຈົ່ງມາບັນດິນຈິດໃຫ້ມະນຸດທັງຫຼາຍ ຈົ່ງພາກັນສ້າງການໂກສົນຜົນລະບຸນໃຫ້ມີຄວາມຈົ່ງ ຮັກພັກດີຕໍ່ກັນເມື່ອພາຍໜ້າ. ນິບພານັ່ງ ປາຣະມັງ ສຸກຂັງ.

Folio 21 on the recto side: In Sangkatrasa (CS) 1291, a *kat sai* year, on the twelfth waning-moon day of the second lunar month, the first day of the week (Sunday), the writing was accomplished at the time of the sunset drum (13:30–15:00). Sathu (Prince) Vongkot and Princess Rattana- vadi had the pure religious faith to sponsor the making of this manuscript entitled *Matthu Anulom* to support the Teachings of the Buddha. May the results of this merit support our relatives and friends including our parents. May our wishes and desires be fulfilled. May we enter Nibbāna where aging and death no longer exist. May we be free from any oppression by Māra (destroyers). With the results of making and donating this manuscript to monks who follow moral conducts, may all deities in every heavenly castle inspire human beings to make merit and have honesty towards one another in the future. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

**Date:** CS 1291, a *kat sai* year (26 Jan 1930)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Sathu (Prince) Vongkot and Princess Rattana- vadi  
**Titles:** ມັດທູອານຸໂລມ (ຜູກ ໘)  
*Matthu Anulom* (Phuk 8)  
*Madhu Anuloma* (Fascicle 8)

EAP1398\_VTL\_1\_0204

## Long palm-leaf

**One phuk:** *fascicle 9*

**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:** None. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 24. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ໃນສະໄໝພຸດທະການ ໃນໝູ່ບ້ານອະຣັນຍະຄາມ ມີຊາວບ້ານເກີດໂກລາຫິນດ້ວຍໄພຍໄພຕ່າງໆ ນຳມາຊຶ່ງຄວາມສູນເສຍອັນໃຫຍ່ຫຼວງ ຊາວບ້ານຈຶ່ງພາກັນໄປອາລາດທະນານິມົນພະຜູ້ມີພະ

ພາກເຈົ້າທີ່ປະທັບຢູ່ໃນວັດເວລຸວັນໃຫ້ມາທຳສັງຄະທະແກ້ເຄາະ ພະພຸດທະອົງຊົງພິຈາລະນາ ດ້ວຍພະປັນຍາ ກໍຊົງຊາບເຖິງເຫດທີ່ເກີດຂຶ້ນ ໃນກາລະຄັ້ງນັ້ນ ພະພຸດທະອົງໄດ້ສະເດັດໄປພ້ອມ ກັບພະອານົນເຖລະແລະພິກຂຸທັງຫຼາຍ ເມື່ອເຖິງບ້ານອະຣັນຍະຄາມ ພະພຸດທະອົງກໍຊົງສະແດງ ພະທຳມະເທສະໜາທຳດວງນີ້ໄຜດຊາວບ້ານ ຄັນເຖິງວັນຮຸ່ງຂຶ້ນ ກໍໃຫ້ຊາວບ້ານກະກຽມ ເຂົ້າ, ນ້ຳ ແລະໂພຊະນາອາຫານ ຖວາຍໃຫ້ແກ່ພິກຂຸ ແລ້ວອຸທິດສ່ວນບຸນສ່ວນກຸສົນໃຫ້ແກ່ເຈົ້າທີ່, ເຈົ້າທາງ ຜູ້ທີ່ລ່ວງລັບໄປແລ້ວ ຕະຫຼອດເຖິງສຳພະເວສີຕ່າງໆ ໃຫ້ໄປຜູດໄປເກີດ ຕັ້ງແຕ່ນັ້ນມາ ບ້ານອະ ຣັນຍະຄາມກໍມີແຕ່ຄວາມສະຫງົບສຸກແລະຮົ່ມເຢັນ.

In the Buddha's lifetime, Aranyakham village became chaotic and dangerous, causing great losses among the people. They came to the Buddha who stayed at the Veluvanna monastery and asked him for help to stop the incident. With his wisdom, the Buddha knew the reason of the incident. Accompanied with Ananda Thera, the Buddha and other monks went to the village. There he gave a sermon to the villagers. On the next day, the Buddha suggested that the people offer food to the monks and dedicate the merit of alms-offerings to spirits of the land and other spirits, letting them have new rebirths. Thereafter, the situation was calmed down.

**Colophon:**

ຄຳລົງທ້າຍ: ລານທີ ໒໓ ໜ້າ ໑: ສັງກາດລາຊາໄດ້ ໑໒໙໑ ຕົວ ປັກັດໃສ່ ເດືອນຍີ່ ແຮມ ໑໒ ຄ່ຳ ວັນ ໑ ຣິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ສາທຸວົງກິດແລະເຈົ້າລັດຕະນະວະດີ ມີໃຈໃສ ສັດທາທ່ອງແຜ່ວສ້າງທັງສີທຳ ມັດທຸອານຸໂລມ ໄວ້ກັບພະສາສະໜາ ຂໍໃຫ້ບຸນກຸສົນຈົ່ງໄປສຳ ເລັດແກ່ຍາດຕິມິດທັງຫຼາຍ ມີປິດຕາມານດາເປັນຕົ້ນ ຂໍໃຫ້ສົມດັ່ງມະນຸດທະຍານຜົນຊະພະພອນ (ສະຖາພອນ)ສົມດັ່ງຄວາມປາດຖະໜາທຸກສິ່ງທຸກປະການ ຂໍໃຫ້ໄດ້ເຂົ້າສູ່ປະຣິນິບພານອັນບໍ່ຮູ້ ເຖົ້າບໍ່ຮູ້ຕາຍນັ້ນທ່ຽງແທ້ດີຫລີ. ຂໍຢ່າມີມານອັນຮ້າຍມາປະຈົນບັງບຽດ ດ້ວຍກຸສົນອັນຜູ້ຂ້າໄດ້ສ້າງ ທັງສີທຳດວງນີ້ ຖວາຍແກ່ພະສົງອົງຊົງຂໍປະນີບັດ ຂໍໃຫ້ເທບພະດາທັງຫຼາຍທຸກທິບພະລັດຕະນະ ວິມານ ຈົ່ງມາບັນດິນຈິດໃຫ້ມະນຸດທັງຫຼາຍ ຈົ່ງພາກັນສ້າງການໂກສົນຜົນລະບຸນໃຫ້ມີຄວາມຈົ່ງ ຮັກພັກດີຕໍ່ກັນເມື່ອພາຍໜ້າ. ນົບພານັ່ງ ປາຣະມັງ ສຸກຂັງ.

Folio 23 on the recto side: In Sangkatrasa (CS) 1291, a *kat sai* year, on the twelfth waning-moon day of the second lunar month, the first day of the week (Sunday), the writing was accomplished at the time of the sunset drum (13:30–15:00). Sathu (Prince) Vongkot and Princess Rattanaavadi had the pure religious faith to sponsor the making of this manuscript entitled *Matthu Anulom* to support the Teachings of the Buddha. May the results of this merit support our relatives and friends including our parents. May our wishes and desires be fulfilled. May we enter Nibbāna where aging and death no longer exist. May we be free from any oppression by Māra (destroyers). With the results of making and donating this manuscript to monks who follow moral conducts, may all deities in every heavenly castle inspire human beings to make merit and have honesty towards one another in the future. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

**Date:**

**Script(s):**

CS 1291, a *kat sai* year (26 Jan 1930)

Tham Lao

**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Sathu (Prince) Vongkot and Princess Rattनावadi  
**Titles:** *ມັດທຸອານຸໂລມ (ຜູກ ໙)*  
*Matthu Anulom (Phuk 9)*  
*Madhu Anuloma (Fascicle 9)*

EAP1398\_VTL\_1\_0205

## Long palm-leaf

**One phuk:** *fascicle 1*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 59.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 23. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ກ່າວເຖິງ ພະອະພິທຳ ແປວ່າ ທຳອັນຢື່ງໃຫຍ່ ໂດຍພະອະພິທຳປິດີກ ວ່າດ້ວຍການປະມວນພຸດທະພິດ ຈັດເປັນໝວດໝູ່ ຊຶ່ງເປັນຫລັກທຳລ້ວນໆ ບໍ່ກ່ຽວຂ້ອງກັບເຫດການແລະບຸກຄົນໃດໆ ເຊິ່ງປະກອບດ້ວຍ ທຳມະສັງຄະນິ, ວິພັງຄະກຖາ, ທາຕຸກະຖາ, ປຸກຄະລະປັນຍັດຕິ, ກະຖາວັຕຖ, ຍະມະກະ ແລະປັດຖານ ເປັນຕົ້ນ.

This text deals with *Abhidhamma*, literally meaning “the great Dhamma.” *Abhidhamma* is pure Dhamma, divided into sections, and irrelevant to any individuals or situations. Here are the sections of *Abhidhamma*: 1. *Dhammasaṅgaṇī* (Enumeration of phenomena), 2. *Vibhaṅga* (The book of treatises), 3. *Dhātukathā* (Discussion with reference to the elements), 4. *Puggalapaññatti* (Description of individuals), 5. *Kathāvatthu* (Point of controversy), 6. *Yamaka* (The book of pairs), and 7. *Paṭṭhāna* (The book of relations).

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໒ ໜ້າ ໑: ສັງກາດ ໑໒໑໙ ຕົວ ປີເມື່ອງໃສ່ ເດືອນ ໔ ຂຶ້ນ ໑໔ ຄຳ ວັນ ກ ມີ ຮ້ວງເພົ້າ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ພະຍາພົ້ນລູກທ້າວແລະພະຮິຍາ ບຸດຕະນັດຕາ ພັນທຸວົງສາ ພ້ອມກັນສ້າງ ຕູ ໝິ້ນ ໄວ້ກັບສາສະໜາພະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ນິບພານັງ ປະລະມັງ ສຸກຂັງ.

Folio 22 on the recto side: In Sangkat (CS) 1219, a *moeng sai* year, on the fifteenth waxing-moon day of the fourth lunar month, the seventh day of the week (Saturday), a *huang mao* day,<sup>99</sup> the writing was accomplished at the time of the morning drum (7:00–9:30). Phanya Mün Lukthao, his wife, their children, grandchildren, and relatives jointly sponsored the making of this manuscript entitled *8 Mün* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

<sup>99</sup> 1219 Phalguna 15 = Saturday, 27 February 1858. This day was indeed a *huang mao* day.

**Date:** CS 1219, a *moeng sai* year (27 Feb 1857)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Phanya Mün Lukthao, his wife, their children, grandchildren, and relatives  
**Titles:** ຕູ້ ໝື່ນ (ຜູກຕົ້ນ)  
*8 Mün (Phuk ton)*  
 Eighty Thousand (Fascicle 1)

EAP1398\_VTL\_1\_0206

**Long palm-leaf**

**One phuk:** *fascicle 2*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 59.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 25. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ກ່າວເຖິງ ທຸກຂະເວທະນາ ເຊັ່ນ ທຸກປະຈຳສັງຂານ ຄື ທຸກເພາະເກີດ ແກ່ ເຈັບ ແລະຕາຍ ລ້ວນ ເປັນນາມທຳຢ່າງໜຶ່ງທີ່ອາໄສເຫດແລະປັດໃຈເກີດຂຶ້ນ ເປັນວົງຈອນແຫ່ງກອງທຸກ ຄື ປະຕິຈະ ສະມຸປະບາດ ສິ່ງເຫຼົ່ານີ້ລ້ວນແລ້ວແຕ່ເປັນສິ່ງທີ່ບໍ່ທົ່ງ ບໍ່ແນ່ນອນ ເປັນທຸກ ແລະເປັນອະນັດຕາ ຄື ຄວາມບໍ່ມີຕົວຕົນ.

The text is on *Dukkha-vedanā* (painful feelings) which means physical suffering that is caused by birth, aging, sickness, and death, each of which is an abstract thing, occurs by reasons, and is part of the cycle of suffering (*Patticca-samupapāda*). The cycle is impermanent and formless..

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໔ ໜ້າ ໑: ສັງກາດ ໑໒໑໙ ຕົວປີເມິງໃສ່ ເດືອນ ໔ ຂຶ້ນ ໑໔ ຄໍ່າ ວັນ ກຸ ມີ ຮ້ວງເໝົ້າ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ພະຍາໝື່ນລູກທ້າວ ແລະພະຮິຍາ ບຸດຕະ ນັດຕາ ພັນທຸວົງສາ ຊູ່ຄົນພ້ອມກັນສ້າງ ຕູ້ ໝື່ນໄວ້ກັບສາສະໜາພະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ນິບພານັງ ປະລະມັງ ສຸກຂັງ.

Folio 24 on the recto side: In Sangkat (CS) 1219, a *moeng sai* year, on the fifteenth waxing-moon day of the fourth lunar month, the seventh day of the week (Saturday), a *huang mao* day, the writing was accomplished at the time of the morning drum (7:00–9:30). Phanya Mün Lukthao, his wife, their children, grandchildren, and relatives jointly sponsored the making of this manuscript entitled *8 Mün* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

**Date:** CS 1219, a *moeng sai* year (27 Feb 1857)  
**Script(s):** Tham Lao

**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Phanya Mün Lukthao, his wife, their children, grandchildren, and relatives  
**Titles:** ຕູ້ ພີ່ນ (ຜູກ ໒)  
 8 Mün (Phuk 2)  
 Eighty Thousand (Fascicle 2)

EAP1398\_VTL\_1\_0207

**Long palm-leaf**

**One phuk:** *fascicle 3*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 59.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.  
**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two blank folios.  
**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 25. **Edges of the palm leaves:** angle. **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 on the right end. The legibility is clear.

**Description:** ເມື່ອພະສາຣີບຸດເຖລະໄດ້ຟັງພະອະພິທຳຈາກພະສາດສະນາແລ້ວ ກໍໄດ້ນຳໄປສອນແກ່ພິກຂຸ ໕໐໐ ອົງ ອັນເປັນລູກສິດຂອງທ່ານ ໂດຍສອນຕາມຮອຍຂອງພະພຸດທະອົງທີ່ເຄີຍສອນມາ ໃຊ້ເວລາ ໓ ເດືອນ ຈຶ່ງສຳເລັດ ເນື່ອງດ້ວຍພິກຂຸທັງ ໕໐໐ ອົງນີ້ ເຄີຍມີອຸປະນິໄສມາແລ້ວໃນຊາດກ່ອນ ກ່າວຄື ໃນສະໄໝຂອງພະກັດສະປະພຸດທະເຈົ້າ ພິກຂຸ ໕໐໐ ອົງນີ້ໄດ້ເກີດເປັນໂຕເຈຍອາໄສຢູ່ໃນຖ້ຳແຫ່ງໜຶ່ງ ໄດ້ຟັງພິກຂຸຜູ້ຊົງພະອະພິທຳ ໒ ອົງ ສູດສາທະຍາຍພະອະພິທຳ ເຖິງຈະຟັງບໍ່ເຂົ້າໃຈ ແຕ່ກໍພາກັນຕັ້ງໃຈຟັງ ເພາະມັກໃນສຽງທີ່ສະເນາະຫຼ. ຫຼັງຈາກສິ້ນອາຍຸໄຂແລ້ວ ເຈຍເຫຼົ່ານັ້ນກໍໄດ້ເກີດເປັນເທວະດາຢູ່ເທິງສະຫວັນ. ໃນສາສະໜາຂອງພະໂຄຕະມະພຸດທະເຈົ້ານີ້ ຈຶ່ງໄດ້ມາເກີດເປັນມະນຸດ, ໄດ້ບວດເປັນພິກຂຸ ແລະໄດ້ຮຽນພະອະພິທຳຈາກພະສາຣີບຸດເຖລະ.

After listening to the Buddha's preaching of the Abhidhamma, Venerable Sariputta taught it to his 500 disciples by following the same way of the Buddha's. He spent three months to complete the teaching because these 500 monks had experienced the Teachings of the Buddha in their past lives. Namely, in the period of Kassapa Buddha, the 500 monks were born bats living in a cave. They heard the Abhidhamma chanted by two monks. Even if they didn't understand it, they enjoyed listening to it because of the melodic sound of chanting. After the end of their lives, they were reborn deities in heaven. In the period of Gotama Buddha, they were reborn humans, became monks, and learned the Abhidhamma from the Venerable Sariputta.

**Colophon:** None  
**Date:** AD 1857  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Unknown



**Titles:** ຕູ ພິນ (ຜູກ ໓)  
8 Mün (Phuk 3)  
Eighty Thousand (Fascicle 3)

EAP1398\_VTL\_1\_0208

**Long palm-leaf**

**One phuk:** fascicle 4

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 59.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One blank folio. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 24. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ກ່າວເຖິງ ວິດຊາ ໓, ອະພິນຍາ ໖ ແລະປະຕິສຳພິທາຍານ ໔ ຄື: ວິດຊາ ໝາຍເຖິງ ການຫຍິ່ງຮູ້ຂອງພະພຸດທະເຈົ້າ ມີ ໓ ປະການ ໄດ້ແກ່ ລະນິກຊາດໄດ້, ຍານກຳນົດຮູ້ຈຸຕິແລະອຸບັດຂອງສັດທັງຫຼາຍ, ແລະຄວາມຮູ້ທີ່ທຳໃຫ້ສິ້ນອາສະວະ. ອະພິນຍາ ຄື ຄວາມຮູ້ຍິ່ງ ໝາຍເຖິງ ປັນຍາ ຫຼື ຄວາມຮູ້ທີ່ສູງກວ່າປົກກະຕິ ເປັນຄວາມຮູ້ພິເສດ ໄດ້ແກ່ ສະແດງລິດໄດ້, ຫຼືທິບ, ກຳນົດໃຈຜູ້ອື່ນໄດ້, ລະນິກຊາດໄດ້, ຕາທິບ, ແລະທຳອາສະວະໃຫ້ສິ້ນ. ປະຕິສຳພິທາຍານ ຄື ປັນຍາແຕກສານ ມີ ໔ ປະການ ໄດ້ແກ່ ແຕກສານໃນຄວາມໝາຍ, ແຈ້ງໃນຫຼັກ, ແຈ້ງໃນພາສາ, ແລະແຈ້ງໃນຄວາມຄິດທັນການ.

The text deals with Three *Vijjā*, Six *Abhiññā*, and Four *Paṭisambhidāññāṇa*. *Vijjhā* 3 is the Threefold Knowledge of the Buddha: reminiscence of past lives; knowledge of the decease and rebirth of beings; and knowledge of the destruction of mental intoxication.

*Abhiññā* 6 is the Super Knowledge: magical powers; divine ears; penetration of the minds of others; remembrance of former existences; divine eyes; and knowledge of all mental intoxicants.

*Paṭisambhidāññāṇa* 4 is analytic insight: analytic insight of consequence; analytic insight of origin; analytic insight of philology; and analytic insight of ready wit.

**Colophon:** ຄຳລິງທ້າຍ: ລານທີ ໒໓ ໜ້າ ໑: ຕູ ພິນ ຜູກຖ້ວນ ໔ ແລເຈົ້າເຮີຍ ຮຽນຂຽນໃໝ່ແລະຕົວບໍ່ງາມ ເທົ່າໃດຂະນ້ອຍ ໃຫ້ພິຈາລະນາເອົາທ້ອນ ເຈົ້າໝ່ອມ ອ້າຍຈົວເຮີຍ.

Folio 23 on the recto side: *8 Mün*, fourth fascicle, dear all. I have recently learnt to inscribe palm-leaf manuscripts, the handwriting was thus not beautiful. Please consider it, dear monks and novices.

**Date:** AD 1857

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Unknown

**Titles:** ໘ ໝື່ນ (ຜູກ ໔)  
8 Mün (Phuk 4)  
Eighty Thousand (Fascicle 4)

EAP1398\_VTL\_1\_0209

**Long palm-leaf**

**One phuk:** fascicle 5

**Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 59.8 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One blank folio. **Back cover folio:** Two blank folios.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 19. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ກ່າວເຖິງ ອານິສົງແລະຜົນບຸນທີ່ໄດ້ຮັບຈາກການສ້າງໜັງສືແປດໝື່ນ ແລະຟັງທຳມະເທສະໜາ ປີຕະກະທັງ ໓ ເຊິ່ງເປັນຫຼັກຄຳສອນອັນປະເສີດຂອງພະສຳມາສຳພຸດທະເຈົ້າ. ອານິສົງ ຄື ຈະໄດ້ ເປັນພະຍາອິນ ສະເຫວີຍທິບລິມັດໃນເມືອງພ້າຊ້ຳນດາວະດົງ ໘ ໝື່ນປີ ຈະເປັນໃຫຍ່ໃນທິດທັງ ໔ ຄັ້ນເມື່ອສິ້ນອາຍຸໄຂໃນຊ່ວງສະຫວັນກໍຈະໄດ້ລົງມາປະຕິສົນທິໃນມະນຸດສະໂລກ ເປັນພະຍາ ຈັກກະວັດຕິຣາດ ປົກຄອງບ້ານເມືອງ ມີຜູ້ຄົນເຄົາລົບນັບຖື ແລະມີບໍລິວານເປັນຈຳນວນຫຼາຍ.

The text is on rewards and results derived from copying manuscripts titled *8 müen* (eighty thousand) and listening to the preaching of the Buddhist Canon (*Tipiṭaka*) which is the supreme Teachings of the Buddha. The rewards are, becoming God Indra, living in the Tāvatiṃsa heaven for eighty thousand heavenly years, and leading all the four directions of the universe. After the heaven life, the practitioners will become an emperor king in the human world. They will rule a city, be respected by people, and have numerous servants.

**Colophon:** ຄຳລົງທ້າຍ: ລານທິ ໑໗ ໜ້າ ໒: ໘ ໝື່ນ ຜູກ ໔ ແລເຈົ້າເຮີຍ ຕົວບ່ຽງມເທົ່າໃດແລ ຢ່າຫົວຂວັນ ຂະນ້ອຍແດ່ເທົ່ນ ເຈົ້າໝ່ອມ ອ້າຍຈົວເຮີຍ.

Folio 17 on the verso side: *8 Mün*, fifth fascicle, dear all. The handwriting was not beautiful. Please do not laugh at me, dear monks and novices.

**Date:** AD 1857

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Unknown

**Titles:** ໘ ໝື່ນ (ຜູກ ໕)

8 Mün (Phuk 5)

Eighty Thousand (Fascicle 5)

**Long palm-leaf****One phuk:** *Single fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 52 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** One folio contains the title. **Back cover folio:** One folio contains the colophon.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 19. **Edges of the palm leaves:** angle. **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 as well.**Description:** ກ່າວເຖິງ ພະຄຸນຂອງມານດາ ພາຍຫຼັງພະພຸດທະເຈົ້າໄດ້ຕັດສະຮູ້ພະອະນຸດຕະຣະສຳມາສຳ ໂພທິຍານແລ້ວ ພະພຸດທະອົງໄດ້ລະນຶກເຖິງພຸດທະມານດາ ຄືພະນາງສີຣິມະຫາມາຍາ ທີ່ສະຫວັນນະຄົດເມື່ອພະພຸດທະອົງມີພະຊົນມາຍຸໄດ້ພຽງ ໗ ວັນ. ພະພຸດທະອົງປຽບທຽບບຸນຄຸນຂອງພະມານດາເໝືອນດັ່ງມະຫາສະໝຸດອັນກວ້າງໃຫຍ່. ພະພຸດທະອົງຢາກຕອບແທນ ຈຶ່ງໄດ້ສະເດັດຂຶ້ນໄປສະຫວັນຂຶ້ນດາວາດົງ ຄັນເມື່ອເຖິງສະຫວັນແລ້ວ ພະຍາອິນທາທິຣາດ ກໍໄດ້ນຳບໍລິວານທັງຫຼາຍ ອັນປະກອບດ້ວຍທ້າວຈະຕຸໂລກະບານທັງ ໔, ເທວະບຸດ ແລະເທວະດາທັງຫຼາຍນ້ອມນຳເອົາປະທູບ, ປະທົບ, ຄັນທະລິດ, ເຄື່ອງຫອມທັງຫຼາຍມາສັກກາລະບູຊາພະພຸດທະອົງ ພ້ອມກັບອາລາດທະນາໃຫ້ພະພຸດທະອົງຊົງສະແດງທຳ ເມື່ອນັ້ນ ພະພຸດທະອົງໄດ້ສະແດງພະອະພິທຳ ໗ ຄຳພີ ແລະຊົງຈຳວັດສາຢູ່ທີ່ນັ້ນ.

The content is on the virtue of mothers. After the Buddha attained Enlightenment, he recollected his mother Queen Mahāmāyā who had passed away only seven days after his birth. The Buddha compared her virtue with a great ocean and would like to pay gratitude to her. Thus, he ascended to the Tāvātimsa heaven. There, God Indra led other deities including the four heavenly kings to bring light and perfume to worship the Buddha. They invited the Buddha to give sermons. The Buddha delivered a sermon on the seven treatises of the Abhidhamma and stayed there through the Buddhist Lent.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໑໙ ໜ້າ ໑: ຮິກຂິກຕະແຕ້ມຂຽນແລ້ວແຕ່ປີມະຣວງ(ມະໂຮງ)ເຕົ້າສີ່ ພຸດທະສັງກາດໄດ້ ໒໔໑໙ ຕົວ ເດືອນ ໙ ຂຶ້ນ ໑ ຄຳ ວັນ ອັງຄານ ເວລາ ໔ ໂມງເຄິ່ງ ກ່ອນແລງຂ້າແລໜານຍອດ ສິດທິປັນຍາຂຽນ ຂໍໃຫ້ຜູ້ຂ້າພື້ນຈາກອະວິຈິນາຮິກ ໄດ້ເຖິງພະນິບພານເທີ້ນ.

Folio 19 on the recto side: The writing [of this manuscript] was accomplished in a *maruang* (*marong*) or a *tao si* year, in Buddhist Era 2519, on the first waxing-moon day of the ninth lunar month, a Tuesday,<sup>100</sup> at 17:30. Nan (ex-monk) Nyòt Sitthipannya was the scribe. May I be free from the Avici hell and enter Nibbāna

**Date:** BE 2519, a *marong* year (27 Jul 1976)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Nan (ex-monk) Nyòt Sitthipannya<sup>100</sup> 1338 Sravana 1 = Tuesday, 27 July 1976.

**Sponsor(s):** Nan (ex-monk) Nyòt Sitthipannya  
**Titles:** *ແທນນ້ຳນົມແມ່ (ຜູກດົງວ)*  
*Thaen Namnom Mae (Phuk diao)*  
To Reward the Mother's Milk (Single fascicle)

EAP1398\_VTL\_1\_0211

**Long palm-leaf**

**One phuk:** *Single fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5.5 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 folio contains the colophon.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 22. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ເນື້ອໃນກ່າວເຖິງ ເປສັກກາຣະເສດ ທີ່ໄດ້ຮັບຄວາມທຸກທໍລະມານ ເພາະຜົນກໍາທີ່ດີນໄດ້ກະທໍາໄວ້  
ໃນເວລາເປັນມະນຸດ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ  
ຊົງປາລົບເຖິງເປສັກກາຣະເສດ ຜູ້ເຄີຍເປັນເມຍຊ່າງຫູກ. ໃນເວລາມີຊີວິດຢູ່ ນາງເປັນຄົນຕະໜິ  
(ຂີ້ຖີ່) ເມື່ອເຫັນຜົວຖວາຍອາຫານແລະຜ້າແພແກ່ເຈົ້າພິກຂຸສອງອົງທີ່ຈໍາວັດສາຢູ່ໃນເຮືອນຂອງ  
ຕົນກໍປ່ອຍດໍາດ້ວຍປະການຕ່າງໆ. ເມື່ອຜູ້ເປັນຜົວຕາຍໄປກໍໄປເກີດເປັນເທວະບຸດຢູ່ໃກ້ທາງຫຼວງ  
ແຫ່ງໜຶ່ງ. ສ່ວນເມຍ, ເມື່ອຕາຍແລ້ວກໍໄປເກີດເປັນເສດຢູ່ທີ່ກີກໄມ້ຕົ້ນໜຶ່ງໃກ້ເທວະບຸດຕົນເປັນ  
ຜົວນັ້ນ ມີເນື້ອຕົນຮ້ອນເຈັບແສບ ບໍ່ມີອາຫານແລະເສື້ອຜ້າ. ເສດຕົນນັ້ນກໍໄປຂໍອາຫານແລະເສື້ອ  
ຜ້ານຳເທວະບຸດ ເມື່ອໄດ້ມາແລ້ວ ອາຫານກໍກາຍເປັນອາຈີມ, ເສື້ອຜ້າກໍກາຍເປັນແຜ່ນເຫຼັກແດງ  
ບໍ່ສາມາດກິນແລະນຸ່ງຫົ່ມໄດ້.

The text deals with Pesakāra-peta who suffered because of her former deeds while being a human. On one occasion, while residing at the Jetavana Monastery in Savatthi, the Buddha talked about a peta (hungry ghost) named Pesakāra who had been a weaver's wife. She was so stingy and scolded at her husband when he had offered food and robes to monks who temporarily stayed at her house. Her husband was later reborn as a deity living near a main road; while she was reborn a ghost living near him. She lived without food and cloth and got painfully burnt. When she asked for food and cloth from the deity, the given food became excrements and the given cloth turned into hot metal sheets.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໒ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໒໙໘ ຕົວ ປີຮວຍໃຈ ເດືອນ ໑໐ ຂຶ້ນ ໑໒ ຄຳ ວັນ  
໗ ຮິດຈະນາແລ້ວຍາມ ໑໒ ໂມງທ່ຽງ ກາງຄືນ ມູນລະສັດທາພາຍມີ ເຈົ້າຫຍິງຂຶ້ນຄຳ ມີໃຈໃສ  
ສັດທາເປັນອັນຍິ່ງຈຶ່ງສ້າງ ມະຫາວິບາກຮອມ ຜູກນີ້ ໄວ້ກັບພະພຸດທະສາສະໜາພະໂຄຕະມະເຈົ້າ  
ຕາບຕໍ່ເທົ້າ ໔ ພັນວັດສາ ຂໍຈົ່ງໃຫ້ບຸນຍາລາສີອັນນີ້ ຈົ່ງໃຫ້ເປັນຜົນນຳຂ້າພະເຈົ້າໃຫ້ພົ້ນຈາກ  
ສົງສານ ຕັດບ່ວງເປັນຈະມານຫາຍບາບກຳເວັນຂາດໄດ້ ຈົ່ງລູເຖິງພະນົບພານໂດຍດັ່ງຄຳພາຍກໍ  
ຂ້າເຫັນ ສາທູ ສາທູ ນົບພານະ ປັດຈະໂຍ ໂຫນຕູ ເມ.

Folio 22 on the recto side: In Chunlasangkat (CS) 1298, a *hwai chai* year, on the twelfth waxing-moon day of the tenth lunar month, the seventh day of the week (Saturday),<sup>101</sup> the writing was accomplished at 24:00. The principal initiator was Princess Khonkham who had the most ardent religious faith to sponsor the making of this manuscript entitled *Maha Vibak Hòm* 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 Māra (devils). May I definitely attain Nibbāna as wished. *Sādhu sādhu nibbāna paccayo hontu me* (Amen, amen! May this be a condition for me to reach Nibbāna).

**Date:** CS 1298, a *hwai chai* year (29 Aug 1936)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Princess Khonkham  
**Titles:** *ມະຫາວິບາກຮອມ* (ຜູກດຸງວ)  
*Maha Vibak Hòm* (*Phuk diao*)  
 Great Result (Single fascicle)

EAP1398\_VTL\_1\_0212

## Long palm-leaf

**One phuk:** *fascicle 1*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 58.5 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 bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 8. **Edges of the palm leaves:** angle.

**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 as well.

**Description:** ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເວລຸວັນ ຊົງປາລົບເລື່ອງອະດີຕະຊາດຂອງພະຊະຕິລະເຖລະ. ໃນອະດີຕະການ ມີກະດູມພິສອງພີ່ນ້ອງໃນນະຄອນພາລານະສີ ເປັນເຈົ້າຂອງສວນອ້ອຍ. ວັນໜຶ່ງ ນ້ອງຊາຍໄດ້ໄປສວນອ້ອຍແລະຕັດອ້ອຍສອງລຳ ຄິດວ່າ ລຳໜຶ່ງສຳລັບຕົນເອງແລະອີກລຳໜຶ່ງສຳລັບອ້າຍ. ຂະນະທີ່ເຂົາກັບມາແຕ່ສວນ ກໍໄດ້ພົບກັບພະປັກເຈກກະພຸດທະເຈົ້າທີ່ຫາກໍອອກຈາກສະມາບັດ. ພໍເຫັນພະປັດເຈກກະພຸດທະເຈົ້າກໍມີຈິດເຫຼື້ອມໃສແລະໄດ້ຖວາຍອ້ອຍໃນສ່ວນຂອງຕົນແກ່ພະປັດເຈກອົງນັ້ນ. ເມື່ອພະປັດເຈກສັນນ້ຳອ້ອຍພົດແລ້ວຈຶ່ງຖວາຍອ້ອຍລຳທີ່ສອງທີ່ເປັນຂອງອ້າຍ. ເຂົາໄດ້ນຳຄວາມມາແຈ້ງແກ່ພີ່ອ້າຍ ເຊິ່ງພີ່ອ້າຍກໍກ່າວອະນຸໂມທະນາ. ກະດູມພິຜູ້ນ້ອງໄດ້ປາດຖະໜາເອົາຍັງມະນຸດສົມບັດ, ເທວະສົມບັດແລະຂໍບັນລຸທຳດັ່ງທີ່ພະປັດເຈກອົງນັ້ນໄດ້ບັນລຸ. ສ່ວນຜູ້ອ້າຍຕັ້ງຄວາມປາດຖະໜາຂໍບັນລຸທຳຢ່າງທີ່ພະປັດເຈກບັນລຸຢ່າງດຽວ.

