

CENTRE OF NORTHERN LAO MANUSCRIPT CULTURE

A Catalogue of Manuscripts from Vat Sisavanthevalok Luang Prabang



Khamvone Boulyaphonh, Volker Grabowsky and Silpsupa Jaengsawang

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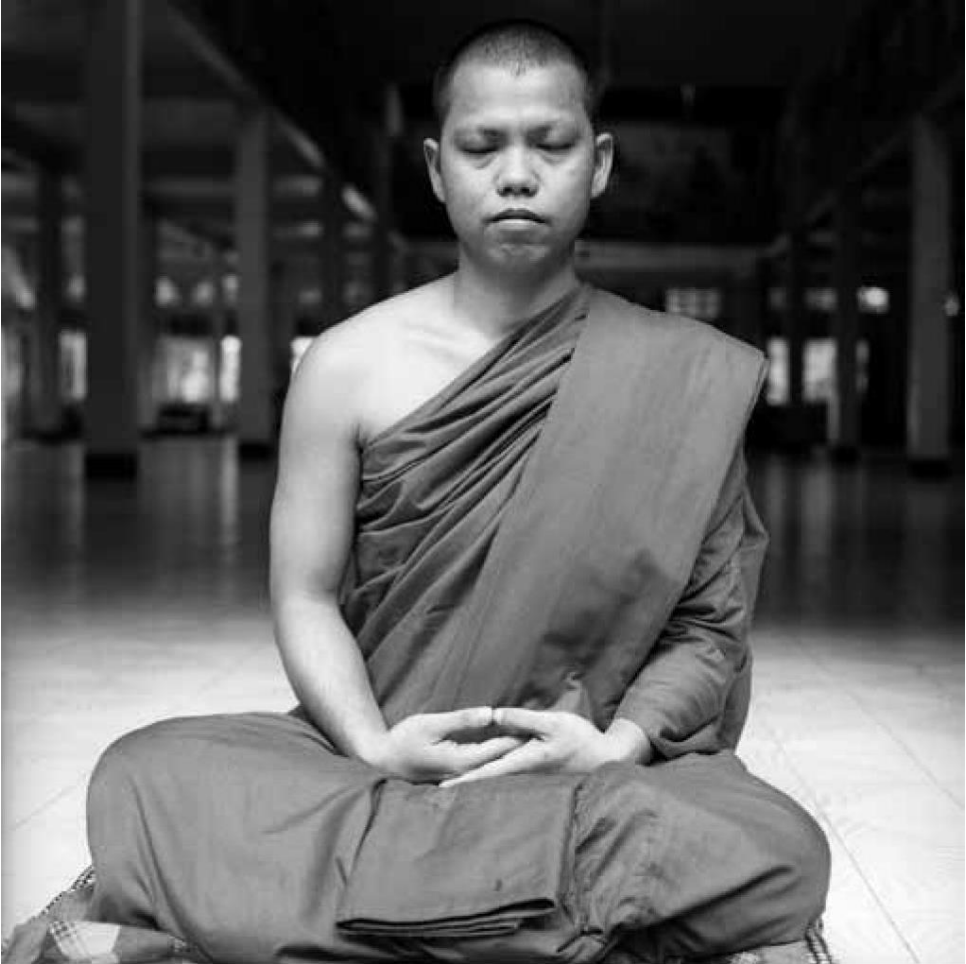
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**A Catalogue of Manuscripts
from Vat Sisavanthevalok (Sangkhalok)
Luang Prabang**



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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A Catalogue of Manuscripts
from Vat Sisavanthevalok (Vat Sangkhalok)
Luang Prabang**



**ປອ. ຄຳວອນ ບຸນຍະພອນ, ສ. ປອ. ໂຟນເກີ ກຣາບອສກີ
ແລະ ປອ. ສິນສຸພາ ແຈ້ງສະຫວ່າງ
ກະຕາລັອກທັງສີ່ໃບລານທີ່ເກັບຮັກສາໄວ້ໃນສິມ
ວັດສີສະຫວັນເທວະໂລກ (ວັດສັງຄະໂລກ), ເມືອງຫລວງພະບາງ, ແຂວງຫຼວງພະບາງ**



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

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Volker Grabowsky and Silpsupa Jaengsawang

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Table of Contents

Table of Contents	ix
Notes on Transcription and Spelling of Lao	xi
Acknowledgements	xii
Introduction	1
Part I: The Monastery of Vat Sisavanthevalok (Vat Sangkhalok)	1
Part II: The Manuscript Collection of Vat Sangkhalok	13
Selection for Digitisation	15
The Contents of the Vat Sangkhalok Collection	16
Lao Manuscripts: Material Aspects	17
Remarks on Dates and Calendrical Systems	19
Colophon Contents	23
Scribes, Sponsors and Donors	27
Conclusion	29
Biography	31
Catalogue	
Palm-leaf Manuscripts	35
Appendix 1: Corpus of Manuscripts from the Collection of Vat Sangkhalok: Scribes and Sponsors	483
Appendix 2: List of Manuscripts	539
Map: The Monasteries of Luang Prabang	566

List of Tables

Table 1: Distribution of Texts of the Vat Sangkhalok Collection According to Genres	16
Table 2: Month-numbering Systems in the Tai Lunar Calendar	20
Table 3: Cyclic Years and Days (The Years and the Days of the Animals)	21
Table 4: Times of the day	22
Table 5: The Contents of the Colophons	26

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 /ɔ/. 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 /ɰ/ – pronounced /ch/ – is /ɛ/ which is pronounced /s/. French philologists during colonial times, working both on Lao and Thai literature, preferred the /x/ to represent both Thai /ɰ/ and Lao /ɛ/. Lao and Thai cognates with the initial consonant /ɛ/ respectively /ɰ/ would thus be transcribed the same way. When transcribing Lao words, they were thus able to differentiate between the high-class sibilant /ɕ/ (transcribed /s/) and the low-class sibilant /ɛ/ (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 them both /ü/ (in some cases: /ue/). Finally, we retained 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.

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

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

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

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

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



The entrance gate of Vat Sisavanthevalok (Vat Sangkhalok) and the signboard of the monastery, located at the eastern front of the monastery. Photographs by the team of the Buddhist Archives of Luang Prabang on 15 March 2024.

Introduction

Part I: The Monastery of Vat Sisavanthevalok (Vat Sangkhalok)

Vat Sangkhalok (ວັດສັງຄະໂລກ) is one of the historic and significant monasteries in Luang Prabang. It was founded by King Phothisarat in 1527/28. A hailstorm in 1883 severely damaged several buildings, thus the monastery was renovated by King Sisavang Vong in 1904 and subsequently renamed Vat Sisavanthevalok (ວັດສີສະຫວັນເທວະໂລກ). However, it is commonly known and referred to as Vat Sangkhalok. The monastery is located in Ban Sangkhalok at the confluence of the Huai Dong and Mekong rivers. Its main entrance is a gate arch on the eastern side, and a cement wall, 80 centimeters high, surrounds the monastery on all four sides. The monastic area is square in shape. There are many palm and other large trees. There are monks' abodes (*kuti*) in traditional style and situated on the eastern and western sides. In ancient times, there was a belief in a conch eating people. Later, the inhabitants of Xiang Dong built a shrine to enshrine the spirit there, naming it Hò Xiang Dong. When the temple was later built at the location of the spirit house, it was named Vat Sang Kha Lok (ວັດສັງຂ່າໂລກ), and the village around it became known as Ban Sang Kha Lok. Eventually, the name evolved into Vat Sangkhalok.

Vat Sangkhalok is regarded as one of the oldest and most significant monasteries in Luang Prabang. The monastery's location is deeply intertwined with local traditions of spirit worship and beliefs in the Nāga. Historically, this sacred ground was where the kings and people of Luang Prabang conducted royal ceremonies dedicated to celestial deities, sky spirits (*phi fa*), and ancestral guardian spirits (*phi thaen*). These ritual practices have been passed down since the time of Khun Lò, the legendary founding monarch of Müang Swa, the later capital of the Lan Xang Kingdom, in the eighth century, reflecting the syncretic religious landscape that predated the full establishment of Theravāda Buddhism in the region. Though the monastery's connection to Khun Lò is legendary, several stone stupa images and an inscription indicate that the place was occupied by a Mahayana Buddhist monastery two centuries before the founding of the Lan Sang Kingdom in 1353 (Pha One Keo Sitthivong and Grabowsky 2000).

In the past, the area of Ban Sangkhalok was considered a suburb of the city, called Müang Xiang Dong, located approximately 6 kilometers south of the center of Luang Prabang. Vat Sangkhalok is one of the important monasteries in Luang Prabang, symbolizing and holding historical significance in the religious beliefs of the Lao people. This is because, although Buddhism arrived in Laos as early as the 14th century, the Lao people continued to worship and honor animistic spirits, such as *phi fa* (spirit of the sky or

gods), *phi thaen* (refers to God Indra), *phi ban* (spirit of the village), and *phi müang* (spirit of the city), which were traditional beliefs that had been practiced long before Buddhism arrived.

The current location of Vat Sangkhalok was once a site for the worship of *phi fa* and *phi thaen* by the people of Luang Prabang. Every three years, the ruler of each *müang* in the Lan Xang Kingdom was required to come and perform the ritual for these spirits at this place. This ritual of worshipping spirits is mentioned in the speech of King Fa Ngum the Great, which he delivered to the local rulers (*chao khun*) during a victory celebration held in Vientiane, where he said:

ສາມປີ ຈຶ່ງໃຫ້ຕົວເຈົ້າທັງຫຼາຍຂຶ້ນເມືອໄຫວ້ເຮົາ ເມືອຮອດຊຽງດົງຊຽງທອງພຸ້ນແລ້ວ ເຮົາຈັກໄດ້ບູຊາ ແຖນພ້າຄືນ ທັງແຖນຄົມ ແຖນແຕ່ງ ແຖນຊັງ ແຖນເຖືອກ ທັງເຖົ້າເຍີ ເຖົ້າໄລ່ ແມ່ຍ່າງ່າມ ແມ່ມົດ ທັງ ເທວະດາ ອັນຮັກສາສິບຕິ່ງແລະສິບອູ ງລງ ທັງຫຼັກພັນທ້າຍຂັນ ທັງນາໄຮ່ດຽວ ພູເຂົາກ້າ ອ້າຍມ້າ ທັງຄອງຢູ່ໜອງລຸ່ມພູເຂົາກ້າທັນ ທັງຜາຫຼວງ ກ້ອນພ້າຍຽມ ທັງກ້ອນກ່າຍພ້າ ອັນເຈົ້າລັດສີໝາຍໄວ້ທີ່ ຊຽງດົງຊຽງທອງນັ້ນ ຄັນເມືອຮອດແລ້ວ ເຮົາຈັກໄດ້ບູຊາ ຜີພ້າ ຜີແຖນທັງຫຼາຍຝູງນີ້.

ຄັນເຖິງເດືອນຈຽງ ໃຫ້ຂຶ້ນສູ່ບ້ານຊູ່ເມືອງ ເດືອນສາມໃຫ້ຮອດເມືອງຊວາ ຄັນໃຜບໍ່ຂຶ້ນ ເຮົາວ່າ ບໍ່ຊື່ຕໍ່ ເຮົາແລ ອັນວ່າ ໃຫ້ລ້ຽງພ້າລ້ຽງແຖນ ປູ່ເຈົ້າພ້າຫຼວງໂງ່ມຫາກໄດ້ສັ່ງເຮົາໄວ້ໃຫ້ຮູ້ຈັກຫົວໃຈເຈົ້າຂຸນທັງ ມວນ ອັນຢູ່ເມືອງລ້ານຊ້າງຜູ້ຊື່ແລະຜູ້ຄົດ ຈາກເຈົ້າແຜ່ນດິນທັນແລ. ເຈົ້າປູ່ຫຼວງໂງ່ມໄດ້ສັ່ງໄວ້ສືບງ ມາ ດັ່ງນີ້ແລ.

[Every three years, you all must go to worship me. When you arrive in Xiang Dong and Xiang Thòng, we will worship the *phi fa khün, thaen khom, thaen taeng, thaen sang, thaen thüak, thao nyoe, thao lai, mae ya ngam, mae mot*, and the devas who protect the mouths of the Ting and U rivers ... including the ancestral spirits, the final souls, the fields, the solitary rice paddies, the mighty mountains, Ai Ma (Horse Spirit), Chao (Lord) Khòng who dwells in the valley of the Kao Mountain, and Pha Luang. All of these are sacred landmarks and symbols of sovereignty at Xiang Dong and Xiang Thòng. Once we arrive, we shall worship the sky spirits and all the guardian deities of this land once more.

With the arrival of the first lunar month, you all must come up to see us in person. By the third lunar month, you must have reached Müang Swa. If anyone fails to come to the city to meet us, we will regard them as disloyal. As for the worship of the sky spirits and heavenly deities — this duty was commanded to us by our ancestor, the Great Lord Fa Luang Ngom, so that we may know the hearts of all the *chao khun* (i.e. aristocratic officials) who are in the country (*müang*) of Lan Xang — those who are loyal and those who are disloyal to their sovereign. Our revered ancestor, Lord Fa Luang Ngom,

commanded this to be upheld and passed down through the generations.
(Maha Sila, 1997: 65)]

However, during the reign of King Photisararat or King Phothisan¹ (circa 1520–1550), who was a great monarch and a strong supporter of Buddhism, he noticed that the people of his kingdom still practiced the worship of spirits in their old ways. In 1527, he issued a royal decree to abolish the traditional animist practices (such as spirit worship and possession rituals), converting the spirit shrines (*hò phi*) into monks' dwellings and ordination halls, and built the temples in their places. The temples established to replace these spirit shrines included Vat Sangkhalok, Vat Uposot Luang, and Vat Phu Müt. Among them, Vat Sangkhalok was the largest spirit-worship site in Luang Prabang. Afterwards, the king constructed a temple at the site of the previous spirit worship, turning it into a place for the practice of Buddhism. Over time, the worship of various spirits gradually diminished. Therefore, this temple became a significant turning point in the religious beliefs and practices of the Lao people, marking the shift toward Buddhism. (Stuart-Fox 1998: 74–75).

King Phothisan had his principal consort named Queen Yòt Kham Thip, also known as Queen Hò Sung, the royal daughter of King Maha Phrommarat, or Phaya Müang Ket Klao, who was ruler of Chiang Mai from 1526 to 1538 and again from 1543 to 1545 (Sarassawadee 2005: 106). They had a son named Prince Setthavongsa Ratchakuman, later known as King Saiya Setthathirat. Not unsurprisingly, upon the passing of Phaya Müang Ket Klao in 1545, as the maternal grandson of the passed king, Prince Setthavongsa ascended the throne and became the ruler of Chiang Mai at the age of twelve.

In 1523, King Phothisan sent a group of the royal envoys to request the Phra Saek Kham Buddha image and sacred scriptures from Chiang Mai, Lan Na Thai. According to the Northern Thai Buddhist chronicle *Jinakālamāliparaṇaṃ*, the king of Chiang Mai appointed Phra Thep Munkhun Thera to bring the Phra Saek Kham image along with sixty volumes of the Tipiṭaka scriptures to present the king (Ratanapañña 1968: 183). Those volumes were written in the Tham script of Lan Na, which had been developed from the Mon script of Hariphunchai (Grabowsky 2008: 16–17). Later, in the Lao kingdom of Lan Xang, this script was further developed into the Lao Tham script, which is still used in parts of Laos today.

The recent transfer of the Tipiṭaka from Lan Na to Luang Prabang marks the second occasion of introducing Theravāda Buddhist scriptures into the Lan Xang Kingdom. The

¹ He was the son of King Visunarat, born in CS 863 (AD 1501), ascended the throne as the king of Lan Xang kingdom in CS 883 (AD 1521) when he was 20 years old. His full title: King Phothisararajathipati sitthisala kuvanthachakkaphatdiphumin narinthathiraja (Chao Khamman, 2516: 36).

first instance occurred in 1359 when King Fa Ngum brought the Tipiṭaka from the Khmer Empire, inscribed in Khmer script. The adaptation of the Lan Na and Mon scripts into what became known as the Tham Lao script gained widespread acceptance across Lao-speaking communities. Its use extended broadly throughout both sides of the Mekong River—among the Lao populations on the eastern bank as well as those on the western bank, the latter commonly referred to as the Lao of the Isan region (Northeastern Thailand).

The oldest known palm-leaf manuscript in Laos, as discovered to date, is housed in the archival collection of the National Museum in Luang Prabang. The manuscript, titled *Pāli Parivāra*, Volume 2, is written in the Tham Lan Na script and was produced in CS 882 (corresponding to AD 1520), approximately 505 years ago. This text serves as a testament to the long-standing tradition of Buddhist manuscript production in the region. However, such early scriptures—particularly those brought from the Khmer Empire in the earlier period—are no longer found in present-day Lao society.

According to the stone inscription currently on display at the Luang Prabang Museum, the founding of Wat Sangkhalok is clearly recorded. It notes that King Phothisararat established the monastery in 1527 and offered it to a senior monk Maha Sangharaja Srichantho, who was appointed as the abbot. The king also assigned temple serfs (*kha okat*) to care for the monastery, demarcated the monastery's boundaries, and the inscription details the contributions donated by each village in support of the monastery's construction. It refers to the construction of Vat Sisavanthevalok, also known as Vat Sangkhalok, by King Phothisalarat. Additionally, it mentions the names of individuals who donated assets and food for the temple's construction at that time.

The stone plate has a length of 53.5 cm, a height of 127 cm and a width of 4 cm. The text running over 33 lines on one side of the plates reads, transcribed into modern Lao as follows:

ຈຸນລະສັກກະຣາດໄດ້ 889 ຕົວປີເມົາໃຕ້ ເດືອນ 6 ຂຶ້ນ 14 ຄ່ຳ ພ່ຳໄດ້ວັນ 6 ມື້ເປົກໃຈ ຣິກ 16 ລູກ
ຍາມກອງງາຍ. ປະຣະມັດຖະມັງຄະລະສະຕຸ ສົມເດັດພະໂພທິສານ ທຳມິກະຣາຊາທິກະຈັກເຈົ້າ ພະ
ເປັນເຈົ້າຕົນເປັນພະ ຕົນປະກອບດ້ວຍ ນະໂມ ວະຈະຣະ ໂສມະນັດສະ ອະສັງຂານຍານະ ສຳ
ປະຍຸດຕະເຈຕະມິກະທຳມັງສາສຸນຸບປະຖຳພິກໃນວໍຣະພຸດທະສາສະໜາ ມີປະສາທະສັດທາ ຈິ່ງທລົງ
ທຸຣະໄວ້ແກ່ມະຫາສັງຄະຣາຊາເຈົ້າສີຈັນໂທ ໃຫ້ຊຳລະຜີບໍຣິສາດເສຍແລ້ວ ຈິ່ງສ້າງເປັນອາຣາມະນາ
ມະກອນຊື່ ສະຫວັນຄະເທວະໂລກ ແລ້ວຈິ່ງໃຫ້ທານຂ້າໂອກາດ ແລະໃຫ້ເຂດພະເຜີ້ງຣັດຕະນະ ກ້ຳວັນ
ອອກ 14 ວາ ກ້ຳໃຕ້ 23 ວາ ກ້ຳວັນຕົກ 14 ວາ ກ້ຳເໜືອ 45 ວາ ຄາມະເຂດວັນອອກຮ້ອຍວາ ກ້ຳໃຕ້
328 ວາ ກ້ຳເໜືອ 200 ວາ ບ້ານພະອິນ 17 ເບ້ຍເຂົ້າ 30 ເກີງ ບ້ານກາ 4 ເບ້ຍເຂົ້າ 10 ເກີງ ...

[In Culasakkarat (CS) 889 (AD 1527), a *moeng khai* year, on the fourteenth waxing-moon day of the sixth month, the sixth day of the week [as the Mon

say], a *poek chai* day [as the Tai say],² at the auspicious time of 16, the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). The Supreme *Paramattha mangala sutra*, His Majesty, King Phothisara Dhammika Rājadhika Cakka, endowed with supreme wisdom and engaged in the practice of non-conceptual knowledge, supporting the teachings of the Dhamma and the Sangha in the noble Buddhist religion, had deep faith and reverence. He entrusted the great duty to the great Saṅgharāja (Patriarch) Sirichantho to purge the malevolent spirits and then established a monastery named Savanthevalok. He then donated servants and allocated the boundary of the Three Jewels land as follows: East boundary: 14 *va*; South boundary: 23 *va*; West boundary: 14 *va*; North boundary: 45 *va*. Community boundaries: East: 100 *va*; South: 328 *va*; North: 200 *va*. The following is a list of villages and resources allocated: Ban Pa-on: 17 units of rice, 30 *koeng*; Ban Ka: 4 units of rice, 10 *koeng*; ... (LP_024_NML_1_0007)].

However, the *sim* was restored in 1557 during the reign of King Sainya Setthathirat. It was destroyed by a storm in 1883 and was subsequently rebuilt in 1904 during the reign of King Sisavang Vong. The *sim* retained its old design, but with additional improvements made by the skilled craftsmen of Luang Prabang. An interesting feature of this *sim* is at the top of the gable, behind the *sim*, following the traditional design of *sim* architecture in Luang Prabang. It has a roof with a pointed peak, which represents the sacred mount, but the design of the *sim* at Vat Sangkhalok is in the form of two peaks connected together.

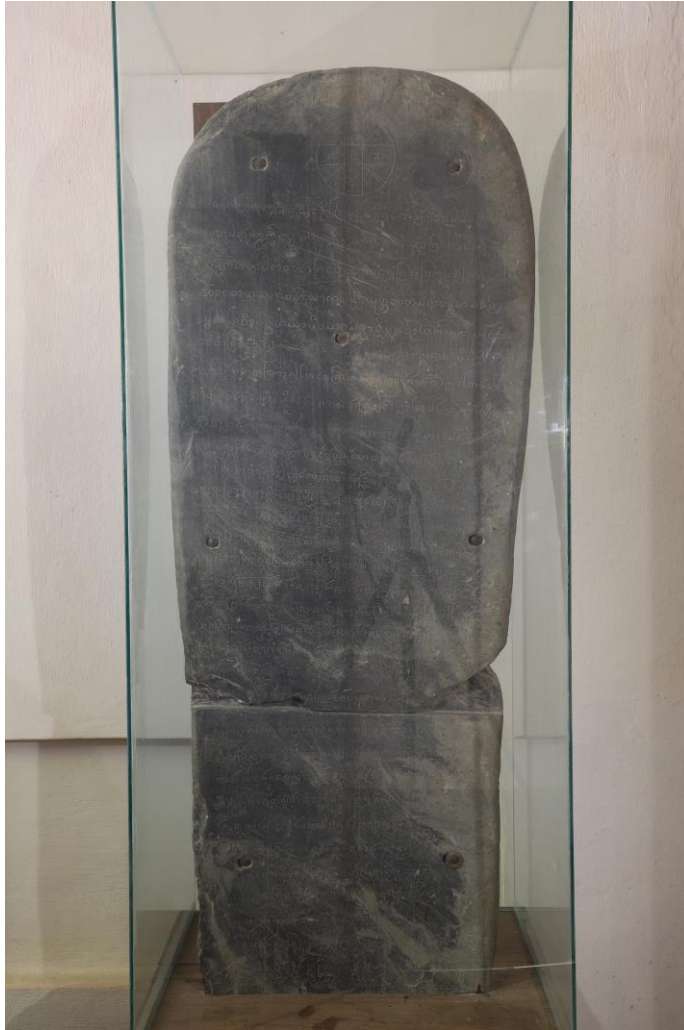
The front of the *sim* is made from red-painted wood, decorated with intricate carvings of lotus flowers. There is a design of a three-headed elephant in the middle, with the body surrounded by various kinds of flower patterns. The gable ends are adorned with three *nāga* figures, their bodies extending down to form curves. This is a detailed and beautiful work, with high artistic value. The lotus flower carvings are placed on the wooden panels, bordered by lotus petals in gold.

A striking feature on the roof of this ordination hall is its decoration with *nāga* heads. Interestingly, even the “*sò fa*” (sky-piercing spire) at the center of the roof ridge is shaped like two intertwined *nāga* tails.

The decorative art of the *sim* at Vat Sangkhalok provides a compelling example of the belief in *nāga* mythology among the people of Luang Prabang. Both the roof and the pediment display stylistic and symbolic coherence that reflects the deeply rooted connection between the monarchy and the *nāga*—mythical serpent beings revered as

² 889 Vaisakha 14 = Sunday, 14 April 1527. This day was, however, a *huang mao* day. The nearest *poek chai* day was Thursday, 11 April 1527 (889 Vaisakha 11).

protectors of Buddhism and guardians of the sacred land upon which the city of Luang Prabang stands.



The stone inscription is displayed in the National Museum of Luang Prabang, written in the Tham Lao script, was created in CS 889 (AD 1527). It refers to the construction of Vat Sangkhalok. The photograph was taken by the Buddhist Archives team on 28 March 2024 with the authorization of the Department of Information, Culture and Tourism of Luang Prabang province. Archive No. LP_024_NML_1_0007.



Above: The ordination hall of Vat Sangkhalok in the 1930. (Photo courtesy of EFE0). Below: The ordination hall of Vat Sangkhalok in present. The photograph was taken by the Buddhist Archives team on 14 March 2024. Archive No. LP_Vat_Sang_Kha_Lok_006.



Above: The principal Buddha statue and the altar in the ordination hall of Vat Sangkhalok. Archive No. LP_Vat_Sang_kha_Lok_057. Below: The ancient abbot's abode where the manuscripts were stored is located in front of the ordination hall on the east. Archive No. LP_Vat_Sang_Kha_Lok_114. The photographs were taken by the Buddhist Archives team on 14 March 2024.

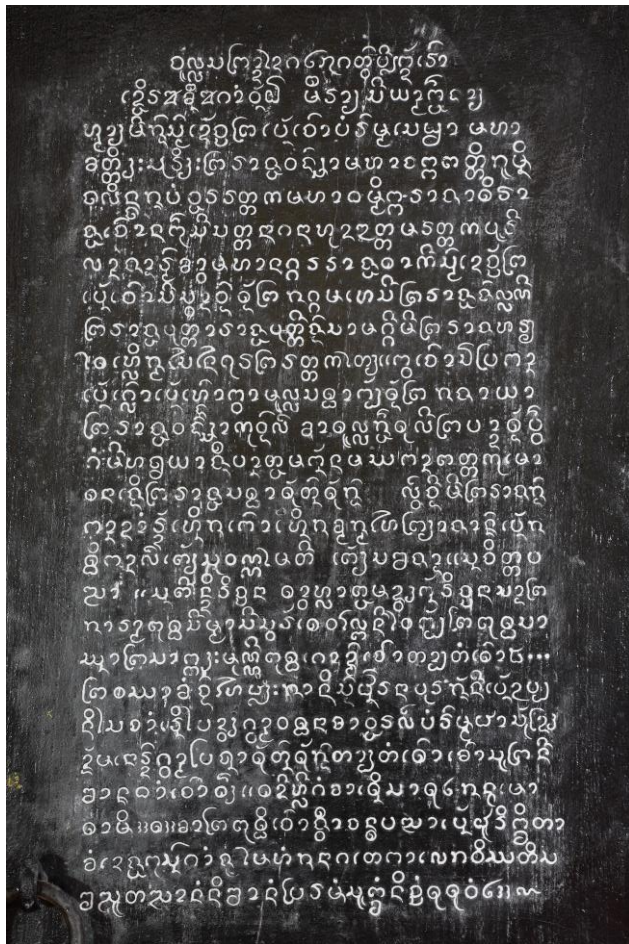
The inscription on an inner door leaf of the main entrance gate of the *sim*, written in Tham Lao script, mentions about the reconstruction of this ordination hall (*sim*). Its content can be rendered in modern Lao language as follows:

ຈຸນລະສະກະຣາດ 1271 ຕົວປີກັດເຮົ້າ ເດືອນ 8 ຂຶ້ນ 8 ຄ່ຳ ວັນ 6 ມື້ຮວຍສີ ຍາມກອງງາຍ ໝາຍມີ ອົງສົມເດັດພຣະເປັນເຈົ້າບໍຣົມມະເສດຖາ ມະຫາຂັດຕິຍະສຸຣິຍະພຣະຣາຊະວົງສາ ມະຫາຈັກກະພັດຕິ ພູມມິນທະຣິນທອນ ບໍວອນຣັດຕະນະ ມະຫາທຳມິກກະຣາຊາທິຣາດຊະເຈົ້າ ນະ ກຸງສີສັດຕະນາຄະ ນາທຸດ ອຸດຕະມະຣັດຕະນະບູຣີ ລ້ານຊ້າງຣິມຂາວ ມະຫານັກຄະຣະຣາຊະທານີ ສົມເດັດພຣະເປັນ ເຈົ້າສີສະວ່າງວົງ ທັງພຣະອັກຄະມະເທສີ ພຣະຣາຊະຊົນລະນີ ພຣະຣາຊະບຸດຕາ ຣາຊະບຸດຕິ ຊົງ ສາມັກຄີ ມີພຣະຣາຊະທະຣີໄທເຫຼື້ອມໃສໃນຄຸນພຣະຣັດຕະນະໂຕແກ້ວເຈົ້າ 3 ປະການ ເປັນເຄົ້າເປັນ ເທົ່າກວ່າມູນລະສັດທາ ກັບທັງພຣະອັກຄະ]ຊາຍາ ພຣະຣາຊະວົງສານຸວົງແລະຂ້າພູນລະອອງ ທຸລີພຣະບາດທັງປວງ ກໍມີທັດຖະຍາຊື່ນບານຕອມ[ພ້ອມ]ກັນນະມັດສະການພັດຕະນຸໂມທະນາ ເຊິ່ງພຣະຣາຊະສັດທາທຸກຕົນທຸກອົງ ແລ້ວຈຶ່ງມີພຣະຣາຊະອົງການດຳຣັດເໜືອເກົ້າເໜືອຂະໜ່ວມ ໃຫ້ ພະຍາຊານິນເປັນອັດທິການ ແລະເພຍສຸວັນໂມຕີ ເພຍສັບພະຊ່າງ ແສນຈິດຕະປັນຍາ ແສນພິນິດຣິດ ຈະນາ ທ້າວຫຼ້າ ພ້ອມດ້ວຍກັນຣິດຈະນາສ້າງພຣະອາຣາມພຸດທະສີມມາ ສີສະຫວັນເທວະໂລກ ນີ້ໄວ້ ກັບພຣະພຸດທະສາສະໜາພຣະສາກກະຍະມຸນນິພຸດທະໂຄດົມເຈົ້າ ຕາບຕໍ່ເທົ່າ 5000 ພຣະວັດສາ ຂໍ ຈຶ່ງໃຫ້ຜະລະອານິສົງຄິນລະນາບຸນອັນນີ້ເປັນອຸປະນິໄສ ຈຳເຣີນໄປດ້ວຍຄວາມວັດທະນາຖາວອນ ແລະບໍຣົມມະຜາສຸກໂດຍດັ່ງມະໂນຣິດຄວາມປາຖະໜາທຸກຕົນທຸກອົງ ຕາບຕໍ່ເທົ່າເຂົ້າສູ່ພະນົບພານ ນະທຳເຈົ້າທຸ່ງແທັດທຸກຂ້າເທັ້ນ ສາທຸ ສາທຸ ອະນຸໂມທາມີ. ຂ້າພະພຸດທິເຈົ້າຊື່ວ່າ ຈັນທະປັນຍາ ເປັນ ຜູ້ຣິກຂິດຕາ ຂໍເດຊະກຸສົນຄ້າຊູ ໂມທໍ ອະນາຄະເຕກາເລ ພະວິດສະຕິ ສັບພັນຍູຕະຍານັງ ນົບພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ ທຸວັງ.

[In Culasangkat (CS) 1271, a *kat hao* year, on the eighth waxing-moon day of the eighth lunar month, the sixth day of the week (Friday), a *hwai si* day,³ the writing was completed at the time of the morning drum (*nyam kòng ngai*). His Majesty the King of Lan Xang of Luang Prabang, King Sisavang Vong, along with His Majesty the King's royal queen, the royal mother, their sons and daughters, united in heart deeply devoted to the Triple Gems, acted as the initiators [of this project]. Together with the consorts, the royal family and all the king's followers, they filled with their hearts and minds with joy, united in reverence and shared the merit of their royal faith. Upon receiving a royal command, the noble leader Phanya Sanon was entrusted with the responsibility as the rector, along with Phia Sapphasang, Saen Chittapannya, Saen Phinitritchana, Thao La, to harmoniously construct the building of the ordination hall of this monastery of Sisavan Thevalok. This was dedicated to the Teachings of the Buddha, the Blessed One, the Sage of the Shakyas, to last

³ 1271 Pratomashada 8 = Friday, 25 June 1909. This day was indeed also a *hwai si* day.

until the end of 5000 years. May the merit and blessings of this act spread, bringing long-lasting peace, prosperity, and eternal happiness, fulfilling all the heartfelt wishes of those involved until they enter Nibbāna, certainly and definitively. *Sādhu, sādhu*, I rejoice in this. My name is Chanthapannya, who wrote this, and may the power of this merit support me. *Maihaṃ anāgate kāle bhavissati sabbhaññūtañāṃ nibbanaṃ paranaṃ sukhaṃ niccaṃ dhuvaṃ* (In the future, may I attain the omniscient wisdom, the greatest bliss of Nibbāna, constantly and certainly)).



The inscription on an inner door leaf of the main entrance gate of the sim of Vat Sangkhalok. The photograph was taken by the Buddhist Archives team on 12 March 2024. Archive No. LP_022_VSL_3_0013_I.2.

There are two old pagodas located at the back of the *sim*. One pagoda is located directly behind the *sim*. The pagoda is in the shape of a *prasat*. On each of the four sides of the square reliquary stands a Buddha image in a standing posture. The pagoda underwent restoration in 1922 during the reign of King Sisavang Vong (1904–1959), following the royal orders. This pagoda was built during the reign of King Visunarat, alongside the construction of the Mak Mo stupa.

The second pagoda is located at the corner of the temple ground to the west. It is the *prasat*-shaped stupa with a design resembling that of the first one. This pagoda was built in 1950 by the sponsor of Saen Mai Pheng, a Phu Thai people who lived in the village of Phu Mòk.



The pagoda is located at the corner of the temple ground to the west. The photograph was taken by Khamvone Boulyaphonh in 2018.



The pagoda in the prasat shape is located behind the sim. The photograph was taken by Khamvone Boulyaphonh in 2018.

Part II: The Manuscript Collection of Vat Sangkhalok

The palm-leaf manuscripts of Vat Sangkhalok are kept in a glass cabinet with three shelves and four traditional scripture chests standing in a line along the west wall inside the *sim*. We learnt from a monastic committee member, Achan Tan, that, before moving to the *sim*, the manuscripts were kept in the abbot's abode which is located in front of the *sim* on the east. Due to exposure to rainfall, some parts of the palm-leaf manuscripts became damp and sustained damage. Consequently, they were relocated and stored inside the ordination hall for protection. The palm-leaf manuscripts mostly are wrapped in white cotton cloth bags with labels, each label with the title and registration code.

The palm-leaf manuscripts of Vat Sangkhalok were surveyed and registered by the Preservation of Lao Manuscripts Programme (PLMP) of the National Library of Laos in 1997, as part of a long-term project of Lao-German cultural cooperation financially supported by the German Foreign Ministry. These manuscripts date from the second half of the seventeenth century until the 1970s. Faithful Buddhists, including monks, novices, villagers, officials, kings, viceroys, and members of the royal family, sponsored the creation of these manuscripts and donated them to the monastery as treasures of Buddhism.

The oldest extant manuscript from the collection of Vat Sangkhalok was made in CS 1023,⁴ which corresponds to AD 1661, making it 362 years old as of 2023. This was during the reign of King Suriyavongsa Dhammakaraja (r. 1638–1695). This period marked the height of prosperity for the Kingdom of Lan Xang, during which it experienced flourishing development and active engagement with neighboring countries as well as increased contact with the Western world. Notably, during this time, a legal code known as the *Ancient Dhammasattha Scripture (Khamphi Phathammasat Buhan)* was compiled to govern the kingdom. It was also during this era, in 1641, that two European delegations reached the royal capital of Vientiane: one led by Gerrit van Wuysthoff, a Dutch envoy, and another by Fathers Leria and Marini, Christian missionaries.

⁴ See Archive No. EAP1398_VSL_1_0004.



The ancient manuscript chests are kept in the ordination hall of Vat Sangkhalok. The photograph was taken by the Buddhist Archives team on 15 March 2024. Archive No. LP_Vat_Sang_Kha_Lok_085.



The condition of the palm-leaf manuscripts of Vat Sangkhalok, stored in the ancient scripture chests within the ordination hall, as observed during a survey conducted on February 21, 2020, by the team from the Buddhist Archives of Luang Prabang and Prof. Dr. Volker Grabowsky from the Asia-Africa Institute, University of Hamburg.

In his travel account, Gerrit van Wuysthoff remarked on the flourishing state of Lao Buddhism at the time, stating: "Buddhism is in a most prosperous condition. The number of monks in Vientiane surpasses even the number of soldiers in the army of the King of the Netherlands. The temples and monastic compounds are larger and more magnificent than those in many other countries. Education is held in higher regard here than elsewhere, which is why, every year, monks from Siam and Cambodia come to study for ten or even

twelve years before completing their education in a particular field” (quoted from Maha Sila, 1997: 130). The following is the colophon of the palm-leaf manuscript written in Tham Lao script in sprout style, titled *Kitvinai*, composed in 1661.



EAP1398_VSL_1_0004

ລານທີ ໒໙ ໜ້າ ໑: ລ້ງກາດ ໒໓ (ກົງກັບ ຈ.ສ. ໑໐໒໓) ຕົວ ເດືອນ ໔ ເພັງ ວັນ ໗ ແສນສະຖຽນ ກັບທັງ
ບຸດຕາພະຣິຍາ ມີໃຈໃສ່ສັດທາສ້າງ ວິໄນຍະກິດຈະ ໄວ້ກັບພຸດທະສາສະໜາເທົ່າ ໔ ພັນວັດສາ. ນິບພາ
ນະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 29 on the recto side: In Sangkat 23 (corresponding to CS 1023), on the full moon day of the fourth lunar month, the seventh day of the week (Saturday),⁵ Saen Sathian and his wife along with all their children had the religious faith in Buddhism. They thus sponsored the making of this manuscript [entitled] *Vinayakitcha* (Disciplinary Practices) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May this be a condition to reach Nibbāna.

Selection for digitization

According to the inventory sheets of the Preservation of Lao Manuscripts Programme (PLMP) made in 1997, the Vat Sangkhalok manuscript collection contains a total of 1,760 fascicles, comprising a total of 37,749 palm leaves (folios). However, according to a 2022 survey conducted by the team from the Buddhist Archives of Luang Prabang, a total of 1,688 palm-leaf manuscript fascicles or 792 bundles were found to be preserved in the *sim*. This indicates that 66 fascicles—or 46 complete texts—are missing or have been lost.

Out of this corpus, 384 fascicles were selected by our team for digitization, which was carried out within the frame of the EAP1398 project. The manuscripts identified as significant and qualified for digitization were:

1. all manuscripts comprising a single fascicle with a unique title;
2. all manuscripts sponsored by the Supreme Patriarch, other senior monks, or by members of the royal family, high-ranking officials, and prominent laypersons;

⁵ 1023 Phalguna 15 = Saturday, 4 March 1662.

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

The Contents of the Vat Sangkhalok Collection

This catalogue documents only the palm-leaf that has been digitized as part of the EAP1398 project. It is intended to serve as a research reference. The manuscripts documented and described in the catalogue are all written on palm leaves. The vast majority of these palm-leaf manuscripts contain a single text running over one fascicle (*phuk*), although some contain multiple texts, and a few extend over ten or more fascicles. However, many of the multi-fascicle manuscripts are incomplete, with one or more fascicles missing. Some manuscripts comprised of a single fascicle may have originally been part of a larger multi-fascicle manuscript, with the remaining fascicles now lost. While some manuscripts are complete and in good physical condition, others are either lightly or severely damaged, with portions of the text missing. The manuscripts contain a variety of texts from several genres. Most of the texts are canonical Buddhist scriptures known as *Vinaya*, *Sutta*, *Abhidhamma*, homiletic texts known as *anison* (Pali: *āṇisaṃsa*), and *Jātaka* tales (stories of the Buddha's previous existences), or other Buddhist literature.

Table 1: Distribution of texts of the Vat Sangkhalok collection according to genres

No.	Genres	ໝວດ	No. of Fascicles	% of Total
1	<i>Vinaya</i> (Discipline)	ພະວິໄນ	16	4.17
2	<i>Abhidhamma</i> (Higher Doctrine)	ພະອະພິທຳ	2	0.52
3	<i>Suttanta</i> Doctrine	ພະສູດ	83	21.61
4	<i>Āṇisaṃsa</i>	ອານິສົງ	16	4.17
5	Customary Law	ກົດໝາຍ	5	1.30
6	<i>Jātaka</i>	ຊາຕິກ	93	24.22
7	Buddhist Chronicle	ຕຳນານພຸດທະສາສະໜາ	36	9.38
8	Folk tale	ນິທານ	3	0.78
9	Buddhist tale	ນິຍາຍທຳມະ	60	15.63
10	General Buddhism	ທຳມະທົ່ວໄປ	52	13.54
11	Secular Chronicle	ຕຳນານເມືອງ	2	0.52

12	Didacticisms	ຄຳສອນ	3	0.78
13	Health and Medicine	ຕຳລາຢາ	1	0.26
14	White Magic	ຄາຖາອາຄົມ	1	0.26
15	Philology	ອັກສອນສາດ	4	1.04
16	Buddhist Prayers	ບົດສູດມົນ	7	1.82
	Total	ລວມທັງໝົດ	384	100

Lao Manuscripts: Material Aspects

Lao manuscripts are primarily inscribed with a stylus on rectangular palm-leaf sheets of varying lengths. Each bundle or fascicle of leaves (*phuk* ຜູກ) is typically fastened together with braided cords (*sai sanòng* ສາຍສະໜອງ), which are threaded through one or two holes pierced through the entire manuscript. Based on data collected by the aforementioned Programme for the Preservation of Lao Manuscripts, it is estimated that more than ninety percent of Lao manuscripts are made from palm leaves (*nangsü bai lan* ຫົງສີໃບລານ). The number of leaves in a given fascicle depends on the length of the text. Generally, numerous palm-leaf fascicles containing the same literary text are bound together into a bundle called a *sum* (ຊຸມ). A common method of protecting these manuscript fascicles, bound by a cord, was to insert at least one, sometimes two or three, blank folios at both the beginning and end. Occasionally, one of these blank folios—usually the front cover folio—would bear the title of the text and the fascicle’s number, in cases where texts spanned more than one fascicle. Two wooden boards (*mai pakap* ໄມ້ປະກັບ) were frequently added to the bundle for protection. Usually, the bundle was then wrapped in a piece of cloth and tied with a cotton string. A wrapped bundle of manuscripts is called a *mat* (ມັດ). A *mat* could consist of either a single bundle comprising a single text or multiple bundles with several fascicles and texts. Most palm-leaf manuscripts were inscribed with a stylus and these incisions were made visible by darkening them with charcoal or soot-based black paint. Traditionally, the black paint used for making incisions visible on palm leaves is wood oil from a tree of the dipterocarpus genus, which is known to Lao people as *nam man nyang* (ນ້ຳມັນຍາງ).⁶

Apart from palm-leaves, various kinds of paper were used as writing support for the production of manuscripts. Three types of paper have been used to make the manuscripts: mulberry paper (*chia sa* ເຈ້ຍສາ); *khòì* paper (*chia khòì* ເຈ້ຍຂ່ອຍ); and the modern industrial paper (*chia samai mai* ເຈ້ຍສະໄໝໃໝ່). Folded books made of mulberry

⁶ For further details, see Bounleuth 2016: 42–46; *idem* 2015b: 54–57.

paper are known in Lao as *phap sa* (ພັບສາ), while those made of *khòi* paper⁷ are known as *samut khòi* (ສະໝຸດຂ່ອຍ) and those made of modern industrial paper are called *phap lan* (ພັບລຳ). The first two types of folded books were constructed with handmade products, whereas the latter is made of industrial materials. Most paper manuscripts were written in black ink, but some were written in ink of different colours. For example, some manuscripts were made of black *khòi* paper in the format of folded books; in this case, the text was usually written in white chalk or golden or yellow ink. Whereas palm-leaf was used, albeit not exclusively, for the writing of religious texts, mulberry paper was the preferred choice for the writing of non-religious texts, such as astrological and medical treatises and secular chronicles.

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

Remarks on dates and calendrical systems

Lao manuscripts are traditionally dated according to the so-called minor era (*cunlasakkalat*, *chunlasakkarat*, or *cuḷasakarāja*), which was introduced in March 638 AD. This era remained popular among the Thai and Lao until the early twentieth century. The calendar originated in Burma and from there spread throughout mainland Southeast Asia, replacing older eras such as *mahāsakarāja*, the “great era,” whose year 1 corresponds to the year 79 AD. This happened during the sixteenth century, at a time when Burma was becoming the dominant regional power in mainland Southeast Asia. As Eade points out, according to convention, *cuḷasakarāja* (CS) starts in March 639 AD. “That is the date of its

⁷ *Khòi* is the common name for the types of trees whose bark is used for the making of paper. There are two types of *khòi* tree in Laos: common and thorny. Its botanical name is *Streblus asper*. *Chia sa* and *chia khòi* are the names of two types of paper that were made from the barks of *sa* and *khòi* trees. For more details on the production of *khòi* paper, see No Na Pak Nam and Sangaroon 1985: 6–13 and Kòngkaeo 1987: 3–19.

year 1, from which it does not follow that it began then. Like all Southeast Asian eras, it had a year 0, unlike the Christian Era, which has no 0 AD (Eade 1995: 17).” Since the 1930s, the Buddhist Era (BE), counting the time that has passed since the Buddha’s *parinibbāna* (“Nirvāna after death”) has been replaced the *cuḷasakarāja*. Yet, there are a number of manuscripts where both eras – CS and BE – are recorded.

In addition to the *cuḷasakarāja* year, dates in Tai-Lao historical records were also given with reference to the corresponding year of a sixty-year cycle. This sexagesimal cycle is known by almost all Tai speaking groups (see Terwiel 1980) and is composed of two repeating series of terms. The first series consists of ten names corresponding to the year orders of the decade; the second series is composed of twelve names of the animal cycle. The series of ten is repeated six times and the series of twelve five times. Thus, sixty different combinations are generated before the sexagesimal cycle restarts. The first year of the cycle, for example, is called *kat sai* by the Lao and can be rendered in English as “the year of the small snake, the first year of the decade.” A crosschecking comparison of both dates – *cuḷasakarāja* year and the sexagesimal cycle year – allows us to discern copyist and other errors in the historical records. This catalogue discusses such errors in the footnotes.

Each animal year consists of twelve lunar months, which are divided into odd-numbered months (ເດືອນຄັ້ງ) comprising 29 days and even-numbered months (ເດືອນຄູ່) with 30 days. The name of each month begins with the word *düan* and is followed by its number, with the exception of the first two months, which are called *chiang* (one) and *nyi* (two) respectively. Therefore, one animal year has 354 days. To reconcile the lunar calendar with the solar year, which comprised 365.25 days, every two to three years an intercalary month is added, making up a total of thirteen months in those years. The added month is the eighth month, a thirty-day month known to the Lao people as *paet sòng hon* (ແປດສອງຫົນ), literally “second eighth [month].” The first eighth month is called *düan paet ton* (ເດືອນແປດຕົ້ນ) or *Pathamāsāḍa*, whereas the second eighth month is referred to as *düan paet lun* (ເດືອນແປດລຸນ) or *Tutiyāsāḍa*. 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* (ດິຖີຖະເຫຼິງສົກ), or the day on which the New (solar) Year begins. The first day of a year with thirteen months lies between the fifth lunar month – the tenth day of the waning moon – and the sixth lunar month – the fifth day of the waxing moon.

The numeration of months generally follows the agricultural cycle and so varies from region to region. The first month of the year usually coincides with the end of the rainfall (October–December). It is not to be confused with the first month of the calendar year, which is called *caitra* or *vaiśāka*, according to Indian tradition, and starts at the end

of March or the beginning of April. According to Eade (1989: 11), one has to bear in mind that the new *cuḷasakarāja* years must begin within a span bound (inclusively) by the sixth day of *caitra* and the first five days of *vaiśāka*. In Laos, like in Thailand (except the upper north), *caitra* is called “the fifth month.” However, in Lan Na (upper Northern Thailand), *caitra* is known as “the seventh month” and “the sixth month” in the Tai Khün and Tai Lü inhabited areas of the Upper Mekong region.

Table 2: Month-numbering systems in the Tai lunar calendar

<i>Sanskritic 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 ⁸	8	9	10
Śrāvaṇa	9	10	11
Bhādrapada	10	11	12
Aśvina	11	12	1
Kārttika	12	1	2
Mārgaśīrṣa	1	2	3
Pauṣa	2	3	4
Māgha	3	4	5
Phalguṇa	4	5	6

Source: Eade 1996: 242.

Each lunar month comprises two fortnights. The first fortnight is called *düan khün* (ເດືອນ ຂຶ້ນ), literally meaning “the rising moon” or “the waxing moon.” It comprises fifteen days. The second fortnight, comprising fourteen or fifteen days, is named *düang haem* (ເດືອນ ແຮມ), 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

⁸ 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*” (*Dvityāṣāḍha*).

the third day of the week, i.e. Tuesday. This way method for reckoning days is usually called the “Mon reckoning” of the weekday. In addition, there is a “Tai reckoning,” which divides the days into cycles of sixty days, following the same sexagesimal pattern similar to the one used for the reckoning of years. According to Tai-Lao tradition, the name of a specific year consists of two components. The first component signifies the year of the decade (ten-year cycle) and is called *mae pi* (ແມ່ປີ), literally “mother of the year.” The second component pertains to the Year of the Animal (twelve-year cycle) and is named *luk pi* (ລູກປີ), literally “child of the year.” 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 3: 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> <i>luk pi/mü</i> Animal	<i>kap</i> <i>chai</i> Rat	<i>hap</i> <i>pao</i> Ox	<i>hwai</i> <i>nyi</i> Tiger	<i>moeng</i> <i>mao</i> Rabbit	<i>Poek</i> <i>Si</i> Big Snake	<i>kat</i> <i>sai</i> Small Snake	<i>Kot</i> <i>Sa-nga</i> Horse	<i>huang</i> <i>Mot</i> Sheep	<i>tao</i> <i>san</i> Monkey	<i>ka</i> <i>hao</i> Cock
<i>mae pi/mü</i> <i>luk pi/mü</i> Animal	<i>kap</i> <i>set</i> Dog	<i>hap</i> <i>khai</i> Pig	<i>hwai</i> <i>chai</i> Rat	<i>moeng</i> <i>pao</i> Ox	<i>poek</i> <i>nyi</i> Tiger	<i>kat</i> <i>mao</i> Rabbit	<i>Kot</i> <i>Si</i> Big Snake	<i>huang</i> <i>Sai</i> Small Snake	<i>tao</i> <i>Sa-nga</i> Horse	<i>ka</i> <i>mot</i> Sheep
<i>mae pi/mü</i> <i>luk pi/mü</i> Animal	<i>kap</i> <i>san</i> Monkey	<i>hap</i> <i>hao</i> Cock	<i>hwai</i> <i>set</i> Dog	<i>moeng</i> <i>khai</i> Pig	<i>poek</i> <i>chai</i> Rat	<i>kat</i> <i>pao</i> Ox	<i>Kot</i> <i>Nyi</i> Tiger	<i>huang</i> <i>Mao</i> Rabbit	<i>tao</i> <i>si</i> Big Snake	<i>ka</i> <i>sai</i> Small Snake
<i>mae pi</i> <i>luk pi</i> Animal	<i>kap</i> <i>Sa-nga</i> Horse	<i>hap</i> <i>mot</i> Sheep	<i>hwai</i> <i>san</i> Monkey	<i>moeng</i> <i>hao</i> Cock	<i>poek</i> <i>set</i> Dog	<i>kat</i> <i>khai</i> Pig	<i>Kot</i> <i>chai</i> Rat	<i>huang</i> <i>Pao</i> Ox	<i>tao</i> <i>nyi</i> Tiger	<i>ka</i> <i>mao</i> Rabbit
<i>mae pi/mü</i> <i>luk pi/mü</i> Animal	<i>kap</i> <i>si</i> Big Snake	<i>hap</i> <i>Sai</i> Small Snake	<i>hwai</i> <i>Sa-nga</i> Horse	<i>moeng</i> <i>mot</i> Sheep	<i>poek</i> <i>san</i> Monkey	<i>kat</i> <i>hao</i> Cock	<i>Kot</i> <i>Set</i> Dog	<i>huang</i> <i>Khai</i> Pig	<i>tao</i> <i>chai</i> Rat	<i>ka</i> <i>pao</i> Ox
<i>mae pi/mü</i> <i>luk pi/mü</i> Animal	<i>kap</i> <i>nyi</i> Tiger	<i>hap</i> <i>mao</i> Rabbit	<i>hwai</i> <i>si</i> Big Snake	<i>moeng</i> <i>sai</i> Small Snake	<i>poek</i> <i>Sa-nga</i> Horse	<i>kat</i> <i>mot</i> Sheep	<i>Kot</i> <i>San</i> Monkey	<i>huang</i> <i>Hao</i> Cock	<i>tao</i> <i>set</i> Dog	<i>ka</i> <i>khai</i> Pig

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

Apart from a dual dating of years and days, colophons of Lao manuscripts frequently record the time of the day (*nyam* ຍາມ) when the scribe finished the writing of his manuscript. It is perhaps unsurprising that a scribe noticed with pride the moment when his arduous and often painstaking work of copying a long, sacred text came to an end.

Preferred times of the day for marking the end of the writing process were “the time of the morning drum” (*nyam kòng ngai* = 7:30–9:00 h), “the time of the forenoon horn” (*nyam thae kai thiang* = 9:00–10:30 h), and “the time of the sunset drum” (*nyam kòng laeng* = 13:30–15:00 h).

Table 4: 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 thiang</i>	09:00 h	10:30 h	<i>nyam thae kai thiang</i>	21:00 h	22:30 h
<i>nyam thiang van/thiang</i>	10:30 h	12:00 h	<i>nyam thiang khün</i>	22:30 h	24:00 h
<i>nyam tut sai</i>	12:00 h	13:30 h	<i>nyam tut sai</i>	24:00 h	01:30 h
<i>nyam kòng laeng</i>	13:30 h	15:00 h	<i>nyam khao</i>	01:30 h	03:00 h
<i>nyam thae kai kham/kòng vat</i>	15:00 h	16:30 h	<i>nyam thae kai hung</i>	03:00 h	04:30 h
<i>nyam phat lan kham</i>	16:30 h	18:00 h	<i>nyam phat lan hung</i>	04:30 h	06:00 h

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

Colophon Contents

Despite colophons being considered additional texts in manuscripts, they are one of the most popular and interesting information about the background of manuscript production as they reveal salient information about the background of the manuscripts, its production, purpose, and usage. Sometimes, colophon also pertain to the knowledge and conditions of the societies in which they were written and people’s way of life at that time. Colophons in manuscripts of religious content commissioned by sponsors to be donated to a monastery are highly formulaic since they follow a pattern that is characteristic of Buddhist colophons from Laos and other areas of the Dhamma script cultural domain, which includes Northern Thailand (Lan Na), the Tai Khün area of Chiang Tung, and the Tai Lü-speaking regions in southern Yunnan. Colophons usually provide information about the date when the manuscript was finished but the date when the scribe started writing is rarely recorded. This may be followed by the scribe’s name, especially when the scribe is

also the sponsor of the manuscript. Generally, however, it would be the names of the leading monastic or lay supporters (*mūlasaddhā*; Lao: *mulasattha*)⁹ that 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*) endure until the end of 5,000 years. In some instances, this objective is connected with an expectation that the manuscript's writing support, i.e. the palm leaves, might endure that long as well.¹⁰

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

The two examples below reveal some interesting contents of colophons from manuscripts sponsored by the great monks and the high-ranking official:



EAP1398_VSL_1_0083

⁹ In Lao and Thai, the term *mūlasaddhā* can designate both the faith a person has in the Teachings of the Buddha and the faithful believer as well. The meaning depends on the context in which *mūlasaddhā* is used.

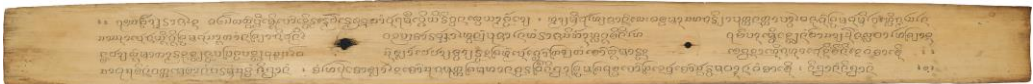
¹⁰ See, for example, the colophon of manuscript BAD-22-1-0465, which states: "Hua Lung Na Nüa and his wife, together with all their children, had the most ardent religious faith to sponsor the making [of this manuscript entitled] *Nithan Chanthaphanit* to support the Teachings of Gotama Buddha to last until the end of 5000 years and the end of these palm leaves" (หัวlungนาเหนือ คู่เมียลูกเต้าซุ่น ได้มีใจใส่สัทธาตั้งนิทานจันทะพานิตผูกนี้ ไว้กับสาสุสนาพระโคตมะเจ้า คาบต่อเท่า ๕ พันจุศฯ หมดเช่น(สัน)ไบลาน). See also Khamvone and Grabowsky 2022: 460–461.

ລານທີ ໒໑ ໜ້າ ໒: ຂ້າພະເຈົ້າພິກຂຸ ເຄຫະປັນຍາ ຜູ້ຮຶກຂີຕາ ຂໍໂມທະນາດ້ວຍເຖີດ.

ລານທີ ໒໒ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊາໄດ້ ໑໒໙໘ ຕົວ ປີຮວາຍໃຈ ເດືອນ ໘ ຂຶ້ນ ໑ ຄໍ່າ [ວັນ] ໗ ມື້ກາເຮົາ ຮິດຈະນາແລ້ວຍາມກອງແລງ ມູນລະສັດທາ ໝາຍມີ ສົມເດັດຣາຊະຄຣູ ຣະຕະນະປັນຍາ ແລະ ສົມເດັດສັງຄະຊາ ຣະຕະນະປັນຍາ ແລະ ສົມເດັດ ມິດສະປັນຍາ ຢູ່ວັດສີສະຫວັນສັງຄະໂລກ ພ້ອມກັນມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງພ້ອມກັນສ້າງທັງສີ ທະນັບໄຊຍະບັນດິດ ອົງແລະ ໙ ຜູກນີ້ ໄວ້ກັບສາສະໜາພຣະໂຄດົມເຈົ້າ ຕາບຕໍ່ເທົ້າ ໔ ພັນ ວັດສາ ຂໍໃຫ້ຂ້າພະເຈົ້າທັງ ໙ ໄດ້ດັ່ງຄໍາມັກຄໍາປາດຖະໜາແດ່ກໍ່ຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂທຕຸ ໂນ ນິບພານັງ ປາລະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ.

Folio 21 on the verso side: I am Bhikkhu Khehapannya the scribe of this manuscript. I rejoice in your merit.

Folio 22 on the recto side: In Chunlasangkat (CS) 1298, a *hwai chai* year, the first waxing-moon day of the eighth lunar month, the seventh day of the week (Saturday), a *ka hao* day,¹¹ the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*, between 13.30–15.00 o'clock). The initiators, Somdet Rasakhru Rattanapannya, Somdet Sangkhasa Ratanapannya, and Somdet Missapannya, who lived in Vat Sangkhalok, all expressed profound faith in Buddhism. They therefore jointly sponsored the making of this manuscript entitled *Thanansaiyabandit* (Dhananājaya Paṇḍita) in a total of 3 fascicles for the purpose to support the Teachings of Gotama Buddha to last until the end of 5000 years. May all three of us achieve our wishes and desires. May this be a condition for us to reach Nibbāna. Nibbāna is the greatest bliss.



EAP1398_VSL_1_0175

ລານທີ ໑໗ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໘ ຕົວ ປີເມື່ງເປົ້າ ເດືອນ ໙ ແຮມ ໘ ຄໍ່າ ວັນ ໗ ມື້ເປົກ ຢື່ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຜູ້ໃຫຍ່ຊານິນ ແລະພັດທະມານ ສະຫະພະຣິຍາ ບຸດຕະ ນັດຕາ ບ່າວໄພຊູຄົນ ພ້ອມກັນມີໃຈເຫລື້ອມໃສໃນສາສະໜາເປັນອັນຍິ່ງ ຈິ່ງພ້ອມກັນສ້າງ ຕໍານານ ພະຍາອິນ ຜູກນີ້ ໄວ້ອຸປະຖາກຮັກສາໄຫວ້ນິບບູຊາໃນທໍຣາຊະສິງຫານຫລວງທີ່ນີ້ໃຫ້ວຸດທິບ້ານເມືອງ ດ້ວຍນໍາພ້າສາຍຝົນຊົນລະທາໃຫ້ພະຍາອິນຜາຍລົງມາຕາມລະດູດ້ວຍຊອບປະກອບດ້ວຍກຸສະລະ ໂກສິນທັງຫລາຍແຜ່ຜາຍຖວາຍຮອດພົມເປັນເຄົ້າ ຕາບຕໍ່ເທົ້າລົງມາຮອດເທບພະດາເໜືອໜ້າແຜນ ດິນທີ່ນີ້ແດ່ກໍ່ຂ້າເຫັນ ສາທຸ ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ປະຣະມັງ ສຸກຂັງ ນິບພານັງ ຂໍໃຫ້ຝູງຂ້າ

¹¹ 1298 Ashada 1 = Saturday, 20 June 1936. This day was indeed a *ka hao* day.

ທັງຫລາຍໄດ້ເຂົ້າສູ່ອະນຸດຕະພະມະຫານະຄອນຄືນີບພານພ້ອມພະພຸດທະເຈົ້າສະເດັດເຂົ້າສັງຮອມ
ທາດນັ້ນກໍ່ຂ້າເທີນ ນິບພານັງ ນິບພານັງ.

Folio 17 on the recto side: In Chunlasangkatrassa (CS) 1239, a *moeng pao* year, on the eighth waning-moon day of the sixth lunar month, the seventh day of the week (Saturday), a *poek nyi* day,¹² the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The elder Sanon and his wife Phatthaman, together with all their children, grandchildren and servants, all expressed profound faith in Buddhism. They therefore jointly sponsored the making of this manuscript entitled *Tamnan Phanya In* (the legend of the God Indra) for the purpose of safeguarding and devotional worship within this Hall of the Royal Lion for the prosperity of the nation and its people. By invoking the celestial rain-bearing clouds, Phraya In descended according to the seasons, comprising all kinds of meritorious deeds, widely extended and radiating up to Brahmas, until descending to the celestial deities above this land. This I respectfully proclaim. Amen! The purity that I cultivate through supreme generosity, leading to happiness and Nibbāna. May we all enter the supreme city of Nibbāna together with the Buddha, when he solemnly proceeds to assemble his relics. This I respectfully proclaim. Nibbānaṃ Nibbānaṃ.

¹² 1239 Jyestha 23 = Monday, 4 June 1877. This day was, however, a *poek san* day.

Table 6: Contents of colophons

		EAP1398_VSL_1_0083	EAP1398_VSL_1_0175
Era		CS 1298	CS 1239
	Year	<i>hwai chai</i> (Year of the Horse, the seventh in the twelve-year cycle of the zodiac)	<i>moeng pao</i> (Year of the Goat, the eighth in the twelve-year cycle of the zodiac)
	Month	eighth lunar month	sixth lunar month
	Fortnight	first waxing-moon day	eighth waning-moon day
	Day of the week	seventh day of the week (Saturday)	seventh day of the week (Saturday)
	Zodiac day	<i>Ka hao</i>	<i>Poek nyi</i>
Time		<i>nyam kòng laeng</i> (time of the afternoon drum, 13:30–15:00 h)	<i>nyam kòng ngai</i> (time of the morning drum, 7:30–9:00 h)
Initiator	Scribe	Bhikkhu Khehapannya	---
	Sponsors	Somdet Rasakhu Rattanapannya, Somdet Sangkhasa Ratanapannya and Somdet Mitsapannya, from Vat Sangkhalok	The elder Sanon and his wife Phatthaman together with all their children, grandchildren and servants
Title		<i>Visutthimakkhaphala</i> (The fruit of the path of purification)	<i>Tamnan Phanya In</i> (Legend of God Indra)
Objective		To support the teachings of the Buddha to last until the end of 5,000 years.	For the purpose of safeguarding and devotional worship within this Hall of the Royal Lion for the prosperity of the nation and its people.
Wish		May all three of us achieve our wishes and desires	May we all enter the supreme city of Nibbāna together with the Buddha, when he solemnly proceeds to assemble his relics.
Concluding phrase		<i>Nibbāna paccayo hotu no nibbāna ṃ paramaṃ sukhaṃ niccaṃ dhuvaṃ</i> (May this be a condition for us to reach Nibbāna, Nibbāna is the greatest bliss).	<i>Sudinnaṃ vatta me dānaṃ paramaṃ sukhaṃ Nibbānaṃ</i> (The purity that I cultivate through supreme generosity, leading to happiness and Nibbāna).

sponsors were Somdet Dissapannya, Bhikkhu Rattanapannya from the village of Sangkhalok, Chao Bhikkhu Sitthipannya from Vat Sangkhalok, Maha Somdet Akkavorarasakhu Phumpannya, Pha (Monk) Man Muthuchitto from Vat Sangkhalok, Sathu Khu from Vat Sisawanthevalok, Somdet Phothipannya from Vat Phanom, members of the royal family including the royal king (King Luang Chan) and His Highness the Maha Uparat (Viceroy, the great), and high-ranking officials including Phia Ariyalatsi, the elder Sanon and the elder Moeng Klang (Müang Kang).

One manuscript with a most interesting colophon was sponsored by His Highness the viceroy. The colophon addresses the Viceroy using an exalted title:



EAP1398_VSL_1_0042

ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໒໕໗ ຕົວ ປີຮັບມິດ ເດືອນຈຽງ ອອກໃໝ່ ໑໐ ຄ່ຳ ວັນ ໔ ຣິດຈະນາ ແລ້ວຍາມກອງງາຍ ໝາຍມີ ເຈົ້າຍັງຂະໜ່ອມ ມະຫາອຸປະຣາຊາກິມພະຣາຊະວັງວໍລະພະຣາຊະນິເວດ ມະຫາສະຖານມຸງຄຸນ ນະຣາທິປັດຕິ ສີສຸວັນນະທໍຄຳຝ່າຍໜ້າ ກັບທັງອັກຄະມະເຫສີຍາເປັນເຄົ້າເປັນ ເທົ່າເຈົ້າມູນລະສັດທາ ຈິ່ງໄດ້ພ້ອມກັນສ້າງໜັງສື ວິສຸດທິມັກຄະຜະລະ ໄວ້ກັບວໍລະພຸດທະສາສະໜາ ຕາບຕໍ່ເທົ່າຖ້ວນ ໕໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາ ທຸກເຢື່ອງທຸກປະການ ຂໍພະນີຣະ ພານເປັນທີ່ແລ້ວກໍ່ຂ້າເຫັນ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ເມ.

Folio 26 on the recto side: In Chunlasangkat (CS) 1257, a *hap mot* year, the tenth waxing-moon day of the first lunar month, the fourth day of the week (Wednesday),¹³ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). His Highness, Maha Uparat (Great Viceroy), Kom Pha Ratsavang Vora Phraratsaniwet Mahasathan Mungkhun Narathipatti Si Suvanna Hò Kham Fai Na (Department of the Royal Palace of the Auspicious Grand Royal Residence of the Glorious Golden Hall of the Front Palace), together with the principal queen consort, served as the principal initiators who sponsored the making of this manuscript entitled *Visutthimakkhaphala* (The fruit of the path of purification) to support the Teachings of the Buddha to last until the end of 5000 years. May all our wishes and desires be fulfilled in every matter and in all aspects. May we all enter into Nibbāna definitely. May this be a condition for me to attain Nibbāna.

¹³ 1257 Margasirsha 10 = Wednesday, 27 November 1895.

Conclusion

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

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

The corpus of digitized manuscripts kept at the monastic repository of Vat Sangkhalok is one of the important manuscript collections. The impressive collection of palm-leaf manuscripts was the work of senior intellectual monks who appreciated the ancient manuscript culture of Laos. Notably, Somdet Rasakhru Rattanapannya, abbot of Vat Sangkhalok who was the scribe and sponsor of the manuscripts on several subjects.

Based on what we know from other Lao, Northern Thai (Lan Na), and Tai Lü manuscripts bearing religious texts, there is little difference in the structure and content of the colophons of the corpus as a whole. That said, the colophons found in these manuscripts reveal a number of interesting features. The vast majority of the manuscripts are dated, and the dates are recorded according to the Lao lunar calendar in a refined and elaborate way, in most cases allowing for a rather precise calculation of the day (and even of the daytime) when the writing of the text was accomplished. The persons figuring most prominently in the colophons are not the scribes, whose names are only occasionally mentioned, but the sponsors or donors who hired the scribes and provided the writing support. They are considered the real “makers” of the manuscripts, and their intentions

and wishes are expressed in the colophons. Though the main texts might be written in Pali or bilingual Pali-Lao, the colophons are almost exclusively written in the Lao (or in some cases also Lan Na) vernacular with rather short, standardized Pali phrases at the end. In almost all cases, the scribes were either monks and novices or laymen who had once been ordained in a monastery where they learned to read and write texts written in the religious Dhamma (Tham) script.

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

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- BAD-22-1-0465: *Chanthaphanit*, palm-leaf manuscript; one fascicle of 27 folios; languages: Lao, Pali; script: Tham Lao; CS [10]23 (AD 1661).
- EAP1398_VSL_1_0004: *Kitchavinai* (Disciplinary Practices), palm-leaf manuscript; one fascicle of 29 folios; languages: Lao, Pali; script: Tham Lao; CS 1281 (AD 1919).
- EAP1398_VSL_1_0029: *Lokavacharanasut* (The Discourse on the World's Cycle (of Samsara)), palm-leaf manuscript; one fascicle of 16 folios; languages: Lao, Pali; script: Tham Lao; late 19th century.
- EAP1398_VSL_1_0083: *Thanansaiya Bandit* (Dhananjaya Pandita), palm-leaf manuscript; one fascicle of 23 folios; languages: Lao, Pali; script: Tham Lao; CS 1298 (AD 1936).
- EAP1398_VSL_1_0175: *Supha Aksòn Phanya In* (The Auspicious Script of Indra), palm-leaf manuscript; one fascicle of 18 folios; languages: Lao, Pali; script: Tham Lao; CS 1239 (AD 1877).
- LP_022_VSL_3_0013_I_2: The inscription on an inner door leave of the main entrance gate of the *sim* of Vat Sangkhalok. The photograph was taken by the Buddhist Archives team on 12 March 2024.
- LP_024_NML_1_0007: Stone inscription kept in the National Museum of Luang Prabang, written in Tham Lao script, was created in CS 889 (AD 1527). It refers to the construction of Vat Sisavanthevalok, also known as Vat Sangkhalok, by King Phothisararat.
- LP_Vat_Sang_Kha_Lok_006: The ordination hall of Vat Sangkhalok in present. The photograph was taken by the Buddhist Archives team on 14 March 2024.
- LP_Vat_Sang_Kha_Lok_057: The principal Buddha statue and the altar in the ordination hall of Vat Sangkhalok. The photograph was taken by the Buddhist Archives team on 14 March 2024.
- LP_Vat_Sang_Kha_Lok_114: The ancient abbot's abode where the manuscripts were stored is located in front of the ordination hall on the east. The photograph was taken by the Buddhist Archives team on 14 March 2024.
- LP_Vat_Sang_Kha_Lok_085: The ancient manuscript chests are kept in the ordination hall of Vat Sangkhalok. The photograph was taken by the Buddhist Archives team on 15 March 2024.

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This stone, measuring 90 by 100 cm and painted in gold, is shaped somewhat like the head of a giant catfish. It is positioned at the entrance to the monastery. The residents of Sangkhalok believe that it may have been placed here since the construction of Vat Sangkhalok in the 16th century. The photograph was taken by Khamvone Boulyaphonh on 6 January 2018.

Buddhist Archives of Luang Prabang

**A Catalogue of Manuscripts
from the Collection of Vat Sangkhalok,
the outcome of the Project “Hidden and Endangered
Manuscript Collections Connected to the Supreme
Patriarch and Members of the Royal Family of Laos” supported
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Long palm-leaf**One phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.9 cm, depth 1 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** none.**Appearance:** The fascicles are enclosed between 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 folios are seriously damaged on the left side, which makes them difficult to read.**Description:** ເນື້ອໃນອະທິບາຍສັບພາສາບາລີທີ່ໃຊ້ຮຽກພິທີກຳຕ່າງໆຂອງສົງຄາມທີ່ລະບຸໄວ້ພະວິໄນປິດົກ. ຕົວຢ່າງເຊັ່ນ ການກຳນົດເຂດພັດທະສີມາ ໄດ້ຊື່ວ່າ ສີມາກຳ, ການອຸປະສົມບົດພິກຂຸ ຮຽກວ່າ ອຸປາສຳປະທາກຳ, ການຢູ່ປາຣີວາສະກຳ ຮຽກວ່າ ສີລະໂສທະນະກຳ, ການສູດປາຕິໂມກຂະ ຮຽກວ່າ ອຸໂປສະຖະກຳ, ການທຳພິທີທອດກະຖິນ ຮຽກວ່າ ຈິວະຣະກຳ, ການບັນພະຊາສາມະເນນ ຮຽກວ່າ ປັບພະຊາກຳ, ການແຈກຂອງສົງໃຫ້ແກ່ພິກຂຸທີ່ໄດ້ຮັບແຕ່ງຕັ້ງ ຮຽກວ່າ ອະປະໂລນະກຳ, ແລະການກະທຳປະວາຣະນາ ຮຽກວ່າ ປະວາຣະນາກຳ ເປັນຕົ້ນ.The text outlines the Pali terms for various formal acts of the Sangha as prescribed in the Vinaya scriptures. For example, the consecration of the assembly hall is known as *Simā-kamma*; the ordination of monks as *Upasampadā-kamma*; the practice of *Parivāsa* as *Sīlasodhana-kamma*; the recitation of the *Pātimokkha* as *Uposatha-kamma*; the performance of the *Kathina* ceremony as *Cīvara-kamma*; the ordination of novices as *Pabbajjā-kamma*; the distribution of the Sangha's belongings to an appointed monk as *Apalokana-kamma*; and the act of *Pavāraṇā* is referred to as *Pavāraṇā-kamma*; etc.**Colophon:** None**Date:** Early 20th century**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** *ກິດວິໄນ**Kitvinai*

Disciplinary Practices

Long palm-leaf**One phuk:** *fascicle 1***Material:** Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 57.8 cm, depth 1 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** one folio contains the colophon.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ເລື່ອງນີ້ກ່າວເຖິງ ການເດີນທາງຂອງພິກຂຸປະວາຣິຍະກຸນລະບຸດ ໓໐ ອົງ ຊຶ່ງຕັ້ງໃຈປະຕິບັດ ທຸດິງຄະວັດຢ່າງເຄັ່ງຄັດຂະນະພໍ້ນັກຢູ່ໃນປ່າໂກ້ໃນເມືອງສາເກດ. ເມື່ອອອກວັດສາສາມເດືອນ ແລ້ວ ພວກເພິ່ນຕັດສິນໃຈເດີນທາງໄປເມືອງສາວັດຖື ເພື່ອເຂົ້າເຝົ້າພະພຸດທະເຈົ້າ. ລະຫວ່າງ ການເດີນທາງ, ພວກເພິ່ນປະສົບກັບຝົນຕົກໜັກ ແລະເມື່ອເດີນທາງໄປເຖິງ ຜ່າຈືວນຂອງແຕ່ ລະອົງກໍປຸງກຊຸ່ມແລະເປີຍເປື້ອນດ້ວຍຕີມ. ດ້ວຍຄວາມຊາບຊຶ້ງໃນຄວາມວິຣິຍະອຸດສາຫະ ແລະ ຈິດສັດທາຂອງພະພິກຂຸເຫຼົ່ານັ້ນ, ພະພຸດທະເຈົ້າຈຶ່ງຊົງປະທານອະນຸຍາດໃໝ່ ຄື ຊົງອະນຸຍາດໃຫ້ ພິກຂຸທີ່ຈຳພັນສາຖ້ວນໄຕມາດສາມາດຮັບຜ້າກະຖິນໄດ້ ຊຶ່ງຖືເປັນຈຸດເລີ່ມຕົ້ນຂອງພິທີທອດ ກະຖິນໃນພະພຸດທະສາສະໜາ. ພິກຂຸອົງທີ່ໄດ້ຮັບຜ້າກະຖິນ ຕະຫຼອດຈົນຜູ້ທີ່ມີສ່ວນຮ່ວມໃນພິທີ ທອດຜ້າກະຖິນນັ້ນ ຈະໄດ້ຮັບສິດທິພິເສດຫຼືອານິສົງ ໔ ປະການ ຊຶ່ງເປັນຂໍ້ຜ່ອນຜັນບາງປະການ ໃນພະວິໄນທີ່ມີຜົນບັງຄັບໃຊ້ໃນໄລຍະເວລາໜຶ່ງ.

The story recounts the journey of thirty Pavāriya bhikkhus who were diligently observing the austere *dhutaṅga* practices while residing in a forest near the city of Sāketa. At the conclusion of the three-month rains retreat (*vassa*), they resolved to travel to Savatthi to pay homage to the Buddha. Along the way, they encountered heavy rains, and by the time they arrived, their robes were soaked and soiled with mud. Moved by their devotion and hardship, the Buddha granted a new allowance: he permitted monks who had completed the rains retreat to receive *Kathina* robes. This marked the origin of the *Kathina* offering ceremony. The monk who receives the *Kathina* robe, along with those who participate in the ceremony, are entitled to five special privileges (*anisaṃsa*), which ease certain disciplinary rules for a limited period.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ສັງກາດ ໑໒໖໔ ຕົວ ປີເຕົ້າຢື່ ມີ້ຮວາຍສີ ເດືອນ ໕ ຂຶ້ນຄໍ້າ ໑ ວັນ ໑ ຣິດຈະນາ ແລ້ວຍາມກອງງາຍ ໝາຍມີ ສົມເດັດດິດສະປັນຍາ ອຸປາສິກ ອຸປາສິກາ ມີໃຈໃສສັດທາເປັນອັນ ຢຶ່ງ ຈຶ່ງພ້ອມກັນສ້າງ ກະຖິນະເພທະ ໄວ້ສືບອາຍຸພະສາສະໜາພະໂຄດົມເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ. ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ. ໂມລະ ສັດທາໝາຍມີ ຊຽງໂອ ຜົວເມຍ ພ້ອມກັນສ້າງ ກະຖິນະເພທາ ໄວ້ກັບສາສະໜາ.

Folio 26 on the recto side: In Sangkat (CS) 1264, a *tao nyi* year, a *hwai si* day, the first waxing-moon day of the fifth lunar month, the first day of the week (Sunday),¹ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Somdet Ditsapannya, along with laymen and laywomen, had the most ardent religious faith to sponsor the making of this manuscript [entitled] *Kathinnaphetha* to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Sudinnam vatta me dānam nibbāna paccayo hotu no niccam dhuvaṃ* (May the alms I have

¹ 1264 Caitra2 1 = Sunday, 29 March 1903. This day was indeed a *hwai si* day.

well given lead me beyond the cycle of existence. May this be a condition for us to reach Nibbāna, constantly and certainly). Xiang (ex-novice) O and his wife sponsored the making of this manuscript [entitled] *Kathinnaphetha* to support the Teachings of the Buddha.

Date: CS 1264, a *tao nyi* year (29 Mar 1903)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Somdet Tissapannya
Sponsor(s): Somdet Ditsapannya, along with laymen and laywomen; Xiang (ex-novice) O and his wife
Titles: ກະຖິນະເພທະ (ຜູກຕົ້ນ)
Kathinaphetha (Phuk ton)
Types of Kathina (Fascicle 1)

EAP1398_VSL_1_0003

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 55.7 cm, depth 0.6 cm.

Fascicle 1: Front cover folio: one blank folio. **Back cover folio:** none.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 17. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Some folios are slightly damaged, however, the legibility is good.

Description: ເນື້ອໃນໄດ້ກ່າວເຖິງ ສິກຂາບົດ ຫຼືຂໍ້ວັດປະຕິບັດຂອງພະພິກຂຸ ມີທັງໝົດ ໒໒໗ ຂໍ້ ໂດຍສິນ ໒໒໗ ຂໍ້ ນັ້ນ ແບ່ງອອກເປັນ ໘ ໝວດຄື: ໑. ປາຣາຊິກ ໔, ໒. ສັງຄາທິເສດ ໑໓, ໓. ອະນິຍົດ ໒, ໔. ນິດສັກຄີ ປາຈິດຕິ ໓໐, ໕. ປາຈິດຕິ ໙໒, ໖. ປະຕິເທສະນິຍະ ໔, ໗. ເສຂີຍະວັດ ໗໕, ໘. ອະທິກະຣະນະ ສະມະຖະ ໗.

The text tells about the precepts of monks in a total of 227 which are divided into eight types including: 1. *Pārājika* 4, 2. *Saṅghādisesa* 13, 3. *Aniyata* 2, 4. *Nissaggiya Pācittiya* 30, 5. *Pacitti* 92, 6. *Pāṭidesanīya* 4, 7. *Sekhiyavatta* 75, and 8. *Adhikaraṇasamatha* 7.

Colophon: None

Date: Mid 19th century

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ຂັນອາບັດ

Khan Abat

Category of Offences

Long palm-leaf**One phuk:** *fascicle 4***Material:** Light brown palm leaves, black ink. **Size:** Height 5.4 cm, width 56.5 cm, depth 1.2 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** one folio with the colophon.**Appearance:** The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 29. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 5 lines per side, recto and verso. **Physical condition:** The overall condition is fragile, but the legibility is clear.**Description:** ເນື້ອໃນກ່າວເຖິງ ການເຂົ້າພັນສາຂອງພະພິກຂຸສົງ. ຕາມພຸດທະບັນຍັດ ໃນຊ່ວງລະດູຝົນຕັ້ງແຕ່ເດືອນ ຕຸ ເຖິງ ໑໑ ພະພິກຂຸສົງຕ້ອງຈຳວັດສາຢູ່ສະຖານທີ່ໃດໜຶ່ງ ບໍ່ຈາລຶກ ຫຼືເດີນທາງໄປສະຖານທີ່ອື່ນໆ ເວັ້ນແຕ່ມີກົດອັນຈຳເປັນ ຈຶ່ງສາມາດໄປໄດ້ ແຕ່ຕ້ອງກັບມາຍັງສະຖານທີ່ເດີມພາຍໃນ ໗ ວັນ ຮຽກວ່າ ສັດຕາຫະກະຣະນິຍະ. ເນື້ອໃນສ່ວນປາຍໄດ້ກ່າວເຖິງ ສິນ ໑໐ ຂອງສາມະເນນ, ປາຣາຊິກ ໔ ແລະປາຣິສູດທິສິນເປັນຕົ້ນ.The text describes the Buddhist Lent observed by monks. According to the Buddha's precepts, during the rainy season from August to November, Buddhist monks must remain in one place and are not allowed to travel to other locations, unless there is a necessity. If they must travel, they are permitted to do so but must return within seven days; this period is called *sattāhakaraṇīya* (business to be attended to within seven days). Furthermore, the text also discusses the ten precepts of novices, the four *pārājika* (defeats), and *parisuddhi-sīla* (morality for purification).**Colophon:** ລານທີ ໒໙ ໜ້າ ໑: ສັງກາດ ໒໓ (ກົງກັບ ຈ.ສ. ໑໐໒໓) ຕົວ ເດືອນ ໔ ເພັງ ວັນ ໗ ແສນສະຖຽນ ກັບທັງບຸດຕາພະຣິຍາ ມີໃຈໃສສັດທາສ້າງ ວິໄນຍະກິດຈະ ໄວ້ກັບພຸດທະສາສະໜາເທົ່າ ໔ ພັນວັດສາ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.Folio 29 on the recto side: In Sangkat 23 (corresponding to CS 1023), the full moon day of the fourth lunar month, the seventh day of the week (Saturday),² Saen Sathian and his wife, along with all their children, had the religious faith to sponsor the making of this manuscript [entitled] *Vinayakitcha* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May this be a condition to reach Nibbāna.**Date:** CS 1023 (1661/62)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Saen Sathian and his wife, along with all their children**Titles:** ກິດຈະວິໄນ (ຜູກ ໔)*Kitcha Vinai (Phuk 4)*² 1023 Phalguna 15 = Saturday, 4 March 1662.

Long palm-leaf**One phuk:** *fascicle 1***Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58 cm, depth 1 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** three folios; the second folio contains the colophon.**Appearance:** The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 24. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 5 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.**Description:** ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າ ສະເດັດໄປປະທັບຢູ່ໃນນິໂຄທະອາຣາມ ເມືອງກະບິນລະພັດ ໃນກາລະຄັ້ງນັ້ນ ພະນາງມະຫາປະຊາບໍດີໂຄຕະມີ ແມ່ລ້ຽງຂອງພະພຸດທະອົງ ໄດ້ໃຫ້ນາຍຊ່າງ ຫຼຸກຫຍິບຜ້າຜືນໜຶ່ງໃຫ້ເປັນຜ້າຈິວອນ ໂດຍຕັ້ງໃຈຈະນຳໄປຖວາຍແກ່ພະພຸດທະເຈົ້າ. ເມື່ອຜ້ານັ້ນໄດ້ຕັດຫຍິບເປັນທີ່ຮູບຮ້ອຍແລ້ວ ພະນາງໄດ້ນຳໄປສົ່ງອາຣາມເພື່ອຖວາຍແກ່ພະພຸດທະອົງ. ແຕ່ພະພຸດທະເຈົ້າບໍ່ຊົງຮັບ ແລະໄດ້ແນະນຳໃຫ້ພະນາງນຳຜ້າຜືນນັ້ນໄປຖວາຍໃຫ້ແກ່ສົງ ເນື່ອງຈາກວ່າ ການໃຫ້ທານແກ່ຄະນະສົງເປັນສັງຄະທານນັ້ນ ຈະມີພະລະອານິສົງຫຼາຍກວ່າການໃຫ້ທານແກ່ພະພຸດທະເຈົ້າອົງດຽວ.

On one occasion, the Buddha stayed at the Nigrodharama Monastery in Kapilavatthu. At that time, Mahāpajāpati Gotami, the Buddha's stepmother and maternal aunt, ordered a weaver to make a robe with the intention of offering it to the Buddha. When the robe was ready, she brought it to the monastery and offered it to the Buddha. However, the Buddha declined the offering and told her to offer the robe to the Sangha instead, explaining that offering to the Sangha brings greater merit than offering it to the Buddha alone.

Colophon: ລານທີ ໒໒ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊາໄດ້ ໑໒໐໘ ຕົວ ປີຮວາຍສະງ້າ ເດືອນ ໔ ແຮມ ໑໑ ຄຳວັນ ໖ ຍາມແຖໂກ້ທຸງວັນ ໝາຍມີ ພະຍາຕິນຊຽງ ກັບທັງພະຣິຍາບຸດຕະນັດຕາເມຍມິ່ງ ລູກແກ້ວກິ່ງສະເໜ່ຫາ ພ້ອມກັນມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ສຸດຕັນຕະປິຕະກະ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ເທົ່າ ໕໐໐໐ ພະວັດສາ. ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາແຫ່ງຜູ້ຂ້າທັງຫຼາຍ ກໍຂ້າເທີ້ນ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ.Folio 22 on the recto side: In Chunlasangkat (CS) 1208, a *hwai sang* year, the eleventh waning-moon day of the fourth lunar month, the sixth day of the week (Friday),³ the writing was accomplished at the time of the forenoon horn (*nyam thae kai thiang van*) 1208. Phanya Tin Xiang and his beloved wife, along with all their lovely children, had the most ardent religious faith to sponsor the making of this manuscript [entitled] *Suttanta Piṭaka* to support the Teachings of the Buddha to last until the³ 1208 Phalguna 26 = Friday, 12 March 1847.

end of 5000 years. May our wishes and desires come true. May this be a condition to reach Nibbāna constantly and certainly, the greatest bliss.
CS 1208, a *hwai sang*a year (12 Mar 1847)

Date: CS 1208, a *hwai sang*a year (12 Mar 1847)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Phanya Tin Xiang and his beloved wife, along with all their lovely children
Titles: ສຸດຕັນຕະປິຕະກະ (ຜູກຕົ້ນ)
Suttanta Pitaka (Phuk ton)
Suttanta Piṭaka (Fascicle 1)

EAP1398_VSL_1_0006

Long palm-leaf

One phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 60 cm, depth 1.2 cm.

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

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າ ສະເດັດໄປປະທັບຢູ່ໃນນິໂຄທະອາຣາມ ເມືອງກະບິນລະພັດ ໃນກາລະຄັ້ງນັ້ນ ພະນາງມະຫາປະຊາບໍດີໂຄຕະມີ ແມ່ລ້ຽງຂອງພະພຸດທະອົງ ໄດ້ໃຫ້ນາຍຊ່າງ ຫຼກຫຍິບຜ້າຜົນໜຶ່ງໃຫ້ເປັນຜ້າຈິວອນ ໂດຍຕັ້ງໃຈຈະນຳໄປຖວາຍແກ່ພະພຸດທະເຈົ້າ. ເມື່ອຜ້ານັ້ນໄດ້ຕັດຫຍິບເປັນທີ່ຮຽກຮ້ອຍແລ້ວ ພະນາງໄດ້ນຳໄປສູ່ອາຣາມເພື່ອຖວາຍແກ່ພະພຸດທະອົງ. ແຕ່ພະພຸດທະເຈົ້າບໍ່ຊົງຮັບ ແລະໄດ້ແນະນຳໃຫ້ພະນາງນຳຜ້າຜົນນັ້ນໄປຖວາຍໃຫ້ແກ່ສົງ ເນື່ອງຈາກວ່າ ການໃຫ້ທານແກ່ຄະນະສົງເປັນສັງຄະທານນັ້ນ ຈະມີພາລະອານິສົງຫຼາຍກວ່າການໃຫ້ທານແກ່ພະພຸດທະເຈົ້າອົງດຽວ.

On one occasion, the Buddha stayed at the Nigrodharama Monastery in Kapilavatthu. At that time, Mahāpajāpati Gotami, the Buddha's stepmother and maternal aunt, ordered a weaver to make a robe with the intention of offering it to the Buddha. When the robe was ready, she brought it to the monastery and offered it to the Buddha. However, the Buddha declined the offering and told her to offer the robe to the Sangha instead, explaining that offering to the Sangha brings greater merit than offering it to the Buddha alone.

Colophon: ລານທີ ໑ ໜ້າ ໑: ພຸດທະສັງກາດ ໑໓໐໔ (ຄວາມເປັນໄປໄດ້ຄື ຈ.ສ. ໑໓໐໔) ຕົວ ປີເຕົ້າສະງ້າ ເດືອນ ໔ ແຮມ ໙ ຄ່ຳ ວັນ ໒ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ມູນລະສັດທາໝາຍມີ ພໍ່ເຖົ້າຊຽງນ້ອຍ ພາ ບ້ານຊຽງແກ້ວ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງທຳມະດວງຊື່ວ່າ ສຸດຕັນຕະປິຕະກະ ຜູກຕົ້ນ ທານໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນພະວັດສາ. ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳ

ປາດຖະໜາ ທຸກສິ່ງທຸກປະການ ຂໍໃຫ້ລູກທຸກພະນົມຣະພານ ແດ່ກໍຂ້າເຫັນ. ປະການ ໑ ຂໍຢ່າໃຫ້ຜູ້ຂ້າໄປຕົກທີ່ຮ້າຍ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ຫຼີກເວັ້ນ ໙ ແສນ ໔ ພື້ນໂຍດ. ປະການ ໑ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເມືອສູ່ກອງບຸນອັນຜູ້ຂ້າໄດ້ສ້າງໄວ້ຊາດນີ້ ແລະຊາດໜ້າ. ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາສູ່ເຍື່ອງສູ່ປະການ ທຸ່ງແທ້ດີຫຼື ແດ່ກໍຂ້າເຫັນ. ປະການ ໑ ຂໍຜູ້ຂ້າສະຫຼາດອາດຮູ້ໃນແຫ່ງຄອງທຳໃນຄຳພີ ໗ ປະການ ປານແປລ ຂໍໃຫ້ໄດ້ແດ່ກໍຂ້າເຫັນ ສາທຸ ສາທຸ ອະນຸໂມທາມີ.

Folio 1 on the recto side: In Buddhist Era 1304 (possibly CS 1304), a *tao sangha* year, the ninth waning-moon day of the fourth lunar month, the second day of the week (Monday),⁴ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Phò Thao Xiang Nòipha from the village of Xiang Kaeo had the most ardent religious faith to sponsor the making of this manuscript [entitled] *Suttanta Pitaka* to support the Teachings of the Buddha to last until the end of 5000 years. May my wishes and desires come true. May I reach Nibbāna. On the other hand, may I be free from a misery place and be far away from it three hundred and forty thousand *yojana*. By the way, may I receive the results of my good deeds that I have performed in this life and the future lives. May my wishes and desires come true. Moreover, may I excel in the seven books of the Dhamma definitely. Well done, Well done! I rejoice.

Date: CS 1304, a *tao sangha* year (29 Mar 1943)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Phò Thao Xiang Nòipha from the village of Xiang Kaeo
Titles: ສຸດຕັນຕະປິຕະກະ (ສູກຕັນ)
Suttanta Pitaka (Phuk ton)
Suttanta Piṭaka (Fascicle 1)

EAP1398_VSL_1_0007

Long palm-leaf

One phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 59 cm, depth 1 cm.

Fascicle 1: Front cover folio: one. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າ ສະເດັດໄປປະທັບຢູ່ໃນນິໂຄທະອາຣາມ ເມືອງກະບິນລະພັດ ໃນກາລະຄັ້ງນັ້ນ ພະນາງມະຫາປະຊາບໍດີໂຄຕະມີ ແມ່ລ້ຽງຂອງພະພຸດທະອົງ ໄດ້ໃຫ້ນາຍຊ່າງ ທຸກຫຍິບຜ້າຜືນໜຶ່ງໃຫ້ເປັນຜ້າຈິວອນ ໂດຍຕັ້ງໃຈຈະນຳໄປຖວາຍແກ່ພະພຸດທະເຈົ້າ. ເມື່ອຜ້ານັ້ນໄດ້ຕັດຫຍິບເປັນທີ່ຮຽກຮ້ອຍແລ້ວ ພະນາງໄດ້ນຳໄປສູ່ອາຣາມເພື່ອຖວາຍແກ່ພະພຸດທະອົງ.

⁴ 1304 Phalguna 24 = Monday, 29 March 1943.

ແຕ່ພະພຸດທະເຈົ້າບໍ່ຊົງຮັບ ແລະໄດ້ແນະນຳໃຫ້ພະນາງນຳຜ້າຜົນນັ້ນໄປຖວາຍໃຫ້ແກ່ສົງ ເນື່ອງຈາກວ່າ ການໃຫ້ທານແກ່ຄະນະສົງເປັນສັງຄະທານນັ້ນ ຈະມີພາລະອານິສົງຫຼາຍກວ່າການໃຫ້ທານແກ່ພະພຸດທະເຈົ້າອົງດຽວ.

On one occasion, the Buddha stayed at the Nigrodharama Monastery in Kapilavatthu. At that time, Mahāpajāpati Gotami, the stepmother and maternal aunt of the Buddha, ordered a weaver to make a robe with the intention of offering it to the Buddha. When the robe was ready for offering, she brought it to the monastery and offered it to the Buddha. However, the Buddha declined and told her to offer the robe to the Sangha, as offering to the Sangha will bring more merit than offering it to the Buddha himself.

Colophon: ລານທີ ໒໗ ໜ້າ ໑: ເພັຍອາຣິຍະລັດສີເປັນຜູ້ຮິດຈະນາຂຽນເນີເຈົ້າເຮີຍ ແລ້ວຍາມກອງແລງເນີ ປີ ໑໒໗໔.

Folio 27 on the recto side: Phia Ariyalatsi is the scribe, dear all. The writing was accomplished at the time of the sunset drum (*nyam kòng laeng*) in [CS] 1275.

Date: CS 1275 (AD 1913/14)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Phia Ariyalatsi

Sponsor(s): Unknown

Titles: ປີຕະກະທັງ ໓ (ຜູກຕົ້ນ)

Pitaka Thang Sam (Phuk ton)

The Three Baskets (Fascicle 1)

EAP1398_VSL_1_0008

Long palm-leaf

One phuk: fascicle 4

Material: Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 59.8 cm, depth 0.7 cm.

Fascicle 1: Front cover folio: oone. **Back cover folio:** two.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 15. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Some folios are damaged by insects on the left end.

Description: ທັງສີຍອດທຳ ຫຼືຈຸນທະສຸກະຣິກະສູດ ມີ ໔ ຜູກ. ສອງຜູກຕົ້ນຂຽນເປັນພາລາບາລີ ແລະສອງຜູກຫຼັງອະທິບາຍເປັນພາສາລາວ. ທັງສີຍອດທຳນິຍົມໃຊ້ເທດໃນພິທີບຸນ ທີ່ຮຽກວ່າ ເທດຍອດທຳ ໂດຍພະສົງ ໔ ອົງ. ທີ່ຮຽກວ່າ ຍອດທຳ ເພາະເປັນຍອດແຫ່ງທຳທັງຫຼາຍທັງ ໘,໔໐໐໐ ຂັນ. ເນື້ອໃນກ່າວເຖິງ ອານິສົງທີ່ເກີດຈາກການໄດ້ຟັງຍັງທຳມະເທສະໜາອັນຊື່ວ່າ ຈຸນທະສຸກະຣິກະສູດ. ພະພຸດທະເຈົ້າໄດ້ເລົ່າເລື່ອງອະດີດຕະຊາດຂອງພະອົງໃຫ້ພະພິກຂຸສົງຟັງ ປາງເມື່ອພະໂພທິສັດເຈົ້າເກີດເປັນເສນາບໍດີ ຊື່ວ່າ ທຳມິກະບັນດິດ ຢູ່ເມືອງສີວິຣັດຖະ ໄດ້ຟັງທຳມະເທສະໜາອັນຊື່ວ່າ

ຈຸນທະສຸກະຣິກະສູດ ແລະໄດ້ຖວາຍເຄື່ອງອັດຖະບໍລະຂານແກ່ເຈົ້າພິກຂຸ ໔ ອົງ. ດ້ວຍເຕຊະບຸນອັນນັ້ນ ກໍເກີດລັດສະໝີຮຸ່ງເຮືອງຂຶ້ນເມື່ອຮອດສະຫວັນຊັ້ນຕາວະຕິງສາ. ເມື່ອພະອິນຊາບ ກໍແຕ່ງໃຫ້ມາຕະລິເທບພະບຸດລົງມາເຊີນເອົາທຳມິກະບັນດິດຂຶ້ນໄປເທິງສະຫວັນ ແລະເຊີນພະໂພທິສັດເຈົ້າສະເຫວີຍສົມບັດທິບຢູ່ເມືອງສະຫວັນ ແຕ່ພະໂພທິສັດເຈົ້າບໍ່ຮັບ ໄດ້ຕອບພະອິນວ່າ ພະອົງຕ້ອງໄດ້ສ້າງສົມພານຢູ່ໃນເມືອງມະນຸດກ່ອນ ແລ້ວຄ່ອຍມາທີ່ຫຼັງ.

Nyòttham, or the *Cundasukarikasutta*, consists of four fascicles. The first two fascicles are written in Pali, while the other two fascicles are an explanation in Lao. It is called *yòttham* (“peak of the Dhamma”) because it integrates all the Dhamma of 84,000 categories. The content describes the rewards derived from listening to the preaching of the *Cundasukarikasutta*. The Buddha told the monks about a story from his previous life. The Bodhisatta was reborn as a minister named Dhammikabandit in Siviratttha Nakhon. He listened to the preaching of the *Cundasukarikasutta* and offered the eight requisites to four monks. Due to the power of this merit, an effulgent light reached up to Tāvātimsa heaven. When God Indra became aware of it, he ordered Mātali Devaputta to come down to earth and bring Dhammikabandit to heaven. After their conversation, God Indra invited the Bodhisatta to live in heaven. However, the Bodhisatta declined and told God Indra that he needed to collect perfections in the world first. He said he would come later.

Colophon:

ລານທີ ໑໔ ໜ້າ ໑: ສັງກາດປີ ໑໒໗໔ ຕົວ ປີກາໃຕ້ ເດືອນ ຕຸ ຂຶ້ນຄ່ຳ ໑ ວັນ ໖ ຣິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ນາງເພັຍຊາວ ບ້ານປາກຂາມ ຜົວເມຍໄດ້ສ້າງ ຍອດທຳ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າເຂົ້າສູ່ນິຣະພານກໍຂ້າເທົ່ນ.

Folio 14 on the recto side: In Sangkat 1275, a *ka khai* year, the first waxing-moon day of the eighth lunar month, the sixth day of the week (Friday),⁵ the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Nang Phia Sao and her husband from the village of Pakkham sponsored the making of this manuscript [entitled] *Nyòttham* to support the Teachings of the Buddha to last until entering Nibbāna definitely.

Date:

CS 1275, a *ka khat* year (4 Jul 1913)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Scribe(s):

Unknown

Sponsor(s):

Nang Phia Sao and her husband from the village of Pakkham

Titles:

ຈຸນທະສຸກະຣິກະສູດ (ຜູກ ໔)

Chunthasukarikasut (Phuk 4)

Cundasukarika Sutta (Fascicle 4)

⁵ 1275 Ashadha 1 = Friday, 4 July 1913.

Long palm-leaf**One phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 52.2 cm, depth 0.4 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** one.**Appearance:** The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 9. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.**Description:** ອາກາຣະວັດຕະສູດ ເປັນພະສູດອັນໃຫຍ່ຍິ່ງທາພະສູດອື່ນມາປຸງບໍ່ໄດ້ ດ້ວຍມືທັງພະສູດ, ພະວິໄນ ແລະພະອະພິທຳປິດົກ. ເນື້ອໃນເປັນຄຳຖາພາສາບາລີ ແລະອະທິບາຍເປັນພາສາລາວ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ພູເຂົາຄິດຊະກູດ ໃກ້ເມືອງຣາຊະຄຶ ພະພຸດທະອົງໄດ້ເທສະໜາທຳເລື່ອງ ອາກາຣະວັດຕະສູດແກ່ພະສາຣີບຸດເຖລະ. ຄຳຖາອາກາຣະວັດຕະສູດ ມີອານຸພາບຍິ່ງກວ່າສູດອື່ນໆ ໃນການປ້ອງກັນໄພອັນຕະລາຍແກ່ຜູ້ລະນຶກຕາມຢູ່ເນື່ອງມິດ ບາບກຳທັງປວງຈະບໍ່ໄດ້ຫຍັງລົງສູ່ສັນດານໄດ້ດ້ວຍອຳນາດອາກາຣະວັດຕະສູດນີ້. ບຸກຄົນໃດໄດ້ຟັງກໍດີ, ໄດ້ຂຽນເອງກໍດີ ຫຼືໄດ້ຈ້າງຄົນອື່ນຂຽນກໍດີ, ໄດ້ທ່ອງຈຳກໍດີ, ໄດ້ກ່າວສອນຄົນອື່ນກໍດີ, ໄດ້ສັກກາລະບູຊາເຄົາລົບນັບຖືກໍດີ ໄດ້ສູດມົນພາວະນາຢູ່ເນື່ອງໆກໍດີ ກໍຈະໄດ້ພົ້ນຈາກໄພ ໓໐ ປະການ.*Ākāravattasutta* is one of the greatest suttas; no other suttas can compare. It integrates the Sutta, Vinaya, and Abhidhamma Piṭakas. The contents include verses in Pali and explanations in Lao. On one occasion, while residing at Gijjhakuta Hill, the Buddha spoke to Venerable Sāriputta about *Ākāravattasutta*. The verses of *Ākāravattasutta* are considered more powerful than those of other suttas in providing protection from all dangers for those who regularly keep these verses in mind. All sins will be unable to penetrate one's nature by the power of *Ākāravattasutta*. Whoever listens to it, writes it themselves or hires someone else to write it for them, memorises it, teaches it to others, worships and respects it, and regularly recites it in meditation will be free from 30 kinds of danger.**Colophon:** ລານທີ ໙ ໜ້າ ໑: ພຸດທະສັງກາດຣາຊະໄດ້ ໒໔໑໑ ຕົວ ປີກັດເຮົ້າ ເດືອນ ຕູ ອອກ ກຸ ຄຳ ວັນ ໑ ຮິດຈະນາແລ້ວຍາມ ໙ ໂມງເຄິ່ງ ໝາຍມີ ພໍ່ເຖົ້າທິດແກ້ວ ລູກເຕົ້າສູ່ຄົນ ຈິ່ງໄດ້ພ້ອມກັນສ້າງໜັງສື ອາກາຣະວັດຕະສູດ ຜູ້ກນີ້ໄວ້ກັບສາສະໜາພະເຈົ້າໂຄຕະມະ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ. ຂໍໃຫ້ໂກສິນສ່ວນອັນນີ້ ຂໍໃຫ້ມາຄຳມາຊຸຂາດນີ້ກັບທັງຊາດໜ້າ. ຂໍໃຫ້ໄດ້ດັ່ງຄຳປາດຖະໜາສູ່ເຢື່ອງສູ່ປະການແດ່ກໍຂ້າເທີນ. ສຸດທິນັ້ງ ວັດຕະ ເມ ທານັງ ນິບພານັງ ປາຣະມັງ ສຸກຂັງ ມິດຈັງ ຕຸວັງ ຕຸວັງ ອະນະຄະເຕ ກາເລ.Folio 9 on the recto side: In Buddhist Era (BE) 2511, a *kat hao* year, the seventh waxing-moon day of the eighth lunar month, the first day of the week (Sunday),⁶ the writing was accomplished at 9:30 a.m. Phò Thao Thit⁶ 1331 Pratomashada 7 = Saturday, 21 June 1969.

Kaeo, along with all his children, jointly sponsored the making of this manuscript [entitled] *Akaravattasut* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit support us through this life and the future lives. May all our wishes and desires come true. May this gift of mine be a condition for us to reach Nibbāna which is the greatest bliss constantly and certainly in the future.

Date: BE 2511, a *kat hao* year (21 Jun 1969)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Phò Thao Thit Kaeo, along with all his children

Titles: ອາກາຣະວັດຕະສູດ
Akaravattasut
 Ākāravatta Sutta

EAP1398_VSL_1_0010

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 51.9 cm, depth 1.5 cm.

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

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 35. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ອາກາຣະວັດຕະສູດ ເປັນພະສູດອັນໃຫຍ່ຍິ່ງ ຫາພະສູດອື່ນມາປຽບບໍ່ໄດ້ ດ້ວຍມີທັງພະສູດ ພະວິໄນ ແລະພະອະພິທຳປິດົກ. ເນື້ອໃນເປັນຄຳຖາພາສາບາລີ ແລະມີຄຳອະທິບາຍເປັນພາສາລາວ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ພູເຂົາຄິດຊະກູດ ໄກ້ເມືອງຣາຊະຄຣິ ພະພຸດທະອົງໄດ້ເທສະໜາທຳ ເລື່ອງອາກາຣະວັດຕະສູດ ແກ່ພະສາຣີບຸດເຖລະ. ຄຳຖາອາກາຣະວັດຕະສູດມີອານຸພາບຍິ່ງກວ່າສູດອື່ນໆ ໃນດ້ານການປ້ອງກັນໄພອັນຕະລາຍແກ່ຜູ້ລະນຶກຕາມຢູ່ເນື່ອງມິດ ບາບກຳທັງປວງ ຈະບໍ່ໄດ້ຫຍັງລົງສູ່ສັນດານໄດ້. ດ້ວຍອຳນາດອາກາຣະວັດຕະສູດນີ້ ບຸກຄົນໃດໄດ້ຟັງກໍດີ ໄດ້ຂຽນເອງກໍດີ ຫຼືໄດ້ຈ້າງຄົນອື່ນຂຽນກໍດີ ໄດ້ທ່ອງຈຳກໍດີ ໄດ້ກ່າວສອນຄົນອື່ນກໍດີ ໄດ້ສັກກາລະບູຊາກໍດີ ໄດ້ສູດມົນພາວະນາຢູ່ເນື່ອງໆກໍດີ ກໍຈະໄດ້ພົ້ນຈາກໄພ ໙໐ ປະການ.

Ākāravattasutta is one of the greatest suttas; no other suttas can compare. It integrates the Sutta, Vinaya, and Abhidhamma Piṭakas. The contents consist of verses in Pali and explanations in Lao. On one occasion, while residing at Gijjhakuta Hill, the Buddha spoke to Venerable Sāriputta about *Ākāravattasutta*. The verses of *Ākāravattasutta* are said to be more powerful than those of other suttas in providing protection from all dangers for those who regularly keep these verses in mind. All sins will be unable to penetrate one's nature through the power of

Ākāravattasutta. Whoever listens to it, writes it themselves or has someone write it for them, memorises it, teaches it to others, worships and respects it, and regularly recites it in meditation will be free from thirty kinds of dangers.

Colophon: ລານທີ ໓໔ ໜ້າ ໒: ພຸດທະສັງກາດຣາຊະໄດ້ ໒໕ ຮ້ອຍ ກຸ (ກົງກັບ ພ.ສ. ໒໕໐໗) ຕົວ ປິກາບສີ ເດືອນ ໘ ແຮມ ໓ ຄໍ່າ ວັນ ກຸ ລິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ທິດແກ້ວ ສາວຄໍາດີ ໄດ້ສ້າງ ອາກາຣະວັດຕະສູດ ຜູກນີ້ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ. ຂໍ ໃຫ້ໄດ້ດັ່ງຄໍາມັກຄໍາປາດຖະໜາສູ່ເຍື່ອງສູ່ປະການແດ່ກໍຂ້າເທິນ. ປະການ ໑ ຂໍໃຫ້ຂ້ານ້ອຍທັງ ໒ ຜົວເມຍນີ້ ຂໍໃຫ້ໄດ້ດັ່ງຄໍາມັກຄໍາປາດຖະໜາສູ່ເຍື່ອງສູ່ປະການແດ່ກໍຂ້າທ້ອນ. ສຸດທິນັ້ງ ວັດຕະ ເມ ທານັ້ງ ນິບພານັ້ງ ປາຣະມັງ ສຸກຂັງ ນິດຈັງ ຕຸວັງ ຕຸວັງ. ຈານມີ ຜູ້ລິດຈະນາ.

Folio 34 on the verso side: In Buddhist Era 25 hundred and 7 (corresponding to BE 2507), a *kap si* year, the third waning-moon day of the eighth lunar month, the seventh day of the week (Saturday),⁷ the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Thit Kaeo and his wife, Sao Khamdi, sponsored the making of this manuscript [entitled] *Akaravattasut* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May all our wishes and desires come true. On the other hand, may two of us achieve our wishes and desires. May this gift of mine be a condition for us to reach Nibbāna which is the greatest bliss constantly and certainly. Chan (ex-monk) Mi is the scribe.

Date: BE 2507, a *kap si* year (27 Jun 1964)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Chan (ex-monk) Mi
Sponsor(s): Thit Kaeo and his wife, Sao Khamdi
Titles: ອາກາຣະວັດຕະສູດ
Akaravattasut
Ākāravatta Sutta

EAP1398_VSL_1_0011

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57.5 cm, depth 0.8 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 18. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Some folios are slightly damaged.

Description: ອາກາຣະວັດຕະສູດ ເປັນພະສູດອັນໃຫຍ່ຍິ່ງ ຫາພະສູດອື່ນມາປຽບບໍ່ໄດ້ ດ້ວຍມີທັງພະສູດ ພະ ວິໄນ ແລະພະອະພິທໍາປິດົກ. ເນື້ອໃນເປັນຄຳຖາພາສາບາລີ ແລະມີຄຳອະທິບາຍເປັນພາສາ

⁷ 1326 Pratomashada 18 = Saturday, 27 June 1964.

ລາວ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ພູເຂົາຄິດຊະກູດ ໄກ້ເມືອງຣາຊະຄຣີ ພະພຸດທະອົງໄດ້ເທສະໜາທຳ ເລື່ອງອາກາຣະວັດຕະສູດ ແກ່ພະສາຣີບຸດເຖລະ. ຄາຖາອາກາຣະວັດຕະສູດມີອານຸພາບຍິ່ງກວ່າສູດອື່ນໆ ໃນດ້ານການປ້ອງກັນໄພອັນຕະລາຍແກ່ຜູ້ລະນຶກຕາມຢູ່ເນື່ອງມິດ ບາບກຳທັງປວງ ຈະບໍ່ໄດ້ຫຍັງລົງສູ່ສັນດານໄດ້. ດ້ວຍອຳນາດອາກາຣະວັດຕະສູດນີ້ ບຸກຄົນໃດໄດ້ຟັງກໍດີ ໄດ້ຂຽນເອງກໍດີ ຫຼືໄດ້ຈ້າງຄົນອື່ນຂຽນກໍດີ ໄດ້ທ່ອງຈຳກໍດີ ໄດ້ກ່າວສອນຄົນອື່ນກໍດີ ໄດ້ສັກກາລະບູຊາກໍດີ ໄດ້ສູດມົນພາວະນາຢູ່ເນື່ອງໆກໍດີ ກໍຈະໄດ້ພົ້ນຈາກໄພ ໓໐ ປະການ.

Ākāravattasutta is one of the greatest suttas; no other suttas can compare. It integrates the Sutta, Vinaya, and Abhidhamma Piṭakas. The contents consist of verses in Pali and explanations in Lao. On one occasion, while residing at Gijjhakuta Hill, the Buddha spoke to Venerable Sāriputta about *Ākāravattasutta*. The verses of *Ākāravattasutta* are said to be more powerful than those of other suttas in providing protection from all dangers for those who regularly keep these verses in mind. All sins will be unable to penetrate one's nature through the power of *Ākāravattasutta*. Whoever listens to it, writes it themselves or has someone write it for them, memorises it, teaches it to others, worships and respects it, and regularly recites it in meditation will be free from thirty kinds of dangers.

Colophon: ລານທີ ໑໘ ໜ້າ ໑: ໝາຍມີ ສາວນາງຄຳ ໄດ້ສ້າງໜັງສື ອາກາຣະວັດຕະສູດ ຜູ້ກນີ້ໄວ້ໃນວິຣະພຸດທະສາສະໜາພະພຸດທະເຈົ້າ.

Folio 18 on the recto side: Sao Nangkham sponsored the making of this manuscript [entitled] *Akaravattasut* to support the Teachings of the Buddha.

Date: Mid-20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Sao Nangkham

Titles: ອາກາຣະວັດຕະສູດ

Akaravattasut

Ākāravatta Sutta

EAP1398_VSL_1_0012

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 58.6 cm, depth 0.7 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 17. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Some folios are slightly damaged.

Description: ອາກາຣະວັດຕະສູດ ເປັນພະສູດອັນໃຫຍ່ຢຶ່ງ ຫາພະສູດອື່ນມາປຽບບໍ່ໄດ້ ດ້ວຍມີທັງພະສູດ ພະວິໄນ ແລະພະອະພິທຳປິດົກ. ເນື້ອໃນເປັນຄຳຖາພາສາບາລີ ແລະມີຄຳອະທິບາຍເປັນພາສາລາວ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ພູເຂົາຄິດຊະກູດ ໄກ້ເມືອງຣາຊະຄຶ ພະພຸດທະອົງໄດ້ເທສະໜາທຳ ເລື່ອງອາກາຣະວັດຕະສູດ ແກ່ພະສາຣີບຸດເຖລະ. ຄຳຖາອາກາຣະວັດຕະສູດມີອານຸພາບຢຶ່ງກວ່າສູດອື່ນໆ ໃນດ້ານການປ້ອງກັນໄພອັນຕະລາຍແກ່ຜູ້ລະນຶກຕາມຢູ່ເນື່ອງນິດ ບາບກຳທັງປວງ ຈະບໍ່ໄດ້ຫຍິບລົງສູ່ສັນດານໄດ້. ດ້ວຍອຳນາດອາກາຣະວັດຕະສູດນີ້ ບຸກຄົນໃດໄດ້ຟັງກໍດີ ໄດ້ຂຽນເອງກໍດີ ຫຼືໄດ້ຈ້າງຄົນອື່ນຂຽນກໍດີ ໄດ້ທ້ອງຈຳກໍດີ ໄດ້ກ່າວສອນຄົນອື່ນກໍດີ ໄດ້ສັກກາລະບູຊາກໍດີ ໄດ້ສູດມົນພາວະນາຢູ່ເນື່ອງໆກໍດີ ກໍຈະໄດ້ພົ້ນຈາກໄພ ລົດປະການ.

Ākāravattasutta is one of the greatest suttas; no other suttas can compare. It integrates the Sutta, Vinaya, and Abhidhamma Piṭakas. The contents consist of verses in Pali and explanations in Lao. On one occasion, while residing at Gijjhakuta Hill, the Buddha spoke to Venerable Sāriputta about *Ākāravattasutta*. The verses of *Ākāravattasutta* are said to be more powerful than those of other suttas in providing protection from all dangers for those who regularly keep these verses in mind. All sins will be unable to penetrate one's nature through the power of *Ākāravattasutta*. Whoever listens to it, writes it themselves or has someone write it for them, memorises it, teaches it to others, worships and respects it, and regularly recites it in meditation will be free from thirty kinds of dangers.

Colophon: (໑) ລານທີ ໑໕ ໜ້າ ໒: ວັນ ໗ ເດືອນຍີ່ ແຮມ ຕູ ຄຳ ໑໒໗໙.

(໒) ລານທີ ໑໖ ໜ້າ ໑: ສັງກາດ ໑໒໗໙ ຕົວ ປີເມື່ງໃສ້ ມີເມື່ງເປົ້າ ວັນ ໔ ຮິດຈະນາແລ້ວຍາມ [ກອງ]ວັດ ໝາຍມີ ເພັຍອາຣິຍະລັດສີ ຜົວເມຍ ພ້ອມບຸດຕະນັດຕາພັນທຸວົງສາ ມີໃຈໃສ່ລັດທາ ສ້າງລຳ ອາກາຣະວັດຕະສູດ ໓ ຜູກນີ້ ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ. ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳຊູ່ເຍື່ອງຊູ່ປະການແດ່ກໍຂ້າເທີ້ນ ສາທຸ ສາທຸ ອະນຸໂມທາມີ. ຂຽນເອົາຜູ້ດຽວ ເດັກນ້ອຍຫຼາຍຄົນ ບໍ່ງາມທໍ້ໃດແລ້ວ.