<sup>101</sup> 1298 Bhadrapada 12 = Saturday, 29 August 1936.

On one occasion, while residing at the Velavana monastery, the Buddha delivered a sermon to his disciples on a previous life of Venerable Jatila Thera. In the past, there were two brothers who owned a sugarcane farm in Pharanasi (Banares). 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 only to attain Enlightenment.

**Colophon:** None  
**Date:** AD 1856  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Unknown  
**Titles:** ໂຊດົກກະເສດຖີ (ຜູກຕົ້ນ)  
*Sodokka Setthi (Phuk ton)*  
 Jotika, the Rich Man (Fascicle 1)

EAP1398\_VTL\_1\_0213

## Long palm-leaf

**One phuk:** *fascicle 3*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 58.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ນິທານທຳມະບົດ ເລື່ອງ ພະຊະຕິລະເຖລະ. ຊະຕິລະເກີດຈາກທ້ອງລູກສາວເສດຖີຜູ້ໜຶ່ງ ແຕ່ເມື່ອເກີດມາແລ້ວກໍຖືກມານດາເອົາໃສ່ໝໍ້ໄຫຼນ້ຳ ມີຍິງສາວຄົນໜຶ່ງທີ່ໄປອາບນ້ຳໃນແມ່ນ້ຳ ເມື່ອເຫັນເດັກນັ້ນຢູ່ໃນໝໍ້ຈຶ່ງເອົາໄປເຮືອນ. ລາວໄດ້ລ້ຽງດູເດັກນັ້ນອຍນັ້ນແລະຕັ້ງຊື່ໃຫ້ວ່າ ຊະຕິລະ (ຫຼືຊະດິນ). ຕໍ່ມາມີພະພິກຂຸອົງໜຶ່ງແນະນຳສົ່ງຊະຕິລະໄປຮຽນຢູ່ເມືອງຕັກກະສິລາ. ພະພິກຂຸອົງນັ້ນໄດ້ຈັດທາບ່ອນຢູ່ໃຫ້ ໂດຍໃຫ້ພັກຢູ່ເຮືອນພໍ່ຄ້າທີ່ເປັນລູກສິດຂອງເພິ່ນ. ເມື່ອເຖິງເວລາອັນເໝາະສົມ, ຊະຕິລະກໍໄດ້ແຕ່ງງານກັບລູກສາວພໍ່ຄ້ານັ້ນ. ຫຼັງຈາກແຕ່ງງານບໍ່ດົນກໍມີພູເຂົາຄຳເກີດຂຶ້ນທີ່ສວນຫຼັງບ້ານ ເຊິ່ງສ້າງຂຶ້ນໃໝ່ສຳລັບທັງຄູ່. ຊະຕິລະຈຶ່ງໄດ້ກາຍເປັນເສດຖີຍ້ອນມີພູເຂົາຄຳເກີດ

ຂຶ້ນຫຼັງບ້ານ. ເຂົາມີລູກຊາຍສາມຄົນ. ຫຼັງຈາກນັ້ນ ຊະລິຕະໄດ້ມອບສົມບັດໃຫ້ລູກທັງສາມແລ້ວ ອອກບວດ ຊື່ວ່າ ພະຊະຕິລະເຖລະແລະບັນລຸພະອໍຣະຫັນພາຍໃນສອງສາມວັນ.

Dhammapada story on 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 merchant's daughter. 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:** ຄຳລົງທ້າຍ: ລາມທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດໄດ້ ໑໒໑໘ ຕົວ ປີຮວຍສີ ເດືອນ ໓ ລົງ ໗ ຄຳ ວັນ ໒ ຍາມກອງກຸຍ ພາຍມີ ກຸມມາລະກຸມມາລີ ອົງເປັນເຈົ້າຄຳຜົວ ແລະພີ່ນ້ອງຊູ່ຄົນ ຈຶ່ງໄດ້ພ້ອມ ກັນສ້າງຍັງໜັງສື ໄຊດົກກະເສດຖີ ໄວ້ຄຳຊົ່ວລະພຸດທະສາສະໜາ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ.

Folio 25 on the recto side: In Chunlasangkat (CS) 1218, a *hwai si* year, on the seventh waning-moon day of the third lunar month, the second day of the week (Monday),<sup>102</sup> [the writing was accomplished] at time of the morning drum (7:30–9:00). Princes and princesses who were children of Princess Khamphiu and their siblings jointly sponsored the making of this manuscript entitled *Sodokkasetthi* 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:** CS 1218, a *hwai si* year (16 Feb 1856)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Princes and princesses who were children of Princess Khamphiu and their siblings

**Titles:** ໄຊດົກກະເສດຖີ (ຜູກ ໓)

*Sodokka Setthi* (Phuk 3)

Jotika, the Rich Man (Fascicle 3)

EAP1398\_VTL\_1\_0214

**Long palm-leaf**

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** One folio contains the colophon.

<sup>102</sup> 1218 Magha 22 = Monday, 16 February 1857.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 22. **Edges of the palm leaves:** angle. **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 as well.

**Description:**

ເນື້ອໃນກ່າວເຖິງ ເປສັກກາຣະເສດ ທີ່ໄດ້ຮັບຄວາມທຸກທໍລະມານ ເພາະຜົນກໍາທີ່ຕົນໄດ້ກະທໍາໄວ້ ໃນເວລາເປັນມະນຸດ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ຊົງປາລີບເຖິງເປສັກກາຣະເສດ ຜູ້ເຄີຍເປັນເມຍຊ່າງຫຼກ. ໃນເວລາມີຊີວິດຢູ່ ນາງເປັນຄົນຕະໜີ້ (ຂີ້ຖີ່) ເມື່ອເຫັນຜົວຖວາຍອາຫານ ແລະຜ້າແພແກ່ເຈົ້າພິກຂຸສອງອົງ ທີ່ຈໍາວັດສາຢູ່ໃນເຮືອນຂອງ ຕົນກໍປ້ອຍດໍາດ້ວຍປະການຕ່າງໆ. ເມື່ອຜູ້ເປັນຜົວຕາຍໄປກໍໄປເກີດເປັນເທວະບຸດຢູ່ໃກ້ທາງຫຼວງ ແຫ່ງໜຶ່ງ. ສ່ວນເມຍ, ເມື່ອຕາຍແລ້ວກໍໄປເກີດເປັນເສດຢູ່ທີ່ກົກໄມ້ຕົ້ນໜຶ່ງໃກ້ເທວະບຸດຕົນເປັນ ຜົວນັ້ນ ມີເນື້ອຕົນຮ້ອນເຈັບແສບ ບໍ່ມີອາຫານແລະເສື້ອຜ້າ. ເສດຕົນນັ້ນກໍໄປຂໍອາຫານແລະເສື້ອ ຜ້ານໍາເທວະບຸດ ເມື່ອໄດ້ມາແລ້ວ ອາຫານກໍກາຍເປັນອາຈີມ, ເສື້ອຜ້າກໍກາຍເປັນແຜ່ນເຫຼັກແດງ ບໍ່ສາມາດກິນແລະນຸ່ງຫົ່ມໄດ້.

The text deals with Pesakāra-peta who suffered because of her former deeds while being a human. On one occasion, while residing at the Jetavana Monastery in Savatthi, the Buddha talked about a peta (hungry ghost) named Pesakāra who had been a weaver's wife. She was so stingy and scolded at her husband when he had offered food and robes to monks who temporarily stayed at her house. Her husband was later reborn as a deity living near a main road; while she was reborn a ghost living near him. She lived without food and cloth and got painfully burnt. When she asked for food and cloth from the deity, the given food became excrement and the given cloth turned into hot metal sheets.

**Colophon:**

ຄໍາລົງທ້າຍ: ລານທີ ໒໑ ໜ້າ ໑-໒: ຈຸນລະສັງກາດ ໑໒໙໔ ຕົວ ປີເປີກໃຈ ເດືອນ ຕຸ ອອກໃໝ່ ຕຸ ຄໍ່າ ວັນ ໔ ຣິດຈະນາແລ້ວຍາມແຖ່ໃກ້ທຸ່ງວັນ ໝາຍມີ ເຈົ້າສີສຸວັນ ມີໃຈໃສສັດທາຍັງ ມະຫາວິບາກ ຮອມ ຜູກນີ້ທານໄປໃຫ້ພໍ່ກໍາແລແມ່ເວນ ຂໍໃຫ້ເຈົ້າກູມາຮັບເອົາຂອງທັງຫຼາຍຝູງນີ້ ອັນຜູ້ຂ້າໄດ້ບະ ເຈົ້າກູໄວ້ນັ້ນ ມີເຄື່ອງກັນນັ້ນກັນໜຶ່ງ ມີທຸງເຫຼັກ ທຸງຊາຍ ທານໄປໃຫ້ເຈົ້າກູ ໃຫ້ເຈົ້າກູມາຮັບເອົາຍັງ ເຄື່ອງຜູ້ຂ້າບະໄວ້ນີ້ ຂໍເຈົ້າກູມາຮັບເອົາແລ ຈົ່ງໃຫ້ຜູ້ຂ້ານີ້ຊື່ວ່າ ທຸສຸວັນ ນີ້ມີອາຍຸໝັ້ນຍືນຍາວ ຮ້ອຍ ຊາວວັດສາ ຂໍໃຫ້ຜູ້ຂ້ານີ້ພົ້ນຈາກສັບພະພາວະອິນຕາຍ ຫາຍໄພຍາວໄພ ແລະພະຍາດທິທັງມວນ ທຸກສິ່ງທຸກປະການແດ່ກໍຂ້າເຫັນ ນິບພານັງ ປາຣະມັງ ສຸກຂັງ ອະນະຄະເຕ ກາເລ.

Folio 21 on the recto and verso sides: In Chunlasangkat (CS) 1294, a *poek chai* year, on the eighth waxing-moon day of the eighth lunar month, the fourth day of the week (Wednesday),<sup>103</sup> the writing was accomplished at the time of the forenoon horn (9:00–10:30). Prince Suvan sponsored the making of this manuscript entitled *Maha Vibak Hòm* to dedicate the merit to his previous retributors (*phò kam mae ven*). May they receive these offerings that I have prepared: a donation tree, a religious iron flag, and a religious sand-coated flag. Please come to receive my offerings. May I, Thu Suvan, have longevity and live 120 years. May I be free from all kinds

<sup>103</sup> CS was a *tao san* year. 1294 Ashadha 8 = Monday, 11 July 1932.



of danger, misfortune, and diseases definitely. *Nibbānaṃ paramaṃ sukhaṃ anāgate kāle* (Nibbāna is the greatest bliss in the future).  
**Date:** CS 1294, a *poek chai* year (11 Jul 1932)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Prince Suvan  
**Titles:** *ມະຫາວິບາກຮອມ*  
*Maha Vibak Hòm*  
 Great Result

EAP1398\_VTL\_1\_0215

### Long palm-leaf

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 56.8 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One folio contains the title. **Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 29. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ພະມາໄລໃສ່ດສັດນະຣົກ. ພະມາໄລຫຼືມະຫາເທບພະມາໄລເຖລະເຈົ້າອາໄສຢູ່ບ້ານກຳໂພຊະຄາມໃນເຂດຊົນນະບົດຊຸມພູທະວີບ ຜູ້ມີບຸນຍາທິການແລະມີລິດທານຸພາບ ສາມາດລົງໄປນະຣົກແລະຂຶ້ນໄປສະຫວັນຊັ້ນຟ້າ. ວັນໜຶ່ງ ພະຍາຍົມມະຣາດໄດ້ອາລາດທະນານິມົນພະມະຫາເທບພະມາໄລເຖລະເຈົ້າໃຫ້ໄປໂຜດສັດນະຣົກ. ພະເຖລະເຈົ້າຈຶ່ງເຂົ້າຊານສະມາບັດແລ້ວລົງໄປຍັງນະຣົກ ເມື່ອໄປເຖິງອະເວຈິນະຣົກ ກໍເຫັນສັດທັງຫຼາຍທີ່ຢູ່ໃນນະຣົກຊຸມນີ້ ລ້ວນແຕ່ເປັນເຜດໄດ້ຮັບຄວາມທຸກທໍລະມານ ມີແປວໄຟລຸກໄໝ້ຕະຫຼອດເວລາ ທ່ານຈຶ່ງບັນດານໃຫ້ຝົນຕົກລົງມາດັບໄຟນະຣົກໄວ້ຊົ່ວຄາວ ເພື່ອໃຫ້ສັດນະຣົກໄດ້ເຢັນໃຈ. ຈາກນັ້ນ ພະເຖລະເຈົ້າໄດ້ສົນທະນາກັບສັດນະຣົກທັງຫຼາຍວ່າ “ດ້ວຍເຫດໃດທ່ານທັງຫຼາຍຈຶ່ງໄດ້ມາຕົກນະຣົກຢູ່ທີ່ນີ້” ສັດນະຣົກຈຶ່ງຕອບວ່າ ເມື່ອຍັງເປັນມະນຸດ ພວກຕົນໄດ້ທຳບາບກຳຕ່າງໆ ເຊັ່ນ ເປັນຄົນຂີ້ລັກມັກຈົກ, ຫຼິ້ນຊູ້, ຂ້າສັດຕັດຊີວິດ, ບໍ່ໄດ້ທຳບຸນໃຫ້ທານ, ບໍ່ໄດ້ຮັກສາສິນ, ບໍ່ໄດ້ຟັງທຳແລະບໍ່ໄດ້ເມດຕາພາວະນາ. ເມື່ອຕາຍແລ້ວ ຈຶ່ງໄດ້ມາຕົກນະຣົກຢູ່ທີ່ນີ້. ສັດນະຣົກທັງຫຼາຍຍັງໄດ້ຝາກຄວາມກັບເຖລະເຈົ້າ ຂໍໃຫ້ບອກແກ່ຍາດຕິພັນອງຂອງຕົນທີ່ຢູ່ເມືອງມະນຸດ ໃຫ້ທຳບຸນອຸທິດໃຫ້ດ້ວຍ. ເມື່ອພະເຖລະເຈົ້າກັບຄືນມາສູ່ໂລກມະນຸດແລ້ວ ຈຶ່ງໄດ້ນຳຂ່າວມາແຈ້ງແກ່ຄົນທັງຫຼາຍ.

*Pha Malai Phot Sat Narok* (Venerable Malaya helping hell denizens). Pha Malai or Mahathepphamalai Thera lived in Kamphosakham village in the countryside of the Jumbūdvīpa continent. He was a meritorious and powerful monk who could travel to hell and heaven. One day, the Lord of Hell invited Venerable Malaya to teach the denizens. The Venerable meditated and went to hell. He arrived in the Avici hell and found all the

denizens being hungry ghosts, suffering, and being flamed all the time. He created the rain to temporarily cool them down and asked them why they had ended up there. They said that they had committed various sinful deeds during their previous human lives: stealing, adultery, and killing. Besides, they did not make merit, give alms, observe precepts, listen to the Dhamma, and meditate. They had been therefore destined to be reborn there after death. They asked Venerable Mayala to tell their human relatives to make merit and dedicate the merit to them. Having been back to the human world, the Venerable conveyed the messages from the denizens to all human beings.

**Colophon:** ຄຳລົງທ້າຍ: ລາມທີ ໒໙ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໗໙ ຕົວ ປີເມິງໃສ້ ເດືອນ ໓ ເພັງ ວັນ ກຸຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສາທຸພັນ ຜົວເມຍແລະລູກເຕົ້າຫລານເຫລົ່ານີ້ ມີໃຈໃສ ສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ພ້ອມກັນສ້າງ ມະໄລໄຜດສັດ ຜູກນີ້ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ຂໍໃຫ້ຂ້າພະເຈົ້າທັງຫຼາຍນີ້ໄດ້ເຂົ້າສູ່ວຽງແກ້ວ ກ່າວຄືວ່ານິຣະພາບ ແຕ່ກໍຂ້າເຫັນ ສາທຸ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ.

Folio 29 on the recto side: In Chunlasangkatrassa (CS) 1279, a *moeng sai* year, on the full-moon day of the third lunar month, the seventh day of the week (Sunday),<sup>104</sup> the writing was accomplished at time of the morning drum (7:30–9:00). Prince Phan, his wife, their children, grandchildren, and great-grandchildren had the most ardent religious faith to sponsor the making of this manuscript entitled *Malai Phot Sat* to long-lasting support the Teachings of the Buddha. May we all enter the crystal city or Nibbāna definitely. *Sādhū nibbānaṃ paramaṃ sukhaṃ* (Amen! Nibbāna is the greatest bliss).

**Date:** CS 1279, a *moeng sai* year (6 Feb 1917)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Prince Phan, his wife, their children, and grandchildren, and great-grandchildren  
**Titles:** ມະໄລໄຜດສັດ  
*Malai Photosat*  
 Venerable Malai Helps Creatures

EAP1398\_VTL\_1\_0216

### Long palm-leaf

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.2 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One blank folio. **Back cover folio:** Two blank folios.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 15. **Edges of the palm leaves:**

<sup>104</sup> 1279 Magha 15 = Sunday, 27 January 1918.

|                     |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
|---------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|                     | <p>angle. <b>Pagination of the folios:</b> according to the order of consonants of the Sanskrit alphabet. <b>Lines:</b> 4 lines per side, recto and verso. <b>Physical condition:</b> The overall condition is good, the legibility as well.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| <b>Description:</b> | <p>ກ່າວເຖິງ ພະມະຫາໂມກຄັນລານະເຖລະ ໄດ້ເຫັນຜີເຜດຕົນໜຶ່ງທີ່ໝູ່ເຂົາຄິດຊູກູດ ກຳລັງໄດ້ຮັບຄວາມທຸກທໍລະມານ ມີກ້ອນເຫຼັກແດງຕົກລົງມາຖືກຫົວວັນລະ ໓ ເທື່ອ, ເທື່ອລະ ໖ ໝື່ນກ້ອນ ຄືໃນຕອນເຊົ້າ, ຕອນທ່ຽງ ແລະຕອນຄ່ຳ. ພະເຖລະຈຶ່ງເຂົ້າໄປຖາມຫາສາເຫດທີ່ເກີດມາເປັນເຜດທີ່ໄດ້ຮັບຄວາມທຸກທໍລະມານແບບນັ້ນ ເຜດຕົນນັ້ນໄດ້ຕອບວ່າ ເມື່ອເປັນມະນຸດຢູ່ເມືອງຣາຊະຄິວັນໜຶ່ງ ຜູ້ຂ້າໄດ້ພົບພະປັດເຈກກະພຸດທະເຈົ້າ ກຳລັງນັ່ງພາວະນາຢູ່ທີ່ດອຍຄິດຊະກູດແຫ່ງນີ້ ໄດ້ກັກກ້ອນຫີນໃສ່ຫົວພະປັດເຈກກະພຸດທະເຈົ້າຈົນທ່ານນິບພານໄປ ດ້ວຍວິບາກກຳອັນນັ້ນ ຜູ້ຂ້າຈຶ່ງໄດ້ຕິກອະເວຈີນະຣິກ ໕໐໐ ຊາດ. ເມື່ອອອກຈາກນະຣິກແລ້ວ ດ້ວຍເສດກຳອັນນັ້ນ ຈຶ່ງໄດ້ມາເປັນເຜດແລະໄດ້ຮັບຄວາມທຸກທໍລະມານຢູ່ທີ່ນີ້.</p> <p>The text is on Venerable Maha Moggalana Thera seeing a hungry ghost being tortured at Gijjhakuta Mountain. Namely, 60,000 red iron lumps fell on its head three times a day: in the morning, at noon, and in the evening. The Venerable asked the ghost about the reason of the punishment. The ghost answered that he had been a man living in Rajagaha but rolled a stone on the head of a Pacceka Buddha who was meditating at the Gijjhakuta Mountain. The Pacceka Buddha died. With such a bad deed, he was reborn in hell for 500 existences. After coming out of the hell, he had still been being punished.</p> |
| <b>Colophon:</b>    | <p>ຄຳລົງທ້າຍ: ລານທີ ໑໓ ໜ້າ ໑: ມູນລະສັດທາໝາຍມີ ເຈົ້າໝ່ອມເປົ້າ ເປັນເຈົ້າສັດທາ ແລະມີພໍ່ແມ່ພີ່ນ້ອງ ລູກຫລານຊູ່ຄົນ ຈຶ່ງສ້າງ ວັດທູເຜດ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະດົມເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ກໍຂ້າເທົ່ນ. ສຸດທິນັ້ງ ວັດຕະ ເມ ທານັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ນິດຈັງ ທຸວັງ ທຸວັງ.</p> <p>Folio 13 on the recto side: Chao Mòm (Monk) Pao, the principal initiator, his parents, his siblings, his children, and his grandchildren sponsored the making of this manuscript entitled <i>Vatthu Phet</i> to support the Teachings of the Buddha to last until the end of 5000 years. <i>Sudinnam vata me dānam nibbānam paramam sukham niccam niccam dhuvam dhuvam</i> (May the alms that I have given be a condition for me to reach Nibbāna which is the greatest bliss).</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
| <b>Date:</b>        | Mid-19th century                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| <b>Script(s):</b>   | Tham Lao                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| <b>Language(s):</b> | Lao, Pali                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| <b>Scribe(s):</b>   | Unknown                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| <b>Sponsor(s):</b>  | Chao Mòm (Monk) Pao, his parents, his siblings, his children, and his grandchildren                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
| <b>Titles:</b>      | <p>ວັດທູເຜດ</p> <p><i>Vatthu Phet</i></p> <p>Stories of the Ghosts</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |

**Long palm-leaf****One phuk:** *Single fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 53 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** One folio contains the title and colophon.**Back cover folio:** One folio contains the title and colophon.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 14. **Edges of the palm leaves:** angle. **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 as well.**Description:**

ເນື້ອໃນກ່າວເຖິງ ເປສັກກາຣະເຜດ ທີ່ໄດ້ຮັບຄວາມທຸກທໍລະມານ ເພາະຜົນກໍາທີ່ຕົນໄດ້ກະທໍາໄວ້ ໃນເວລາເປັນມະນຸດ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຕິ ຊິງປາລີບເຖິງເປສັກກາຣະເຜດ ຜູ້ເຄີຍເປັນເມຍຊ່າງທູກ. ໃນເວລາມີຊີວິດຢູ່ ນາງເປັນຄົນຕະໜິ (ຂີ້ຖີ່) ເມື່ອເຫັນຜົວຖວາຍອາຫານແລະຜ້າແພແກ່ເຈົ້າພິກຂຸສອງອົງທີ່ຈໍາວັດສາຢູ່ໃນເຮືອນຂອງ ຕົນກໍປ້ອຍດໍາດ້ວຍປະການຕ່າງໆ. ເມື່ອຜູ້ເປັນຜົວຕາຍໄປກໍໄປເກີດເປັນເທວະບຸດຢູ່ໃກ້ທາງໜຶ່ງ ແຫ່ງໜຶ່ງ. ສ່ວນເມຍ, ເມື່ອຕາຍແລ້ວກໍໄປເກີດເປັນເຜດຢູ່ທີ່ກົກໄມ້ຕົ້ນໜຶ່ງໃກ້ເທວະບຸດຕົນເປັນ ຜົວນັ້ນ ມີເນື້ອຕົນຮ້ອນເຈັບແສບ ບໍ່ມີອາຫານແລະເສື້ອຜ້າ. ເຜດຕົນນັ້ນກໍໄປຂໍອາຫານແລະເສື້ອ ຜ້ານໍາເທວະບຸດ ເມື່ອໄດ້ມາແລ້ວ ອາຫານກໍກາຍເປັນອາຈີມ, ເສື້ອຜ້າກໍກາຍເປັນແຜ່ນເຫຼັກແດງ ບໍ່ສາມາດກິນແລະນຸ່ງຫົ່ມໄດ້.

The text deals with Pesakāra-peta who suffered because of her former deed while being a human. On one occasion, while residing at the Jetavana Monastery in Savatthi, the Buddha talked about a peta (hungry ghost) named Pesakāra who had been a weaver's wife. She was so stingy and scolded at her husband when he had offered food and robes to monks who temporarily stayed at her house. Her husband was later reborn as a deity living near a main road; while she was reborn a ghost living near him. She lived without food and cloth and got painfully burnt. When she asked for food and cloth from the deity, the given food became excrements and the given cloth turned into hot metal sheets.

**Colophon:**

ຄໍາລົງທ້າຍ: ລານທີ ໑໑ ໜ້າ ໑: [ພ.ສ.] ໒໔໑໕ ຄ.ສ. ໑໙໗໒ ໝາຍມີ ທຸມມະຣັດທິ ໄດ້ສ້າງ ມະຫາ ວິບາກ ທານໄປທາລູກ ຊື່ວ່າ ເຈົ້າບຸນຍະຣັດທະວົງ ຄືວ່າ ເຈົ້າແກ້ວ ຂໍບຸນກຸສົນນີ້ໄປເຖິງແລ້ວໃຫ້ ພົ້ນຈາກທຸກເກີນ ໃຫ້ໄປເກີດສະຫວັນຊັ້ນຟ້າເທີນ.

Folio 11 on the recto side: [BE] 2515, AD 1972, Thu Mae (Princess) Ratthi sponsored the making of this manuscript entitled *Maha vibak* to dedicate the merit to her son Prince Bunyaratthavong or Chao Kaeo. May the results of this merit support and release him from misery and move him to heaven.

**Date:** BE 2515, a year (1972)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Thu Mae (Princess) Ratthi

**Titles:** *ມະຫາວິບາກ (ຜູກດຽວ)*  
*Maha Vibak (Phuk diao)*  
Great Result (Single fascicle)

EAP1398\_VTL\_1\_0218

**Long palm-leaf**

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 59.5 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.  
**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.  
**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 22. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ເນື້ອໃນກ່າວເຖິງ ເປສັກກາຣະເສດ ທີ່ໄດ້ຮັບຄວາມທຸກທໍລະມານ ເພາະຜົນກໍາທີ່ຕົນໄດ້ກະທໍາໄວ້ ໃນເວລາເປັນມະນຸດ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ຊົງປາລົບເຖິງເປສັກກາຣະເສດ ຜູ້ເຄີຍເປັນເມຍຊ່າງຫູກ. ໃນເວລາມີຊີວິດຢູ່ ນາງເປັນຄົນຕະຫຼີ (ຂີ້ຖີ່) ເມື່ອເຫັນຜົວຖວາຍອາຫານແລະຜ້າແພແກ່ເຈົ້າພິກຂຸສອງອົງທີ່ຈໍາວັດສາຢູ່ໃນເຮືອນຂອງ ຕົນກໍປ່ອຍດໍາດ້ວຍປະການຕ່າງໆ. ເມື່ອຜູ້ເປັນຜົວຕາຍໄປກໍໄປເກີດເປັນເທວະບຸດຢູ່ໃກ້ທາງຫຼວງ ແຫ່ງໜຶ່ງ. ສ່ວນເມຍ, ເມື່ອຕາຍແລ້ວກໍໄປເກີດເປັນເສດຢູ່ທີ່ກົກໄມ້ຕົ້ນໜຶ່ງໃກ້ເທວະບຸດຕົນເປັນ ຜົວນັ້ນ ມີເນື້ອຕົນຮ້ອນເຈັບແສບ ບໍ່ມີອາຫານແລະເສື້ອຜ້າ. ເສດຕົນນັ້ນກໍໄປຂໍອາຫານແລະເສື້ອ ຜ້ານໍາເທວະບຸດ ເມື່ອໄດ້ມາແລ້ວ ອາຫານກໍກາຍເປັນອາຈີມ, ເສື້ອຜ້າກໍກາຍເປັນແຜ່ນເຫຼັກແດງ ບໍ່ສາມາດກິນແລະນຸ່ງຫົ່ມໄດ້.

The text deals with Pesakāra-peta who suffered because of her former deeds while being a human. On one occasion, while residing at the Jetavana Monastery in Savatthi, the Buddha talked about a peta (hungry ghost) named Pesakāra who had been a weaver's wife. She was so stingy and scolded at her husband when he had offered food and robes to monks who temporarily stayed at her house. Her husband was later reborn a deity living near a main road; while she was reborn a ghost living near him. She lived without food and cloth and got painfully burnt. When she asked for food and cloth from the deity, the given food became excrement and the given cloth turned into hot metal sheets.

**Colophon:** ຄໍາລົງທ້າຍ: ລານທີ ໒໑ ໜ້າ ໒: ຈຸນລະສັງກາດ ໑໓ ຮ້ອຍ ໖ (ກົງກັບ ຈ.ສ. ໑໓໐໖) ຕົວ ປີກາບສັນ ເດືອນ ໑໐ ຂຶ້ນ ໑໒ ຄໍ່າ ວັນ ໔ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ມູນລະສັດທາພາຍມີ ສາວໝ້ວຍ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງທໍາ ມະຫາວິບາກ ຜູກນີ້ທານໄປຫາແມ່ໃຫຍ່ທິດນັ້ງ ຊື່ວ່າ ສາວຕິບ ຜູ້ຈຸດຕິໄປຊູ່ບໍ່ຣະໂລກພາຍໜ້າ ຂໍໃຫ້ໄດ້ຮັບຂອງທານນີ້ ທຸ(ທຸງ)ເຫຼັກຄໍາຄົງ ທຸ(ທຸງ)ຊາຍ ຄໍາຄົງ, ກັນ ໑ ກັນ ກັບໜັງສືຜູກນີ້ ທາດຊາຍຄູ່ອາຍຸ ແມ່ນວ່າ ຕົກທີ່ຮ້າຍໃຫຍ່ຍາຍໃສ່ທີ່ດີ ຕົກທີ່ດີຂໍ

ໃຫ້ດີກວ່າເກົ່າ ກໍຂ້າເທີ້ນ. ຂໍໃຫ້ຜູ້ຂ້າທາຍທຸກທາຍໂສກທາຍໂລກໂລຄາ ຂໍໃຫ້ຕາຜູ້ຂ້າຮຸ່ງແຈ້ງໃສ  
ສະຫວ່າງກໍຂ້າເທີ້ນ ນິບພານັງ ປາຣະມັງ ສຸກຂັງ. ໂພທິປັນໂຍ ເປັນຜູ້ຮິດຈະນາ ໂມທະນາ.

Folio 21 on the verso side: In Chunlasangkat 13 hundred and 6 (corresponding to CS 1306), a *kap san* year, on the twelfth waxing-moon day of the tenth lunar month, the fourth day of the week (Wednesday),<sup>105</sup> the writing was accomplished at the time of the morning drum (7:30–9:00). Sao (Miss) Muai had the most ardent religious faith to sponsor the making of this manuscript entitled *Maha Vibak* to dedicate the merit to Mae Nyai (mother) of Thit (ex-monk) Nang named Sao Tip who passed away to the other world. May she gain these offerings: a religious human-like flag made of iron, a religious human-like flag coated with sand, a donation tree, this manuscript, and many small sand stupas equaling the number of her age. If she stays in a place of misery, may she be moved to a good place. If she is in a good place, may she be even happier. May I be free from all sufferings, sadness, and diseases. May my eyes be clear. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss). Phothipannya was the scribe, I rejoice with this merit.

**Date:** CS 1306, a *kap san* year (30 Aug 1944)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Phothipannya

**Sponsor(s):** Sao (Miss) Muai

**Titles:** ລໍາມະຫາວິບາກ

Lam Mahavibak

Preaching of the Great Results

EAP1398\_VTL\_1\_0219

### Long palm-leaf

**One phuk:** *fascicle 1*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 70.2 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** One folio contains the title.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 23. **Edges of the palm leaves:** angle. **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 and fragile. The legibility is smooth.

**Description:** ເນື້ອໃນໄດ້ກ່າວເຖິງ ໃນຄັ້ງໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າໄດ້ຂົງສະແດງທຳແກພະມະຫາອະນຸຣຸດຕະ  
ຣະເຖລະເຈົ້າ ຕັດດ້ວຍເລື່ອງຈິດ, ເຈຕະສິກ, ບຸບພະກຳທີ່ໄດ້ກະທຳເມື່ອຄັ້ງຍັງເປັນມະນຸດ, ແລະ  
ສາເຫດຂອງການວຽນວາຍຕາຍເກີດໃນສັງສາລະວັດຫຼືວັດຕະສິງສານ.

The manuscript deals with a sermon delivered by the Buddha to Maha Anuruttara Thera about *Citta* (consciousness), *Cetasika* (mental factors),

<sup>105</sup> 1306 Bhadrapada 12 = Wednesday, 30 August 1944.

**Colophon:** *Pubbakamma* (former deed) that we did in our human births, and causes of the Cycle of Rebirths.  
 ຄຳລົງທ້າຍ: ລານທີ ໒໒ ໜ້າ ໒: ຮິດຈະນາແລ້ວຍາມກອງແລງ ປີເຕົ້າເສັດ ເດືອນຈຸງງ ແຮມ ໑໔ ຄໍ້າ ມື້ເມື່ງມືດ ວັນ ໖. ພະຂະໜານພົມມະປັນຍາ ເປັນຜູ້ຮິດຈະນາເນີ.

Folio 22 on the verso side: The writing [of this manuscript] was accomplished at the time of the sunset drum (13:30–15:00) in a *tao set* year, on the fourteenth waning-moon day of the first lunar month, a *moeng mot* day, the sixth day of the week (Friday). Pha (Monk) Khanan Phommapannya was the scribe.

**Date:** Early 20th century  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Pha (Monk) Khanan Phommapannya  
**Sponsor(s):** Unknown  
**Titles:** ເຈຕະນາເພທາ (ເຈຕຸນ) *Chetanaphetha (phuk ton)*  
 Cetanabhedha (Fascicle 1)

EAP1398\_VTL\_1\_0220

#### Long palm-leaf

**One phuk:** *fascicle 3*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5.5 cm, width 56.5 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio contains the title.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angle. **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. The legibility is good.