(1) Folio 15 on the verso side: On the seventh day of the week (Saturday), the eighth waning-moon day of the second lunar month [CS] 1279.⁸

(2) Folio 16 on the recto side: In Sangkat (CS) 1279, a *moeng sai* year, a *moeng pao* day, the fourth day of the week (Wednesday), the writing was accomplished at the time of the temple [drum] (*nyam kòng vat*). Phia Ariyalatsi and his wife, along with all their children and relatives, had the religious faith to sponsor the making of these three manuscripts [entitled] *Akaravattasut* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May our wishes and desires come true. Well done, well done! I rejoice. I wrote it myself. There were several children around, so the handwriting is not very neat.

Date: CS 1279, a *moeng sai* year (5 Jan 1918)

Script(s): Tham Lao

⁸ 1279 Pausha 23 = Saturday, 5 January 1918.

Language(s): Lao, Pali
Scribe(s): Phia Ariyalatsi
Sponsor(s): Phia Ariyalatsi and his wife, along with all their children, grandchildren, and relatives
Titles: ອາກາຣະວັດຕະສູດ
Akaravattasut
Ākāravatta Sutta

EAP1398_VSL_1_0013

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 56.8 cm, depth 0.5 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 12. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Some folios are fragile.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ໃນຄັ້ງນັ້ນ ອັນລ່ວງປະຖົມມະຍາມໄປແລ້ວ ເທວະດາຕີນໜຶ່ງມີລັດສະໝີຮຸ່ງເຮືອງງາມຍິ່ງ ຍັງພະວິຫານເຊຕະວັນໃຫ້ສະຫວ່າງສະໄຫວ ເຂົ້າໄປເຝົ້າພະຜູ້ມີພະພາກເຈົ້າເຖິງທີ່ປະທັບ ຖວາຍບັງຄົມແລ້ວຍືນຢູ່ໃນທີ່ອັນສົມຄວນ ໄດ້ຂາບທູນຖາມພະພຸດທະເຈົ້າວ່າ ເທວະດາແລະມະນຸດທັງໝາຍ ຜູ້ຫວັງຄວາມສຸກສະຫວັດດີ ໄດ້ພາກັນຄິດຫາມຸງຄຸນທັງໝາຍ ຂໍພະອົງຈົ່ງຕັດບອກອຸດົມມຸງຄຸນດ້ວຍເທີ້ນ. ຈາກນັ້ນ ພະພຸດທະອົງຊົງສະແດງພະທຳມະເທສະໜາ ເລື່ອງມຸງຄຸນ ໓໘ ປະການ ເຊັ່ນການບໍ່ຄົບຄົນພານ, ການຄົບແຕ່ບັນດິດ, ການບູຊາບຸກຄົນທີ່ຄວນບູຊາ ນີ້ເປັນອຸດົມມຸງຄຸນ ເປັນເບື້ອງຕົ້ນ ແລະຈົດຂອງຜູ້ໃດອັນໂລກກະທຳຖືກຕ້ອງແລ້ວ ຍ່ອມບໍ່ຫວັ່ນໄຫວ, ບໍ່ເລົ້າໂສກ, ປາສະຈາກທຸລີ ແລະເປັນຈິດອັນກະເສມ ນີ້ເປັນອຸດົມມຸງຄຸນ ເປັນທີ່ສຸດ.

On one occasion, the Buddha dwelled in the Jetavana Monastery in Savatthi. When the night was far spent, a certain deity, whose surpassing splendor illuminated the entire Jetavana Monastery, came into the presence of the Buddha. After drawing near, the deity respectfully saluted the Buddha and stood to one side. Standing thus, he addressed the Buddha in verse: “Many are the deities and men, yearning for good, who have pondered on blessings. Pray, tell me what the supreme blessings are.” Thereafter, the Buddha preached a sermon about the thirty-eight blessings. The blessings begin: “Not to associate with fools, to associate with the wise, and honouring those worthy of honour—this is the supreme blessing,” and end: “Though touched by worldly circumstances, his mind remains unshaken, sorrowless, stainless, and secure—this is the supreme blessing.”

Colophon: None

Date: Late 19th century

Script(s): Tham Lao

Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ມັງຄະລະເຄືອ
Mangkhalā Khūa
Maṅgala Sutta

EAP1398_VSL_1_0014

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 54.5 cm, depth 0.8 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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:** Some folios are slightly damaged.

Description: ພະຜູ້ມີພະພາກເຈົ້າຕັດແກ່ພິກຂຸວ່າ ດູລາພິກຂຸທັງຫຼາຍ ອັນວ່າບຸກຄະລະຜູ້ໃດ ມີເຈຕະນາລະເວັ້ນເຊິ່ງບາບທັງປວງ ຄື ບໍ່ຂ້າສັດແລະບໍ່ລັກຊັບຂອງຄົນອື່ນ ມີຄວາມສຳລວມກາຍ, ວາຈາ, ແລະໃຈ ຊື່ວ່າ ເປັນຜູ້ມີສິນ ແລະຈັດວ່າເປັນມຸງຄຸນປະການໜຶ່ງ ແຕ່ກົງກັນຂ້າມ ຜູ້ທີ່ບໍ່ມີຄວາມລະອາຍ ບໍ່ລະເວັ້ນຈາກບາບທາງກາຍ, ວາຈາ ແລະໃຈແລ້ວ ເຖິງແມ່ນວ່າຈະນຸ່ງຜ້າເຫຼືອງ ກໍໄດ້ຊື່ວ່າ ຜູ້ບໍ່ມີສິນໂດຍແທ້.

The Buddha spoke to his disciples, saying: "Bhikkhus, any individual who has the intention to abstain from all sins, such as not killing animals and not stealing other people's property, and who has restraint in body, speech, and mind, is considered a person with morality and is classified as possessing virtue. In contrast, those who have no sense of shame and do not refrain from physical, verbal, and mental sins, although wearing yellow robes, are called immoral."

Colophon: ລານທີ ໒໐ ໜ້າ ໑: ຈຸນລະສັງກາດລາຊະໄດ້ ປີ ໑໒໘໙ ຕົວ ປີເມິ່ງເໝົ້າ ເດືອນ ໙ ຂັນ ໕ ຄ່ຳ ມີເປົກສີ ວັນ ໓ ລິດຈະນາແລ້ວຍາມແຖໃກ້ທຸ່ງວັນ ມູນລະສັດທາ ໝາຍມີ ພິກຂຸຮັດຕະນະປັນຍາ ຢູ່ບ້ານສັງຄະໂລກ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງຍັງທຳອັນຊື່ວ່າ ມຸງຄຸນຕະສູດ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໔ ພັນວັດສາ ກໍຂ້າເທັ້ນ. ນິບພານະ ປັດຈະໂຍ ໂຫນ ຕຸ ເມ ນິດຈັງ ທຸວັງ ທຸວັງ. ຜູ້ຂ້າມີໂອກາດອັນດີໄດ້ຂັດອອກມາແຕ່ທັງສີທັງຫຼາຍ ຂໍໃຫ້ອ່ານ ແລະພັງຕ້ອງເຂົ້າໃຈໃນຄວາມດັງອັດຕະມາໄດ້ຮຽບຮຽງມານີ້ເທັ້ນ ຂໍຮັບຜົນມາກມາກ.

Folio 20 on the recto side: In Chunlasangkat (CS) 1289, a *moeng mao* year, the fifth waxing-moon day of the ninth lunar month, a *poek si* day, the third day of the week (Tuesday),⁹ the writing was accomplished before the noon horn (*nyam thae khai thiang van*). Bhikkhu Rattanapannya from the village of Sangkhalok had the ardent religious faith to sponsor the making of this manuscript [entitled] *Mungkhuntasut*

⁹ 1289 Sravana 4 = Tuesday, 2 August 1927.

to support the Teachings of Gotama Buddha to last until the end of 5000 years. May this be a condition for me to reach Nibbāna constantly and certainly. I had a good chance to make a copy [of this manuscript] from many books. Please read it and make understanding in my writing. May I gain much merit.

Date: CS 1289, a *moeng mao* year (2 Aug 1927)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Bhikkhu Rattanapannya from Vat Sangkhalok
Sponsor(s): Bhikkhu Rattanapannya from the village of Sangkhalok
Titles: ມຸງຄຸນນະສູດ
Mungkhunnasut
Maṅgala Sutta

EAP1398_VSL_1_0015

Long palm-leaf

One phuk: *fascicle 12*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58.5 cm, depth 1.1 cm.

Fascicle 1: Front cover folio: one. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ເນື້ອໃນກ່າວເຖິງ ຊານ ໕ ຕາມໃນແຫ່ງພະອະພິທຳ ປະກອບດ້ວຍ ປະຖົມມະຊານ, ທຸຕິຍະຊານ, ຕະຕິຍະຊານ, ຈະຕຸຖະຊານ ແລະປັນຈະມະຊານ.

ປະຖົມມະຊານ ມີອົງຊານ ໕ ດວງຄື: ວິຕິກ, ວິຈານ, ປິຕິ, ສຸກ ແລະເອກັກຄະຕາ.

ທຸຕິຍະຊານ ມີອົງຊານ ໔ ຄື ວິຈານ, ປິຕິ, ສຸກ ແລະເອກັກຄະຕາ

ຕະຕິຍະຊານ ມີອົງຊານ ໓ ຄື ປິຕິ, ສຸກ ແລະເອກັກຄະຕາ

ຈະຕຸຖະຊານ ມີອົງຊານ ໒ ຄື ສຸກ ແລະເອກັກຄະຕາ

ປັນຈະມະຊານ ມີອົງຊານ ໒ ຄື ອຸປະກອນ ແລະເອກັກຄະຕາ.

The text discusses the five *jhāna* (absorption) factors, which consist of the first absorption (*Paṭhamajhāna*), the second absorption (*Dutiyaḥāna*), the third absorption (*Tatiyaḥāna*), the fourth absorption (*Catutathajhāna*), and the fifth absorption (*Pañcamajhāna*).

The first absorption has five factors: *vitaka* (initial application), *vicāra* (sustained application), *pīti* (joy), *sukkhā* (happiness), and *ekaggatā* (one-pointedness).

The second absorption has four factors: *vicāra* (sustained application), *pīti* (joy), *sukkhā* (happiness), and *ekaggatā* (one-pointedness).

The third absorption has three factors: *pīti* (joy), *sukkhā* (happiness), and *ekaggatā* (one-pointedness).

The fourth absorption has two factors: *sukkha* (happiness) and *ekaggata* (one-pointedness).

The fifth absorption has two factors: *upekkhā* (equanimity) and *ekaggata* (one-pointedness).

Colophon: ລານທີ ໒໗ ໜ້າ ໑: ສັງກາດ ໑໒໒໒ ຕົວ ປິກິດສັນ ເດືອນ ໔ ອອກໃໝ່ ໒ ຄ່ຳ ມີກິດຍີ່ ວັນ ໑ ລິດຈະນາແລ້ວຍາມແຖ ໝາຍມີ ຊຽງສຸກ ມີໃຈໃສສັດທາສ້າງ ສາມັນຍະຜະລະ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ຕຸວັງ ຕຸວັງ.

Folio 27 on the recto side: In Sangkat (CS) 1222, a *kot san* year, the second waxing-moon day of the fourth lunar month, a *kot nyi* day, the first day of the week (Sunday),¹⁰ the writing was accomplished at the time before the noon horn (*nyam thae khai thiang*). Xiang (ex-monk) Suk had the religious faith to sponsor the making of this manuscript [entitled] *Samanyaphala* to support the Teachings of the Buddha to last until the end of 5000 years. May this be a condition for us to reach Nibbāna certainly.

Date: CS 1222, a *kot san* year (10 Feb 1861)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Xiang (ex-monk) Suk

Sponsor(s): Xiang (ex-monk) Suk

Titles: ສາມັນຍະຜະລະ (ຜູກ ໑໒)

Samanya Phala (Phuk 12)

Sāmaññaphala Sutta (Fascicle 12)

EAP1398_VSL_1_0016

Long palm-leaf

One phuk: *fascicle 13*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 58.3 cm, depth 0.9 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 24. **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:** Last folio is damaged.

Description: ພະອະພິທຳ ວ່າດ້ວຍເລື່ອງ ການປະຕິບັດກຳມັດຖານ ຄື ການຝຶກຈິດໃຫ້ເປັນສະມາທິ ໂດຍການກຳນົດຈິດແລະພິຈາລະນາຕາມຫຼັກທຳຕ່າງໆ ອັນປະກອບດ້ວຍ:

໑. ຄັນຖະ: ເຄື່ອງຮັດ ໔ ປະການ,

໒. ໂອຄະ: ກິເລດເປັນເໝືອນນ້ຳຖ້ວມ ພາຜູ້ຕົກໄປໃຫ້ພົນາດ ໔ ປະການ,

໓. ໂຍຄະ: ສະພາວະອັນປະກອບສັດໄວ້ໃນພົບ ຫຼືຜູ້ກຳໄວ້ກັບວິບາກ ໔ ປະການ,

໔. ອະຣິຍະສັດ: ຄວາມຈິງອັນປະເສີດ ໔ ປະການ

໕. ພົມມະວິຫານ: ທຳເຄື່ອງຢູ່ຢ່າງປະເສີດ ໔ ປະການ.

¹⁰ 1222 Phalguna 1 = Sunday, 10 February 1861. This day was indeed a *kot nyi* day.

The text discusses the practice of Kammaṭṭhāna, which is a mental exercise involving contemplation of the following five principles:

1. *Gantha*: the four ties,
2. *Ogha*: the four floods,
3. *Yoga*: the four bonds,
4. *Ariyasacca*: the four noble truths,
5. *Brahmavihāra*: the four sublime states of mind.

Colophon: None
Date: AD 1860/61 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0015)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສາມັນຍະຜະລະ (ຜູກ ໑໓)
Samanya Phala (Phuk 13)
Sāmaññaphala Sutta (Fascicle 13)

EAP1398_VSL_1_0017

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 59 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ເນື້ອໃນກ່າວເຖິງ ຕອນພະພຸດທະເຈົ້າຊົງຕັດກັບພະອານົນເຖລະວ່າ ດູລາອານົນ ອັນວ່າບຸກຄະລະຜູ້ໃດບາດຖະໜາເຊິ່ງພະນົບພານ ແຕ່ຍັງປ່ອຍວາງບໍ່ໄດ້ ຍັງອາໄລເຊິ່ງຄວາມສຸກຢູ່ ຄິດວ່າພະນົບພານຢູ່ທີ່ນັ້ນທີ່ນີ້ ຈະເອົາຈິດແຫ່ງຕົນໄປເປັນສຸກໃນທີ່ແຫ່ງນັ້ນ ຄັນຈະປ່ອຍວາງໃຈເສຍ ກໍຍ້ານວ່າຈະບໍ່ມີຄວາມສຸກ ເຫດນັ້ນ ຈຶ່ງບໍ່ໄດ້ເຖິງພະນົບພານ. ດູລາອານົນ ການວາງໃຈ ປົງໃຈນັ້ນ ເປັນການວາງສຸກ, ທຸກ, ບາບ ບຸນ ຄຸນ ໂທດ, ໂລບ, ໂກດ, ຫລົງ, ລາບ, ຍິດ, ນິນທາ ແລະ ສັນລະເສີນ ໝົດທຸກສິ່ງ ຄືກັບບໍ່ມີຫົວໃຈ ຄັນເຮັດໄດ້ເຊັ່ນນັ້ນ ກໍຈະໄດ້ເຖິງໂລກຸດຕະອະພະນົບພານ ໂດຍບໍ່ຕ້ອງລົງໄສ ແຕ່ຖ້າເຮັດບໍ່ໄດ້ ກໍຢ່າຫວັງຈະໄດ້ພະນົບພານ.

The text recounts when the Buddha spoke to Venerable Ānanda Thera: “Ānanda, a person who wishes for Nibbāna but cannot let things go, who still clings to happiness and thinks, ‘Nibbāna is here or there,’ will focus his mind on finding happiness in that place. If he cannot let go, fearing he will lose happiness, he will not reach Nibbāna. Ānanda, letting go means letting go of happiness, suffering, sin, merit, goodness, badness, greed, anger, delusion, gain, status, gossip, praise, and everything else – as if one

Colophon:

were without a heart. When you are able to do this, you will attain enlightenment without doubt; if not, you cannot hope for Nibbāna.”

(໑) ລານທີ ໒໔ ໜ້າ ໒: ມູນລະສັດທາໝາຍມີ ພິກຂຸ ຣັດຕະນະປັນຍາ ລາດສະຄູ ວັດສີສະຫວັນ ເທວະໂລກ ສ້າງເນີ. ອະຕະມາຂ້າພະເຈົ້າເນນແພງເປັນຜູ້ຮິດຈະນາ ຂຽນຕິກກໍດີ ເຫຼືອກໍດີ ບໍ່ພໍກໍດີ ບໍ່ແມ່ນກໍດີ ຂໍໃຫ້ຫາໃສ່ແດ່ທ້ອນ.

(໒) ລານທີ ໒໔ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໙໑ ຕົວ ປີເປີກໃຈ ເດືອນ ໑໐ ແຮມ ຄ່ຳ ໑ ວັນ ອາທິດ ຮິດຈະນາແລ້ວຍາມທ່ຽງ ມູນລະສັດທາໝາຍມີ ພິກຂຸຣັດຕະນະປັນຍາ ວັດສີສະຫວັນເທວະໂລກ ໄດ້ມີໃຈໃສ່ສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງໜັງສື ຄືຣິມານັນທະສູດ ຜູກຖ້ວນ ໒ ທານໄວ້ກັບພະພຸດ ທະສາສະໜາພະພຸດທະເຈົ້າ. ຂໍໃຫ້ໄດ້ດັ່ງຄຳໝາຍຄຳປາດຖະໜາ. ຂໍໃຫ້ໄດ້ເຖິງສຸກ ໙ ປະການ ມີນິຣະພາບເປັນທີ່ແລ້ວ ຢ່າຄາດແຄ້ວດັ່ງຄຳໝາຍຄຳປາດຖະໜາ. ຂໍໃຫ້ບັນລຸເຖິງພະນິບພານ ເປັນທີ່ແລ້ວ ຢ່າຄາດແຄ້ວດັ່ງຄຳໝາຍແດ່ກໍຂ້າເຫັນ ສາທູ ສາທູ ອະນຸໂມທາມີ.

(1) Folio 24 on the verso side: The initiator, Bhikkhu Rattanapannya, abbot of Vat Sisavanthevalok, is the sponsor. I am Novice Phaeng, the scribe. If there is some missing, overwriting, insufficient or mistakes, please correct.

(2) Folio 25 on the recto side: In Buddhist Era (BE) 2491, a *poek chai* year, the first waning-moon day of the tenth lunar month, a Sunday,¹¹ the writing was accomplished at noon. Bhikkhu Rattanapannya from Vat Sisavanthevalok had the ardent religious faith to sponsor the making of the second fascicle of this manuscript [entitled] *Khirimananthasut* to support the Teachings of the Buddha. May our wishes and desires come true. May we reach the three states of happiness with Nibbāna as the ultimate goal. May our wishes not be ignored. May we reach Nibbāna. May our wishes not be ignored. Well done, well done! I rejoice.

Date:

BE 2491, a *poek chai* year (19 Sep 1948)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Scribe(s):

Novice Phaeng

Sponsor(s):

Bhikkhu Rattanapannya from Vat Sisavanthevalok (Sangkalok)

Titles:

ຄືຣິມານັນທະສູດ (ຜູກຖ້ວນ ໒)

Khirimananthasut (*Phuk thuan* 2)

Girimananda Sutta (Fascicle 2)

EAP1398_VSL_1_0018

Long palm-leaf**One phuk:**

fascicle 1

Material:

Light brown palm leaves, black ink. **Size:** Height 5.5 cm, width 57 cm, depth 1.2 cm.

Fascicle 1: Front cover folio: one. **Back cover folio:** two.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 28. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of

¹¹ 1310 Bhadrapada 16 = Sunday, 19 September 1948.

consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Folio 26 is damaged.

Description: ສະທຳໂມ ຫຼື ສະທຳໂມປາຍະນະ ແປວ່າ ການຖວາຍພະທຳອັນແທ້ຈິງ. ເນື້ອຫາກ່າວເຖິງຄຳສອນທາງພະພຸດທະສາສະນາ ເຕືອນສະຕິໃຫ້ຫຼີກເວັ້ນຈາກການກະທຳຊົ່ວ ຕັ້ງຕົນຢູ່ໃນຄວາມດີ ແລະ ບຳເພັນບຸນກຸສົນໃຫ້ຫຼາຍຂຶ້ນເລື້ອຍໆ. ນອກຈາກນັ້ນ ຍັງອະທິບາຍເຖິງ ການເກີດຂອງຄົນໃນວັດຕະສົງສານ ມະນຸດແຕ່ລະຄົນລ້ວນແຕ່ເຄີຍຜ່ານການເກີດໃນພົບພູມຕ່າງໆ ມາກ່ອນເຊັ່ນ ເກີດເປັນສັດນະຣົກ, ເປັນເຜດ, ສັດເດຍລະສານ, ມະນຸດ ຫຼື ບາງຄົນກໍ່ອາດໄດ້ເກີດເປັນເທວະດາໃນເທວະໂລກ. ການເກີດໃນມະນຸດສະໂລກ ຖືວ່າເປັນການເກີດໃນພົບພູມທີ່ປະເສີດທີ່ສຸດ. ການບຳເພັນກຸສົນ ປະກອບດ້ວຍການໃຫ້ທານ, ຮັກສາສິນ, ຟັງທຳ, ເມດຕາພາວະນາ ແລະ ບໍ່ປະໝາດໃນທຳ.

Sadhammo or *Saddhammopāyana* means the delivery of the true Dhamma. The text contains Buddhist teachings that exhort abstaining from all evil, cultivating good, and striving for greater merit. Moreover, the text also discusses the births of human beings in the Cycle of Rebirths. Everyone has been born in various planes, such as hell, the realm of hungry ghosts, the animal world, the human world, or even heavenly worlds. To be born as a human being is considered to be born in the best world. The performance of merit includes almsgiving, observing the precepts, listening to the Dhamma, practicing meditation, and not being careless in the Dhamma.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ສັງກາດ ໑໒໑໒ ຕົວ ປິກົດເສັດ ເດືອນ ຕຸ ຂຶ້ນ ຕຸ ຄ່ຳ ວັນຈັນ ມື້ກັດໃຄ້ ຣິດຈະນາແລ້ວຍາມຕູດຊ້າຍ ພະຣາຊະສັດທາຫລວງສ້າງ ສະທຳໂມປາຍະນະ ໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ນິບພານະ ປັດຈະໂຍ ໂທຕູ ໂນ ທຸວັງ ທຸວັງ ນິດຈັງ ນິດຈັງ ກໍ່ຂ້າເຫັນ.

Folio 26 on the recto side: In Sangkat 1212, a *kot set* year, the eighth waxing-moon day of the eighth lunar month, a Monday, a *kat khai* day,¹² the writing was accomplished in the afternoon (*nyam tut sai*). 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. 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 king

Titles: ສະທຳໂມປາຍະນະ (ຜູກຕົ້ນ)

Sathammopayana (*Phuk ton*)

Saddhammopāyana (Fascicle 1)

¹² 1212 Praomashada 8 = Monday, 17 June 1850. This day was indeed a *kat khai* day.

Long palm-leaf**One phuk:** *fascicle 3***Material:** Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 55.9 cm, depth 0.9 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** none.**Appearance:** The fascicles are enclosed between 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:** Last folio is repaired with a piece of plastic.**Description:** ສະທຳໂມຫຼີສະທຳໂມປາຍະນະ ແປວ່າ ການຖວາຍພະທຳອັນແທ້ຈິງ. ເນື້ອຫາກ່າວເຖິງຄຳສອນທາງພະພຸດທະສາສະນາ ເຖືອນສະຕິໃຫ້ຫຼີກເວັ້ນຈາກການກະທຳຊົ່ວ ຕັ້ງຕົນຢູ່ໃນຄວາມດີ ແລະ ບຳເພັນບຸນກຸສົນໃຫ້ຫຼາຍຂຶ້ນເລື້ອຍໆ. ນອກຈາກນັ້ນ ຍັງອະທິບາຍເຖິງ ການເກີດຂອງຄົນໃນວັດຕະສົງສານ ມະນຸດແຕ່ລະຄົນລ້ວນແຕ່ເຄີຍຜ່ານການເກີດໃນພົບພູມຕ່າງໆ ມາກ່ອນ ເຊັ່ນເກີດເປັນສັດນະຣົກ, ເປັນເຜດ, ສັດເດຍລະສານ, ມະນຸດ ຫຼື ບາງຄົນກໍອາດໄດ້ເກີດເປັນເທວະດາໃນເທວະໂລກ. ການເກີດໃນມະນຸດສະໂລກ ຖືວ່າເປັນການເກີດໃນພົບພູມທີ່ປະເສີດທີ່ສຸດ. ການບຳເພັນກຸສົນ ປະກອບດ້ວຍການໃຫ້ທານ, ຮັກສາສິນ, ຟັງທຳ, ເມດຕາພາວະນາ ແລະ ບໍ່ປະໝາດໃນທຳ.*Sadhammo* or *Saddhammopāyana* means the delivery of the true Dhamma. The text contains Buddhist teachings that exhort abstaining from all evil, cultivating good, and striving for greater merit. Moreover, the text also discusses the births of human beings in the Cycle of Rebirths. Everyone has been born in various planes, such as hell, the realm of hungry ghosts, the animal world, the human world, or even heavenly worlds. To be born as a human being is considered to be born in the best world. The performance of merit includes almsgiving, observing the precepts, listening to the Dhamma, practicing meditation, and not being careless in the Dhamma.**Colophon:** None**Date:** AD 1850/51 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0018)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** The king**Titles:** ສະທຳໂມປາຍະນະ (ຜູກ ໓)*Sathammopayana* (Phuk 3)*Saddhammopāyana* (Fascicle 3)**Long palm-leaf****One phuk:** *fascicle 8***Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56 cm, depth 1 cm.

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

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ສະທຳໂມ ຫຼື ສະທຳໂມປາຍະນະ ແປວ່າ ການຖວາຍພະທຳອັນແທ້ຈິງ. ເນື້ອຫາກ່າວເຖິງຄຳສອນທາງພະພຸດທະສາສະນາ ເຕືອນສະຕິໃຫ້ຫຼີກເວັ້ນຈາກການກະທຳຊົ່ວ ຕັ້ງຕົນຢູ່ໃນຄວາມດີ ແລະ ບຳເພັນບຸນກຸສົນໃຫ້ຫຼາຍຂຶ້ນເລື້ອຍໆ. ນອກຈາກນັ້ນ ຍັງອະທິບາຍເຖິງ ການເກີດຂອງຄົນໃນວັດຕະສົງສານ ມະນຸດແຕ່ລະຄົນລ້ວນແຕ່ເຄີຍຜ່ານການເກີດໃນພົບພູມຕ່າງໆ ມາກ່ອນ ເຊັ່ນ ເກີດເປັນສັດນະຣົກ, ເປັນເຜດ, ສັດເດຍລະສານ, ມະນຸດ ຫຼື ບາງຄົນກໍ່ອາດໄດ້ເກີດເປັນເທວະດາໃນເທວະໂລກ. ການເກີດໃນມະນຸດສະໂລກ ຖືວ່າເປັນການເກີດໃນພົບພູມທີ່ປະເສີດທີ່ສຸດ. ການບຳເພັນກຸສົນ ປະກອບດ້ວຍການໃຫ້ທານ, ຮັກສາສິນ, ຟັງທຳ, ເມດຕາພາວະນາ ແລະ ບໍ່ປະໝາດໃນທຳ.

Sadhammo or *Saddhammopāyana* means the delivery of the true Dhamma. The text contains Buddhist teachings that exhort abstaining from all evil, cultivating good, and striving for greater merit. Moreover, the text also discusses the births of human beings in the Cycle of Rebirths. Everyone has been born in various planes, such as hell, the realm of hungry ghosts, the animal world, the human world, or even heavenly worlds. To be born as a human being is considered to be born in the best world. The performance of merit includes almsgiving, observing the precepts, listening to the Dhamma, practicing meditation, and not being careless in the Dhamma.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ສັງກາດ ໑໒໐໗ ຕົວ ປີຮັບເໝົ້າ ເດືອນ ຕຸ ແຮມ ໑໒ ຄໍ່າ ວັນ ໔ ມື້ກັດເບົ້າ ຣິດຈະນາແລ້ວຍາມແຖໂກ້ຄໍ່າ ໝາຍມີ ພໍ່ເຖົ້າຊຽງສິດາ ສ້າງ ສະທຳໂມ ໄວ້ກັບສາສະໜາ ນິບພານະ ປັດຈະໂຍ ໂຫຕູ ໂນ.

Folio 26 on the recto side: In Sangkat 1207, a *hap mao* year, the twelfth waning-moon day of the eighth lunar month, the fourth day of the week (Wednesday), a *kat pao* day,¹³ the writing was accomplished at the time of the afternoon horn (*thae kai kham*). Phò Thao Xiang Sida sponsored the making of this manuscript entitled *Sathammo* to support the Teachings of the Buddha. May this be a condition for us to reach Nibbāna.

Date: CS 1207, a *hap mao* year (30 Jul 1845)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Phò Thao Xiang Sida

Titles: ສະທຳໂມປາຍະນະ (ຜູກ ໘)

Sathammapayana (Phuk 8)

¹³ 1207 Ashadha 26 = Wednesday, 30 July 1845. However, CS 1207 was a *hap sai*, not a *hap mao* year.

Long palm-leaf

One phuk: *fascicle 9*

Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 56 cm, depth 1 cm.

Fascicle 1: Front cover folio: one. **Back cover folio:** four.

Appearance: The fascicles are enclosed between 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:** Some folios are slightly damaged.

Description: ສະທຳໂມຫຼີສະທຳໂມປາຍະນະ ແປວ່າ ການຖວາຍພະທຳອັນແທ້ຈິງ. ເນື້ອຫາກ່າວເຖິງຄຳສອນທາງພະພຸດທະສາສະນາ ເຕືອນສະຕິໃຫ້ຫຼີກເວັ້ນຈາກການກະທຳຊົ່ວ ຕັ້ງຕົນຢູ່ໃນຄວາມດີ ແລະ ບຳເພັນບຸນກຸສົນໃຫ້ຫຼາຍຂຶ້ນເລື້ອຍໆ. ນອກຈາກນັ້ນ ຍັງອະທິບາຍເຖິງ ການເກີດຂອງຄົນໃນວັດຕະສົງສານ ມະນຸດແຕ່ລະຄົນລ້ວນແຕ່ເຄີຍຜ່ານການເກີດໃນພົບພູມຕ່າງໆ ມາກ່ອນ ເຊັ່ນ ເກີດເປັນສັດນະຣົກ, ເປັນເຜດ, ສັດເດຍລະສານ, ມະນຸດ ຫຼື ບາງຄົນກໍອາດໄດ້ເກີດເປັນເທວະດາໃນເທວະໂລກ. ການເກີດໃນມະນຸດສະໂລກ ຖືວ່າເປັນການເກີດໃນພົບພູມທີ່ປະເສີດທີ່ສຸດ. ການບຳເພັນກຸສົນ ປະກອບດ້ວຍການໃຫ້ທານ, ຮັກສາສິນ, ຟັງທຳ, ເມດຕາພາວະນາ ແລະ ບໍ່ປະໝາດໃນທຳ.

Sadhammo or *Saddhammopāyana* means the delivery of the true Dhamma. The text contains Buddhist teachings that exhort abstaining from all evil, cultivating good, and striving for greater merit. Moreover, the text also discusses the births of human beings in the Cycle of Rebirths. Everyone has been born in various planes, such as hell, the realm of hungry ghosts, the animal world, the human world, or even heavenly worlds. To be born as a human being is considered to be born in the best world. The performance of merit includes almsgiving, observing the precepts, listening to the Dhamma, practicing meditation, and not being careless in the Dhamma.

Colophon: ລານທີ ໒໗ ໜ້າ ໑: ສັງກາດ ໑໒໐໗ ຕົວ ປີຮັບເໝົ້າ ເດືອນ ຕຸ ແຮມ ໑໒ ຄໍ່າ ວັນ ໔ ມື້ກັດເປົ້າ ຮິດຈະນາແລ້ວຍາມແຖໂກ້ຄໍ່າ ໝາຍມີ ພໍ່ເຖົ້າຊຽງສິດາ ສ້າງ ສະທຳໂມ ໄວ້ກັບສາສະໜາ ພະພຸດທະເຈົ້າ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 27 on the recto side: In Sangkat 1207, a *hap mao* year, the twelfth waning-moon day of the eighth lunar month, the fourth day of the week (Wednesday), a *kat pao* day, the writing was accomplished at the time of the afternoon horn (*thae kai kham*). Phò Thao Xiang Sida sponsored the making of this manuscript entitled *Sathammo* to support the Teachings of the Buddha. May this be a condition for us to reach Nibbāna.

Date: CS 1207, a *hap mao* year (30 Jul 1845)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Phò Thao Xiang Sida
Titles: ສະທຳໂມປາຍະນະ (ຜູກ ໙)
Sathammapayana (Phuk 9)
Saddhammapāyana (Fascicle 9)

EAP1398_VSL_1_0022

Long palm-leaf

One phuk: *fascicle 10*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56 cm, depth 0.7 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 19. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Some folios are slightly damaged.

Description: ສະທຳໂມຫຼືສະທຳໂມປາຍະນະ ແປວ່າ ການຖວາຍພະທຳອັນແທ້ຈິງ. ເນື້ອຫາກ່າວເຖິງຄຳສອນທາງພະພຸດທະສາສະນາ ເຕືອນສະຕິໃຫ້ຫຼີກເວັ້ນຈາກການກະທຳຊົ່ວ ຕັ້ງຕົນຢູ່ໃນຄວາມດີ ແລະ ບຳເພັນບຸນກຸສົນໃຫ້ຫຼາຍຂຶ້ນເລື້ອຍໆ. ນອກຈາກນັ້ນ ຍັງອະທິບາຍເຖິງ ການເກີດຂອງຄົນໃນວັດຕະສົງສານ ມະນຸດແຕ່ລະຄົນລ້ວນແຕ່ເຄີຍຜ່ານການເກີດໃນພົບພູມຕ່າງໆ ມາກ່ອນ ເຊັ່ນເກີດເປັນສັດນະຣົກ, ເປັນເຜດ, ສັດເດຍລະສານ, ມະນຸດ ຫຼື ບາງຄົນກໍອາດໄດ້ເກີດເປັນເທວະດາໃນເທວະໂລກ. ການເກີດໃນມະນຸດສະໂລກ ຖືວ່າເປັນການເກີດໃນພົບພູມທີ່ປະເສີດທີ່ສຸດ. ການບຳເພັນກຸສົນ ປະກອບດ້ວຍການໃຫ້ທານ, ຮັກສາສິນ, ຟັງທຳ, ເມດຕາພາວະນາ ແລະ ບໍ່ປະໝາດໃນທຳ.

Sadhammo or *Saddhammapāyana* means the delivery of the true Dhamma. The text contains Buddhist teachings that exhort abstaining from all evil, cultivating good, and striving for greater merit. Moreover, the text also discusses the births of human beings in the Cycle of Rebirths. Everyone has been born in various planes, such as hell, the realm of hungry ghosts, the animal world, the human world, or even heavenly worlds. To be born as a human being is considered to be born in the best world. The performance of merit includes almsgiving, observing the precepts, listening to the Dhamma, practicing meditation, and not being careless in the Dhamma.

Colophon: ລານທີ ໑໙ ໜ້າ ໑: ສັງກາດ ໑໒໐໗ ຕົວ ປີຮັບເໝົ້າ ເດືອນ ຕູ ແຮມ ໑໒ ຄ່ຳ ວັນ ໔ ມື້ກັດເປົ້າ ຮິດຈະນາແລ້ວຍາມແຖໂກ້ຄຳ ໝາຍມີ ພໍ່ເຖົ້າຊຽງສິດາ ສ້າງ ສະທຳໂມ ໄວ້ກັບສາສະໜາ ທັງມວນກໍຂ້າເທີ້.

Folio 19 on the recto side: In Sangkat 1207, a *hap mao* year, the twelfth waning-moon day of the eighth lunar month, the fourth day of the week (Wednesday), a *kat pao* day, the writing was accomplished at the time of the afternoon horn (*thae kai kham*). Phò Thao Xiang Sida sponsored the making of this manuscript entitled *Sathammo* to support the Teachings of the Buddha.

Date: CS 1207, a *hap mao* year (30 Jul 1845)

Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Phò Thao Xiang Sida
Titles: ສະທໍາໂມປາຍະນະ (ຜູກ ໑໐)
Sathammopayana (Phuk 10)
 Saddhammopāyana (Fascicle 10)

EAP1398_VSL_1_0023

Long palm-leaf

One phuk: *First fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 56.5 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ສະຕິປັດຖານ ເປັນຫຼັກແຫ່ງການພາວະນາ ຕາມມະຫາສະຕິປັດຖານນະສູດ. ສະຕິປັດຖານ ໝາຍເຖິງ ທຳອັນເປັນທີ່ຕັ້ງແຫ່ງສະຕິ ແລະເປັນຂໍ້ປະຕິບັດແຫ່ງການຝຶກສະຕິ ເພື່ອຄວາມຮູ້ແຈ້ງ ໃນກາຍ, ເວທະນາ, ຈິດ ແລະທຳ ເພື່ອຄວາມເຂົ້າໃຈ ແລະຮູ້ເທົ່າທັນຕາມຄວາມເປັນຈິງທີ່ເກີດ ຂຶ້ນຂອງສັບພະສິ່ງທັງຫຼາຍທັງປວງ ໂດຍບໍ່ໃຫ້ຈິດຕົກຢູ່ໃຕ້ອຳນາດຂອງກິເລດ ແລະບໍ່ໃຫ້ກິເລດ ຄອບງຳ. ການມີສະຕິລະນຶກຮູ້ໃນອິລິຍະບົດຕ່າງໆ ຈະເຮັດໃຫ້ຈິດໃຈສະຫງົບ ແລະບໍ່ຟຸ້ງຊ່ານ ແລະຈະກໍ່ໃຫ້ເກີດຄວາມພົ້ນທຸກ ດ້ວຍຄວາມເປັນຜູ້ມີສະຕິອັນເປັນໃຫຍ່ ແລະເປັນຜູ້ບໍລິບູນດ້ວຍ ສະຕິສຳປະຊັນຍະ.

Satipaṭṭhāna is an important principle of meditation according to the *Satipaṭṭhāna Sutta*. *Satipaṭṭhāna* means “the foundations of mindfulness” and refers to the practices for training mindfulness in order to be aware of the body, feelings, mind, and Dhamma, as well as to understand the true nature of things as they arise, without allowing the mind to fall under the power and control of defilements. The practice of mindfulness in bodily movements helps make the mind calm and prevents it from wandering. It leads to peace of mind, freedom from suffering, a state of presence, and full awareness of one’s senses.

Colophon: ລານທີ ໒໔ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໒໗໒ ຕົວ ປິກິດເສັດ ເດືອນ ໙ ຂຶ້ນ ໙ ຄໍ່າ ວັນ ໔ ມື້ກັດເບົ້າ ຣິດຈະນາແລ້ວກອງງາຍ ໝາຍມີ ເຈົ້າພິກຂຸສິດທິປັນຍາ ວັດສັງຄະໂລກ ກັບທັງປິຕາມານດາ ພິມ້ອງສຸໂຄນ ຈິງໄດ້ພອມກັນສ້າງລຳ ສະຕິປັດຖານ ໔ ຜູກຕົ້ນ ໄວ້ສືບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ. ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ຕຸວັງ ນິດຈັງ ນິດຈັງ. ໝາຍມີ ເຈົ້າພິກຂຸໂພທິປັນຍາ ວັດບ້ານຄອຍເປັນຜູ້ຣິດຈະນາ. ຂໍໃຫ້ຂ້າພະເຈົ້າໄດ້ ເຖິງສຸກ ໙ ປະການ ຄື ພະມະຫາປະຣິນິບພານທຸ່ງແທ້ດີຫຼື ກໍຂ້າເທີ້ນ. ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ຕຸວັງ ນິດຈັງ ນິດຈັງ.

Folio 25 on the recto side: In Sangkatrasa 1272, a *kot set* year, the sixth waxing-moon day of the ninth lunar month, the fifth day of the week (Thursday), a *kat pao* day,¹⁴ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Chao Bhikkhu Sitthipannya from Vat Sangkhalok, together with his father, mother, and relatives, jointly sponsored the making of these first four manuscripts entitled *Satipatthan* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May this gift of mine be a condition for us to reach Nibbāna constantly and certainly. Chao Bhikkhu Phothipannya from Vat Ban Khòì is the scribe. May I reach the three states of happiness with Nibbāna definitely. This is my gift certainly and constantly.

Date: CS 1272, a *kot set* year (11 Aug 1910)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Chao Bhikkhu Phothipannya from Vat Ban Khòì

Sponsor(s): Chao Bhikkhu Sitthipannya from Vat Sangkhalok, together with his parents and relatives

Titles: ສະຕິປັດຖານສູດ (ຜູກຕົ້ນ)

Satipatthansut (*Phuk ton*)

Satipatṭhāna Sutta (First fascicle)

EAP1398_VSL_1_0024

Long palm-leaf

One phuk: *Last fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.5 cm, depth 1.4 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 35. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ເນື້ອໃນກ່າວເຖິງ ການພິຈາລະນາຕັ້ນຫາທີ່ເກີດຈາກອາຍະຕະນະພາຍນອກ ຊຶ່ງມີ ໖ ປະການ ຄື:

໑. ພິຈາລະນາຕັ້ນຫາທີ່ເກີດຈາກຮູບຕ່າງໆ ທີ່ມາກະທົບກັບຕາຂອງເຮົາ,

໒. ພິຈາລະນາຕັ້ນຫາທີ່ເກີດຈາກສຽງຕ່າງໆ ທີ່ມາກະທົບກັບຫູຂອງເຮົາ,

໓. ພິຈາລະນາຕັ້ນຫາທີ່ເກີດຈາກກິ່ນຕ່າງໆ ທີ່ມາກະທົບຈະມູກຂອງເຮົາ,

໔. ພິຈາລະນາຕັ້ນຫາທີ່ເກີດຈາກລົດຕ່າງໆ ທີ່ມາກະທົບລິ້ນຂອງເຮົາ,

໕. ພິຈາລະນາຕັ້ນຫາທີ່ເກີດຈາກສຳຜັດຕ່າງໆ ທີ່ມາກະທົບຮ່າງກາຍຂອງເຮົາ ແລະ

໖. ພິຈາລະນາຕັ້ນຫາທີ່ເກີດຈາກອາລົມຕ່າງໆ ທີ່ເກີດຂຶ້ນເຊິ່ງມາກະທົບກັບຈິດໃຈຂອງເຮົາ.

The text tells about the contemplation of passions that are caused by the six external sense-fields.

1. Contemplation of passion through the visible objects touching the eyes.

¹⁴ 1272 Sravana 6 = Thursday, 11 August 1910. This day was, however, a *poek san* day.

2. Contemplation of passion through the sound touching the ears.
3. Contemplation of passion through the smell touching the nose.
4. Contemplation of passion through the taste touching the tongue.
5. Contemplation of passion through the tangible objects touching the body.

Colophon:

6. Contemplation of passion through the mind-objects touching the mind.
 ລານທີ ໓໔ ໜ້າ ໑: ຈຸນລະສັງກາດ ໒໐໗ (ກົງກັບ ຈ.ສ. ໑໒໐໗) ຕົວ ປີຮັບໃສ້ ເດືອນ ຕູ ເພັງ ວັນ ໖ ມີ້ກາບສີ ຮິດຈະນາແລ້ວຍາມຕູດຊ້າຍ ໝາຍມີ ມະຫາສົມເດັດອັກຄະວໍຣະຣາຊະຄູພູມປັນຍາ ມີ ມູນລະສັດທາສ້າງ ສະຕິປັດຖານ ໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເທົ້າ ໕໐໐໐ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ.

Folio 34 on the recto side: In Chunlasangkat 207 (corresponding to CS 1207), a *hap sai* year, the full moon day of the eighth lunar month, the sixth day of the week (Friday), a *kap si* day,¹⁵ the writing was accomplished in the afternoon (*nyam tut sai*). Maha Somdet Akkhavorarasakhu Phumpannya had the religious faith to sponsor the making of this manuscript entitled *Satipatthān* 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.

Date:

CS 1207, a *hap sai* year (1845)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Scribe(s):

Chao Bhikkhu (Monk) Phothipannya from Vat Ban Khò

Sponsor(s):

Maha Somdet Akkhavorarasakhu Phumpannya; Chao Bhikkhu Sitthipannya from Vat Sangkhalok and his parents

Titles:

ສະຕິປັດຖານສູດ (ຜູກປາຍ)

Satipatthānsut (Phuk pai)

Satipatthāna Sutta (Last fascicle)

EAP1398_VSL_1_0025

Long palm-leaf

One phuk:

fascicle 4

Material:

Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.5 cm, depth 0.5 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** three.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 12. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description:

ເນື້ອໃນກ່າວເຖິງ ການຝຶກສະມາທິ ຄື ການທຳໃຈຂອງເຮົາໃຫ້ຢຸດນິ່ງຢູ່ພາຍໃນກາຍຂອງເຮົາ ກ່າວຄື ການດຶງໃຈກັບເຂົ້າມາສູ່ພາຍໃນ ຢູ່ກັບເນື້ອກັບຕົວຂອງເຮົາໃຫ້ເປັນອາລົມດຽວ ໃຈດຽວ ບໍ່ຟຸ້ງຊ່ານ ເມື່ອຈິດມີຄວາມໝັ້ນຄົງ ບໍ່ຫວັ່ນໄຫວຕໍ່ສິ່ງໃດໆ ແລະພາວະນາໄປເລື້ອຍໆ ກໍຈະໄດ້

¹⁵ 1207 Ashadha 14 = Friday, 18 July 1845. This day was indeed a *kap si* day.

ເຖິງທຸຕິຍະຊານ ອັນເປັນຊານທີ ໒ ມີອົງປະກອບ ໔ ຢ່າງ ຄື ວິຈານ, ປິຕິ, ສຸກ ແລະເອກັກຄະຕາ ເປັນຕົ້ນ.

The text discusses the practice of meditation for keeping the mind serene within the body. When the mind is stable and free from all worries, the practice develops into *dhutiya-jhāna* (the second absorption), which has four factors: *vicāra* (sustained application), *pīti* (joy), *sukkhā* (happiness), and *ekaggatā* (one-pointedness).

Colophon:

ລານທີ ໑໒ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໒໗໒ ຕົວ ປິກິດເສັດ ເດືອນ ໙ ຂຶ້ນ ໖ ຄໍ່າ ວັນ ໔ ມື້ກັດເບົ້າ ແລ້ວຍາມກອງງາຍ ໝາຍມີ ເຈົ້າພິກຂຸ ສິດທິປັນຍາ ວັດສັງຄະໂລກ ກັບທັງປີຕາມານດາຈິງມີໃຈ ໃສ່ສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ *ສະຕິປັດຖານ* ໔ ໄວ້ສືບສາສະໜາ ພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ ເທົ້າ ໔໐໐໐ ພະວັດສາ. ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ຕຸວັງ ນິດຈັງ ນິດຈັງ. ໝາຍມີ ເຈົ້າພິກຂຸ ໂພທິປັນຍາ ວັດບ້ານຄອຍ ເປັນຜູ້ຮິດຈະນາ. ຂໍໃຫ້ຂ້າພະເຈົ້າ ໄດ້ເຖິງສຸກ ໓ ປະການ ຄືພະມະຫາປະຣິນິບພານທຸ່ງແທ້ດີຫຼື ກໍຂ້າເທີ້ນ.

Folio 12 on the recto side: In Sangkatrasa 1272, a *kot set* year, the sixth waxing-moon day of the ninth lunar month, the fifth day of the week (Thursday), a *kat pao* day, the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Chao Bhikkhu Sitthipannya from Vat Sangkhalok, together with his parents, jointly sponsored the making of this manuscript entitled *Satipatthan Si* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May this gift of mine be a condition for us to reach Nibbāna constantly and certainly. Chao Bhikkhu Phothipannya from Vat Ban Khòì is the scribe. May I reach the three states of happiness with Nibbāna definitely.

Date:

CS 1272, a *kot set* year (11 Aug 1910)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Scribe(s):

Chao Bhikkhu Phothipannya from Vat Ban Khòì

Sponsor(s):

Chao Bhikkhu Sitthipannya from Vat Sangkhalok together with his parents

Titles:

ສະຕິປັດຖານສູດ (ຜູກ ໔)

Satipatthansut (Phuk 4)

Satipatṭhāna Sutta (Fascicle 4)

EAP1398_VSL_1_0026

Long palm-leaf

One phuk:

fascicle

Material:

Light brown palm leaves, black ink. **Size:** Height 5.5 cm, width 57.5 cm, depth 0.9 cm.

Fascicle 1: Front cover folio: one. **Back cover folio:** four.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ເນື້ອໃນວ່າດ້ວຍເລື່ອງ ປິຕະກະທັງ ໓. ປິຕະກະທັງ ໓ ເມື່ອພະພຸດທະອົງຊົງຕັດສະຮູ້ເປັນພະສຳມາສຳພຸດທະເຈົ້າແລ້ວ ກໍ່ຊົງເທສະໜາ ພະສຸດຕັນຕະປິຕະກະເປັນຄຳພິທຳອິດ, ຊົງເທສະໜາພະວິໄນຍະປິຕະກະເປັນຄຳພິທິສອງ ແລະຊົງເທສະໜາພະອະພິທຳປິຕະກະເປັນຄຳພິທິສາມ ແລະໄດ້ສະແດງປະຖົມມະເທສະໜາ ທຳມະຈັກກັບປະວັດຕະນະສູດໃຫ້ແກ່ປັນຈະວັກຄືທັງ ໔. ເມື່ອມີພະສາວົກອໍລະຫັນໄດ້ ໖໐ ອົງ ພະພຸດທະອົງຈຶ່ງໄດ້ສົ່ງໄປປະກາດເຜີຍແຜ່ພະສາສະໜາຕາມທີ່ຕ່າງໆ. ສ່ວນພະພຸດທະອົງກໍ່ຊົງສະເດັດໄປບວດລືສີ ໕໐໐ ຕົນທີ່ເມືອງຣາຊະຄຶແລະໄດ້ຈຳພັນສາຢູ່ທີ່ນັ້ນເປັນພັນສາທຳອິດ. ຕໍ່ມາ ເມື່ອມີພິກຂຸຫົວດີ້ປະຕິບັດຕົນບໍ່ເໝາະສົມ ບໍ່ເປັນທີ່ເຫຼືອມໃສຂອງຜູ້ພົບເຫັນ ແລະເຮັດໃຫ້ຊາວບ້ານຕຳພິຕິຕຽນນິນທາ ພະພຸດທະອົງຈຶ່ງຊົງເລີ່ມບັນຍັດສິກຂາບົດຂຶ້ນຕາມມູນເຫດທີ່ເກີດຂຶ້ນ.

The text discusses the *Tipitaka* (Three Baskets). After his enlightenment, the Buddha taught the Suttanta doctrine as the first scripture, the Vinaya doctrine as the second scripture, and the Abhidhamma doctrine as the third. The Buddha gave his first sermon, the *Dhammacakkappavattana Sutta*, to the five ascetics. When the Buddha had sixty arahant disciples, he sent them to different places to propagate his teachings. As for the Buddha himself, he went to Rajgaha to ordain 500 hermits and remained there for his first Buddhist Lent. Later, some monks behaved improperly and did not practice correctly, which dissatisfied observers. They were criticized and blamed by the people. Therefore, the Buddha established disciplinary rules in accordance with the incidents that occurred.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ປິຕະກະທັງ ໓
Pitaka Thang Sam
 The Three Baskets

EAP1398_VSL_1_0027

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58.8 cm, depth 1 cm.

Fascicle 1: Front cover folio: one. **Back cover folio:** two.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 28. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Some folios are slightly damaged.

Description: ເນື້ອຫາໄດ້ພັນລະນາເຖິງອານຸພາບແຫ່ງເມດໄຕຍະສູດ. ຄັ້ງໜຶ່ງ ພະພຸດທະເຈົ້າໄດ້ຕັດແກ່ພະສາວົກບຸກຄົນ ຫຼັງຈາກທີ່ພະທຳຄຳສອນຂອງພະອົງສິ້ນສຸດໄປໄດ້ ໔໐໐໐ ວັດສາແລ້ວ ຜູ້ຄົນກໍ່ຈະມີ

ແຕ່ຄວາມອິດສາພະຍາບາດເຊິ່ງກັນແລະກັນ ມີການຂ້າຟັນລັນແທງກັນ. ເວລານັ້ນ ຮຽນກວ່າ ກາລິຍຸກ ຄືຍຸກມືດ. ດ້ວຍອານຸພາບແຫ່ງເມດໂຕຍະສູດດວງນີ້ ບຸກຄົນເຫຼົ່າໃດໄດ້ສະດັບຮັບຟັງ ໄດ້ເຄົາລົບຢ່າແຍງ ສັກກາລະບູຊາ ບຸກຄົນເຫຼົ່ານັ້ນກໍຈະພົ້ນຈາກທຸກ ແລະສັບພະອັນຕະລາຍທັງ ປວງ.

The content describes the power of the *Metteyya Sutta*. Once, the Buddha spoke to Venerable Sāriputta, saying that after 5,000 years of his teachings, people will become more jealous and kill one another. That period is called *kaliyuga* (chaos) or the Dark Age. By the power of this *Metteyya Sutta*, whoever listens to it, worships and respects it, will be free from all sufferings and dangers.

Colophon:

ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ໌ ໒໐໐໑໖ (ກົງກັບ ຈ.ສ. ໑໒໑໖) ຕົວ ປົກກະຍີ ເດືອນ ໑໐ ແຮມ ໙ ຄ່ຳ ພ່ຳໄດ້ ໖ ມື້ກົດຍີ່ ຮິດຈະນາແລ້ວຕູດຊ້າຍ ໝາຍມີ ພະຂະໜານອິນທະປັນຍາ ໄດ້ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງລຳ ເມດໂຕຍະສູດ ໄວ້ວິຣະພຸດທະສາສະໜາພະ ໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ຂໍ ໃຫ້ໄດ້ຕັ້ງຄຳມັກຄຳປາດຖະໜາຊູ່ເຍືອງຊູ່ປະການ. ຂໍໃຫ້ໄດ້ເຖິງສຸກ ໓ ປະການ ມີວິຣະພານເປັນທີ່ແລ້ວ ຢ່າຄາດແຄ້ວດັ່ງຄຳປາດຖະໜາແດ່ກໍຂ້າ ເທີ້ນ ສາທຸ ສາທຸ ທຸວັງ ນິດຈັງ ປະຣະມັງ ສຸກຂັງ ແລເຈົ້າເຮີຍ. ພະຂະໜານຕິດສະປັນຍາ ເປັນ ຜູ້ຮິດຈະນາ ຂໍສ່ວນບຸນນຳເຈົ້າສັດທາຫຼາຍໆແດ່ຂ້ານ້ອຍທ້ອນ. ຕົວບໍ່ງາມ ແຖວຊ້າບໍ່ຊື່ທີ່ໃດນາ ຢ່າ[ຕີ]ຕຽນຂວັນຂ້ານ້ອຍແດ່ທ້ອນ ສາທຸ ຄູບາ ເຈົ້າເຮີຍ ມີກະດ້າງບໍ່ແກວ່ງເຫຼັກຈານ.

Folio 26 on the recto side: In Chunlasangkat 20016 (corresponding to 1216), a *kap nyi* year, the ninth waning-moon day of the tenth lunar month, the sixth day of the week (Friday), a *kot nyi* day,¹⁶ the writing was accomplished in the afternoon (*nyam tut sai*). Pha (Monk) Khanan Inthapannya had the ardent religious faith to sponsor the making of this manuscript entitled *Mettainyasut* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May my wishes and desires come true. May we reach the three states of happiness with Nibbāna as the ultimate goal. May our wishes not be ignored. Well done, well done! Certainly and constantly, the greatest bliss. May we reach Nibbāna. May our wishes not be ignored. Well done, well done! I rejoice. Pha (Monk) Khanan Tissapannya is the scribe. May I share with much merit. My handwriting is not beautiful and not on the straight line. Please do not blame and laugh at me, dear monks. My hands were rigid and do not fit the stylus.

Date: CS 1216, a *kap nyi* year (15 Sep 1854)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Pha (Monk) Khanan Tittapannya
Sponsor(s): Pha (Monk) Khanan Inthapannya
Titles: ເມດໂຕຍະສູດ (ຜູກ ໒)
Mettainyasut (Phuk 2)
Metteyya Sutta (Fascicle 2)

¹⁶ 1216 Bhadrapada 24 = Friday, 15 September 1854. This day was indeed a *kot nyi* day.

Long palm-leaf**One phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 50 cm, depth 0.8 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** one.**Appearance:** The fascicles are enclosed between 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, and the legibility is as well.**Description:** ເນື້ອໃນກ່າວເຖິງ ຫຼັກທຳທີ່ໃຊ້ກັບການປະຕິບັດກຳມັດຖານ ເຊັ່ນ ນິວອນ ຄື ທຳທີ່ກັນຈິດບໍ່ໃຫ້ ບັນລຸຄວາມດີ ໕ ປະການ, ອຸປະກິເລດ ຄື ທຳເຄື່ອງເສົ້າໝອງ ໑໖ ປະການ, ອາການ ໓໒ ຂອງ ຮ່າງກາຍ ແລະກ່າວເຖິງ ພະໂຕລັກ ໄດ້ແກ່ ລັກສະນະ ໓, ອາການທີ່ເປັນເຄື່ອງກຳນົດໝາຍ ໓ ຢ່າງ ອັນໃຫ້ຮູ້ສຶກເຖິງຄວາມຈິງຂອງສະພາວະທຳທັງຫຼາຍ ທີ່ເປັນຢ່າງນັ້ນໆ ຕາມທຳມະດາ ຂອງມັນ.The content discusses the Dhamma principles used for practicing meditation, such as *Nivarana* (the five hindrances); *Upakilesa* (the sixteen mental defilements); the thirty-two constituents of the body; and *Tilakkana* (the three characteristics).**Colophon:** ລານທີ ໑໙ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໑໗ ຕົວ ປີກາຍຍີ່ ເດືອນ ໗ ຂຶ້ນ ໘ ຄ່ຳ ວັນ ໕ ຣິດຈະນາ ແລ້ວຍາມກອງງາຍ ໝາຍມີເຈົ້າມູນລະສັດທາຊື່ວ່າ ພະໝັ້ນ ມຸດທຸຈິດໂຕ ຢູ່ວັດສັງຄະໂລກ ເປັນ ພະຣາຊະຄະນະຕາແສງສັງຄະໂລກ ໄດ້ມີຄວາມເຫັນວ່າ ໄດ້ມີໃຈຄິດເອົາ ທຳມະໂຕຍະ ລັກສະນະ ຂໍ້ນີ້ໄວ້ໃຫ້ອຸປາສິກອຸປາສິກາທັງຫຼາຍ ເປັນຜູ້ນຳພຸດທະສາສະໜານະ ບັດນີ້ ຂໍອັດຕະ ມາໄດ້ດັ່ງຄວາມມັກຄຳປາດຖະໜາ ຂໍໃຫ້ໄດ້ພົບພະອາຣິຍະເມດໂຕຍະເຈົ້າແດ່ກໍຂ້າເທີ້ນ ຂໍໃຫ້ ໄດ້ດັ່ງຄວາມມຸ່ງໝາດປາດຖະໜາເໝືອນດັ່ງແກ້ວມະນີໂຊດຣິດຂອງພະເຈົ້າຈັກກະພັດສະນັ້ນ ເທີ້ນ. ສາທຸພໍ່ຈານເຫຼັກເປັນຜູ້ຂຽນ.Folio 19 on the recto side: In Buddhist Era (BS) 2517, a *kap nyi* year, the eighth waxing-moon day of the seventh lunar month, the fifth day of the week (Thursday),¹⁷ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Pha (Monk) Man Muthuchitto from Vat Sangkhalok, Head of the ecclesiastical sub-district of Sangkhalok, had a view and thought that this scripture of the Dhamma of *Tainyalaksana* (Three characteristics) was for all Buddhists who were present as leaders of Buddhism. May my wishes and desires come true. May I meet Ariya Metteyya Buddha definitely. May my wishes like a crystal chariot of the emperor come true. Sathu Phò Chan Lek is the scribe.**Date:** BE 2517, a *kap nyi* year (29 May 1974)**Script(s):** Tham Lao**Language(s):** Lao, Pali¹⁷ 1336 Jyestha 8 = Wednesday, 29 May 1974.