**Description:** ເນື້ອໃນໄດ້ກ່າວເຖິງ ວິບາກກຳຂອງຜີເຜດທັງຫຼາຍທີ່ໄປຕີກນະຣົກ. ໃນຄາວທີ່ຜີເຜດເຫຼົ່ານັ້ນຍັງ ເປັນມະນຸດ ເປັນຜູ້ມີກິເລດຕັນຫາ, ໂລບມາກໂລພາ, ເຮັດຜິດສິນລະທຳ, ບໍ່ທຳບຸນໃຫ້ທານແລະ ເປັນຄົນຕະຫຼົ່ງຂີ້ໜຽວ ເມື່ອຕາຍໄປແລ້ວ ຈຶ່ງໄດ້ໄປຕີກນະຣົກ ເຜດບາງພ່ອງມີໄຟໄໝ້ ບາງພ່ອງ ຖືກເຫຼັກແທງ ໄດ້ຮັບຄວາມທຸກທໍລະມານ ຮ້ອງໄຫ້ ໂຫຍຫົວ ອຶດຢາກ ຢູ່ຢ່າງນັ້ນຕະຫຼອດເວລາ ເມື່ອເຜດເຫຼົ່ານັ້ນໄດ້ຍິນສຽງມະນຸດທຳບຸນຖວາຍທານໃຫ້ ກໍພາກັນແລ່ນມາຫາສຽງນັ້ນ ແຕ່ກໍພົບ ວ່າສຽງນັ້ນເປັນສຽງວ່າງເປົ່າ.

The text deals with the results of bad deeds of hungry ghosts who are destined to be reborn in hell. During their human lives, they were lustful, greedy, immoral, lacked donations, and stingy. They were therefore reborn in hell. Some ghosts are burnt; others were stabbed with iron. They endlessly suffer, cry, and starve. When they hear some sound of humans dedicating merit, they run to the sound but finds nothing.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໖ ໜ້າ ໑: ສັງກາດ ໑໒໑໒ ຕົວ ປິກິດເສັດ ເດືອນ ຕຸ ຂຶ້ນ ຕຸ ຄໍ່າ ວັນ ໒ ມື້  
ກັດໃຕ້ ຣິດຈະນາແລ້ວຍາມຕູດຊ້າຍ ພະຣາຊະສັດທາຫຼວງ ສ້າງ ສະທຳໂມປາຍານະ ໄວ້ກັບສາ  
ສະໜາ ຕາບຕໍ່ເທົ້າ ໕໐໐໐ ພະວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ທຸວັງ ນິດຈັງ ນິດຈັງ ກໍຂ້າ  
ເທີນ.

Folio 26 on the recto side: In Sangkat 1212, a *kot set* year, on the eighth waxing-moon day of the eighth lunar month, the second day of the week (Monday), a *kat khai* day,<sup>106</sup> the writing was accomplished in the afternoon (12:00–13:30). The King sponsored the making of this manuscript entitled *Sathammopanyana* to support the Teachings [of the Buddha] to last until the end of 5000 years. *Nibbāna paccayo hontu no dhuvaṃ niccaṃ niccaṃ* (May this be a condition for us to reach Nibbāna certainly and constantly).

**Date:** CS 1212, a *kot set* year (17 Jun 1850)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** The royal king

**Titles:** ສະທຳໂມປາຍະນະ (ຜູກ ໓)

*Sathammopanyana* (Phuk 3)

*Sadhammopāyana* (Fascicle 3)

EAP1398\_VTL\_1\_0221

## Long palm-leaf

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 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:** One blank folio.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 14. **Edges of the palm leaves:**

angle. **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 and fragile, the legibility is not clear.

**Description:** ເນື້ອໃນກ່າວເຖິງ ຕອນຍັກທັງຫຼາຍໄດ້ຈັບແມ່ຂອງຈັນທະປາໂຊດ ເພື່ອນຳມາເປັນອາຫານ ສ່ວນ  
ຜູ້ເປັນແມ່ຂອງຈັນທະປາໂຊດ ກໍໄດ້ຂໍຮ້ອງຊີວິດແລະອ້ອນວອນກັບບັນດາຍັກທັງຫຼາຍ ເພາະຕົນ  
ນັ້ນເປັນແມ່ລູກອ່ອນ ຕ້ອງການຈະໃຫ້ນົມລູກແລະລ້ຽງດູຜູ້ເປັນລູກ ໃນທີ່ສຸດ ຫົວໜ້າຍັກກໍເກີດ  
ຄວາມສົງສານແລະໄດ້ປ່ອຍຜູ້ເປັນແມ່ຂອງຈັນທະປາໂຊດກັບຄືນສູ່ຖິ່ນເດີມ.

The text deals with giants catching the mother of Chanthapasot for food. She beseeched them to release her because she had to nurse her baby. Finally, the head of the giants set her free.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໑໓ ໜ້າ ໒: ຈຸນລະສັງກາດໄດ້ ໑໒ ຮ້ອຍ ໘໑໔ (ກົງກັບ ຈ.ສ. ໑໒໘໕) ຕົວ ປິ  
ເຕົ້າເສັດ ເດືອນ ໓ ຂຶ້ນ ໙ ຄໍ່າ ວັນ ໕ ຣິດຈະນາແລ້ວຍາມບ່າຍ ໒ ໂມງ ໝາຍມີ ເນນໃຫຍ່ພິລາ ໄດ້

<sup>106</sup> 1212 Pratomashada 8 = Monday, 17 June 1850. This day was indeed a *kat kai* day.



ມີໃຈໃສ່ສັດທາສ້າງ ຈັນທະປັດໂຊດ ຜູກນີ້ໄວ້ ກັບສາສະໜາ ພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນ ວັດສາ. ຂໍຜູ້ຂ້າໄດ້ເຖິງສຸກ ໙ ປະການ ມີນິຣະພານເປັນຍອດ. ຂໍໃຫ້ໄດ້ດັ່ງຄໍາມັກຄໍາປາດຖະໜາ ແດ່ກໍຂ້າເທີນ. ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ ທຸວັງ.

Folio 13 on the verso side: In Chunlasangkat 12 hundred and 814 (corresponding to CS 1284), a *tao set* year, on the ninth waxing-moon day of the third lunar month, the fifth day of the week (Thursday),<sup>107</sup> the writing was accomplished at 14:00. Novice Nyai Phila had the religious faith and sponsored the making of this manuscript entitled *Chanthapatsot* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May I reach the three stages of happiness of which Nibbāna is the ultimate goal. May my wishes and desires be fulfilled. *Nibbāna paccayo hontu no niccam dhuvaṃ dhuvaṃ* (May this be a condition for us to reach Nibbāna, constantly and certainly).

CS 1284, a *tao set* year (26 Jan 1922)

**Date:**

**Script(s):**

Tham Lao

**Language(s):**

Lao, Pali

**Scribe(s):**

Unknown

**Sponsor(s):**

Novice Nyai Phila

**Titles:**

ຈັນທະປັດໂຊດ

*Chanthapatsot*

Candapajoti

EAP1398\_VTL\_1\_0222

**Long palm-leaf**

**One phuk:**

*fascicle*

**Material:**

Light brown palm leaves, black ink. **Size:** Height 5.5 cm, width 59 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 14. **Edges of the palm leaves:** angle. **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 as well.

**Description:**

ໃນສະໄໝພຸດທະການ ຍັງມີສາມີພັນລະຍາຄູ່ໜຶ່ງ ຊື່ວ່າ ທ່ານປຸນນະແລະນາງອຸດຕະຣາ ແລະມີລູກສາວຊື່ວ່າ ນາງອຸດຕະຣາ ເຊັ່ນກັນ ໂດຍສາມີພັນລະຍາຄູ່ນີ້ເປັນຄົນທຸກຍາກເຊັ່ນໃຈ ລົງຊີບດ້ວຍການທຳງານຮັບຈ້າງໃຫ້ກັບສຸມະນະເສດຖີ ໃນກຸງຣາຊະຄຶ ທ່ານປຸນນະເປັນຄົນຂະຫຍັນເຮັດວຽກ ເຖິງຈະແມ່ນວັນຢຸດ ແຕ່ທ່ານປຸນນະກໍຍັງໄປທຳການໄຖນາຕາມໜ້າທີ່ຂອງຕົນເປັນປົກກະຕິ ສ່ວນພັນລະຍາຂອງທ່ານປຸນນະທຳໜ້າທີ່ໃນການສົ່ງອາຫານໃຫ້ແກ່ສາມີທຸກວັນ ໃນຂະນະທີ່ກຳລັງໄຖນາຢູ່ນັ້ນ ພະສາລີບຸດເຖລະ ໄດ້ອອກຈາກນິໂລດສະມາບັດແລ້ວ ຖືບາດຢ່າງຜ່ານມາຍັງທົ່ງນາທີ່ທ່ານປຸນນະກຳລັງໄຖຢູ່ນັ້ນ ເມື່ອທ່ານປຸນນະເຫັນພະເຖລະກໍຢຸດ ຈາກນັ້ນ ທັງ

<sup>107</sup> 1284 Magha 9 = Friday, 26 Januar 1923.

ສອງສາມີພັນລະຍາກໍໄດ້ນໍາອາຫານໄປຖວາຍໃຫ້ແກ່ພະເຖລະ ເມື່ອທ່ານປຸນນະແລະພັນລະຍາຖວາຍອາຫານໃຫ້ແກ່ພະເຖລະແລ້ວ ກໍເກີດຄວາມປິຕິ ອີ່ມເອີບໃຈທີ່ໄດ້ທຳບຸນ ຫຼັງຈາກນັ້ນ ກໍພາກັນກັບມາກິນເຂົ້າແລະນອນພັກຜ່ອນ ເມື່ອຕື່ນຂຶ້ນມາ ຫຼຽວເບິ່ງທຶງນາກໍເຫັນກ້ອນດິນທີ່ຕົນໄຖນັ້ນມີສີເຫຼືອງຄືກັບທອງຄຳ ແຕ່ເມື່ອໄປເບິ່ງໃກ້ໆທຶງນານັ້ນກໍກາຍເປັນທອງຄຳທັງໝົດ ສອງສາມີພັນລະຍາ ຈຶ່ງເກັບເອົາທອງຄຳນັ້ນໄປຖວາຍໃຫ້ແກ່ພະເຈົ້າພິມພິສານ ພ້ອມກັບກາຍທູນໃຫ້ພະອົງຊົງຊາບ ຈາກນັ້ນ ພະເຈົ້າພິມພິສານກໍໄດ້ສະຖາປະນາທ່ານປຸນນະໃຫ້ເປັນເສດຖີປະຈຳນະຄອນແຫ່ງນັ້ນ.

In the Buddha's lifetime, there was a poor couple in Rājagṛha. The husband was Punna and his wife was Uttara; their daughter was also named Uttara. The couple were poor but diligent farmers. They worked as employees of a wealthy man named Sumana in Rājagṛha. Punna was very diligent and worked hard in the rice farm in spite of sickness. His wife served food to him everyday. One day, while Punna was plowing the farm, Venerable Sāriputta, who just finished his long meditation, walked through the farm for alms-food. When Punna saw the Venerable, he stopped plowing. The couple offered food to the Venerable. After the food offering, they were delighted. Then, they had their meal and took a rest for a while. When they woke up, they saw the plows on the farm became gold. They brought the gold to King Bimbisāra and reported him what happened. The king promoted them to be the wealth of the city.

**Colophon:**

ຄຳລົງທ້າຍ: ລານທີ ໑໔ ໜ້າ ໑: ສັງກາດ ໑໒໓໗ ຕົວ ປີຮັບໄດ້ ເດືອນ ໔ ແຮມ ໕ ຄ່ຳ ວັນ ຮ້ອງໃສ່  
ຮິດຈະນາແລ້ວຍາມຕູດຊ້າຍ ໝາຍມີ ເຈົ້າຫົວມະຫາມຸນຕິ ຜົວເມຍເປັນເຄົ້າ ກັບທັງບຸດຕະນັດຕາ  
ພັນທຸວົງສາພ້ອມກັນມີໃຈໃສສັດທາໄດ້ສ້າງຍັງທຳ ຂີ້ໄຖເກີດເປັນຄຳ ຜູກນີ້ ໄວ້ຄຳຊຸສາສະໜາ  
ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ. ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາຊູ່ເຢື່ອງຊູ່ປະການແດ່  
ກໍຂ້າເກີນ ສາທຸ ສາທຸ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ.

Folio 14 on the recto side: In Sangkat (CS) 1237, a *hap khai* year, on the fifth waning-moon day of the fourth lunar month, a *huang sai* day,<sup>108</sup> the writing was accomplished in the afternoon (12:00–13:30). Chao Hua Mahamunti, his wife, their children, grandchildren, and relatives had the religious faith to jointly sponsor the making of this manuscript entitled *Khithai Koet Pen Kham* to support the Teachings of the 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 1237, a *hap khai* year (14 Mar 1876)

**Script(s):**

Tham Lao

**Language(s):**

Lao, Pali

**Scribe(s):**

Unknown

**Sponsor(s):**

Chao Hua Mahamunti, his wife, their children, grandchildren, and relatives

**Titles:**

ນິທານຂີ້ໄຖເກີດເປັນຄຳ

*Nithan Khithai Koet Pen Kham*

<sup>108</sup> 1237 Phalguna 19 = Tuesday, 14 March 1876. This day was indeed a *huang sai* day.

**Long palm-leaf**

**One phuk:** *fascicle 1*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One folio contains the colophon. **Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ກາຍະນະຄອນ (ນະຄອນແຫ່ງກາຍ) ອະທິບາຍຮ່າງກາຍຂອງຄົນເຮົາເໝືອນກັບເມືອງໜຶ່ງແລະຈິດໃຈຂອງເຮົາເປັນເໝືອນພະຣາຊາຜູ້ປົກຄອງເມືອງນັ້ນ ຮຽກວ່າ ພະເຈົ້າຈິດຕະຣາດແລະພະຍາດຮ້າຍແຮງຕ່າງໆ ເປັນເໝືອນສັດຕູ. ກາຍະນະຄອນນີ້ ມີພື້ນທີ່ຄວາມຍາວພຽງໜຶ່ງວາ (ສອງແມັດ) ແລະຄວາມໜາພຽງໜຶ່ງຄົບ (ຊາວຫາເຊັ່ນຕິແມັດ); ມີຮົ່ວສີ່ຊັ້ນໄດ້ແກ່ຜິວໜັງ, ເນື້ອ, ເສັ້ນເອັນແລະກະດູກ; ມີປ້ອມປາກການທັງສີ່ໄດ້ແກ່ຜິມ, ຂົນ, ເລັບ, ແລະແຂ້ວ; ມີປະຕູເກົ້າປ່ອງໄດ້ແກ່ປາກ, ຮູກິນ, ທໍ່ຢຽວ, ຮູດັງທັງສອງ, ຕາທັງສອງແລະຮູຫູທັງສອງ; ແລະມີເຄື່ອງສຳຜັດທັງຫ້າໄດ້ແກ່ຕາ, ຫູ, ດັງ, ລິ້ນແລະຮ່າງກາຍ. ພະເຈົ້າຈິດຕະຣາດມີພະມະເຫສີສອງພະອົງໄດ້ແກ່ພະມະເຫສີແຫ່ງອະວິດຊາ (ຄວາມບໍ່ຮູ້) ແລະພະມະເຫສີແຫ່ງຕັນ (ຄວາມຫຍາກ) ແລະມີລັດຖະມົນຕີທັງສີ່ໄດ້ແກ່ໂລພະ (ຄວາມໂລບ), ໂທສະ (ຄວາມຊັງ), ໂກທາ (ຄວາມໂກດ), ແລະໂມຫະ (ຄວາມຫຼົງ).

Kayanakhon or Kāyanagara (the body city) describes our body as a city, our mind as a king called Cittarat or Cittarāja who governs the city, and diseases as enemies. The body city is measured only one *wa* (two metres) in length and one palm span (twenty-five centimetres) in thickness. It has four layers of fences: skin, flesh, tendons, and bones; four fortresses: hair, fur, nails, and teeth; nine passages: mouth, butt hole, pee tube, both nostrils, two eyes, and two auditory canals; and five sensitive material qualities: eyes, ears, nose, tongue, and body. King Cittarat has two queens: Queen Avijjā (ignorance) and Queen Taṇhā (craving); and four ministers: Lobha (greed), Dosa (hatred), Kodha (anger), and Moha (delusion).

**Colophon:** ຄຳລົງທ້າຍ: (໑) ລານທີ ໑ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໗໙ ຕົວ ປີຮວາຍສີ່ ເດືອນ ໔ ຂຶ້ນ ໑໔ ຄຳ ວັນ ໔ ມື້ກົດສັນ ຮິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ເຈົ້າຜົວ ລູກເຕົ້າຊູ່ຄົນ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ພ້ອມກັນສ້າງທັງສີ ກາຍະນະຄອນ ຜູກມີໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ. ນິບພານະ ປັດຈະໂຍ ໂທນຕູ ໂນ ນິດຈັງ ທຸວັງ ທຸວັງ.

(໒) ລານທີ ໒໗ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໒໗໙ ຕົວ ປີເມື່ງໃສ່ ເດືອນ ໑໐ ອອກໃໝ່ ໑໔ ຄຳ ວັນ ໖ ມື້ຮັບໃສ່ ຮິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ເຈົ້າຜົວ ລູກເຕົ້າຊູ່ຄົນ ມີໃຈໃສສັດທາພ້ອມ

ກັນສ້າງ ກາຍະນະຄອນ ຜູກນີ້ ໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ. ຂໍໃຫ້ໄດ້ດັ່ງຄໍາ  
ມັກຄໍາປາດຖະໜາ ກໍຂ້າເຖິງ. ນິບພານະ ປັດຈະໂຍ ໂໜຕຸ.

(1) Folio 1 on the recto side: In Sangkat (CS) 1279, a *hwai si* year, on the fourteenth waxing-moon day of the fourth lunar month, the fourth day of the week (Wednesday), a *kot san* day,<sup>109</sup> the writing was accomplished at the time of the sunset drum (13:30–15:00). Prince Phiu and his children had the religious faith to sponsor the making of this manuscript entitled *Kaiyanakhòn* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu no niccam dhuvaṃ dhuvaṃ* (May this be a condition to reach Nibbāna certainly and constantly).

(2) Folio 27 on the recto side: In Sangkat (CS) 1279, a *moeng sai* year, on the fourteenth waxing-moon day of the tenth lunar month, the sixth day of the week (Friday), a *hap sai* day,<sup>110</sup> the writing was accomplished at the time of the sunset drum (13:30–15:00). Prince Phiu and his children had the religious faith to sponsor the making of this manuscript entitled *Kaiyanakhòn* to support the Teachings of the Buddha to last until the end of 5000 years. May our desires and wishes be fulfilled. *Nibbāna paccayo hontu* (May this be a condition to reach Nibbāna).

**Date:** CS 1278, a *hwai si* year (7 Mar 1917)  
CS 1279, a *moeng sai* year (31 Aug 1917)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Prince Phiu and his children  
**Titles:** ກາຍະນະຄອນ (ຜູກຕົ້ນ)  
*Kayanakhòn* (Phuk ton)  
The Body city (Fascicle 1)

EAP1398\_VTL\_1\_0224

### Long palm-leaf

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 55.6 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One blank folio. **Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 35. **Edges of the palm leaves:** angle. **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 damaged, the legibility is clear.

<sup>109</sup> This date might likely correspond to 1278 Phalguna 15 = Wednesday, 7 March 1917, which was a *poek san* day.

<sup>110</sup> 1279 Bhādrapada 14 = Friday, 31 August 1917. This day was indeed a *hap sai* day.

**Description:** ເມື່ອສາສະໜາຂອງພະເຈົ້າໂຄຕະມະລ່ວງໄປແລ້ວ ໕໐໐໐ ພະວັດສາ ແລະພະສີອະຣິຍະເມດໂຕຍັງບໍ່ທັນລົງມາອຸບັດຂຶ້ນໃນໂລກເທື່ອນັ້ນ. ຄຳສອນຂອງພະພຸດທະເຈົ້າຈະຄ່ອຍໆ ເສື່ອມໄປເລື້ອຍໆ ຄົນທັງຫຼາຍຈະມີຈິດໃຈບາບຫຍາບຊ້າຮ້າຍກວ່າເກົ່າ. ພະຍາອິນທິລາດ ໄດ້ຮູ້ຍັງເຫດການອັນຈັກເປັນໂກລະຫິນອິນຕາຍ ຈະເກີດມີແກ່ຄົນທັງຫຼາຍໃນເມືອງມະນຸດໃນອະນາຄົດ, ພະຍາອິນຈິງແຕ່ງແປງເປັນສຸພະອັກຄະຄຳສອນແລ້ວໃຫ້ວິສຸກຳມະເທວະບຸດເອົາລົງມາເຜີຍແຜ່ໂອວາດຄຳສອນໃຫ້ມະນຸດໄດ້ປະພຶດປະຕິບັດ ຢ່າໄດ້ປະໝາດ ໃຫ້ບູຊາຍັງແກ້ວ ໓ ປະການ ແລະພ້ອມກັນທຳບຸນໃຫ້ທານ, ຈະເລີນເມດຕາ ພາວະນາ, ຮັກສາສິນ ໕, ສິນ ໘ ແລະເຂົ້າວັດພັງທຳ ລະລຶກຄຶດເຖິງຄຸນພະພຸດທະເຈົ້າ, ພະທຳມະເຈົ້າແລະພະສັງຄະເຈົ້າ, ເຄົາລົບຢ່າແຍງຜູ້ເຖົ້າ ຜູ້ແກ່, ພໍ່ແມ່, ປູ່ຍ່າແລະຕາຍາຍ. ຖ້າປະຕິບັດໄດ້ເຊັ່ນນີ້ ແມ່ນວ່າຈຸຕິຕາຍໄປ ກໍຈັກໄດ້ໄປເກີດໃນຊັ້ນຟ້າ ສະເໜີຍທິບພະສົມບັດ.

After the 5000 years of Buddhism and Metteyya Buddha not been reborn in the human world yet, the Teachings of Gotama Buddha will have gradually faded and people will have become immoral. God Indra foresaw tumultuous incidents that would occur to all human beings in the future. He therefore composed his message and had God Vessukamma convey it in the human world. The message admonished human beings to firmly worship the Triple Gems, make merit, donate, meditate, onserve the Five Precepts and the Eight Precepts, listen to the Dhamma, pay gratitude to the Triple Gems, and respect elderly people and parents. By doing so, they could be reborn in heaven with divine properties.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໓໑ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໒໑໑໓໗໑ (ເປັນໄປໄດ້ຄື ພ.ສ. ໒໓໗໑) ຕົວປີຮ້ວງໄດ້ ເດືອນ ໑໒ ແຮມ ໗ ຄໍ່າ ໒ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ນາງເພັຍເມືອງຊ້າຍມີ ໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ຕຳນານທີ່ ກັບ ພະບາດຮັງຮຸ້ງ ໄວ້ກັບສາສະໜາພະພຸດທະ ເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕ ພັນ ວັດສາ. ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາຊູ່ປະການ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ທຸວັງ.

Folio 31 on the recto side: In Sangkatrasa 211371 (possibly BE 2371), a *huang khai* year, on the seventh waning-moon day of the twelfth lunar month, the second day of the week (Monday), the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Nang Phia Müangsai had the ardent religious faith to sponsor the making of these manuscript entitled *Tamnan hò* and *Phabat hanghung* to support the Teachings of the Buddha to last until the end of 5000 years. May my wishes and desires be fulfilled. *Nibbāna paccayo hontu no dhuvam* (May this be a condition for us to reach Nibbāna certainly).

**Date:** BE 2371 (AD 1828)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Nang Phia Müangsai  
**Titles:** ຕຳນານທີ່  
*Tamnan Hò*  
Chronicle of (Chinese) Hò

**Long palm-leaf****One phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 59 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** One blank folio. **Back cover folio:** None.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 11. **Edges of the palm leaves:** angle. **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 as well.**Description:** ເມື່ອພະພຸດທະເຈົ້າໄດ້ປະຣິນິບພານໄປແລ້ວ ກຸ ວັນ, ບັນດາກະສັດມັນລະຣາດແຫ່ງເມືອງກຸສິນາຣາໄດ້ສັກກາລະບູຊາດ້ວຍຂອງຫອມ ມິດອກໄມ້ຕ່າງໆ ແລະເຄື່ອງດົນຕີທຸກຊະນິດທີ່ຢູ່ໃນເມືອງກຸສິນາຣາຕະຫຼອດ ກຸ ວັນ. ຫຼັງຈາກນັ້ນ ຈຶ່ງໄດ້ທຳພິທີຖວາຍພະເພັງ. ບັນດາກະສັດມັນລະຣາດໄດ້ຖາມເຖິງວິທີປະຕິບັດພະພຸດທະສະຣີຣະກັບພະອານິນເຖລະ ແລະທຳຕາມຄຳແນະນຳຂອງພະອານິນທຸກປະການ. ຄັນເມື່ອເຖິງເວລາຈູດພະສະຣີຣະທີ່ຢູ່ເທິງເຊິ່ງຕະກອນກັບບໍ່ໄໝ້ ກະສັດມັນລະຣາດຈຶ່ງເກີດຄວາມສົງໄສ ຈຶ່ງໄດ້ສອບຖາມເຖິງສາເຫດກັບພະອະນຸຣຸດທະເຖລະ. ພະເຖລະຈຶ່ງແຈ້ງວ່າ ເທວະດາມີຄວາມປະສົງໃຫ້ລໍຖ້າພະມະຫາກັດສະປະແລະພິກຂຸທັງຫຼາຍ ໕໐໐ ອົງທີ່ກຳລັງເດີນທາງມາເພື່ອຖວາຍພະສະຣີຣະເສຍກ່ອນ ໄຟກໍຈະລຸກໄໝ້. ເມື່ອພະມະຫາກັດສະປະເຖລະແລະພິກຂຸທັງຫຼາຍ ໕໐໐ ອົງ ເດີນທາງມາເຖິງແລະໄດ້ທຳການສັກກາລະຮຽບຮ້ອຍແລ້ວ ໄຟກໍລຸກໄໝ້ເອງໂດຍບໍ່ຕ້ອງມີໃຜຈູດ.

The seventh day after the Buddha's Parinibbāna, kings of Mala worshiped the Buddha with perfume, flowers, and different kinds of musical instruments in Kusinara for seven days. After that, the cremation was held. The kings of Mala asked Venerable Ananda about the treatment of the Buddha's body and followed his advice. However, his body did not get burnt. The kings of Mala were curious and asked Venerable Anuruddha Thera about the cause. The Venerable explained that deities needed time to wait for Venerable Maha Kassapa and other 500 monks who were still on their way to pay homage to the Buddha. When Venerable Maha Kassapa Thera and the 500 monks arrived and paid homage to the Buddha's body, the fire burned itself without anyone lighting it.

**Colophon:** ຄຳລົງທ້າຍ: (໑) ລານທີ ໒ ໜ້າ ໑: ພະພຸດທະສັກກະຣາດ ໒໔໙໔ ປີເຕົາສີ ເດືອນ ໓ ຂຶ້ນ ໑໐ ຄຳວັນ ໓ ຣິດຈະນາແລ້ວຍາມກອງແລງ ມູນລະສັດທາໝາຍມີ ໂສມະນະ ນິດສະປັນໂຍ ວັດທາດຫຼວງ ມີໃຈເຫຼື້ອມໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງໜັງສືຄຳພີ ພະສຸດທັດສະນະສູດ ພະພຸດທະນິບພານ ຜູກນີ້ສ້າງໄວ້ສືບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ. ຂໍໃຫ້ໄດ້ຕັ້ງຄຳມັກຄຳປາດຖະໜາ ອັນຜູ້ຂ້າໄດ້ສ້າງໄວ້ນີ້ທານໄວ້ນີ້. ປະການ ໑ ຂໍຜູ້ຂ້ານີ້ໄດ້ພົ້ນທຸກໃນວັດຕະສົງສານ. ປະການ ໑ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັ່ງມັກດັ່ງຜົນ. ຂໍໃຫ້ກຸສົນສ່ວນນາບຸນອັນຜູ້ຂ້າໄດ້ສ້າງໄວ້ທານໄວ້ມາຄ້າຊຸຊາດນີ້ແລະຊາດໜ້າ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເອົາຕົນຕົວໄດ້ໄປເກີດໃນສະຫວັນຊັນຟ້າແລະນິຣະພານອັນເປັນວຽງແກ້ວຍອດຍິ່ງນິບພານ ຂໍໃຫ້ໄດ້ຕັ້ງຄຳມັກຄຳໝາຍໄວ້ນີ້ທຸ່ງແທ້ດີຫລືແດ່ກໍຂ້າເທີ້ນ.

(໒) ລານທີ ໑໒ ໜ້າ ໒: ສາທູໄຫຍ່ວັດທາດຫຼວງສ້າງເນີ. 1952. ຕົກກໍດີ ເຫຼືອກໍດີ ບໍ່ພໍກໍດີ ບໍ່ແມ່ນ ບ່ອນໃດກໍດີ ຫາໃສ່ໃຫ້ແດ່ທ້ອນເຈົ້າເຮີຍ.

(1) Folio 2 on the recto side: In Buddhist Era (BE) 2494, a *tao si* year, on the tenth waxing-moon day of the third lunar month, the third day of the week (Tuesday),<sup>111</sup> the writing was accomplished at the time of the sunset drum (13:30–15:00). Somana (Monk) Nitsapannyo from Vat That Luang had the ardent religious faith to sponsor the making of this manuscript entitled *Phasutthatsanasut Phaphutthanipphan* to prolong the Teachings of the Buddha to last until the end of 5000 years. Due to this gift of mine, may my wishes and desires be fulfilled. May I be free from suffering in the Cycle of Rebirths. May I obtain *magga* (the path) and *phala* (the fruition). May the results of the merit that I have made support me through this life and the future lives. May I be reborn in heaven and enter Nibbāna or the crystal city. May all these wishes be definitely fulfilled.

(2) Folio 12 on the verso side: Sathu Nyai (Abbot) of Vat That Luang was the sponsor. 1952. Please correct missing, overwritten, and mistaken words left somewhere, dear all.

**Date:** BE 2494, a *tao si* year (5 Feb 1952)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Sathu Nyai (Abbot) of Vat That Luang  
**Sponsor(s):** Somana (Monk) Nitsapannyo from Vat That  
**Titles:** ພະສຸດທັດສະນະສູດ  
*Phasutthatsanasut*  
*Sudassana Sutta*

EAP1398\_VTL\_1\_0226

### Long palm-leaf

**One phuk:** *fascicle 1*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 58.2 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 bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 28. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ເນື້ອໃນກ່າວເຖິງ ພະໂພທິສັດໄດ້ເກີດເປັນພະຍາສິລິກຸດຕະມະຫາຣາດ ຜູ້ປົກຄອງເມືອງມັນລາ ໃນສະໄໝພະກັດສະປະພຸດທະເຈົ້າ. ພະອົງໄດ້ບໍາເພັນບາລະມີສາມສິບທັດ. ມື້ໜຶ່ງ, ພາມທັງ ໘ ໄດ້ຂໍເອົາບັນລັງແລະເມືອງຈາກພະອົງ. ພະອົງກໍໄດ້ສະຫຼະບັນລັງນັ້ນໃຫ້ແກ່ພວກພາມດ້ວຍ

<sup>111</sup> 1313 Magha 10 = Tuesday, 5 February 1951.

ຄວາມດີໃຈ, ແລ້ວເພິ່ນກໍພາຄອບຄົວໄປຢູ່ໃນປ່າ. ມີຍັກຕິນໜຶ່ງໄດ້ມາຂໍລູກຊາຍແລະລູກສາວຂອງພະອົງເພື່ອເປັນອາຫານ. ຍັກນັ້ນໄດ້ເວົ້າກັບພະອົງວ່າ ຖ້າພະອົງໃຫ້ພະໂອລົດແລະທິດາແກ່ຕິນ ພະອົງຈັກໄດ້ເປັນພະພຸດທະເຈົ້າໃນອະນາຄົດຢ່າງແນ່ນອນ. ເມື່ອພະອົງໄດ້ຍິນຍັກເວົ້າແນວນັ້ນກໍດີໃຈ. ພະອົງໄດ້ຕັດກັບໂອລົດແລະທິດາຂອງພະອົງວ່າ ບໍ່ໄດ້ໝາຍຄວາມວ່າພໍ້ບໍ່ຮັກລູກ, ລູກທີ່ຮັກຂອງພໍ້, ແຕ່ພໍ້ກໍຮັກພະໂພທິຍານ. ຫຼັງຈາກນັ້ນ, ພະອົງໄດ້ຕັດສິນໃຈໃຫ້ໂອລົດແລະທິດາຂອງພະອົງແກ່ຍັກເປັນອາຫານ ແລະປະກາດໃຫ້ເທວະດາແລະແມ່ທໍລະນີຈົ່ງເປັນພະຍານ ເພື່ອຮັບຮູ້ເຖິງການໃຫ້ທານອັນຍິ່ງໃຫຍ່ຂອງພະອົງ. ເມື່ອຍັກໄດ້ໂອລົດແລະທິດາແລ້ວກໍກິນທັນທີຕໍ່ໜ້າພະອົງ ພະອົງບໍ່ໄດ້ກະວົນກະວາຍ ແຕ່ດີໃຈກັບການໃຫ້ອັນຍິ່ງໃຫຍ່ນັ້ນ.

The text is on the Bodhisatta's life as Phaya Sirikhutta Maharāja who ruled Manla in the period of Kassapa Buddha. He accumulated the Thirty Perfections. One day, eight Brahmins asked him for the throne and the kingdom. He willingly renounced them to the Brahmins and took his family to live in a forest. There an ogre asked him for his son and daughter as food. The ogre said that the king could definitely become a Buddha in the future if he gave him his children. The king was happy to hear that. He spoke to his children that giving them to the ogre did not mean that he did not love them, but he loved Enlightenment. Then, he decided to give his children to the ogre for food and had deities and Goddess of Earth witness his great *dāna* (giving). As soon as the ogre got the children, it ate them in front of the king. The kings, however, was not anxious but delightful with the great donation.