Scribe(s): Sathu Phò Chan Lek
Sponsor(s): Pha (Monk) Man Muthuchitto from Vat Sangkhalok
Titles: ທຳໄຕຍະລັກສະນະ
Tham Tainyalaksana
 The Three Characteristics

EAP1398_VSL_1_0029

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 55.5 cm, depth 0.7 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 16. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Some folios are seriously damaged and fragile.

Description: ເນື້ອໃນກ່າວເຖິງ ອານິສົງຂອງການຮັກສາສິນ. ພະຜູ້ມີພະພາກເຈົ້າຊົງຕັດເທສະໜາວ່າ ບຸກຄະລະຍິງຊາຍຜູ້ໃດໄດ້ຮັກສາສິນ ໔, ສິນ ໘ ບໍ່ໄດ້ຂາດ ຕາບຕໍ່ເກົ້າສິນອາຍຸໄຂ ຄັນຈຸຕິຕາຍໄປໃນພາຍພາກໜ້າ ກໍຈະໄດ້ເກີດເປັນຄົນມີຜົວພັນວັນນະອັນຜ່ອງໃສ ແລະມີຮູບໂສມອັນງົດງາມ ແລະຈະໄດ້ເຖິງສຸກ ໓ ປະການ ຄື ສຸກໃນເມືອງຄົນ, ສຸກໃນເມືອງພ້າ ແລະສຸກໃນນິຣະພາບ ແລະຈະບໍ່ໄດ້ໄປຕົກນະຣົກ.

The content describes the benefits derived from observing the precepts. The Buddha preached a sermon, saying that any woman or man who observes the five precepts and the eight precepts regularly until the end of their life will, after death, be reborn as a human being with smooth and bright skin and a good appearance, and will attain the three states of happiness, including worldly happiness, heavenly happiness, and the greatest bliss of Nibbāna. Such a person will not go to hell.

Colophon: ລານທີ ໑໖ ໜ້າ ໑: ຮິດຈະນາແລ້ວຍາມທຸ່ງວັນ ໝາຍມີ ຈິວຜາ ເປັນຜູ້ຮິດຈະນາແລ້ວ ຂໍໃຫ້ບຸນອັນນີ້ໄປຮອດເຖິງເຈົ້າພິກຂຸຕິນ ຊື່ວ່າ ຊິດທິປັນຍາ ແມ່ນວ່າຕົກທີ່ຮ້າຍຂໍໃຫ້ຍ້າຍໃສ່ທີ່ດີແດ່ກໍຂ້າເທີ້ນ. ນິບພານະ ປະຣະມັງ ສຸກຂັງ. ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາແດ່ຊູ່ເຢື່ອງຊູ່ປະການຂ້າເທີ້ນ. ນິບພານະ ປັດຈະໂຍ ໂຫຖ ໂນ ທຸວັງ ທຸວັງ ສາທຸ ສາທຸ.

Folio 16 on the recto side: The writing was accomplished at noon. Novice Pha is the scribe. May the results of this merit support the monk named Sitthipannya. If he has been struck in a misery place, please move him to a good place definitely. Nibbāna is the greatest bliss. May all my wishes and desires come true. May this be a condition for us to reach Nibbāna certainly. Well done, well done!

Date: Late 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Chao (Novice) Pha

Sponsor(s): Unknown
Titles: ໂລກາວະຈະຣະນະສູດ (ຜູກດຽວ)
Lokavacharanasut
Lokāvacarana Sutta

EAP1398_VSL_1_0030

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 56 cm, depth 0.7 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 18. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 5 lines per side, recto and verso. **Physical condition:** Some folios are slightly damaged.

Description: ເນື້ອໃນກ່າວເຖິງ ຕອນພະຍາຊົມພູປັດຕິໄດ້ທຳບຸນໃຫ້ທານແລະຮັກສາສິນ ຕາມໂອວາດຄຳສັ່ງສອນຂອງພະພຸດທະເຈົ້າ. ຕໍ່ມາ, ພະອົງໄດ້ຖວາຍປາສາດຫຼັງໜຶ່ງໃຫ້ເປັນຊັບສົມບັດຂອງພະພຸດທະສາສະໜາ. ຄັນເມື່ອເວລາລ່ວງໄປຕາມສົມຄວນ ພະພຸດທະອົງກໍໄດ້ບວດພະຍາຊົມພູປັດຕິ ພ້ອມດ້ວຍພະຍາຮ້ອຍເອັດຕົນໃຫ້ເປັນເອທິພິກຊຸ ສ່ວນພະພິກຊຸຊົມພູປັດຕິ ກໍໄດ້ຖືເອົາກຳມັດຖານແຫ່ງພະພຸດທະເຈົ້າມາຈະເລີນກຳມັດຖານດ້ວຍຈິດອັນມຸ່ງໝັ້ນແລະແນວແນ່ ຈົນໄດ້ບັນລຸເປັນພະອະຣະທັມ.

The text describes how King Jambūpati made merit by giving alms and observing the precepts in accordance with the Buddha's teachings. Later, the king donated one of his castles to the Buddha as a religious treasure. When the right time came, Jambūpati, along with one hundred and one other rulers, was ordained as a monk by the Buddha himself, in what is called *Ehi Bhikkhu Upasampada*. Bhikkhu Jambūpati strictly followed the Buddha's Teachings on Kammaṭṭhāna and later attained enlightenment.

Colophon: ລານທີ ໑໗ ໜ້າ ໒: ສັງກາດໄດ້ ໘໐ (ກົງກັບ ຈ.ສ. ໑໐໘໐) ຕົວ ປິເປີກເສັດ ເດືອນ ໙ ແຮມ ໘ ຄຳວັນ ໖ ກົດສະງ້າ ພໍ່ຈົວແມ່ຈົວຣົມ ສ້າງ ຊຸມພູປັດຕິ ໄວ້ກັບສາສະໜາພະເຈົ້າ ເທົ່າ ໔໐໐໐ ວັດສານິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 17 on the verso side: In Sangkat 80 (corresponding to CS 1080), a *poek set* year, the eighth waning-moon day of the ninth lunar month, the sixth day of the week (Friday), a *kot sang* day,¹⁸ [the writing was finished]. Father and mother of Novice Rom are the sponsors of this manuscript entitled *Sumphupatti* (Jambupati) to support the Teachings of the Buddha to last until the end of 5000 years. May this be a condition to reach Nibbāna

Date: CS 1080, a *poek set* year (1718)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

¹⁸ 1080 Sravana 23 = Friday, 19 August 1718. This day was indeed a *kot sang* day.

Sponsor(s): Father and mother of Novice Rom

Titles: ຊຸມພູປັດຕິ
Sumphupatti
Jambūpati Sutta

EAP1398_VSL_1_0031

Long palm-leaf

One phuk: fascicle 1

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 58.7 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** four.

Appearance: The fascicles are enclosed between 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 slightly damaged.

Description: ເທວະທູດ ໝາຍເຖິງ ສີ່ແຈ້ງຂ່າວມະຣິຕະຍູ ເປັນສັນຍານທີ່ເຕືອນໃຫ້ລະນຶກເຖິງຄະຕິທຳມະດາຂອງຊີວິດ ບໍ່ໃຫ້ປະໝາດ ໄດ້ແກ່ ຄວາມແກ່, ຄວາມເຈັບ ແລະຄວາມຕາຍ ປາກົດເໝືອນເທວະດາຊົງເຄື່ອງປະດັບມາຍົນໃນອາກາດແລ້ວເຕືອນວ່າ “ວັນນັ້ນ ທ່ານຈັກຕາຍ”. ພະພຸດທະເຈົ້າຊົງສະແດງທຳເລື່ອງເທວະທູຕະສູດນີ້ແກ່ເຈົ້າພິກຂຸທັງຫຼາຍທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ຊົງຕັດວ່າ ພະພຸດທະອົງເຫັນສັດທັງຫຼາຍກຳລັງຈຸຕິ, ກຳລັງອຸບັດ, ຫຍາບ, ປານິດ, ມີຜົວພັນດີ, ມີຜົວພັນຫຍາບ, ໄດ້ດີ, ຕົກຍາກ ດ້ວຍທົບພະຈັກຊອັນບໍລິສຸດ ລ່ວງຈັກຊຂອງມະນຸດ ຍ່ອມຊາບຊັດເຊິ່ງໝູ່ສັດເຫຼົ່ານັ້ນຜູ້ທີ່ປະກອບກຳດີ ເມື່ອຕາຍໄປ ຍ່ອມໄປອຸບັດໃນໂລກສະຫວັນ ຜູ້ທີ່ປະກອບກຳຊົ່ວຍ່ອມເຂົ້າເຖິງອະປາຍ ທຸຄະຕິ ວິນິບາດ ແລະນະຣົກ ຊົງຕັດເຖິງນາຍນິລະຍະບານ ຜູ້ທຳໜ້າທີ່ລົງໂທດສັດນະຣົກ, ທີ່ຈັບໄປສະແດງແກ່ພະຍາຍົມ, ພະຍາຍົມຜູ້ທຳໜ້າທີ່ສອບສວນ ແລະຕັດສິນລົງໂທດສັດນະຣົກ.

Devadūta means the messenger conveying deadly news. It is a signal that reminds us of the fundamental truths of life, urging us not to be careless—namely, old age, sickness, and death—appearing as if an angel adorned with ornaments stands in the air, warning, "One day you will die." The Buddha preached a sermon on this *Devadūta Sutta* to his disciples at the Jetavana Monastery in Savatthi. He said, "I—by means of the divine eye, purified and surpassing that of humans—see beings passing away and reappearing, and I discern how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their actions. Those who perform good actions, after death, will be born in the heavenly world. Those who perform bad actions will be reborn in a place of deprivation, a bad destination, a lower realm, or hell." The Buddha also spoke about the hell-wardens who punish the hell-beings and present them to King Yama, who conducts an investigation and delivers judgment to the hell-beings.

Colophon: ລານທີ ໒໖ ໜ້າ ໒: ສັງກາດ ໑໒໔໙ ຕົວ ປີເມື່ອງເຮົາ ເດືອນ ໑໑ ແຮມ ໑໔ ຄ່ຳ ວັນ ໒ ລິດຈະນາແລ້ວຍາມທ່ຽງ ມູນລະສັດທາໝາຍມີ ສາທຸຄູ ວັດສີສະຫວັນເທວະໂລກ [ມີສັດທາ]ເປັນອັນຍິ່ງ ຈິ່ງສ້າງ

ຍັງລຳ ເທວະທູດຕະສູດ ໕ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ. ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາຫຼາຍຫຼາຍ ແຕ່ກໍຂ້າເຖິງນັ້ນ ສາທູ ສາທູ.

Folio 26 on the verso side: In Sangkat (CS) 1259, a *moeng hao* year, the fourteenth waning-moon day of the eleventh lunar month, the second day of the week (Monday),¹⁹ the writing was accomplished at noon. Sathu (Monk) Khu from Vat Sisavanthevalok had the most ardent religious faith to sponsor the making of these five manuscripts entitled *Thevathutasut* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May all my wishes and desires come true. Well done, well done!

CS 1259, a *moeng hao* year (25 Oct 1897)

Date:

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Sathu (Monk) Khu from Vat Sisavanthevalok (Sangkhalok)

Titles: ເທວະທູດຕະສູດ (ຜູກຕົ້ນ)

Thevathuttasut (Phuk ton)

Devadūta Sutta (Fascicle 1)

EAP1398_VSL_1_0032

Long palm-leaf

One phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 58.7 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description:

ໃນສະໄໝພຸດທະການ ມີພິກຂຸນິຕິນໜຶ່ງ ປະຕິບັດວິປັດສະນາກຳມະຖານ ຈົນໄດ້ບັນລຸທຳ ເຫັນດ້ວຍຕາທົບ ເຫັນສັດນະຣິກທັງຫຼາຍທີ່ຖືກທໍລະມານ ແລະວຽນວ່າຍຕາຍເກີດຢູ່ໃນນະຣິກນັ້ນ. ສັດນະຣິກບາງພວກກໍໄດ້ຮັບການທໍລະມານຈົນຕາຍ ແລ້ວກັບໄປເກີດໃນນະຣິກນັ້ນອີກ. ພິກຂຸນິຈິ່ງເຂົ້າເຝົ້າພະພຸດທະເຈົ້າ ແລ້ວທູນຖາມວ່າ ເຫດໃດສັດນະຣິກເຫຼົ່ານັ້ນຈິ່ງໄດ້ຮັບຄວາມທຸກທໍລະມານຢູ່ຢ່າງນັ້ນບໍ່ຈົບບໍ່ສິ້ນ? ພະພຸດທະອົງຈິ່ງຕັດວ່າ ເຫດທີ່ສັດນະຣິກເຫຼົ່ານັ້ນໄດ້ຮັບຄວາມທຸກຂະເວຫະນານັ້ນ ກໍເພາະວິບາກກຳທີ່ເຂົາໄດ້ກະທຳໄວ້ເມື່ອຄັ້ງຍັງເປັນມະນຸດ ພວກເຂົາໄດ້ກະທຳກຳອັນເປັນບາບ ມີທັງກຳໜັກ ແລະກຳເປົາ ຈິ່ງໄດ້ຮັບຜົນຂອງກຳນັ້ນໃນນະຣິກທີ່ແຕກຕ່າງກັນ.

In the Buddha's time, a bhikkhuni (female monk) who practiced vipassana meditation and attained a high stage of Dhamma saw, with her divine eye, the hell beings being tortured and circling in the hells. The bhikkhuni went to the Buddha and asked why those hell beings were

¹⁹ 1259 Asvina 29 = Monday, 25 October 1897.

suffering endlessly. The Buddha replied that those beings were suffering because of the results of their bad actions. While they were alive, they engaged in various kinds of bad deeds, both severe and minor. Therefore, they are now suffering in the different hells.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ສັງກາດ ໑໒໔໙ ຕົວ ປີເມື່ອງເຮົາ ເດືອນ ໑໑ ແຮມ ໑໔ ຄ່ຳ ວັນ ໒ ລິດຈະນາແລ້ວ ຍາມທ່ຽງ ມູນລະສັດທາໝາຍມີ ສາທູຄູ ວັດສີສະຫວັນເທວະໂລກ [ມີສັດທາ]ເປັນອັນຍິ່ງຈິ່ງສ້າງ ຍິ່ງລຳ ເທວະທູດຕະສູດ ໕ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ. ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາຫຼາຍຫຼາຍ ແດ່ກໍຂ້າເທີ້ນ ສາທູ ສາທູ.

Folio 26 on the recto side: In Sangkat (CS) 1259, a *moeng hao* year, the fourteenth waning-moon day of the eleventh lunar month, the second day of the week (Monday), the writing was accomplished at noon. Sathu (Monk) Khu from Vat Sisavanthevalok had the most ardent religious faith to sponsor the making of these five manuscripts entitled *Thevathutasut* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May all my wishes and desires come true. Well done, well done!

Date: CS 1259, a *moeng hao* year (25 Oct 1897)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Sathu (Monk) Khu from Vat Sisavanthevalok (Sangkhalok)

Titles: ເທວະທູດຕະສູດ (ຜູກ ໓)
Thevathuttasut (Phuk 3)
Devadūta Sutta (Fascicle 3)

EAP1398_VSL_1_0033

Long palm-leaf

One phuk: *single fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 56.6 cm, depth 1.1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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 by insects.

Description: ອາກາຣະວັດຕະສູດ ເປັນພະສູດອັນໃຫຍ່ຍິ່ງຫາພະສູດອື່ນມາປຸງບໍ່ໄດ້ ດ້ວຍມືທັງພະສູດ ພະວິໄນ ແລະພະອະພິທຳປິດິກ. ເນື້ອໃນເປັນຄຳຖາພາສາບາລີ ແລະອະທິບາຍເປັນພາສາລາວ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ພູເຂົາຄິດຊະກູດ ໃກ້ເມືອງຣາຊະຄຶ ພະພຸດທະອົງໄດ້ເທສະໜາທຳເລື່ອງອາກາຣະວັດຕະສູດແກ່ພະສາຣີບຸດເຖລະ. ຄຳຖາອາກາຣະວັດຕະສູດມີອານຸພາບຍິ່ງກວ່າສູດອື່ນໆ ໃນການປ້ອງກັນໄພອັນຕະລາຍແກ່ຜູ້ລະນຶກຕາມຢູ່ເນື່ອງມິດ ບາບກຳທັງປວງຈະບໍ່ໄດ້ຫຍັງລົງສູ່ສັນດານໄດ້ດ້ວຍອຳນາດອາກາຣາວັດຕະສູດນີ້. ບຸກຄົນໃດໄດ້ຟັງກໍດີ ໄດ້ຂຽນເອງກໍດີ ຫຼືໄດ້ຈ້າງຄົນອື່ນຂຽນກໍດີ ໄດ້ທ່ອງຈຳກໍດີ ໄດ້ກ່າວສອນຄົນອື່ນກໍດີ ໄດ້

ສັກກາລະບູຊາເຄົາລົບນັບຖືກໍດີ ໄດ້ສູດມົນພາວະນາຢູ່ເນື່ອງໆກໍດີ ກໍຈະໄດ້ພົ້ນຈາກໄພ ລົບ
ປະການ.

Ākāravattasutta is one of the greatest suttas. No other suttas are able to compare. It is integrated the Sutta, the Vinaya, and Abhidhamma Piṭakas. The contents are verses in Pali with explanations in Lao. On one occasion, while residing at Gijjhakuta Hill, the Buddha spoke to Venerable Sariputta about *Ākāravattasutta*. The verses of *Ākāravattasutta* are said to be more powerful than those of other suttas in providing protection from all dangers for those who regularly keep these verses in mind. By the power of *Ākāravattasutta*, all sins will be unable to penetrate one's nature. Whoever listens to it, writes it themselves or has someone else write it for them, memorises it, teaches it to others, worships and respects it, and regularly recites it in meditation will be free from thirty kinds of dangers.

Colophon: ລານທີ ໓໐ ໜ້າ ໒: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໑໓ ຕົວ ປີເຕົ້າໃຈ ເດືອນຢື່ ແຮມ ໓ ຄໍ່າ ຮິດຈະນາ
ແລ້ວຍາມແຖໃກ້ຄໍ່າ ໝາຍມີມູນລະສັດທາ ເຈົ້າເທງົ້າ ຜົວເມຍ ກັບທັງບຸດຕະນັດຕາ ພັນທຸວົງສາ
ຊູ່ຄົນເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງລໍາ ປິຕະກະ ດວງຊື່ວ່າ ອາກາຣະວັດຕະສູດ ນີ້ໄວ້ຄໍ້າສາສະໜາ
ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ກໍຂ້າເທົ່າ. ນິບພານະ ປັດຈະໂຍ ໂຫຖ ທຸວັງ ທຸວັງ.

Folio 30 on the verso side: In Chunlasangkat (CS) 1213, a *tao chai* year, the third waning-moon day of the second lunar month,²⁰ the writing was accomplished at the time of the afternoon horn (*thae kai kham*). Chao (Prince) Ngao and his wife, together with all their children, grandchildren and relatives, had the most ardent religious faith to sponsor the making of this manuscript entitled *Akaravattasut* to support the Teachings of the Buddha to last until the end of 5000 years. May this be a condition to reach Nibbāna.

Date: CS 1213, a *tao chai* year (9 Jan 1852)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Chao (Prince) Ngao and his wife, together with all their children, grandchildren, and relatives

Titles: ອາກາຣະວັດຕະສູດ (ຜູກດົງວ)

Akaravattasut (*Phuk diao*)

Ākāravatta Sutta (Single fascicle)

EAP1398_VSL_1_0034

Long palm-leaf

One phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 53.6 cm, depth 0.9 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 24. **Edges of the palm**

²⁰ 1213 Pausha 18 = Friday, 9 January 1852. CS 1213 was, however, a *huang khai* year, while the following year, CS 1214, was a *tao chai* year.

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

Description: ເນື້ອໃນກ່າວເຖິງພະເຈົ້າພິມພິສານຖວາຍພັດຕາຫານແກ່ພະພຸດທະເຈົ້າແລະພະພິກຂຸສົງທີ່ພະລາຊະວັງຂອງພະອົງ ແຕ່ບໍ່ໄດ້ຢາດນ້ຳອຸທິດກຸສົນໃຫ້ແກ່ຍາດພີ່ນ້ອງຜູ້ທີ່ລ່ວງລັບໄປແລ້ວ. ໃນຄືນນັ້ນ ຂະນະທີ່ພະອົງກຳລັງບັນທຶກ ກໍໄດ້ຍິນສຽງອັນແປກປະຫຼາດຮອງໂຫຍຫວນ ກໍຕົກພະໄທ. ເມື່ອຕື່ນເຊົ້າມາ ພະອົງກໍໄດ້ທູນເລົ່າເລື່ອງສຽງນັ້ນແດ່ພະພຸດທະເຈົ້າ. ພະພຸດທະອົງຕັດວ່າ ເປັນສຽງຂອງຍາດພີ່ນ້ອງໃນຊາດກ່ອນຂອງພະອົງທີ່ໄປເກີດເປັນເຜດ ແລະຢາກປົດປ່ອຍຈາກຄວາມທຸກ. ພວກເຂົາຄາດຫວັງວ່າ ພະອົງຈະອຸທິດສ່ວນບຸນໄປໃຫ້ ແຕ່ພະອົງບໍ່ໄດ້ເຮັດ. ພວກເຂົາເສຍໃຈ ແລະໂສກເສົ້າທີ່ຜິດຫວັງ. ສະນັ້ນ ພະເຈົ້າພິມພິສານຈຶ່ງໄດ້ທຳບຸນອີກເທື່ອໜຶ່ງ ແລະອຸທິດກຸສົນໄປໃຫ້ແກ່ເຜດເຫຼົ່ານັ້ນ. ເມື່ອເຜດເຫຼົ່ານັ້ນໄດ້ຮັບສ່ວນບຸນແລ້ວ ກໍພື້ນຈາກຄວາມເປັນເຜດ. ຕໍ່ມາ ພະເຈົ້າພິມພິສານກໍໄດ້ຖວາຍສວນໄຜ່ ເມືອງຣາຊະຄຶ ພ້ອມດ້ວຍອາຄານຕ່າງໆ ທີ່ຢູ່ໃນສວນນັ້ນ ແດ່ພະພຸດທະເຈົ້າ ເພື່ອໃຫ້ເປັນທີ່ປະທັບຂອງພະພຸດທະອົງແລະເປັນທີ່ພຳນັກຂອງພະພິກຂຸສົງ.

The content describes when King Bimbisara offered food to the Buddha and his disciples at his palace in Rajagaha but forgot to dedicate the merit to his deceased relatives. That night, while sleeping, the king heard strange and dreadful cries, which made him very frightened. The next morning, the king told the Buddha about the noises he had heard. The Buddha explained that the voices were those of petas, who had been his relatives in past existences and who wished to be released from their suffering. They had hoped the king would dedicate the merit to them, but since he had not, they were extremely distressed and lamented their lost hope. Therefore, the king made another almsgiving and dedicated the resulting merit to the petas. When the petas received the merit, they were freed from their state as petas. Later, the king offered the Buddha his bamboo garden, called Veluvana, along with the buildings in the garden, to serve as a residence for the Buddha and the monks.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ເທວະທູດຕະສູດ (ຜູກ ໕)
Thevathuttasut (Phuk 5)
Devadūta Sutta (Fascicle 5)

EAP1398_VSL_1_0035

Long palm-leaf

One phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.2 cm, depth 0.7 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 18. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The last folio is damaged.

Description: ເນື້ອໃນກ່າວເຖິງພະເຈົ້າພິມພິສານຖວາຍພັດຕາຫານແກ່ພະພຸດທະເຈົ້າແລະພະພິກຂຸສົງທີ່ພະລາຊະວັງຂອງພະອົງ ແຕ່ບໍ່ໄດ້ຢາດນ້ຳອຸທິດກຸສົນໃຫ້ແກ່ຍາດພີ່ນ້ອງຜູ້ທີ່ລ່ວງລັບໄປແລ້ວ. ໃນຄືນນັ້ນ ຂະນະທີ່ພະອົງກຳລັງປັ້ນທຶມ ກໍໄດ້ຍິນສຽງອັນແປກປະຫຼາດຮ້ອງໂຫຍຫວນ ກໍຕົກພະໄທ. ເມື່ອຕື່ນເຊົ້າມາ ພະອົງກໍໄດ້ທູນເລົ່າເລື່ອງສຽງນັ້ນແດ່ພະພຸດທະເຈົ້າ. ພະພຸດທະອົງຕັດວ່າ ເປັນສຽງຂອງຍາດພີ່ນ້ອງໃນຊາດກ່ອນຂອງພະອົງທີ່ໄປເກີດເປັນເຜດ ແລະຢາກປົດປ່ອຍຈາກຄວາມທຸກ. ພວກເຂົາຄາດຫວັງວ່າພະອົງຈະອຸທິດສ່ວນບຸນໄປໃຫ້ ແຕ່ພະອົງບໍ່ໄດ້ເຮັດ. ພວກເຂົາເສຍໃຈແລະໂສກເສົ້າທີ່ຜິດຫວັງ. ສະນັ້ນ ພະເຈົ້າພິມພິສານຈຶ່ງໄດ້ທຳບຸນອີກເທື່ອໜຶ່ງ ແລະອຸທິດກຸສົນໄປໃຫ້ແກ່ເຜດເຫຼົ່ານັ້ນ. ເມື່ອເຜດເຫຼົ່ານັ້ນໄດ້ຮັບສ່ວນບຸນແລ້ວ ກໍພົ້ນຈາກຄວາມເປັນເຜດ. ຕໍ່ມາ ພະເຈົ້າພິມພິສານກໍໄດ້ຖວາຍສວນໄຜ່ ເມືອງຣາຊະຄຶ ພ້ອມດ້ວຍອາຄານຕ່າງໆ ທີ່ຢູ່ໃນສວນນັ້ນ ແດ່ພະພຸດທະເຈົ້າ ເພື່ອໃຫ້ເປັນທີ່ປະທັບຂອງພະພຸດທະອົງແລະເປັນທີ່ພານັກຂອງພະພິກຂຸສົງ.

The content describes how King Bimbisara offered food to the Buddha and his disciples at his palace in Rajagaha, but forgot to dedicate the merit to his deceased relatives. That night, while sleeping, the king heard strange and dreadful cries and became very frightened. The next morning, the king told the Buddha about the noises he had heard. The Buddha explained that the voices belonged to petas who had been his relatives in past existences and wanted to be released from their suffering. They had expected him to dedicate the merit to them, but since he had not, they were extremely distressed and lamented their lost hope. Therefore, the king made almsgiving once more and dedicated the merit to those petas. When the petas received the merit, they were freed from their state as petas. Later, the king offered the Buddha his bamboo garden called Veluvana, along with the buildings in the garden, to serve as a residence for the Buddha and the monks.

Colophon: ລານທີ ໑໘ ໜ້າ ໑: ວໍຣະຄຸນ ຈຸນລະສັງກາດຣາຊະໄດ໌ ພັນ ໒ ຮ້ອຍປາຍ ໑໑໒ (ກົງກັບ ຈ.ສ. ໑໒໑໑) ຕົວ ປິກັດເປົ້າ (ເຮົ້າ) ເດືອນ ໑໐໑ (໑໑) ແຮມ ໒ ຄໍ້າ ມື້ກັດມິດ ວັນສຸກ ອິດຈະນາແລ້ວ ຍາມກອງແລງ ໝາຍມີ ພໍ່ສິງ ແມ່ສິງ ແລລູກເຕົ້າສູ່ຄືນ ໄດ້ພ້ອມກັນມີໃຈໃສສັດທາ ຈຶ່ງຂຶ້ນຂວາຍ ຫາຍັງໂປນະໃບລານໄດ້ແລ້ວຈຶ່ງໄດ້ສ້າງຍັງ ເທວະທູດຕະສູດ ທັງ ໔ ໄວ້ກັບສາສະໜາພະໂຄຕະມະຖາຄະຕະ ເທົ້າ ໔໐໐໐ ວັດສາ. ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາຝູງຂ້າທັງຫຼາຍແດ່ກໍຂ້າເທີນ ສາທຸ ສາທຸ ນິດຈັງ ນິດຈັງ ໝາຍມີ ເຈົ້າຂະໜານສີສຸດທິປັນຍາ ເປັນຜູ້ອິດຈະນາ ຂໍສ່ວນບຸນນຳຫຼາຍໆ ແດ່ທ່ອນ. ສາທຸ ເຈົ້າໝ່ອມ ອ້າຍຈິວເຮີຍ ຢ່າໄດ້ທົວຂວັນແດ່ເນີ.

Folio 18 on the recto side: Vorakhun (benevolence) in Chunlasangkat one thousand 2 hundred and 112 (corresponding to CS 1211), a *kat pao (hao)* year, the second waning-moon day of the eleventh lunar month, a *kat mot*

day, a Friday,²¹ the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Father and mother of Mr. Sing, together with all their children, had the religious faith to find the palm leaves and sponsor the making of these five manuscript-fascicles entitled *Thevathutasut* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May all our wishes and desires come true. Well done, well done! Constantly. Chao Khanan Si Sutthipannya is the scribe. May I share with much merit. Dear monks and novices, please do not laugh at me.

Date: CS 1211, a *kat hao* year (4 Oct 1849)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Chao Khanan Si Sutthipannya
Sponsor(s): Father and mother of Mr. Sing, together with all their children
Titles: *ເທວະທູດຕະສູດ* (ຜູກ໕)
Thevathuttasut (Phuk 5)
Devadūta Sutta (Fascicle 5)

EAP1398_VSL_1_0036

Long palm-leaf

One phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56 cm, depth 0.9 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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 slightly damaged.

Description: ເມື່ອໃນກ່າວເຖິງ ພະເຈົ້າພິມພິສານຖວາຍພັດຕາທານແກ່ພະພຸດທະເຈົ້າແລະພະພິກຂຸສົງທີ່ພະລາຊະວັງຂອງພະອົງ ແຕ່ບໍ່ໄດ້ຢາດນ້ຳອຸທິດກຸສົນໃຫ້ແກ່ຍາດພີ່ນ້ອງຜູ້ທີ່ລ່ວງລັບໄປແລ້ວ. ໃນຄືນນັ້ນ ຂະນະທີ່ພະອົງກຳລັງບັນທຶກ ກໍໄດ້ຍິນສຽງອັນແປກປະຫຼາດຮ້ອງໂຫຍຫວນ ກໍຕົກພະໄທ. ເມື່ອຕື່ນເຊົ້າມາ ພະອົງກໍໄດ້ທູນເລົ່າເລື່ອງສຽງນັ້ນແດ່ພະພຸດທະເຈົ້າ. ພະພຸດທະອົງຕັດວ່າ ເປັນສຽງຂອງຍາດພີ່ນ້ອງໃນຊາດກ່ອນຂອງພະອົງທີ່ໄປເກີດເປັນເຜດ ແລະຢາກບົດປ່ອຍຈາກຄວາມທຸກ. ພວກເຂົາຄາດຫວັງວ່າ ພະອົງຈະອຸທິດສ່ວນບຸນໄປໃຫ້ ແຕ່ພະອົງບໍ່ໄດ້ເຮັດ. ພວກເຂົາເສຍໃຈແລະໂສກເສົ້າທີ່ຜິດຫວັງ. ສະນັ້ນ ພະເຈົ້າພິມພິສານຈຶ່ງໄດ້ທຳບຸນອີກເທື່ອໜຶ່ງ ແລະອຸທິດກຸສົນໄປໃຫ້ແກ່ເຜດເຫຼົ່ານັ້ນ. ເມື່ອເຜດເຫຼົ່ານັ້ນ ໄດ້ຮັບສ່ວນບຸນແລ້ວ ກໍພື້ນຈາກຄວາມເປັນເຜດ. ຕໍ່ມາ ພະເຈົ້າພິມພິສານກໍໄດ້ຖວາຍສວນໄຜ່ ເມືອງຣາຊະຄຶ ພ້ອມດ້ວຍອາຄານຕ່າງໆ ທີ່ຢູ່ໃນສວນນັ້ນ ແດ່ພະພຸດທະເຈົ້າ ເພື່ອໃຫ້ເປັນທີ່ປະທັບຂອງພະພຸດທະອົງແລະເປັນທີ່ພ້ຳນັກຂອງພະພິກຂຸສົງ.

The content describes how King Bimbisara offered food to the Buddha and his disciples at his palace in Rajagaha, but forgot to dedicate the merit to his deceased relatives. That night, while sleeping, the king heard

²¹ 1211 Asvuba 17 = Thursday, 4 October 1849. This day was, however, a *ka mot* day.

strange and dreadful cries and became very frightened. The next morning, the king told the Buddha about the noises he had heard. The Buddha explained that these were the voices of petas, who had been his relatives in past existences and were seeking release from their suffering. They had expected him to dedicate the merit to them, but since he did not, they were extremely distressed and lamented their lost hope. Therefore, the king performed almsgiving once more and dedicated the merit to those petas. When the petas received the merit, they were freed from their state as petas. Later, the king offered the Buddha his bamboo garden, called Veluvana, along with the buildings in the garden, to serve as a residence for the Buddha and the monks.

Colophon: None
Date: Late 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ເທວະທູດຕະສູດ (ຜູກຖວນ ໕)
Thevathuttasut (Phuk thuan 5)
 Devadūta Sutta (Fascicle 5)

EAP1398_VSL_1_0037

Long palm-leaf

One phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 55.5 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** three.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ເນື້ອໃນກ່າວເຖິງ ພະເຈົ້າພິມພິສານຖວາຍພັດຕາທານແກ່ພະພຸດທະເຈົ້າແລະພະພິກຂຸສົງທີ່ພະລາຊະວັງຂອງພະອົງ ແຕ່ບໍ່ໄດ້ຢາດນ້ຳອຸທິດກຸສົນໃຫ້ແກ່ຍາດພີ່ນ້ອງຜູ້ທີ່ລ່ວງລັບໄປແລ້ວ. ໃນຄືນນັ້ນ ຂະນະທີ່ພະອົງກຳລັງບັນທຶກ ກໍ່ໄດ້ຍິນສຽງອັນແປກປະຫຼາດຮ້ອງໂຫຍຫວນ ກໍ່ຕົກພະໄທ. ເມື່ອຕື່ນເຊົ້າມາ ພະອົງກໍ່ໄດ້ທູນເລົ່າເລື່ອງສຽງນັ້ນແດ່ພະພຸດທະເຈົ້າ. ພະພຸດທະອົງຕັດວ່າ ເປັນສຽງຂອງຍາດພີ່ນ້ອງໃນຊາດກ່ອນຂອງພະອົງທີ່ໄປເກີດເປັນເຜດ ແລະຢາກປົດປ່ອຍຈາກຄວາມທຸກ. ພວກເຂົາຄາດຫວັງວ່າພະອົງຈະອຸທິດສ່ວນບຸນໄປໃຫ້ ແຕ່ພະອົງບໍ່ໄດ້ເຮັດ. ພວກເຂົາເສຍໃຈແລະໂສກເສົ້າທີ່ຜິດຫວັງ. ສະນັ້ນ ພະເຈົ້າພິມພິສານຈຶ່ງໄດ້ທຳບຸນອີກເທື່ອໜຶ່ງ ແລະອຸທິດກຸສົນໄປໃຫ້ແກ່ເຜດເຫຼົ່ານັ້ນ. ເມື່ອເຜດເຫຼົ່ານັ້ນ ໄດ້ຮັບສ່ວນບຸນແລ້ວ ກໍ່ພື້ນຈາກຄວາມເປັນເຜດ. ຕໍ່ມາ ພະເຈົ້າພິມພິສານກໍ່ໄດ້ຖວາຍສວນໄຜ່ ເມືອງຣາຊະຄຶ ພ້ອມດ້ວຍອາຄານຕ່າງໆ ທີ່ຢູ່ໃນສວນນັ້ນ ແດ່ພະພຸດທະເຈົ້າ ເພື່ອໃຫ້ເປັນທີ່ປະທັບຂອງພະພຸດທະອົງແລະເປັນທີ່ພຳນັກຂອງພະພິກຂຸສົງ.

The content describes how King Bimbisara offered food to the Buddha and his disciples at his palace in Rajagaha, but forgot to dedicate the merit to his deceased relatives. That night, while sleeping, the king heard strange and dreadful cries and became very frightened. The next morning, the king told the Buddha about the noises he had heard. The Buddha explained that these were the voices of petas, who had been his relatives in past existences and were seeking release from their suffering. They had expected him to dedicate the merit to them, but since he did not, they were extremely distressed and lamented their lost hope. Therefore, the king performed almsgiving once more and dedicated the merit to those petas. When the petas received the merit, they were freed from their state as petas. Later, the king offered the Buddha his bamboo garden, called Veluvana, along with the buildings in the garden, to serve as a residence for the Buddha and the monks.

Colophon: ລາມທີ ໒໖ ໜ້າ ໑: ສັງກາດ ໑໒໖໘ ຕົວ ປີຮວາຍໃຈ ເດືອນ ໔ ແຮມ ໒ ຄຳ ພ່າວ່າໄດ້ ວັນ ກຸ ມັກາ ເໝົ້າ ຮິດຈະນາແລ້ວຍາມທຸ່ງ ໝາຍມີ ສາທຸຄຣູ ອັກຂະປັນຍາ ໃນວັດທາດ ໄດ້ສ້າງຍັງໜັງສື ເທວະທູດຕະສູດ ຜູກ ໔ ໄວ້ກັບວິຣະພຸດສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ. ຂໍໃຫ້ຜະລະບຸນຍະຣາສີອັນນີ້ນຳໄປຄຳຊູຍັງທຸຄຣູ ຜະລາປັນຍາ ອັນຈຸດຕິຕາຍໄປສູ່ປະຣະໂລກ ພາຍໜ້ານັ້ນ ຕົກທີ່ຮ້າຍກໍຂໍໃຫ້ຍ້າຍໃສ່ທີ່ດີ ຕົກທີ່ດີແລ້ວກໍຂໍໃຫ້ດີຢັ້ງກວ່າເກົ່າຮ້ອຍເທົ່າແລະພັນທີ່ ໝື່ນເທົ່າແລະແສນທີ່ ກໍຈົ່ງມີເທົ່າວັນເຫັນ ສາທຸ ສາທຸ. ນິບພານັງ ປະຣະມັງ ສຸກຂັງ.

Folio 26 on the recto side: In Sangkat (CS) 1238, a *hwai chai* year, the second waning-moon day of the fifth lunar month, the seventh day of the week (Saturday), a *ka mao* day,²² the writing was accomplished at noon time. Sathu (Monk) Khu Akkhapannya from Vat That sponsored the making of this fifth manuscript-fascicle entitled *Thevathutasut* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit support Thu (Monk) Khu Phalapannya who passed away to the other world. If he has been stuck in a misery place, move him to a good place. If he has been a good place, support him more better than ever by hundred and thousand times, ten thousand and one hundred thousand times definitely. Well done, well done! Nibbāna is the greatest bliss.

Date: CS 1238, a *hwai chai* year (31 Mar 1877)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Sathu (Monk) Khu Akkhapannya from Vat That
Titles: ເທວະທູດຕະສູດ (ຜູກ ໔)
Thevathuttasut (Phuk 5)
 Devadūta Sutta (Fascicle 5)

²² 1238 Caitra2 17 = Saturday, 31 March 1877. This day was, however, a *ka mao* day.

Long palm-leaf**One phuk:** *fascicle 5***Material:** Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 58.5 cm, depth 0.8 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** none.**Appearance:** The fascicles are enclosed between 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, and the legibility is as well.

Description: ເນື້ອໃນກ່າວເຖິງ ພະເຈົ້າພິມພິສານຖວາຍພັດຕາທານແກ່ພະພຸດທະເຈົ້າແລະພະພິກຂຸສົງທີ່ພະລາຊະວັງຂອງພະອົງ ແຕ່ບໍ່ໄດ້ຢາດນ້ຳອຸທິດກຸສົນໃຫ້ແກ່ຍາດພີ່ນ້ອງຜູ້ທີ່ລ່ວງລັບໄປແລ້ວ. ໃນຄືນນັ້ນ ຂະນະທີ່ພະອົງກຳລັງບັນທຶກໄດ້ຍິນສຽງອັນແປກປະຫລາດຮ້ອງໂຫຍຫວນ ກໍ່ຕົກພະໄທ. ເມື່ອຕື່ນເຊົ້າມາ ພະອົງກໍ່ໄດ້ທູນເລົ່າເລື່ອງສຽງນັ້ນແດ່ພະພຸດທະເຈົ້າ. ພະພຸດທະອົງຕັດວ່າ ເປັນສຽງຂອງຍາດພີ່ນ້ອງໃນຊາດກ່ອນຂອງພະອົງທີ່ໄປເກີດເປັນເຜດແລະຢາກປົດປ່ອຍຈາກຄວາມທຸກ. ພວກເຂົາຄາດຫວັງວ່າພະອົງຈະອຸທິດສ່ວນບຸນໄປໃຫ້ ແຕ່ພະອົງບໍ່ໄດ້ເຮັດ. ພວກເຂົາເສຍໃຈແລະໂສກເລົ່າທີ່ຜິດຫວັງ. ສະນັ້ນ ພະເຈົ້າພິມພິສານຈຶ່ງໄດ້ທຳບຸນອີກເທື່ອໜຶ່ງແລະອຸທິດກຸສົນໄປໃຫ້ແກ່ເຜດເຫຼົ່ານັ້ນ. ເພື່ອເຜດເຫຼົ່ານັ້ນໄດ້ຮັບສ່ວນບຸນແລ້ວ ກໍ່ພົ້ນຈາກຄວາມເປັນເຜດ. ຕໍ່ມາ ພະເຈົ້າພິມພິສານກໍ່ໄດ້ຖວາຍສວນໄຜ່ ເມືອງຣາຊະຄຶ ພ້ອມດ້ວຍອາຄານຕ່າງໆ ທີ່ຢູ່ໃນສວນນັ້ນ ແດ່ພະພຸດທະເຈົ້າ ເພື່ອໃຫ້ເປັນທີ່ປະທັບຂອງພະພຸດທະອົງແລະເປັນທີ່ພຳນັກຂອງພະພິກຂຸສົງ.

The content describes how King Bimbisara offered food to the Buddha and his disciples at his palace in Rajagaha, but forgot to dedicate the merit to his deceased relatives. That night, while sleeping, the king heard strange and dreadful cries and became very frightened. The next morning, the king told the Buddha about the noises he had heard. The Buddha explained that these were the voices of petas, who had been his relatives in past existences and were seeking release from their suffering. They had expected him to dedicate the merit to them, but since he did not, they were extremely distressed and lamented their lost hope. Therefore, the king performed almsgiving once more and dedicated the merit to those petas. When the petas received the merit, they were freed from their state as petas. Later, the king offered the Buddha his bamboo garden, called Veluvana, along with the buildings in the garden, to serve as a residence for the Buddha and the monks.

Colophon: None**Date:** Late 19th century**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ເທວະທູດຕະສູດ (ຜູກ ໔)

Long palm-leaf

One phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 5.4 cm, width 59.4 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** four.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 21. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ເນື້ອໃນກ່າວເຖິງ ພະເຈົ້າພິມພິສານຖວາຍພັດຕາທານແກ່ພະພຸດທະເຈົ້າແລະພະພິກຂຸລິງທີ່ພະລາຊະວັງຂອງພະອົງ ແຕ່ບໍ່ໄດ້ຢາດນ້ຳອຸທິດກຸສົນໃຫ້ແກ່ຍາດພີ່ນ້ອງຜູ້ທີ່ລ່ວງລັບໄປແລ້ວ. ໃນຄືນນັ້ນ ຂະນະທີ່ພະອົງກຳລັງບັນທຶມກໍໄດ້ຍິນສຽງອັນແປກປະຫລາດຮ້ອງໂຫຍຫວນ ກໍ່ຕົກພະໄທ. ເມື່ອຕື່ນເຊົ້າມາ ພະເຈົ້າພິມພິສານກໍໄດ້ທູນເລົ່າເລື່ອງສຽງນັ້ນແດ່ພະພຸດທະເຈົ້າ. ພະພຸດທະອົງຕັດວ່າ ເປັນສຽງຂອງຍາດພີ່ນ້ອງໃນຊາດກ່ອນຂອງພະອົງທີ່ໄປເກີດເປັນເສດແລະຢາກປົດປ່ອຍຈາກຄວາມທຸກ. ພວກເຂົາຄາດຫວັງວ່າພະອົງຈະອຸທິດສ່ວນບຸນໄປໃຫ້ ແຕ່ພະອົງບໍ່ໄດ້ເຮັດ. ພວກເຂົາເສຍໃຈແລະໂສກເສົ້າທີ່ຜິດຫວັງ. ສະນັ້ນ ພະເຈົ້າພິມພິສານຈຶ່ງໄດ້ທຳບຸນອີກເທື່ອໜຶ່ງແລະອຸທິດກຸສົນໄປໃຫ້ແກ່ເສດເຫຼົ່ານັ້ນ. ເພື່ອເສດເຫຼົ່ານັ້ນ ໄດ້ຮັບສ່ວນບຸນແລ້ວ ກໍ່ພົ້ນຈາກຄວາມເປັນເສດ. ຕໍ່ມາ ພະເຈົ້າພິມພິສານກໍໄດ້ຖວາຍສວນໄຜ່ ເມືອງຣາຊະຄຶ ພ້ອມດ້ວຍອາຄານຕ່າງໆ ທີ່ຢູ່ໃນສວນນັ້ນ ແດ່ພະພຸດທະເຈົ້າ ເພື່ອໃຫ້ເປັນທີ່ປະທັບຂອງພະພຸດທະອົງແລະເປັນທີ່ພຳນັກຂອງພະພິກຂຸລິງ.

The content describes how King Bimbisara offered food to the Buddha and his disciples at his palace in Rajagaha, but forgot to dedicate the merit to his deceased relatives. That night, while sleeping, the king heard strange and dreadful cries and became very frightened. The next morning, the king told the Buddha about the noises he had heard. The Buddha explained that these were the voices of petas, who had been his relatives in past existences and were seeking release from their suffering. They had expected him to dedicate the merit to them, but since he did not, they were extremely distressed and lamented their lost hope. Therefore, the king performed almsgiving once more and dedicated the merit to those petas. When the petas received the merit, they were freed from their state as petas. Later, the king offered the Buddha his bamboo garden, called Veluvana, along with the buildings in the garden, to serve as a residence for the Buddha and the monks.

Colophon: ລານທີ ໑໙ ໜ້າ ໑: ຈຸນລະສັງກາດໄດ້ ໑໒໘໔ ຕົວ ປິກາໂຕ້ ເດືອນຈຽງ ລົງ ໓ ຄຳ ພ່າວ່າໄດ້ວັນ ໓ ມື້ເຕົ້າເສັດ ລິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ພໍ່ອອກແສນທິດມາ ຜົວເມຍ ກັບທັງບຸດຕະນັດຕາຍາຕິກາພັນທຸວົງສາທັງຫຼາຍ ເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ຂົນຂວາຍຫາໄດ້ໂປທະກັງຍັງໃບລານມາ

ສ້າງຍັງລຳ ເທວະພູດຕະສູດ ໄວ້ກັບພະພຸດທະສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ. ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຂົ້າສູ່ວຽງແກ້ວອັນກລ່າວແລ້ວຄືວ່າ ມຸດຕະມະຫານະຄອນນິຣະພານ ແດ່ກໍຂ້າເທີ້ນ. ນິບພານັງ ປາຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ ທຸວັງ.

Folio 19 on the recto side: In Chunlasangkat (CS) 1285, a *ka khai* year, the third waning-moon day of the first lunar month, the third day of the week (Tuesday), a *tao set* day,²³ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Phò Òk (Layman) Saen Thit Ma and his wife, together with all their children, grandchildren, and relatives, had the most ardent [religious faith] to find the palm leaves and sponsor the making of this manuscript entitled *Thevathutasut* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May all our wishes and desires come true. May we all enter the crystal city of Nibbāna. Nibbāna is the greatest bliss constantly and certainly.

Date: CS 1285, a *ka khai* year (25 Dec 1923)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Phò Òk (Layman) Saen Thit Ma and his wife, together with all their children, grandchildren, and relatives

Titles: ເທວະພູດຕະສູດ (ຜູກ ໕)

Thevathuttasut (*Phuk* 5)

Devaduta Sutta (Fascicle 5)

EAP1398_VSL_1_0040

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.5 cm, depth 0.3 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 7. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Some folios are damaged by insects.

Description: ເນື້ອໃນກ່າວເຖິງ ລັກສະນະຂອງນະຣົກ ໓ ປະເພດ ໄດ້ແກ່ ມະຫານະຣົກ ເປັນນະຣົກຊຸມໃຫຍ່ ມີ ທັງໝົດ ໘ ຊຸມ, ອຸດສະຫະນະຣົກ ຄື ນະຣົກທີ່ເປັນບໍລິວານ ຢູ່ອ້ອມຮອບມະຫານະຣົກຊຸມໃຫຍ່ທັງ ໔ ທິດ ມີທັງໝົດ ໑໒໘ ຊຸມ ແລະຍະມະໂລກນະຣົກ ຄື ນະຣົກກຸ່ມຍ່ອຍໆ ຢູ່ຮອບນອກຂອງອຸດສະ ຫະນະຣົກ ມີທັງໝົດ ໓໒໐ ຊຸມ ລວມທັງໝົດ ນະຣົກມີ ໔໕໖ ຊຸມ.

The content refers to the three groups of hell: *Mahā Niraya* (the great hell), which includes eight hells; *Ussada Niraya*, which consists of 128 hells surrounding the great hells in the four directions; and *Yamaloka*

²³ 1285 Margasirsha 17 = Tuesday, 25 December 1923. This day was, however, a *tao san* day, not a *tao set* day.

Niraya, which consists of 320 hells surrounding the *Ussada Niraya*. Altogether, there are a total of 456 hells.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ເທວະທູດຕະສູດ
Thevathuttasut
Devadūta Sutta

EAP1398_VSL_1_0041

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.6 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ເນື້ອໃນກ່າວເຖິງມະຫານະຣິກ ໘ ຊຸມ ອັນປະກອບດ້ວຍ: ໑.ສັນຊີວະມະຫານະຣິກ, ໒.ກາລະສຸຕະມະຫານະຣິກ, ໓.ສັງຄາຕະມະຫານະຣິກ, ໔.ໂຣຣຸວະມະຫານະຣິກ, ໕. ມະຫາໂຣຣຸວະມະຫານະຣິກ, ໖.ຕາປະນະມະຫານະຣິກ, ໗.ມະຫາຕາປະນະມະຫານະຣິກ, ແລະ ໘.ອະເວຈີມະຫານະຣິກ.

The content refers to the eight great hells, which include: 1. Sañjīva hell, 2.Kālasutta hell, 3.Saṅghāta hell, 4.Roruva hell, 5.Mahā Roruva hell, 6. Tāpa hell, 7. Mahātāpa hell, and 8. Avici hell.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ເທວະທູດຕະສູດ
Thevathuttasut
Devaduta Sutta

EAP1398_VSL_1_0042

Long palm-leaf

One phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4 cm, width 57.5 cm, depth 1 cm.

Fascicle 1: Front cover folio: one. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ວິສຸດທິມັກ ໝາຍເຖິງ ທາງແຫ່ງວິສຸດທິ ເປັນຄຳພີທີ່ອະທິບາຍຫຼັກການປະຕິບັດທີ່ນຳໄປສູ່ມັກ
ຜົນນິບພານ ໂດຍອາໄສຫຼັກສິນ ສະມາທິ ແລະປັນຍາ. ຕົ້ນສະບັບເປັນພາສາບາລີ ພະພຸດທະ
ໂຄສາຈານ ຊາວອິນເດຍ ແຕ່ງຂຶ້ນໃນລັງກາ. ເນື້ອໃນຜູກນີ້ກ່າວເຖິງພະກຳມະຖານ ໔໐ ກອງ ເຊິ່ງ
ແບ່ງອອກເປັນ ໗ ພວດ ໄດ້ແກ່ ກະສິນ ໑໐, ອະສຸພະກຳມະຖານ ໑໐, ອະນຸສະຕິກຳມະຖານ ໑໐,
ພົມວິຫານ ໔, ອະຣູບກຳມະຖານ ໔, ອາຫາເຣປະຕິກູນສັນຍາ ໑, ແລະ ຈະຕຸທາດວະວັດຖານ ໑.
Visuddhimagga, which means "the path of purity," is a scripture that
explains the principles of practice leading to Nibbāna, based on the
principles of morality, meditation, and wisdom. The original was written
in Pali by the Indian Buddhist teacher Buddhaghosa in Lanka (Sri Lanka).
The text of this fascicle discusses the 40 objects of meditation, which are
divided into seven categories: *Kasina* (10), *Asubha* (10), *Anussati*
Kammaṭṭhāna (10), *Brahmavihāra* (4), *Arūpa Kammaṭṭhāna* (4), *Ahāre*
Paṭikūlasaññā (1), and *Catudhātuvavatthāna* (1).

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໒໔໗ ຕົວ ປີຮັບມິດ ເດືອນຈຽງ ອອກໃໝ່ ໑໐ ຄ່ຳ ວັນ ໔ ຣິດ
ຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ເຈົ້າຍັງຂະໝອມ ມະຫາອຸປະຣາຊາກົມພະຣາຊະວັງວໍລະ
ພະຣາຊະນີເວດມະຫາສະຖານມຸງຄຸນ ນະຣາທິປັດຕິ ສີສຸວັນນະທໍຄຳຝ່າຍໜ້າ ກັບທັງ
ອັກຄະມະເຫສີຍາເປັນເຄົ້າເປັນເຫງົ້າເຈົ້າມູນລະສັດທາ ຈຶ່ງໄດ້ພ້ອມກັນສ້າງທັງສີ ວິສຸດທິມັກຄະ
ຜະລະ ໄວ້ກັບວໍລະພຸດທະສາສະໜາ ຕາບຕໍ່ເທົ່າຖ້ວນ ໕໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳ
ປາດຖະໜາ ທຸກເຢື້ອງທຸກປະການ ຂໍພະນີຣະພານເປັນທີ່ແລ້ວກໍຂ້າເທີ້ນ. ນິບພານະ ປັດຈະໂຍ
ໂຫຕູ ເມ.

Folio 26 on the recto side: In Chunlasangkat (CS) 1257, a *hap mot* year, the tenth waxing-moon day of the first lunar month, the fourth day of the week (Wednesday),²⁴ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiators, the royal viceroy of the department of the front royal golden palace and his queen, jointly sponsored the making of this manuscript entitled *Visutthimakkhaphala* (*Visuddhimagga*) to support the Teachings of the Buddha to last until the end of 5000 years. May all our wishes and desires come true. May we all enter Nibbāna definitely. May this be a condition for me to reach Nibbāna. CS 1257, a *hap mot* year (27 Nov 1895)

Date:
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): The royal viceroy of the department of the front royal golden palace and his queen

²⁴ 1257 Margasirsha 10 = Wednesday, 27 November 1895.

Titles: ວິສຸດທິມັກ ມັກຄະຜະລະ (ຜູກຕົ້ນ)
Visutthimak Makkhaphala (Phuk ton)
Visuddhimagga Magga Phala (Fascicle 1)

EAP1398_VSL_1_0043

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 57.7 cm, depth 1 cm.

Fascicle 1: Front cover folio: two. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ວິສຸດທິມັກ ໝາຍເຖິງ ທາງແຫ່ງວິສຸດທິ ເປັນຄຳພີທີ່ອະທິບາຍຫຼັກການປະຕິບັດທີ່ນຳໄປສູ່ມັກ
ຜົນນິບພານ ໂດຍອາໄສຫຼັກສິນ ສະມາທິ ແລະປັນຍາ. ຕົ້ນສະບັບເປັນພາສາບາລີ ພະພຸດທະໂຄ
ສາຈານຊາວອິນເດຍແຕ່ງຂຶ້ນໃນລັງກາ. ເນື້ອໃນຜູກນີ້ກ່າວເຖິງ ຊານ ໔ ຕາມໃນແຫ່ງພະອະພິທຳ
ປະກອບດ້ວຍ ປະຖົມມະຊານ, ທຸຕິຍະຊານ, ຕະຕິຍະຊານ, ຈະຕຸຖະຊານ ແລະປັນຈະມະຊານ.

ປະຖົມມະຊານ ມີອົງຊານ ໕ ດວງຄື: ໑. ວິຕິກ, ວິຈານ, ປິຕິ, ສຸກ, ແລະເອກັກຄະຕາ.

ທຸຕິຍະຊານ ມີອົງຊານ ໔ ຄື ວິຈານ, ປິຕິ, ສຸກ ແລະເອກັກຄະຕາ

ຕະຕິຍະຊານ ມີອົງຊານ ໓ ຄື ປິຕິ, ສຸກ ແລະເອກັກຄະຕາ

ຈະຕຸຖະຊານ ມີອົງຊານ ໒ ຄື ສຸກ ແລະເອກັກຄະຕາ

ປັນຈະມະຊານ ມີອົງຊານ ໒ ຄື ອຸປະກຂາ ແລະເອກັກຄະຕາ

Visuddhimagga, which means "the path of purity," is the scripture that explains the principles of practice that lead to Nibbāna, based on the principles of morality, meditation, and wisdom. The original was written in Pali by the Indian Buddhist teacher Buddhaghosa in Lanka (Sri Lanka). The text of this fascicle discusses the five *jhāna* (absorption) factors, which consist of the first absorption (*Paṭhamajhāna*), the second absorption (*Dutiya-jhāna*), the third absorption (*Tatiya-jhāna*), the fourth absorption (*Catuthajhāna*), and the fifth absorption (*Pañcamajhāna*).

The first absorption has five factors including *vitaka* (initial application), *vicāra* (sustained application), *pīti* (joy), *sukkhā* (happiness), and *ekaggatā* (one-pointedness).

The second absorption has four factors including *vicāra* (sustained application), *pīti* (joy), *sukkhā* (happiness), and *ekaggatā* (one-pointedness).

The third absorption has three factors including *pīti* (joy), *sukkhā* (happiness), and *ekaggatā* (one-pointedness).

The fourth absorption has two factors including *sukkhā* (happiness), and *ekaggatā* (one-pointedness).