**Colophon:**

ຄຳລົງທ້າຍ: (໑) ລານທີ ໒ ໜ້າ ໑: ໂພທິປັນຍາ ຮິດຈະນາແລ.

(໒) ລານທີ ໒໖ ໜ້າ ໑: ສັງກາດໄດ້ ໑໒໑໗ ຕົວ ປີຮັບເໝົ້າ ເດືອນ ໖ ແຮມ ໑໔ ຄຳ ວັນ ໓ ມື້ເຕົ້າສີ່ລິດຈະນາແລ້ວຍາມແຖ່ໂກ້ຄຳ ໝາຍມີ ອັກຄະວໍຣະຣາຊາຄູ ເຈົ້າວັດໂພນໄຊ ມີສັດທາສ້າງ ມີໄສພະເຈົ້າສິບພະອົງ ທະປັນນາໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ນິບພານະ ປັດຈະໂຍໂຫຕຸ ໂນ.

(1) Folio 2 on the recto side: Phothipannya was the scribe.

(2) Folio 26 on the recto side: In Sangkat (CS) 1217, a *hap mao* year, on the fifteenth waning-moon day of the sixth lunar month, the sixth day of the week (Friday), a *tao si* day,<sup>112</sup> the writing was accomplished at the time of the evening horn (15:00–16:30). Akkhavorarasakhu, the abbot of Vat Phonsai, had the religious faith to sponsor the making of this manuscript entitled *Nisai Phachao Sip Phaong* 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 1217, a *hap mao* year (15 May 1855)

**Script(s):**

Tham Lao

**Language(s):**

Lao, Pali

**Scribe(s):**

Phothipannya

**Sponsor(s):**

Akkhavorarasakhu, Abbot of Vat Phonsai

**Titles:**

ນິໄສພະເຈົ້າສິບພະອົງ (ຜູກຕົ້ນ)

<sup>112</sup> 1217 Vaisakha 30 = Tuesday, 15 May 1855. This day was indeed a *tao si* day.



**Long palm-leaf**

**One phuk:** *fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58.8 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** None. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio is blank.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 8. **Edges of the palm leaves:** angle.

**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 damaged, the legibility is good.

**Description:** ສູດສັງຄາຍະນາ ເນື້ອໃນທັງໝົດເປັນບົດພາສາບາລີ ເວົ້າເຖິງ ພະສູດ, ພະວິໄນ ແລະພະອະພິທຳ ໂດຍຫຍໍ້ ພະສົງໃຊ້ເທສະໜາໃນພິທີທີ່ຮຸ່ງກວ່າ ສັງຄາຍະນາ ເຊິ່ງເປັນພິທີທຳບຸນໃຫຍ່ແລະເປັນທີ່ນິຍົມຂອງຊາວຫຼວງພະບາງ.

Saṅgāyanā (Buddhist Council) prayers. The text was written in Pali and deals with Sutta, Vinaya, and Abhidhamma in brief. It is used by monks at the Saṅgāyanā, a great and popular merit-making ceremony for people in Luang Prabang.

**Colophon:** ຄຳລິງທາຍ: ລານທີ ໗ ໜ້າ ໑: ສັງກາດ ໑໒໖໔ ຕົວ ປີກາເໝົ້າ ມີ້ກາໄຄ້ ເດືອນ ໔ ຂຶ້ນ ໑໔ ຄຳ ວັນ ໔ ຣິດຈະນາແລ້ວຍາມແຖ່ໃກ້ທຸ່ງວັນ ພາຍມີ ນາຍໂສມ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ສັງຄາຍະນາ ໄວ້ສືບອາຍຸພະສາສະໜາພະໂຄດົມເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ. ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ.

Folio 7 on the recto side: In Sangkat (CS) 1265, a *ka mao* year, on a *ka khai* day, on the fourteenth waxing-moon day of the fifth lunar month, the fourth day of the week (Wednesday),<sup>113</sup> the writing was accomplished at the time of the noon horn (10:30–12:00). Nai (Mr.) Som had the ardent religious faith to sponsor the making of this manuscript entitled *Sangkhayana* to prolong the Teachings of the Buddha to last until the end of 5000 years. *Sudinnaṃ vatta me dānaṃ nibbāna paccayo hotu no* (May the alms that I have given be a condition to reach Nibbāna).

**Date:** CS 1265, a *ka mao* year (30 Mar 1904)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Nai (Mr.) Som

**Titles:** ສັງຄາຍະນາ

*Sangkhayana*

Saṅgāyanā (Buddhist Council)

<sup>113</sup> 1265 Caitra2 14 = Wednesday, 30 March 1904.

**Long palm-leaf****One phuk:** *fascicle 2***Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 59 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** One folio contains the text. **Back cover folio:** One folio contains the colophon.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 20. **Edges of the palm leaves:** angle. **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 as well.**Description:** ເມື່ອໃນກ່າວເຖິງການສັງຄະຍານາ ຫຼື ສັງຄິຕິ (ການສັງຄະຍະນາຄັ້ງທີໜຶ່ງ) ເຊິ່ງໄດ້ຈັດຂຶ້ນຫຼັງຈາກ ທີ່ພະພຸດທະເຈົ້າປະຣິນິບພານໄປແລ້ວ ໓ ເດືອນ ໃຊ້ເວລາ ໗ ເດືອນຈຶ່ງສຳເລັດ. ການ ສັງຄະຍະນາຄັ້ງນັ້ນໄດ້ຈັດຂຶ້ນທີ່ຖ້ຳສັດຕະປັນນີ ເມືອງຣາຊະຄຶ, ມີພະອໍລະຫັນເຂົ້າຮ່ວມ ໔໐໐ ອົງ, ໄດ້ຮັບການອຸປະຖຳຈາກພະເຈົ້າອາຊາຕະສັດຕູ. ພະມະຫາກັດສະປະເຖລະເປັນປະທານ. ພະອຸປາລິເຖລະໄດ້ຖືກຄັດເລືອກໃຫ້ເປັນອົງວິສັດຊະນາພະວິໄນ. ພະອານົນເຖລະໄດ້ຖືກຄັດ ເລືອກໃຫ້ເປັນອົງວິສັດຊະນາພະສູດທັງໝົດ.The text is on *Sanḡāyanā* or *Sanḡīti* (the first Buddhist Canon revision by the Buddhist Council) that was held three months after the Buddha's Parinibbāna and lasted seven months. The event was held at Sattapana Cave in Rājagṛha and joined by 500 arahant monks. King Ajātasattu was the head of patronage and Venerable Mahākassapa was the head of the Sangha. Venerable Upalī recited Vinaya. Venerable Ananda recited the *Sutta* (discourses).**Colophon:** ຄຳລົງທ້າຍ: (໑) ລານທີ ໑໙ ໜ້າ ໒: ສັດທາ ພະຍາສີມະຫານາມ ສ້າງໄວ້ໃນພະສາສະໜາເທົ່າ ໔ ພັນ ວັດສາ. ນິບພານະ ປັດຈະໂຍ ໂໜຕຸ ເມ ທຸວັງ ນິດຈັງ ນິດຈັງ.

(໒) ລານທີ ໒໐ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໖໑ ຕົວ ປີກັດໃຄ້ ເດືອນຍີ່ ຂຶ້ນ ໑໓ ຄຳ ວັນ ອາທິດ ມື້ເມື່ງໃຄ້ ຮິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ຜູ້ໃຫຍ່ສີມະຫານາມ ແລະນາງເພີຍຄຳ ຜົວ ຜົວເມຍ ບ້ານໜ້າຄຸມ ເປັນເຄົ້າກັບທັງບຸດຕະນິດຕາ ລູກເຕົ້າຊູ່ຄົນ ກັບທັງຍາດຕິກາວົງສາ ພີ່ນ້ອງຊູ່ຄົນ ເປັນເຄົ້າ ມີໃຈໃສ່ສັດທາເປັນອັນຍິ່ງ ຈິ່ງພ້ອມກັນສ້າງທັງສີ ສັງຄະຍະນາ ມັດນີ້ ໄວ້ ກັບວໍຣະພຸດທະສາສະໜາ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ. ຂໍໃຫ້ຂ້າພະເຈົ້າທັງຫຼາຍໄດ້ດັ່ງຄຳມັກຄຳ ປາດຖະໜາທຸກປະການ. ນິບພານະ ປັດຈະໂຍ ໂໜຕຸ ໂນ.

(1) Folio 19 on the verso side: Phanya Si Mahanam sponsored the making of this manuscript to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu me dhuvam niccam niccam* (May this be a condition for me to reach Nibbāna, certainly and constantly).(2) Folio 20 on the recto side: In Chunlasangkat (CS) 1261, a *kat khai* year, on the thirteenth waxing-moon day of the second lunar month, a

Sunday, a *moeng khai* day,<sup>114</sup> the writing was accomplished at the time of the sunset drum (13:30–15:00). Phu Nyai Si Mahanam, his wife Nang Phia Khamphiu from the village of Ban Nakhum, their children, grandchildren, relatives, and siblings had the ardent religious faith to jointly sponsor the making of this manuscript entitled *Sangkhayana* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes and desires be fulfilled. *Nibbāna paccayo hontu no* (May this be a condition for us to reach Nibbāna).

**Date:** Cs 1261, a *kat khai* year (9 Jan 1899)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Phanya Si Mahanam; Phu Nyai Si Mahanam, his wife Nang Phia Khamphiu from the village of Nakhum, their children, grandchildren, relatives, and siblings  
**Titles:** ທຸຕິຍະສັງຄາຍະນາ (ຜູກຖວນ ໒)  
*Thutiya Sangkhayana (Phuk thuan 2)*  
*Dutiya Saṅghāyanā (Second Buddhist Council) (Fascicle 2)*

EAP1398\_VTL\_1\_0229

## Long palm-leaf

**One phuk:** *fascicle 4*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 55.6 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.  
**Fascicle 1: Front cover folio:** None. **Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 40. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ສິນທິ ເປັນຊື່ທີ່ເອີ້ນທາງພາສາບາລີ ໃນການຕັດຕໍ່ ເຊື່ອມຄຳໃນພາສາບາລີ ເຊິ່ງການເຊື່ອມຫຼື ການຕໍ່ຄຳສັບ ສາມາດເຊື່ອມຕໍ່ໄດ້ຫຼາຍວິທີ ເຊັ່ນ ສະຫຼະຕໍ່ກັບສະຫຼະ, ພະຍັນຊະນະຕໍ່ກັບ ພະຍັນຊະນະ ຫຼືອາດຈະທຳໄດ້ດ້ວຍການລົບບາງຄຳສັບອອກ ແລ້ວລົງຕົວອັກສອນໃໝ່ ສາມາດ ເຮັດໃຫ້ສັ້ນ ໃຫຍ່ໄດ້ ຂຶ້ນຢູ່ກັບການເຊື່ອມຕໍ່ໃນແຕ່ລະສິນທິ.

*Sonthi (sandhi)*, a way to combine words in Pali language. Pali words can be connected by several ways: vowels connecting vowels or consonants connecting consonants. Some words can be removed and replaced by a new letter; others can be shortened or lengthened, depending on connections in different contexts.

<sup>114</sup> 1261 Pausha 14 = Sunday, 14 January 1900. This day was indeed a *moeng khai* day.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໔໐ ໜ້າ ໑: ວິຣະຄຸນຈຸນລະສັງກາດຣາຊະໄດ໌ ໑໐໐໐ ປາຍ ໒໐໐໗ (ກົງກັບ ຈ.ສ. ໑໒໐໗) ຕົວ ປີຮັບໃສ້ ເດືອນ ໔ ແຮມ ໖ ຄຳ ພ່າວໄດ້ວັນ ໓ ຣິດຈະນາແລ້ວຍາມຕູດຊ້າຍ ຫົວເຈົ້າກວງ ສ້າງ.

Folio 40 on the recto side: *Vorakhun chanlasangkat* 1000 and 2007 (corresponding to CS 1207), a *hap sai* year, on the sixth waning-moon day of the fourth lunar month, the third day of the week (Tuesday),<sup>115</sup> the writing was accomplished in the afternoon (12:00–13:30). Hua Chao Kuang was the sponsor.

**Date:** CS 1207, a *hap sai* year (17 Mar 1845)

**Script(s):** Tham Lao

**Language(s):** Lao, Pali

**Scribe(s):** Unknown

**Sponsor(s):** Hua Chao Kuang

**Titles:** ສັບສົນທິ (ຜູກຖວນ ໔)

*Sap Sonthi (Phuk thuan 2)*

Words of Conjunction (Fascicle 4)

EAP1398\_VTL\_1\_0230

### Long palm-leaf

**One phuk:** *single fascicle*

**Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 50.5 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One folio contains the colophon and title.

**Back cover folio:** One folio contains the colophon.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 18. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ຊົງປາລົບເຖິງພິກຂຸຕິນໜຶ່ງທີ່ຍັງກ່ຽວຂ້ອງ ກັບເມຍເກົ່າ. ພະພຸດທະອົງໄດ້ຕັດຖາມພິກຂຸຕິນນັ້ນວ່າ ທ່ານນີ້ບໍ່ຍິນດີໃນສາສະໜາຂອງເຮົານີ້ ຫຼື? ພິກຂຸຕິນນັ້ນກໍຕອບວ່າ ຂ້ານ້ອຍບໍ່ຍິນດີ. ພະພຸດທະເຈົ້າຈຶ່ງຖາມອີກວ່າ ທ່ານຍັງເປັນນັກບວດ ດັ່ງລື ແມ່ນໃຜໃຫ້ທ່ານບວດດ້ວຍຣາຄະຕັນຫານີ້ຈາ? ຈາກນັ້ນ ພະພຸດທະເຈົ້າໄດ້ຍົກນິທານເລື່ອງ ໜຶ່ງວ່າ ຍັງມີເຈົ້າລືສີຕິນໜຶ່ງ ຊື່ວ່າ ລືສີສິງ ເຊິ່ງມີຄວາມເຫຼືອມໃສໃນສາສະໜາ ໄດ້ເຂົ້າໄປໃນບ່າ ທົມມະພານ ແລ້ວຕັ້ງໃຈປະພຶດປະຕິບັດທຳຢ່າງເຄັ່ງຄັດແລະແນວແນ່ ເພື່ອບຳເພັນຄວາມພຽນ ແລະສະສົມບຸນບາລະມີ ແຕ່ມາວັນໜຶ່ງ ນາງອະຣຳມະພູສາ ຊຶ່ງເຄີຍເປັນເມຍເກົ່າໄດ້ເຂົ້າໄປຫາລື ສີໃນບ່າ ແລ້ວໃຊ້ມາຍາຍົວະໃຫ້ລືສີຢຸດປະຕິບັດທຳ ໃນທີ່ສຸດລືສີກໍໃຈແຕກ ຈິດຟຸ້ງຊ່ານ ບໍ່ມີ ສະມາທິ, ໄດ້ຢຸດການປະຕິບັດທຳນັ້ນ ແລ້ວສົມສູ້ກັບນາງ.

On one occasion, while dwelling at the Jetavana Monastery in Savatthi, the Buddha spoke about a monk who still had connection with his former

<sup>115</sup> 1207 Phalguna 20 = Tuesday, 17 March 1846.

wife. The Buddha questioned the monk whether he was unhappy with his religion. The monk answered that he was not happy. The Buddha then questioned him why he was still in monkhood and who had allowed him to be ordained while full of sexual desire. Thereafter, the Buddha shared the story of a hermit named Sing (Lion) who was faithful to the Buddha's Teachings. He entered the Himavanta forest, intentionally to practice the Dhamma and accumulate his perfections. One day, his ex-wife named Arammaphusa visited him in the forest. She tempted him with female tricks and broke his practice. Finally, the hermit could not resist her and got distracted. He lost concentration, gave up the practice, and made love with her.

**Colophon:**

ຄຳລົງທ້າຍ: (໑) ລານທີ ໑ ໜ້າ ໑: ພ.ສ. ໒໐໔໗ (໒໕໐໗) ຕົວປີກາບສີ່ ໘ ໒ ທົນແລ ຫຼົບໜ້າຮັດສີສິງ ວັດທາດຫຼວງ ສັດທາ ສາທຸແມ່ສຸດສະດາຈັນແລະເຈົ້າກົມສິງແກ້ວ.

(໒) ລານທີ ໑໖ ໜ້າ ໒-ລານທີ ໑໗ ໜ້າ ໑: ຮິດຈະນາແລ້ວຍາມກອງງາຍ ເດືອນ ໗ ຂຶ້ນ ໑໐ ຄ່ຳວັນພະຫັດ ຕົວ ປີກາບສີ່ ມູນລະສັດທາໝາຍມີ ສາທຸແມ່ສຸດດາຈັນ ແມ່ຂາວປະຈຳສິນ ວັດທາດຫຼວງ ເປັນເຄົ້າ ກັບພັນທຸຍາດພີ່ນ້ອງອັນເປັນເຊື້ອຊາດທ້ອງພັນທຸລາ ກໍຄືດຫາຍັງຄຸນພະທຳດວງປະເສີດ ອັນເລີດລ້ຳໃນໂລກໂລກາ ຈຶ່ງຫາມາໄດ້ໂປລັງຍັງໃບລານ ຮິກຂິເປຕິວາ ຈານຂຽນໃຫ້ຍັງທຳມະເທດສະນາ ໓ ຜູກ ຊື່ວ່າ ຫອຍປັງຄຳ ແລຮັດສີສິງ ແລະພຸດທະທຳນວຍ ໓ ຜູກນີ້ ໄວ້ກັບພະສາສະໜາ ເທົ່າ ໔໐໐໐ ພະວັດສາ. ຂໍກຸສົນສ່ວນນີ້ ຈຶ່ງເປັນອຸປະນິດໄສປັດໃຈແກ່ຂ້າພະເຈົ້າໄປໃນອະນາຄົດຕະການໃນເບື້ອງໜ້າ ຕາບຕໍ່ເທົ່າເຂົ້າສູ່ນິຣະພາບແດ່ກໍຂ້າເທີນ ສາທຸ ສາທຸ ທຸວັງນິດຈັງ ທຳມະທານັງ ປະຣະມັງ ສຸກຂັງ.

(໓) ລານທີ ໑໗ ໜ້າ ໒: ຜູ້ຮິດຈະນາໃຫ້ແລ້ວ ສາທຸພໍ່ສີ ບ້ານໃໝ່ ໄດ້ຂຽນໃຫ້ ຜູ້[ຂ້າ]ຂໍບຸນນຳແດ່ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ສ້າງສົມພານ ໄດ້ດວງຍານອັນປະເສີດ ໃຫ້ໄດ້ເມື່ອເກີດຊັ້ນຟ້າ ແລະນິຣະພາບແດ່ ກໍຂ້າເທີນ ສາທຸ ສາທຸ ທຳມະທານັງ ອະນຸໂມທາມິ.

(1) Folio 1 on the recto side: Buddhist Era (BE) 2507, a *kap si* year, the second eighth lunar month.<sup>116</sup> Front cover of Ratsising. Vat That Luang. Sathu Mae (Princess) Sutsadachan and Chaokom Singkaeo.

(2) Folio 16 on the verso side–Folio 17 on the recto side: The writing [of this manuscript] was accomplished at the time of the morning drum (7:30–9:00 o'clock), on the tenth waxing-moon day of the seventh lunar month, a Thursday, in a *kap si* year.<sup>117</sup> The principal initiator was Sathu Mae (Princess) Sutsadachan, the permanent nun observing the precepts at Vat That Luang. Together with all her relatives and siblings, she provided palm leaves and sponsored the making of three fascicles: Hòì Pang Kham, Ratsising, and Phutthathamnuai to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit support me until I enter Nibbāna in the future. *Sādhū sādhu dhuvaṃ niccaṃ dhammadānaṃ paramaṃ sukhaṃ* (Amen, amen! Certainly and constantly. The gift of the Dhamma is for the greatest bliss).

(3) Folio 17 on the verso side: Sathu (Monk) Si from the village of Mai was the scribe. May I share much merit. May I obtain sublime knowledge,

<sup>116</sup> During 1326 Toutyashada 1–30 (10 July – 8 August 1964).

<sup>117</sup> 1326 Jyestha 10 = Thursday, 21 May 1964.

be reborn in heaven, and enter Nibbāna. *Sādhu sādhu dhammadānaṃ anumodāmi* (Amen, amen! I rejoice with this Dhamma gift).  
**Date:** CS 1257, a *hap mot* year (1895)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Sathu (Monk) Si from the village of Mai  
**Sponsor(s):** Sathu Mae (Princess) Sutsadachan and Chaokom Singkaeo.  
**Titles:** ຮັດສີສິງ (ຜູກດົງ) *Ratsising (Phuk diao)*  
 A Hermit named Sing (Single fascicle)

EAP1398\_VTL\_1\_0231

### Long palm-leaf

**One phuk:** *fascicle 1*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5.6 cm, width 54.8 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One folio contains the title. **Back cover folio:** One folio contains the title.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ເລື່ອງອະດີດຕະຊາດຂອງພະພຸດທະເຈົ້າປາງເມື່ອເກີດເປັນທ້າວກຳພ້າກາດຳ. ຄັ້ງໜຶ່ງ ພະຍາອະຈິກະຣາດຜູ້ປົກຄອງເມືອງພົມມະທັດຕະຣາດ ພະອົງມີພະອັກຄະມະເຫສີ ໒ ພະອົງ ພະນາມວ່າ ພະນາງຈັນທະເທວີ ແລະພະນາງສັງຄະ ເມື່ອຢູ່ດ້ວຍກັນເປັນເວລາຫຼາຍປີ ແຕ່ບໍ່ມີລູກຜູ້ສືບວົງຕະກູນ ພະຣາຊາຈຶ່ງບອກໃຫ້ພະອັກຄະມະເຫສີທັງສອງຮັກສາສິນ ແລ້ວອະທິດຖານຂໍບຸດກັບເທວະດາ. ຕໍ່ມາ ພະຍາອິນໄດ້ປະທານໃຫ້ເທວະບຸດຕົນໜຶ່ງລົງມາປະຕິສົນທິໃນທ້ອງຂອງພະນາງຈັນທະເທວີ ເມື່ອພະນາງຕັ້ງຄັນກໍຖືກພະນາງສັງຄະກັ້ນແກ້ງແລະໃສ່ຮ້າຍວ່າ ພະນາງຈັນທະເທວີຫຼິ້ນຊູ້ ຈຶ່ງຖືກພະຣາຊາຂັບໄລ່ອອກຈາກເມືອງ. ຄັນເມື່ອພະນາງປະສູດໂອລົດອອກມາ ໂອລົດນັ້ນມີຕິວດຳຄືກັບກາ ຈຶ່ງສ້າງຄວາມອັບອາຍໃຫ້ແກ່ພະນາງເປັນຢ່າງຍິ່ງ ພະນາງຈຶ່ງອຸ້ມລູກຊາຍນັ້ນໄປຍັງແມ່ນ້ຳຄົງຄາແລ້ວລອຍແພຖິ້ມ ແພນັ້ນໄດ້ນຳເດັກນ້ອຍລອຍໄປຕິກຄ້າງຢູ່ຊາຍຫາດແຫ່ງໜຶ່ງ ໃນຂະນະນັ້ນ ມີຄົນເຝົ້າສວນສອງຜົວເມຍມາພົບເຫັນຈຶ່ງນຳໄປລ້ຽງໄວ້ ເນື່ອງດ້ວຍເດັກນ້ອຍນັ້ນມີຕິວດຳ ຄົນເຝົ້າສວນສອງຜົວເມຍຈຶ່ງໃສ່ຊື່ໃຫ້ວ່າ ອ້າຍກຳພ້າກາດຳ.

The story of the Buddha's previous existence as a boy named Kampha Kadam (Crow-like black orphan). King Acikaraja, the ruler of Phommthat, had two queens: Candadevi and Saṅgha. Having lived together for many years without any child to inherit their clan, the king told his two wives to observe precepts and pray to deities for children. Later, God Indra sent a deity to be born in the womb of Candadevi. During her pregnancy, she was slandered by Saṅgha and accused of adultery. Candadevi was thus expelled from the city by the king. When she gave birth to her son, the child had black skin like a crow. She got humiliated

and floated away her son on a raft at the Gaṅgā River (Ganges). The raft reached a river bank and was spotted by a couple who guarded a garden. The couple adopted the baby and, due to his dark skin, named him Ai Kampha Kadam.

**Colophon:** None  
**Date:** 1971  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Unknown  
**Titles:** ກຳພາກາດຳ (ຜູກຕົ້ນ)

*Kampha Kadam (Phuk ton)*  
An Orphan with Black Skin (Fascicle 1)

EAP1398\_VTL\_1\_0232

### Long palm-leaf

**One phuk:** *fascicle 2*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5.6 cm, width 5.5 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One folio contains the title. **Back cover folio:** One blank folio.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ເລື່ອງອະດີດຕະຊາດຂອງພະພຸດທະເຈົ້າປາງເມື່ອເກີດເປັນທ້າວກຳພາກາດຳ. ຄັ້ງໜຶ່ງ ພະຍາອະຈິກະຣາດຜູ້ປົກຄອງເມືອງພົມມະທັດຕະຣາດ ພະອົງມີພະອັກຄະມະເຫສີ ໒ ພະອົງ ພະນາມວ່າ ພະນາງຈັນທະເທວີ ແລະພະນາງສັງຄະ ເມື່ອຢູ່ດ້ວຍກັນເປັນເວລາຫຼາຍປີ ແຕ່ບໍ່ມີລູກຜູ້ສືບວົງຕະກູນ ພະຣາຊາຈຶ່ງບອກໃຫ້ພະອັກຄະມະເຫສີທັງສອງຮັກສາສິນ ແລ້ວອະທິດຖານຂໍບຸດກັບເທວະດາ. ຕໍ່ມາ ພະຍາອິນໄດ້ປະທານໃຫ້ເທວະບຸດຕົນໜຶ່ງລົງມາປະຕິສົນທິໃນທ້ອງຂອງພະນາງຈັນທະເທວີ ເມື່ອພະນາງຕັ້ງຄັນກໍຖືກພະນາງສັງຄະກັ້ນແກ້ງແລະໃສ່ຮ້າຍວ່າ ພະນາງຈັນທະເທວີຫຼິ້ນຊູ້ ຈຶ່ງຖືກພະຣາຊາຂັບໄລ່ອອກຈາກເມືອງ. ຄັນເມື່ອພະນາງປະສູດໂອລົດອອກມາ ໂອລົດນັ້ນມີຕິວດຳຄືກັບກາ ຈຶ່ງສ້າງຄວາມອັບອາຍໃຫ້ແກ່ພະນາງເປັນຢ່າງຍິ່ງ ພະນາງຈຶ່ງອຸ້ມລູກຊາຍນັ້ນໄປຍັງແມ່ນ້ຳຄົງຄາແລ້ວລອຍແພຖິ້ມ ແພນັ້ນໄດ້ນຳເດັກນ້ອຍລອຍໄປຕິກຄ້າຢູ່ຊາຍຫາດແຫ່ງໜຶ່ງ ໃນຂະນະນັ້ນ ມີຄົນເຝົ້າສວນສອງຜົວເມຍມາພົບເຫັນຈຶ່ງນຳໄປລ້ຽງໄວ້ ເນື່ອງດ້ວຍເດັກນ້ອຍນັ້ນມີຕິວດຳ ຄົນເຝົ້າສວນສອງຜົວເມຍຈຶ່ງໃສ່ຊື່ໃຫ້ວ່າ ອ້າຍກຳພາກາດຳ

The story of the Buddha's previous existence as a boy named Kampha Kadam (Crow-like black orphan). King Acikaraja, the ruler of Phommthat, had two queens: Candadevī and Saṅgha. Having lived together for many years without any child to inherit their clan, the king told his two wives to observe precepts and pray to deities for children. Later, God Indra sent a deity to be born in the womb of Candadevi. During

her pregnancy, she was slandered by Saṅgha and accused of adultery. Candadevi was thus expelled from the city by the king. When she gave birth to her son, the child had black skin like a crow. She got humiliated and floated away her son on a raft at the Gaṅgā River (Ganges). The raft reached a river bank and was spotted by a couple who guarded a garden. The couple adopted the baby and, due to his dark skin, named him Ai Kampha Kadam.

**Colophon:** None  
**Date:** 1971  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Unknown  
**Titles:** ກຳພາກາດຳ (ຜູກ ໒)  
*Kampha Kadam (Phuk 2)*  
 An Orphan with Black Skin (Fascicle 2)

EAP1398\_VTL\_1\_0233

#### Long palm-leaf

**One phuk:** *fascicle 3*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5.6 cm, width 5.5 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One folio contains the title. **Back cover folio:** One folio contains the title.

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ເລື່ອງອະດີດຕະຊາດຂອງພະພຸດທະເຈົ້າປາງເມື່ອເກີດເປັນທ້າວກຳພາກາດຳ. ຄັ້ງໜຶ່ງ ພະຍາອະຈິກະຣາດຜູ້ປົກຄອງເມືອງພົມມະທັດຕະຣາດ ພະອົງມີພະອັກຄະມະເຫສີ ໒ ພະອົງ ພະນາມວ່າ ພະນາງຈັນທະເທວີ ແລະພະນາງສັງຄະ ເມື່ອຢູ່ດ້ວຍກັນເປັນເວລາຫຼາຍປີ ແຕ່ບໍ່ມີລູກຜູ້ສືບວົງຕະກູນ ພະຣາຊາຈຶ່ງບອກໃຫ້ພະອັກຄະມະເຫສີທັງສອງຮັກສາສິນ ແລ້ວອະທິດຖານຂໍບຸດກັບເທວະດາ. ຕໍ່ມາ ພະຍາອິນໄດ້ປະທານໃຫ້ເທວະບຸດຕົນໜຶ່ງລົງມາປະຕິສົນທິໃນທ້ອງຂອງພະນາງຈັນທະເທວີ ເມື່ອພະນາງຕັ້ງຄັນກໍຖືກພະນາງສັງຄະກັນແກ້ງແລະໃສ່ຮ້າຍວ່າ ພະນາງຈັນທະເທວີຫຼິ້ນຊູ້ ຈຶ່ງຖືກພະຣາຊາຂັບໄລ່ອອກຈາກເມືອງ. ຄັນເມື່ອພະນາງປະສູດໂອລົດອອກມາ ໂອລົດນັ້ນມີຕົວດຳຄືກັບກາ ຈຶ່ງສ້າງຄວາມອັບອາຍໃຫ້ແກ່ພະນາງເປັນຢ່າງຍິ່ງ ພະນາງຈຶ່ງອຸ້ມລູກຊາຍນັ້ນໄປຍັງແມ່ນ້ຳຄົງຄາແລ້ວລອຍແພຖິ້ມ ແພນັ້ນໄດ້ນຳເດັກນ້ອຍລອຍໄປຕົກຄ້າງຢູ່ຊາຍທາດແຫ່ງໜຶ່ງ ໃນຂະນະນັ້ນ ມີຄົນເຝົ້າສວນສອງຜົວເມຍມາພົບເຫັນຈຶ່ງນຳໄປລ້ຽງໄວ້ ເນື່ອງດ້ວຍເດັກນ້ອຍນັ້ນມີຕົວດຳ ຄົນເຝົ້າສວນສອງຜົວເມຍຈຶ່ງໃສ່ຊື່ໃຫ້ວ່າ ອ້າຍກຳພາກາດຳ

The story of the Buddha's previous existence as a boy named Kampha Kadam (Crow-like black orphan). King Acikaraja, the ruler of



Phommatham, had two queens: Candadevī and Saṅgha. Having lived together for many years without any child to inherit their clan, the king told his two wives to observe precepts and pray to deities for children. Later, God Indra sent a deity to be born in the womb of Candadevi. During her pregnancy, she was slandered by Saṅgha and accused of adultery. Candadevi was thus expelled from the city by the king. When she gave birth to her son, the child had black skin like a crow. She got humiliated and floated away her son on a raft at the Gaṅgā River (Ganges). The raft reached a river bank and was spotted by a couple who guarded a garden. The couple adopted the baby and, due to his dark skin, named him Ai Kampha Kadam.

**Colophon:** None  
**Date:** 1971  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Unknown  
**Sponsor(s):** Unknown  
**Titles:** ກຳພາກາດຳ (ຜູກ ໓)  
*Kampha Kadam (Phuk 3)*  
 An Orphan with Black Skin (Fascicle 3)

EAP1398\_VTL\_1\_0234

#### Long palm-leaf

**One phuk:** *fascicle 4*

**Material:** Light brown palm leaves, black ink. **Size:** Height 5.6 cm, width 5.5 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

**Fascicle 1: Front cover folio:** One folio contains the title. **Back cover folio:** Two folios; the first folio contains the colophon; and the last folio contains the title

**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 21. **Edges of the palm leaves:** angle. **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 as well.