Colophon: The fifth absorption has two factors including *upekkha* (equanimity), *ekaggata* (one-pointedness)
 ລານທີ ໒໗ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໒໕໗ ຕົວ ປີຮັບມິດ ເດືອນຈຽງ ອອກໃໝ່ ໑໐ ຄ່ຳ ວັນ ໔ ຣິດ
 ຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ເຈົ້າຍັງຂະໝ່ອມ ມະຫາອຸປະຣາຊາກົມພະຣາຊະວັງວໍລະ
 ພະຣາຊະນີເວດມະຫາສະຖານມຸງຄຸນ ນະຣາທິປັດຕິ ສີສຸວັນນະທໍຄຳຝ່າຍໜ້າ ກັບທັງ
 ອັກຄະມະເທສີຍາເປັນເຄົ້າເປັນເທົ່າເຈົ້າມູນລະສັດທາ ຈິ່ງໄດ້ພ້ອມກັນສ້າງທັງສີ ວິສຸດທິມັກຄະ
 ຜະລະ ໄວ້ກັບວໍລະພຸດທະສາສະໜາ ຕາບຕໍ່ເທົ່າຖ້ວນ ໕໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳ
 ປາດຖະໜາ ທຸກເຍື້ອງທຸກປະການ ຂໍພະນີຣະພານເປັນທີ່ແລ້ວກໍຂ້າເທົ່ນ. ນິບພານະ ປັດຈະໂຍ
 ໂຫຕູ ເມ.

Date: Folio 27 on the recto side: In Chunlasangkat (CS) 1257, a *hap mot* year, the tenth waxing-moon day of the first lunar month, the fourth day of the week (Wednesday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiators, the royal viceroy of the department of the front royal golden palace and his queen, jointly sponsored the making of this manuscript entitled *Visutthimakkhaphala* (*Visuddhimagga*) to support the Teachings of the Buddha to last until the end of 5000 years. May all our wishes and desires come true. May we all enter Nibbāna definitely. May this be a condition for me to reach Nibbāna. CS 1257, a *hap mot* year (27 Nov 1895)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): The royal viceroy of the department of the front royal golden palace and his queen

Titles: ວິສຸດທິມັກ ມັກຄະຜະລະ (ຜູກ ໒)
Visutthimak Makkhaphala (Phuk 2)
Visuddhimagga Magga Phala (Fascicle 2)

EAP1398_VSL_1_0044

Long palm-leaf

One phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 57.5 cm, depth 1 cm.

Fascicle 1: Front cover folio: one. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ວິສຸດທິມັກ ໝາຍເຖິງ ທາງແຫ່ງວິສຸດທິ ເປັນຄຳພີທີ່ອະທິບາຍຫຼັກການປະຕິບັດທີ່ນຳໄປສູ່ມັກ
 ຕິນນິບພານ ໂດຍອາໄສຫຼັກສິນ ສະມາທິ ແລະປັນຍາ. ຕົ້ນສະບັບເປັນພາສາປາລີ ພະພຸດທະໂຄ
 ສາຈານຊາວອິນເດຍແຕ່ງຂຶ້ນໃນລັງກາ. ເນື້ອໃນຜູກນີ້ກ່າວເຖິງ ການປະຕິບັດພາວະນາຕາມ
 ຫຼັກທຳອະຣິຍະສັດຈະ ໔. ອະຣິຍະສັດ ແປວ່າ ຄວາມຈິງອັນປະເສີດ ໔ ປະກອບດ້ວຍ:

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

Visuddhimagga, which means "the path of purity," is a scripture that explains the principles of practice that lead to Nibbāna, based on the principles of morality, meditation, and wisdom. The original was written in Pali by the Indian Buddhist teacher Buddhaghosa in Lanka (Sri Lanka). The text of this fascicle discusses the practice of meditation by following the principles of the Four Noble Truths (*Ariyasacca* 4). *Ariyasacca*, the Noble Truths, consist of 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:

ລານທີ ໒໗ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໒໔໗ ຕົວ ປີຮັບມິດ ເດືອນຈຽງ ອອກໃໝ່ ໑໐ ຄ່ຳ ວັນ ໔ ຣິດ ຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ເຈົ້າຍັງຂະໝ່ອມ ມະຫາອຸປະຣາຊາກົມພະຣາຊະວັງວໍລະ ພະຣາຊະນີເວດມະຫາສະຖານມຸງຄຸນ ນະຣາທິປັດຕິ ສີສຸວັນນະທໍຄຳຝ່າຍໜ້າ ກັບທັງ ອັກຄະມະເຫສີຍາເປັນເຄົ້າເປັນເຫງົ້າເຈົ້າມູນລະສັດທາ ຈິ່ງໄດ້ພ້ອມກັນສ້າງທັງສີ ວິສຸດທິມັກຄະ ຜະລະ ໄວ້ກັບວໍລະພຸດທະສາສະໜາ ຕາບຕໍ່ເກົ້າຖ້ວນ ໕໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳ ປາດຖະໜາ ທຸກເຍື່ອງທຸກປະການ ຂໍພະນິຣະພາບເປັນທີ່ແລ້ວກໍຂ້າເຫັນ. ນິບພານະ ປັດຈະໂຍ ໂຫຕູ ເມ.

Folio 27 on the recto side: In Chunlasangkat (CS) 1257, a *hap mot* year, the tenth waxing-moon day of the first lunar month, the fourth day of the week (Wednesday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiators, the royal viceroy of the department of the front royal golden palace and his queen, jointly sponsored the making of this manuscript entitled *Visutthimakkhaphala* (*Visuddhimagga*) to support the Teachings of the Buddha to last until the end of 5000 years. May all our wishes and desires come true. May we all enter Nibbāna definitely. May this be a condition for me to reach Nibbāna. CS 1257, a *hap mot* year (27 Nov 1895)

Date:

Script(s):

Language(s):

Scribe(s):

Sponsor(s):

Tham Lao

Lao, Pali

Unknown

The royal viceroy of the department of the front royal golden palace and his queen

Titles:

ວິສຸດທິມັກ ມັກຄະຜະລະ (ຜູກ ໓)

Visutthimak Makkhaphala (Phuk 3)

Visuddhimagga Magga Phala (Fascicle 3)

Long palm-leaf**One phuk:** *fascicle 4***Material:** Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 57.7 cm, depth 0.9 cm.**Fascicle 1: Front cover folio:** one. **Back cover folio:** one.**Appearance:** The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 226. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.**Description:** ວິສຸດທິມັກ ໝາຍເຖິງ ທາງແຫ່ງວິສຸດທິ ເປັນຄຳພີທີ່ອະທິບາຍຫຼັກການປະຕິບັດທີ່ນຳໄປສູ່ມັກ ຕົນນິບພານ ໂດຍອາໄສຫຼັກສິນ ສະມາທິ ແລະປັນຍາ. ຕົ້ນສະບັບເປັນພາສາບາລີ ພະພຸດທະໂຄ ສາຈານຊາວອິນເດຍແຕ່ງຂຶ້ນໃນລັງກາ. ເນື້ອໃນຜູກນີ້ກ່າວເຖິງ ການຈະເລີນມໍລະນານຸສະຕິ ພາວະນາ ຄື ການລະນຶກເຖິງຄວາມຕາຍອັນຈະຕ້ອງມີມາເຖິງຕົນເປັນທຳມະດາ. ການໝັ້ນ ລະນຶກເຖິງຄວາມຕາຍຢ່າງເນື່ອງໆ ວ່າ ຄວາມຕາຍເປັນຂອງທຳມະດາ ເມື່ອມີຄວາມເກີດມາ ແລ້ວ ກໍຕ້ອງຕາຍໃນທີ່ສຸດ ບໍ່ມີໃຜສາມາດຜ່ານພົ້ນໄປໄດ້ ເພື່ອເຮັດໃຫ້ໃຈສະຫງົບຈາກອະກຸສິນ ເກີດຄວາມບໍ່ປະໝາດແລະບໍ່ຍ້ານກົວຕໍ່ຄວາມຕາຍ ຄິດເລັ່ງເຮັດຂົນຂວາຍບຳເພັນກິດແລະເຮັດ ຄວາມດີ. ການຈະເລີນມໍລະນານຸສະຕິ ເປັນການພັດທະນາຈິດໃຈໃຫ້ຮູ້ເທົ່າທັນໂລກຕາມຄວາມ ເປັນຈິງ ແລະບໍ່ປະໝາດໃນຊີວິດ.*Visuddhimagga*, which means "the path of purity," is a scripture that explains the principles of practice that lead to Nibbāna, based on the principles of morality, meditation, and wisdom. The original was written in Pali by an Indian Buddhist teacher, Buddhaghosa, in Lanka (Sri Lanka). The text in this fascicle discusses the practice of Maranassati meditation, which is mindfulness of death. Frequently keeping death in mind—that death is natural, that where there is birth there is death, and that no one can escape death—helps calm the mind, reduce unwholesome thoughts, avoid carelessness, and overcome fear of death. It encourages one to diligently perform one's duties and cultivate goodness. Mindfulness of death is a form of mental development that involves seeing the truths of the world and living life without carelessness.**Colophon:** ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໒໕໗ ຕົວ ປີຮັບມິດ ເດືອນຈຽງ ອອກໃໝ່ ໑໐ ຄ່ຳ ວັນ ໔ ຣິດ ຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ເຈົ້າຍັງຂະໝ່ອມ ມະຫາອຸປະຣາຊາກົມພະຣາຊະວັງວໍລະ ພະຣາຊະນີເວດມະຫາສະຖານມຸງຄຸນ ນະຣາທິປັດຕິ ສີສຸວັນນະທໍຄຳຝ່າຍໜ້າ ກັບທັງ ອັກຄະມະເຫສີຍາເປັນເຄົ້າເປັນເຫງົ້າເຈົ້າມູນລະສັດທາ ຈິ່ງໄດ້ພ້ອມກັນສ້າງໜັງສື ວິສຸດທິມັກຄະ ຜະລະ ໄວ້ກັບວໍລະພຸດທະສາສະໜາ ຕາບຕໍ່ເທົ່າຖ້ວນ ໕໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳ ປາດຖະໜາ ທຸກເຍື່ອງທຸກປະການ ຂໍພະນີຣະພານເປັນທີ່ແລ້ວກໍຂ້າເທົ້ນ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ເມ.Folio 26 on the recto side: In Chunlasangkat (CS) 1257, a *hap mot* year, the tenth waxing-moon day of the first lunar month, the fourth day of the

week (Wednesday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiators, the royal viceroy of the department of the front royal golden palace and his queen, jointly sponsored the making of this manuscript entitled *Visutthimakkhaphala* (*Visuddhimagga*) to support the Teachings of the Buddha to last until the end of 5000 years. May all our wishes and desires come true. May we all enter Nibbāna definitely. May this be a condition for me to reach Nibbāna. CS 1257, a *hap mot* year (27 Nov 1895)

Date:

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): The royal viceroy of the department of the front royal golden palace and his queen

Titles: ວິສຸດທິມັກ ມັກຄະຜະລະ (ຜູກ ໔)

Visutthimak Makkhaphala (Phuk 4)

Visuddhimagga Magga Phala (Fascicle 4)

EAP1398_VSL_1_0046

Long palm-leaf

One phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.7 cm, depth 1 cm.

Fascicle 1: Front cover folio: one. **Back cover folio:** three.

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

Description: ວິສຸດທິມັກ ໝາຍເຖິງ ທາງແຫ່ງວິສຸດທິ ເປັນຄຳພີທີ່ອະທິບາຍຫຼັກການປະຕິບັດທີ່ນຳໄປສູ່ມັກ ຕິນນິບພານ ໂດຍອາໄສຫຼັກສິນ ສະມາທິ ແລະປັນຍາ. ຕົ້ນສະບັບເປັນພາສາບາລີ ພະພຸດທະ ໂຄສາຈານຊາວອິນເດຍແຕ່ງຂຶ້ນໃນລັງກາ. ເນື້ອໃນຜູກນີ້ກ່າວເຖິງ ການພິຈາລະນາອານາປານະ ສະຕິພາວະນາ ຄື ສະຕິກຳນົດລົມຫາຍໃຈເຂົ້າອອກ ເປັນວິທີການພັດທະນາສະຕິ, ສະມາທິ ແລະ ປັນຍາ ດ້ວຍການໃຊ້ລົມຫາຍໃຈເປັນເຄື່ອງກຳນົດແລະພິຈາລະນາ.

Visuddhimagga, which means "the path of purity," is a scripture that explains the principles of practice that lead to Nibbāna, based on the principles of morality, meditation, and wisdom. The original was written in Pali by the Indian Buddhist teacher Buddhaghosa in Lanka (Sri Lanka). The text of this fascicle discusses the practice of *Ānāpānasati* meditation, which is mindfulness of breathing. This practice develops *sati* (mindfulness), *samādhi* (concentration), and *paññā* (wisdom) by using the breath as a tool and observing the movement of the mind with each moment of the in-breath and out-breath.

Colophon: ລານທີ ໒໗ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໒໕໗ ຕົວ ປີຮັບມິດ ເດືອນຈຽງ ອອກໃໝ່ ໑໐ ຄໍ່າ ວັນ ໔ ຣິດ ຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ເຈົ້າຍັງຂະໝ່ອມ ມະຫາອຸປະຣາຊາກົມພະຣາຊະວັງວໍລະ

ພະຣາຊະນິເວດມະຫາສະຖານມຸງຄຸນ ນະຣາທິປັດຕິ ສີສຸວັນນະທໍຄໍາຝ່າຍໜ້າ ກັບທັງ ອັກຄະມະເທສີຍາເປັນເຄົ້າເປັນເທົ່າເຈົ້າມູນລະສັດທາ ຈຶ່ງໄດ້ພ້ອມກັນສ້າງທັງສີ ວິສຸດທິມັກຄະ ຜະລະ ໄວ້ກັບວໍລະພຸດທະສາສະໜາ ຕາບຕໍ່ເທົ່າຖ້ວນ ໕໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັງຄໍາມັກຄໍາ ປາດຖະໜາ ທຸກເຢື້ອງທຸກປະການ ຂໍພະນົຣະພານເປັນທີ່ແລ້ວກໍຂ້າເທີ້ນ. ນິບພານະ ປັດຈະໂຍ ໂຫຕູ ເມ.

Folio 26 on the recto side: In Chunlasangkat (CS) 1257, a *hap mot* year, the tenth waxing-moon day of the first lunar month, the fourth day of the week (Wednesday), the writing was accomplished at the time of the morning drum (*nyam kông ngai*). The initiators, the royal viceroy of the department of the front royal golden palace and his queen, jointly sponsored the making of this manuscript entitled *Visutthimakkhaphala* (*Visuddhimagga*) to support the Teachings of the Buddha to last until the end of 5000 years. May all our wishes and desires come true. May we all enter Nibbāna definitely. May this be a condition for me to reach Nibbāna. CS 1257, a *hap mot* year (27 Nov 1895)

Date:

Script(s):

Language(s):

Scribe(s):

Sponsor(s):

Tham Lao

Lao, Pali

Unknown

The royal viceroy of the department of the front royal golden palace and his queen

Titles:

ວິສຸດທິມັກ ມັກຄະຜະລະ (ຜູກ ໕)

Visutthimak Makkhaphala (Phuk 5)

Visuddhimagga Magga Phala (Fascicle 5)

EAP1398_VSL_1_0047

Long palm-leaf

One phuk:

fascicle 6

Material:

Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.7 cm, depth 1 cm.

Fascicle 1: Front cover folio: one. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description:

ວິສຸດທິມັກ ໝາຍເຖິງ ທາງແຫ່ງວິສຸດທິ ເປັນຄໍາພີທີ່ອະທິບາຍຫຼັກການປະຕິບັດທີ່ນໍາໄປສູ່ມັກ ຜົນນິບພານ ໂດຍອາໄສຫຼັກສິນ ສະມາທິ ແລະປັນຍາ. ຕົ້ນສະບັບເປັນພາສາບາລີ ພະພຸດທະ ໂຄສາຈານຊາວອິນເດຍແຕ່ງຂຶ້ນໃນລັງກາ. ເນື້ອໃນຜູກນີ້ກ່າວເຖິງ ວິປັດສະນູປະກິເລດ ໝາຍ ເຖິງ ອຸປະກິເລດແຫ່ງວິປັດສະນາ, ທໍາມາລິມທີ່ເກີດແກ່ຜູ້ໄດ້ວິປັດສະນາອາລົມ ເຮັດໃຫ້ເຂົ້າໃຈ ຜິດວ່າ ຕົນບັນລຸມັກຜົນແລ້ວ ເປັນເຫດຂັດຂວາງໃຫ້ບໍ່ກ່າວໜ້າຕໍ່ໄປໃນວິປັດສນາຍານ ມີ ໑໐ ປະການ ໄດ້ແກ່ ໑. ໂອພາດ ຄື ແສງສະຫວ່າງ, ໒. ຍານ ຄື ຄວາມຫຍຸ້ງຮູ້, ໓. ປິຕິ ຄື ຄວາມອຶ່ມໃຈ , ໔. ປັດສັດທິ ຄື ຄວາມສະງົບເຢັນ, ໕. ສຸກຂະ ຄື ຄວາມສຸກສະບາຍໃຈ, ໖. ອະທິໂມກ ຄື ຄວາມ

ນ້ອມໃຈເຊື່ອ, ສັດທາແກ່ກ້າ, ຄວາມປົງໃຈ, ກ. ປັກຄາທະ ຄື ຄວາມໝຽນທີ່ພໍດີ, ຕູ. ອຸປັດຖານ ຄື ສະຕິແກ່ກ້າ, ສະຕິຊັດເຈນ, ຟ. ອຸເບກຂາ ຄື ຄວາມມີຈິດເປັນກາງ, ຈອ. ນິກັນຕິ ຄື ຄວາມພໍໃຈ, ຕິດໃຈ.

Visuddhimagga, which means "the path of purity," is a scripture that explains the principles of practice leading to Nibbāna, based on the principles of morality, meditation, and wisdom. The original was written in Pali by the Indian Buddhist teacher Buddhaghosa in Lanka (Sri Lanka). This passage refers to 'Vipassanūpakilesa,' meaning the defilements of insight. These are mental states that can arise in a person practicing insight meditation (*vipassanā*), which may lead to the mistaken belief that they have already attained the path and its fruits. This becomes an obstacle that prevents further progress in the development of insight knowledge. There are ten such defilements, which are: 1. *Obhāsa*: illumination; luminous aura; 2. *Ñāṇa*: knowledge; 3. *Pīti*: rapture; unprecedented joy; 4. *Passaddhi*: tranquility; 5. *Sukha*: bliss; pleasure; 6. *Adhimokkha*: confidence; resolution; determination; 7. *Paggāha*: exertion; strenuousness; 8. *Upaṭṭhāna*: established mindfulness; 9. *Upekkhā*: equanimity; 10. *Nikanti*: delight.

Colophon:

ລານທີ ໒໗ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໒໕໗ ຕົວ ປີຮັບມິດ ເດືອນຈຽງ ອອກໃໝ່ ໑໐ ຄໍ່າ ວັນ ໔ ຣິດ ຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ເຈົ້າຍັງຂະໝ່ອມ ມະຫາອຸປະຣາຊາກິມພະຣາຊະວັງວໍລະ ພະຣາຊະນິເວດມະຫາສະຖານມຸງຄຸນ ນະຣາທິປັດຕິ ສີສຸວັນນະທໍຄຳຝ່າຍໜ້າ ກັບທັງອັກຄະ ມະເຫສີຍາເປັນເຄົ້າເປັນເຫງົ້າເຈົ້າມູນລະສັດທາ ຈິ່ງໄດ້ພ້ອມກັນສ້າງທັງສີ ວິສຸດທິມັກຄະຜະລະ ໄວ້ກັບວໍລະພຸດທະສາສະໜາ ຕາບຕໍ່ເທົ່າຖ້ວນ ໕໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະ ໜາທຸກເຢື້ອງທຸກປະການ ຂໍພະນີຣະພານເປັນທີ່ແລ້ວກໍຂ້າເຫັນ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ເມ.

Folio 27 on the recto side: In Chunlasangkat (CS) 1257, a *hap mot* year, the tenth waxing-moon day of the first lunar month, the fourth day of the week (Wednesday), the writing was accomplished at the time of the morning drum (*nyam kông ngai*). The initiators, the royal viceroy of the department of the front royal golden palace and his queen, jointly sponsored the making of this manuscript entitled *Visutthimakkhaphala* (*Visuddhimagga*) to support the Teachings of the Buddha to last until the end of 5000 years. May all our wishes and desires come true. May we all enter Nibbāna definitely. May this be a condition for me to reach Nibbāna. CS 1257, a *hap mot* year (27 Nov 1895)

Date:

Script(s):

Language(s):

Scribe(s):

Sponsor(s):

Tham Lao

Lao, Pali

Unknown

The royal viceroy of the department of the front royal golden palace and his queen

Titles:

ວິສຸດທິມັກ ມັກຄະຜະລະ (ຜູກ ໖)

Visutthimak Makkhaphala (Phuk 6)

Visuddhimagga Magga Phala (Fascicle 6)

Long palm-leaf**One phuk:** *fascicle 7***Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.7 cm, depth 1 cm.**Fascicle 1: Front cover folio:** one. **Back cover folio:** three.**Appearance:** The fascicles are enclosed between 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, and the legibility is as well.**Description:** ວິສຸດທິມັກ ໝາຍເຖິງ ທາງແຫ່ງວິສຸດທິ ເປັນຄຳພີທີ່ອະທິບາຍຫຼັກການປະຕິບັດທີ່ນຳໄປສູ່ມັກ ຕື່ນນິບພານ ໂດຍອາໄສຫຼັກສິນ ສະມາທິ ແລະປັນຍາ. ຕົ້ນສະບັບເປັນພາສາບາລີ ພະພຸດທະໂຄ ສາຈານຊາວອິນເດຍແຕ່ງຂຶ້ນໃນລັງກາ. ເນື້ອໃນຜູກມັກກ່າວເຖິງ ທາດ ຄື ຮູບ ຫຼັກກອງແຫ່ງຮ່າງກາຍ ຂອງເຮົາທີ່ປະກອບເຂົ້າກັນເປັນມະນຸດ ແລະເປັນສິ່ງທີ່ຖືວ່າເປັນສ່ວນສຳຄັນຂອງຮ່າງກາຍ ມີ ໔ ປະການຄື:

໑. ປະຖະວິທາດ ໄດ້ແກ່ ທາດດິນ ເປັນທາດທີ່ປະກອບຂຶ້ນເປັນສ່ວນຕ່າງໆ ຂອງມະນຸດ ທີ່ເຮັດໃຫ້ຮ່າງກາຍມີສິ່ງຍືດໜຽວເປັນຮູບເປັນຮ່າງຂຶ້ນມາ ມີ ໒໐ ປະການ,

໒. ອາໂປທາດ ໄດ້ແກ່ ທາດນ້ຳ ທີ່ເປັນອົງປະກອບຢູ່ໃນຮ່າງກາຍ ມີ ໑໒ ປະການ,

໓. ວາໂຍທາດ ໄດ້ແກ່ ທາດລົມ ທີ່ພັດໄປມາພາຍໃນຮ່າງກາຍແລະລົມຫາຍໃຈເຂົ້າ ຫາຍໃຈອອກ ມີ ໖ ປະການ,

໔. ເຕໂຊທາດ ໄດ້ແກ່ ທາດໄຟ ທີ່ອຸ່ນພາຍໃນຮ່າງກາຍແລະເປັນທາດທີ່ມີຂະບວນການເຜົາອາຫານໃນຮ່າງກາຍເພື່ອໃຫ້ເກີດພະລັງງານຂຶ້ນມາ ມີ ໔ ປະການ ເປັນຕົ້ນ.

Visuddhimagga, which means "the path of purity," is a scripture that explains the principles of practice that lead to Nibbāna, based on the principles of morality, meditation, and wisdom. The original was written in Pali by the Indian Buddhist teacher Buddhaghosa in Lanka (Sri Lanka). The text of this fascicle discusses *Dhātu* (elements), which are the components or aggregates that make up our bodies and are considered essential parts of being human. They are divided into four parts as follows:1. *Paṭhavī-dhātu* (Earth element) is an element that is made up of different parts of the human body, consisting of 20.2. *Āpo-dhātu* (Water element) is part in the body, consisting of 12.3. *Vāyo-dhātu* (Air element) blows in the body and the breath going in and out, consisting of 6,4. *Tejo-dhātu* (Fire element) warms the body and processes food in the body to generate energy, consisting of 4.**Colophon:** ລານທີ ໒໗ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໒໔໗ ຕົວ ປີຮັບມິດ ເດືອນຈຽງ ອອກໃໝ່ ໑໐ ຄ່ຳ ວັນ ໔ ຣິດ ຈະນາແລ້ວຍາມກອງກາຍ ໝາຍມີ ເຈົ້າຍັງຂະໝ່ອມ ມະຫາອຸປະຣາຊາກົມພະຣາຊະວັງວໍລະ ພະຣາຊະນິເວດມະຫາສະຖານມຸງຄຸນ ນະຣາທິປັດຕິ ສິສຸວັນນະທໍຄຳຝ່າຍໜ້າ ກັບທັງ

ອັກຄະມະເຫສິຍາເປັນເຄົ້າເປັນເທົ່າເຈົ້າມູນລະສັດທາ ຈິ່ງໄດ້ພ້ອມກັນສ້າງທັງສີ ວິສຸດທິມັກຄະ ຜະລະ ໄວ້ກັບວິລະພຸດທະສາສະໜາ ຕາບຕໍ່ເທົ່າຖ້ວນ ໕໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັງຄໍາມັກຄໍາ ປາດຖະໜາ ທຸກເຍື່ອງທຸກປະການ ຂໍພະນົຣະພານເປັນທີ່ແລ້ວກໍຂ້າເຫັນ. ນິບພານະ ປັດຈະໂຍ ໂຫຕູ ເມ.

Folio 27 on the recto side: In Chunlasangkat (CS) 1257, a *hap mot* year, the tenth waxing-moon day of the first lunar month, the fourth day of the week (Wednesday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiators, the royal viceroy of the department of the front royal golden palace and his queen, jointly sponsored the making of this manuscript entitled *Visutthimakkhaphala* (*Visuddhimagga*) to support the Teachings of the Buddha to last until the end of 5000 years. May all our wishes and desires come true. May we all enter Nibbāna definitely. May this be a condition for me to reach Nibbāna. CS 1257, a *hap mot* year (27 Nov 1895)

Date:

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): The royal viceroy of the department of the front royal golden palace and his queen

Titles: ວິສຸດທິມັກ ມັກຄະຜະລະ (ຜູກ ໗)

Visutthimak Makkhaphala (Phuk 7)

Visuddhimagga Magga Phala (Fascicle 7)

EAP1398_VSL_1_0049

Long palm-leaf

One phuk: *fascicle 8*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.7 cm, depth 1 cm.

Fascicle 1: Front cover folio: one. **Back cover folio:** three.

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

Description: ວິສຸດທິມັກ ໝາຍເຖິງ ທາງແຫ່ງວິສຸດທິ ເປັນຄໍາພີທີ່ອະທິບາຍຫຼັກການປະຕິບັດທີ່ນໍາໄປສູ່ມັກ ຜົນນິບພານ ໂດຍອາໄສຫຼັກສິນ ສະມາທິ ແລະປັນຍາ. ຕົ້ນສະບັບເປັນພາສາບາລີ ພະພຸດທະໂຄ ສາຈານຊາວອິນເດຍແຕ່ງຂຶ້ນໃນລັງກາ. ເນື້ອໃນຜູກນີ້ກ່າວເຖິງ ວິປັດສະນາຕາມຫຼັກວິສຸດທິ ຄວາມໝົດຈິດ, ຄວາມບໍລິສຸດທີ່ສູງຂຶ້ນໄປເປັນຂັ້ນໆ, ທໍາທີ່ຊໍາລະສັດໃຫ້ບໍລິສຸດ ຍັງໄຕ່ສິກຂາໃຫ້ ບໍລິບູນເປັນຂັ້ນໆ ໄປໂດຍລໍາດັບຈົນບັນລຸຈຸດໝາຍຄືນິບພານ ມີ ໗ ປະການ ໄດ້ແກ່:

໑. ສິລະວິສຸດທິ ຄື ຄວາມບໍລິສຸດແຫ່ງສິນ,
໒. ຈິດຕະວິສຸດທິ ຄື ຄວາມບໍລິສຸດແຫ່ງຈິດ,
໓. ທິດຖິວິສຸດທິ ຄື ຄວາມບໍລິສຸດແຫ່ງທິດຖິ,

໔. ກັງຂາວິຕະຣະນະວິສຸດທິ ຄື ຄວາມບໍລິສຸດແຫ່ງການຂ້າມພື້ນຈາກຄວາມສົງໄສ,
 ໕. ມັກຄາມັກຄະຍານທັດສະນະວິສຸດທິ ຄື ຄວາມບໍລິສຸດແຫ່ງຍານຫຼືປັນຍາທີ່ຮູ້ຖືກຕ້ອງແນ່ນອນ
 ແລ້ວວ່າວິທີການໃດເປັນທິນທາງທີ່ດີ ແລະທິນທາງໃດເປັນທິນທາງທີ່ບໍ່ດີ,

Visuddhimagga, which means "the path of purity," is a scripture that explains the principles of practice that lead to Nibbāna, based on the principles of morality, meditation, and wisdom. The original was written in Pali by the Indian Buddhist teacher Buddhaghosa in Lanka (Sri Lanka). The text of this fascicle discusses the seven stages of purity (*Visuddhi* 7), the stages of purity and gradual purification as follows:

1. *Sīla-visuddhi*: purity of morality,
2. *Citta-visuddhi*: purity of mind,
3. *Dhīṭṭhi-visuddhi*: purity of view, purity of understanding,
4. *Kaṅkhāvitaraṇa-visuddhi*: purity of transcending doubts,
5. *Maggāmaggaññānadassana-visuddhi*: purity of the knowledge and vision regarding part and not-path,
6. *Paṭipadāññānadassana-visuddhi*: purity of knowledge and vision of the way of progress,
7. *Ñānadassana-visuddhi*: purity of knowledge and vision.

Colophon:

ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໒໕໗ ຕົວ ປີຮັບມິດ ເດືອນຈຽງ ອອກໃໝ່ ໑໐ ຄໍ່າ ວັນ ໔ ຣິດ
 ຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ເຈົ້າຍັງຂະໝ່ອມ ມະຫາອຸປະຣາຊາກິມພະຣາຊະວັງວໍລະ
 ພະຣາຊະນິເວດມະຫາສະຖານມຸງຄຸນ ນະຣາທິປັດຕິ ສີສຸວັນນະທໍາຝ່າຍໜ້າ ກັບທັງອັກຄະ
 ມະເຫສີຍາເປັນເຄົ້າເປັນເຫງົ້າເຈົ້າມູນລະສັດທາ ຈິ່ງໄດ້ພ້ອມກັນສ້າງທັງສີ ວິສຸດທິມັກຄະຜະລະ
 ໄວ້ກັບວໍລະພຸດທະສາສະໜາ ຕາບຕໍ່ເທົ່າຖ້ວນ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັງຄໍາມັກຄໍາປາດຖະ
 ໜາ ທຸກເຍື່ອງທຸກປະການ ຂໍພະນີຣະພານເປັນທີ່ແລ້ວກໍຂ້າເຫັນ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ
 ເມ.

Folio 26 on the recto side: In Chunlasangkat (CS) 1257, a *hap mot* year, the tenth waxing-moon day of the first lunar month, the fourth day of the week (Wednesday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiators, the royal viceroy of the department of the front royal golden palace and his queen, jointly sponsored the making of this manuscript entitled *Visutthimakkhaphala* (*Visuddhimagga*) to support the Teachings of the Buddha to last until the end of 5000 years. May all our wishes and desires come true. May we all enter Nibbāna definitely. May this be a condition for me to reach Nibbāna. CS 1257, a *hap mot* year (27 Nov 1895)

Date:

Script(s):

Language(s):

Scribe(s):

Sponsor(s):

Tham Lao

Lao, Pali

Unknown

The royal viceroy of the department of the front royal golden palace and his queen

Titles:

ວິສຸດທິມັກ ມັກຄະຜະລະ (ຜູກ ໘)

Visutthimak Makkhaphala (Phuk 8)

Visuddhimagga Magga Phala (Fascicle 8)

Long palm-leaf**One phuk:** *fascicle 9***Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.7 cm, depth 1 cm.**Fascicle 1: Front cover folio:** one. **Back cover folio:** two.**Appearance:** The fascicles are enclosed between 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, and the legibility is as well.**Description:** ວິສຸດທິມັກ ໝາຍເຖິງ ທາງແຫ່ງວິສຸດທິ ເປັນຄຳພີທີ່ອະທິບາຍຫຼັກການປະຕິບັດທີ່ນຳໄປສູ່ມັກ ຜົນນິບພານ ໂດຍອາໄສຫຼັກສິນ ສະມາທິ ແລະປັນຍາ. ຕົ້ນສະບັບເປັນພາສາບາລີ ພະພຸດທະໂຄ ສາຈານຊາວອິນເດຍແຕ່ງຂຶ້ນໃນລັງກາ. ເນື້ອໃນຜູກນັກ່າວເຖິງ ການປະຕິບັດວິປັດສະນາກຳມັດ ຖານຕາມຫຼັກທຳຕ່າງໆ ເຊັ່ນ:

໑. ຂັນ ໕ ຫຼື ເປັນຈະຂັນ: ສ່ວນປະກອບຫ້າຢ່າງທີ່ໂຮມເຂົ້າກັນເປັນຊີວິດ

໒. ອາຍະຕະນະ: ສິ່ງທີ່ເຊື່ອມຕໍ່ກັນໃຫ້ເກີດຄວາມຮູ້ ໑໒ ປະການ,

໓. ທາດ ໑໘ ປະການ ແລະ

໔. ອະຣິຍະສັດ: ຄວາມຈິງອັນປະເສີດ ໔ ປະການ.

Visuddhimagga, which means "the path of purity," is a scripture that explains the principles of practice that lead to Nibbāna, based on the principles of morality, meditation, and wisdom. The original was written in Pali by the Indian Buddhist teacher Buddhaghosa in Lanka (Sri Lanka). The text of this fascicle discusses various principles of the Dhamma for the practice of *Vipassanā Kammaṭṭhāna* (insight meditation), such as:1. *Khandha* 5 or *Pañca-khandha*: the five groups of existence, five aggregates,2. *Āyanatana* 12: 12 sense-fields, sense-spheres,3. *Dhātu* 18: 18 elements4. *Ariyasacca* 4: the four noble truths.**Colophon:** ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໒໕໗ ຕົວ ປີຮັບມິດ ເດືອນຈຽງ ອອກໃໝ່ ໑໐ ຄໍ່າ ວັນ ໔ ຣິດ ຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ເຈົ້າຍັງຂະໝ່ອມ ມະຫາອຸປະຣາຊາກົມພະຣາຊະວັງວໍລະ ພະຣາຊະນິເວດມະຫາສະຖານມຸງຄຸນ ນະຣາທິປັດຕິ ສີສຸວັນນະທໍຄຳຝ່າຍໜ້າ ກັບທັງ ອັກຄະມະເທສີຍາເປັນເຄົ້າເປັນເທົ່າເຈົ້າມູນລະສັດທາ ຈິ່ງໄດ້ພອມກັນສ້າງໜັງສື ວິສຸດທິມັກຄະ ຜະລະ ໄວ້ກັບວໍລະພຸດທະສາສະໜາ ຕາບຕໍ່ເທົ່າຖ້ວນ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳ ປາດຖະໜາ ທຸກເຢື້ອງທຸກປະການ ຂໍພະນີຣະພານເປັນທີ່ແລ້ວກໍຂ້າເທີນ. ນິບພານະ ປັດຈະໂຍ ໂຫຕູ ເມ.Folio 26 on the recto side: In Chunlasangkat (CS) 1257, a *hap mot* year, the tenth waxing-moon day of the first lunar month, the fourth day of the week (Wednesday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiators, the royal viceroy of the department of the front royal golden palace and his queen, jointly

sponsored the making of this manuscript entitled *Visutthimakkhaphala* (*Visuddhimagga*) to support the Teachings of the Buddha to last until the end of 5000 years. May all our wishes and desires come true. May we all enter Nibbāna definitely. May this be a condition for me to reach Nibbāna. CS 1257, a *hap mot* year (27 Nov 1895)

Date: CS 1257, a *hap mot* year (27 Nov 1895)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): The royal viceroy of the department of the front royal golden palace and his queen

Titles: *ວິສຸດທິມັກ ມັກຄະຜະລະ (ຜູກ ໙)*
Visutthimak Makkhaphala (Phuk 9)
Visuddhimagga Magga Phala (Fascicle 9)

EAP1398_VSL_1_0051

Long palm-leaf

One phuk: *fascicle 10*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.7 cm, depth 1 cm.

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

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

Description: ວິສຸດທິມັກ ໝາຍເຖິງ ທາງແຫ່ງວິສຸດທິ ເປັນຄຳພີທີ່ອະທິບາຍຫຼັກການປະຕິບັດທີ່ນຳໄປສູ່ມັກ ຜົນນິບພານ ໂດຍອາໄສຫຼັກສິນ ສະມາທິ ແລະປັນຍາ. ຕົ້ນສະບັບເປັນພາສາປາລີ ພະພຸດທະ ໂຄສາຈານຊາວອິນເດຍແຕ່ງຂຶ້ນໃນລັງກາ. ເນື້ອໃນຜູກນີ້ກ່າວເຖິງ ຈິດ ໘໙ ອັນໄດ້ແກ່ ກາມາວະ ຈະຣິຈິດ: ຈິດທີ່ເປັນໄປໃນກາມມະພູມ ໕໔, ຮູປາວະຈະຣະຈິດ: ຈິດທີ່ເປັນໄປໃນຮູບພູມ ໑໔, ອະຮູປາວະຈະຣະຈິດ: ຈິດທີ່ເປັນໄປໃນອະຮູບພູມ ໑໒, ແລະ ໂລກຸດຈະຣະຈິດ: ຈິດທີ່ເປັນໂລ ກຸດຕະຣະ ຕູ.

Visuddhimagga, which means "the path of purity," is a scripture that explains the principles of practice that lead to Nibbāna, based on the principles of morality, meditation, and wisdom. The original was written in Pali by the Indian Buddhist teacher Buddhaghosa in Lanka (Sri Lanka). The text of this fascicle discusses the 89 types of *Citta* (consciousness), including: *Kāmāvacara-citta*: 54 types of sense-sphere consciousness, *Rūpāvacara-citta*: 15 types of form-sphere consciousness, *Arūpāvacara-citta*: 12 types of formless-sphere consciousness, and *Lokuttara-citta*: 8 types of supermundane consciousness.

Colophon: ລານທີ ໒໘ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໒໕໗ ຕົວ ປີຮັບມິດ ເດືອນຈຽງ ອອກໃໝ່ ໑໐ ຄຳ ວັນ ໔ ຣິດ ຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ເຈົ້າຍິງຂະໝ່ອມ ມະຫາອຸປະຣາຊາກິມພະຣາຊະວັງວໍລະ ພະຣາຊະນິເວດມະຫາສະຖານມຸງຄຸນ ນະຣາທິປັດຕິ ສີສຸວັນນະທໍຄຳຝ່າຍໜ້າ ກັບທັງອັກຄະ

ມະເທສີຍາເປັນເຄົ້າເປັນເທົ່າເຈົ້າມູນລະສັດທາ ຈິ່ງໄດ້ພ້ອມກັນສ້າງທັງສີ ວິສຸດທິມັກຄະຜະລະ ໄວ້ກັບວິລະພຸດທະສາສະໜາ ຕາບຕໍ່ເທົ່າຖ້ວນ ໕໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄໍາມັກຄໍາປາດຖະ ໜາ ທຸກເຍື່ອງທຸກປະການ ຂໍພະນົຣະພານເປັນທີ່ແລ້ວກໍຂ້າເຫັນ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ເມ.

Folio 26 on the recto side: In Chunlasangkat (CS) 1257, a *hap mot* year, the tenth waxing-moon day of the first lunar month, the fourth day of the week (Wednesday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiators, the royal viceroy of the department of the front royal golden palace and his queen, jointly sponsored the making of this manuscript entitled *Visutthimakkhaphala* (*Visuddhimagga*) to support the Teachings of the Buddha to last until the end of 5000 years. May all our wishes and desires come true. May we all enter Nibbāna definitely. May this be a condition for me to reach Nibbāna. CS 1257, a *hap mot* year (27 Nov 1895)

Date:

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ວິສຸດທິມັກ ມັກຄະຜະລະ (ຜູກ ໑໐)

Visutthimak Makkhaphala (Phuk 10)

Visuddhimagga Magga Phala (Fascicle 10)

EAP1398_VSL_1_0052

Long palm-leaf

One phuk: *fascicle 11*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.5 cm, depth 1 cm.

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

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ວິສຸດທິມັກ ໝາຍເຖິງ ທາງແຫ່ງວິສຸດທິ ເປັນຄໍາພີທີ່ອະທິບາຍຫຼັກການປະຕິບັດທີ່ນໍາໄປສູ່ມັກ ຜົນນິບພານ ໂດຍອາໄສຫຼັກສິນ ສະມາທິ ແລະປັນຍາ. ຕົ້ນສະບັບເປັນພາສາບາລີ ພະພຸດທະໂຄ ສາຈານຊາວອິນເດຍແຕ່ງຂຶ້ນໃນລັງກາ. ເນື້ອໃນຜູກນີ້ກ່າວເຖິງ ອຸປະກິເລດ ຫຼືຈິດຕະອຸປະກະ ເລດ 16 ທໍາເຄື່ອງເສົ້າໝອງ, ສິ່ງທີ່ເຮັດໃຫ້ຈິດຊຸ່ນມົວ ບໍ່ຜ່ອງໃສ ຮັບຄຸນນະທໍາໄດ້ຍາກ ປຸງບ ເໝືອນດັ່ງຜ້າເປື້ອນທີ່ຍ້ອມສີບໍ່ໄດ້ດີ ໄດ້ແກ່ ໑. ອະພິດຊາວິສະມະໂລພະ ຄິດເພັງເລັ່ງຢາກໄດ້ ໂລບບໍ່ສົມຄວນ; ໒. ພະຍາບາດ ຄິດຮ້າຍເຂົາ; ໓. ໂກທະ ຄວາມໂກດ; ໔. ອຸປະນາຫະ ຄວາມ ຜູກໂກດ; ໕. ມັກຂະ ຄວາມລົບຫລູ່ຄຸນທຳນ; ໖. ປະລາສະ ຄວາມຕື່ສະເໝີ; ໗. ອິດສາ ຄວາມຮິດ ສະຫຍາ; ໘. ມັດຊະຣິຍະ ຄວາມຕະຫຼົ່ງ; ໙. ມາຍາ ມານຍາ; ໑໐. ສາເຖີຍຍະ ຄວາມໂອ້ອວດ ຫຼອກເຂົາ; ໑໑. ຖໍາພະ ຄວາມຫົວດີ; ໑໒. ສາຣໍາພະ ຄວາມແຂ່ງດີ; ໑໓. ມານະ ຄວາມຖືຕົວ; ໑໔.

ອະຕິມານະ ຄວາມຖືຕົວ ວ່າຍິ່ງກວ່າເຂົາ; ໑໕. ມະທະ ຄວາມມົວເມົາ, ແລະ ໑໖. ປະມາທະ ຄວາມປະໝາດ.

Visuddhimagga, which means "the path of purity," is a scripture that explains the principles of practice that lead to Nibbāna, based on the principles of morality, meditation, and wisdom. The original was written in Pali by the Indian Buddhist teacher Buddhaghosa in Lanka (Sri Lanka). The text of this fascicle describes the 16 Mental Impurities (Upakkilesa) are defilements that cloud the mind, preventing it from receiving and reflecting the Dhamma—just as a dirty cloth cannot properly absorb dye. They include: 1. *Abhijjhā-visamaloḥa* (Greed and covetousness); 2. *Byāpāda* (Malevolence); 3. *Kodha* (Anger); 4. *Upanāha* (Grudge); 5. *Makkha* (Detraction); 6. *Palāsa* (Domineering); 7. *Issā* (Envy); 8. *Macchariya* (Stringiness); 9. *Māyā* (Deceit); 10. *Sātheyya* (Hypocrisy); 11. *Thambha* (Obstinacy); 12. *Sārambha* (Presumption); 13. *Māna* (Conceit); 14. *Atimāna* (Excessive pride); 15. *Mada* (Vanity); 16. *Pamāda* (Heedlessness).

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໒໕໗ ຕົວ ປີຮັບມິດ ເດືອນຈຽງ ອອກໃໝ່ ໑໐ ຄ່ຳ ວັນ ໔ ຣິດ ຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ເຈົ້າຍິງຂະໝ່ອມ ມະຫາອຸປະຣາຊາກິມພະຣາຊະວັງວໍລະ ພະຣາຊະນິເວດມະຫາສະຖານມຸງຄຸນ ນະຣາທິປັດຕິ ສີສຸວັນນະທໍາຄຳຝ່າຍໜ້າ ກັບທັງອັກຄະ ມະເທສີຍາເປັນເຄົ້າເປັນເຫງົ້າເຈົ້າມູນລະສັດທາ ຈິ່ງໄດ້ພ້ອມກັນສ້າງໜັງສື ວິສຸດທິມັກຄະຜະລະ ໄວ້ກັບວໍລະພຸດທະສາສະໜາ ຕາບຕໍ່ເທົ່າຖ້ວນ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະ ໜາທຸກເຢື່ອງທຸກປະການ ຂໍພະນີຣະພານເປັນທີ່ແລ້ວກໍຂ້າເທີ້ນ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ເມ.

Folio 26 on the recto side: In Chunlasangkat (CS) 1257, a *hap mot* year, the tenth waxing-moon day of the first lunar month, the fourth day of the week (Wednesday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiators, the royal viceroy of the department of the front royal golden palace and his queen, jointly sponsored the making of this manuscript entitled *Visutthimakkhaphala* (*Visuddhimagga*) to support the Teachings of the Buddha to last until the end of 5000 years. May all our wishes and desires come true. May we all enter Nibbāna definitely. May this be a condition for me to reach Nibbāna. CS 1257, a *hap mot* year (27 Nov 1895)

Date: CS 1257, a *hap mot* year (27 Nov 1895)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): The royal viceroy of the department of the front royal golden palace and his queen
Titles: ວິສຸດທິມັກ ມັກຄະຜະລະ (ຜູກ ໑໑)
Visutthimak Makkhaphala (Phuk 11)
Visuddhimagga Magga Phala (Fascicle 11)

Long palm-leaf**One phuk:** *fascicle 12***Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.5 cm, depth 1 cm.**Fascicle 1: Front cover folio:** one. **Back cover folio:** three.**Appearance:** The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 28. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.**Description:** ວິສຸດທິມັກ ໝາຍເຖິງ ທາງແຫ່ງວິສຸດທິ ເປັນຄຳພີທີ່ອະທິບາຍຫຼັກການປະຕິບັດທີ່ນຳໄປສູ່ມັກ ຜົນນິບພານ ໂດຍອາໄສຫຼັກສິນ ສະມາທິ ແລະປັນຍາ. ຕົ້ນສະບັບເປັນພາສາບາລີ ພະພຸດທະ ໂຄສາຈານຊາວອິນເດຍແຕ່ງຂຶ້ນໃນລັງກາ. ເນື້ອໃນຜູກນັກ່າວເຖິງ ປັດໄຈຍະເວກຂະນະຍານ ຄື ຍານທີ່ຍັງຮູ້ດ້ວຍການພິຈາລະນາທົບທວນ ຫຼື ສຳຫຼວດຮູ້ ມັຄ ຜົນ ກິເລດທີ່ສະຫຼະແລ້ວ ກິເລດທີ່ ເຫຼືອຢູ່ ແລະ ພະນິບພານ ເວັ້ນແຕ່ວ່າພະອໍລະຫັນບໍ່ມີການພິຈາລະນາກິເລດທີ່ເຫຼືອຢູ່.*Visuddhimagga*, which means "the path of purity," is a scripture that explains the principles of practice that lead to Nibbāna, based on the principles of morality, meditation, and wisdom. The original was written in Pali by the Indian Buddhist teacher Buddhaghosa in Lanka (Sri Lanka). The text of this fascicle discusses *Paccavekkhaṇāñāṇa*: the knowledge of reviewing, which is the ability to reflect on the path and its fruition, past defilements, remaining defilements, and Nibbāna—except that the Arahant does not consider any remaining defilements.**Colophon:** ລານທີ ໒໘ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໒໕໗ ຕົວ ປີຮັບມິດ ເດືອນຈຽງ ອອກໃໝ່ ໑໐ ຄຳ ວັນ ໔ ຣິດ ຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ເຈົ້າຍັງຂະໝ່ອມ ມະຫາອຸປະຣາຊາກົມພະຣາຊະວັງວໍລະ ພະຣາຊະນິເວດມະຫາສະຖານມຸງຄຸນ ນະຣາທິປັດຕິ ສີສຸວັນນະທໍຄຳຝ່າຍໜ້າ ກັບທັງອັກຄະ ມະເຫສີຍາເປັນເຄົ້າເປັນເຫງົ້າເຈົ້າມູນລະສັດທາ ຈິ່ງໄດ້ພ້ອມກັນສ້າງທັງສີ ວິສຸດທິມັກຄະຜະລະ ໄວ້ກັບວໍລະພຸດທະສາສະໜາ ຕາບຕໍ່ເທົ່າຖ້ວນ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະ ຫາທຸກເຍື່ອງທຸກປະການ ຂໍພະນີຣະພານເປັນທີ່ແລ້ວກໍຂ້າເທີ້ນ. ນິບພານະ ປັດຈະໂຍ ໂທຕຸ ເມ.Folio 26 on the recto side: In Chunlasangkat (CS) 1257, a *hap mot* year, the tenth waxing-moon day of the first lunar month, the fourth day of the week (Wednesday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiators, the royal viceroy of the department of the front royal golden palace and his queen, jointly sponsored the making of this manuscript entitled *Visutthimakkhaphala* (*Visuddhimagga*) to support the Teachings of the Buddha to last until the end of 5000 years. May all our wishes and desires come true. May we all enter Nibbāna definitely. May this be a condition for me to reach Nibbāna.**Date:** CS 1257, a *hap mot* year (27 Nov 1895)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown

Sponsor(s): The royal viceroy of the department of the front royal golden palace and his queen
Titles: ວິສຸດທິມັກ ມັກຄະຜະລະ (ຜູກ ໑໒)
Visutthimak Makkhaphala (Phuk 12)
Visuddhimagga Magga Phala (Fascicle 12)

EAP1398_VSL_1_0054

Long palm-leaf

One phuk: *fascicle 13*

Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 57.5 cm, depth 1 cm.

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

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ວິສຸດທິມັກ ໝາຍເຖິງ ທາງແຫ່ງວິສຸດທິ ເປັນຄຳພີທີ່ອະທິບາຍຫຼັກການປະຕິບັດທີ່ນຳໄປສູ່ມັກ ຜົນນິບພານ ໂດຍອາໄສຫຼັກສິນ ສະມາທິ ແລະປັນຍາ. ຕົ້ນສະບັບເປັນພາສາບາລີ ພະພຸດທະ ໂຄສາຈານຊາວອິນເດຍແຕ່ງຂຶ້ນໃນລັງກາ. ເນື້ອໃນຜູກນີ້ກ່າວເຖິງ ການພິຈາລະນາໂຕລັກ ຄື ລັກສະນະ ໓, ອາການທີ່ເປັນເຄື່ອງກຳນົດໝາຍ ໓ ຢ່າງ ອັນໃຫ້ຮູ້ຄວາມຈິງຂອງສະພາວະທຳ ທັງຫຼາຍ ທີ່ເປັນຢ່າງນັ້ນໆ ຕາມທຳມະດາຂອງມັນ ໄດ້ແກ່ ອະນິດຈັງ ຄວາມຍື່ນໆ, ທຸກຂະຕາ ຄວາມເປັນທຸກ, ແລະອະນິດຕາ ຄວາມເປັນຂອງບໍ່ແມ່ນຕົວ ຕີນ.

Visuddhimagga, which means "the path of purity," is a scripture that explains the principles of practice that lead to Nibbāna, based on the principles of morality, meditation, and wisdom. The original was written in Pali by the Indian Buddhist teacher Buddhaghosa in Lanka (Sri Lanka). The text of this fascicle discusses *Tilakkhaṇa*: the three characteristics that reveal the true nature of all phenomena. These are *Aniccata* (impermanence), *Dukkhatā* (state of suffering), and *Anattatā* (non-self or soullessness).

Colophon: ລານທີ ໓໓ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໒໕໗ ຕົວ ປີຮັບມິດ ເດືອນຈຽງ ອອກໃໝ່ ໑໐ ຄ່ຳ ວັນ ໔ ຣິດ ຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ເຈົ້າຍັງຂະໝອມ ມະຫາອຸປະຣາຊາກົມພະຣາຊະວັງວໍລະ ພະຣາຊະນິເວດມະຫາສະຖານມຸງຄຸນ ນະຣາທິປັດຕິ ສີສຸວັນນະທໍຄຳຝ່າຍໜ້າ ກັບທັງອັກຄະ ມະເຫສີຍາເປັນເຄົ້າເປັນເຫງົ້າເຈົ້າມູນລະສັດທາ ຈິ່ງໄດ້ພ້ອມກັນສ້າງໜັງສື ວິສຸດທິມັກຄະຜະລະ ໄວ້ກັບວໍລະພຸດທະສາສະໜາ ຕາບຕໍ່ເທົ່າຖ້ວນ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳບາດຖະ ໜາ ທຸກເຍື່ອງທຸກປະການ ຂໍພະນິຣະພານເປັນທີ່ແລ້ວກໍຂ້າເທີ້ນ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ເມ.

Folio 33 on the recto side: In Chunlasangkat (CS) 1257, a *hap mot* year, the tenth waxing-moon day of the first lunar month, the fourth day of the week (Wednesday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiators, the royal viceroy of the

department of the front royal golden palace and his queen, jointly sponsored the making of this manuscript entitled *Visutthimakkhaphala* (*Visuddhimagga*) to support the Teachings of the Buddha to last until the end of 5000 years. May all our wishes and desires come true. May we all enter Nibbāna definitely. May this be a condition for me to reach Nibbāna. CS 1257, a *hap mot* year (27 Nov 1895)

Date: CS 1257, a *hap mot* year (27 Nov 1895)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): The royal viceroy of the department of the front royal golden palace and his queen

Titles: ວິສຸດທິມັກ ມັກຄະຜະລະ (ຜູກ ໑໓)
Visutthimak Makkhaphala (Phuk 13)
Visuddhimagga Magga Phala (Fascicle 13)

EAP1398_VSL_1_0055

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.4 cm, width 59.6 cm, depth 0.4 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** three.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 7. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າຊົງປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ໄດ້ປາລົບແກ່ພິກຂຸເຈົ້າທັງຫຼາຍເຖິງຊາຍທຸກໄຮ້ເຂັ້ນໃຈຜູ້ໜຶ່ງທີ່ອາໄສຢູ່ໃນເມືອງສາວັດຖິ ປະກອບອາຊີບຂາຍຟືນແລະໃບຕອງ. ວັນໜຶ່ງ ຊາຍຜູ້ນັ້ນໄດ້ເຂົ້າໄປປ່າເພື່ອຫາໃບຕອງແລະຟືນມາຂາຍ ໃນວັນນັ້ນເປັນວັນອຸໂປສິດ ຊາຍຜູ້ນັ້ນໄດ້ໄປພົບກັບພິກຂຸອົງໜຶ່ງທີ່ກຳລັງຮັກສາສາສິນແລະປະຕິບັດທຳ ຈຶ່ງຖາມພິກຂຸອົງນັ້ນວ່າ ທ່ານມາຢູ່ປ່າເພື່ອປະໂຫຍດອັນໃດ? ພິກຂຸອົງນັ້ນຕອບວ່າ ດູລາອຸບາສິກ ອັນວ່າເຮົານີ້ມາຢູ່ປ່າເພື່ອຮັກສາສາສິນ ເມື່ອໄດ້ຍິນເຊັ່ນນັ້ນ ຊາຍຜູ້ນັ້ນກໍ່ເກີດຄວາມເຫຼື້ອມໃສ ຈຶ່ງໄດ້ສ້າງສາລາຈົມກົມແລະຂຸດສະໂບກຂະລະນີ ເມື່ອສຳເລັດແລ້ວ ກໍ່ໄດ້ນຳເອົາເຂົ້ານ້ຳໂພຊະນາອາຫານມາຖວາຍໃຫ້ແກ່ພິກຂຸອົງນັ້ນ. ດ້ວຍຜະລະອານິສົງທີ່ໄດ້ສ້າງສາລາຈົມກົມໃຫ້ເປັນທານແກ່ເຈົ້າພິກຂຸ ເມື່ອຊາຍຜູ້ນັ້ນໝົດອາຍຸໄຂ ແລະຕາຍໄປແລ້ວ ກໍ່ໄດ້ໄປເກີດເທິງສະຫວັນຊັ້ນດາວະດິງ ສະເໜີຍທິບພະສົມບັດ ແວດລ້ອມໄປດ້ວຍນາງພ້າເປັນບໍລິວານ.

On one occasion, while the Buddha was dwelling at the Jetavana Monastery in Savatthi, he spoke to his disciples about a poor man who lived in Savatthi and earned his living by selling firewood and banana leaves. One day, which happened to be a Buddhist Holy Day, the man entered the forest to look for wood and banana leaves. He encountered a monk who was observing the precepts and practicing meditation. The man asked the monk, "What is your purpose in living in the forest?" The

monk replied that he lived there to observe the precepts. Upon hearing this, the man developed faith in the monk. He then built a pavilion and a pond for the monk, and subsequently brought food for him. As a result of his donation of the pavilion, after his death, he was reborn in the Tāvātimsa heaven, where he enjoyed divine possessions and was surrounded by fairies as his attendants.

Colophon: ລານທີ ໔ ໜ້າ ໑: ພຸດທະບົວລະບາດມະຫາຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໘໕ ຕົວ ປີກາໄຄ້ ເດືອນ ໑໑ ແຮມ ໒ ຄໍ່າ ວັນສຸກ ຣິດຈະນາແລ້ວຍາມກອງແລງ ພາຍມີມູນລະສັດທາ ພໍ່ອອກເລັກແລະ ແມ່ອອກມາຜົວເມຍ ໄດ້ມີໃຈໃສ່ສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ຂົນຂວາຍທາໂປດທະໃບລານມາໄຫວ້ ຫົວເຈົ້າຈັນທາ ວັດຊຽງແກ້ວ ແຕ້ມຂຽນຍັງທຳອັນຊື່ວ່າ ສອງກຸດດີ ຜູກນີ້ ທານໄວ້ກັບສາສະໜາ ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າໄດ້ ໕ ພັນວັດສາ. ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາແດ່ກໍຂ້າເຫັນ. ນິບພານັງ ປາຣະມັງ ສຸກຂັງ. ຜູ້ຂ້າເປັນຜູ້ລິດຈະນາແຕ້ມຂຽນ ຂໍສ່ວນບຸນນຳຫຼາຍຫຼາຍແດ່ທ້ອນ.

Folio 5 on the recto side: In Buddha bualabat maha chunlasangkat (CS) 1285, a *ka khai* year, the second waning-moon day of the eleventh lunar month, a Friday,²⁵ the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). The initiators, Phò Òk (Layman) Lek and his wife Mae Òk (Laywoman) Ma, had the most ardent religious faith to find the palm leaves and asked Hua Chao Chantha from Vat Xiang Kaeo to write the Dhamma called *Sòng Kutdi* to support the Teachings of the Buddha to last until the end of 5000 years. May all our wishes and desires come true. Nibbāna is the greatest bliss. I am the scribe, may I share with much merit.

Date: CS 1285, a *ka khai* year (26 Oct 1923)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Chao Hua (Abbot) Chantha of Vat Xiang Kaeo
Sponsor(s): Phò Òk (Layman) Lek and his wife Mae Òk (Laywoman) Ma
Titles: ສອງກຸດດີວິຫານ
Sòng Kutti Vihan
Rewards derived from the construction of abodes

EAP1398_VSL_1_0056

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 57 cm, depth 0.5 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 12. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

²⁵ 1285 Asvina 16 = Friday, 26 October 1923.

Description: ເນື້ອໃນກ່າວເຖິງພະເຈົ້າພິມພິສານຖວາຍສວນຕານແກ່ພະພຸດທະເຈົ້າ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ໃນສວນອຸທິຍານໄມ້ຕານ ເມືອງຣາຊະຄຶ ຊຶ່ງສະແດງທຳແກ່ພະເຈົ້າພິມພິສານພ້ອມດ້ວຍເສນາອາມາດທັງຫຼາຍ ກ່ຽວກັບຜະລະອານິສົງຂອງການໃຫ້ທານ, ການຮັກສາສິນ ແລະການອອກຈາກກາມ ເປັນຕົ້ນ. ເມື່ອຈົບພະທຳມະເທສະໜາ ພະເຈົ້າພິມພິສານກໍໄດ້ບັນລຸເປັນພະໂສດາບັນ. ເມື່ອນັ້ນ ພະເຈົ້າພິມພິສານໄດ້ຫຼັ່ງນ້ຳທັກສິໂນທິກຖວາຍສວນອຸທິຍານໄມ້ຕານນັ້ນ ພ້ອມທັງອາຄານອີກ ໑໘ ຫຼັງ ເພື່ອໃຫ້ເປັນວິຫານແກ່ພະພຸດທະເຈົ້າ. ຈາກນັ້ນ ພະອົງໄດ້ທູນຖາມພະພຸດທະເຈົ້າ ເລື່ອງອານິສົງການສ້າງວິຫານຖວາຍໃຫ້ເປັນທານແກ່ພະພິກຂຸລິງອັນມີພະພຸດທະເຈົ້າເປັນປະທານ. ພະພຸດທະອົງຈຶ່ງຕັດເທສະໜາເລື່ອງອານິສົງການຖວາຍວິຫານເປັນທານ ໃຫ້ແກ່ພະເຈົ້າພິມພິສານພ້ອມດ້ວຍເສນາອາມາດໄດ້ຮັບຟັງ.

The text tells about King Bimbisāra donating his royal garden of Palmyra palm to the Buddha. On one occasion, the Buddha dwelled in the royal garden of palmyra palms in Rajagaha. At that time, the Buddha delivered a sermon to King Bimbisāra and his followers on the benefits of almsgiving, observing the precepts, and renouncing sensual pleasures. At the end of the discourse, the king and his followers attained Sotāpatti fruition. Thereafter, the king poured water as a symbolic act of offering the garden, along with eighteen buildings, to the Buddha for their use as residences. The king then asked the Buddha about the benefits derived from offering abodes to the monks led by the Buddha. In response, the Buddha delivered a sermon on the benefits that come from such offerings to the king and his followers.

Colophon: ລານທີ ໑໑ ໜາ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໐໙ ຕົວ ປີເມື່ງມິດ ເດືອນ ໗ ແຮມ ໗ ຄ່ຳ ວັນ ໗ ມື້ ຮວາຍເບົ້າ ແຖໂກ້ທຸ່ງວັນ ໝາຍມີ ເຈົ້າຂະໜານພົມມະປັນຍາ ມີໃຈໃສສັດທາສ້າງ ສອງຂອດສິມ ໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສານີ.

Folio 11 on the recto side: In Chunlasangkat (CS) 1209, a *moeng mot* year, the seventh waning-moon day of the seventh lunar month, the seventh day of the week (Saturday), a *hwai pao* day,²⁶ [the writing was accomplished] at the time of the forenoon horn (*thae kai thiang*). Chao Khanan Phommapannya had the religious faith to sponsor the making of this manuscript entitled *Sòng Khòtsim* to support the Teachings of the Buddha to last until the end of 5000 years.

Date: CS 1209, a *moeng mot* year (5 Jun 1847)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Chao Khanan Phommapannya
Titles: ສອງຂອດສິມ
Sòng Khòtsim
 Rewards derived from the consecration of the Assembly Hall Boundary

²⁶ 1209 Jyestha 22 = Saturday, 5 June 1847. This day was, however, a *huang mot* day, not a *hwai pao* day.

Long palm-leaf**One phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 60.3 cm, depth 0.5 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** one.**Appearance:** The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 11. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Some folios are slightly damaged.**Description:** ສອງເຂົ້າກຳ ໝາຍເຖິງ ອານິສົງທີ່ໄດ້ຈາກການຖວາຍທານແກ່ພະພິກຂຸສົງທີ່ກຳລັງເຂົ້າກຳ ຫຼືຢູ່ກຳ. ການເຂົ້າກຳ ຫຼືເຂົ້າປະຣິວາສະກຳ ເປັນລະບຽບປະຕິບັດສຳລັບການອອກຈາກຄະຣຸກາບັດ (ອາບັດໝັກ) ຂອງພິກຂຸຜູ້ຕ້ອງອາບັດສັງຄາທິເສດແລ້ວປົກປິດໄວ້ ຈະຕ້ອງປະພຶດເປັນການລົງໂທດຕົນເອງຊົດໃຊ້ໃຫ້ຄົບເທົ່າຈຳນວນວັນທີ່ປົດອາບັດ ກ່ອນທີ່ຈະປະພຶດມານັດເພື່ອອອກຈາກອາບັດຕໍ່ໄປ. ຕາມຄຳສອນຂອງພະພຸດທະເຈົ້າ ຜູ້ທີ່ຖວາຍທານແກ່ພິກຂຸສົງທີ່ກຳລັງເຂົ້າກຳນັ້ນຈະໄດ້ຮັບບຸນຫຼາຍ ແລະຜູ້ທີ່ສ້າງຕູບກຳ ຫຼືຖວາຍອາທານແກ່ພະສົງເຫຼົ່ານັ້ນ ກໍຈະໄດ້ບຸນຫຼາຍເຊັ່ນກັນ. ເມື່ອສິ້ນຊີວິດຈາກໂລກນີ້ແລ້ວ ຈະໄດ້ໄປເກດິເປັນເທວະດາ ແລະພະຍາອິນ ສະເຫວີຍທົບພະສົມບັດ. ເມື່ອໝົດອາຍຸໄຂຈາກສະຫວັນກໍຈະໄດ້ກັບມາເກດິໃນໂລກມະນຸດອີກ ແລະໄດ້ເປັນພະເຈົ້າຈັກກະພັດ.

Sòng Khao Kam refers to the rewards derived from offering alms to a monk who is in probation. The practice of *parivāsa* (probation) is a disciplinary rule for being released from major offenses. A monk who has committed a *Sanghadisesa* offense and then concealed it must undergo punishment for himself equal to the number of days of penal closure, before conducting *Mānata*, which is the standard procedure for leaving the offense behind. According to the teachings of the Buddha, those who make offerings to a monk practicing *parivāsakam* (probation) retreat will obtain great merit. Those who build an abode or offer food to such a monk will also gain much merit. After death, they will be reborn as deities and God Indra in heaven, enjoying heavenly prosperity. After their time in heaven, they will be reborn in the human world again and become mighty kings.

Colophon: None**Date:** Late 19th 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

Long palm-leaf**One phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 59.2 cm, depth 0.2 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** none.**Appearance:** The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 3. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 5 lines per side, recto and verso. **Physical condition:** The folios are fragile.**Description:** ສອງເຂົ້າຈີ່ ພາຍເຖິງ ບຸນທີ່ເກີດຈາກການຖວາຍເຂົ້າຈີ່ (ເຂົ້າໜຽວຈີ່ໄຟ) ແກ່ພະພິກຂຸສົງ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນມະຫາວິຫານ ເມືອງສາວັດຖີ ໃນກາລະນັ້ນ ພະພຸດທະອົງ ໄດ້ສະແດງພະທຳມະເທສະໜາ ແກ່ພະຍາປັດເສນທິໂກສິນ ທີ່ເຂົ້າເຝົ້າແລະທູນຖາມພະພຸດທະອົງ ເລື່ອງອານິສັງການເຮັດກອງໄຟແລະເຂົ້າຈີ່ ໃຫ້ເປັນທານແກ່ພະພິກຂຸສົງໃນລະດູໜາວ. ພະພຸດທະອົງຕັດວ່າ ບຸກຄະລະຜູ້ໃດມີໃຈໃສສັດທາໄດ້ໃຫ້ກອງໄຟແລະເຂົ້າຈີ່ໃຫ້ເປັນທານ ບຸກຄົນນັ້ນຄັນເມື່ອຈຸຕິຕາຍໄປກໍຈະໄດ້ໄປເກີດເທິງສະຫວັນຊັ້ນດາວະດິງ ເປັນເທວະບຸດ ສະເໜີຍທິບພະສົມບັດສັງກາລະນານ. ເມື່ອໝົດອາຍຸໄຂ້ຈາກສະຫວັນ ກໍຈະລົງມາເກີດໃນເມືອງຄືນ ເປັນຜູ້ມີຊັບສົມບັດມະຫາສານ, ມີເຕຊານຸພາບ, ມີປັນຍາ ແລະຍຶດພ້ອມດ້ວຍບໍລິວານ ແລະຈະບໍ່ໄດ້ເກີດໃນອະບາຍຍະພູມ.*Sòng Khao Chi* refers to the merit derived from offering *khao chi* (grilled sticky rice) to monks. On one occasion, while the Buddha was dwelling at Jetavana Monastery in Savatthi, King Pasenadi approached him and asked about the merit gained from making a fire and offering *khao chi* to monks during the winter. The Buddha explained that someone who has religious faith, makes a fire, and offers *khao chi* to monks will, after death, be reborn in Tāvātimsa heaven with divine possessions and live there for a long time. After their time in heaven, the person will be reborn in the human world again and will be wealthy, powerful, wise, renowned, and have many servants. He will never go to hell.**Colophon:** None**Date:** Early 19th century**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ສອງເຂົ້າຈີ່*Sòng Khao Chi*

Rewards derived from the donation of baked rice

Long palm-leaf**One phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 5.8 cm, width 57.2 cm, depth 0.7 cm.**Fascicle 1: Front cover folio:** one. **Back cover folio:** one.**Appearance:** The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 14. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.**Description:** ອານິສັງການຖວາຍເຂົ້າສານ. ໃນສະໄໝພຸດທະການ ມີພິກຂຸຕົນໜຶ່ງທີ່ເປັນພະຍາດແກ້ມໃຄ່ທັງສອງຂ້າງ ມີສັດທານຳເອົາເຂົ້າສານເປົາໜຶ່ງໄປຖວາຍແກ່ພະພຸດທະເຈົ້າ. ເມື່ອພະພຸດທະເຈົ້າຮັບເອົາແລ້ວ ກໍ່ກ່າວປັດຕະອະນຸໂມທະນາ ແລະຕັດເທສະໜາທຳແກ່ພິກຂຸຕົນນັ້ນວ່າ ທ່ານເປັນພະຍາດແກ້ມໃຄ່ ກໍ່ເນື່ອງດ້ວຍກຳມະວິບາກໃນອະດີດຊາດທີ່ທ່ານໄດ້ມີຄວາມລິດສະຫຍາ ແລະກ່າວຕີສິນນິນທາ ພະອະຣິຍະເຈົ້າຕົນມີສິນອັນບໍລິສຸດ, ໃນຊາດນີ້ເມື່ອທ່ານໄດ້ໃຫ້ທານເຂົ້າສານແກ່ເຮົາ ບ່ວງກຳນີ້ກໍ່ຈົ່ງໝົດໄປຈາກທ່ານໃນກາລະບັດນີ້ແລ. ດ້ວຍບຸນກຸສົນທີ່ໄດ້ຖວາຍເຂົ້າສານ ແລະຟັງທຳມະເທສະໜາຈາກພະພຸດທະເຈົ້າ ພິກຂຸຕົນນັ້ນກໍ່ຫາຍຈາກພະຍາດແກ້ມໃຄ່ໃນຂະນະນັ້ນທັນທີ.

Rewards derived from offering white rice to the Buddha. In the Buddha's time, there was a monk who was sick and had swollen cheeks on both sides. Despite his illness, the monk had religious faith and brought a bag of white rice to offer to the Buddha. When the Buddha accepted the rice, he gave his blessings and preached a sermon to the monk, saying, "You are sick with swollen cheeks as a result of a bad deed from a previous life. In one of your past lives, you felt jealousy and spoke ill of a noble one who was of pure morality. In this life, by donating white rice to me, the cycle of the result of that bad deed is now stopped." Due to the merit from offering rice to the Buddha and listening to his teaching, the monk was cured of his swollen cheeks immediately.

Colophon: (໑) ລານທີ ໑໓ ໜ້າ ໒: ມະຫາຈຸນລະສັງກາດລາຊະໄດ້ ໒ ພັນ ໕ ຮ້ອຍ ໓ (ກົງກັບ ພ.ສ. ໒໕໐໓) ລິດຈະນາແລ້ວຍາມແຖກອງທຸ່ງ ເດືອນ ໕ ມີເນົ່າ ສັງຂານຂຶ້ນ ໝາຍມີ ທິດມີ ສາວຕູ່ນ ຜົວເມຍ ລູກເຕົ້າສູ່ຄົນ ໄດ້ສ້າງ ສອງເຂົ້າສານ ຜູກນີ້ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດ ສາ ຂໍໃຫ້ຂ້າມອຍທັງ 2 ນີ້ໄດ້ເຂົ້າສູ່ສະຫວັນແລະພະນິຣະພາບແດ່ຂະນ້ອຍທ້ອນ ສາທຸ ອະນຸໂມທາມິ.

(໒) ລານທີ ໑໔ ໜ້າ ໑: ທິດມີ ບ້ານສັງຄະໂລກ ປະການ ໑ ລອນວ່າ ຂ້າມອຍທັງ ໒ ຫາກໄດ້ຕົກທີ່ຮ້າຍ ຂໍໃຫ້ຍ້າຍເຂົ້າສູ່ທີ່ດີແດ່ຂ້າມອຍທ້ອນ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ເມ ນິດຈັງ ທຸວັງ ສາທຸ ອະນຸໂມທາມິ.

(1) Folio 13 on the verso side: In Maha chunlasangkat 2 thousand 5 hundred and 3 (corresponding to BE 2503), the writing was

accomplished at the forenoon time (*thae kòng thiang*), on the *nao* day²⁷, before the rising of the new year, of the fifth lunar month. Thit (ex-monk) Mi and his wife, Sao Tun, together with all their children, sponsored the making of this manuscript entitled *Sòng Khao San* to support the Teachings of the Buddha to last until the end of 5000 years. May the two of us be reborn in the heaven and enter Nibbāna definitely. May this be a condition for me to reach Nibbāna constantly and certainly. Amen! I rejoice.

(2) Folio 14 on the recto side: Thit (ex-monk) Mi from the village of Sangkhalok. If the two of us have been stuck in a misery place, move us to a good place. May this be a condition for me to reach Nibbāna constantly and certainly. Amen! I rejoice.

Date: BE 2503 (1960)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Thit (ex-monk) Mi and his wife, Sao Tun, together with all their children
Titles: ສອງເຂົ້າສານ
Sòng Khao San
 Rewards derived from the donation of rice

EAP1398_VSL_1_0060

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 59.5 cm, depth 0.4 cm.

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

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 9. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ພະຍາສຸດທັດສະນະຈັກ ຜູ້ປົກຄອງເມືອງລັງກາ ເມື່ອໄດ້ຊາບວ່າພະພຸດທະເຈົ້າໄດ້ເທສະໜາເລື່ອງ ສັງຮອມທາດ ແກ່ ເທວະດາຕີນໜຶ່ງ ກໍ່ເກີດຄວາມເຫຼື່ອມໃສ ຈຶ່ງໄດ້ນຳເຄື່ອງສັກກະລະບູຊາ ພ້ອມດ້ວຍເສນາອຳ ມາດ ເຂົ້າໄປສູ່ສຳນັກພະພຸດທະເຈົ້າ. ເມື່ອທຳການສັກກາລະບູຊາແລະຂາບໄຫວ້ພະພຸດທະເຈົ້າ ແລ້ວ ພະຍາຕີນນັ້ນໄດ້ໄຫວ້ຖາມພະພຸດທະເຈົ້າວ່າ ບຸກຄະລະຜູ້ທີ່ມີຈິດສັດທາໄດ້ຟັງທຳແລະໄດ້ ໄຫວ້ສັກກະລະບູຊາຍັງທຳອັນຊື່ວ່າ ສັງຮອມທາດ ຈະມີຜະລະອານິສົງຢ່າງໃດ ກໍ່ຂ້າຈຳ? ເມື່ອນັ້ນ ພະພຸດທະອົງໄດ້ຕັດເທສະໜາເລື່ອງອານິສົງແຫ່ງການຟັງທຳສັງຮອມທາດແກ່ພະຍາຕີນນັ້ນ ພ້ອມດ້ວຍເສນາອາມາດຂອງພະອົງຟັງຢ່າງລະອຽດ.

²⁷ "Van Nao or a Nao Day" is observed as the transitional day between the old year and the new year in the traditional Lao and Northern Thai calendar. It is a day of rest, reflection, and preparation before entering the new year (Van Phaya Van).

On one occasion, the Buddha dwelled at the Jetavana Monastery in Savatthi. King Sutthatsanachak, who ruled over Lanka City, heard that the Buddha had delivered a sermon to a deity about the *Sanghòṃ That* (the integration of the relics). With his religious faith, the king, along with his attendants, carried offerings and came into the presence of the Buddha. The king worshipped and paid respect to the Buddha and asked, "If a person with religious faith listens to or worships the Dhamma scripture named *Sanghòṃ That*, what rewards does that person gain?" In response, the Buddha gave a detailed sermon to the king and his attendants about the *Sanghòṃ That*.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສອງສັງຮອມທາດ
Sòng Sanghòṃ That
 Rewards derived from listening to the preaching of the Relics of the Buddha

EAP1398_VSL_1_0061

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 55.5 cm, depth 0.4 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** three.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 9. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ພະຍາສຸດທັດສະນະຈັກຜູ້ ປົກຄອງເມືອງລັງກາ ເມື່ອໄດ້ຊາບວ່າພະພຸດທະເຈົ້າໄດ້ເທສະໜາເລື່ອງສັງຮອມທາດແກ່ເທວະດາຕົນໜຶ່ງ ກໍ່ເກີດຄວາມເຫຼື້ອມໃສ ຈຶ່ງໄດ້ນຳເຄື່ອງສັກກະລະບູຊາ ພ້ອມດ້ວຍເສນາອຳມາດ ເຂົ້າໄປສູ່ສຳນັກພະພຸດທະເຈົ້າ. ເມື່ອທຳການສັກກະລະບູຊາແລະຂາບໄຫວ້ພະພຸດທະເຈົ້າແລ້ວ ພະຍາຕົນນັ້ນ ໄດ້ໄຫວ້ຖາມພະພຸດທະເຈົ້າວ່າ ບຸກຄະລະຜູ້ທີ່ມີຈິດສັດທາໄດ້ຟັງທຳແລະໄດ້ໄຫວ້ສັກກະລະບູຊາຍັງທຳອັນຊື່ວ່າສັງຮອມທາດ ຈະມີຜະລະອານິສົງຢ່າງໃດ ກໍ່ຂ້າຈຳ?. ເມື່ອນັ້ນ ພະພຸດທະອົງໄດ້ຕັດເທສະໜາ ເລື່ອງອານິສົງແຫ່ງການຟັງທຳສັງຮອມທາດ ແກ່ພະຍາຕົນນັ້ນ ພ້ອມດ້ວຍເສນາອຳມາດຂອງພະອົງຟັງຢ່າງລະອຽດ.

On one occasion, the Buddha dwelled at the Jetavana Monastery in Savatthi. King Sutthatsanachak, who ruled Lanka City, heard that the Buddha had delivered a sermon to a deity about the *Sanghòṃ That* (the integration of the relics). With his religious faith, the king, along with his

attendants, carried offerings and came into the presence of the Buddha. He worshipped and paid respect to the Buddha and asked, “If a person with religious faith listens to or worships the Dhamma scripture named *Sanghòṃ That*, what rewards does that person gain?” In response, the Buddha gave a detailed sermon to the king and his attendants about the *Sanghòṃ That*.

Colophon: (໑) ລານທິ ກຸ ຫ້າ ໑: ສັງກາດ ໑໒໕ ຕົວ ປິກາໃຄ້ ເດືອນ ໕ ຂຶ້ນ ໖ ຄ່ຳ ມື້ກັດມົດ ວັນ ໔ ຍາມແຖ ໃກ້ທຸງວັນ ຣິດຈະນາແລ້ວຍາມນັ້ນ ໝາຍມີ ຊຸງມາ ຜົວເມຍ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງ ພ້ອມກັນກັບດ້ວຍບຸດຕະນັດຕາບຸດຕິພັນທຸວົງສາຊູ່ຄົນ ສ້າງ ອານິສົງສັງຮອມທາດ ຜູກນີ້ໄວ້ກັບ ສາສະໜາ ໕໐໐໐ ພະວັດສາ. ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາຊູ່ເຢື້ອງຊູ່ປະການກໍ່ຂ້າເທີນ. ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ ທຸວັງ.

(໒) ລານທິ ກຸ ຫ້າ ໒: ຊື່ຂ້າພະເຈົ້າ ເພຍອາຣິຍະລັດສີ ເປັນຜູ້ລິດຈະນາເນີ ເຈົ້າພ້ອມ ອ້າຍຈົວ ເຮີຍ ຕິກກໍດີ ເຫລືອກໍດີ ຄ່ອຍພິຈາຣະນາເອົາທ້ອນ ຕົວໃຫຍ່ທ່າຄວາຍ ຕົວນ້ອຍທ່າມົດ ເພາະ ໄດ້ໃສ່ແວ່ນຕາແລ້ວ.

(1) Folio 7 on the recto side: In Sangkat 1285, a *ka khai* year, the sixth waxing-moon day of the fifth lunar month, a *kat mot* day,²⁸ the writing was accomplished at the time of the forenoon horn (*nyam thae kai thiang*). Xiang (ex-novice) Ma and his wife, together with all their children, grandchildren, and relatives, had the most ardent religious faith to sponsor the making of this manuscript entitled *Anisong Sanghòṃ That* to support the Teachings of the Buddha to last until the end of 5000 years. May all our wishes and desires come true. May this gift of mine be a condition to reach Nibbāna which is the greatest bliss constantly and certainly.

(2) Folio 7 on the verso side: My name is Phia Ariyalatsi; I am the scribe, dear monks and novices. It might have missing and overwriting, please consider. The big letters are equal to the buffalo's eyes and the small ones to the ant's eyes because I wore the glasses.

Date: CS 1285, a *ka khai* year (10 Apr 1924)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Phia Ariyalatsi
Sponsor(s): Xiang (ex-novice) Ma and his wife, together with all their children, grandchildren, and relatives
Titles: ສອງສັງຮອມທາດ
Sòng Sanghòṃ That
 Rewards derived from listening to the preaching of the Relics of the Buddha

²⁸ 1285 Caitra2 6 = Thursday, 10 April 1924. 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 56.4 cm, depth 0.5 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** one.**Appearance:** The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 14. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Some folios are damaged.**Description:**

ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າຊົງປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ໄດ້ປາລົບແກ່ພິກຂຸເຈົ້າທັງຫຼາຍເຖິງຊາຍທຸກໄຮ້ເຂັ້ນໃຈຜູ້ໜຶ່ງ ທີ່ອາໄສຢູ່ໃນເມືອງສາວັດຖິ ປະກອບອາຊີບຂາຍຟືນ ແລະ ໃບຕອງ. ວັນໜຶ່ງ ຊາຍຜູ້ນັ້ນໄດ້ເຂົ້າໄປປ່າເພື່ອຫາໃບຕອງແລະຟືນມາຂາຍ ໃນວັນນັ້ນເປັນວັນອຸໂປສິດ ຊາຍຜູ້ນັ້ນໄດ້ໄປພົບກັບພິກຂຸອົງໜຶ່ງທີ່ກຳລັງຮັກສາສິນແລະປະຕິບັດທຳ ຈຶ່ງຖາມພິກຂຸອົງນັ້ນວ່າ ທ່ານມາຢູ່ປ່າເພື່ອປະໂຫຍດອັນໃດ? ພິກຂຸອົງນັ້ນຕອບວ່າ ດູລາອຸບາສິກ ອັນວ່າເຮົານີ້ມາຢູ່ປ່າເພື່ອຮັກສາສິນ ເມື່ອໄດ້ຍິນເຊັ່ນນັ້ນ ຊາຍຜູ້ນັ້ນກໍເກີດຄວາມເຫຼື່ອມໃສ ຈຶ່ງໄດ້ສ້າງສາລາຈົມກົມແລະຂຸດສະໂບກຂະລະນີ ເມື່ອສຳເລັດແລ້ວ ກໍໄດ້ນຳເອົາເຂົ້ານ້ຳໄພຂະນາອາຫານມາຖວາຍໃຫ້ແກ່ພິກຂຸອົງນັ້ນ. ດ້ວຍຜະລະອານິສົງທີ່ໄດ້ສ້າງສາລາຈົມກົມໃຫ້ເປັນທານແກ່ເຈົ້າພິກຂຸ ເມື່ອຊາຍຜູ້ນັ້ນໝົດອາຍຸໄຂແລະຕາຍໄປແລ້ວ ກໍໄດ້ໄປເກີດເທິງສະຫວັນຊັນດາວະດິງ ສະເໜີຍທິບພະສົມບັດ ແວດລ້ອມໄປດ້ວຍນາງຟ້າເປັນບໍລິວານ.

On one occasion, while the Buddha was dwelling at the Jetavana monastery. On one occasion, while the Buddha was dwelling at the Jetavana Monastery in Savatthi, he spoke to his disciples about a poor man who lived in Savatthi and earned his living by selling firewood and banana leaves. One day, which happened to be a Buddhist Holy Day, the man entered the forest to look for wood and banana leaves. He met a monk who was observing the precepts and practicing meditation. He asked the monk, "What is your purpose for living in the forest?" The monk replied that he lived in the forest to observe the precepts. Upon hearing this, the man developed faith in the monk. As a result, he built a pavilion and a pond for the monk and later brought food for him. Due to the merit of donating the pavilion, after his death, he was born in the Tāvātimsa heaven, enjoying divine possessions and surrounded by fairies as his attendants.

Colophon:

ລານທີ ໑໔ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໑໑ ຮ້ອຍ ໓໑໓ (ກົງກັບ ຈ.ສ. ໑໑໑໓) ຕົວ ປິເຕົາສັນເດືອນຍີ່ ລົງ ໖ ຄຳ ພ່າວ່າໄດ້ ວັນ ໖ ມື້ເຕົາສີ ໝາຍມີ ແສນພະລາວິຊາຊານ ໒ ຜົວເມຍ ມີໃຈເຫລື່ອມໃສໃນວິຣະພຸດທະສາສະໜາເຈົ້າເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງຍັງ ສັບພະສອງ ມັດນີ້ ໄວ້ກັບວິຣະພຸດທະສາສະໜາເຈົ້າ ຂໍໃຫ້ກຸສະລາບຸນໄປຄ້ຳຊູພໍ່ແມ່ພີ່ນ້ອງຊູຄົນຜູງຕາຍໄປພາຍໜ້ານັ້ນ ເທີ້ນ. ນິບພານະ ປັດຈະໂຍ ໂຫຖູ ໂນ.

Folio 14 on the recto side: In Sangkatrasa 111 hundred and 313 (corresponding to CS 1113), a *tao san* year, the sixth waning-moon day of

the second lunar month, the sixth day of the week (Friday), a *tao si* day,²⁹ Saen Phalavisasan and his wife had the most ardent religious faith to sponsor the making of this manuscript-bundle entitled *Sappha Sòng* to support the Teachings of the Buddha. May the results of this merit support our parents and siblings who passed away to the other world. May this be a condition for us to reach Nibbāna.

Date: CS 1113, a *tao san* year (1751)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Saen Phalavisasan and his wife
Titles: ສອງສາລາ
Sòng Sala
 Rewards derived from the construction of pavilions

EAP1398_VSL_1_0063

Long palm-leaf

One phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.7 cm, depth 1 cm.

Fascicle 1: Front cover folio: one. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ຈອມດອຍຄິດຊະກູດ ຊົງປາຣົບເຊິ່ງພະເທວະທັດ. ພະເທວະທັດໄດ້ກະທຳພຽນເພື່ອຈັກຂ້າຍັງພະພຸດທະເຈົ້າ. ເມື່ອພະເຈົ້າພົມພິສານຖືກຂ້າຕາຍ ດ້ວຍມືຂອງພະເຈົ້າອາຊັດຕະສັດຕູ ພະໂອລົດຂອງພະອົງເອງ ໂດຍມີພະເທວະທັດນີ້ຢູ່ເບື້ອງຫຼັງ. ພະເທວະທັດຈຶ່ງທຽນຕໍ່ພະເຈົ້າອາຊັດຕະສັດຕູວ່າ ບັດນີ້ ຄວາມປາຖະໜາຂອງພະອົງເປັນຈິງແລ້ວພະອົງໄດ້ຂຶ້ນຄອງຣາຊະສົມບັດຕາມປະສົງ ຂໍໃຫ້ພະອົງຈຶ່ງຊ່ວຍວາງແຜນເພື່ອຈັກຂ້າພະພຸດທະເຈົ້າ ຂໍໃຫ້ພະອົງຄັດເລືອກເອົາມີທະນູຝີມິຕິ ແລ້ວສົ່ງພວກເຂົາໄປຂ້າພະພຸດທະເຈົ້າ ທີ່ຈອມດອຍຄິດຊະກູດ.

On one occasion, while the Buddha was residing at Gijhakuta Mountain, he spoke to his disciples about Venerable Devadatta, who was plotting to kill him. When King Bimbisara was killed by his own son, King Ajātasattu—under the influence of Venerable Devadatta—Devadatta said to King Ajatasattu, "Now your wish has come true. You have ascended the throne as you desired. Please help me kill the Buddha. Select a group of skilled archers and send them to kill the Buddha, who is staying at Gijhakuta Mountain."

²⁹ 1113 Pausha 21 = Friday, 7 January 1752. However, this day was a *kap san* day.

Colophon: ລານທີ ໒໕ ໜ້າ ໑: ສັງກາດ ໑໒໗໒ ຕົວ ປີກົດເສັດ ເດືອນຈຽງ ຂຶ້ນ ຕູ ຄ່ຳ ວັນ ໙ ມື້ເປີກຍີ່ ຮິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ຜູ້ໃຫຍ່ເມືງກລາງ (ເມືອງກາງ) ມີໃຈໃສສັດທາເປັນອັນລ້າຍິ່ງ ຈິ່ງໄດ້ສ້າງຈັນທະກຸມມານ ມັດນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າເຖິງ ໔໐໐໐ ພະວັດສາ ກໍ່ຂ້າເທົ່ນ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ. ສາທຸ ສາທຸ ອະນາຄະເຕ ກາເລ.

Folio 25 on the recto side: In Sangkat (CS) 1272, a *kot set* year, the eighth waxing-moon day of the first lunar month, the sixth day of the week (Friday), a *poek nyi* day,³⁰ the writing was accomplished at the time of the sunset drum (*nyam kông laeng*). Phu Nyai Moeng Klang (Müang Kang) had the most ardent religious faith to sponsor the making of this manuscript-bundle entitled *Chanthakumman* to support the Teachings of Gotama Buddha to last until the end 5000 years. May this be a condition for us to reach Nibbāna constantly and certainly, the greatest bliss in the future. Well done, well done!

Date: CS 1272, a *kot set* year (9 Dec 1910)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Phu Nyai Moeng Klang (Müang Kang)
Titles: ຈັນທະກຸມມານ (ຜູກຕົ້ນ)
Chantha Kumman (Phuk ton)
Canda Kumāra Jātaka (Fascicle 1)

EAP1398_VSL_1_0064

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.7 cm, depth 1 cm.

Fascicle 1: Front cover folio: one. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ຈັນທະກຸມມານຊາດິກ ເປັນຊາດທີ່ພະໂພທິສັດສະເຫວີຍພະຊາດເປັນຈັນທະກຸມມານ ໂອລົດຂອງພະເຈົ້າເອກະຣາດ ແຫ່ງນະຄອນບຸບຜະວະດີ ບຳເພັນຂັນຕິປາລະມີ. ພະເຈົ້າເອກະຣາດມີບຸໂຮທິດເປັນພາມຊື່ກັນດະຫາລະ ທີ່ມັກຮັບສິນບິນ ຈິ່ງວິນິດໄສຄະດີຢ່າງບໍ່ເປັນທຳ ເຮັດໃຫ້ປະຊາຊົນເດືອດຮ້ອນ. ວັນໜຶ່ງ ມີການຮ້ອງທຸກຂຶ້ນ ພະຈັນທະກຸມມານໄດ້ຕັດສິນຄະດີໃໝ່ໃຫ້ມີຄວາມເປັນທຳ ຜູ້ຄົນຕ່າງສັນລະເສີນຍິນດີ. ພະເຈົ້າເອກະຣາດຈິ່ງຕັ້ງຈັນທະກຸມມານເປັນຜູ້ວິນິດໄສແທນ ພາມກັນດະຫາລະຈິ່ງໂກດແຄ້ນ ຜູກອາຄາດພະຍາບາດ ແລະໄດ້ອອກອຸປາຍວ່າ ຖ້າພະ

³⁰ 1272 Margasirsha 8 = Friday, 9 December 1910. However, this day was a *poek san* day, not a *poek nyi* day.

ເຈົ້າເອກະຣາດຢາກໄປເກີດເທິງສະຫວັນ ໃຫ້ບູຊາດ້ວຍພະຣາຊະບຸດ ພະຣາຊະທິດາ ຊ້າງ ມ້າ
ງົວ ຄວາຍ ໃຫ້ຄົບຢ່າງລະສີ ພະເຈົ້າເອກະຣາດຫຼົງເຊື້ອ ຈຶ່ງໃຫ້ຈັດບູຊາຍັນ. ພະຈັນທະກຸມມານ
ຕ້ອງມີຂັນຕີອັດທິນຕໍ່ການທາລຸນດ້ວຍວິທີການຕ່າງໆ ຈົນພະນາງຈັນທະເທວີ ພະມະເທສີຂອງ
ພະຈັນທະກຸມມານ ຕ້ອງອະທິດຖານຂໍໃຫ້ເທວະດາທັງປວງຊ່ວຍເຫຼືອ ດ້ວຍແຮງອະທິດຖານ
ພະຍາອິນຈຶ່ງມາຊ່ວຍໃຫ້ພະເຈົ້າເອກະຣາດ ຫລົ່ມເລີກການບູຊາຍັນ ພາມກັນດະຫາລະຖືກ
ປະຊາຊົນລົງທັນຈົນຕາຍ ສ່ວນພະເຈົ້າເອກະຣາດຖືກຂັບໄລ່ອອກຈາກເມືອງ ພະຈັນທະກຸມມານ
ໄດ້ຂຶ້ນຄອງຣາດຕໍ່ມາຈົນສິ້ນອາຍຸໄຂ.

Candakumāra Jātaka is the story of the Bodhisatta's birth as Canda Kumāra, the son of King Ekarāja of Pupphavati, during which he perfected the virtue of tolerance. King Ekarāja's chief court Brahmin, Kandahāla, was corrupt and accepted bribes, leading to unjust judgments that caused widespread suffering among the people. One day, after a complaint was made, Canda Kumāra overturned the Brahmin's unfair decision in favor of justice. The people rejoiced and praised him, so King Ekarāja appointed Canda Kumāra as judge instead. The Brahmin Kandahāla became furious, harbored malice, and plotted that if King Ekarāja wanted to be reborn in heaven, he needed to make a sacrifice of four royal sons, four royal daughters, four elephants, four horses, four cows, and four buffaloes. King Ekarāja, mistakenly believing him, decided to arrange the sacrificial ceremony. Canda Kumāra patiently endured many forms of abuse until Queen Candadevi, his consort, prayed for the help of the gods. In response to her prayers, God Indra came to help and persuaded King Ekarāja to abolish the sacrifice. The Brahmin was punished to death by the people, and King Ekarāja was driven out of the city. Canda Kumāra then reigned over the kingdom until the end of his life.

Colophon:

ລານທີ ໒໔ ໜ້າ ໑: ສັງກາດ ໑໒໗໒ ຕົວ ປີກິດເສັດ ເດືອນຈຽງ ຂຶ້ນ ຕູ ຄໍ່າ ວັນ ໖ ມີ້ເປີກຍີ່ ອິດຈະ
ນາແລ້ວຍາມກອງແລງ ໝາຍມີ ຜູ້ໃຫຍ່ເມືອງກລາງ (ເມືອງກາງ) ມີໃຈໃສສັດທາເປັນອັນລ້າຍິ່ງ ຈຶ່ງ
ໄດ້ສ້າງຈັນທະກຸມມານ ມັດນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າເຖິງ ໔໐໐໐ ພະວັດ
ສາ ກໍ່ຂ້າເທິນ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ. ສາທຸ ສາທຸ
ອະນາຄະເຕ ກາເລ.

Folio 24 on the recto side: In Sangkat (CS) 1272, a *kot set* year, the eighth waxing-moon day of the first lunar month, the sixth day of the week (Friday), a *poek nyi* day, the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Phu Nyai Moeng Klang (Müang Kang) had the most ardent religious faith to sponsor the making of this manuscript-bundle entitled *Chanthakumman* to support the Teachings of Gotama Buddha to last until the end 5000 years. May this be a condition for us to reach Nibbāna constantly and certainly, the greatest bliss in the future. Well done, well done!

Date:

CS 1272, a *kot set* year (9 Dec 1910)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Scribe(s):

Unknown

Sponsor(s):

Phu Nyai Moeng Klang (Müang Kang)

Titles: ຈັນທະກຸມມານ (ຜູກຮ)
 Chantha Kumman (Phuk 2)
 Canda Kumāra Jātaka (Fascicle 2)

EAP1398_VSL_1_0065

Long palm-leaf

One phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.2 cm, depth 0.9 cm.

Fascicle 1: Front cover folio: one. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ຈັນທະກຸມມານຊາດິກ ເປັນຊາດທີ່ພະໂພທິສັດສະເຫວີຍພະຊາດເປັນຈັນທະກຸມມານ ໂອລົດຂອງພະເຈົ້າເອກະຣາດແຫ່ງນະຄອນບຸບຜະວະດີ ບຳເພັນຂັນຕິປາລະມີ. ພະເຈົ້າເອກະຣາດມີບຸໂຮທິດເປັນພາມຊື່ກັນດະຫາລະທີ່ມັກຮັບສິນບົນ ຈຶ່ງວິນິດໄສຄະດີຢ່າງບໍ່ເປັນທຳ ເຮັດໃຫ້ປະຊາຊົນເດືອດຮ້ອນ. ວັນໜຶ່ງ ມີການຮ້ອງທຸກຂຶ້ນ ພະຈັນທະກຸມມານໄດ້ຕັດສິນຄະດີໃໝ່ໃຫ້ມີຄວາມເປັນທຳ ຜູ້ຄົນຕ່າງສັນລະເສີນຍິນດີ. ພະເຈົ້າເອກະຣາດຈຶ່ງຕັ້ງຈັນທະກຸມມານເປັນຜູ້ວິນິດໄສແທນ ພາມກັນດະຫາລະຈຶ່ງໂກດແຄ້ນ ຜູກອາຄາດພະຍາບາດ ແລະໄດ້ອອກອຸບາຍວ່າ ຖ້າພະເຈົ້າເອກະຣາດຢາກໄປເກີດເທິງສະຫວັນ ໃຫ້ບູຊາດ້ວຍພະຣາຊະບຸດ ພະຣາຊະທິດາ ຊ້າງ ມ້າ ງົວ ຄວາຍ ໃຫ້ຄົບຢ່າງລະສີ ພະເຈົ້າເອກະຣາດຫຼົງເຊື້ອ ຈຶ່ງໃຫ້ຈັດບູຊາຍັນ. ພະຈັນທະກຸມມານຕ້ອງມີຂັນຕິອັດທິນຕໍ່ການທາລຸນດ້ວຍວິທີການຕ່າງໆ ຈົນພະນາງຈັນທະເທວີ ພະມະເຫສີຂອງພະຈັນທະກຸມມານ ຕ້ອງອະທິດຖານຂໍໃຫ້ເທວະດາທັງປວງຊ່ວຍເຫຼືອ ດ້ວຍແຮງອະທິດຖານພະຍາອິນຈຶ່ງມາຊ່ວຍໃຫ້ພະເຈົ້າເອກະຣາດ ຫລົ້ມເລີກການບູຊາຍັນ ພາມກັນດະຫາລະຖືກປະຊາຊົນລົງທັນຈົນຕາຍ ສ່ວນພະເຈົ້າເອກະຣາດຖືກຂັບໄລ່ອອກຈາກເມືອງ ພະຈັນທະກຸມມານໄດ້ຂຶ້ນຄອງຣາດຕໍ່ມາຈົນສິ້ນອາຍຸໄຂ.

Candakumāra Jātaka is the story of the Bodhisatta's birth as Canda Kumāra, the son of King Ekarāja of Pupphavati, during which he perfected the virtue of tolerance. King Ekarāja's chief court Brahmin, Kandahāla, was corrupt and accepted bribes, leading to unjust judgments that caused widespread suffering among the people. One day, after a complaint was made, Canda Kumāra overturned the Brahmin's unfair decision in favor of justice. The people rejoiced and praised him, so King Ekarāja appointed Canda Kumāra as judge instead. The Brahmin Kandahāla became furious, harbored malice, and plotted that if King Ekarāja wanted to be reborn in heaven, he needed to make a sacrifice of four royal sons, four royal daughters, four elephants, four horses, four cows, and four buffaloes. King Ekarāja, mistakenly believing him, decided to arrange the sacrificial ceremony. Canda Kumāra patiently endured many forms of abuse until Queen Candadevi, his consort, prayed for the help of the gods. In

response to her prayers, God Indra came to help and persuaded King Ekarāja to abolish the sacrifice. The Brahmin was punished to death by the people, and King Ekarāja was driven out of the city. Canda Kumāra then reigned over the kingdom until the end of his life.

Colophon: ລານທີ ໑໙ ໜ້າ ໑: ສັງກາດ ໑໒໗໒ ຕົວ ປີກົດເສັດ ເດືອນຈຽງ ຂຶ້ນ ຕູ ຄໍ່າ ວັນ ໙ ມື້ເປີກຍີ່ ຮິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ຜູ້ໃຫຍ່ເມືອງກລາງ (ເມືອງກາງ) ມີໃຈໃສສັດທາເປັນອັນລ້າຍິ່ງ ຈິ່ງໄດ້ສ້າງຈັນທະກຸມມານ ມັດນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າເຖິງ ໔໐໐໐ ພະວັດສາ ກໍ່ຂ້າເທົ່ນ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ. ສາທຸ ສາທຸ ອະນາຄະເຕ ກາເລ.

Folio 19 on the recto side: In Sangkat (CS) 1272, a *kot set* year, the eighth waxing-moon day of the first lunar month, the sixth day of the week (Friday), a *poek nyi* day, the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Phu Nyai Moeng Klang (Müang Kang) had the most ardent religious faith to sponsor the making of this manuscript-bundle entitled *Chanthakumman* to support the Teachings of Gotama Buddha to last until the end 5000 years. May this be a condition for us to reach Nibbāna constantly and certainly, the greatest bliss in the future. Amen, amen

Date: CS 1272, a *kot set* year (9 Dec 1910)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Phu Nyai Moeng Klang (Müang Kang)
Titles: ຈັນທະກຸມມານ (ຜູ້ກຳລັງ)
Chantha Kumman (Phuk 3)
Canda Kumāra Jātaka (Fascicle 3)

EAP1398_VSL_1_0066

Long palm-leaf

One phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.2 cm, depth 1 cm.

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

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ວິທຸຣະຊາດິກ ພະໂພທິສັດເກີດເປັນວິທຸຣະບັນດິດ ຜູ້ເປັນປາດໃນຣາຊະສຳນັກຂອງພະເຈົ້າທະນັນໄຊໂກຣົບພະຣາດ ແຫ່ງນະຄອນອິນທະປັດ. ວິທຸຣະບັນດິດເປັນຜູ້ສະແດງທຳແກ່ພະຣາຊາຈົນເປັນທີ່ເລື່ອງລື. ວັນໜຶ່ງ ພະເຈົ້າທະນັນໄຊໄດ້ໄປຖືສິນຢູ່ສວນອຸທິຍານ ໃນຂະນະນັ້ນ ພະຍານາກ, ພະຍາຄຸດ ແລະພະອິນ ກໍໄດ້ມາປະຕິບັດທຳຢູ່ທີ່ນັ້ນເຊັ່ນດຽວກັນ. ພະຣາຊາທັງສີ່ຕ່າງກໍຢາກຮູ້ວ່າສິນຂອງຜູ້ໃດປະເສີດກວ່າ ກັນວິທຸຣະບັນດິດໄດ້ຂາບທຸນວ່າ ສິນຂອງທັງສີ່ພະອົງຕ່າງກໍ

ເລີດລ້າສະເໝີກັນ ທັງສີ່ພະອົງຈຶ່ງຊົງປິຕິຍິນດີແລະໄດ້ປະທານລາງວັນແກ່ວິທູຣະບັນດິດ. ເມື່ອພະຍານາກໄດ້ກັບໄປເມືອງນາກແລ້ວ ໄດ້ເລົ່າໃຫ້ມະເຫສີຟັງ, ເຮັດໃຫ້ມະເຫສີຍາກຟັງທຳຂອງວິທູຣະບັນດິດ ຈຶ່ງແກ້ງປ່ວຍ ແລ້ວໃຫ້ພະສາມີນຳເອົາຫົວໃຈຂອງວິທູຣະບັນດິດມາໃຫ້ ບໍ່ສະນັ້ນພະນາງຈະເຖິງແກ່ຄວາມຕາຍ. ພະຍານາກຈຶ່ງໃຫ້ພະທິດາປ່າວປະກາດວ່າ ຖ້າຜູ້ໃດນຳຫົວໃຈຂອງວິທູຣະບັນດິດມາໄດ້ ຈະຍອມເປັນເມຍ. ຍັກປຸນນະກະໄດ້ອາສາໄປທຳພະນັນກັບພະຍາທະນັນໄຊ, ພະຍາແພ້ພະນັນ ຈຶ່ງມອບວິທູຣະບັນດິດໃຫ້ໄປ. ປຸນນະກະຍັກໄດ້ນຳວິທູຣະບັນດິດໄປເມືອງບາດານ ວິທູຣະບັນດິດຈຶ່ງເທສະໜາທຳແກ່ພະຍານາກ, ມະເຫສີ ແລະລູກສາວວ່າ ປັນຍານັ້ນແລຄືຫົວໃຈຂອງບັນດິດ.

Vidhura Jātaka tells the story of the Bodhisatta's life as Vidhura Paṇḍita, a sage in the court of King Dhanañjaya Koravya of the Indapatta kingdom. Vidhura Paṇḍita regularly preached the Dhamma to the king, eventually becoming widely renowned. One day, King Dhanañjaya went to observe the precepts in the Royal Park. Naga, Garuda, and God Indra also came to meditate there. The four kings became curious to know whose precepts were superior. Vidhura Paṇḍita replied that the precepts of all the four kings were equally supreme. All four rejoiced and presented rewards to Vidhura Paṇḍita. When the Naga king returned to the Naga world, he told his queen about Vidhura Paṇḍita, which made her eager to hear the Dhamma from him. She pretended to be ill and insisted that only the heart of Vidhura Paṇḍita could cure her, threatening death otherwise. The Naga king, desperate to save his wife, had his daughter announce that she would marry anyone who could bring Vidhura Paṇḍita's heart. Punnaka, an ogre, volunteered and gambled with King Dhanañjaya. When the king lost, he surrendered Vidhura Paṇḍita to Punnaka. Punnaka then took Vidhura Paṇḍita to the Naga world. There, Vidhura Paṇḍita taught the Dhamma to the Naga king, his queen, and their daughter, declaring, "Wisdom is the heart of a graduate."

Colophon:

ລານທີ ໒໗ ໜ້າ ໑: ສັງກາດໄດ້ ໑໒ ຮ້ອຍ ໔ (ກົງກັບ ຈ.ສ. ໑໒໐໕) ຕົວ ປິກາເໝົ້າ ເດືອນ ໔ ຂຶ້ນ ໑໔ ຄ່ຳ ວັນ ໒ ມື້ຮ້ວງ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ພະຣາຊະສັດທາຫລວງ ສ້າງນິໄສລຳຄັດຊາດ ສົ່ງກຸດສະລະສ່ວນບຸນໄປທາຫົວຄູວັດໃໝ່ ໄດ້ຈຸດຕິໄປສູ່ບໍຣະໂລກພາຍໜ້າ ຂໍໃຫ້ບຸນຝູງນີ້ໄປຄ້າຊູກໍ່ຂ້າເຫັນ ທຸວັງ ທຸວັງ.

Folio 27 on the recto side: In Sangkat 12 hundred and 5 (corresponding to CS 1205), a *ka mao* year, the fourteenth waxing-moon day of the fifth lunar month, the second day of the week (Monday), a *huang* day,³¹ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The King sponsored the making of this manuscript entitled *Nisai Lam Khatsat* to dedicate the results of this merit to Hua Khu (abbot) of Vat Mai, who passed away to the other world. May the results of this merit support him certainly.

Date: CS 1205, a *ka mao* year (13 Apr 1843)
Script(s): Tham Lao
Language(s): Lao, Pali

³¹ 1205 Caitra2 14 = Monday, 1 April 1844. This day was a *huang khai* day.

Scribe(s): Unknown
Sponsor(s): The King
Titles: *ວິທູຣະບັນດິດ (ຜູກຕົ້ນ)*
Vithura Bandit (Phuk ton)
 Vidhura Paṇḍita Jātaka (Fascicle 1)

EAP1398_VSL_1_0067

Long palm-leaf

One phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 56.3 cm, depth 1 cm.

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

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ວິທູຣະຊາດິກ ພະໂພທິສັດເກີດເປັນວິທູຣະບັນດິດ ຜູ້ເປັນປາດໃນຣາຊະສຳນັກຂອງພະເຈົ້າທະນັນໄຊໂກຣົບພະຣາດ ແຫ່ງນະຄອນອິນທະປັດ. ວິທູຣະບັນດິດ ເປັນຜູ້ສະແດງທຳແກ່ພະຣາຊາຈົນເປັນທີ່ເລື່ອງລື. ວັນໜຶ່ງ ພະເຈົ້າທະນັນໄຊໄດ້ໄປຖືສິນຢູ່ສວນອຸທິຍານ ໃນຂະນະນັ້ນ ພະຍານາກ, ພະຍາຄຸດ ແລະພະອິນ ກໍໄດ້ມາປະຕິບັດທຳຢູ່ທີ່ນັ້ນເຊັ່ນດຽວກັນ. ພະຣາຊາທັງສີ່ຕ່າງກໍຢາກຮູ້ວ່າ ສິນຂອງຜູ້ໃດປະເສີດກວ່າກັນ ວິທູຣະບັນດິດໄດ້ຂາບທູນວ່າ ສິນຂອງທັງສີ່ພະອົງຕ່າງກໍເລີດລ້ຳສະເໝີກັນ ທັງສີ່ພະອົງຈຶ່ງຊົງປິຕິຍົນດີ ແລະໄດ້ປະທານລາງວັນແກ່ວິທູຣະບັນດິດ. ເມື່ອພະຍານາກໄດ້ກັບໄປເມືອງນາກແລ້ວ ໄດ້ເລົ່າໃຫ້ມະເຫສີຟັງ, ເຮັດໃຫ້ມະເຫສີຢາກຟັງທຳຂອງວິທູຣະບັນດິດ ຈຶ່ງແກ້ງປ່ວຍ ແລ້ວໃຫ້ພະສາມີນຳເອົາຫົວໃຈຂອງວິທູຣະບັນດິດມາໃຫ້ ບໍ່ສະນັ້ນພະນາງຈະເຖິງແກ່ຄວາມຕາຍ. ພະຍານາກຈຶ່ງໃຫ້ພະທິດາປ່າວປະກາດວ່າ ຖ້າຜູ້ໃດນຳຫົວໃຈຂອງວິທູຣະບັນດິດມາໄດ້ ຈະຍອມເປັນເມຍ. ຍັກປຸນນະກະໄດ້ອາສາໄປທຳພະນັນກັບພະຍາທະນັນໄຊ, ພະຍາແພ້ພະນັນ ຈຶ່ງມອບວິທູຣະບັນດິດໃຫ້ໄປ. ປຸນນະກະຍັກໄດ້ນຳວິທູຣະບັນດິດໄປເມືອງບາດານ ວິທູຣະບັນດິດຈຶ່ງເທສະໜາທຳແກ່ພະຍານາກ, ມະເຫສີ ແລະລູກສາວວ່າ ປັນຍານັ້ນແລຄືຫົວໃຈຂອງບັນດິດ.

Vidhura Jātaka tells the story of the Bodhisatta's life as Vidhura Paṇḍita, a sage in the court of King Dhanañjaya Koravya of the Indapatta kingdom. Vidhura Paṇḍita regularly preached the Dhamma to the king, eventually becoming widely renowned. One day, King Dhanañjaya went to observe the precepts in the Royal Park. Naga, Garuda, and God Indra also came to meditate there. The four kings became curious to know whose precepts were superior. Vidhura Paṇḍita replied that the precepts of all the four kings were equally supreme. All four rejoiced and presented rewards to Vidhura Paṇḍita. When the Naga king returned to the Naga world, he told his queen about Vidhura Paṇḍita, which made her eager to hear the Dhamma from him. She pretended to be ill and insisted that only the heart of Vidhura Paṇḍita could cure her, threatening death otherwise.

The Naga king, desperate to save his wife, had his daughter announce that she would marry anyone who could bring Vidhura Paṇḍita's heart. Punnaka, an ogre, volunteered and gambled with King Dhanañjaya. When the king lost, he surrendered Vidhura Paṇḍita to Punnaka. Punnaka then took Vidhura Paṇḍita to the Naga world. There, Vidhura Paṇḍita taught the Dhamma to the Naga king, his queen, and their daughter, declaring, "Wisdom is the heart of a graduate."

Colophon: ລານທີ ໒໗ ໜ້າ ໑: ສັງກາດໄດ້ ໑໒ ຮ້ອຍ ໕ (ກົງກັບ ຈ.ສ. ໑໒໐໕) ຕົວ ປິກາເໝົ້າ ເດືອນ ໕ ຂຶ້ນ ໑໔ ຄ່ຳ ວັນ ໒ ມື້ຮ້ວງ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ພະຣາຊະສັດທາຫລວງ ສ້າງ ນິໄສລຳຄັດຊາດ ສິ່ງກຸດສະລະສ່ວນບຸນໄປທາທິວຄູວັດໃໝ່ ໄດ້ຈຸດຕິໄປສູ່ບໍຣະໂລກພາຍໜ້າ ຂໍ ໃຫ້ບຸນຜູງນີ້ໄປຄ້າຊູ ຕາບຕໍ່ເກົ້າ ໕ ພັນວັດສາ ກໍ່ຂ້າເທີ້ນ.

Folio 27 on the recto side: In Sangkat 12 hundred and 5 (corresponding to CS 1205), a *ka mao* year, the fourteenth waxing-moon day of the fifth lunar month, the second day of the week (Monday), a *huang* day, the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The King sponsored the making of this manuscript entitled *Nisai Lam Khatsat* to dedicate the results of this merit to Hua Khu (Abbot) of Vat Mai, who passed away to the other world. May the results of this merit support him until the end of 5000 years definitely.

Date: CS 1205, a *ka mao* year (13 Apr 1843)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): The King

Titles: ວິທູຣະບັນດິດ (ຜູກ ໓)

Vithura Bandit (Phuk 3)

Vidhura Paṇḍita Jātaka (Fascicle 3)

EAP1398_VSL_1_0068

Long palm-leaf

One phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56.4 cm, depth 1.1 cm.

Fascicle 1: Front cover folio: one. **Back cover folio:** four.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ວິທູຣະຊາດິກ ພະໂພທິສັດເກີດເປັນວິທູຣະບັນດິດ ຜູ້ເປັນປາດໃນຣາຊະສຳນັກຂອງພະເຈົ້າທະນັນໄຊໂກຣົບພະຣາດ ແຫ່ງນະຄອນອິນທະປັດ. ວິທູຣະບັນດິດເປັນຜູ້ສະແດງທຳແກ່ພະຣາຊາຈົນເປັນທີ່ເລື່ອງລື. ວັນໜຶ່ງ ພະເຈົ້າທະນັນໄຊໄດ້ໄປຖືສິນຢູ່ສວນອຸທິຍານ ໃນຂະນະນັ້ນ ພະຍານາກ, ພະຍາຄຸດ ແລະພະອິນ ກໍໄດ້ມາປະຕິບັດທຳຢູ່ທີ່ນັ້ນເຊັ່ນດຽວກັນ. ພະຣາຊາທັງສີ່ຕ່າງກໍ່

ຢາກຮູ້ວ່າ ສິນຂອງຜູ້ໃດປະເສີດກວ່າກັນ ວິທູຣະບັນດິດໄດ້ຂາບທູນວ່າ ສິນຂອງທັງສີ່ພະອົງຕ່າງກໍ
ເລີດລ້າສະເໝີກັນ ທັງສີ່ພະອົງຈຶ່ງຊົງປິຕິຍິນດີ ແລະໄດ້ປະທານລາງວັນແກ່ວິທູຣະບັນດິດ. ເມື່ອ
ພະຍານາກໄດ້ກັບໄປເມືອງນາກແລ້ວ ໄດ້ເລົ່າໃຫ້ມະເຫສີຟັງ, ເຮັດໃຫ້ມະເຫສີຢາກຟັງທຳຂອງວິ
ທູຣະບັນດິດ ຈຶ່ງແກ້ງປ່ວຍ ແລ້ວໃຫ້ພະສາມີນຳເອົາຫົວໃຈຂອງວິທູຣະບັນດິດມາໃຫ້ ບໍ່ສະນັ້ນ
ພະນາງຈະເຖິງແກ່ຄວາມຕາຍ. ພະຍານາກຈຶ່ງໃຫ້ພະທິດາປ່າວປະກາດວ່າ ຖ້າຜູ້ໃດນຳຫົວໃຈ
ຂອງວິທູຣະບັນດິດມາໄດ້ ຈະຍອມເປັນເມຍ. ຍັກປຸນນະກະໄດ້ອາສາໄປທຳພະນັ້ນກັບພະຍາທະ
ນັ້ນໄຊ, ພະຍາແພ້ພະນັ້ນ ຈຶ່ງມອບວິທູຣະບັນດິດໃຫ້ໄປ. ປຸນນະກະຍັກໄດ້ນຳວິທູຣະບັນດິດໄປ
ເມືອງບາດານ ວິທູຣະບັນດິດຈຶ່ງເທສະໜາທຳແກ່ພະຍານາກ, ມະເຫສີ ແລະລູກສາວວ່າ ປັນຍາ
ນັ້ນແລຄືຫົວໃຈຂອງບັນດິດ.