**Description:** ເລື່ອງອະດີດຕະຊາດຂອງພະພຸດທະເຈົ້າປາງເມື່ອເກີດເປັນທ້າວກຳພາກາດຳ. ຄັ້ງໜຶ່ງ ພະຍາອະຈິກະຣາດຜູ້ປົກຄອງເມືອງພົມມະທັດຕະຣາດ ພະອົງມີພະອັກຄະມະເຫສີ ໒ ພະອົງ ພະນາມວ່າ ພະນາງຈັນທະເທວີ ແລະພະນາງສັງຄະ ເມື່ອຢູ່ດ້ວຍກັນເປັນເວລາຫຼາຍປີ ແຕ່ບໍ່ມີລູກຜູ້ສືບວົງຕະກຸນ ພະຣາຊາຈຶ່ງບອກໃຫ້ພະອັກຄະມະເຫສີທັງສອງຮັກສາສິນ ແລ້ວອະທິດຖານຂໍບຸດກັບເທວະດາ. ຕໍ່ມາ ພະຍາອິນໄດ້ປະທານໃຫ້ເທວະບຸດຕົນໜຶ່ງລົງມາປະຕິສົນທິໃນທ້ອງຂອງພະນາງຈັນທະເທວີ ເມື່ອພະນາງຕັ້ງຄັນກໍຖືກພະນາງສັງຄະກັນແກ້ງແລະໃສ່ຮ້າຍວ່າ ພະນາງຈັນທະເທວີຫຼິ້ນຊູ້ ຈຶ່ງຖືກພະຣາຊາຂັບໄລ່ອອກຈາກເມືອງ. ຄັນເມື່ອພະນາງປະສູດໂອລົດອອກມາ ໂອລົດນັ້ນມີຕົວດຳຄືກັບກາ ຈຶ່ງສ້າງຄວາມອັບອາຍໃຫ້ແກ່ພະນາງເປັນຢ່າງຍິ່ງ ພະນາງຈຶ່ງອຸ້ມລູກຊາຍນັ້ນໄປຍັງແມ່ນ້ຳຄົງຄາແລ້ວລອຍແພຖິ້ມ ແພນັ້ນໄດ້ນຳເດັກນ້ອຍລອຍໄປຕົກຄ້າງຢູ່

ຊາຍທາດແຫ່ງໜຶ່ງ ໃນຂະນະນັ້ນ ມີຄົນເຝົ້າສວນສອງຜົວເມຍມາພົບເຫັນຈຶ່ງນຳໄປລ້ຽງໄວ້ ເນື່ອງດ້ວຍເດັກນ້ອຍນັ້ນມີຕີນຕົວດຳ ຄົນເຝົ້າສວນສອງຜົວເມຍຈຶ່ງໃສ່ຊື່ໃຫ້ວ່າ ອ້າຍກຳພຳກາດຳ.

The story of the Buddha's previous existence as a boy named Kampha Kadam (Crow-like black orphan). King Acikaraja, the ruler of Phommthat, had two queens: Candadevi and Saṅgha. Having lived together for many years without any child to inherit their clan, the king told his two wives to observe precepts and pray to deities for children. Later, God Indra sent a deity to be born in the womb of Candadevi. During her pregnancy, she was slandered by Saṅgha and accused of adultery. Candadevi was thus expelled from the city by the king. When she gave birth to her son, the child had black skin like a crow. She got humiliated and floated away her son on a raft at the Gaṅgā River (Ganges). The raft reached a river bank and was spotted by a couple who guarded a garden. The couple adopted the baby and, due to his dark skin, named him Ai Kampha Kadam.

**Colophon:** ຄຳລົງທ້າຍ: ລານທີ ໒໐ ໜ້າ ໑: ພຸດທະສັງກາດໄດ້ ໒໕໑໔ ຕົວ ປີເຕົ້າໃຈ ເດືອນ ໑໒ ຂຶ້ນ ໑໒ ຄ່ຳ ມີຮັບເຮົ້າ ວັນ ໗ ຮິດຈະນາແລ້ວຍາມກອງແລງ ມູນລະສັດທາໝາຍມີ ສາທຸພັນດີ ບ້ານປາກແຊງ ຊຶ່ງຈຳພັນສາຢູ່ວັດທາດຫຼວງ ມີໃຈໃສສັດທາສ້າງໜັງສືລຳ ກຳພຳກາດຳ ຜູກນີ້ ໄວ້ໃນສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນພະວັດສາ ຂໍໃຫ້ຜູ້ໄດ້ເຂົ້າສູ່ພະນົບພານແດ່ກໍຂ້າເທີນ. ນົບພານະ ປັດຈະໂຍ ໂຫຕຸ ສາທຸ ສາທຸ. ຜູ້ຮິດຈະນາຈານແກ້ວ.

Folio 20 on the recto side: In Buddhist Era (BE) 2514, a *tao chai* year, on the twelfth waxing-moon day of the twelfth lunar month, a *hap hao* day, the seventh day of the week (Saturday),<sup>118</sup> the writing was accomplished at the time of the sunset drum (13:30–15:00). Sathu Phò (Monk) Vandi from the village of Ban Pak Saeng, who lives at Vat That Luang for the Buddhist Lent, had the religious faith to sponsor the making of this manuscript entitled *Kampha Ka Dam* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May I enter Nibbāna. *Nibbāna paccayo hotu sādhu sādhu* (May this be a condition for us to reach Nibbāna. Amen, amen!). Chan (ex-monk) Kao was the scribe.

**Date:** BE 2514, a *tao chai* year (30 Oct 1971)  
**Script(s):** Tham Lao  
**Language(s):** Lao, Pali  
**Scribe(s):** Chan (ex-monk) Kao  
**Sponsor(s):** Sathu Phò (Monk) Vandi from the village of Pak Saeng, who lives in Vat That Luang for the Buddhist Lent  
**Titles:** ກຳພຳກາດຳ (ຜູກ ໔)  
*Kampha Kadam* (Phuk 4)  
 An Orphan with Black Skin (Fascicle 4)

<sup>118</sup> 1334 Karttika 12 = Friday, 17 November 1972. This day was, however, a *tao chai* day.

**Long palm-leaf****One phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 5.6 cm, width 29 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 bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 36. **Edges of the palm leaves:** angle. **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 and fragile. The legibility is good.**Description:** ການຈະເລີນສະຕິຫຼືການຈະເລີນວິປັດສະນານັ້ນ ຈຳເປັນຕ້ອງສະມາທານເອົາຂະນິກະສະມາທິ ຄື ສະພາວະຈິດທີ່ສະຫງົບ ຊຶ່ງເປັນພື້ນຖານໃນການບໍາເພັນກຳມັດຖານ, ອຸປະຈາຣະສະມາທິ ຄື ສະມາທິທີ່ໃກ້ຈະແນ່ວແນ່, ອັບປັນນາສະມາທິ ຄືສະມາທິແນ່ວແນ່, ແລະວິປັດສະນາຍານ ຄືຍານ ໃນວິປັດສະນາ. ການສະມາທານຄຳເຫຼົ່ານັ້ນ ກໍເພື່ອໃຫ້ມີສະຕິ ມີເຄື່ອງຢືດໜຽວທາງຈິດໃຈ. ໃນ ຂະນະທີ່ກຳລັງປະຕິບັດທຳນັ້ນ ຈະຕ້ອງມີສະຕິກຳໜົດຮູ້ອິລິຍາບົດໃຫ້ທັນປັດຈຸບັນຢູ່ທຸກຂະນະ.The practice of mindfulness needs the undertaking of *khanika-samādhi* or the momentary concentration which is fundamental to a meditation, *upacāra-samādhi* or access concentration, *appanā-samādhi* or attainment concentration, and *vipassanāññāṇa* or insight. The undertaking of these words helps the practitioners to have consciousness and mental dependence. While practicing, the practitioner has to be conscious at every step of the present movement.**Colophon:** None**Date:** Early 20th century**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ກຳມະຖານ*Kammathan*

Meditation

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## Appendix 1: Corpus of manuscripts from the collection of Vat That Luang Rasamahavihan: Scribes and Sponsors

| Name of scribe(s)                       | Name of sponsor(s)                                                                                                     | Native village or monastery                                                           | Code no. of manuscript | Year/date of production |
|-----------------------------------------|------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------|------------------------|-------------------------|
| ---                                     | Nang Mūn Pòsukun<br>ນາງພິນ ປໍສຸກຸນ                                                                                     |                                                                                       | EAP1398_VTL_1_0001     | 24 Nov 1946             |
| ---                                     | The mother of Chao Lek and Chao Lek<br>ແມ່ເຈົ້າເຫຼັກກັບເຈົ້າເຫຼັກ                                                      |                                                                                       | EAP1398_VTL_1_0002     | 21 Aug 1844             |
| Bhikkhu Nissapannya<br>ພິກຂຸ ນິດສະປັນຍາ | Bhikkhu Nitsapannya and his father named Thu Bua<br>ເຈົ້າພິກຂຸ ນິດສະປັນຍາ<br>ວັດໂຄມຜາ [ບ້ານ]ຜາໂຄມ ກັບທ້າຍ ຊື່ວ່າ ທຸບົວ | Ban Phakhom village, Vat Khom Khwang, Luang Prabang [ບ້ານ]ຜາໂຄມ, ວັດໂຄມຂວາງ ຫຼວງພະບາງ | EAP1398_VTL_1_0003     | 6 Feb 1923              |
| ---                                     | Phanya Tin Xiang, his wife, their children, and their relatives<br>ພະຍາຕິນຊຽງ ສະຫະພະຣິຍາ ບຸດຕະນັດຕາ ພັນທຸວົງສາ         | ---                                                                                   | EAP1398_VTL_1_0004     | 6 Jan 1834              |
| ---                                     | Sathu Maha Phutthavongsa Viriyapannya<br>ສາທຸ ມະຫາພຸດທະວົງສາ ວິຣິຍະປັນຍາ                                               | Vat Phonsaiya Ramathibòdi<br>ໂພນໄຊຍະ ຣາມາທິບໍດີ                                       | EAP1398_VTL_1_0005     | 31 Jan 1834             |
| ---                                     | Sathu Maha Phutthavongsa Viriyapannya<br>ສາທຸ ມະຫາພຸດທະວົງສາ ວິຣິຍະປັນຍາ                                               | Vat Phonsaiya Ramathibòdi<br>ໂພນໄຊຍະ ຣາມາທິບໍດີ                                       | EAP1398_VTL_1_0006     | 31 Jan 1834             |
| ---                                     | Sathu Maha Phutthavongsa Viriyapannya                                                                                  | Vat Phonsaiya Ramathibòdi                                                             | EAP1398_VTL_1_0007     | 31 Jan 1834             |

|     |                                                                                                 |                                                           |                        |             |
|-----|-------------------------------------------------------------------------------------------------|-----------------------------------------------------------|------------------------|-------------|
|     | ສາທຸ ມະຫາພຸດທະວົງສາ<br>ວິຣິຍະປັນຍາ                                                              | ໂພນໄຊຍະ ຣາ<br>ມາທິບໍດີ                                    |                        |             |
| --- | Sathu Maha<br>Phutthavongsa<br>Viriya <span>pannya</span><br>ສາທຸ ມະຫາພຸດທະວົງສາ<br>ວິຣິຍະປັນຍາ | Vat<br>Phonsaiya<br>Ramathibòdi<br>ໂພນໄຊຍະ ຣາ<br>ມາທິບໍດີ | EAP1398_VTL_<br>1_0008 | 31 Jan 1834 |
| --- | Sathu Maha<br>Phutthavongsa<br>Viriya <span>pannya</span><br>ສາທຸ ມະຫາພຸດທະວົງສາ<br>ວິຣິຍະປັນຍາ | Vat<br>Phonsaiya<br>Ramathibòdi<br>ໂພນໄຊຍະ ຣາ<br>ມາທິບໍດີ | EAP1398_VTL_<br>1_0009 | 31 Jan 1834 |
| --- | Sathu Maha<br>Phutthavongsa<br>Viriya <span>pannya</span><br>ສາທຸ ມະຫາພຸດທະວົງສາ<br>ວິຣິຍະປັນຍາ | Vat<br>Phonsaiya<br>Ramathibòdi<br>ໂພນໄຊຍະ ຣາ<br>ມາທິບໍດີ | EAP1398_VTL_<br>1_0010 | 31 Jan 1834 |
| --- | Sathu Maha<br>Phutthavongsa<br>Viriya <span>pannya</span><br>ສາທຸ ມະຫາພຸດທະວົງສາ<br>ວິຣິຍະປັນຍາ | Vat<br>Phonsaiya<br>Ramathibòdi<br>ໂພນໄຊຍະ ຣາ<br>ມາທິບໍດີ | EAP1398_VTL_<br>1_0011 | 31 Jan 1834 |
| --- | Sathu Maha<br>Phutthavongsa<br>Viriya <span>pannya</span><br>ສາທຸ ມະຫາພຸດທະວົງສາ<br>ວິຣິຍະປັນຍາ | Vat<br>Phonsaiya<br>Ramathibòdi<br>ໂພນໄຊຍະ ຣາ<br>ມາທິບໍດີ | EAP1398_VTL_<br>1_0012 | 31 Jan 1834 |
| --- | Sathu Maha<br>Phutthavongsa<br>Viriya <span>pannya</span><br>ສາທຸ ມະຫາພຸດທະວົງສາ<br>ວິຣິຍະປັນຍາ | Vat<br>Phonsaiya<br>Ramathibòdi<br>ໂພນໄຊຍະ ຣາ<br>ມາທິບໍດີ | EAP1398_VT<br>L_1_0013 | 31 Jan 1834 |
| --- | Sathu Maha<br>Phutthavongsa<br>Viriya <span>pannya</span><br>ສາທຸ ມະຫາພຸດທະວົງສາ<br>ວິຣິຍະປັນຍາ | Vat<br>Phonsaiya<br>Ramathibòdi<br>ໂພນໄຊຍະ ຣາ<br>ມາທິບໍດີ | EAP1398_VTL_<br>1_0014 | 31 Jan 1834 |
| --- | Maha<br>Phutthavongsa<br>Viriya <span>pannya</span><br>ມະຫາພຸດທະວົງສາ ວິຣິ                      | Vat<br>Phonsaiya<br>Ramathipatdi<br>ໂພນໄຊຍະ ຣາ            | EAP1398_VTL_<br>1_0015 | 1834        |

|     |                                                                              |                                                             |                        |             |
|-----|------------------------------------------------------------------------------|-------------------------------------------------------------|------------------------|-------------|
|     | ຍະປັນຍາ                                                                      | ມາທິປັດຕິ                                                   |                        |             |
| --- | Maha<br>Phutthavongsa<br>Viriyapannya<br>ມະຫາພຸດທະວົງສາ ວິຣິ<br>ຍະປັນຍາ      | Vat<br>Phonsaiya<br>Ramathipatdi<br>ໂພນໄຊຍະ ຣາ<br>ມາທິປັດຕິ | EAP1398_VTL_<br>1_0016 | 1834        |
| --- | ---                                                                          | ---                                                         | EAP1398_VTL_<br>1_0017 | 1834        |
| --- | Maha<br>Phutthavongsa<br>Viriyapannya<br>ມະຫາພຸດທະວົງສາ ວິຣິ<br>ຍະປັນຍາ      | Vat<br>Phonsaiya<br>Ramathipatdi<br>ໂພນໄຊຍະ ຣາ<br>ມາທິປັດຕິ | EAP1398_VTL_<br>1_0018 | 1834        |
| --- | Maha<br>Phutthavongsa<br>Viriyapannya<br>ມະຫາພຸດທະວົງສາ ວິຣິ<br>ຍະປັນຍາ      | Vat<br>Phonsaiya<br>Ramathipatdi<br>ໂພນໄຊຍະ ຣາ<br>ມາທິປັດຕິ | EAP1398_VTL_<br>1_0019 | 1834        |
| --- | Maha<br>Phutthavongsa<br>Viriyapannya<br>ມະຫາພຸດທະວົງສາ ວິຣິ<br>ຍະປັນຍາ      | Vat<br>Phonsaiya<br>Ramathipatdi<br>ໂພນໄຊຍະ ຣາ<br>ມາທິປັດຕິ | EAP1398_VTL_<br>1_0020 | 1834        |
| --- | ---                                                                          | ---                                                         | EAP1398_VTL_<br>1_0021 | 1834        |
| --- | ---                                                                          | ---                                                         | EAP1398_VTL_<br>1_0022 | 1834        |
| --- | ---                                                                          | ---                                                         | EAP1398_VTL_<br>1_0023 | 1834        |
| --- | ---                                                                          | ---                                                         | EAP1398_VTL_<br>1_0024 | 1834        |
| --- | Chao Maha<br>Phutthavongsa<br>Viriyapannya<br>ມະຫາພຸດທະວົງສາ ວິຣິ<br>ຍະປັນຍາ | Vat<br>Phonsaiya<br>Ramathipatdi<br>ໂພນໄຊຍະ ຣາ<br>ມາທິປັດຕິ | EAP1398_VTL_<br>1_0025 | 19 Sep 1834 |
| --- | Chao Maha<br>Phutthavongsa<br>Viriyapannya<br>ມະຫາພຸດທະວົງສາ ວິຣິ<br>ຍະປັນຍາ | Vat<br>Phonsaiya<br>Ramathipatdi<br>ໂພນໄຊຍະ ຣາ<br>ມາທິປັດຕິ | EAP1398_VTL_<br>1_0026 | 19 Sep 1834 |
| --- | Chao Maha Khanan<br>Phutthavongsa                                            | ---                                                         | EAP1398_VTL_<br>1_0027 | 19 Sep 1834 |

|     |                                                                              |                                                             |                    |             |
|-----|------------------------------------------------------------------------------|-------------------------------------------------------------|--------------------|-------------|
| --- | Chao Maha Khanan<br>Phutthavongsa                                            | ---                                                         | EAP1398_VTL_1_0028 | 19 Sep 1834 |
| --- | Chao Maha<br>Phutthavongsa<br>Viriyapannya<br>ມະຫາພຸດທະວົງສາ ວິຣິ<br>ຍະປັນຍາ | Vat<br>Phonsaiya<br>Ramathipatdi<br>ໂພນໄຊຍະ ຣາ<br>ມາທິປັດຕິ | EAP1398_VTL_1_0029 | 19 Sep 1834 |
| --- | Chao Maha<br>Phutthavongsa<br>Viriyapannya<br>ມະຫາພຸດທະວົງສາ ວິຣິ<br>ຍະປັນຍາ | Vat<br>Phonsaiya<br>Ramathipatdi<br>ໂພນໄຊຍະ ຣາ<br>ມາທິປັດຕິ | EAP1398_VTL_1_0030 | 19 Sep 1834 |
| --- | Chao Maha<br>Phutthavongsa<br>Viriyapannya<br>ມະຫາພຸດທະວົງສາ ວິຣິ<br>ຍະປັນຍາ | Vat<br>Phonsaiya<br>Ramathipatdi<br>ໂພນໄຊຍະ ຣາ<br>ມາທິປັດຕິ | EAP1398_VTL_1_0031 | 19 Sep 1834 |
| --- | Chao Maha<br>Phutthavongsa<br>Viriyapannya<br>ມະຫາພຸດທະວົງສາ ວິຣິ<br>ຍະປັນຍາ | Vat<br>Phonsaiya<br>Ramathipatdi<br>ໂພນໄຊຍະ ຣາ<br>ມາທິປັດຕິ | EAP1398_VTL_1_0032 | 19 Sep 1834 |
| --- | Chao Maha<br>Phutthavongsa<br>Viriyapannya<br>ມະຫາພຸດທະວົງສາ ວິຣິ<br>ຍະປັນຍາ | Vat<br>Phonsaiya<br>Ramathipatdi<br>ໂພນໄຊຍະ ຣາ<br>ມາທິປັດຕິ | EAP1398_VTL_1_0033 | 19 Sep 1834 |
| --- | Chao Maha Khanan<br>Phutthavongsa<br>ເຈົ້າມະຫາຂະຫນານພຸດ<br>ທະວົງສາ           | ---                                                         | EAP1398_VTL_1_0034 | 19 Sep 1834 |
| --- | Sathu Phonsai<br>(Abbot of Vat<br>Phonsai)<br>ສາທຸໂພນໄຊ                      | ---                                                         | EAP1398_VTL_1_0035 | 1834        |
| --- | ---                                                                          | ---                                                         | EAP1398_VTL_1_0036 | 1834        |
| --- | ---                                                                          | ---                                                         | EAP1398_VTL_1_0037 | 1834        |
| --- | ---                                                                          | ---                                                         | EAP1398_VTL_1_0038 | 1834        |
| --- | ---                                                                          | ---                                                         | EAP1398_VTL_1_0039 | 1834        |



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|-----|--------------------------------------------------------------------------------------------------|--------------------------|--------------------|-------------|
| --- | ---                                                                                              | ---                      | EAP1398_VTL_1_0040 | 1834        |
| --- | ---                                                                                              | ---                      | EAP1398_VTL_1_0041 | 1834        |
| --- | ---                                                                                              | ---                      | EAP1398_VTL_1_0042 | 1834        |
| --- | ---                                                                                              | ---                      | EAP1398_VTL_1_0043 | 1834        |
| --- | Sathu Phònsai<br>(Abbot of Vat Phònsai)<br>ສາທຸພອນໄຊ                                             | ---                      | EAP1398_VTL_1_0044 | 1834        |
| --- | Chao (Prince)<br>Chanthalasi<br>ເຈົ້າຈັນທະລາສີ                                                   | ---                      | EAP1398_VTL_1_0045 | 21 Apr 1931 |
| --- | Chao (Prince)<br>Chanthalasi<br>ເຈົ້າຈັນທະລາສີ                                                   | ---                      | EAP1398_VTL_1_0046 | 21 Apr 1931 |
| --- | Chao Sithamrat<br>Khamphan<br>ເຈົ້າສີທຳຣາດ ຄຳພັນ                                                 | ---                      | EAP1398_VTL_1_0047 | 13 Nov 1931 |
| --- | Chao (Prince) Chan<br>ເຈົ້າຈັນ                                                                   | ---                      | EAP1398_VTL_1_0048 | 18 Dec 1922 |
| --- | Saen Kham and his<br>wife<br>ແສນຄຳ ຜົວເມຍ                                                        | ---                      | EAP1398_VTL_1_0049 | 14 Sep 1803 |
| --- | Saen Kham and his<br>wife<br>ແສນຄຳ ຜົວເມຍ                                                        | ---                      | EAP1398_VTL_1_0050 | 14 Sep 1803 |
| --- | Saen Kham and his<br>wife<br>ແສນຄຳ ຜົວເມຍ                                                        | ---                      | EAP1398_VTL_1_0051 | 14 Sep 1803 |
| --- | Thu (Prince) Phiu,<br>his children, and his<br>relatives<br>ທູຜົວ ກັບທັງບຸດຕະນັດຕາ<br>ພັນທຸວົງສາ | ---                      | EAP1398_VTL_1_0052 | 17 May 1935 |
| --- | Sathu (Monk) Phuo<br>ສາທຸຜົວ                                                                     | Vat Hai Sok<br>ວັດຫາຍໂສກ | EAP1398_VTL_1_0053 | 1935        |
| --- | Sathu (Monk) Phiu<br>ສາທຸຜົວ                                                                     | Vat Hai Sok<br>ວັດຫາຍໂສກ | EAP1398_VTL_1_0054 | 1935        |
| --- | Princess Khonkham<br>ເຈົ້າຍິງຂົນຄຳ                                                               | ---                      | EAP1398_VTL_1_0055 | 10 Aug 1937 |

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|-----|---------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------|--------------------|------------------|
| --- | Sitthipannya<br>ສິດທິປັນຍາ                                                                                                                                          | ---                                                   | EAP1398_VTL_1_0056 | 15 Dec 1935      |
| --- | Somdet (Patriarch)<br>Ditsapannya<br>ສົມເດັດ ດິດສະປັນຍາ                                                                                                             | ---                                                   | EAP1398_VTL_1_0057 | 4 Nov 1903       |
| --- | Hua Chao Ta Uppara<br>ຫົວເຈົ້າຕາ ອຸບປະຣະ                                                                                                                            | ---                                                   | EAP1398_VTL_1_0058 | 20 Nov 1851      |
| --- | Sathu Nyai (Prince)<br>Vanthòng, Chao Mòm (Princess)<br>Khanthali, his children, and his grandchildren<br>ສາທຸໃຫຍ່ວັນທອງ ພ້ອມ ເຈົ້າໝ່ອມຄັນທະລີ ແລະ ບຸດຕະນັດຕາຊູ່ຄົນ | The village of<br>Vat That<br>Luang<br>ບ້ານວັດທາດຫຼວງ | EAP1398_VTL_1_0059 | 10 Jan 1975      |
| --- | Sathu Nyai (Prince)<br>Komsaeng and Princess Singiang<br>ສາທຸໃຫຍ່ກົມແສງ ສາທຸສີ ງຸງ                                                                                  | ---                                                   | EAP1398_VTL_1_0060 | 1935             |
| --- | Princess Kòngsi, the mother of Sathu Nyai (Prince) Kom Sirithamaksòn<br>ເຈົ້າໝ່ອມກອງສີ ມານດາ ຂອງສາທຸໃຫຍ່ກົມສີຣິທຳ ອັກສອນ                                            | The front palace<br>ຫໍຄຳຝ່າຍໜ້າ.                      | EAP1398_VTL_1_0061 | Mid-20th century |
| --- | Sathu (Prince)<br>Chantharangsi<br>ສາທຸຈັນທະລັງສີ                                                                                                                   | ---                                                   | EAP1398_VTL_1_0062 | 30 Aug 1928      |
| --- | Phanya Tinxiang, his wife, his children, and his relatives<br>ພະຍາຕິນຊຸງ ສະຫະພະຣິ ຍາ ບຸດຕະນັດຕາ ພັນທຸ ວົງສາ                                                         | ---                                                   | EAP1398_VTL_1_0063 | 29 Aug 1848      |
| --- | Sao (Miss) Pheng, her husband Ai Di, their children, and their relatives<br>ສາວເພັງ ອ້າຍດີ ລູກ                                                                      | ---                                                   | EAP1398_VTL_1_0064 | 4 Oct 1921       |

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|-----|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------|--------------------|----------------------------|
|     | ຫລານແລະຍາຕິກາພັນທຸ<br>ວົງສາ                                                                                                                                                                                        |                                             |                    |                            |
| --- | Prince Phiu<br>ເຈົ້າຜົວ                                                                                                                                                                                            | ---                                         | EAP1398_VTL_1_0065 | 1917                       |
| --- | Prince Phiu<br>ເຈົ້າຜົວ                                                                                                                                                                                            | ---                                         | EAP1398_VTL_1_0066 | 1917                       |
| --- | Prince Phiu and all<br>his children<br>ເຈົ້າຜົວ ລູກເຕົ້າສູ່ຄົນ                                                                                                                                                     | ---                                         | EAP1398_VTL_1_0067 | 6 Mar 1917                 |
| --- | Prince Khao, his<br>wife Chao (Princess)<br>Phan, and all their<br>children<br>ສາທຸຂາວ ເຈົ້າພັນ ທັງ<br>ລູກເຕົ້າສູ່ຄົນ                                                                                              | ---                                         | EAP1398_VTL_1_0068 | 22 Jan 1928                |
| --- | Prince Phiu and all<br>his children<br>ເຈົ້າຜົວ ລູກເຕົ້າສູ່ຄົນ                                                                                                                                                     | ---                                         | EAP1398_VTL_1_0069 | 17 Mar 1916<br>31 Aug 1917 |
| --- | Chao Khanan<br>Sutthapannya,<br>Phothipannya, and<br>Ditsapannya<br>ເຈົ້າຂະໜານສຸດທະປັນຍາ<br>ແລະໂພທິປັນຍາ ແລະດິດ<br>ສະປັນຍາ                                                                                         | ---                                         | EAP1398_VTL_1_0070 | 8 Mar 1856                 |
| --- | Phia<br>Sittthapannya, Head of<br>the sub-district of<br>Khingmuak, his<br>wife, his children,<br>and his relatives<br>ເພັຍສິດທິປັນຍາ ຕາແສງ<br>ຄົງມວກ ເປັນເຄົ້າ ກໍຈິ່ງ<br>ພ້ອມພັບກັບພະຣິຍາ<br>ບຸດຕະນັດຕາພັນທຸວົງສາ | Sub-district<br>of Khingmuak<br>ຕາແສງຄົງມວກ | EAP1398_VTL_1_0071 | 14 Feb 1909                |
| --- | Sathu (Monk) Phiu<br>ສາທຸຜົວ                                                                                                                                                                                       | Vat That<br>Luang<br>ວັດທາດຫລວງ             | EAP1398_VTL_1_0072 | Mid-20th<br>century        |
| --- | Sathu (Monk) Phiu<br>ສາທຸຜົວ                                                                                                                                                                                       | Vat That<br>Luang<br>ວັດທາດຫລວງ             | EAP1398_VTL_1_0073 | Mid-20th<br>century        |
| --- | Chao Mòm                                                                                                                                                                                                           | The front                                   | EAP1398_VTL_       | 1936                       |

|     |                                                                                                                                                                                                                                                 |                                  |                        |      |
|-----|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------|------------------------|------|
|     | (Princess) Khai,<br>Prince Suvannarat<br>Kommasaeng,<br>director-general of<br>the ministry of<br>Public Works, and<br>his mother<br>ເຈົ້າໝ່ອມໄຂ ພ້ອມກັບ<br>ດ້ວຍເຈົ້າຊູວັນນະຣາດ<br>ກົມມະແສງ ອົງອະທິບໍດີ<br>ກະຊວງໂຍທາທັງ ໒ ແມ່<br>ລູກ            | palace<br>ໂຮງວັງໜ້າ              | 1_0074                 |      |
| --- | Chao Mò<br>(Princess) Khai,<br>Prince Suvannarat<br>Kommasaeng,<br>director-general of<br>the ministry of<br>Public Works, and<br>his mother<br>ເຈົ້າໝ່ອມໄຂ ພ້ອມກັບ<br>ດ້ວຍເຈົ້າຊູວັນນະຣາດ<br>ກົມມະແສງ ອົງອະທິບໍດີ<br>ກະຊວງໂຍທາທັງ ໒ ແມ່<br>ລູກ | The front<br>palace<br>ໂຮງວັງໜ້າ | EAP1398_VTL_<br>1_0075 | 1936 |
| --- | Chao Mò<br>(Princess) Khai,<br>Prince Suvannarat<br>Kommasaeng,<br>director-general of<br>the ministry of<br>Public Works, and<br>his mother<br>ເຈົ້າໝ່ອມໄຂພ້ອມກັບ<br>ດ້ວຍເຈົ້າຊູວັນນະຣາດ<br>ກົມມະແສງ ອົງອະທິບໍດີ<br>ກະຊວງໂຍທາທັງ ໒ ແມ່<br>ລູກ  | The front<br>palace<br>ໂຮງວັງໜ້າ | EAP1398_VTL_<br>1_0076 | 1936 |
| --- | Chao Mò<br>(Princess) Khai,<br>Prince Suvannarat<br>Kommasaeng,<br>director-general of                                                                                                                                                          | The front<br>palace<br>ໂຮງວັງໜ້າ | EAP1398_VTL_<br>1_0077 | 1936 |

|                                                       |                                                                                                                                                       |                                    |                    |             |
|-------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------|--------------------|-------------|
|                                                       | the ministry of<br>Public Works, and<br>his mother<br>ເຈົ້າໝ່ອມໄຂ ພ້ອມກັບ<br>ດ້ວຍເຈົ້າຊູວັນນະຣາດ<br>ກົມມະແສງ ອົງອະທິບໍດີ<br>ກະຊວງໂຍທາທັງ ໒ ແມ່<br>ລູກ |                                    |                    |             |
| ---                                                   | Chao Mom (Monk)<br>Suk Khamphaeng<br>ເຈົ້າໝ່ອມສຸກ ຄຳແພງ                                                                                               | ---                                | EAP1398_VTL_1_0078 | 5 Sep 1885  |
| Khanan<br>Mirinthapann<br>ya<br>ຂະໜານມິຣິນທະ<br>ປັນຍາ | Maha Rasakhu<br>Bupphapannya<br>ມະຫາຣາຊະຄູ ບຸບຜາ<br>ປັນຍາ                                                                                             | ---                                | EAP1398_VTL_1_0079 | 2 Jul 1860  |
| ---                                                   | Bhikkhu<br>Sukkhapannya<br>Vasisumangkhal<br>ເຈົ້າພິກຂຸ ສຸກຄະລະ<br>ປັນຍາ ວະຊິສຸມັງຄະລະ                                                                | ---                                | EAP1398_VTL_1_0080 | 3 May 1926  |
| ---                                                   | Maha Rasakhu<br>Bupphapannya<br>ມະຫາຣາຊະຄູ ບຸບຜາ<br>ປັນຍາ                                                                                             | ---                                | EAP1398_VTL_1_0081 | 5 Oct 1902  |
| ---                                                   | Nang Phia Thao, her<br>children, her<br>grandchildren<br>ນາງເພີຍທ້າວ ກັບທັງ<br>ບຸດຕະນັດຕາ                                                             | ---                                | EAP1398_VTL_1_0082 | 28 Oct 1838 |
| ---                                                   | Chao (Prince)<br>Chantharasi<br>ສາທຸຈັນທະລາສີ                                                                                                         | ---                                | EAP1398_VTL_1_0083 | 13 Oct 1933 |
| ---                                                   | Thu Nying (Queen)<br>Thòngsi, her<br>children, her<br>grandchildren, and<br>her relatives<br>ທຸຍິງທອງສີ ກັບບຸດຕະ<br>ນັດຕາ ຍາດຕິຝູງພີ່ນ້ອງ             | The front<br>palace<br>ຫໍຄຳຝ່າຍໜ້າ | EAP1398_VTL_1_0084 | 6 Jan 1920  |
| ---                                                   | Sathu Phò<br>Bunkhong                                                                                                                                 | Vat Dònsai<br>temple               | EAP1398_VTL_1_0085 | 1980        |