Vidhura Jātaka tells the story of the Bodhisatta's life as Vidhura Paṇḍita, a sage in the court of King Dhanañjaya Koravya of the Indapatta kingdom. Vidhura Paṇḍita regularly preached the Dhamma to the king, eventually becoming widely renowned. One day, King Dhanañjaya went to observe the precepts in the Royal Park. Naga, Garuda, and God Indra also came to meditate there. The four kings became curious to know whose precepts were superior. Vidhura Paṇḍita replied that the precepts of all the four kings were equally supreme. All four rejoiced and presented rewards to Vidhura Paṇḍita. When the Naga king returned to the Naga world, he told his queen about Vidhura Paṇḍita, which made her eager to hear the Dhamma from him. She pretended to be ill and insisted that only the heart of Vidhura Paṇḍita could cure her, threatening death otherwise. The Naga king, desperate to save his wife, had his daughter announce that she would marry anyone who could bring Vidhura Paṇḍita's heart. Punṇaka, an ogre, volunteered and gambled with King Dhanañjaya. When the king lost, he surrendered Vidhura Paṇḍita to Punṇaka. Punṇaka then took Vidhura Paṇḍita to the Naga world. There, Vidhura Paṇḍita taught the Dhamma to the Naga king, his queen, and their daughter, declaring, "Wisdom is the heart of a graduate."

Colophon: ລານທີ ໒໘ ໜ້າ ໑: ສັງກາດໄດ້ ໑໒ ຮ້ອຍ ໔ (ກົງກັບ ຈ.ສ. ໑໒໐໕) ຕົວ ປິກາເໝົ້າ ເດືອນ ໔ ຂຶ້ນ
໑໔ ຄ່ຳ ວັນ ໒ ມື້ຮ້ວງ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ພະຣາຊະສັດທາຫລວງ ສ້າງ
ນິໄສລຳຄັດຊາດ ສົ່ງກຸດສະລະສ່ວນບຸນໄປທາຫົວຄູວັດໃໝ່ ໄດ້ຈຸດຕິໄປສູ່ບໍຣະໂລກພາຍໜ້າ ຂໍ
ໃຫ້ບຸນຜູ້ນີ້ໄປຄ້າຊຸກຂ້າເກີນ ທຸວັງ ທຸວັງ.

Folio 28 on the recto side: In Sangkat 12 hundred and 5 (corresponding to CS 1205), a *ka mao* year, the fourteenth waxing-moon day of the fifth lunar month, the second day of the week (Monday), a *huang* day, the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The King sponsored the making of this manuscript entitled *Nisai Lam Khatsat* to dedicate the results of this merit to Hua Khu (Abbot) of Vat Mai, who passed away to the other world. May the results of this merit support him years certainly.

Date: CS 1205, a *ka mao* year (13 Apr 1843)
Script(s): Tham Lao
Language(s): Lao, Pali

Scribe(s): Unknown
Sponsor(s): The King
Titles: *ວິທູຣະບັນດິດ (ຜູກ 4)*
Vithura Bandit (Phuk 4)
Vidhura Paṇḍita Jātaka (Fascicle 4)

EAP1398_VSL_1_0069

Long palm-leaf

One phuk: *fascicle6*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56.5 cm, depth 1 cm.

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

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ວິທູຣະຊາດິກ ພະໂພທິສັດເກີດເປັນວິທູຣະບັນດິດ ຜູ້ເປັນປາດໃນຣາຊະສຳນັກຂອງພະເຈົ້າທະນັນໄຊໂກຣົບພະຣາດ ແຫ່ງນະຄອນອິນທະປັດ. ວິທູຣະບັນດິດເປັນຜູ້ສະແດງທຳແກ່ພະຣາຊາຈົນເປັນທີ່ເລື່ອງລື. ວັນໜຶ່ງ ພະເຈົ້າທະນັນໄຊໄດ້ໄປຖືສີນຢູ່ສວນອຸທິຍານ ໃນຂະນະນັ້ນ ພະຍານາກ, ພະຍາຄຸດ ແລະພະອິນ ກໍໄດ້ມາປະຕິບັດທຳຢູ່ທີ່ນັ້ນເຊັ່ນດຽວກັນ. ພະຣາຊາທັງສີ່ຕ່າງກໍຢາກຮູ້ວ່າ ສິນຂອງຜູ້ໃດປະເສີດກວ່າກັນ ວິທູຣະບັນດິດໄດ້ຂາບທູນວ່າ ສິນຂອງທັງສີ່ພະອົງຕ່າງກໍເລີດລ້ຳສະເໝີກັນ ທັງສີ່ພະອົງຈຶ່ງຊົງປິຕິຍົນດີ ແລະໄດ້ປະທານລາງວັນແກ່ວິທູຣະບັນດິດ. ເມື່ອພະຍານາກໄດ້ກັບໄປເມືອງນາກແລ້ວ ໄດ້ເລົ່າໃຫ້ມະເຫສີຟັງ, ເຮັດໃຫ້ມະເຫສີຢາກຟັງທຳຂອງວິທູຣະບັນດິດ ຈຶ່ງແກ້ງປ່ວຍ ແລ້ວໃຫ້ພະສາມີນຳເອົາຫົວໃຈຂອງວິທູຣະບັນດິດມາໃຫ້ ບໍ່ສະນັ້ນພະນາງຈະເຖິງແກ່ຄວາມຕາຍ. ພະຍານາກຈຶ່ງໃຫ້ພະທິດາປ່າວປະກາດວ່າ ຖ້າຜູ້ໃດນຳຫົວໃຈຂອງວິທູຣະບັນດິດມາໄດ້ ຈະຍອມເປັນເມຍ. ຍັກປຸນນະກະໄດ້ອາສາໄປທຳພະນັນກັບພະຍາທະນັນໄຊ, ພະຍາແພ້ພະນັນ ຈຶ່ງມອບວິທູຣະບັນດິດໃຫ້ໄປ. ປຸນນະກະຍັກໄດ້ນຳວິທູຣະບັນດິດໄປເມືອງບາດານ ວິທູຣະບັນດິດຈຶ່ງເຫສະໜາທຳແກ່ພະຍານາກ, ມະເຫສີ ແລະລູກສາວວ່າ ປັນຍານັ້ນແລຄືຫົວໃຈຂອງບັນດິດ.

Vidhura Jātaka tells the story of the Bodhisatta's life as Vidhura Paṇḍita, a sage in the court of King Dhanañjaya Koravya of the Indapatta kingdom. Vidhura Paṇḍita regularly preached the Dhamma to the king, eventually becoming widely renowned. One day, King Dhanañjaya went to observe the precepts in the Royal Park. Naga, Garuda, and God Indra also came to meditate there. The four kings became curious to know whose precepts were superior. Vidhura Paṇḍita replied that the precepts of all the four kings were equally supreme. All four rejoiced and presented rewards to Vidhura Paṇḍita. When the Naga king returned to the Naga world, he told his queen about Vidhura Paṇḍita, which made her eager to hear the Dhamma from him. She pretended to be ill and insisted that only the heart of Vidhura Paṇḍita could cure her, threatening death otherwise.

The Naga king, desperate to save his wife, had his daughter announce that she would marry anyone who could bring Vidhura Paṇḍita's heart. Punnaka, an ogre, volunteered and gambled with King Dhanañjaya. When the king lost, he surrendered Vidhura Paṇḍita to Punnaka. Punnaka then took Vidhura Paṇḍita to the Naga world. There, Vidhura Paṇḍita taught the Dhamma to the Naga king, his queen, and their daughter, declaring, "Wisdom is the heart of a graduate."

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ສັງກາດໄດ້ ໑໒ ຮ້ອຍ ໔ (ກົງກັບ ຈ.ສ. ໑໒໐໕) ຕົວ ປິກາເໝົ້າ ເດືອນ ໔ ຂຶ້ນ ໑໔ ຄ່ຳ ວັນ ໒ ມື້ຮ້ວງ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ພະຣາຊະສັດທາຫລວງ ສ້າງ ນິໄສລຳຄັດຊາດ ສິ່ງກຸດສະລະສ່ວນບຸນໄປທາທິວຄູວັດໃໝ່ ໄດ້ຈຸດຕິໄປສູ່ບໍຣະໂລກພາຍໜ້າ ຂໍໃຫ້ບຸນຜູງນີ້ໄປຄ້ຳຂູກໍຂ້າເຫັນ ທຸວັງ ທຸວັງ.

Folio 26 on the recto side: In Sangkat 12 hundred and 5 (corresponding to CS 1205), a *ka mao* year, the fourteenth waxing-moon day of the fifth lunar month, the second day of the week (Monday), a *huang* day, the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The King sponsored the making of this manuscript entitled *Nisai Lam Khatsat* to dedicate the results of this merit to Hua Khu (Abbot) of Vat Mai, who passed away to the other world. May the results of this merit support him certainly.

Date: CS 1205, a *ka mao* year (13 Apr 1843)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): The King

Titles: ວິທູຣະບັນດິດ (ຜູກ ໖)

Vithura Bandit (Phuk 6)

Vidhura Paṇḍita Jātaka (Fascicle 6)

EAP1398_VSL_1_0070

Long palm-leaf

One phuk: *fascicle 7*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56.4 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ວິທູຣະຊາດິກ ພະໂພທິສັດເກີດເປັນວິທູຣະບັນດິດ ຜູ້ເປັນປາດໃນຣາຊະສຳນັກຂອງພະເຈົ້າທະນັນໄຊໂກຣິບພະຣາດ ແຫ່ງນະຄອນອິນທະປັດ. ວິທູຣະບັນດິດເປັນຜູ້ສະແດງທຳແກ່ພະຣາຊາຈົນເປັນທີ່ເລື່ອງລື. ວັນໜຶ່ງ ພະເຈົ້າທະນັນໄຊໄດ້ໄປຖືສິນຢູ່ສວນອຸທິຍານ ໃນຂະນະນັ້ນ ພະຍານາກ, ພະຍາຄຸດ ແລະພະອິນ ກໍໄດ້ມາປະຕິບັດທຳຢູ່ທີ່ນັ້ນເຊັ່ນດຽວກັນ. ພະຣາຊາທັງສີ່ຕ່າງກໍ

ຢາກຮູ້ວ່າ ສິນຂອງຜູ້ໃດປະເສີດກວ່າກັນ ວິທູຣະບັນດິດໄດ້ຂາບທູນວ່າ ສິນຂອງທັງສີ່ພະອົງຕ່າງກໍ່ ເລີດລ້ຳສະເໝີກັນ ທັງສີ່ພະອົງຈຶ່ງຊົງປິຕິຍິນດີແລະໄດ້ປະທານລາງວັນແກ່ວິທູຣະບັນດິດ. ເມື່ອ ພະຍານາກໄດ້ກັບໄປເມືອງນາກແລ້ວ ໄດ້ເລົ່າໃຫ້ມະເຫສີຟັງ, ເຮັດໃຫ້ມະເຫສີຢາກຟັງທຳຂອງ ວິທູຣະບັນດິດ ຈຶ່ງແກ້ງປ່ວຍ ແລ້ວໃຫ້ພະສາມີນຳເອົາຫົວໃຈຂອງວິທູຣະບັນດິດມາໃຫ້ ບໍ່ສະນັ້ນ ພະນາງຈະເຖິງແກ່ຄວາມຕາຍ. ພະຍານາກຈຶ່ງໃຫ້ພະທິດາປ່າວປະກາດວ່າ ຖ້າຜູ້ໃດນຳຫົວໃຈ ຂອງວິທູຣະບັນດິດມາໄດ້ ຈະຍອມເປັນເມຍ. ຍັກປຸນນະກະໄດ້ອາສາໄປທ້າພະນັ້ນກັບພະຍາທະ ນັນໄຊ, ພະຍາແພ້ພະນັ້ນ ຈຶ່ງມອບວິທູຣະບັນດິດໃຫ້ໄປ. ປຸນນະກະຍັກໄດ້ນຳວິທູຣະບັນດິດໄປ ເມືອງບາດານ ວິທູຣະບັນດິດຈຶ່ງເທສະໜາທຳແກ່ພະຍານາກ, ມະເຫສີ ແລະລູກສາວວ່າ ປັນຍາ ນັ້ນແລຄືຫົວໃຈຂອງບັນດິດ.

Vidhura Jātaka tells the story of the Bodhisatta's life as Vidhura Paṇḍita, a sage in the court of King Dhanañjaya Koravya of the Indapatta kingdom. Vidhura Paṇḍita regularly preached the Dhamma to the king, eventually becoming widely renowned. One day, King Dhanañjaya went to observe the precepts in the Royal Park. Naga, Garuda, and God Indra also came to meditate there. The four kings became curious to know whose precepts were superior. Vidhura Paṇḍita replied that the precepts of all the four kings were equally supreme. All four rejoiced and presented rewards to Vidhura Paṇḍita. When the Naga king returned to the Naga world, he told his queen about Vidhura Paṇḍita, which made her eager to hear the Dhamma from him. She pretended to be ill and insisted that only the heart of Vidhura Paṇḍita could cure her, threatening death otherwise. The Naga king, desperate to save his wife, had his daughter announce that she would marry anyone who could bring Vidhura Paṇḍita's heart. Punṇaka, an ogre, volunteered and gambled with King Dhanañjaya. When the king lost, he surrendered Vidhura Paṇḍita to Punṇaka. Punṇaka then took Vidhura Paṇḍita to the Naga world. There, Vidhura Paṇḍita taught the Dhamma to the Naga king, his queen, and their daughter, declaring, "Wisdom is the heart of a graduate."

Colophon: ລານທີ ໒໕ ໜ້າ ໑: ສັງກາດໄດ້ ໑໒ ຮ້ອຍ ໕ (ກົງກັບ ຈ.ສ. ໑໒໐໕) ຕົວ ປິກາເໝົ້າ ເດືອນ ໕ ຂຶ້ນ ໑໔ ຄ່ຳ ວັນ ໒ ມື້ຮ້ວງ ອິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ພະຣາຊະສັດທາຫລວງ ສ້າງ ນິໄສລຳຄັດຊາດ ສົ່ງກຸດສະລະສ່ວນບຸນໄປທາຫົວຄູວັດໃໝ່ ໄດ້ຈຸດຕິໄປສູ່ບໍຣະໂລກພາຍໜ້າ ຂໍ ໃຫ້ບຸນຜູງນີ້ໄປຄ້າຊູ ຕາບຕໍ່ເທົ່າ ໕ ພັນວັດສາ ກໍ່ຂ້າເທົ່ນ.

Folio 25 on the recto side: In Sangkat 12 hundred and 5 (corresponding to CS 1205), a *ka mao* year, the fourteenth waxing-moon day of the fifth lunar month, the second day of the week (Monday), a *huang* day, the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The King sponsored the making of this manuscript entitled *Nisai Lam Khatsat* to dedicate the results of this merit to Hua Khu (Abbot) of Vat Mai, who passed away to the other world. May the results of this merit support him until the end of 5000 years definitely.

Date: CS 1205, a *ka mao* year (13 Apr 1843)
Script(s): Tham Lao
Language(s): Lao, Pali

Scribe(s): Unknown
Sponsor(s): The King
Titles: *ວິທູຣະບັນດິດ (ຜູກ ໗)*
Vithura Bandit (Phuk 7)
Vidhura Paṇḍita Jātaka (Fascicle 7)

EAP1398_VSL_1_0071

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 59 cm, depth 0.6 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 16. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ກຸມມານ ເປັນກັນທິຕູ ໃນຈຳນວນ ໑໖ ກັນ ໃນເຫວດສັນຕະຣະຊາດິກ ມີ ໑໐໑ ຄາຖາ ເມື່ອໃນທັງໝົດເປັນພາສາບາລີ. ເມື່ອທາກ່າວເຖິງ ຊູຊິກເດີນທາງໄປເຖິງເຂົາວົງກົດ ໄດ້ນອນຄ້າງຄືນໃນທີ່ບໍ່ໄກຈາກອາສີມຂອງພະເວດສັນດອນ ຮຸ່ງເຊົ້າ ລໍຖ້າຈົນພະນາງມັດທິອອກໄປຫາໝາກໄມ້ແລ້ວ ຈຶ່ງເຂົ້າໄປຂໍສອງກຸມມານ ຄືພະຊາລີແລະພະກັນທາ ຈາກພະເວດສັນດອນ ເມື່ອສອງກຸມມານຮູ້ວ່າ ພາມຊູຊິກມາຂໍພວກຕົນ ກໍຮູ້ສຶກຍ້ານກົວ ຈຶ່ງພາກັນໜີລົງໄປໃນສະນ້ຳ ພະເວດສັນດອນອອກໄປຕາມຫາແລະທຳຄວາມເຂົ້າໃຈ ແລ້ວມອບໃຫ້ຊູຊິກ ຊູຊິກກໍຈັບສອງກຸມມານມັດມືຕິດກັນແລ້ວລາກອອກໄປ.

Kumman or *Kumāra* is the eighth episode of a total of 13 episodes of the *Vessantara Jātaka*, containing 101 verses, with the entire text written in Pali. The content describes how Jūjaka arrived at Mount Vamka and stayed overnight not far from the hermitage of Ascetic Vessantara. At dawn the next morning, Jūjaka waited until Princess Maddī went out to look for fruits. He then approached and begged Vessantara for Prince Jāli and Princess Kaṇhā. When the two children realized that the Brahmin was asking for them, they became very frightened and hid under lotus leaves in the pond. Ascetic Vessantara called them and explained his intentions to them. Then, the ascetic gave them to Jūjaka. Jūjaka tied their hands together and dragged them away.

Colophon: ລານທີ ໑໖ ໜ້າ ໒: ເຈົ້າຈັນສະຫວາງເປັນຜູ້ສ້າງ ຂຽນດ້ວຍແລ້ວໝ້ອມບຸນທັນ ແອບນຳສາທຸໝັນ ຖ້ວນ ໑໑ ແລ.

Folio 16 on the verso side: Chao (Prince) Chansavang is the sponsor. Mòṃ (Monk) Bunthan, the scribe, practiced the writing from Sathu (Monk) Man. 11th fascicle.

Date: Mid-20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Mòṃ (Monk) Bunthan
Sponsor(s): Chao (Prince) Chansavang
Titles: ກຸມມານ (ບັນປາຍ)
Kumman (Banpai)
 Kumāra (Last part)

EAP1398_VSL_1_0072

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 56 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between 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:** Damaged.

Description: ກຸມມານ ເປັນກັນທີ ໘ ໃນຈຳນວນ ໑໓ ກັນ ໃນເຫວດສັນຕະຣະຊາດິກ ມີ ໑໐໑ ຄຳຖາ ເນື້ອໃນທັງໝົດເປັນພາສາບາລີ. ເນື້ອຫາກ່າວເຖິງ ຊູຊິກເດີນທາງໄປເຖິງເຂົາວົງກົດ ໄດ້ນອນຄ້າງຄືນໃນທີ່ບໍ່ໄກຈາກອາສີມຂອງພະເວດສັນດອນ ຮຸ່ງເຊົ້າ ລໍຖ້າຈົນພະນາງມັດທິອອກໄປຫາໝາກໄມ້ແລ້ວ ຈຶ່ງເຂົ້າໄປຂໍສອງກຸມມານ ຄືພະຊາລີແລະພະກັນຫາ ຈາກພະເວດສັນດອນ ເມື່ອສອງກຸມມານຮູ້ວ່າ ພາມຊູຊິກມາຂໍພວກຕົນ ກໍ່ຮູ້ສຶກຍ້ານກົວ ຈຶ່ງພາກັນໜີລົງໄປໃນສະນ້ຳ ພະເວດສັນດອນອອກໄປຕາມຫາແລະທຳຄວາມເຂົ້າໃຈ ແລ້ວມອບໃຫ້ຊູຊິກ ຊູຊິກກໍ່ຈັບສອງກຸມມານມັດມືຕິດກັນແລ້ວລາກອອກໄປ.

Kumman or *Kumāra* is the eighth episode of a total of 13 episodes of the *Vessantara Jātaka*, containing 101 verses, with the entire text written in Pali. The content describes how Jūjaka arrived at Mount Vamka and stayed overnight not far from the hermitage of Ascetic Vessantara. At dawn the next morning, Jūjaka waited until Princess Maddī went out to look for fruits. He then approached and begged Vessantara for Prince Jāli and Princess Kaṇhā. When the two children realized that the Brahmin was asking for them, they became very frightened and hid under lotus leaves in the pond. Ascetic Vessantara called them and explained his intentions to them. Then, the ascetic gave them to Jūjaka. Jūjaka tied their hands together and dragged them away.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ກຸມມານ (ບັນປາຍ)
Kumman (Ban pai)
 Kumāra (Last part)

Long palm-leaf**One phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 59.5 cm, depth 0.5 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** three.**Appearance:** The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 17. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Damaged.**Description:** ກຸມມານ ເປັນກັນທິ ຕູ ໃນຈຳນວນ ໑໓ ກັນ ໃນເຫວດສັນຕະຣະຊາດິກ ມີ ໑໐໑ ຄຳຖາ ເນື້ອໃນທັງໝົດເປັນພາສາບາລີ. ເນື້ອຫາກ່າວເຖິງ ຊູຊິກເດີນທາງໄປເຖິງເຂົາວົງກົດ ໄດ້ນອນຄ້າງຄືນໃນທີ່ບໍ່ໄກຈາກອາສີມຂອງພະເວດສັນດອນ ຮຸ່ງເຊົ້າ ລໍຖ້າຈົນພະນາງມັດທິອອກໄປຫາໝາກໄມ້ ແລ້ວຈຶ່ງເຂົ້າໄປຂໍສອງກຸມມານ ຄືພະຊາລີແລະພະກັນທາ ຈາກພະເວດສັນດອນ ເມື່ອສອງກຸມມານຮູ້ວ່າພາມຊູຊິກມາຂໍພວກຕົນ ກໍຮູ້ສຶກຍ້ານກົວ ຈຶ່ງພາກັນໜີລົງໄປໃນສະນ້ຳ ພະເວດສັນດອນອອກໄປຕາມຫາແລະທຳຄວາມເຂົ້າໃຈ ແລ້ວມອບໃຫ້ຊູຊິກ ຊູຊິກກໍຈັບສອງກຸມມານມັດມືຕິດກັນແລ້ວລາກອອກໄປ.*Kumman* or *Kumāra* is the eighth episode of a total of 13 episodes of the *Vessantara Jātaka*, containing 101 verses, with the entire text written in Pali. The content describes how Jūjaka arrived at Mount Vamka and stayed overnight not far from the hermitage of Ascetic Vessantara. At dawn the next morning, Jūjaka waited until Princess Maddī went out to look for fruits. He then approached and begged Vessantara for Prince Jāli and Princess Kaṇhā. When the two children realized that the Brahmin was asking for them, they became very frightened and hid under lotus leaves in the pond. Ascetic Vessantara called them and explained his intentions to them. Then, the ascetic gave them to Jūjaka. Jūjaka tied their hands together and dragged them away.**Colophon:** (໑) ລານທີ ໑໔ ໜ້າ ໑: ຣິດຈະນາແລ້ວຍາມແຖໂກ້ທຸ່ງ ວັນ ໖ ເດືອນ ໔ ຂຶ້ນ ໗ ຄຳ ຣິດຈະນາແລ້ວແລ ເນນທັງຫລາຍເຮີຍທັດຂຽນໃໝ່ບໍ່ງາມ ໃຫ້ຫາໃສ່ແດ່ເນີ. ຜູ້ຣິດຈະນາແມ່ນໝ່ອມແພງທັດຂຽນ ກຸມມານບັນປາຍຜູກໄວ້ກັບສາສະໜາ ພະພຸດທະເຈົ້າ ເທົ່າ ໔໐໐໐ ພະວັດສາ ແດ່ກໍຂ້າເທີ້ນ.

(໒) ລານທີ ໑໖ ໜ້າ ໑: ຈຸນລະສັງກາດໄດ້ ໑໓໐໙ ຕົວ ປີຮວາຍເສັດ ເດືອນ ໔ ຂຶ້ນ ໗ ຄຳ ວັນ ໖ ຣິດຈະນາແລ້ວຍາມແຖໂກ້ທຸ່ງ ປະຖະມະມູນລະສັດທາໝາຍມີ ສົມເດັດໂພທິປັນຍາ ວັດຜາມິມໄດ້ສ້າງກຸມມານບັນປາຍ ຜູກນີ້ ທານໄວ້ກັບພະພຸດທະສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕ ພັນວັດສາ. ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຖິງສຸກ ໓ ປະການ ມີນິຣະພານເປັນທີ່ແລ້ວ ຢ່າຄາດແຄ້ວດ້ວຍຄຳມັກຄຳປາດຖະໜາທຸກເຢື່ອງທຸກປະການແດ່ກໍຂ້າເທີ້ນ. ນິບພານັງ ປາຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ ທຸວັງ. ບໍ່ງາມແທ້ເຮີຍພະນ້ອຍເຮີຍ.

(1) Folio 15 on the recto side: The writing was accomplished at the time of the forenoon horn (*nyam thae kai thiang*), on the sixth day of the week

(Friday), the seventh waxing-moon day of the fifth lunar month.³² Dear novices, I am a new scribe, my handwriting is not beautiful, please correct it. Mòṃ (Monk) Phaeng is the scribe and wrote this manuscript entitled *Kumman Ban Pai* to support the Teachings of the Buddha to last until the end of 5000 years.

(2) Folio 16 on the recto side: In Chunlasangkat 1309, *hwai set* year, the seventh waxing-moon day of the fifth lunar month, the sixth day of the week (Friday), the writing was accomplished at the time of the forenoon horn (*nyam thae kai thiang*). The initiator, Somdet Phothipannya from Vat Phanom, sponsored the making of this manuscript entitled *Kumman Ban Pai* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May I reach the three states of happiness with Nibbāna as the ultimate goal. May my wishes and desires not be ignored. Nibbāna is the greatest bliss constantly and certainly. My handwriting is not beautiful, dear little novices!

Date: CS 1309, a *hwai set* year (28 Mar 1947)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Mòṃ (Monk) Phaeng
Sponsor(s): Somdet Phothipannya from Vat Phanom
Titles: ກຸມມານ (ບັນປາຍ)
Kumman (Ban pai)
Kumāra (Last part)

EAP1398_VSL_1_0074

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 59.6 cm, depth 0.5 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 13. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ກຸມມານ ເປັນກັນທິ ຕູ ໃນຈຳນວນ ໑໓ ກັນ ໃນເຫວດສັນຕະຣະຊາດິກ ມີ ໑໐໑ ຄຳຖາ ເນື້ອໃນທັງໝົດເປັນພາສາບາລີ. ເນື້ອຫາກ່າວເຖິງ ຊູຊິກເດີນທາງໄປເຖິງເຂົາວົງກົດ ໄດ້ນອນຄ້າງຄືນໃນທີ່ບໍ່ໄກຈາກອາສີມຂອງພະເວດສັນດອນ ຮຸ່ງເຊົ້າ ລໍຖ້າຈົນພະນາງມັດທິອອກໄປຫາໝາກໄມ້ ແລ້ວຈຶ່ງເຂົ້າໄປຂໍສອງກຸມມານ ຄືພະຊາລີແລະພະກັນຫາ ຈາກພະເວດສັນດອນ ເມື່ອສອງກຸມມານຮູ້ວ່າ ພາມຊູຊິກມາຂໍພວກຕົນ ກໍ່ຮູ້ສຶກຍ້ານກົວ ຈຶ່ງພາກັນໜີລົງໄປໃນສະນ້ຳ ພະເວດສັນດອນອອກໄປຕາມຫາແລະທຳຄວາມເຂົ້າໃຈ ແລ້ວມອບໃຫ້ຊູຊິກ ຊູຊິກກໍ່ຈັບສອງກຸມມານມັດມືຕິດກັນແລ້ວລາກອອກໄປ.

³² 1308 Caitra2 7 = Friday, 28 March 1947.

Kumman or *Kumāra* is the eighth episode of a total of 13 episodes of the *Vessantara Jataka*, containing 101 verses, with the entire text written in Pali. The content describes how Jūjaka arrived at Mount Vamka and stayed overnight not far from the hermitage of Ascetic Vessantara. At dawn the next morning, Jūjaka waited until Princess Maddī went out to look for fruits. He then approached and begged Vessantara for Prince Jāli and Princess Kaṇhā. When the two children realized that the Brahmin was asking for them, they became very frightened and hid under lotus leaves in the pond. Ascetic Vessantara called them and explained his intentions to them. Then, the ascetic gave them to Jūjaka. Jūjaka tied their hands together and dragged them away.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ກຸມມານ (ບັນປາຍ)
Kumman (*Ban pai*)
Kumāra (Last part)

EAP1398_VSL_1_0075

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 59.5 cm, depth 0.4 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 12. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Poor.

Description: ກຸມມານ ເປັນກັນທິຕູ ໃນຈຳນວນ ໑໓ ກັນ ໃນເທວດສັນຕະຣະຊາດິກ ມີ ໑໐໑ ຄຳຖາ ເນື້ອໃນທັງໝົດເປັນພາສາບາລີ. ເນື້ອຫາກ່າວເຖິງ ຊູຊິກເດີນທາງໄປເຖິງເຂົາວົງກົດ ໄດ້ນອນຄ້າງຄືນໃນທີ່ບໍ່ໄກຈາກອາສີມຂອງພະເວດສັນດອນ ຮຸ່ງເຊົ້າ ລໍຖ້າຈົນພະນາງມັດທິອອກໄປຫາໝາກໄມ້ແລ້ວ ຈຶ່ງເຂົ້າໄປຂໍສອງກຸມມານ ຄືພະຊາລີແລະພະກັນຫາ ຈາກພະເວດສັນດອນ ເມື່ອສອງກຸມມານຮູ້ວ່າ ພາມຊູຊິກມາຂໍພວກຕົນ ກໍ່ຮູ້ສຶກຍ້ານກົວ ຈຶ່ງພາກັນໜີລົງໄປໃນສະນ້ຳ ພະເວດສັນດອນອອກໄປຕາມຫາແລະທຳຄວາມເຂົ້າໃຈ ແລ້ວມອບໃຫ້ຊູຊິກ ຊູຊິກກໍ່ຈັບສອງກຸມມານມັດມືຕິດກັນແລ້ວລາກອອກໄປ.

Kumman or *Kumāra* is the eighth episode of a total of 13 episodes of the *Vessantara Jataka*, containing 101 verses, with the entire text written in Pali. The content describes how Jūjaka arrived at Mount Vamka and stayed overnight not far from the hermitage of Ascetic Vessantara. At dawn the next morning, Jūjaka waited until Princess Maddī went out to look for fruits. He then approached and begged Vessantara for Prince Jāli

and Princess Kaṇhā. When the two children realized that the Brahmin was asking for them, they became very frightened and hid under lotus leaves in the pond. Ascetic Vessantara called them and explained his intentions to them. Then, the ascetic gave them to Jūjaka. Jūjaka tied their hands together and dragged them away.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ກຸມມານ (ບັນປາຍ)
Kumman (Ban pai)
Kumāra (Last part)

EAP1398_VSL_1_0076

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 59.5 cm, depth 0.8 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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:** Damaged.

Description: ກຸມມານ ເປັນກັນທິຕູ ໃນຈຳນວນ ໑໓ ກັນ ໃນເຫວດສັນຕະຣະຊາດິກ ມີ ໑໐໑ ຄາຖາ ເນື້ອໃນທັງໝົດເປັນພາສາບາລີ. ເນື້ອຫາກ່າວເຖິງ ຊູຊິກເດີນທາງໄປເຖິງເຂົາວົງກົດ ໄດ້ນອນຄ້າງຄືນໃນທີ່ບໍ່ໄກຈາກອາສີມຂອງພະເວດສັນດອນ ຮຸ່ງເຊົ້າ ລໍຖ້າຈົນພະນາງມັດທິອອກໄປຫາໝາກໄມ້ແລ້ວ ຈຶ່ງເຂົ້າໄປຂໍສອງກຸມມານ ຄືພະຊາລີແລະພະກັນຫາ ຈາກພະເວດສັນດອນ ເມື່ອສອງກຸມມານຮູ້ວ່າ ພາມຊູຊິກມາຂໍພວກຕົນ ກໍຮູ້ສຶກຢ້ານກົວ ຈຶ່ງພາກັນໜີລົງໄປໃນສະນ້ຳ ພະເວດສັນດອນອອກໄປຕາມຫາແລະທຳຄວາມເຂົ້າໃຈ ແລ້ວມອບໃຫ້ຊູຊິກ ຊູຊິກກໍຈັບສອງກຸມມານມັດມືຕິດກັນແລ້ວລາກອອກໄປ.

Kumman or *Kumāra* is the eighth episode of a total of 13 episodes of the *Vessantara Jātaka*, containing 101 verses, with the entire text written in Pali. The content describes how Jūjaka arrived at Mount Vamka and stayed overnight not far from the hermitage of Ascetic Vessantara. At dawn the next morning, Jūjaka waited until Princess Maddī went out to look for fruits. He then approached and begged Vessantara for Prince Jāli and Princess Kaṇhā. When the two children realized that the Brahmin was asking for them, they became very frightened and hid under lotus leaves in the pond. Ascetic Vessantara called them and explained his intentions to them. Then, the ascetic gave them to Jūjaka. Jūjaka tied their hands together and dragged them away.

Colophon: ລານທີ ໑໙ ໜ້າ ໑: ປະຖະມະມູນລະສັດທາໝາຍມີ ເພຍໂວທານ ບ້ານຜານິມ ຜົວເມຍ ເປັນເຄົ້າ
ຈິ່ງໄດ້ສ້າງລຳ ມະຫາຊາດ ລຳນີ້ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ຂໍໃຫ້
ໄດ້ເຖິງສຸກ ໓ ປະການ ມີນິຣະພາບເປັນທີ່ແລ້ວ ກໍ່ຂ້າເຫັນ ນິບພານັງ ປະລະມັງ ສຸກຂັງ ນິດຈັງ
ທຸວັງ ທຸວັງ.

Folio 19 on the recto side: The initiator, Phia Vohan, and his wife from the village of Phanom sponsored the making of this manuscript entitled *Mahasat* to support the Teachings of the Buddha to last until the end of 5000 years. May we reach the three states of happiness with Nibbāna as the ultimate goal. Nibbāna is the greatest bliss constantly and certainly.

Date: Mid-20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Phia Vohan and his wife from the village of Phanom

Titles: ກຸມມານ (ບັນປາຍ)

Kumman (Ban pai)

Kumāra (Last part)

EAP1398_VSL_1_0077

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 58.6 cm, depth 0.4 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 11. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Poor.

Description: ກຸມມານ ເປັນກັນທີ ໘ ໃນຈຳນວນ ໑໓ ກັນ ໃນເທວດສັນຕະຣະຊາດິກ ມີ ໑໐໑ ຄາຖາ ເນື້ອໃນທັງ
ໝົດເປັນພາສາປາລີ. ເນື້ອຫາກ່າວເຖິງ ຊູຊິກເດີນທາງໄປເຖິງເຂົາວົງກົດ ໄດ້ນອນຄ້າງຄືນໃນທີ່ບໍ່
ໄກຈາກອາສີມຂອງພະເວດສັນດອນ ຮຸ່ງເຊົ້າ ລໍຖ້າຈົນພະນາງມັດທິອອກໄປທາໝາກໄມ້ແລ້ວ ຈິ່ງ
ເຂົ້າໄປຂໍສອງກຸມມານ ຄືພະຊາລີແລະພະກັນທາ ຈາກພະເວດສັນດອນ ເມື່ອສອງກຸມມານຮູ້ວ່າ
ພາມຊູຊິກມາຂໍພວກຕົນ ກໍ່ຮູ້ສຶກຢ້ານກົວ ຈິ່ງພາກັນໜີລົງໄປໃນສະນ້ຳ ພະເວດສັນດອນອອກໄປ
ຕາມຫາແລະທຳຄວາມເຂົ້າໃຈ ແລ້ວມອບໃຫ້ຊູຊິກ ຊູຊິກກໍ່ຈັບສອງກຸມມານມັດມີຕິດກັນແລ້ວ
ລາກອອກໄປ.

Kumman or *Kumāra* is the eighth episode of a total of 13 episodes of the *Vessantara Jātaka*, containing 101 verses, with the entire text written in Pali. The content describes how Jūjaka arrived at Mount Vamka and stayed overnight not far from the hermitage of Ascetic Vessantara. At dawn the next morning, Jūjaka waited until Princess Maddī went out to look for fruits. He then approached and begged Vessantara for Prince Jāli and Princess Kaṇhāa. When the two children realized that the Brahmin was asking for them, they became very frightened and hid under the lotus

leaves in the pond. Ascetic Vessantara called them and explained his intentions to them. Then, the ascetic gave them to Jūjaka. Jūjaka tied their hands together and dragged them away.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ກຸມມານ (ບັນປາຍ)
Kumman (Ban pai)
Kumāra (Last part)

EAP1398_VSL_1_0078

Long palm-leaf

One phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57.5 cm, depth 0.5 cm.

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

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 16. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເຊະຕະວັນ ເມືອງພາຣານະສີ ໄດ້ຕັດເທສະໜາແກ່ພິກຂຸທັງຫຼາຍວ່າ ອະຣິຍະສາວົກເຈົ້າທັງຫຼາຍລວມທັງຕົວເຮົາເອງ ລ້ວນເປັນຜູ້ສົ່ງໄປແຫ່ງອາສະວະກິເລດທັງມວນ ລ້ວນເປັນຜູ້ທີ່ພຸດພັນຈາກທຸກທັງມວນໃນວັດຕະສິງສານ. ພວກທ່ານທັງຫຼາຍທີ່ເປັນສາວົກຂອງເຮົາ ຕ້ອງເຄັ່ງຄັດໃນຄອງວັດປະຕິບັດ, ຕ້ອງພິຈາລະນາຍັງປັດໄຈ ໔ ມີຈິວອນ, ເຂົ້າບິນທະບາດ, ເສນາສະນະ ແລະຢາຮັກສາໂລກທຸກຂະນະ. ເມື່ອມີສິນບໍລິສຸດແລ້ວ ກໍຄວນຈຳເລີນເມດຕາພາວະນາຍັງສະມາຖະວິປັດສະນາກຳມະຖານຢູ່ໃນປ່າ, ໃຕ້ຕົ້ນໄມ້ໃຫຍ່ ຫຼືໃນຖ້ຳຄູຫາ ເພື່ອຄັດເກົາກິເລດ ຄືໂລພະ ໂທສະ ແລະໂມຫະ ໃຫ້ໝົດໄປ ເພາະນີ້ເປັນທິນທາງແຫ່ງພະອະຣິຍະເຈົ້າທັງຫຼາຍ. ໃນຕອນທ້າຍຂອງໜັງສືນີ້ ພະພຸດທະເຈົ້າຍັງໄດ້ຍົກເອົາອະດີດຕະຊາດຂອງພະອົງທີ່ເກີດເປັນເຕມິຍະກຸມມານ.

On one occasion, while residing at the Jetavana Monastery, the Buddha delivered a sermon to his disciples, saying that all noble ones, including himself, have exhausted their mental intoxicants and attained the extinction of suffering in the Cycle of Rebirths. He instructed his disciples to be strict in observing their religious routines and always be mindful of the four requisites: robes, almsfood, lodging, and medicine. With pure morality, they should practice meditation in the forest, under a large tree, or in a cave in order to eliminate all defilements, including greed, hatred, and delusion. This, he said, is the path followed by all noble ones. At the

end of this teaching, the Buddha also recounted the story of his previous existence as Temiya Kumāra.

Colophon: ລານທີ ໑໔ ໜ້າ ໒: ພຸດທະສັງກາດລ່ວງ ໒໔໕໔ ເດືອນ ຕຸ ບຸບພະສາດ ຂຶ້ນ ໙ ຄ່ຳ ວັນ ກຸ ຣິດຈະນາ ແລ້ວທ່ຽງວັນ ພາຍມີ ພ້ອມກຂາວຊຽງມາ ບ້ານສັງຄະໂລກ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ ສ້າງທຳມະສິບຊາດຮອມ ໓ ຜູກນີ້ໄວ້ກັບສາສະໜາ ພະໂຄຕະມະເຈົ້າ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັ່ງຄຳມັກຄຳ ປາດຖະໜາ ນິບພານະ ປັດຈະໂຍ ໂຫຕູ ໂນ ຣິດຈະນາ ຣາຊະຄຣູຜູຍຜາ ໂມທະນາ ນິບພານະ ປັດຈະໂຍ ໂຫຕູ ເມ.

Folio 14 on the verso side: In Buddhist Era 2454, the ninth waxing-moon day of the first eighth lunar month, the seventh day of the week (Saturday),³³ the writing was accomplished at noon. Phò Òk (Layman) Khao Xiang Ma from the village of Sangkhalok had the ardent religious faith to sponsor the making of these three manuscript-fascicles entitled *Sip Sat Hòm* to support the Teachings of Gotama Buddha. May my wishes and desires come true. May this be a condition for us to reach Nibbāna. Rasakhru Phuipha is the scribe, he rejoices with. May this be a condition for me to reach Nibbāna.

Date: BE 2454 (23 Jun 1912)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Rasakhru Phuipha
Sponsor(s): Phò Òk (Layman) Khao Xiang Ma from the village of Sangkhalok
Titles: ສິບຊາດຮອມ (ຜູກຕົ້ນ)
Sip Sat Hòm (Phuk ton)
Ten Existences (Fascicle 1)

EAP1398_VSL_1_0079

Long palm-leaf

One phuk: fascicle 3

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 57.1 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 21. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Damaged.

Description: ທະນົນໄຊຍະບັນດິດຊາດິກ ພະໂພທິສັດເກີດເປັນທະນົນໄຊຍະບັນດິດ ຜູ້ເປັນປາດໃນຣາຊະລຳນັກ ຂອງພະເຈົ້າໂກຣິບພະຣາດແຫ່ງນະຄອນອິນທະປັດ. ຄັ້ງໜຶ່ງ ທະນົນໄຊຍະບັນດິດໄດ້ຊ່ວຍພະເຈົ້າໂກຣິບພະຣາດໃຫ້ພົ້ນຈາກນັນທະຍັກດ້ວຍການສະແດງທຳ. ພະເຈົ້າໂກຣິບພະຣາດຈຶ່ງແຕ່ງຕັ້ງໃຫ້ເປັນບັນດິດຄົນທີ່ ໔ ປະຈຳຣາຊະລຳນັກ. ວັນໜຶ່ງ ທະນົນໄຊຍະບັນດິດແລະບັນດິດທັງສາມໄດ້ວິນິໄສປັນຫາຕ່າງໆ ຖວາຍພະເຈົ້າໂກຣິບພະຣາດ. ທະນົນໄຊຍະບັນດິດຕອບປັນຫາໄດ້ຢ່າງຄົມຄາຍ ໂດຍອີງໃສ່ຄວາມເປັນຈິງຂອງທຳມະຊາດ ເຮັດໃຫ້ບັນດິດທັງ ໓ ຄົນນັ້ນບໍ່ອາດໂຕ້ແຍ້ງໄດ້.

³³ 1274 Pratomashada 9 = Sunday, 23 June 1912.

ບັນດິດທັງ ໓ ທີ່ຮິດສະຫຍາຈິ່ງຫາເລື່ອງໃສ່ຮ້າຍທະນັນໄຊບັນດິດ ເຮັດໃຫ້ພະຣາຊາບໍ່ພໍພະໂທ. ໃນທີ່ສຸດ ພະຣາຊາກໍ່ຂັບໄລ່ເຈົ້າທະນັນໄຊບັນດິດອອກຈາກເມືອງ. ຕໍ່ມາ ເມືອງອິນທະປັດເກີດຄວາມວຸ່ນວາຍເພາະເທວະດາຮັກສາເມືອງແລະນັນທະຍັກບໍ່ໄດ້ຟັງທຳເປັນເວລາມາດົນນານ ຈິ່ງດົນບັນດານໃຫ້ເກີດເຫດວິປະລິດຂຶ້ນໃນເມືອງ ພະເຈົ້າໂກລິພພະຣາດຈິ່ງໃຫ້ເຊີນເຈົ້າທະນັນໄຊບັນດິດກັບຄືນມາແກ້ໄຂບັນຫາ. ຈາກນັ້ນ, ພະເຈົ້າໂກລິພພະຣາດຈິ່ງຕັ້ງໃຫ້ເປັນອຸປະຣາດ.

Dhanañjaya Paṇḍita Jātaka tells the story of the Bodhisatta's life as Dhanañjaya Paṇḍita, who was a sage in the court of King Koravya of the Indapatta kingdom. Once, Dhanañjaya saved King Koravya from Nanda Giant by preaching the Dhamma. As a result, the king appointed Dhanañjaya as the royal fourth sage. One day, Dhanañjaya and the other three sages advised the king on various problems. Dhanañjaya's answers were clever and aligned with natural reality, leaving the other three sages unable to argue. Out of jealousy, the three sages slandered Dhanañjaya, causing the king to become unhappy. Eventually, the king expelled Dhanañjaya. Later, the Indapatta kingdom fell into chaos because the guardian spirits and the Nanda Giant, not having heard the Dhamma for a long time, began to cause disturbances in the kingdom. The king then ordered Dhanañjaya to return and resolve the problems. Afterwards, Dhanañjaya was appointed viceroy by the king.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ທະນັນໄຊຍະບັນດິດ (ຜູກ ໓)
Thanansaiya Bandit (Phuk 3)
Dhanañjaya Paṇḍita (Fascicle 3)

EAP1398_VSL_1_0080

Long palm-leaf

One phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 57.1 cm, depth 0.4 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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:** Fragile.

Description: ທະນັນໄຊຍະບັນດິດຊາດິກ ພະໂພທິສັດເກີດເປັນທະນັນໄຊບັນດິດ ຜູ້ເປັນປາດໃນຣາຊະສຳນັກຂອງພະເຈົ້າໂກລິພພະຣາດ ແຫ່ງນະຄອນອິນທະປັດ. ຄັ້ງໜຶ່ງ ທະນັນໄຊບັນດິດໄດ້ຊ່ວຍພະເຈົ້າໂກລິພພະຣາດໃຫ້ຟື້ນຈາກນັນທະຍັກດ້ວຍການສະແດງທຳ. ພະເຈົ້າໂກລິພພະຣາດຈິ່ງແຕ່ງຕັ້ງໃຫ້ເປັນບັນດິດຄົນທີ ໔ ປະຈຳຣາຊະສຳນັກ. ວັນໜຶ່ງ ທະນັນໄຊບັນດິດແລະບັນດິດທັງສາມໄດ້ວິ

ນິໄສປັນຫາຕ່າງໆ ຖວາຍພະເຈົ້າໂກຣົບພະຣາດ. ທະນົນໄຊບັນດິດຕອບປັນຫາໄດ້ຢ່າງຄົມຄາຍ ໂດຍອີງໃສ່ຄວາມເປັນຈິງຂອງທຳມະຊາດ ເຮັດໃຫ້ບັນດິດທັງ ໓ ຄົນນັ້ນບໍ່ອາດໂຕ້ແຍ້ງໄດ້. ບັນດິດທັງ ໓ ທີ່ຮິດສະຫຍາຈິ່ງຫາເລື່ອງໃສ່ຮ້າຍທະນົນໄຊບັນດິດ ເຮັດໃຫ້ພະຣາຊາບໍ່ພໍພະໄທ. ໃນທີ່ສຸດ ພະຣາຊາກໍ່ຂັບໄລ່ເຈົ້າທະນົນໄຊບັນດິດອອກຈາກເມືອງ. ຕໍ່ມາ ເມືອງອິນທະປັດເກີດຄວາມວຸ່ນວາຍ ເພາະເທວະດາຮັກສາເມືອງແລະນັ້ນທະຍັກບໍ່ໄດ້ຟັງທຳເປັນເວລາມາດົນນານ ຈິ່ງດົນບັນດານໃຫ້ເກີດເຫດວິປະລິດຂຶ້ນໃນເມືອງ ພະເຈົ້າໂກລົບພະຣາດຈິ່ງໃຫ້ເຊີນເຈົ້າທະນົນໄຊບັນດິດກັບຄືນມາແກ້ໄຂປັນຫາ. ຈາກນັ້ນ, ພະເຈົ້າໂກຣົບພະຣາດ ຈິ່ງຕັ້ງໃຫ້ເປັນອຸປະຣາດ.

The Bodhisatta lived as Dhanañjaya Paṇḍita, who was a sage in the court of King Koroppharat of the Indapatta kingdom. On one occasion, Dhanañjaya saved King Koravya from Nanda Giant by preaching the Dhamma. As a result, the king appointed Dhanañjaya as the royal fourth sage. One day, Dhanañjaya and the other three sages were tasked with diagnosing various problems for the king. Dhanañjaya's answers were so clever and in accordance with natural reality that the other three sages could not argue against him. Out of jealousy, the three sages slandered Dhanañjaya, making the king unhappy. Ultimately, Dhanañjaya was expelled by the king. Later on, the Indapatta kingdom fell into chaos because the guardian spirits and the Nanda Giant, having not heard the Dhamma for a long time, began to cause disturbances in the kingdom. Therefore, the king ordered Dhanañjaya to return to resolve the problems. Later, Dhanañjaya was appointed viceroy by the king.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ທະນົນໄຊຍະບັນດິດ (ຜູກ ໔)
 Thanansaiya Bandit (Phuk 4)
 Dhanañjaya Paṇḍita (Fascicle 4)

EAP1398_VSL_1_0081

Long palm-leaf

One phuk: fascicle 7

Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 57.1 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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:** Fragile.

Description: ທະນົນໄຊຍະບັນດິດຊາດິກ ພະໂພທິສັດເກີດເປັນທະນົນໄຊບັນດິດ ຜູ້ເປັນປາດໃນຣາຊະສຳນັກຂອງພະເຈົ້າໂກຣົບພະຣາດ ແຫ່ງນະຄອນອິນທະປັດ. ຄັ້ງໜຶ່ງ ທະນົນໄຊບັນດິດໄດ້ຊ່ວຍພະເຈົ້າ

ໂກຣົບພະຣາດໃຫ້ພັນຈາກນັນທະຍັກດ້ວຍການສະແດງທຳ. ພະເຈົ້າໂກຣົບພະຣາດຈຶ່ງແຕ່ງຕັ້ງໃຫ້ເປັນບັນດິດຄົນທີ່ ໔ ປະຈຳຣາຊະສຳນັກ. ວັນໜຶ່ງ ທະນົນໄຊບັນດິດແລະບັນດິດທັງສາມໄດ້ວິນິໄສປັນຫາຕ່າງໆ ຖວາຍພະເຈົ້າໂກຣົບພະຣາດ. ທະນົນໄຊບັນດິດຕອບປັນຫາໄດ້ຢ່າງຄົມຄາຍໂດຍອີງໃສ່ຄວາມເປັນຈິງຂອງທຳມະຊາດ ເຮັດໃຫ້ບັນດິດທັງ ໓ ຄົນນັ້ນບໍ່ອາດໂຕ້ແຍ້ງໄດ້. ບັນດິດທັງ ໓ ທີ່ຮິດສະຫຍາ ຈຶ່ງຫາເລື່ອງໃສ່ຮ້າຍທະນົນໄຊບັນດິດ ເຮັດໃຫ້ພະຣາຊາບໍ່ພໍພະໄທ. ໃນທີ່ສຸດ ພະຣາຊາກໍ່ຂັບໄລ່ເຈົ້າທະນົນໄຊບັນດິດອອກຈາກເມືອງ. ຕໍ່ມາ ເມືອງອິນທະປັດເກີດຄວາມວຸ່ນວາຍ ເພາະເທວະດາຮັກສາເມືອງແລະນັນທະຍັກບໍ່ໄດ້ຟັງທຳເປັນເວລາມາດົນນານ ຈຶ່ງດົນບັນດານໃຫ້ເກີດເຫດວິປະລິດຂຶ້ນໃນເມືອງ ພະເຈົ້າໂກຣົບພະຣາດຈຶ່ງໃຫ້ເຊີນເຈົ້າທະນົນໄຊບັນດິດກັບຄືນມາແກ້ໄຂປັນຫາ. ຈາກນັ້ນ, ພະເຈົ້າໂກຣົບພະຣາດຈຶ່ງຕັ້ງໃຫ້ເປັນອຸປະຣາດ.

Dhanañjaya Paṇḍita Jātaka. The Bodhisatta had his life as Dhanañjaya Paṇḍita who was a sage in the court of King Koravya of Indapatta kingdom. Once, Dhanañjaya saved King Koravya from Nanda Giant by preaching the Dhamma. Therefore, the king appointed Dhanañjaya as the royal fourth sage. One day, Dhanañjaya and the other three sages diagnosed various problems for the king. Dhanañjaya's answers were clever according to the natural reality that made the other three sages unable to argue. The three sages were jealous and slandered Dhanañjaya that made the king unhappy. Finally, Dhanañjaya was expelled by the king. Later on, Inthapat kingdom was chaos because guardian spirits and Nanda Giant did not listen to the Dhamma for long, they thus made strange happenings in the kingdom. Therefore, the king gave his order to call Dhanañjaya back for resolving the problems. Later, Dhanañjaya was appointed by the king as viceroy.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ທະນົນໄຊຍະບັນດິດ (ຜູກ ໗)
Thanansaiya Bandit (Phuk 7)
Dhanañjaya Paṇḍita (Fascicle 7)

EAP1398_VSL_1_0082

Long palm-leaf

One phuk: *fascicle 8*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 57 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ທະນົນໄຊຍະບັນດິດຊາດິກ ພະໂພທິສັດເກີດເປັນທະນົນໄຊຍະບັນດິດ ຜູ້ເປັນປາດໃນຣາຊະສຳນັກຂອງພະເຈົ້າໂກຣົບພະຣາດ ແຫ່ງນະຄອນອິນທະປັດ. ຄັ້ງໜຶ່ງ ທະນົນໄຊຍະບັນດິດໄດ້ຊ່ວຍພະເຈົ້າໂກຣົບພະຣາດໃຫ້ພົ້ນຈາກນັ້ນທະຍັກດ້ວຍການສະແດງທຳ. ພະເຈົ້າໂກຣົບພະຣາດ ຈຶ່ງແຕ່ງຕັ້ງໃຫ້ເປັນບັນດິດຄົນທີ່ ໔ ປະຈຳຣາຊະສຳນັກ. ວັນໜຶ່ງ ທະນົນໄຊຍະບັນດິດແລະບັນດິດທັງສາມໄດ້ວິນິໄສປັນຫາຕ່າງໆ ຖວາຍພະເຈົ້າໂກຣົບພະຣາດ. ທະນົນໄຊຍະບັນດິດຕອບປັນຫາໄດ້ຢ່າງຄົມຄາຍ ໂດຍອີງໃສ່ຄວາມເປັນຈິງຂອງທຳມະຊາດ ເຮັດໃຫ້ບັນດິດທັງ ໓ ຄົນນັ້ນ ບໍ່ອາດໂຕ້ແຍ້ງໄດ້. ບັນດິດທັງ ໓ ທີ່ຮິດສະຫຍາ ຈຶ່ງຫາເລື່ອງໃສ່ຮ້າຍທະນົນໄຊຍະບັນດິດ ເຮັດໃຫ້ພະຣາຊາບໍ່ພໍພະໂທ. ໃນທີ່ສຸດ ພະຣາຊາກໍ່ຂັບໄລ່ເຈົ້າທະນົນໄຊຍະບັນດິດ ອອກຈາກເມືອງ. ຕໍ່ມາ ເມືອງອິນທະປັດເກີດຄວາມວຸ່ນວາຍ ເພາະເທວະດາຮັກສາເມືອງແລະນັ້ນທະຍັກບໍ່ໄດ້ຟັງທຳເປັນເວລາມາດົນນານ ຈຶ່ງດົນບັນດານໃຫ້ເກີດເຫດວິປະລິດຂຶ້ນໃນເມືອງ ພະເຈົ້າໂກຣົບພະຣາດຈຶ່ງໃຫ້ເຊີນເຈົ້າທະນົນໄຊຍະບັນດິດກັບຄືນມາແກ້ໄຂປັນຫາ. ຈາກນັ້ນ, ພະເຈົ້າໂກຣົບພະຣາດຈຶ່ງຕັ້ງໃຫ້ເປັນອຸປະຣາດ.

Dhanañjaya Paṇḍita Jātaka. The Bodhisatta lived as Dhanañjaya Paṇḍita, who was a sage in the court of King Koravya of the Indapatta kingdom. On one occasion, Dhanañjaya saved King Koravya from Nanda Giant by preaching the Dhamma. As a result, the king appointed Dhanañjaya as the royal fourth sage. One day, Dhanañjaya and the other three sages were tasked with diagnosing various problems for the king. Dhanañjaya's answers were so clever and in accordance with natural reality that the other three sages could not argue against him. Out of jealousy, the three sages slandered Dhanañjaya, making the king unhappy. Ultimately, Dhanañjaya was expelled by the king. Later on, the Indapatta kingdom fell into chaos because the guardian spirits and Nanda Giant, having not heard the Dhamma for a long time, began to cause disturbances in the kingdom. Therefore, the king ordered Dhanañjaya to return to resolve the problems. Later, Dhanañjaya was appointed viceroy by the king.

Colophon: ລານທີ ໒໓ ໜ້າ ໑: ຂ້າພະເຈົ້າພິກຂຸຣະຕະນະປັນຍາ ເປັນຜູ້ຮິກຂິຕາ ຂໍໂມທະນາດ້ວຍເຖີດ.

Folio 23 on the recto side: I am Bhikkhu Rattanapannya, the scribe of this manuscript. I rejoice with the sponsor.