|                              | ສາທູພໍ່ບຸນຄົງ                                                                                                                                                             | ວັດດອນໄຊ                                                  |                    |                  |
|------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------|--------------------|------------------|
| ---                          | Phò Chao Khu, his wife, his children, and his grandchildren<br>ພໍ່ເຈົ້າຄູ ສະຫາພະຣິຍາ<br>ບຸດຕະນັດຕາ                                                                        | ---                                                       | EAP1398_VTL_1_0086 | Oct 1716         |
| ---                          | Lay mother of Novice Ma<br>ແມ່ອອກຈິວມາ                                                                                                                                    | ---                                                       | EAP1398_VTL_1_0087 | Mid-20th century |
| ---                          | Thit (ex-monk) Tha, his wife Sao Hüan, and their children<br>ທິດທາ ສາວເຮືອນ<br>ລູກເຕົ້າສູ່ຄົນ                                                                             | ---                                                       | EAP1398_VTL_1_0088 | 12 Sep 1927      |
| ---                          | ---                                                                                                                                                                       | ---                                                       | EAP1398_VTL_1_0089 | Mid-20th century |
| ---                          | Mòm (Princess) Phan, her husband, their children, their parents, and their relatives<br>ໝ່ອມພັນ ກັບທັງພະສາມີ<br>ກາພະຣາຊະເປັນກັບທັງ<br>ລູກເຕົ້າແລະບິດຕາມານ<br>ດາພັນທຸວົງສາ | ---                                                       | EAP1398_VTL_1_0090 | 1853             |
| ---                          | ---                                                                                                                                                                       | ---                                                       | EAP1398_VTL_1_0091 | Mid-20th century |
| ---                          | Sathu (Prince) Vongkot<br>ສາທູວົງກິດ                                                                                                                                      | ---                                                       | EAP1398_VTL_1_0092 | 14 Nov 1924      |
| ---                          | Chao Bhikkhu (Monk) Phutthapannya<br>ເຈົ້າພິກຂຸພຸດທະປັນຍາ                                                                                                                 | Vat That Luang<br>ວັດທາດຫຼວງ                              | EAP1398_VTL_1_0093 | 8 Sep 1934       |
| ---                          | ---                                                                                                                                                                       | ---                                                       | EAP1398_VTL_1_0094 | 1931             |
| Novice Khamdi<br>ສຳມະເນນຄຳດີ | Sathu Phò (Monk) Vandī<br>ສາທູພໍ່ວັນດີ                                                                                                                                    | Vat That Luang<br>Vat Kok Ngiu<br>ວັດທາດຫຼວງ<br>ວັດກົກງົວ | EAP1398_VTL_1_0095 | 1973             |
| Sathu (Monk)                 | Sathu (Monk) Niao                                                                                                                                                         | ---                                                       | EAP1398_VTL_       | 19 Aug 1929      |

|                                                                            |                                                                                                                                 |                              |                    |                   |
|----------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------|------------------------------|--------------------|-------------------|
| Niao Nitsapanna<br>ສາທຸໜຽວ ນິດສະປັນຍາ                                      | Nitsapanna<br>ສາທຸໜຽວ ນິດສະປັນຍາ                                                                                                |                              | 1_0096             |                   |
| Sathu Phò (Monk)<br>Moeng Klang (Müang Kang)<br>ສາທຸພໍ່ເມືງກລາງ (ເມືອງກາງ) | Sathu Phò (Monk)<br>Moeng Klang (Müang Kang)<br>ສາທຸພໍ່ເມືງກລາງ (ເມືອງກາງ)                                                      | Vat Sangkhòng<br>ວັດຊາງຄອງ   | EAP1398_VTL_1_0097 | Mid-20th century  |
| ---                                                                        | Bhikkhu Phutthapannya<br>ພິກຂຸ ພຸດທະປັນຍາ                                                                                       | Vat That Luang<br>ວັດທາດຫຼວງ | EAP1398_VTL_1_0098 | 1922              |
| ---                                                                        | Bhikkhu Phutthapannya<br>ພິກຂຸ ພຸດທະປັນຍາ                                                                                       | Vat That Luang<br>ວັດທາດຫຼວງ | EAP1398_VTL_1_0099 | 26 Jul 1924       |
| ---                                                                        | Sathu Nyai (Prince)<br>Vongkot and all his children<br>ສາທຸໃຫຍ່ວົງກົດແລະລູກເຕົ້າສູ່ວົງ                                          | ---                          | EAP1398_VTL_1_0100 | 10 Jan 1924       |
| ---                                                                        | ---                                                                                                                             | ---                          | EAP1398_VTL_1_0101 | Late 19th century |
| Sathu (Monk)<br>Niao<br>ສາທຸໜຽວ                                            | Somdet (Patriarch)<br>Nissapannya<br>ສົມເດັດ ນິດສະປັນຍາ                                                                         | Vat That Luang<br>ວັດທາດຫຼວງ | EAP1398_VTL_1_0102 | 21 Dec 1929       |
| ---                                                                        | ---                                                                                                                             | ---                          | EAP1398_VTL_1_0103 | 1809              |
| ---                                                                        | ---                                                                                                                             | ---                          | EAP1398_VTL_1_0104 | 1809              |
| ---                                                                        | Kwan Hüankaeo, his wife, his children, his grandchildren, and his relatives<br>ກວານເຮືອນແກ້ວ ກັບທັງພະຣິຍາ ບຸດຕະນັດຕາ ພັນທຸວົງສາ | ---                          | EAP1398_VTL_1_0105 | 1809              |
| ---                                                                        | ---                                                                                                                             | ---                          | EAP1398_VTL_1_0106 | Mid-20th century  |
| Sitthipannya<br>Bhikkhu or<br>Sathu Phò                                    | Sitthipannya<br>Bhikkhu or Sathu Phò (Monk) Saen                                                                                | Vat That Luang               | EAP1398_VTL_1_0107 | 18 Feb 1958       |

|                                                                                                              |                                                                                                                                  |                                               |                    |                  |
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| (Monk) Saen Thòngsi<br>ສິດທິປັນຍາ ພິກຂຸ ຫຼືສາທຸພໍ່ແສນ ທອງສີ                                                  | Thòngsi<br>ສິດທິປັນຍາ ພິກຂຸ ຫຼືສາທຸພໍ່ແສນ ທອງສີ                                                                                  |                                               |                    |                  |
| Sathu Phò (Monk) Sitthipannya<br>ສາທຸພໍ່ສິດທິປັນຍາ                                                           | ---                                                                                                                              | ---                                           | EAP1398_VTL_1_0108 | 19 Feb 1958      |
| ---                                                                                                          | Chao (Prince) Suk<br>ເຈົ້າສຸກ                                                                                                    | ---                                           | EAP1398_VTL_1_0109 | 14 Sep 1970      |
| Chao Mòmm Phò (Monk) Saen Sisingkham or Bhikkhu Sitthivangso<br>ເຈົ້າໝ່ອມພໍ່ແສນ ສີສິງຄາມ ຫຼືພິກຂຸ ສິດທິວັງໂສ | Bhikkhu Nissapannya<br>ພິກຂຸ ນິດສາປັນຍາ                                                                                          | Ban Aen, Vat That Luang<br>ບ້ານແອນ ວັດທາດຫຼວງ | EAP1398_VTL_1_0110 | 1957             |
| ---                                                                                                          | ---                                                                                                                              | ---                                           | EAP1398_VTL_1_0111 | Mid-20th century |
| Pha (Monk) Thi<br>ພະທີ                                                                                       | Pha (Monk) Thi<br>ພະທີ                                                                                                           | That Luang<br>ວັດທາດຫຼວງ                      | EAP1398_VTL_1_0112 | 11 Jul 1945      |
| ---                                                                                                          | Hua Chao Sangkharasa and Saen Phom<br>ຫົວເຈົ້າສັງຄະຣາຊາ ແລະ ແສນພົມ                                                               | Vat Nòi Kang Mũang<br>ວັດນອຍກາງ ເມືອງ         | EAP1398_VTL_1_0113 | 30 Aug 1825      |
| ---                                                                                                          | Kwan Hũankaeo, his wife, his children, his grandchildren, and his relatives<br>ກວານເຮືອນແກ້ວ ກັບທັງ ພະອົຍາ ບຸດຕະນັດຕາ ພັນທຸວົງສາ |                                               | EAP1398_VTL_1_0114 | 1809             |
| Sathu Phò (Monk) Saen<br>ສາທຸພໍ່ແສນ                                                                          | Bhikkhu Thera Sitthivangso<br>ພິກຂຸເຖຣະສິດທິວັງໂສ                                                                                | Vat That Luang<br>ວັດທາດຫຼວງ                  | EAP1398_VTL_1_0115 | 24 Feb 2005      |
| ---                                                                                                          | ---                                                                                                                              | ---                                           | EAP1398_VTL_       | 1937             |



|                           |                                                                                                 |     |                    |                  |
|---------------------------|-------------------------------------------------------------------------------------------------|-----|--------------------|------------------|
|                           |                                                                                                 |     | 1_0116             |                  |
| ---                       | ---                                                                                             | --- | EAP1398_VTL_1_0117 | 1937             |
| ---                       | Chao Nying (Princess) Khonkham<br>ເຈົ້າຫຍິງ(ຍິງ)ຂົນຄຳ                                           | --- | EAP1398_VTL_1_0118 | 13 Sep 1937      |
| ---                       | ---                                                                                             | --- | EAP1398_VTL_1_0119 | 1937             |
| ---                       | Chao Nying (Princess) Khonkham, her children, her grandchildren<br>ເຈົ້າຫຍິງຂົນຄຳ ກັບບຸດຕະນັດຕາ | --- | EAP1398_VTL_1_0120 | 17 Aug 1937      |
| ---                       | ---                                                                                             | --- | EAP1398_VTL_1_0121 | 1937             |
| ---                       | ---                                                                                             | --- | EAP1398_VTL_1_0122 | Mid-20th century |
| ---                       | ---                                                                                             | --- | EAP1398_VTL_1_0123 | Mid-20th century |
| ---                       | ---                                                                                             | --- | EAP1398_VTL_1_0124 | Mid-20th century |
| ---                       | ---                                                                                             | --- | EAP1398_VTL_1_0125 | Mid-20th century |
| ---                       | ---                                                                                             | --- | EAP1398_VTL_1_0126 | Mid-20th century |
| ---                       | ---                                                                                             | --- | EAP1398_VTL_1_0127 | Mid-20th century |
| ---                       | ---                                                                                             | --- | EAP1398_VTL_1_0128 | Mid-20th century |
| Mitsapannya<br>ພິດສະປັນຍາ | Pha Chao (Monk) Khamniao<br>ພະເຈົ້າຄຳໜຽວ                                                        | --- | EAP1398_VTL_1_0129 | 31 Jan 1945      |
| Mitsapannya<br>ພິດສະປັນຍາ | Pha Chao (Monk) Khamniao<br>ພະເຈົ້າຄຳໜຽວ                                                        | --- | EAP1398_VTL_1_0130 | 31 Jan 1945      |
| Mitsapannya<br>ພິດສະປັນຍາ | Pha Chao (Monk) Khamniao<br>ພະເຈົ້າຄຳໜຽວ                                                        | --- | EAP1398_VTL_1_0131 | 31 Jan 1945      |
| Pha (Monk) Thi<br>ພະທີ    | Pha Chao (Monk) Khamniao<br>ພະເຈົ້າຄຳໜຽວ                                                        | --- | EAP1398_VTL_1_0132 | 31 Jan 1945      |
| Pha (Monk)                | Pha (Monk)                                                                                      | --- | EAP1398_VTL_       | 31 Jan 1945      |

|                           |                                                                                                                           |                                        |                    |             |
|---------------------------|---------------------------------------------------------------------------------------------------------------------------|----------------------------------------|--------------------|-------------|
| Thi<br>ພະທີ               | Khamniao<br>ພະຄຳໜຽວ                                                                                                       |                                        | 1_0133             |             |
| Pha (Monk)<br>Thi<br>ພະທີ | Pha (Monk)<br>Khamniao<br>ພະຄຳໜຽວ                                                                                         | ---                                    | EAP1398_VTL_1_0134 | 31 Jan 1945 |
| Pha (Monk)<br>Thi<br>ພະທີ | Pha (Monk)<br>Khamniao<br>ພະຄຳໜຽວ                                                                                         | ---                                    | EAP1398_VTL_1_0135 | 31 Jan 1945 |
| ---                       | Chao Mọ̀m (Prince)<br>Ton<br>ເຈົ້າໝ່ອມຕີ້ນ                                                                                | The village of<br>Sithan<br>ບ້ານສີຖານ  | EAP1398_VTL_1_0136 | 31 Aug 1936 |
| ---                       | Mae-ọ̀k Mọ̀m Pha<br>(Lay Princess Pha)<br>ແມ່ອອກໝ່ອມຜາ                                                                    | The village of<br>Chumkhọ̀ng<br>ຈູມຄອງ | EAP1398_VTL_1_0137 | 1676        |
| ---                       | Mae-ọ̀k Mọ̀m Pha<br>(Lay Princess Pha)<br>ແມ່ອອກໝ່ອມຜາ                                                                    | The village of<br>Chumkhọ̀ng<br>ຈູມຄອງ | EAP1398_VTL_1_0138 | 1676        |
| ---                       | Mae-ọ̀k Mọ̀m Pha<br>(Lay Princess Pha)<br>ແມ່ອອກໝ່ອມຜາ                                                                    | The village of<br>Chumkhọ̀ng<br>ຈູມຄອງ | EAP1398_VTL_1_0139 | 1676        |
| ---                       | Mae-ọ̀k Mọ̀m Pha<br>(Lay Princess Pha)<br>ແມ່ອອກໝ່ອມຜາ                                                                    | The village of<br>Chumkhọ̀ng<br>ຈູມຄອງ | EAP1398_VTL_1_0140 | 1676        |
| ---                       | Mae-ọ̀k Mọ̀m Pha<br>(Lay Princess Pha)<br>ແມ່ອອກໝ່ອມຜາ                                                                    | The village of<br>Chumkhọ̀ng<br>ຈູມຄອງ | EAP1398_VTL_1_0141 | 1676        |
| ---                       | Mae-ọ̀k Mọ̀m Pha<br>(Lay Princess Pha)<br>ແມ່ອອກໝ່ອມຜາ                                                                    | The village of<br>Chumkhọ̀ng<br>ຈູມຄອງ | EAP1398_VTL_1_0142 | 1676        |
| ---                       | ---                                                                                                                       | ---                                    | EAP1398_VTL_1_0143 | ---         |
| ---                       | Mae-ọ̀k Mọ̀m Pha<br>(Lay Princess Pha)<br>ແມ່ອອກໝ່ອມຜາ                                                                    | The village of<br>Chumkhọ̀ng<br>ຈູມຄອງ | EAP1398_VTL_1_0144 | 1676        |
| ---                       | Mae-ọ̀k Mọ̀m Pha<br>(Lay Princess Pha)<br>ແມ່ອອກໝ່ອມຜາ                                                                    | ---                                    | EAP1398_VTL_1_0145 | 1676        |
| ---                       | Mae Thao Hong<br>(Grandmother<br>Hong), her children,<br>her grandchildren,<br>and her relatives<br>ແມ່ເຖົ້າທົງ ສະຫາຍຸດຕະ | ---                                    | EAP1398_VTL_1_0146 | 13 Apr 1861 |

|     |                                                                                                                                   |     |                    |             |
|-----|-----------------------------------------------------------------------------------------------------------------------------------|-----|--------------------|-------------|
|     | ນັດຕາ ພັນທຸວົງສາ                                                                                                                  |     |                    |             |
| --- | ---                                                                                                                               | --- | EAP1398_VTL_1_0147 | 1861        |
| --- | Mae Thao Hong (Grandmother Hong), her children, her grandchildren, and her relatives<br>ແມ່ເຖົ້າທົງ ສະຫາຍຸດຕະ<br>ນັດຕາ ພັນທຸວົງສາ | --- | EAP1398_VTL_1_0148 | 13 Apr 1861 |
| --- | ---                                                                                                                               | --- | EAP1398_VTL_1_0149 | 1861        |
| --- | Mae Thao Hong (Grandmother Hong), her children, her grandchildren, and her relatives<br>ແມ່ເຖົ້າທົງ ສະຫາຍຸດຕະ<br>ນັດຕາ ພັນທຸວົງສາ | --- | EAP1398_VTL_1_0150 | 13 Apr 1861 |
| --- | ---                                                                                                                               | --- | EAP1398_VTL_1_0151 | 1861        |
| --- | Mae Thao Hong (Grandmother Hong), her children, her grandchildren, and her relatives<br>ແມ່ເຖົ້າທົງ ສະຫາຍຸດຕະ<br>ນັດຕາ ພັນທຸວົງສາ | --- | EAP1398_VTL_1_0152 | 13 Apr 1861 |
| --- | ---                                                                                                                               | --- | EAP1398_VTL_1_0153 | 1861        |
| --- | Mae Thao Hong (Grandmother Hong), her children, her grandchildren, and her relatives<br>ແມ່ເຖົ້າທົງ ສະຫາຍຸດຕະ<br>ນັດຕາ ພັນທຸວົງສາ | --- | EAP1398_VTL_1_0154 | 13 Apr 1861 |
| --- | Mae Thao Hong (Grandmother Hong), her children, her grandchildren, and her relatives<br>ແມ່ເຖົ້າທົງ ສະຫາຍຸດຕະ<br>ນັດຕາ ພັນທຸວົງສາ | --- | EAP1398_VTL_1_0155 | 13 Apr 1861 |

|                                 |                                                                                                                                                                                   |                                  |                    |             |
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| ---                             | Chao (Prince)<br>Suphanthavong<br>ເຈົ້າສຸພັນທະວົງ                                                                                                                                 | The village of<br>Mai<br>ບ້ານໄໝ່ | EAP1398_VTL_1_0156 | 30 Apr 1947 |
| ---                             | The royal king<br>ພະຣາຊະສັດທາຫຼວງ                                                                                                                                                 | ---                              | EAP1398_VTL_1_0157 | 8 Nov 1846  |
| ---                             | The royal king<br>ພະຣາຊະສັດທາຫຼວງ                                                                                                                                                 | ---                              | EAP1398_VTL_1_0158 | 8 Nov 1846  |
| ---                             | The royal king<br>ພະຣາຊະສັດທາຫຼວງ                                                                                                                                                 | ---                              | EAP1398_VTL_1_0159 | 8 Nov 1846  |
| ---                             | The royal king<br>ພະຣາຊະສັດທາຫຼວງ                                                                                                                                                 | ---                              | EAP1398_VTL_1_0160 | 8 Nov 1846  |
| ---                             | ---                                                                                                                                                                               | ---                              | EAP1398_VTL_1_0161 | 1846        |
| ---                             | The royal king<br>ພະຣາຊະສັດທາຫຼວງ                                                                                                                                                 | ---                              | EAP1398_VTL_1_0162 | 8 Nov 1846  |
| ---                             | The royal king<br>ພະຣາຊະສັດທາຫຼວງ                                                                                                                                                 | ---                              | EAP1398_VTL_1_0163 | 8 Nov 1846  |
| Pha Phò<br>(Monk) Si<br>ພະພໍ່ສີ | Chao Ying<br>(Princess)<br>Sutsadachan, her<br>children, her<br>grandchildren, her<br>relatives, and her<br>friends<br>ເຈົ້າຍິງ ສຸດສະດາຈັນ<br>ພ້ອມດ້ວຍລູກຫລານແລະ<br>ຍາດຕິມິດສະຫາຍ | Vat That<br>Luang<br>ວັດທາດຫຼວງ  | EAP1398_VTL_1_0164 | 2 Aug 1964  |
| ---                             | Chao Ying<br>(Princess)<br>Sutsadachan,<br>Chaokom Singkaeo,<br>her children, and<br>her grandchildren<br>ເຈົ້າຍິງ ສຸດສະດາຈັນ ເຈົ້າ<br>ກົມສິງແກ້ວ ພ້ອມດ້ວຍລູກ<br>ຫລານຊູ່ຄົນ       | ---                              | EAP1398_VTL_1_0165 | 3 Aug 1964  |
| ---                             | Chao Ying<br>(Princess)<br>Sutsadachan, her<br>husband Chaokom<br>Singkaeo, her<br>children, and her<br>grandchildren                                                             | ---                              | EAP1398_VTL_1_0166 | 7 Sep 1964  |

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|     | ເຈົ້າຍິງ ສຸດສະດາຈັນ ເຈົ້າ<br>ກົມສິງແກ້ວ ພ້ອມດ້ວຍລູກ<br>ຫລານຊູຄົນ                                                                                                                         |                                           |                        |                     |
| --- | Somdet Ditsapannya<br>ສົມເດັດດິດສະປັນຍາ                                                                                                                                                  | The village of<br>Chan Tai<br>ບ້ານຈ່ານໃຕ້ | EAP1398_VTL_<br>1_0167 | Mid-20th<br>century |
| --- | Chao Somdet Sivisa<br>ເຈົ້າສົມເດັດສິວິຊາ                                                                                                                                                 | Vat Aham<br>ວັດອາຮາມ                      | EAP1398_VTL_<br>1_0168 | 27 Sep 1832         |
| --- | Laywoman named<br>Sathu Ying<br>(Princess) Sidachan<br>ອຸປາສິກາ ສາທຸທຍິງ ສິດາ<br>ຈັນ                                                                                                     | The village of<br>Mai<br>ບ້ານໃໝ່          | EAP1398_VTL_<br>1_0169 | 30 Apr 1947         |
| --- | Laywoman Sathu<br>Ying (Princess)<br>Sidachan<br>ອຸປາສິກາ ສາທຸທຍິງ ສິດາ<br>ຈັນ                                                                                                           | The village of<br>Mai<br>ບ້ານໃໝ່          | EAP1398_VTL_<br>1_0170 | 30 Apr 1947         |
| --- | Laywoman Sathu<br>Ying (Princess)<br>Sidachan<br>ອຸປາສິກາ ສາທຸທຍິງ ສິດາ<br>ຈັນ                                                                                                           | The village of<br>Mai<br>ບ້ານໃໝ່          | EAP1398_VTL_<br>1_0171 | 30 Apr 1947         |
| --- | Laywoman Sathu<br>Ying (Princess)<br>Sidachan<br>ອຸປາສິກາ ສາທຸທຍິງ ສິດາ<br>ຈັນ                                                                                                           | The village of<br>Mai<br>ບ້ານໃໝ່          | EAP1398_VTL_<br>1_0172 | 30 Apr 1947         |
| --- | Sathu Phò (Monk)<br>Saen Singkham, his<br>former wife who is a<br>lay Buddhist Mae-òk<br>Chansuk, and their<br>children<br>ສາທຸພ໌ແສນສິງຄາມ ກັບ<br>ອຸປະສິກາ ແມ່ອອກຈັນສຸກ<br>ລູກເຕົ້າຊູຄົນ | ---                                       | EAP1398_VTL_<br>1_0173 | 26 Jul 1959         |
| --- | Maha Somdet<br>Akkhavorasakhu Si<br>Suppha<br>Mangkhalapannya<br>ມະຫາສົມເດັດ ອັກຄະ                                                                                                       | ---                                       | EAP1398_VTL_<br>1_0174 | 8 Aug 1852          |

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|                                           | ວໍຣາຊະຄູສີ ສຸບພະ<br>ມັງຄະລະປັນຍາ                                                                                                                                                                                                                         |                                           |                        |                       |
| ---                                       | Sathu Mae<br>(Princess)<br>Sutsadachan<br>(Sidachan), her<br>husband Chao Kom<br>Singkaeo who is a<br>doctor of Luang<br>Prabang, and their<br>children<br>ສາທຸແມ່ ສຸດສະດາຈັນ<br>(ສິດາຈັນ) ເຈົ້າກົມສິງແກ້ວ<br>ທ່ານໝໍເມືອງຫຼວງພະບາງ<br>ພ້ອມດ້ວຍບຸດຕາບຸດຕີ | ---                                       | EAP1398_VTL_<br>1_0175 | 16 Oct 1964           |
| ---                                       | Sathu Mae<br>(Princess)<br>Sutsadachan<br>(Sidachan) and her<br>husband Chao Kom<br>Singkaeo who was a<br>doctor of Luang<br>Prabang<br>ສາທຸແມ່ ສຸດສະດາຈັນ<br>(ສິດາຈັນ) ເຈົ້າກົມສິງແກ້ວ<br>ທ່ານໝໍເມືອງຫຼວງພະບາງ                                          | ---                                       | EAP1398_VTL_<br>1_0176 | 1964                  |
| ---                                       | Nang Phia Pheng                                                                                                                                                                                                                                          | ---                                       | EAP1398_VTL_<br>1_0177 | 19th century          |
| Bhikkhu<br>Phothipannya<br>ພິກຂຸໂພທິປັນຍາ | ---                                                                                                                                                                                                                                                      | ---                                       | EAP1398_VTL_<br>1_0178 | Early 20th<br>century |
| ---                                       | Thit (ex-monk) Nya<br>ທິດຍາ                                                                                                                                                                                                                              | The village of<br>Chan Tai<br>ບ້ານຈ່ານໃຕ້ | EAP1398_VTL_<br>1_0179 | 4 Dec 1968            |
| Chan Di<br>ຈານດີ                          | Mae Thao<br>(grandmother) Thi,<br>her children, her<br>relatives, and her<br>grandchildren<br>ແມ່ເຖົ້າທີ ກັບສະຫະ<br>ບຸດຕາ ພັນທຸ ລູກຫລານຊູ່<br>ຄົນ                                                                                                        | ---                                       | EAP1398_VTL_<br>1_0180 | 26 Sep 1869           |
| ---                                       | Chao Hua Nanüa, his                                                                                                                                                                                                                                      | ---                                       | EAP1398_VTL_           | 28 Jun 1831           |

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|                                                | wife, his children,<br>his grandchildren,<br>and his relatives<br>ເຈົ້າຫົວນາເໝືອ ກັບທັງ<br>ບຸດຕະນັດຕາພັນທຸວົງສາ<br>ພະຣິຍາ                      |                                            | 1_0181                 |                           |
| Chao Mònm<br>(Monk) Sali<br>ເຈົ້າໝ່ອມສາລີ      | Saen Phò Yòn<br>Siangngam and his<br>wife<br>ແສນພໍ່ຍ່ອນສຸງງາມ ຜົວ<br>ເມຍ                                                                       | The village of<br>Mut<br>ບ້ານມູດ           | EAP1398_VTL_<br>1_0182 | 1943                      |
| ---                                            | ---                                                                                                                                            | ---                                        | EAP1398_VTL_<br>1_0183 | 19th century              |
| ---                                            | Sathu (Monk) Phiu                                                                                                                              | The temple of<br>Hai Sok                   | EAP1398_VTL_<br>1_0184 | 1935                      |
| Chao (Prince)<br>Phio<br>ເຈົ້າຜົວ              | Chao (Prince) Phio<br>together with all his<br>children<br>ເຈົ້າຜົວ ລູກເຕົ້າຊູ່ຄົນ                                                             | ---                                        | EAP1398_VTL_<br>1_0185 | 6 Mar 1917<br>30 Aug 1917 |
| ---                                            | The royal king<br>ພະຣາຊະສັດທາຫຼວງ                                                                                                              | ---                                        | EAP1398_VTL_<br>1_0186 | 17 Jun 1850               |
| ---                                            | The royal king<br>ພະຣາຊະສັດທາຫຼວງ                                                                                                              | ---                                        | EAP1398_VTL_<br>1_0187 | 17 Jun 1850               |
| Sitthipannyo<br>Bhikkhu<br>ສິດທິປັນໂຍ<br>ພິກຂຸ | Thu (Monk)<br>Humphaeng<br>ທຸທຸມແພງ                                                                                                            | Vat That<br>Luang<br>ວັດທາດຫຼວງ            | EAP1398_VTL_<br>1_0188 | 19th century              |
| ---                                            | Maha Rasakhu<br>Bupphapannya<br>ມະຫາຣາຊະຄູບຸບຜາ<br>ປັນຍາ                                                                                       | ---                                        | EAP1398_VTL_<br>1_0189 | 3 Nov 1852                |
| Hua Chao<br>Ònta<br>ຫົວເຈົ້າອ່ອນຕາ             | Chao Somdet<br>Vannapannya, Phò<br>Xiang Si, his wife,<br>and their children<br>ເຈົ້າສົມເດັດວັນນະປັນຍາ<br>ແລະພໍ່ຂຸງສີ ຜົວເມຍ<br>ລູກເຕົ້າຊູ່ຄົນ | The village of<br>Hat Phang<br>ບ້ານຫາດພ່າງ | EAP1398_VTL_<br>1_0190 | 23 Dec 1922               |
| ---                                            | Nai Achan Suk, his<br>wife, their children,<br>their grandchildren,<br>and their relatives                                                     | ---                                        | EAP1398_VTL_<br>1_0191 | 13 Sep 1853               |

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|     | ນາຍອາຈານສຸກ ແລະ<br>ສະຫະພະນິຍາບຸດຕະ<br>ນັດຕາ ພັນທຸວັງສາ                                                                                                            |                                 |                        |                       |
| --- | Mia Nai Kut (Mr.<br>Kut's wife)<br>ເມຍນາຍກູດ                                                                                                                      | ---                             | EAP1398_VTL_<br>1_0192 | 2 Jun 1811            |
| --- | Prince Suvanthong<br>and his wife,<br>Princess Inkham<br>ເຈົ້າສຸວັນທອງແລະເຈົ້າ<br>ອິນຄຳ ຜົວເມຍ                                                                    | ---                             | EAP1398_VTL_<br>1_0193 | Early 19th<br>century |
| --- | Sathu (Monk) Phiu<br>ສາທຸຜິວ                                                                                                                                      | Vat That<br>Luang<br>ວັດທາດຫຼວງ | EAP1398_VTL_<br>1_0194 | 1935                  |
| --- | Chao Hua<br>Mahamunti, his<br>wife, their children,<br>their grandchildren,<br>and their relatives<br>ເຈົ້າຫົວມະຫາມຸນຕິ ຜົວ<br>ເມຍ ກັບທັງບຸດຕະນັດຕາ<br>ພັນທຸວັງສາ | ---                             | EAP1398_VTL_<br>1_0195 | 17 Oct 1873           |
| --- | Sathu (Prince)<br>Vongkot and<br>Princess<br>Rattनावadi<br>ສາທຸວົງກົດແລະເຈົ້າ<br>ລັດຕະນະວະດີ                                                                      | ---                             | EAP1398_VTL_<br>1_0196 | 5 Feb 1929            |
| --- | Sathu (Prince)<br>Vongkot and<br>Princess<br>Rattनावadi<br>ສາທຸວົງກົດແລະເຈົ້າ<br>ລັດຕະນະວະດີ                                                                      | ---                             | EAP1398_VTL_<br>1_0197 | 5 Feb 1929            |
| --- | Sathu (Prince)<br>Vongkot and<br>Princess<br>Rattनावadi<br>ສາທຸວົງກົດແລະເຈົ້າ<br>ລັດຕະນະວະດີ                                                                      | ---                             | EAP1398_VTL_<br>1_0198 | 5 Feb 1929            |
| --- | Sathu (Prince)<br>Duangket; Sathu                                                                                                                                 | ---                             | EAP1398_VTL_<br>1_0199 | 5 Feb 1929            |



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|     | (Prince) Vongkot<br>and Princess<br>Rattनावadi<br>ສາທຸດວງເກັດ; ສາທຸ<br>ວົງກົດແລະເຈົ້າລັດຕະນະ<br>ວະດີ                     |     |                        |             |
| --- | Sathu (Prince)<br>Vongkot and<br>Princess<br>Rattनावadi<br>ສາທຸວົງກົດແລະເຈົ້າ<br>ລັດຕະນະວະດີ                             | --- | EAP1398_VTL_<br>1_0200 | 5 Feb 1929  |
| --- | Sathu (Prince)<br>Vongkot and<br>Princess<br>Rattनावadi<br>ສາທຸວົງກົດແລະເຈົ້າ<br>ລັດຕະນະວະດີ                             | --- | EAP1398_VTL_<br>1_0201 | 5 Feb 1929  |
| --- | Sathu (Prince)<br>Vongkot and<br>Princess<br>Rattनावadi<br>ສາທຸວົງກົດແລະເຈົ້າ<br>ລັດຕະນະວະດີ                             | --- | EAP1398_VTL_<br>1_0202 | 5 Feb 1929  |
| --- | Sathu (Prince)<br>Vongkot and<br>Princess<br>Rattनावadi<br>ສາທຸວົງກົດແລະເຈົ້າ<br>ລັດຕະນະວະດີ                             | --- | EAP1398_VTL_<br>1_0203 | 5 Feb 1929  |
| --- | Sathu (Prince)<br>Vongkot and<br>Princess<br>Rattनावadi<br>ສາທຸວົງກົດແລະເຈົ້າ<br>ລັດຕະນະວະດີ                             | --- | EAP1398_VTL_<br>1_0204 | 5 Feb 1929  |
| --- | Phanya Mūn<br>Lukthao, his wife,<br>their children, their<br>grandchildren, and<br>their relatives<br>ພະຍາພື້ນລູກທ້າວແລະ | --- | EAP1398_VTL_<br>1_0205 | 27 Feb 1857 |

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|                                                                 | ພະຣີຍາ ບຸດຕະນັດຕາ<br>ພັນທຸວົງສາ                                                                                                                                      |     |                        |             |
| ---                                                             | Phanya Mün<br>Lukthao and his<br>wife together with<br>all their children,<br>grandchildren and<br>relatives<br>ພະຍາພັນລູກທ້າວແລະ<br>ພະຣີຍາ ບຸດຕະນັດຕາ<br>ພັນທຸວົງສາ | --- | EAP1398_VTL_<br>1_0206 | 27 Feb 1857 |
| ---                                                             | ---                                                                                                                                                                  | --- | EAP1398_VTL_<br>1_0207 | 1857        |
| ---                                                             | ---                                                                                                                                                                  | --- | EAP1398_VTL_<br>1_0208 | 1857        |
| ---                                                             | ---                                                                                                                                                                  | --- | EAP1398_VTL_<br>1_0209 | 1857        |
| Nan (ex-<br>monk) Nyòt<br>Sitthipannya<br>ໜານຍອດ ສິດທິ<br>ປັນຍາ | Nan (ex-monk) Nyòt<br>Sitthipannya<br>ໜານຍອດ ສິດທິປັນຍາ                                                                                                              | --- | EAP1398_VTL_<br>1_0210 | 27 Jul 1976 |
| ---                                                             | Princess Khonkham<br>ເຈົ້າຫຍິງຂົນຄຳ                                                                                                                                  | --- | EAP1398_VTL_<br>1_0211 | 29 Aug 1936 |
| ---                                                             | ---                                                                                                                                                                  | --- | EAP1398_VTL_<br>1_0212 | 1856        |
| ---                                                             | Princes and<br>princesses who<br>were children of<br>Princess Khamphiu<br>and their siblings<br>ກຸມມາລະກຸມມາລີ ອົງ<br>ເປັນເຈົ້າຄຳຜົວ ແລະ<br>ພີ່ນ້ອງຊູ່ຄົນ            | --- | EAP1398_VTL_<br>1_0213 | 16 Feb 1856 |
| ---                                                             | Prince Suvan<br>ເຈົ້າສີສຸວັນ                                                                                                                                         | --- | EAP1398_VTL_<br>1_0214 | 10 Jul 1932 |
| ---                                                             | Prince Phan, his<br>wife, their children,<br>their grandchildren,<br>and their great<br>grandchildren<br>ສາທຸພັນ ຜົວເມຍແລະ<br>ລູກເຕົ້າຫລານເຫລັ້ນ                     | --- | EAP1398_VTL_<br>1_0215 | 6 Feb 1917  |

|                                                                         |                                                                                                                                                                         |                                 |                        |                           |
|-------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------|------------------------|---------------------------|
| ---                                                                     | Chao Mò (Monk)<br>Pao, his parents, his<br>siblings, his<br>children, and his<br>grandchildren<br>ເຈົ້າໝ່ອມເປົ້າ ເປັນເຈົ້າ<br>ສັດທາ ແລະມີພໍ່ແມ່ພີ່ນ້ອງ<br>ລູກຫລານຊູ່ຄົນ | ---                             | EAP1398_VTL_<br>1_0216 | Mid-19th<br>century       |
| ---                                                                     | Thu Mae (Princess)<br>Ratthi<br>ທູແມ່ຮັດທິ                                                                                                                              | ---                             | EAP1398_VTL_<br>1_0217 | 1972                      |
| ---                                                                     | Sao (Miss) Muai<br>ສາວໝວຍ                                                                                                                                               | ---                             | EAP1398_VTL_<br>1_0218 | 28 Sep 1944               |
| Pha (Monk)<br>Khanan<br>Phommapann<br>ya<br>ພະຂະໜານພົມ<br>ມະປັນຍາ       | ---                                                                                                                                                                     | ---                             | EAP1398_VTL_<br>1_0219 | Early 20th<br>century     |
| ---                                                                     | The royal king<br>ພະຣາຊະສັດທາຫຼວງ                                                                                                                                       | ---                             | EAP1398_VTL_<br>1_0220 | 17 Jun 1850               |
| ---                                                                     | Novice Nyai Phila<br>ເນນໃຫຍ່ພິລາ                                                                                                                                        | ---                             | EAP1398_VTL_<br>1_0221 | 5 Feb 1922                |
| ---                                                                     | Chao Hua<br>Mahamunti, his<br>wife, their children,<br>their grandchildren,<br>and their relatives<br>ເຈົ້າຫົວມະຫາມຸນຕິ ຜົວ<br>ເມຍ ກັບທັງບຸດຕະນັດຕາ<br>ພັນທຸວົງສາ       | ---                             | EAP1398_VTL_<br>1_0222 | 26 Mar 1875               |
| ---                                                                     | Prince Phiu and his<br>children<br>ເຈົ້າຜົວ ລູກເຕົ້າຊູ່ຄົນ                                                                                                              | ---                             | EAP1398_VTL_<br>1_0223 | 6 Mar 1917<br>30 Aug 1917 |
| ---                                                                     | Nang Phia Müangsai<br>ນາງເພີຍເມືອງຊ້າຍ                                                                                                                                  | ---                             | EAP1398_VTL_<br>1_0224 | 1828                      |
| Sathu Nyai<br>(Abbot) of<br>Vat That<br>Luang<br>ສາທູໃຫຍ່ວັດ<br>ທາດຫຼວງ | Somana (Monk)<br>Nissapannyo<br>ໂສມະນະ ນິດສະປັນໂຍ                                                                                                                       | Vat That<br>Luang<br>ວັດທາດຫຼວງ | EAP1398_VTL_<br>1_0225 | 16 Feb 1951               |

|                                     |                                                                                                                                                                                                                                                |                                     |                    |                    |
|-------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------|--------------------|--------------------|
| Phothipannya<br>ໂພທິປັນຍາ           | Akkhavorarasakhu<br>ອັກຄະວໍຣະຣາຊາຄູ                                                                                                                                                                                                            | Vat Phonsai<br>ວັດໂພນໄຊ             | EAP1398_VTL_1_0226 | 16 May 1855        |
| ---                                 | Nai (Mr.) Som<br>ນາຍໂສມ                                                                                                                                                                                                                        | ---                                 | EAP1398_VTL_1_0227 | 10 Apr 1903        |
| ---                                 | Phanya Si Mahanam; Phu Nyai Si Mahanam, his wife Nang Phia Khamphiu, their children, their grandchildren, their relatives, and their siblings<br>ຜູ້ໃຫຍ່ສົມະທານາມ ແລະ ນາງເພັຍຄຳຜົວ ຜົວເມຍ ກັບທັງບຸດຕະນັດຕາ ລູກເຕົ້າ ຍາດຕິກາວົງສາ ພີ່ນ້ອງຊູ່ຄົນ | The village of Nakhum<br>ບ້ານໜ້າຄຸມ | EAP1398_VTL_1_0228 | 9 Jan 1899         |
| ---                                 | Hua Chao Kuang<br>ຫົວເຈົ້າກວງ                                                                                                                                                                                                                  | ---                                 | EAP1398_VTL_1_0229 | 17Mar 1845         |
| Sathu (Monk)<br>Phò Si<br>ສາທຸພໍ່ສີ | Sathu Mae (Princess)<br>Sutsadachan and Chaokom Singkao<br>ສາທຸແມ່ສຸດສະດາຈັນ ແລະເຈົ້າກົມສິງແກ້ວ.                                                                                                                                               | The village of Mai<br>ບ້ານໃໝ່       | EAP1398_VTL_1_0230 | 1895               |
| ---                                 | ---                                                                                                                                                                                                                                            | ---                                 | EAP1398_VTL_1_0231 | 1971               |
| ---                                 | ---                                                                                                                                                                                                                                            | ---                                 | EAP1398_VTL_1_0232 | 1971               |
| ---                                 | ---                                                                                                                                                                                                                                            | ---                                 | EAP1398_VTL_1_0233 | 1971               |
| Chan (ex-monk) Kaeo<br>ຈານແກວ       | Sathu Phò (Monk)<br>Vandi<br>ສາທຸພໍ່ວັນດີ                                                                                                                                                                                                      | Vat That Luang<br>ວັດທາດຫຼວງ        | EAP1398_VTL_1_0234 | 30 Oct 1971        |
| ---                                 | ---                                                                                                                                                                                                                                            | ---                                 | EAP1398_VTL_1_0235 | Early 20th century |

## Appendix 2: List of Manuscripts

| Archive No.        | Titles in Lao             | Titles Transliterated        | Titles in English                    |
|--------------------|---------------------------|------------------------------|--------------------------------------|
| EAP1398_VTL_1_0001 | ສັບສະມັນຕະ (ຜູກ ໕)        | Sap Samanta (Phuk 5)         | Vocabularies of Samanta (Fascicle 5) |
| EAP1398_VTL_1_0002 | ວິໄນປິຕະກະ                | Vinaipitaka                  | Vinaya Pitaka                        |
| EAP1398_VTL_1_0003 | ອະວະຫານ (ຜູກຕົ້ນ)         | Avahan (Phuk ton)            | Avahāra (Fascicle 1)                 |
| EAP1398_VTL_1_0004 | ວິໄນຍະຄຳພິຣະ (ຜູກ ໕)      | Vinaiya Khamphira (Phuk 5)   | The Scripture of Vinaya (Fascicle 5) |
| EAP1398_VTL_1_0005 | ທຳມະບົດ (ຜູກຕົ້ນ, ມັດ ໑໕) | Thammabot (Phuk ton, mat 15) | Dhammapada (Fascicle 1, bundle 15)   |
| EAP1398_VTL_1_0006 | ທຳມະບົດ (ຜູກ ໒, ມັດ ໑໕)   | Thammabot (Phuk 2, mat 15)   | Dhammapada (Fascicle 2, bundle 15)   |
| EAP1398_VTL_1_0007 | ທຳມະບົດ (ຜູກ ໓, ມັດ ໑໕)   | Thammabot (Phuk 3, mat 15)   | Dhammapada (Fascicle 3, bundle 15)   |
| EAP1398_VTL_1_0008 | ທຳມະບົດ (ຜູກ ໔, ມັດ ໑໕)   | Thammabot (Phuk 4, mat 15)   | Dhammapada (Fascicle 4, bundle 15)   |
| EAP1398_VTL_1_0009 | ທຳມະບົດ (ຜູກ ໕, ມັດ ໑໕)   | Thammabot (Phuk 5, mat 15)   | Dhammapada (Fascicle 5, bundle 15)   |
| EAP1398_VTL_1_0010 | ທຳມະບົດ (ຜູກ ໖, ມັດ ໑໕)   | Thammabot (Phuk 6, mat 15)   | Dhammapada (Fascicle 6, bundle 15)   |
| EAP1398_VTL_1_0011 | ທຳມະບົດ (ຜູກ ໗, ມັດ ໑໕)   | Thammabot (Phuk 7, mat 15)   | Dhammapada (Fascicle 7, bundle 15)   |
| EAP1398_VTL_1_0012 | ທຳມະບົດ (ຜູກ ໘, ມັດ ໑໕)   | Thammabot (Phuk 8, mat 15)   | Dhammapada (Fascicle 8, bundle 15)   |
| EAP1398_VTL_1_0013 | ທຳມະບົດ (ຜູກ ໙, ມັດ ໑໕)   | Thammabot (Phuk 9, mat 15)   | Dhammapada (Fascicle 9, bundle 15)   |

|                           |                                |                                    |                                        |
|---------------------------|--------------------------------|------------------------------------|----------------------------------------|
| <b>EAP1398_VTL_1_0014</b> | ທຳມະບົດ<br>(ຜູກ ໑໐, ມັດ ໑໕)    | Thammabot<br>(Phuk 10, mat 15)     | Dhammapada<br>(Fascicle 10, bundle 15) |
| <b>EAP1398_VTL_1_0015</b> | ທຳມະປັດທະ<br>(ຜູກຕົ້ນ, ມັດ ໑໔) | Thammapattha<br>(Phuk ton, mat 14) | Dhammapada<br>(Fascicle 1, bundle 14)  |
| <b>EAP1398_VTL_1_0016</b> | ທຳມະປັດທະ<br>(ຜູກ ໒, ມັດ ໑໔)   | Thammapattha<br>(Phuk 2, mat 14)   | Dhammapada<br>(Fascicle 2, bundle 14)  |
| <b>EAP1398_VTL_1_0017</b> | ທຳມະປັດທະ<br>(ຜູກ ໓, ມັດ ໑໔)   | Thammapattha<br>(Phuk 3, mat 14)   | Dhammapada<br>(Fascicle 3, bundle 14)  |
| <b>EAP1398_VTL_1_0018</b> | ທຳມະປັດທະ<br>(ຜູກ ໔, ມັດ ໑໔)   | Thammapattha<br>(Phuk 4, mat 14)   | Dhammapada<br>(Fascicle 4, bundle 14)  |
| <b>EAP1398_VTL_1_0019</b> | ທຳມະປັດທະ<br>(ຜູກ ໕, ມັດ ໑໔)   | Thammapattha<br>(Phuk 5, mat 14)   | Dhammapada (Fascicle<br>5, bundle 14)  |
| <b>EAP1398_VTL_1_0020</b> | ທຳມະປັດທະ<br>(ຜູກ ໖, ມັດ ໑໔)   | Thammapattha<br>(Phuk 6, mat 14)   | Dhammapada<br>(Fascicle 6, bundle 14)  |
| <b>EAP1398_VTL_1_0021</b> | ທຳມະປັດທະ<br>(ຜູກ ໗, ມັດ ໑໔)   | Thammapattha<br>(Phuk 7, mat 14)   | Dhammapada<br>(Fascicle 7, bundle 14)  |
| <b>EAP1398_VTL_1_0022</b> | ທຳມະປັດທະ<br>(ຜູກ ໘, ມັດ ໑໔)   | Thammapattha<br>(Phuk 8, mat 14)   | Dhammapada<br>(Fascicle 8, bundle 14)  |
| <b>EAP1398_VTL_1_0023</b> | ທຳມະປັດທະ<br>(ຜູກ ໙, ມັດ ໑໔)   | Thammapattha<br>(Phuk 9, mat 14)   | Dhammapada<br>(Fascicle 9, bundle 14)  |
| <b>EAP1398_VTL_1_0024</b> | ທຳມະປັດທະ<br>(ຜູກ ໑໐, ມັດ ໑໔)  | Thammapattha<br>(Phuk 10, mat 14)  | Dhammapada<br>(Fascicle 10, bundle 14) |
| <b>EAP1398_VTL_1_0025</b> | ທຳມະປັດທະ<br>(ຜູກຕົ້ນ, ມັດ ໑໒) | Thammapattha<br>(Phuk ton, mat 12) | Dhammapada<br>(Fascicle 1, bundle 12)  |
| <b>EAP1398_VTL_1_0026</b> | ທຳມະປັດທະ (ຜູກ ໒,<br>ມັດ ໑໒)   | Thammapattha<br>(Phuk 2, mat 12)   | Dhammapada (Fascicle<br>2, bundle 12)  |
| <b>EAP1398_VTL_1_0027</b> | ທຳມະປັດທະ<br>(ຜູກ ໓, ມັດ ໑໒)   | Thammapattha<br>(Phuk 3, mat 12)   | Dhammapada<br>(Fascicle 3, bundle 12)  |
| <b>EAP1398_VTL_1_0028</b> | ທຳມະປັດທະ<br>(ຜູກ ໔, ມັດ ໑໒)   | Thammapattha<br>(Phuk 4, mat 12)   | Dhammapada<br>(Fascicle 4, bundle 12)  |

|                           |                               |                                   |                                        |
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| <b>EAP1398_VTL_1_0029</b> | ທຳມະປັດທະ<br>(ຜູກ ໕, ມັດ ໑໒)  | Thammapattha<br>(Phuk 5, mat 12)  | Dhammapada<br>(Fascicle 5, bundle 12)  |
| <b>EAP1398_VTL_1_0030</b> | ທຳມະປັດທະ<br>(ຜູກ ໖, ມັດ ໑໒)  | Thammapattha<br>(Phuk 6, mat 12)  | Dhammapada<br>(Fascicle 6, bundle 12)  |
| <b>EAP1398_VTL_1_0031</b> | ທຳມະປັດທະ<br>(ຜູກ ໗, ມັດ ໑໒)  | Thammapattha<br>(Phuk 7, mat 12)  | Dhammapada<br>(Fascicle 7, bundle 12)  |
| <b>EAP1398_VTL_1_0032</b> | ທຳມະປັດທະ<br>(ຜູກ ໘, ມັດ ໑໒)  | Thammapattha<br>(Phuk 8, mat 12)  | Dhammapada<br>(Fascicle 8, bundle 12)  |
| <b>EAP1398_VTL_1_0033</b> | ທຳມະປັດທະ<br>(ຜູກ ໙, ມັດ ໑໒)  | Thammapattha<br>(Phuk 9, mat 12)  | Dhammapada<br>(Fascicle 9, bundle 12)  |
| <b>EAP1398_VTL_1_0034</b> | ທຳມະປັດທະ<br>(ຜູກ ໑໐, ມັດ ໑໒) | Thammapattha<br>(Phuk 10, mat 12) | Dhammapada<br>(Fascicle 10, bundle 12) |
| <b>EAP1398_VTL_1_0035</b> | ທຳມະບົດ<br>(ຜູກຕົ້ນ, ມັດ ໑໐)  | Thammabot<br>(Phuk ton, mat 10)   | Dhammapada<br>(Fascicle 1, bundle 10)  |
| <b>EAP1398_VTL_1_0036</b> | ທຳມະບົດ<br>(ຜູກ ໒, ມັດ ໑໐)    | Thammabot<br>(Phuk 2, mat 10)     | Dhammapada<br>(Fascicle 2, bundle 10)  |
| <b>EAP1398_VTL_1_0037</b> | ທຳມະບົດ<br>(ຜູກ ໓, ມັດ ໑໐)    | Thammabot<br>(Phuk 3, mat 10)     | Dhammapada<br>(Fascicle 3, bundle 10)  |
| <b>EAP1398_VTL_1_0038</b> | ທຳມະບົດ<br>(ຜູກ ໔, ມັດ ໑໐)    | Thammabot<br>(Phuk 4, mat 10)     | Dhammapada<br>(Fascicle 4, bundle 10)  |
| <b>EAP1398_VTL_1_0039</b> | ທຳມະບົດ<br>(ຜູກ ໕, ມັດ ໑໐)    | Thammabot<br>(Phuk 5, mat 10)     | Dhammapada<br>(Fascicle 5, bundle 10)  |
| <b>EAP1398_VTL_1_0040</b> | ທຳມະບົດ<br>(ຜູກ ໖, ມັດ ໑໐)    | Thammabot<br>(Phuk 6, mat 10)     | Dhammapada<br>(Fascicle 6, bundle 10)  |
| <b>EAP1398_VTL_1_0041</b> | ທຳມະບົດ<br>(ຜູກ ໗, ມັດ ໑໐)    | Thammabot<br>(Phuk 7, mat 10)     | Dhammapada<br>(Fascicle 7, bundle 10)  |
| <b>EAP1398_VTL_1_0042</b> | ທຳມະບົດ<br>(ຜູກ ໘, ມັດ ໑໐)    | Thammabot<br>(Phuk 8, mat 10)     | Dhammapada<br>(Fascicle 8, bundle 10)  |
| <b>EAP1398_VTL_1_0043</b> | ທຳມະບົດ<br>(ຜູກ ໙, ມັດ ໑໐)    | Thammabot<br>(Phuk 9, mat 10)     | Dhammapada<br>(Fascicle 9, bundle 10)  |

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| <b>EAP1398_VTL_1_0044</b> | ທຳມະບົດ (ຜູກ ໑໐, ມັດ ໑໐)   | Thammabot (Phuk 10, mat 10)    | Dhammapada (Fascicle 10, bundle 10)         |
| <b>EAP1398_VTL_1_0045</b> | ອາກາຣະວັດຕະສູດ             | Akaravattasut                  | Ākāravatta Sutta                            |
| <b>EAP1398_VTL_1_0046</b> | ອາກາຣະວັດຕະສູດ             | Akaravattasut                  | Ākāravatta Sutta                            |
| <b>EAP1398_VTL_1_0047</b> | ຍອດທຳ                      | Yòttham                        | Peak of the Dhamma                          |
| <b>EAP1398_VTL_1_0048</b> | ນິບພານະສູດ (ຜູກດຽວ)        | Nipphanasut (Phuk diao)        | Nibbāna Sutta (Single fascicle)             |
| <b>EAP1398_VTL_1_0049</b> | ຕິກກະນິບາດ (ຜູກຕົ້ນ)       | Tikkanibat (Phuk ton)          | Tika Nipāta (Fascicle 1)                    |
| <b>EAP1398_VTL_1_0050</b> | ຕິກກະນິບາດ (ຜູກ ໔)         | Tikkanibat (Phuk 4)            | Tika Nipāta (Fascicle 4)                    |
| <b>EAP1398_VTL_1_0051</b> | ຕິກກະນິບາດ (ຜູກ ໕)         | Tikkanibat (Phuk 5)            | Tika Nipāta (Fascicle 5)                    |
| <b>EAP1398_VTL_1_0052</b> | ຫົວໃຈອະຣິຍະສັດຈະ (ຜູກຕົ້ນ) | Huachai Ariyasatcha (Phuk ton) | Heart of the Four Noble Truths (Fascicle 1) |
| <b>EAP1398_VTL_1_0053</b> | ຫົວໃຈອະຣິຍະສັດຈະ (ຜູກ ໒)   | Huachai Ariyasatcha (Phuk 2)   | Heart of the Four Noble Truths (Fascicle 2) |
| <b>EAP1398_VTL_1_0054</b> | ຫົວໃຈອະຣິຍະສັດຈະ (ຜູກ ໔)   | Huachai Ariyasatcha (Phuk 4)   | Heart of the Four Noble Truths (Fascicle 4) |
| <b>EAP1398_VTL_1_0055</b> | ໂຄວິນທະສູດ (ຜູກດຽວ)        | Khovinthasut (Phuk diao)       | Govinda Sutta (Single fascicle)             |
| <b>EAP1398_VTL_1_0056</b> | ຄຣິມານົນ (ຜູກ ໒)           | Khirimanon (Phuk 2)            | Girimananda (Fascicle 2)                    |
| <b>EAP1398_VTL_1_0057</b> | ຣາຊະສູດ (ຜູກດຽວ)           | Rasasut (Phuk diao)            | Rāja Sutta (Single fascicle)                |
| <b>EAP1398_VTL_1_0058</b> | ສຸຕັນຕະປິຕະກະ (ຜູກຕົ້ນ)    | Sutantapitaka (Phuk ton)       | Suttanta Piṭaka (Fascicle 1)                |
| <b>EAP1398_VTL_1_0059</b> | ສາລາກະຣິວິຊາສູດ (ຜູກດຽວ)   | Salākarivīsāsut (Phuk diao)    | Salākarivijā Sutta (Single fascicle)        |
| <b>EAP1398_VTL_1_0060</b> | ມູນລະນິບພານ                | Munlanipphan                   | Mullanibbāna                                |



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| <b>EAP1398_VTL_1_0061</b> | ມະຫາມູນລະນິບພານ<br>(ຜູກດຽວ)  | Maha Munlanipphan<br>(Phuk diao)      | Mahā Mullanibbāna<br>(Single fascicle)    |
| <b>EAP1398_VTL_1_0062</b> | ພາວະນາວິປັດສະນາ              | Phavana Vipattsana                    | Meditating the<br>Vipassana               |
| <b>EAP1398_VTL_1_0063</b> | ກຸສະລາວິນິໄສ                 | Kusalanisai                           | Kusalavinisaya                            |
| <b>EAP1398_VTL_1_0064</b> | ຍາມຸກ                        | Yamuk                                 | Yamaka                                    |
| <b>EAP1398_VTL_1_0065</b> | ໂພທິປັກຂີຍະທຳ<br>(ຜູກຕົ້ນ)   | Phothipakkhiya<br>tham (Phuk ton)     | Bodhipakkhiya-<br>dhamma (Fascicle 1)     |
| <b>EAP1398_VTL_1_0066</b> | ໂພທິປັກຂີຍະທຳ<br>(ຜູກ ໒)     | Phothipakkhiya<br>tham (Phuk 2)       | Bodhipakkhiya-<br>dhamma (Fascicle 2)     |
| <b>EAP1398_VTL_1_0067</b> | ໂພທິປັກຂີຍະທຳ<br>(ຜູກ ໓)     | Phothipakkhiyatha<br>m (Phuk 3)       | Bodhipakkhiya-<br>dhamma (Fascicle 3)     |
| <b>EAP1398_VTL_1_0068</b> | ທຳສາມໂຕ<br>(ຜູກຕົ້ນ)         | Tamsamtai<br>(Phuk ton)               | The Three Dontines<br>(Fascicle 1)        |
| <b>EAP1398_VTL_1_0069</b> | ພາວະວິຣະຕິ<br>(ຜູກດຽວ)       | Phavavirati<br>(Phuk diao)            | Bavavirati<br>(Fascicle single)           |
| <b>EAP1398_VTL_1_0070</b> | ວິສຸດທິມັກ<br>(ຜູກ ໖, ມັດ ໗) | Visutthimak<br>(Phuk 6, mat 7)        | Visuddhimagga<br>(Fascicle 6, bundle 7)   |
| <b>EAP1398_VTL_1_0071</b> | ອະພິທຳມາປິຕະກະ<br>(ຜູກ ໓)    | Aphithamma Pitaka<br>(Phuk 3)         | Abhidhamma Piṭaka<br>(Fascicle 3)         |
| <b>EAP1398_VTL_1_0072</b> | ອະພິທຳມະສັງຄະຫະ<br>(ຜູກຕົ້ນ) | Aphithamma<br>Sangkhaha<br>(Phuk ton) | Abhidhamma-Saṅgaha<br>(Fascicle 1)        |
| <b>EAP1398_VTL_1_0073</b> | ອະພິທຳມະສັງຄະຫະ<br>(ຜູກ ໓)   | Aphithamma<br>Sangkhaha<br>(Phuk 3)   | Abhidhamma-Saṅgaha<br>(Fascicle 3)        |
| <b>EAP1398_VTL_1_0074</b> | ສັງຮອມທາດ (ຜູກ ໒)            | Sanghòṃ That<br>(Phuk 2)              | Integration of the relics<br>(Fascicle 2) |
| <b>EAP1398_VTL_1_0075</b> | ສັງຮອມທາດ<br>(ຜູກ ໓)         | Sanghòṃ That<br>(Phuk 3)              | Integration of the relics<br>(Fascicle 3) |
| <b>EAP1398_VTL_1_0076</b> | ສັງຮອມທາດ<br>(ຜູກ ໔)         | Sanghòṃ That<br>(Phuk 4)              | Integration of the relics<br>(Fascicle 4) |

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| <b>EAP1398_VTL_1_0077</b> | ສັງຮອມທາດ<br>(ຜູກ ໕)   | Sanghòṃ That<br>(Phuk 5)   | Integration of the relics<br>(Fascicle 5)                                     |
| <b>EAP1398_VTL_1_0078</b> | ບາລີປາຕິໂມກ<br>(ຜູກ ໕) | Bali Pātimōk (Phuk<br>5)   | Pāṭimokkha in Pali<br>(Fascicle 5)                                            |
| <b>EAP1398_VTL_1_0079</b> | ບາລີສັດທາ              | Bali sattha                | Saddhā in Pali                                                                |
| <b>EAP1398_VTL_1_0080</b> | ສູດມົນ (ຜູກຕົ້ນ)       | Sutmon<br>(Phuk ton)       | Prayers (Fascicle 1)                                                          |
| <b>EAP1398_VTL_1_0081</b> | ສູດຍ່ອຍ                | Sutyòì                     | Various Chapters of<br>Prayers                                                |
| <b>EAP1398_VTL_1_0082</b> | ພຸດທະມັນຕະ<br>(ຜູກດຽວ) | Putthamanta (Phuk<br>diao) | Buddhamanta<br>(Single fascicle)                                              |
| <b>EAP1398_VTL_1_0083</b> | ສູດມົນກາງ (ຜູກ ໒)      | Sutmon Kang (Phuk<br>2)    | Middle Length Prayers<br>(Fascicle 2)                                         |
| <b>EAP1398_VTL_1_0084</b> | ສູດມົນນ້ອຍ (ຜູກຕົ້ນ)   | Sutmon Nòi<br>(Phuk ton)   | Minor Prayers<br>(Fascicle 1)                                                 |
| <b>EAP1398_VTL_1_0085</b> | ມະຫາໄຊຫລວງ             | Maha Sai Luang             | Great Victory                                                                 |
| <b>EAP1398_VTL_1_0086</b> | ສັບສູດມົນ (ຜູກ ໕)      | Sap Sutmon<br>(Phuk 5)     | Vocaburaries of Prayers<br>(Fascicle 5)                                       |
| <b>EAP1398_VTL_1_0087</b> | ສອງທຸງເຜີ້ງ            | Sòng Thung Phoeng          | Rewards derived from<br>the donation of<br>religious flags made of<br>beeswax |
| <b>EAP1398_VTL_1_0088</b> | ສອງທຸງເຜີ້ງ            | Sòng Thung Phoeng          | Rewards derived from<br>the donation of<br>religious flags made of<br>beeswax |
| <b>EAP1398_VTL_1_0089</b> | ສອງທຸງເຜີ້ງ            | Sòng Thung Phoeng          | Rewards derived from<br>the donation of<br>religious flags made of<br>beeswax |
| <b>EAP1398_VTL_1_0090</b> | ສອງເຂົ້າກຳ             | Sòng Khao Kam              | Rewards derived from<br>the practice of<br>Parivasakam                        |

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| <b>EAP1398_VTL_1_0091</b> | ສອງເຂົ້າກຳ       | Sòng Khao Kam      | Rewards derived from the practice of Parivasakam                                              |
| <b>EAP1398_VTL_1_0092</b> | ສອງເຂົ້າປະດັບດິນ | Sòng Khao Padapdin | Rewards derived from the donation of alms food on the occasion of the Khao Padap Din festival |
| <b>EAP1398_VTL_1_0093</b> | ສອງເຂົ້າປະດັບດິນ | Sòng Khao Padapdin | Rewards derived from the donation of alms food on the occasion of the Khao Padap Din festival |
| <b>EAP1398_VTL_1_0094</b> | ສອງເຂົ້າປະດັບດິນ | Sòng Khao Padapdin | Rewards derived from the donation of alms food on the occasion of the Khao Padap Din festival |
| <b>EAP1398_VTL_1_0095</b> | ສອງເຂົ້າປະດັບດິນ | Sòng Khao Padapdin | Rewards derived from the donation of alms food on the occasion of the Khao Padap Din festival |
| <b>EAP1398_VTL_1_0096</b> | ສອງເຂົ້າປະດັບດິນ | Sòng Khao Padapdin | Rewards derived from the donation of alms food on the occasion of the Khao Padap Din festival |
| <b>EAP1398_VTL_1_0097</b> | ສອງເຂົ້າປະດັບດິນ | Sòng Khao Padapdin | Rewards derived from the donation of alms food on the occasion of the Khao Padap Din festival |
| <b>EAP1398_VTL_1_0098</b> | ສອງເຂົ້າປະດັບດິນ | Sòng Khao Padapdin | Rewards derived from the donation of alms food on the occasion of the Khao Padap Din festival |
| <b>EAP1398_VTL_1_0099</b> | ສອງເຂົ້າປະດັບດິນ | Sòng Khao Padapdin | Rewards derived from the donation of alms food on the occasion of the Khao Padap Din festival |
| <b>EAP1398_VTL_1_0100</b> | ສອງເຂົ້າປະດັບດິນ | Sòng Khao Padapdin | Rewards derived from the donation of alms food on the occasion of the Khao Padap Din festival |

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|                           |                                |                                 | festival                                                                 |
| <b>EAP1398_VTL_1_0101</b> | ສອງປະທິບ                       | Sòng Pathip                     | Rewards derived from the donation of light                               |
| <b>EAP1398_VTL_1_0102</b> | ສອງປະທິບ                       | Songpathip                      | Rewards derived from the donation of light                               |
| <b>EAP1398_VTL_1_0103</b> | ສອງສາລາ                        | Sòng Sala                       | Rewards derived from the construction of pavilions                       |
| <b>EAP1398_VTL_1_0104</b> | ສອງສາລາ                        | Sòng Sala                       | Rewards derived from the construction of pavilions                       |
| <b>EAP1398_VTL_1_0105</b> | ສອງສາລາ                        | Sòng Sala                       | Rewards derived from the construction of pavilions                       |
| <b>EAP1398_VTL_1_0106</b> | ອານິລິງທິບພະມົນ, ຍັນທຸນ ໙ ຫ້ອງ | Sòng Thipphamon, Yanthun 9 Hồng | Rewards derived from listening to Dipamantra and Yandun of nine chapters |
| <b>EAP1398_VTL_1_0107</b> | ທິບພະມົນ (ຜູກ ໒)               | Thipphamon (Phuk 2)             | Dipamantra (Fascicle 2)                                                  |
| <b>EAP1398_VTL_1_0108</b> | ທິບພະມົນ (ຜູກ ໓)               | Thipphamon (Phuk 3)             | Dipamantra (Fascicle 3)                                                  |
| <b>EAP1398_VTL_1_0109</b> | ສອງສັບພະທຸງ                    | Sòng Sappathung                 | Rewards derived from the donation of all kinds of religious flags        |
| <b>EAP1398_VTL_1_0110</b> | ສອງທຸງຝ້າຍ                     | Sòng Thung Fai                  | Rewards derived from the donation of religious cotton flags              |
| <b>EAP1398_VTL_1_0111</b> | ສອງທຸງຝ້າຍ                     | Sòng Thung Fai                  | Rewards derived from the donation of religious cotton flags              |
| <b>EAP1398_VTL_1_0112</b> | ສອງທຸງຊາຍ                      | Sòng Thung Sai                  | Rewards derived from the donation of sand flags                          |
| <b>EAP1398_VTL_1_0113</b> | ສອງເຈດີ                        | Sòng Chedi                      | Rewards derived from the construction of pagodas                         |
| <b>EAP1398_VTL_1_0114</b> | ສອງກຳແພງ                       | Sòng Kamphaeng                  | Rewards derived from the construction of monastic walls                  |

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| <b>EAP1398_VTL_1_0115</b> | ສອງຢົດຢາ                   | Sòng Yotya                     | Rewards derived from the restoration of monastic buildings |
| <b>EAP1398_VTL_1_0116</b> | ຊະນະສັນທະ (ຜູກຕົ້ນ)        | Sanasantha (Phuk ton)          | Janasanda (Fascicle 1)                                     |
| <b>EAP1398_VTL_1_0117</b> | ຊະນະສັນທະ (ຜູກ ໒)          | Sanasantha (Phuk 2)            | Janasanda (Fascicle 2)                                     |
| <b>EAP1398_VTL_1_0118</b> | ຊະນະສັນທະ (ຜູກ ໓)          | Sanasantha (Phuk 3)            | Janasanda (Fascicle 3)                                     |
| <b>EAP1398_VTL_1_0119</b> | ຊະນະສັນທະ (ຜູກ ໔)          | Sanasantha (Phuk 4)            | Janasanda (Fascicle 4)                                     |
| <b>EAP1398_VTL_1_0120</b> | ຊະນະສັນທະ (ຜູກ ໕)          | Sanasantha (Phuk 5)            | Janasanda (Fascicle 5)                                     |
| <b>EAP1398_VTL_1_0121</b> | ຊະນະສັນທະ (ຜູກ ໖)          | Sanasantha (Phuk 6)            | Janasanda (Fascicle 6)                                     |
| <b>EAP1398_VTL_1_0122</b> | ທະນັນໄຊຍະບັນດິຕະ (ຜູກຕົ້ນ) | Thanansaiya Bandita (Phuk ton) | Dhanañjaya Paṇḍita (Fascicle 1)                            |
| <b>EAP1398_VTL_1_0123</b> | ທະນັນໄຊຍະບັນດິຕະ (ຜູກ ໒)   | Thanansaiya Bandita (Phuk 2)   | Dhanañjaya Paṇḍita (Fascicle 2)                            |
| <b>EAP1398_VTL_1_0124</b> | ທະນັນໄຊຍະບັນດິຕະ (ຜູກ ໔)   | Thanansaiya Bandita (Phuk 4)   | Dhanañjaya Paṇḍita (Fascicle 4)                            |
| <b>EAP1398_VTL_1_0125</b> | ທະນັນໄຊຍະບັນດິຕະ (ຜູກ ໕)   | Thanansaiya Bandita (Phuk 5)   | Dhanañjaya Paṇḍita (Fascicle 5)                            |
| <b>EAP1398_VTL_1_0126</b> | ທະນັນໄຊຍະບັນດິຕະ (ຜູກ ໖)   | Thanansaiya Bandita (Phuk 6)   | Dhanañjaya Paṇḍita (Fascicle 6)                            |
| <b>EAP1398_VTL_1_0127</b> | ທະນັນໄຊຍະບັນດິຕະ (ຜູກ ໘)   | Thanansaiya Bandita (Phuk 8)   | Dhanañjaya Paṇḍita (Fascicle 8)                            |
| <b>EAP1398_VTL_1_0128</b> | ທະນັນໄຊຍະບັນດິຕະ (ຜູກ ໙)   | Thanansaiya Bandita (Phuk 9)   | Dhanañjaya Paṇḍita (Fascicle 9)                            |
| <b>EAP1398_VTL_1_0129</b> | ເນມິຣາດ (ຜູກຕົ້ນ)          | Nemirat (Phuk ton)             | Nemirāja Jātaka (Fascicle 1)                               |

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| <b>EAP1398_VTL_1_0130</b> | ເນມິຣາດ (ຜູກ ໓)                          | Nemirat (Phuk 3)               | Nemirāja Jātaka<br>(Fascicle 3)          |
| <b>EAP1398_VTL_1_0131</b> | ເນມິຣາດ (ຜູກ ໔)                          | Nemirat (Phuk 4)               | Nemirāja Jātaka<br>(Fascicle 4)          |
| <b>EAP1398_VTL_1_0132</b> | ເນມິຣາດ (ຜູກ ໕)                          | Nemirat (Phuk 5)               | Nemirāja Jātaka<br>(Fascicle 5)          |
| <b>EAP1398_VTL_1_0133</b> | ເນມິຣາດ (ຜູກ ໖)                          | Nemirat (Phuk 6)               | Nemirāja Jātaka<br>(Fascicle 6)          |
| <b>EAP1398_VTL_1_0134</b> | ເນມິຣາດ (ຜູກ ໗)                          | Nemirat (Phuk 7)               | Nemirāja Jātaka<br>(Fascicle 47)         |
| <b>EAP1398_VTL_1_0135</b> | ເນມິຣາດ (ຜູກ ໘)                          | Nemirat (Phuk 8)               | Nemirāja Jātaka<br>(Fascicle 8)          |
| <b>EAP1398_VTL_1_0136</b> | ສຸວັນນະສະຫຍາມ<br>(ສຸວັນນະສາມ)<br>(ຜູກ ໓) | Suvannasayam<br>(Phuk 3)       | Suvaṇṇasāma Jātaka<br>(Fascicle 3)       |
| <b>EAP1398_VTL_1_0137</b> | ປັນຍາຊາດ (ຜູກຕົ້ນ)                       | Pannyāsāt<br>(Phuk ton)        | Paññāsa Jātaka<br>(Fascicle 1)           |
| <b>EAP1398_VTL_1_0138</b> | ປັນຍາຊາດ<br>(ມັດຕົ້ນ, ຜູກ ໒)             | Pannyāsāt<br>(Mat ton, phuk 2) | Paññāsa Jātaka<br>(Bundle 1, fascicle 2) |
| <b>EAP1398_VTL_1_0139</b> | ປັນຍາຊາດ<br>(ມັດຕົ້ນ, ຜູກ ໓)             | Pannyāsāt<br>(Mat ton, phuk 3) | Paññāsa Jātaka<br>(Bundle 1, fascicle 3) |
| <b>EAP1398_VTL_1_0140</b> | ປັນຍາຊາດ<br>(ມັດຕົ້ນ, ຜູກ ໔)             | Pannyāsāt<br>(Mat ton, phuk 4) | Paññāsa Jātaka<br>(Bundle 1, fascicle 4) |
| <b>EAP1398_VTL_1_0141</b> | ປັນຍາຊາດ<br>(ມັດຕົ້ນ, ຜູກ ໖)             | Pannyāsāt<br>(Mat ton, phuk 6) | Paññāsa Jātaka<br>(Bundle 1, fascicle 6) |
| <b>EAP1398_VTL_1_0142</b> | ປັນຍາຊາດ<br>(ມັດຕົ້ນ, ຜູກ ໗)             | Pannyāsāt<br>(Mat ton, phuk 7) | Paññāsa Jātaka<br>(Bundle 1, fascicle 7) |
| <b>EAP1398_VTL_1_0143</b> | ປັນຍາຊາດ<br>(ມັດຕົ້ນ, ຜູກ ໘)             | Pannyāsāt<br>(Mat ton, phuk 8) | Paññāsa Jātaka<br>(Bundle 1, fascicle 8) |

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| <b>EAP1398_VTL_1_0144</b> | ປັນຍາຊາດ<br>(ມັດຕັນ, ຜູກ ໙)  | Pannyāsāt<br>(Mat ton, phuk 9)  | Paññāsa Jātaka<br>(Bundle 1, fascicle 9)  |
| <b>EAP1398_VTL_1_0145</b> | ປັນຍາຊາດ<br>(ມັດຕັນ, ຜູກ ໑໐) | Pannyāsāt<br>(Mat ton, phuk 10) | Paññāsa Jātaka<br>(Bundle 1, fascicle 10) |
| <b>EAP1398_VTL_1_0146</b> | ມະໂຫລິດ (ຜູກຕົ້ນ)            | Mahosot<br>(Phuk ton)           | Mahosatha Jātaka<br>(Fascicle 1)          |
| <b>EAP1398_VTL_1_0147</b> | ມະໂຫລິດ (ຜູກ ໒)              | Mahosot (Phuk 2)                | Mahosatha Jātaka<br>(Fascicle 2)          |
| <b>EAP1398_VTL_1_0148</b> | ມະໂຫລິດ (ຜູກ ໓)              | Mahosot (Phuk 3)                | Mahosatha Jātaka<br>(Fascicle 3)          |
| <b>EAP1398_VTL_1_0149</b> | ມະໂຫລິດ (ຜູກ ໔)              | Mahosot (Phuk 4)                | Mahosatha Jātaka<br>(Fascicle 4)          |
| <b>EAP1398_VTL_1_0150</b> | ມະໂຫລິດ (ຜູກ ໕)              | Mahosot (Phuk 5)                | Mahosatha Jātaka<br>(Fascicle 5)          |
| <b>EAP1398_VTL_1_0151</b> | ມະໂຫລິດ (ຜູກ ໖)              | Mahosot (Phuk 6)                | Mahosatha Jātaka<br>(Fascicle 6)          |
| <b>EAP1398_VTL_1_0152</b> | ມະໂຫລິດ (ຜູກ ໗)              | Mahosot (Phuk 7)                | Mahosatha Jātaka<br>(Fascicle 7)          |
| <b>EAP1398_VTL_1_0153</b> | ມະໂຫລິດ (ຜູກ ໘)              | Mahosot (Phuk 8)                | Mahosatha Jātaka<br>(Fascicle 8)          |
| <b>EAP1398_VTL_1_0154</b> | ມະໂຫລິດ (ຜູກ ໑໓)             | Mahosot<br>(Phuk 13)            | Mahosatha Jātaka<br>(Fascicle 13)         |
| <b>EAP1398_VTL_1_0155</b> | ມະໂຫລິດ (ຜູກ ໑໕)             | Mahosot<br>(Phuk 15)            | Mahosatha Jātaka<br>(Fascicle 15)         |
| <b>EAP1398_VTL_1_0156</b> | ຈັນທະກຸມມານ<br>(ຜູກ ໓)       | Chantha Kumman<br>(Phuk 3)      | Canda Kumāra Jātaka<br>(Fascicle 3)       |
| <b>EAP1398_VTL_1_0157</b> | ທານະຂັນ                      | Thanakhan                       | Dānakhanda                                |
| <b>EAP1398_VTL_1_0158</b> | ຫິມມະພານ (ບັນຕັນ)            | Himmaphan<br>(Ban ton)          | Himavanta (First part)                    |

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| <b>EAP1398_VTL_1_0159</b> | ກຸມມາຣະບັນ                | Kummaraban                   | Kumārapabba                               |
| <b>EAP1398_VTL_1_0160</b> | ຈຸນລະພົນ                  | Chulaphon                    | Culabon                                   |
| <b>EAP1398_VTL_1_0161</b> | ສັກກະຕິ                   | Sakkati                      | Chakhattiya                               |
| <b>EAP1398_VTL_1_0162</b> | ສັກກະບັນ                  | Sakkaban                     | Sakkapabba                                |
| <b>EAP1398_VTL_1_0163</b> | ສັບນະຄອນ                  | Sap Nakhòn                   | Words in the Section of Entering the City |
| <b>EAP1398_VTL_1_0164</b> | ສຸຣິນທະຊຸມພູ<br>(ຜູກຕົ້ນ) | Surinthasumphu<br>(Phuk ton) | Surinda Jumbū Jātaka<br>(Fascicle 1)      |
| <b>EAP1398_VTL_1_0165</b> | ສຸຣິນທະຊຸມພູ<br>(ຜູກ ໒)   | Surinthasumphu<br>(Phuk 2)   | Surinda Jumbū Jātaka<br>(Fascicle 2)      |
| <b>EAP1398_VTL_1_0166</b> | ສຸຣິນທະຊຸມພູ<br>(ຜູກ ໓)   | Surinthasumphu<br>(Phuk 3)   | Surinda Jumbū Jātaka<br>(Fascicle 3)      |
| <b>EAP1398_VTL_1_0167</b> | ສັງກາດ                    | Sangkat                      | Era                                       |
| <b>EAP1398_VTL_1_0168</b> | ສັງກາດຫລວງ                | Sangkat Luang                | Great Era                                 |
| <b>EAP1398_VTL_1_0169</b> | ເຕມິຍະກຸມມານ<br>(ຜູກຕົ້ນ) | Temiya Kumman<br>(Phuk ton)  | Temiya Kumāra Jātaka<br>(Fascicle 1)      |
| <b>EAP1398_VTL_1_0170</b> | ເຕມິຍະ (ຜູກ ໒)            | Temiya (Phuk 2)              | Temiya Kumāra Jātaka<br>(Fascicle 2)      |
| <b>EAP1398_VTL_1_0171</b> | ເຕມິຍະກຸມມານ<br>(ຜູກ ໓)   | Temiya Kumman<br>(Phuk 3)    | Temiya Kumāra Jātaka<br>(Fascicle 3)      |
| <b>EAP1398_VTL_1_0172</b> | ເຕມິຍະກຸມມານ<br>(ຜູກ ໔)   | Temiyakumman<br>(Phuk 4)     | Temiya Kumāra Jātaka<br>(Fascicle 4)      |
| <b>EAP1398_VTL_1_0173</b> | ມະໄລແສນ                   | Malai Saen                   | Legend of Phra Malai                      |



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| <b>EAP1398_VTL_1_0174</b> | ສຸວັນນະເຕົ້າຄຳ             | Suvannataokham                    | A Golden Turtle                                                        |
| <b>EAP1398_VTL_1_0175</b> | ສຸວັນນະເຫງັນຄຳ<br>(ຜູກດຽວ) | Suvanna Ngenkham<br>(Phuk diao)   | A Golden Palm Civet<br>(Single fascicle)                               |
| <b>EAP1398_VTL_1_0176</b> | ລຳເຕົ້າໂຕນຜາ<br>(ຜູກດຽວ)   | Lamtaotonphā<br>(Phuk diao)       | Preaching on a Turtle<br>Jumping off from a Cliff<br>(Single fascicle) |
| <b>EAP1398_VTL_1_0177</b> | ສຸວັນນະມຸສິກຊາດົກ          | Suvannamusik<br>Sadok             | Suvana Musika Jātaka                                                   |
| <b>EAP1398_VTL_1_0178</b> | ບົວລະພັນທະ (ຜູກ ໓)         | Bualaphantha (Phuk<br>3)          | Bualaphantha<br>(Fascicle 3)                                           |
| <b>EAP1398_VTL_1_0179</b> | ປັນຍາພະລະ (ຜູກ ໓)          | Pannyāphala (Phuk<br>3)           | Paññābala (Fascicle 3)                                                 |
| <b>EAP1398_VTL_1_0180</b> | ມະຫາທຸກຄະຕະ<br>(ຜູກຕົ້ນ)   | Maha Thukkhata<br>(Phuk ton)      | Maha Duggata<br>(Fascicle 1)                                           |
| <b>EAP1398_VTL_1_0181</b> | ສຸຊາວັນນະ (ຜູກຕົ້ນ)        | Susavanna<br>(Phuk ton)           | Sujāvanna (Fascicle 1)                                                 |
| <b>EAP1398_VTL_1_0182</b> | ວິຣິຍະບັນດິດ<br>(ຜູກດຽວ)   | Viriya Bandit (Phuk<br>diao)      | Viriya Paṇḍita<br>(Single fascicle )                                   |
| <b>EAP1398_VTL_1_0183</b> | ອະຣິນທຸມມະຣາດ              | Arinthummarat                     | Arinthummarat                                                          |
| <b>EAP1398_VTL_1_0184</b> | ຈະຕຸຣາຣັກຂະ                | Chaturarakkha                     | Four Protections                                                       |
| <b>EAP1398_VTL_1_0185</b> | ວຽງແກ້ວພະນົບພານ            | Viang Kao<br>Phanipphan           | The Crystal City of<br>Nibbāna                                         |
| <b>EAP1398_VTL_1_0186</b> | ສະທຳໂມປາຍະນະ<br>(ຜູກ ໔)    | Sathammapanyana<br>nyana (Phuk 4) | Sadhammapāyana<br>(Fascicle 4)                                         |
| <b>EAP1398_VTL_1_0187</b> | ສະທຳໂມປາຍະນະ<br>(ຜູກ ໕)    | Sathammapanyana<br>nyana (Phuk 5) | Sadhammapāyana<br>(Fascicle 5)                                         |
| <b>EAP1398_VTL_1_0188</b> | ທຳມະສັງເວກ<br>(ຜູກຕົ້ນ)    | Thamma Sangvek<br>(Phuk ton)      | Dhamma-saṃvega<br>(Fascicle 1)                                         |

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| <b>EAP1398_VTL_1_0189</b> | ຈຸນລະທຳມະປາລະ<br>(ຜູກ ໑໐) | Chunla Thammapala<br>(Phuk 10)  | Culla Dhammapāla<br>(Fascicle 10)     |
| <b>EAP1398_VTL_1_0190</b> | ມະຫານາມບັນຫາ<br>(ຜູກ ໓)   | Maha Nam Banha<br>(Phuk 3)      | Mahā Nāma Banhā<br>(Fascicle 3)       |
| <b>EAP1398_VTL_1_0191</b> | ນາຣັດທະພົມ (ຜູກ ໕)        | Naratthaphom<br>(Phuk 5)        | Nārada Brahma Jātaka<br>(Fascicle 5)  |
| <b>EAP1398_VTL_1_0192</b> | ສູດກຳມະວາຈາ               | Sut Kammavacha                  | Recitation of<br>Kammavācā            |
| <b>EAP1398_VTL_1_0193</b> | ສູດກຳມະວາຈາ               | Sut Kammavacha                  | Recitation of<br>Kammavācā            |
| <b>EAP1398_VTL_1_0194</b> | ບວດຄົນເປັນເນນ             | Buat Khon Pen Nen               | Ordaining a Man to<br>Become a Novice |
| <b>EAP1398_VTL_1_0195</b> | ປະຣິດຕະມຸງຄຸນ<br>(ຜູກ໑໘)  | Paritta Mungkhun<br>(Phuk diao) | Paritta Maṅgala<br>(Single fascicle ) |
| <b>EAP1398_VTL_1_0196</b> | ມັດທຸອານຸໂລມ<br>(ຜູກຕົ້ນ) | Matthu Anulom<br>(Phuk ton)     | Madhu Anuloma<br>(Fascicle 1)         |
| <b>EAP1398_VTL_1_0197</b> | ມັດທຸອານຸໂລມ<br>(ຜູກ ໒)   | Matthu Anulom<br>(Phuk 2)       | Madhu Anuloma<br>(Fascicle 2)         |
| <b>EAP1398_VTL_1_0198</b> | ມັດທຸອານຸໂລມ<br>(ຜູກ ໓)   | Matthu Anulom<br>(Phuk 3)       | Madhu Anuloma<br>(Fascicle 3)         |
| <b>EAP1398_VTL_1_0199</b> | ມັດທຸອານຸໂລມ<br>(ຜູກ ໔)   | Matthu Anulom<br>(Phuk 4)       | Madhu Anuloma<br>(Fascicle 4)         |
| <b>EAP1398_VTL_1_0200</b> | ມັດທຸອານຸໂລມ<br>(ຜູກ ໕)   | Matthu Anulom<br>(Phuk 5)       | Madhu Anuloma<br>(Fascicle 5)         |
| <b>EAP1398_VTL_1_0201</b> | ມັດທຸອານຸໂລມ<br>(ຜູກ ໖)   | Matthu Anulom<br>(Phuk 6)       | Madhu Anuloma<br>(Fascicle 6)         |
| <b>EAP1398_VTL_1_0202</b> | ມັດທຸອານຸໂລມ<br>(ຜູກ ໗)   | Matthu Anulom<br>(Phuk 7)       | Madhu Anuloma<br>(Fascicle 7)         |
| <b>EAP1398_VTL_1_0203</b> | ມັດທຸອານຸໂລມ<br>(ຜູກ ໘)   | Matthu Anulom<br>(Phuk 8)       | Madhu Anuloma<br>(Fascicle 8)         |

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| <b>EAP1398_VTL_1_0204</b> | ມັດທຸອານຸໂລມ<br>(ຜູກ ໙)   | Matthu Anulom<br>(Phuk 9)       | Madhu Anuloma<br>(Fascicle 9)                       |
| <b>EAP1398_VTL_1_0205</b> | ຕູໝິນ (ຜູກຕົ້ນ)           | 8 Mün (Phuk ton)                | Paet Mün (Eighty<br>Thousand, Fascicle 1)           |
| <b>EAP1398_VTL_1_0206</b> | ຕູໝິນ (ຜູກ ໒)             | 8 Mün (Phuk 2)                  | Paet Mün (Eighty<br>Thousand, Fascicle 2)           |
| <b>EAP1398_VTL_1_0207</b> | ຕູໝິນ (ຜູກ ໓)             | 8 Mün (Phuk 3)                  | Paet Mün (Eighty<br>Thousand, Fascicle 3)           |
| <b>EAP1398_VTL_1_0208</b> | ຕູໝິນ (ຜູກ ໔)             | 8 Mün (Phuk 4)                  | Paet Mün (Eighty<br>Thousand, Fascicle 4)           |
| <b>EAP1398_VTL_1_0209</b> | ຕູໝິນ (ຜູກ ໕)             | 8 Mün (Phuk 5)                  | Paet Mün (Eighty<br>Thousand, Fascicle 5)           |
| <b>EAP1398_VTL_1_0210</b> | ແທນນ້ຳນົມແມ່<br>(ຜູກດຽວ)  | Thaen Namnom Mae<br>(Phuk diao) | To Reward the<br>Mother's Milk<br>(Single fascicle) |
| <b>EAP1398_VTL_1_0211</b> | ມະຫາວິບາກຮອມ<br>(ຜູກດຽວ)  | Maha Vibak Hòm<br>(Phuk diao)   | Great Result<br>(Single fascicle)                   |
| <b>EAP1398_VTL_1_0212</b> | ໂຊດົກກະເສດຖີ<br>(ຜູກຕົ້ນ) | Sodokka Setthī<br>(Phuk ton)    | Jotaka, the Rich Man<br>(Fascicle 1)                |
| <b>EAP1398_VTL_1_0213</b> | ໂຊດົກກະເສດຖີ<br>(ຜູກ ໓)   | Sodokka Setthī<br>(Phuk 3)      | Jotaka, the Rich Man<br>(Fascicle 3)                |
| <b>EAP1398_VTL_1_0214</b> | ມະຫາວິບາກຮອມ              | Maha Vibak Hòm                  | Great Retribution                                   |
| <b>EAP1398_VTL_1_0215</b> | ມະໂລໂຜດສັດ                | Malai Photsat                   | Venerable Malai Helps<br>Creatures                  |
| <b>EAP1398_VTL_1_0216</b> | ວັດຖຸເຜດ                  | Vatthu Phet                     | Ghost Stories                                       |
| <b>EAP1398_VTL_1_0217</b> | ມະຫາວິບາກ<br>(ຜູກດຽວ)     | Maha Vibak<br>(Phuk diao)       | Great Retribution<br>(Single fascicle)              |
| <b>EAP1398_VTL_1_0218</b> | ລຳມະຫາວິບາກ               | Lam Maha Vibak                  | Preaching of the Great<br>Retribution               |

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| <b>EAP1398_VTL_1_0219</b> | ເຈຕະນາເພທາ<br>(ຜູກຕົ້ນ)            | Chetanaphetha<br>(phuk ton)                | Cetanābhedha<br>(Fascicle 1)               |
| <b>EAP1398_VTL_1_0220</b> | ສະທໍາໂມປາຍະນະ<br>(ຜູກ ໓)           | Sathammapa<br>nyana<br>(Phuk 3)            | Sadhammapāyana<br>(Fascicle 3)             |
| <b>EAP1398_VTL_1_0221</b> | ຈັນທະປັດໂຊດ                        | Chanthapatsot                              | Candapajoti                                |
| <b>EAP1398_VTL_1_0222</b> | ນິທານຂີ້ໄຖເກີດ<br>ເປັນຄໍາ          | Nithan Khithai Koet<br>Pen Kham            | Tale of the Plows<br>Become Gold           |
| <b>EAP1398_VTL_1_0223</b> | ກາຍະນະຄອນ<br>(ຜູກຕົ້ນ)             | Kayanakhòn<br>(Phuk ton)                   | The Body city<br>(Fascicle 1)              |
| <b>EAP1398_VTL_1_0224</b> | ຕໍານານຫໍ້                          | Tamnan Hò                                  | Chronicle of the Hò<br>[Chinese]           |
| <b>EAP1398_VTL_1_0225</b> | ພະສຸດທັດສະນະສູດ                    | Phasutthatsanasut                          | Sudassana Sutta                            |
| <b>EAP1398_VTL_1_0226</b> | ນິໄສພະເຈົ້າ ໑໐ ພະ<br>ອົງ (ຜູກຕົ້ນ) | Nisai Phachao Sip<br>Pha Ong<br>(Phuk ton) | Nisaiphachaosippa<br>Ong (Fascicle 1)      |
| <b>EAP1398_VTL_1_0227</b> | ສັງຄາຍະນາ                          | Sangkhayana                                | Saṅgāyanā<br>(Buddhist Council)            |
| <b>EAP1398_VTL_1_0228</b> | ທູຕີຍະສັງຄາຍະນາ<br>(ຜູກຖ້ວນ ໒)     | Thutiya<br>Sangkhayana (Phuk<br>thuan 2)   | Second Buddhist<br>Council (Fascicle 2)    |
| <b>EAP1398_VTL_1_0229</b> | ສັບສິນທິ<br>(ຜູກຖ້ວນ ໔)            | Sap Sonthi<br>(Phuk thuan 2)               | Words of Junction<br>(Fascicle 4)          |
| <b>EAP1398_VTL_1_0230</b> | ຣັດສີສົງ (ຜູກດຽວ)                  | Ratsising<br>(Phuk diao)                   | Tale of Rassising<br>(Fascicle single)     |
| <b>EAP1398_VTL_1_0231</b> | ກຳພ້າກາດຳ (ຜູກຕົ້ນ)                | Kampha Kadam<br>(Phuk ton)                 | An Orphan and a Black<br>Crow (Fascicle 1) |
| <b>EAP1398_VTL_1_0232</b> | ກຳພ້າກາດຳ (ຜູກ ໒)                  | Kampha Kadam<br>(Phuk 2)                   | An Orphan and a Black<br>Crow (Fascicle 2) |
| <b>EAP1398_VTL_1_0233</b> | ກຳພ້າກາດຳ (ຜູກ ໓)                  | Kampha Kadam<br>(Phuk 3)                   | An Orphan and a Black<br>Crow (Fascicle 3) |

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| <b>EAP1398_VTL_1_0234</b> | ກໍາພາກາດໍາ (ຜູກ ໔) | Kampha Kadam<br>(Phuk 4) | An Orphan and a Black<br>Crow (Fascicle 4) |
| <b>EAP1398_VTL_1_0235</b> | ກໍາມະຖານ           | Kammathan                | Kammaṭṭhāna<br>(Meditation Exercises)      |

## Pha One Keo Sitthivong and Volker Grabowsky

### The Monasteries of Luang Prabang

1. Vat Pasaman - 1359/60 \*
2. Vat Kaeo Fa - 1376/77 \*
3. Vat Pha Phutthabat Tha Pha Hak or Phutthabat Tai – c. 1400
4. Vat That Lung \*
5. Vat Suan Thaen - 1419/20 \*
6. Vat Aham Mungkhun - 1497/98 \*
7. Vat Si Phum \*
8. Vat Si Koet - 1854/55 \*
9. Vat Si Than - 1856/57 \*
10. Vat That Luang - 1818
11. Vat Hai Sok - 1795/96 \*
12. Vat Mae Ka - 1438/39 \*
13. Vat Sadet \*
14. Vat Setthi Luang \*
15. Vat Setthi Nòi \*
16. Vat Xiang Kang BòlomVihan – 1408/09
17. Vat Manolom - 1491/92
18. Vat Lasakhū \*
19. Vat Si Non \*
20. Vat That Luang Lasa Maha Vihan - 1548
21. Vat Hò Siang - 1706
22. Vat Phon Kaeo \*
23. Vat Nòi Ban Lak - 1527/28 \*
24. Vat Phon Sai Sana Songkham - 1791/92
25. Vat Si Suvannaphummaham or Vat Mai - 1796/97
26. Vat Nòi Kang Mūang \*
27. Vat Chum Khòng Sulinthaham - 1843/44
28. Vat Xiang Muan Vajiramangalārāma - 1853/54
29. Vat Pa Phai - 1815/16
30. Vat Kok Pho Thaen \*
31. Vat Nòng Si Khun Mūang - 1739/40
32. Vat Saen Sukharam (Sukhārāma) 1718/19

33. Vat That Nòi or Pha Maha That Lasabut Vòravihan \*
34. Vat Pha Chao \*
35. Vat Sop Sikkharam - 1480/81
36. Vat Nak - 1768/69 \*
37. Vat Si Mungkhun - 1763/64
38. Vat Si Bun Hūang - 1758/59
39. Vat Xiang Thòng Vòravihan - 1560/61
40. Vat Pak Khan - 1737/38
41. Vat Suvannakhili - 1773 - Buddhist Archive of Photography
42. Vat Xiang Ngam or Vat Pa Fang - 1799/1800
43. Vat Pa Khae - 1853/54
44. Vat Sao Liao \*
45. Vat Chòm Si \*
46. Vat Pathiap \*
47. Vat Pa Huak - 1861/62
48. Vat Thai Phu \*
49. Vat Hò Khuang \*
50. Vat That Noeng \*
51. Vat Kham Liam \*
52. Vat Pa Mao \*
53. Vat Tham Phu Si or Vat Tham Thao
54. Vat Aphai (Abhaya) - 1529/30
55. Vat Mūn Sang - 1808/09 \*
56. Vat Aham - 1823/24
57. Vat Visunhalat - 1513
58. That Mak Mo - 1515
59. Vat Mūn Na Somphu Aham - 1553/54
60. Vat Pak Huai Mao \*
61. Vat Uposot Luang - 1527/28 \*
62. Vat That Fun \*
63. Vat Uposot Nòi - 1536/37 \*
64. Vat Kha Nyang \*
65. Vat Buam Pham \*
66. Vat Pa Nya Thūp
67. Vat Tao Hai

68. Vat Mūang Nga \*
69. Vat Phon Sang \*
70. Vat Phan Luang \*
71. Vat Phan Luang
72. Vat Phon Phaniat \*
73. Vat Pa Kha
74. Vat Phon Sa-at
75. Vat Phu Dòk Mai
76. Vat Xiang Lek
77. Vat Xiang Maen
78. Vat Chòm Phet
79. Vat Lòng Khun
80. Vat Tham Sakkalin
81. Vat Hat Siao
82. Phu Phasat
83. Vat Khok Pap

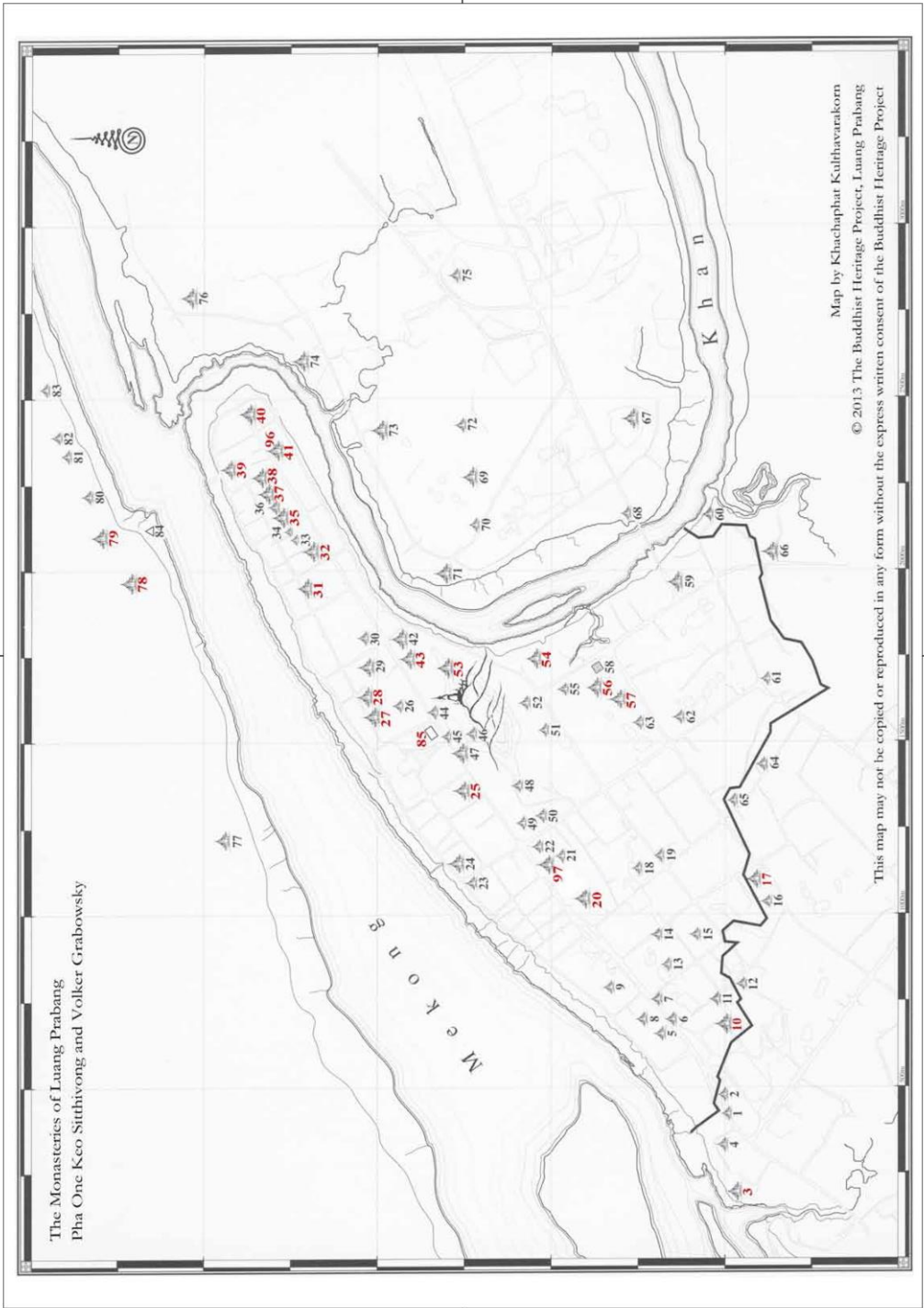
#### *Other Buddhist Places or Monasteries Outside This Map*

84. Dòn Sai Mungkhun - Sand bank for ceremonial stupas
85. Hò Pha Bang - Shrine of the Pha Bang
86. Vat Khom Khuang
87. Vat Ban Xiang Ngoen
88. Vat Pa Phon Phao and Santi Chedi
89. Vat Ban Phik Nòi
90. Vat Sakaem
91. Vat Phu Khwai
92. Vat Ban Na Sang Voei
93. Vat Ban Pha Nom
94. Vat Savankhalok
95. Vat Mai Pa Pha O - The Buddhist Academy
96. Buddhist Heritage Project and Buddhist Archives of Luang Prabang
98. Tham Ting - Sacred Grotto of Pak U
99. Vat Dòn Khun

Christian Year of Founding (A.D.) Listed When Known

\* = Abandoned Monastery

Map of monasteries in Luang Prabang town



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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).

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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 the selected and unique manuscripts which were sponsored by the Supreme Patriarch, members of the royal family and high-ranking monks and officials, in a total 3,927 codicological units with 97,281 digital images. These manuscripts came from the collections of eight historical monasteries in the 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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