Date: Mid-20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Bhikkhu Rattanapannya

Sponsor(s): Unknown

Titles: ທະນົນໄຊຍະບັນດິດ (ຜູກ ໘)

Thanansaiya Bandit (Phuk 8)

Dhanañjaya Paṇḍita (Fascicle 8)

Long palm-leaf**One phuk:** *fascicle 9***Material:** Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 57 cm, depth 1 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** three.**Appearance:** The fascicles are enclosed between 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:** Fragile.**Description:** ທະນົນໄຊຍະບັນດິດຊາດິກ ພະໂພທິສັດເກີດເປັນທະນົນໄຊຍະບັນດິດ ຜູ້ເປັນປາດໃນຣາຊະສຳນັກຂອງພະເຈົ້າໂກຣົບພະຣາດ ແຫ່ງນະຄອນອິນທະປັດ. ຄັ້ງໜຶ່ງ ທະນົນໄຊຍະບັນດິດໄດ້ຊ່ວຍພະເຈົ້າໂກຣົບພະຣາດໃຫ້ພົ້ນຈາກນັ້ນທະຍັກດ້ວຍການສະແດງທຳ. ພະເຈົ້າໂກຣົບພະຣາດຈຶ່ງແຕ່ງຕັ້ງໃຫ້ເປັນບັນດິດຄົນທີ ໔ ປະຈຳຣາຊະສຳນັກ. ວັນໜຶ່ງ ທະນົນໄຊຍະບັນດິດແລະບັນດິດທັງສາມໄດ້ວິນິໄສປັນຫາຕ່າງໆ ຖວາຍພະເຈົ້າໂກຣົບພະຣາດ. ທະນົນໄຊຍະບັນດິດຕອບປັນຫາໄດ້ຢ່າງຄົມຄາຍ ໂດຍອີງໃສ່ຄວາມເປັນຈິງຂອງທຳມະຊາດ ເຮັດໃຫ້ບັນດິດທັງ ໓ ຄົນນັ້ນບໍ່ອາດໂຕ້ແຍ້ງໄດ້. ບັນດິດທັງ ໓ ທີ່ຮິດສະຫຍາ ຈຶ່ງຫາເລື່ອງໃສ່ຮ້າຍທະນົນໄຊຍະບັນດິດ ເຮັດໃຫ້ພະຣາຊາບໍ່ພໍພະໂທ. ໃນທີ່ສຸດ ພະຣາຊາກໍ່ຂັບໄລ່ເຈົ້າທະນົນໄຊຍະບັນດິດອອກຈາກເມືອງ. ຕໍ່ມາ ເມືອງອິນທະປັດເກີດຄວາມວຸ່ນວາຍ ເພາະເທວະດາຮັກສາເມືອງແລະນັ້ນທະຍັກບໍ່ໄດ້ຟັງທຳເປັນເວລາມາດົນນານ ຈຶ່ງດົນບັນດານໃຫ້ເກີດເຫດວິປະລິດຂຶ້ນໃນເມືອງ ພະເຈົ້າໂກຣົບພະຣາດຈຶ່ງໃຫ້ເຊີນເຈົ້າທະນົນໄຊຍະບັນດິດກັບຄືນມາແກ້ໄຂປັນຫາ. ຈາກນັ້ນ, ພະເຈົ້າໂກຣົບພະຣາດຈຶ່ງຕັ້ງໃຫ້ເປັນອຸປະຣາດ.*Dhanañjaya Paṇḍita Jātaka.* The Bodhisatta lived as Dhanañjaya Paṇḍita, who was a sage in the court of King Koravya of the Indapatta kingdom. On one occasion, Dhanañjaya saved King Koravya from Nanda Giant by preaching the Dhamma. As a result, the king appointed Dhanañjaya as the royal fourth sage. One day, Dhanañjaya and the other three sages were tasked with diagnosing various problems for the king. Dhanañjaya's answers were so clever and in accordance with natural reality that the other three sages could not argue against him. Out of jealousy, the three sages slandered Dhanañjaya, making the king unhappy. Ultimately, Dhanañjaya was expelled by the king. Later on, the Indapatta kingdom fell into chaos because the guardian spirits and Nanda Giant, having not heard the Dhamma for a long time, began to cause disturbances in the kingdom. Therefore, the king ordered Dhanañjaya to return to resolve the problems. Later, Dhanañjaya was appointed viceroy by the king.**Colophon:** (໑) ລານທີ ໒໑ ໜ້າ ໒: ຂ້າພະເຈົ້າພິກຂຸເຄທະປັນຍາ ຜູ້ຮິກຂິຕາ ຂໍໂມທະນາດ້ວຍເຖີດ.

(໒) ລານທີ ໒໒ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊາໄດ້ ໑໒໙໘ ຕົວ ປີຣວາຍໃຈ ເດືອນ ຕຸ ຂຶ້ນ ໑ ຄ່ຳ ກຸ ມີກາເຮົ້າ ຮິດຈະນາແລ້ວຍາມກອງແລງ ມູນລະສັດທາ ໝາຍມີ ສົມເດັດຣາຊະຄຣຸ ຣະຕະນະປັນຍາ ແລະ ສົມເດັດສັງຄະຊາ ຣະຕະນະປັນຍາ ແລະ ສົມເດັດມິດສະປັນຍາ ຢູ່ວັດສີສະຫວັນສັງຄະໂລກ ພ້ອມກັນມີໃຈໃສ່ສັດທາເປັນອັນຍິ່ງ ຈຶ່ງພ້ອມກັນສ້າງໜັງສື ທະນົນໄຊຍະບັນດິດ ອົງແລະ ໓ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໔ ພັນວັດສາ ຂໍໃຫ້ຂ້າພະເຈົ້າທັງ ໓ ໄດ້

ດັ່ງຄຳມັກຄຳປາດຖະໜາແດ່ກໍ່ຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂທຖູ ໂນ ນິບພານັງ ປາລະມັງ
ສຸກຂັງ ນິດຈັງ ທຸວັງ.

(1) Folio 21 on the verso side: I am Bhikkhu Khehapannya, the scribe of this manuscript. I rejoice with the sponsor.

(2) Folio 22 on the recto side: In Chunlasangkat (CS) 1289, a *hwai chai* year, the first waxing-moon day of the eighth lunar month, the seventh day of the week (Saturday), a *ka hao* day,³⁴ the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). The initiators, Somdet Rasakhru Rattanapannya, Somdet Sangkhasa Ratanapannya, and Somdet Missapannya, who lived in Vat Sangkhalok, jointly had the most ardent religious faith to sponsor the making of these three manuscript-fascicles entitled *Thanansaiyabandit* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May all three of us achieve our wishes and desires. May this be a condition for us to reach Nibbāna. Nibbāna is the greatest bliss.

Date: CS 1298, a *hwai chai* year (20 Jun 1936)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Bhikkhu Khehapannya

Sponsor(s): Somdet Rasakhru Rattanapannya, Somdet Sangkhasa Ratanapannya, and Somdet Missapannya from Vat Sangkhalok

Titles: ທະນັນໄຊຍະບັນດິດ (ຜູກ ໙)

Thanansaiya Bandit (Phuk 9)

Dhanañjaya Paṇḍita (Fascicle 9)

EAP1398_VSL_1_0084

Long palm-leaf

One phuk: *fascicle1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 59 cm, depth 1.5 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** five.

Appearance: The fascicles are enclosed between 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:** Damaged.

Description: ເນື້ອໃນໄດ້ອະທິບາຍເຖິງສະຖານະຂອງພະຍາຍົມພິບານ (ພະຍາຍົມມະຣາດ) ຜູ້ເຝົ້າຮັກສາພັນະຮິກ. ພະພຸດທະເຈົ້າໄດ້ຈັດໃຫ້ພະຍາຍົມພິບານຢູ່ໃນຈຳພວກຜູ້ທີ່ໃກ້ຈະຫຼຸດພົ້ນຈາກການວຽນວາຍຕາຍເກີດໃນວັດຕະສິງສານ ແລະການເກີດເປັນພະຍາຍົມພິບານນີ້ ກໍ່ຖືວ່າເປັນຊາດສຸດທ້າຍ. ສະຖານະຂອງພະຍາຍົມພິບານຕ່າງຈາກສະຖານະຂອງມະນຸດໂລກໃນເມືອງຄືນ. ມະນຸດເຮົານີ້ ເມື່ອກະທຳບາບ ກໍ່ຈະມຸ່ງໜ້າລົງສູ່ອະບາຍ ຄືຕິກນະຮິກ ແຕ່ຖ້າກະທຳບຸນ ກໍ່ຈະໄດ້ເກີດໃນເມືອງພ້າ. ການເກີດເປັນມະນຸດ ເປັນພວກທີ່ຢູ່ເຄິ່ງກາງ ຈະອ່ວຍໜ້າໄປທາງໃດ ກໍ່ຂຶ້ນກັບຜົນກຳຂອງຕົນ.

³⁴ 1298 Ashadha 1 = Saturday, 20 June 1936. This day was indeed a *ka hao* day.

The content describes the status of the god of death who guards the hells. The Buddha arranged for the god of death to be among those who are about to escape from the Cycle of Rebirths. This birth as the god of death is considered the last existence for that being. The status of the god of death is different from that of human beings in the human world. When we commit sins, we are reborn in hell; if we perform meritorious deeds, we are reborn in heaven. Being born as a human in this world is considered the middle way, and we move in either direction, depending on the results of our actions.

Colophon: (໑) ລານທີ ໓໔ ໜ້າ ໑: ຍັງແສນກວານວັດເປັນສັດທາ ເພຍອາຣິຍະລັດສີ ເປັນຜູ້ລິດຈະນາແລ້ວ ຍາມກອງແລງ ວັນ ໑ ປີ ໑໒໗໔

(໒) ລານທີ ໓໔ ໜ້າ ໑: ມູນລະສັດທາ ໝາຍມີ ພໍ່ເຖົ້າຂຽນມາ ເປັນເຄົ້າກັບທັງລູກເຖົ້າສູ່ຄົນໄດ້ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງພ້ອມກັນນ້ອມເອົາຈິດໃຈເຂົ້າມາໃນສາສະໜາພະພຸດທະເຈົ້າເປັນ ອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ທຳມິກະມານະວະ ມັດນີ້ ໄວ້ກັບສາສະໜາພະໂຕຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາ ກໍ່ຂ້າເຫັນ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ ທຸວັງ.

(1) Folio 34 on the recto side: Saen Kwanvat is the sponsor. Phia Ariyalatsi is the scribe. [The writing] was accomplished at the time of the sunset drum (*nyam kòng laeng*), on the first day of the week (Sunday) in CS 1275.

(2) Folio 35 on the recto side: Phò Thao (grandfather) Xiang Ma, along with all his children, had the most ardent religious faith to sponsor the making of this manuscript-bundle entitled *Thammika Manava* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May our wishes and desires come true. Nibbāna is the greatest bliss constantly and certainly.

Date: CS 1275 (1913/14)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Phia Arinyalatsi

Sponsor(s): Saen Kwanvat; Phò Thao (grandfather) Xiang Ma and his children

Titles: ທຳມິກະມານະວະ (ຜູກຕົ້ນ)

Thammika Manava (Phuk ton)

Dhammika Māṇava (Fascicle 1)

EAP1398_VSL_1_0085

Long palm-leaf

One phuk: fascicle 4

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 59 cm, depth 1.4 cm.

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

Appearance: The fascicles are enclosed between 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

Description: verso. **Physical condition:** The overall condition is good, and the legibility is as well.

ພະຍາເມືອງພາຣານະສີໄດ້ໃຫ້ເສນາອາມາດປະກາດປ່າວໃຫ້ຊາວເມືອງທັງຫຼາຍມາປະຊຸມປຶກສາຫາລືເພື່ອຕອບບັນຫາ ໔ ຂ້ອງພະຍາຍັກ. ຖ້າຕອບບໍ່ໄດ້, ພະຍາຍັກກໍຈະກິນພະຣາຊາແລະຊາວເມືອງທັງໝົດ. ພະຍາກ່າວວ່າ ຖ້າຜູ້ໃດແກ້ບັນຫານີ້ໄດ້ ຈະຍົກເມືອງໃຫ້ປົກຄອງເຄິ່ງໜຶ່ງ. ເມື່ອພະຍາກ່າວດັ່ງນີ້ແລ້ວ ກໍບໍ່ມີຜູ້ໃດຈະສາມາດຕອບບັນຫານັ້ນໄດ້. ໃນຂະນະນັ້ນ ມີຊາຍໜຸ່ມຜູ້ໜຶ່ງ ຊື່ວ່າທຳມິກະມານະວະ ໄດ້ເຂົ້າໄປໃນຕໍ່ໜ້າຂອງພະຣາຊາ ຈຶ່ງທູນຕໍ່ພະອົງວ່າ ຕົນຮູ້ແລະສາມາດແກ້ບັນຫາ ໔ ປະການນັ້ນໄດ້.

The king of Varanasi ordered his royal ministers to announce a meeting of the city's residents to discuss solutions to four problems posed by a giant king. If they could not answer them, the giant would eat the king and all the city's residents. The king declared that whoever could solve these problems would be given authority to rule over half of the city. Despite this offer, no one could answer the questions. At that time, a young man named Dhammikamānava came before the king and told him that he knew the answers and could solve all four problems.

Colophon: None

Date: AD 1913/14 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0084)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ທຳມິກະມານະວະ (ຜູກ ໔)
Thammika Manava (Phuk 4)
Dhammika Māṇava (Fascicle 4)

EAP1398_VSL_1_0086

Long palm-leaf

One phuk: fascicle 8

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 59 cm, depth 1 cm.

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

Appearance: The fascicles are enclosed between 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:** Fragile.

Description: ເນື້ອໃນກ່າວເຖິງນາຍນິຣິຍະບານ ໄດ້ກ່າວຕໍ່ສັດນະຣົກທັງຫຼາຍວ່າ ໃນເມື່ອທ່ານເປັນຄົນໃນເມືອງມະນຸດ ເຫດສັນໃດທ່ານທັງຫຼາຍຈຶ່ງບໍ່ຕັ້ງໝັ້ນໃນທານ, ສິນ, ພາວະນາ ທ່ານທັງຫຼາຍມີແຕ່ຄວາມປະໝາດໃນຄຸນພະຣັດຕະນະໂຕ ບໍ່ມີຄວາມກະຕັນຍູກະຕະເວທິຕໍ່ຜູ້ມີພະຄຸນ ຄືພໍ່ແມ່ ຄູບາອາຈານ ແລະຜູ້ເຖົ້າຜູ້ແກ່ເປັນຕົ້ນ. ສັດນະຣົກໄດ້ຕອບວ່າ ເຮົາທັງຫຼາຍເປັນຜູ້ປະໝາດ ໃຊ້ຊີວິດໃນເມືອງມະນຸດດ້ວຍໂລພະ ໂທສະ ໂມຫະ ເປັນຜູ້ບໍ່ຮູ້ຈັກຜິດຊອບຊົ່ວດີ ບໍ່ຝັກໄຝ່ໃນຄຸນສົນຄຸນ

ທານ. ສະນັ້ນ ສົມຄວນແລ້ວທີ່ເຮົາທັງຫຼາຍໄດ້ຮັບວິບາກກຳທີ່ຕົນໄດ້ກະທຳໄວ້ໃນເມືອງຄົນຫົນ ຫຼັງພຸ້ນ.

The content is about the god of death who said to all hell beings: "When you were human, why did you not practice almsgiving, observe the precepts, and meditate? All of you ignored the virtues of the Triple Gems and did not show gratitude to those worthy of respect, such as parents, teachers, and elders." The hell beings replied, "We were careless and lived in the human world with greed, hatred, and delusion. We did not know right from wrong, good from bad, and were not aware of the value of the precepts and almsgiving. Therefore, we deserve the suffering caused by the actions we committed in the human world in the past."

Colophon: None
Date: AD 1913/14 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0084)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ທຳມິກະມານະວະ (ຜູກ ໘)
Thammika Manava (Phuk 8)
Dhammika Māṇava (Fascicle 8)

EAP1398_VSL_1_0087

Long palm-leaf

One phuk: *fascicle 9*

Material: Light brown palm leaves, black ink. **Size:** Height 5.9 cm, width 59 cm, depth 1.3 cm.

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

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 36. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ເນື້ອໃນອະທິບາຍການປຽບທຽບຄວາມສຸກໃນເມືອງຄົນ ຄວາມສຸກໃນເມືອງຟ້າ ແລະຄວາມສຸກໃນພະນົບພານ. ຄວາມສຸກໃນເມືອງຄົນແລະເມືອງຟ້າ ຖືວ່າເປັນຄວາມສຸກຊົ່ວຂະນະ ເປັນຄວາມສຸກທີ່ບໍ່ຈິງຢັ້ງຢືນ ເປັນຄວາມສຸກທີ່ຮູ້ໝົດຮູ້ສູ້ ເຊິ່ງຕ່າງຈາກຄວາມສຸກໃນພະນົບພານ ຄືເປັນຄວາມສຸກອັນສູງສຸດ ເປັນຄວາມສຸກທີ່ມີແກ່ນມີສານ ບໍ່ມີຄຳວ່າເກີດແລະຕາຍອີກຕໍ່ໄປ. ສະນັ້ນ ຄົນເຮົາທຸກຄົນ ຄວນປະພຶດປະຕິບັດໃຫ້ຖືກຕ້ອງຕາມຈຳນິດປະເພນີໃຫ້ຖືກຕ້ອງຕາມຄອງທຳ ແລະຄວນປາດຖະໜາເອົາຍັງໂລກຸດຕະຣະສຸກ ເຊິ່ງເປັນຄວາມສຸດອັນສູງສຸດ.

The content describes the comparison of happiness in the human world, in heaven, and in Nibbāna. The happiness in the human world and in heaven is considered to be temporary, impermanent, and having an end, which is different from the happiness in Nibbāna, which is the greatest and endless bliss. Therefore, all of us should behave correctly according

to customs and traditions and should aspire to attain supramundane happiness, which is the greatest bliss.

Colophon: None

Date: AD 1913/14 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0084)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ທຳມິກະມານະວະ (ຜູກ ໙)
Thammika Manava (Phuk 9)
 Dhammika Māṇava (Fascicle 9)

EAP1398_VSL_1_0088

Long palm-leaf

One phuk: *Single fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.4 cm, width 60 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

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

Description: ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ພະພຸດທະອົງໄດ້ນຳເອົາເລື່ອງອະດີດຊາດຂອງພະອົງ ມາຕັດເທສະໜາແກ່ເຈົ້າພິກຂຸທັງຫຼາຍ. ປາງເມື່ອພະໂພທິສັດເຈົ້າໄດ້ເກີດເປັນເຈົ້າຈັນທະກຸມມານ ໂອລົດອົງທີ່ທ້າຂອງພະຍາພັນທຸມັດຕິນະຄອນ, ເມື່ອອາຍຸໄດ້ ໑໔ ປີ ພະມານດາກໍ່ສະຫວັນຄົດ. ພະບິດາໃຫ້ອະພິເສກກັບລູກສາວພະຍາເມືອງອິນທະປັດ. ຈັນທະກຸມມານພ້ອມດ້ວຍພີ່ຊາຍທັງສີ່ ຖືກແມ່ນ້ຳກັນແກ້ງດ້ວຍປະການຕ່າງໆ ໃຫ້ໄດ້ຮັບຄວາມເດືອດຮ້ອນເປັນຢ່າງຍິ່ງ. ພີ່ນ້ອງທັງຫ້າຈຶ່ງພາກັນອອກຈາກເມືອງ ດ້ວຍຄຶດວ່າຈັກພາກັນໄປຕາຍທີ່ແມ່ນ້ຳຄົງຄາ.

While residing at the Jetavana Monastery in Savatthi, the Buddha spoke to his disciples about one of his previous existences. On that occasion, the Bodhisatta was born as Canda Kumāra, the fifth son of the king of the Bandumatti kingdom. When he was fifteen years old, his mother died. Later, his father married a princess who was the daughter of the king of Indapatta. Canda Kumāra and his four older brothers were mistreated by their stepmother and suffered greatly. As a result, they decided together to leave the city, intending to end their lives in the Ganga River.

Colophon: None

Date: Late 19th century

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ຈັນທະພາມຊາຕະກະ (ຜູກດົງວ)
 Chantha Pham Sataka (Phuk diao)
 Canda Kumāra Jātaka (Single fascicle)

EAP1398_VSL_1_0089

Long palm-leaf

One phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 57 cm, depth 1.5 cm.

Fascicle 1: Front cover folio: one. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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:** Damaged.

Description: ເລື່ອງພະຍາທົງຄໍາ. ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ຊົງປາຣົບເຖິງຄວາມກ້າຫານຂອງພະອານົນເຖລະເຈົ້າ ໃນຂະນະທີ່ປົກປ້ອງພະພຸດທະອົງ ຈາກອັນຕະລາຍຂອງຊ້ານາລາຄີຣີ ແລະຊົງຕັດເລື່ອງລາວໃນອະດີດຕະຊາດ. ເມື່ອພະອານົນເຖລະເກີດເປັນເສນາບໍດີຂອງພະຍາທົງຊື່ວ່າສຸມຸຂະ. ສຸມຸຂະໄດ້ເສຍສະຫຼະຊີວິດເພື່ອປົກປ້ອງພະຍາທົງທີ່ຕິດບ່ວງນາຍພານ. ພະພຸດທະອົງຊົງຍົກຍ້ອງພະອານົນເຖລະ ວ່າເປັນຜູ້ທີ່ເຮັດໃນສິ່ງທີ່ຄົນອື່ນເຮັດບໍ່ໄດ້.

The story of the Golden Swan King. While residing at the Jetavana Monastery in Savatthi, the Buddha spoke about the dauntlessness of Ānanda Thera in protecting the Buddha from harm by Nālāgiri, the excellent elephant. He also recounted a story from a previous life. In that life, Ānanda Thera was born as a minister named Sumukha, serving the Phaya Hong (Swan King). Sumukha sacrificed his life to protect the Swan King when it was caught in a hunter's snare. The Buddha praised Ānanda Thera as the one who accomplished what others could not.

Colophon: ລານທີ ໓໔ ໜ້າ ໑: ຈຸນລະສັງກາດໄດ້ ໑໒໖໙ [...] ເດືອນ ໑໐ ແຮມ ໑໒ ຄໍ່າ ວັນ ໔ ມື້ຮັບເຮົ້າ ຣິດຈະນາແລ້ວຍາມແຖໄກ້ທຸ່ງ ໝາຍມີ ເຈົ້າສົມເດັດຍັດສະປັນຍາ ມີມູນລະສັດທາສ້າງ ທົງຜາຄໍາໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັ່ງຄໍາມັກຄໍາປາດຖະໜາຊູ່ປະການແດ່ກໍ່ຂ້າເຫັນ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ.

Folio 35 on the recto side: In Chunlasangkat 1269, [...], the twelfth waning-moon day of the tenth lunar month, the fifth day of the week (Thursday), a *hap hao* day,³⁵ the writing was accomplished at the time of the forenoon horn (*nyam thae kai thiang*). Chao Somdet Yatsapannya had the ardent religious faith to sponsor the making of this manuscript entitled *Hong Pha Kham* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May our wishes and desires come true. Nibbāna is the greatest bliss.

Date: CS 1269 (3 Oct 1907)

³⁵ 1269 Bhadrapada 26 = Thursday, 3 October 1907. This day was indeed a *hap hao* day.

Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Chao Somdet Yatsapannya
Titles: ທົງຜາຄຳ (ຜູກຕົ້ນ)
Hong Pha Kham (Phuk ton)
 Hong Pha Kham (Fascicle 1)

EAP1398_VSL_1_0090

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 57 cm, depth 1 cm.

Fascicle 1: Front cover folio: one. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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:** Damaged.

Description: ໃນວັນໜຶ່ງ, ນາຍພານຊື່ເຂມະກະຄະວັນ ໄດ້ວາງບ່ວງ (ແຫ້ວ) ໄວ້ໃນສະນ້ຳໂກ້ເມືອງພາຣານະສີ ເຊິ່ງປະຕິບັດຕາມຄຳສັ່ງຂອງພະຣາຊາໃຫ້ຈັບພະຍາທົງ. ມີທົງຈຳນວນ ໙໙,໐໐໐ ໂຕທີ່ລົງມາກິນ ເຂົ້າສາລີຢູ່ໃນສວນພະຣາຊາ. ເມື່ອພະຍາທົງຖືກຕິດບ່ວງ ຈຶ່ງຮ້ອງຂຶ້ນດ້ວຍສຽງອັນດັງ. ທົງທັງ ຫຼາຍກໍ່ພາກັນບິນໜີເມື່ອໄດ້ຍິນສຽງແຫ່ງຄວາມຢ້ານກົວນັ້ນ ມີທົງພຽງໂຕດຽວ ຊື່ສຸມຸຂະ ໄດ້ກັບ ມາຊ່ວຍພະຍາທົງ ໄດ້ບອກກັບພະຍາທົງວ່າ ຂ້ານ້ອຍຈະມອບຊີວິດໃຫ້ແກ່ນາຍພານ ແລະຈະ ບອກນາຍພານປ່ອຍທ່ານໃຫ້ເປັນອິດສະຫຼະ.

One day, a hunter named Khemakakhavan, following the king's orders, set a snare under a pond near Benares to catch swans. There were 96,000 swans that came to eat the wheat in the king's garden. Later, Phaya Hong (the Swan King) was caught in the snare and cried out loudly. When the other swans heard his fearful cry, they all flew away. Only one swan, named Sumukha, returned to rescue Phaya Hong. Sumukha said, "I will give myself to the hunter and ask him to grant you your freedom."

Colophon: ລານທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດໄດ້ ໑໒໖໙ ຕົວ ປີເມືງມິດ ເດືອນ ໑໐ ແຮມ ໑໒ ຄຳ ວັນ ໔ ມື້ຮັບ ເຮົາ ຮິດຈະນາແລ້ວຍາມແຖໂກ້ທຸ່ງ ໝາຍມີ ເຈົ້າສົມເດັດຍັດສະປັນຍາ ມີມູນລະສັດທາສ້າງ ທົງ ພາຄຳ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັງຄຳ ມັກຄຳປາດຖະໜາຊູເຢື້ອງຊູ່ປະການແດ່ກໍ່ຂ້າເທີ້ນ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ.

Folio 25 on the recto side: In Chunlasangkat 1269, *moeng mot* year, the twelfth waning-moon day of the tenth lunar month, the fifth day of the week (Thursday), a *hap hao* day, the writing was accomplished at the time of the forenoon horn (*nyam thae kai thiang*). Chao Somdet Yatsapannya had the ardent religious faith to sponsor the making of this manuscript entitled *Hong Pha Kham* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May our wishes and desires come true. Nibbāna is the greatest bliss.

Date: CS 1269, a *moeng mot* year (3 Oct 1907)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Chao Somdet Yatsapannya
Titles: ທົງຜາຄຳ (ຜູກ ໒)
Hong Pha Kham (Phuk 2)
 Hong Pha Kham (Fascicle 2)

EAP1398_VSL_1_0091

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 57 cm, depth 0.7 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 21. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ເນື້ອໃນກ່າວເຖິງ ມີເສດຖີພໍ່ໜ້າຍຜູ້ໜຶ່ງ ມີລູກສາວ ໒ ຄົນ ຜູ້ເອື້ອຍຊື່ນາງສຸຊາດາ ແລະຜູ້ນ້ອງຊື່ນາງອຳມາລາ. ນາງສຸຊາດາເປັນຄົນຂີ້ຄ້ານ ມັກເລາະມັກທຸ່ງ ໃຊ້ສິ່ງຂອງພູມເພືອຍ ເຊິ່ງຕ່າງຈາກນາງອຳມາລາ ເປັນຄົນດຸໝັ່ນຂະຫຍັນພຽນ ຮູ້ເຮັດວຽກຍ້າວການເຮືອນ ຮູ້ຈັກຕ່ຳຫຼຸກທໍຜ້າ. ມີມື້ໜຶ່ງ ເສດຖີຜູ້ພໍ່ຈະອອກໄປຄ້າຂາຍຕ່າງເມືອງ ໄດ້ສັ່ງລູກສາວທັງສອງໃຫ້ເບິ່ງຍ້າວເຮືອນໃຫ້ດີ ແລະໃຫ້ຮັກແພງດູແລເຊິ່ງກັນແລະກັນ. ເມື່ອພໍ່ອອກໄປແລ້ວ ນາງສຸຊາດາຜູ້ເອື້ອຍ ບໍ່ເຮັດບໍ່ສ້າງ ຫຍັງ ມີແຕ່ເລາະທຸ່ງວບ້ານໃຕ້ເຮືອນເໝືອ ແລ້ວກໍ່ລັກເອົາເງິນຄຳແກ້ວແຫວນຂອງພໍ່ໄປຈັບຈ່າຍໃຊ້ສອຍຕາມໃຈມັກ ສ່ວນອຳມາລາ ເປັນນ້ອງແມ່ນເຮັດວຽກຍ້າວວຽກເຮືອນ ຕ່ຳຫຼຸກທໍຜ້າແລະຕັດເສື້ອໄວ້ໃຫ້ພໍ່ນຸ່ງ. ເມື່ອພໍ່ກັບມາ, ນາງສຸຊາດາກໍ່ມາຮັບພໍ່ ແລະປະຈີບປະແຈງຜູ້ເປັນພໍ່ ວ່າຕົນເຮັດວຽກເຮືອນຕ່າງໆ ຕ່ຳຫຼຸກທໍຜ້າແລະຕັດເສື້ອໄວ້ໃຫ້ພໍ່ນຸ່ງ ແລະກໍ່ຍັງບອກພໍ່ວ່າ ນາງອຳມາລາໄດ້ລັກເອົາເງິນຄຳຂອງພໍ່ໄປໃຊ້ຈ່າຍຫຼິ້ນພູມເພືອຍ. ເມື່ອໄດ້ຍິນແນວນັ້ນ ເສດຖີຜູ້ພໍ່ກໍ່ບໍ່ພິຈາລະນາໃນຄຳທີ່ສຸຊາດາບອກກ່າວ ເສດຖີຜູ້ພໍ່ຈຶ່ງເອົານາງອຳມາລາຜູ້ນ້ອງໄປປ່ອຍປ່າ.

The content tells of a wealthy widower with two daughters: the older sister named Susada and the younger sister named Ammala. Susada was lazy, liked to travel, and used luxury items, which was different from Ammala, who was diligent, knew how to do housework, and could weave cloth. One day, the wealthy father was preparing to go out on a trading journey and instructed his two daughters to look after the house carefully and to love and take care of each other. After the father left, Susada, the older sister, did nothing but wandered around the village and stole her father's money for her own spending. Ammala, the younger sister, did the housework, wove cloth, and made clothes for her father. When the father returned, Susada greeted him and boasted that she had done all the housework, weaving, and sewing for him. She also accused Ammala of

stealing his money for extravagant shopping. Upon hearing this, the father did not question Susada's words and, unfortunately, took his daughter Ammala to the forest.

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ຊຸມພູບັດຕິ
Sumphupatti
Jambūpati

EAP1398_VSL_1_0092

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 59.5 cm, depth 1 cm.

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

Appearance: The fascicles are enclosed between 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:** Damaged.

Description: ໃນສະໄໝພຸດທະການນັ້ນ ພະພຸດທະອົງຊົງປະທັບສຳລານຢູ່ໃນຖ້ຳຊື່ວ່າ ວິຊຸຣະ ເມືອງໂກສຳພີ ພະພຸດທະອົງໄດ້ສະແດງທຳໂຜດຊາຍທຸກຄະຕະຜູ້ນຶ່ງ ດ້ວຍການສະເດັດໄປທາເຂົາໃນຂະນະທີ່ ເຂົາກຳລັງຈະກິນເຂົ້າ ເມື່ອເຂົາເຫັນພະພຸດທະເຈົ້າ ເຂົາກໍ່ຖວາຍເຂົ້າທີ່ນັ້ນ ແລ້ວອະທິດຖານໃຫ້ ພົ້ນຈາກທຸກໃນພາວະອັນນີ້ ແລະເກີດມາຊາດໃດ ກໍ່ຂໍໃຫ້ມີສົມບັດ ພະພຸດທະເຈົ້າກໍ່ອະນຸໂມທະ ນາ. ຕໍ່ມາ ເມື່ອຊາຍຜູ້ນັ້ນເອົາພື້ນມາຮອດເຮືອນ ພື້ນນັ້ນກໍ່ກາຍເປັນຄຳພົດ. ຕໍ່ມາ ກໍ່ມີນາງທຸກ ໄຮ້ຜູ້ນຶ່ງ ມາຂໍຢູ່ນຳຊາຍທຸກຄະຕະນັ້ນ ເມື່ອເຂົາເປັນຜົວເມຍກັນແລ້ວ ເຂົາກໍ່ອາຣາທະນາ ພະພຸດທະເຈົ້າມາສັ່ນເຂົ້າເຮືອນ. ຈາກນັ້ນ ພະພຸດທະເຈົ້າໄດ້ເທສະໜາເລື່ອງໃນອະດີດຕະຊາດ ປາຣີບເຊິ່ງຊາຍທຸກຄະຕະໃຫ້ເປັນເຫດໄດ້ຍ້ອນເລົ່າເລື່ອງອາດິດຕະການ ໃນສະໄໝໜຶ່ງ ພະໂພ ທິສັດເກີດເປັນໝູຄຳຢູ່ຂ້າງແມ່ນ້ຳອະຈິຣະວະດີ ຖືກນາຍພານຈັບໄດ້. ຊາຍທຸກຄະຕະສອງຜົວ ເມຍ ໄດ້ເອົາຜ້າດອກຄຳແລກເອົາມາລ້ຽງໄວ້ໃນເຮືອນ ກໍ່ເກີດມີເຂົ້າຂອງເງິນຄຳ ໓໐ ໂກດ.

The content tells that in the Buddha's time, the Buddha resided in a cave named *Vishura* in the city of Kosambi. The Blessed One gave a teaching to a certain destitute man by going to him just as he was about to eat his meal. Upon seeing the Buddha, the man offered his wrapped rice and prayed to be freed from suffering in this very life, and that in whatever future existence he might be born, he would possess wealth and good fortune. The Buddha gave His blessing. Later, when the man brought firewood home, the firewood miraculously turned entirely into gold. In time, a poor woman came to ask to live with him. After they became husband and wife, they invited the Buddha to their home for a meal. The

Buddha then gave a discourse, recounting a story from a past life to explain the cause of the man's present good fortune. In one past age, the Bodhisatta was born as a golden mouse living along the banks of the River Aciravatī. It was caught by a hunter, but a poor husband and wife exchanged a golden-patterned cloth for the mouse and kept it in their home. As a result, they came into possession of thirty *koṭi* of gold and wealth.

Colophon: ລານທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໒໙໓ ປີຮ້ວງມົດ ມີ້ເມື່ງມົດ ວັນ ຣິດຈະນາແລ້ວຍາມ ກອງແລງ ໝາຍມີ ເພັຍອາຣິຍະລັດສີ ທິດອິນ ຜົວເມຍ [...] ອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ຕຳນານໝູຄຳ ຜູກ ນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດ ຖະໜາສູ່ເຍື່ອງສູ່ປະການ.

Folio 24 on the recto side: In Chunlasangkat (CS) 1293, a *huang mot* year, a *moeng mot* day, the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Phia Ariyalatsi, Thit (Ex-monk) In, and his wife had the most ardent [religious faith and] sponsored the making of this manuscript entitled *Tamnan Nu Kham* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May our wishes and desires come true.

Date: CS 1293 (1931/32)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Phia Ariyalatsi, Thit In, and his wife
Titles: ຕຳນານໝູຄຳ
Tamnan Nu Kham
 Leged of a Golden Mouse

EAP1398_VSL_1_0093

Long palm-leaf

One phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 56.2 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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:** Damaged.

Description: ພະຍາທຳມະຈັກກະຣາດສະເຫວີຍຣາຊະສົມບັດໃນເມືອງປັນຈະລະນະຄອນ, ພະອົງມີພະມະເຫສີ ຊື່ວ່າ ຣັກຄາສີສຸພັນລາຍາ. ທັງສອງພະອົງມີພະຣາຊະໂອລົດຮ່ວມກັນອົງໜຶ່ງ ຊື່ວ່າ ກຸດສະຣາດ ແລະມີພະຣາຊະທິດາອົງໜຶ່ງ ຊື່ວ່ານາງສຸມິນທາ. ເມື່ອເຈົ້າຊາຍກຸດສະຣາດມີອາຍຸໄດ້ ໑໖ ພັນສາ ພະຣາຊາຕົນພໍ່ກໍໄດ້ໃຫ້ຂຶ້ນຄອງຣາດແທນພະອົງ.

King Dhammacakkarāja ruled Pañcāla Nakhon. He had a queen named Rakkha Sisuphanlaya, a son named Kussarat, and a daughter named

Colophon: Sumanda (or Sumunda). When Kussarat was 16 years old, his father handed over the throne to him.
 ລານທີ ໒໖ ຫ້າ ໑: ສັງກາດໄດ້ ໑໒໔໔ ຕົວ ປີກາມິດ ເດືອນ [...] ແຮມ [...] ຄໍ້າ ວັນ ກຸລິດຈະນາ ແລ້ວຍາມກອງງາຍແກ່ ໝາຍມີ ຊຽງເຫລົ້າແລະສາວທຸມ ມີໃຈໃສສັດທາກັບທັງບຸດຕະນັດຕາ ພັນທຸວົງສາຊຸ່ຄົນ ຈິ່ງໄດ້ສ້າງລໍາ ສັງສິນໄຊຍະຣາດ ໄວ້ຄໍ້າຊູສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄໍາມັກຄໍາປາດຖະໜາຊູ່ເຍື່ອງຊູ່ປະການກໍ່ຂ້າເຫີນ ສາທຸ ສາທຸ ນິດຈັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ.

Date: CS 1245 (1883/84)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Xiang (ex-novice) Lao and his wife, Sao Thum, together with all their children, grandchildren, and relatives
Titles: ສັງສິນໄຊ (ຜູກຕົ້ນ)
Sangsinsai (Phuk ton)
Sang Sin Xai (Fascicle 1)

EAP1398_VSL_1_0094

Long palm-leaf

One phuk: fascicle 2

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 56 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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:** Damaged.

Description: ມີມື້ໜຶ່ງ ຂະນະທີ່ເຈົ້າຍິງສຸມິນທາກໍາລັງແລ່ນຫຼິ້ນທີ່ກາງສວນອຸທະຍານ ກໍ່ມີຍັກກຸມພັນຕົວໜຶ່ງທີ່ ບິນເຫາະເຫີນເດີນອາກາດໄດ້ ຜ່ານບ້ານນ້ອຍເມືອງໃຫຍ່ ຈົນກະທັ້ງເຖິງມາເມືອງປັນຈະລະນະ ຄອນ. ເມື່ອຍັກກຸມພັນຕົນນັ້ນເຫັນນາງສຸມິນທາກໍາລັງແລ່ນຫຼິ້ນຢູ່ໃນສວນ ຍັກກໍ່ເກີດຄວາມມັກ ຮັກແລະຍາກໄດ້ນາງສຸມິນທາໄປເປັນເມຍ. ຈາກນັ້ນ ຍັກກຸມພັນກໍ່ໄດ້ບິນເຈັດລົງມາ ແລະກໍ່ໄດ້ ຈັບເອົານາງສຸມິນທາແລ້ວໜີໄປບິນທີ່ເມືອງຍັກເພື່ອເອົາໄປເປັນເມຍແຫ່ງຕົນ.

One day, while Princess Sumunda was playing in the public garden, an ogre who was flying over many cities arrived in the Pañcāla city. When

the ogre saw the princess in the garden, he fell in love with her and wanted to marry her. He then flew down and carried the princess away to his giant kingdom to be his wife.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ສັງກາດໄດ້ ໑໒໔໔ ຕົວປີກາມິດ ເດືອນ ໔ ແຮມ ໔ ຄ່ຳ ວັນ ກຸ ລິດຈະນາແລ້ວ ຍາມກອງງາຍແກ່ ໝາຍມີ ຊຽງເທລື້າແລະສາວທຸມ ມີໃຈໃສສັດທາກັບທັງບຸດຕະນັດຕາພັນທຸ ວົງສາຊູ່ຄົນຈຶ່ງໄດ້ສ້າງລຳ ສັງສິນໄຊຍະຣາດ ໄວ້ຄຳຂູສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາຊູ່ເຍື່ອງຊູ່ປະການກໍ່ຂ້າເຫັນ ສາທຸ ສາທຸ ນິດຈັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ.

Folio 26 on the recto side: In Sangkat (CS) 1245, a *ka mot* year, the fourth waning-moon day of the fourth lunar month, the seventh day of the week (Saturday),³⁶ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Xiang (ex-novice) Lao and his wife, Sao Thum, together with all their children, grandchildren, and relatives had the religious faith to sponsor the making of this manuscript entitled *Sangsinsaiyarat* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes and desires come true. Well done, well done! Constantly and certainly the greatest bliss.

Date: CS 1245, a *ka mot* year (15 Mar 1884)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Xiang (ex-novice) Lao and his wife, Sao Thum, together with all their children, grandchildren, and relatives
Titles: ສັງສິນໄຊ (ຜູກ ໒)
Sangsinsai (Phuk 2)
Sang Sin Xai (Fascicle 2)

EAP1398_VSL_1_0095

Long palm-leaf

One phuk: *fascicle 6*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55 cm, depth 0.9 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between 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:** Damaged.

Description: ສັງສິນໄຊໄດ້ພະຍາຍາມຢ່າງໜັກ ເພື່ອຊັກຊວນນາງສຸມິນທາກັບຄືນເມືອງປັນຈະລະນະຄອນ ຈົນກະທັ້ງນາງຍິນຍອມ. ຈາກນັ້ນ ສັງສິນໄຊກໍ່ວາງແຜນທີ່ຈະເອົານາງສຸມິນທາກັບບ້ານ ແຕ່ວ່າ ຕ້ອງຕໍ່ສູ້ກັບກອງທັບຍັກກຸມພັນແລ້ວເອົາຊະນະໄດ້. ຖັດນັ້ນ ສັງສິນໄຊແລະນາງສຸມິນທາ ກໍ່ໄປ

³⁶ 1245 Phalguna 19 = Saturday, 15 March 1884.

ເມືອງບາດານ ເພື່ອນຳທາສຸວັນນະຣັງສີ ລູກຂອງນາງສຸມິນທາ ພວກເຂົາໄດ້ຕໍ່ສູ້ກັບພະຍານາກ ຈົນຂະນະ ແລະສາມາດນຳສຸວັນນະຣັງສີມາສູ່ອ້ອມກອດຂອງນາງສຸມິນທາຜູ້ເປັນແມ່.

Sangsinsai tried hard to persuade Princess Sumunda to return to Pañcāla Nakhon, until she finally agreed. He then made plans to take the princess home. However, Sangsinsai had to fight against the giant troops and ultimately emerged victorious. Afterwards, Sangsinchai and Princess Sumunda had to travel to the Naga world to search for Suvannaraṃsi, the daughter of Princess Sumunda. They also battled against the Naga king and succeeded. Then, they brought Suvannaraṃsi to be reunited with her mother.

Colophon: None
Date: AD 1883/84 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0094)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສັງສິນໄຊ (ຜູກ ໖)
Sangsinsai (Phuk 6)
Sang Sin Xai (Fascicle 6)

EAP1398_VSL_1_0096

Long palm-leaf

One phuk: fascicle 7

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 56 cm, depth 0.9 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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:** Fragile.

Description: ໃນຕອນທີ່ສັງສິນໄຊແລະເຈົ້າຊາຍອີກຫົກຄົນກຳລັງມຸ່ງໜ້າກັບເມືອງປັນຈະລະນະຄອນ. ໃນລະຫວ່າງທາງ ເຈົ້າຊາຍທັງຫົກໄດ້ວາງແຜນທີ່ຈະຂ້າສັງສິນໄຊ ເມື່ອພວກເຂົາມາຮອດໜ້າຜາເລິກ ພວກເຂົາກໍໄດ້ຢູ່ຫຼັງສັງສິນໄຊໃຫ້ຕົກໄປໃນໜ້າຜານັ້ນ ເມື່ອກັບມາຮອກເມືອງ ກໍພາກັນລາຍງານນາງສຸມິນທາວ່າ ສັງສິນໄຊໄດ້ພະລາດຕົກໜ້າຜາເອງ. ຂະນະທີ່ສັງສິນໄຊກຳລັງຕົກໄປໃນໜ້າຜານັ້ນ ກໍມີເທວດາມາໂຈມຮັບເອົາແລະຊ່ວຍຊີວິດສິນໄຊໃຫ້ພົ້ນຈາກຄວາມຕາຍ.

Sangsinsai and the other six princes were returning to Pañcāla Nakhon. On the way back, the six princes plotted to assassinate Sangsinsai. When they reached the high bank of a river, they pushed Sangsinsai into the ravine. Later, they reported to Princess Sumunda that Sangsinsai had fallen into the ravine on his own. While Sangsinsai was falling, a deity appeared and rescued him.

Colophon: ລານທີ ໒໕ ໜ້າ ໑: ສັງກາດໄດ້ ໑໒໔໕ ຕົວ ປີກາມິດ ເດືອນ ໔ ຂຶ້ນ ໑໑ ຄ່ຳ ວັນ ໑ ລິຂິກຕະແລ້ວ ຍາມກອງແລງ ໝາຍມີ ຊຽງເຫລົ້າ ຜົວເມຍ ແລະລູກເຕົ້າ ພີ່ນ້ອງຊູ່ຄົນ ຈິ່ງໄດ້ ມີໃຈໃສສັດທາເປັນ ອັນຢຶ່ງ ຈິ່ງໄດ້ສ້າງລຳ ສັງສິນໄຊ ມັດນີ້ ໄວ້ຄຳຊູ່ສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໔໐໐໐ ວັດ ສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາໃນອາຍຸນີ້ຊາດໜ້າ ຊູ່ເຍື່ອງຊູ່ປະການກໍ່ຂ້າເທີ້ນ. ທຳມະທາ ນັງ ລິຂິກຕັງ ເມ ປາລິສຸດທັງ ນິບພານັງ ປັດຈະໂຍ ໂໜນຕູ ໂນ ນິດຈັງ ທຸວັງ ທຸວັງ.

Folio 26 on the recto side: In Sangkat (CS) 1245, a *ka mot* year, the eleventh waxing-moon day of the fifth lunar month, the first day of the week (Sunday),³⁷ the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Xiang (ex-novice) Lao and his wife, together with all their children and relatives, had the most ardent religious faith to sponsor the making of this manuscript entitled *Sangsinsaiyarat* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes and desires come true. May the gift of the Dhamma of mine be a condition for us to reach Nibbāna constantly and certainly.

Date: CS 1245, a *ka mot* year (6 Apr 1884)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Xiang (ex-novice) Lao and his wife, together with all their children and siblings

Titles: ສັງສິນໄຊ (ຜູກ ໗)
Sangsinsai (Phuk 7)
 Sang Sin Xai (Fascicle 7)

EAP1398_VSL_1_0097

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.7 cm, width 59.5 cm, depth 1 cm.

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

Appearance: The fascicles are enclosed between 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:** Fragile.

Description: ໃນກາລະຄັ້ງໜຶ່ງ ມີມານະວະ ໔ ພີ່ນ້ອງ. ວັນໜຶ່ງ ມານະວະທັງ ໔ ພີ່ນ້ອງ ໄດ້ເຂົ້າປ່າເພື່ອຊອກຫາ ອາຫານ ໄດ້ພົບສະນ້ຳອັນໜຶ່ງທີ່ມີປາຈຳນວນຫຼາຍ. ທັງ ໔ ພີ່ນ້ອງຈິ່ງພາກັນເອົາເປືອກໄມ້ພິດມາ ທັບເປື່ອປາ ເຮັດໃຫ້ປາໃນສະນັ້ນຕາຍໝົດ. ທັງ ໔ ພີ່ນ້ອງຈິ່ງເອົາປາໄປປັ້ງເປັນອາຫານ. ໃນ ຂະນະທີ່ຊາຍທັງ ໔ ກຳລັງປັ້ງປາຢູ່ນັ້ນ ກໍ່ມີລູກຊາຍເສດຖີຜູ້ໜຶ່ງ ໄດ້ເອົານົກກົດຕົວໜຶ່ງທີ່ຍັງບໍ່ ທັນຕາຍ ມາປັ້ງໃນເຕົາໄຟດຽວກັນ ແລະກໍ່ມີຊາຍລ້ຽງງົວອີກ ໒ ຄົນ ເອົາໂຕຈີ້ໂກະທີ່ບໍ່ທັນຕາຍ ມາຈີ້ໃນເຕົາໄຟນັ້ນເຊັ່ນກັນ. ນົກກົດແລະຈີ້ໂກະຕ່າງກໍ່ດື່ມຕາຍຢ່າງໜ້າເວທະນາໃນກອງໄຟນັ້ນ.

³⁷ 1245 Caitra2 11 = Sunday, 6 April 1884.

ເມື່ອຄົນເຫຼົ່ານັ້ນຕາຍໄປ ກໍໄດ້ໄປໃຊ້ກຳໃນອະວິຈິນະຣິກ ເມື່ອໝົດກຳໃນນະຣິກແລ້ວ ກໍພາກັນ
ຕົນມາເກີດໃນໂລກມະນຸດ ແຕ່ລະຄົນເປັນຄົນຫົວລ້ານ ບໍ່ມີຜົມຈັກເສັ້ນ.

Once upon a time, there were four brothers. One day, the four brothers went into the forest to look for food and found a pond with many fish. All four brothers used poisonous bark to poison the fish, causing them to die. The brothers then took the fish and grilled them for food. While they were grilling the fish, a rich man's son arrived with a bird that was not yet dead and roasted it in the same oven. Additionally, two cowherds came and brought a lizard that was still alive to roast in the same oven as well. The bird and the lizard struggled and died in the fire. After these people died, they spent their karma in Avici Hell. When they had finished their karma in hell, they were reborn in the human world—each of them bald, without a single hair on their heads.

Colophon: ລານທີ ໒໖ ໜ້າ ໒: ສັງກາດຣາຊາໄດ້ ປີ ໑໙໒໓ ມູນລະສັດທາໝາຍມີ ອ້າຍຄວງ ກັບສາວເປົ້າ
ພ້ອມກັນສ້າງທຳມະເທສະໜາ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຂໍໃຫ້ໄດ້ຄຳມັກປາດຖະໜາກໍ່
ຂ້າເຫັນ ສາທຸ ສາທຸ ອະນຸໂມທາມີ.

Folio 26 on the recto side: In Sangkatrasa (AD) 1923, the initiators, Ai (brother) Khuang and his wife, Sao Pao, jointly sponsored the making of this Dhamma preaching manuscript to support the Teachings of Gotama Buddha. May our wishes and desires come true. Well done, well done! I rejoice.

Date: 1923/24
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Ai (brother) Khuang and his wife, Sao Pao
Titles: ຫົວລານເບື້ອເຫັດ
Hua Lan Būa Het
A Bald Man is tired of Mushrooms

EAP1398_VSL_1_0098

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 59.7 cm, depth 0.5 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 13. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ນິທານຊາດິກເລື່ອງເຕົ້າຄຳແລະເຮືອສະເພົາ. ພະພຸດທະອົງຊົງຕັດເທສະໜາເລື່ອງ
ອະດີດຕະຊາດຂອງພະພຸດທະອົງ ໃຫ້ແກ່ພິກຂຸທັງຫຼາຍຟັງ ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ. ໃນ
ກາລະຄາບໜຶ່ງ ພະໂພທິສັດໄດ້ເກີດເປັນເຕົ້າ ມີຜົວພັນງາມດັ່ງທອງຄຳ ອາໄສຢູ່ໃນມະຫາສະ

ໝູດ. ໃນກາລະນັ້ນ ມີພໍ່ຄ້າສະເພົາ ໕໐໐ ຄົນ ທີ່ເຮືອສະເພົາແຕກກາງມະຫາສະໝຸດ ໄດ້ຮ້ອງໄຫ້ຂໍ
ຄວາມຊ່ວຍເຫຼືອ ເມື່ອເຕົ້າຄໍາໄດ້ຍິນ ຈຶ່ງຮີບພ້າວໄປຊ່ວຍ ໂດຍໃຫ້ພໍ່ຄ້າເຫຼົ່ານັ້ນຂຶ້ນຂີ່ເທິງ
ຫລັງຂອງຂອງຕົນ. ເມື່ອຮອດຝັ່ງແລ້ວ ເຕົ້າຄໍາເຫັນພໍ່ຄ້າເຫຼົ່ານັ້ນອົດເມື່ອຍແລະຫົວໂຫຍ ຈຶ່ງບອກ
ໃຫ້ພໍ່ຄ້າເຫຼົ່ານັ້ນ ຂ້າຕົນກິນເປັນອາຫານ. ຫຼັງຈາກນັ້ນ ເຕົ້າຄໍາຈຶ່ງຂຶ້ນໄປເທິງພູເຂົາ ແລ້ວແລ້ວ
ກະໂດດລົງມາຈົນເຖິງແກ່ຄວາມຕາຍ ແລ້ວໄດ້ໄປເກີດເປັນເທວະບຸດ ຢູ່ເທິງສະຫວັນເທວະໂລກ.

The Buddha preached a sermon about his previous life to his disciples at the Jetavana Monastery in Savatthi. In the past, the Bodhisatta was born as a tortoise with beautiful and golden skin, living in the ocean. At that time, there were 500 traders whose junk broke down in the ocean, and they cried out for help. When the golden tortoise heard their cries, he hurried to rescue them, allowing the traders to ride on his back to safety. When they reached the shore, the tortoise saw that the traders were tired and hungry, so he told them to kill him for food. The golden tortoise then climbed a mountain and jumped down, sacrificing himself so they could eat. After his death, he was reborn as a deity in heaven.

Colophon: ລານທີ ໑໑ ໜ້າ ໒: ຈຸນລະສັງກາດຣາຊາໄດ້ ໒ ພັນ ແລະຮ້ອຍ ກອຕູ (ກົງກັບ ຈ.ສ. ໑໒໗໘) ຕົວ ປີ
ເມື່ງໃສ່ ເດືອນ ໗ ອອກ ໑໑ ຄໍ່າ ວັນ ໖ ຣິດຈະນາແລ້ວຍາມກອງແລງ ມູນລະສັດທາ ໝາຍມີ
ແມ່ເຖົ້າແສນສີຣັກສາ ມີສັດທາຍອດຢັ່ງ ຈຶ່ງໄດ້ສ້າງຍັງ ເຕົ້າຊະເພົາເຈົ້າ ໄວ້ຄໍາສາສະໜາພະ
ໂຄດົມອົງຢູ່ເກົ້າ ຕາບຕໍ່ເກົ້າ ໕໐໐໐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ເມ. ອາຈານອ່ອນ ເປັນ
ຜູ້ຮິດຈະນາແລ້ວ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັ່ງຄໍາມັກຄໍາປາດຖະໜາຊູ່ເຢື່ອງຊູ່ປະການກໍ່ຂ້າເຫັນ. ນິບພານັງ
ປາຣະມັງ ສຸກຂັງ. ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັ່ງຄໍາມັກຄໍາປາດຖະໜາ.

Folio 11 on the verso side: In Chunlasangkatrasi 2 thousand and hundred and 708 (corresponding to CS 1278), a *moeng sai* year, the eleventh waxing-moon day the seventh lunar month, the sixth day of the week (Friday),³⁸ the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). The initiators, Mae Thao (grandmother) Saen Sihaksa had the most ardent religious faith to sponsor the making of this manuscript entitled *Tao Saphao Chao* to support the Teachings of Gotama Buddha who is over my head to last until the end of 5000 years. May this be a condition for me to reach Nibbāna. Achan (ex-monk) Òn is the scribe. May all my wishes and desires come true. Nibbāna is the greatest bliss. May my wishes and desires come true.

Date: CS 1278, a *moeng sai* year (1916/17)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Achan (ex-monk) Òn
Sponsor(s): Mae Thao (grandmother) Saen Sihaksa
Titles: ເຕົ້າຊະເພົາ
Tao Saphao
A Turtle Served as a Junk

³⁸ 1278 Jyestha 11 = Sunday, 11 June 1916. CS 1278 was, however, a *hwai si* year, but the following year, CS 1279, was a *moeng sai* year. Thus an alternative date could be 1279 Jyestha 11 = Thursday, 31 May 1917,

Long palm-leaf**One phuk:** *fascicle 5***Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 53 cm, depth 0.5 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** none.**Appearance:** The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 13. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.**Description:** ເນື້ອໃນກ່າວເຖິງ ຕອນພະຍາສຸພິມໂມກຂະໜີເຂົ້າປ່າ ເພື່ອຕາມທາຣາຊະເທວີທີ່ໜີເຂົ້າປ່າໄປກ່ອນ. ເພາະພະເຈົ້າມາຕຸຕະຣາດ ຕາມລ່າເອົາພະນາງໄປເປັນຣາຊະເທວີຂອງຕົນ. ພະຍາສຸພິມໂມກໄດ້ໜີເຂົ້າປ່າພ້ອມກັບໝາຕົວໜຶ່ງ ໃນລະຫວ່າງທາງ ໝາຕົວນັ້ນກໍ່ຕາຍ ສຸພິມໂມກຂະນັ້ງເຝົ້າຊາກໝາຕົວນັ້ນເປັນວັນທີ່ເຈັດແລ້ວ. ຂະນະນັ້ນ ມີແມງວັນຂຽວຈຳນວນ ໗໐໐ ໂຕ ບິນເຂົ້າມາເພື່ອຈະກິນຊາກໝາເນົານັ້ນ ແຕ່ພະຍາເອົາໄມ້ໄລ່ແມງວັນເຫຼົ່ານັ້ນບໍ່ໃຫ້ກິນ ແມງວັນຕົວເປັນຫົວໜ້າຈຶ່ງຖາມພະຍາວ່າ ເຫດສັນໃດທ່ານຈຶ່ງມາຢູ່ທີ່ນີ້ ແລະບໍ່ໃຫ້ພວກເຮົາກິນຊາກໝາເນົາໂຕນີ້? ພະຍາຈຶ່ງຕອບວ່າ ເຮົາຫຼົງເຂົ້າມາໃນປ່າທີ່ນີ້ກັບໝາຮັກຂອງເຮົາ ບັດນີ້ ໝາເຮົາໄດ້ຕາຍໄປແລ້ວ ເຮົາເລີຍບໍ່ຮູ້ທາງໄປຕໍ່. ເມື່ອຫົວໜ້າແມງວັນໄດ້ຍິນແນວນັ້ນ ກໍ່ເລີຍຕອບພະຍາວ່າ ທ່ານຈຶ່ງໃຫ້ເຮົາກິນຊາກໝາໂຕນີ້ເທົ່ານັ້ນ ແລ້ວເຮົາຈະພາທ່ານອອກຈາກປ່າທີ່ນີ້ ພະຍາກໍ່ໄດ້ຕົກລົງ. ຈາກນັ້ນ ໝູ່ແມງວັນຈຶ່ງໄດ້ພາພະຍາໄປທີ່ອາສີມຂອງລືສີຕິນໜຶ່ງ.

The content recounts how King Subrahmamokkha fled into the forest to find his queen, who had escaped there earlier to avoid being taken as a wife by King Matutarat. King Subrahmamokkha entered the forest with his beloved dog, but along the way, the dog died. The king stayed by his dog's remains for seven days. During this time, 700 green flies came to eat the rotting carcass, but the king chased them away with a stick. The chief fly asked the king why he would not allow them to eat the carcass. The king replied, "I am lost in the forest with my beloved dog. Now that my dog has died, I do not know the way out." Hearing this, the head fly said, "If you allow us to eat the dog's carcass, we will guide you out of the forest." The king agreed, and the flies then led him to the hut of a hermit.

Colophon: None**Date:** Mid-20th century**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ສຸພິມມະໂມກຂະ (ຜູກ ໕)*Suphommamokkha (Phuk 5)**Subrahmamokkha (Fascicle 5)*

Long palm-leaf**One phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 59.8 cm, depth 2 cm.**Fascicle 1: Front cover folio:** one. **Back cover folio:** three.**Appearance:** The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 55. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.**Description:** ພະອະພິທຳ ວ່າດ້ວຍເລື່ອງປະຣະມັດຖະທຳ ຄືສະພາບທຳຕາມຄວາມເປັນຈິງ ປະກອບດ້ວຍ ໔ ປະເພດຄື: ຈິດ, ເຈຕະສິກ, ຮູບ ແລະນິບພານ. ອີກໂນໜຶ່ງ ໄດ້ແກ່ ຈິດຕະປະຣະມັດຖະ ໘໙ ດວງ, ໒. ເຈຕະສິກປະຣະມັດຖະ ໔໒ ດວງ, ໓. ຮູປະຣະມັດຖະ ໒໘ ດວງ, ແລະນິບພານ ໑.The *Abhidhamma* on the *Paramattha-dhamma*, or ultimate realities, consists of four categories: *Citta* (consciousness), *Cetasika* (mental factors), *Rūpa* (matter), and *Nibbāna*. Specifically, they are *Citta-paramattha* (89 types), *Cetasika-paramattha* (52 types), *Rūpa-paramattha* (28 types), and *Nibbāna* (1).**Colophon:** ລານທີ ໕໓ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໘໗ ຕົວ ປີກາບສັນ ເດືອນ ໑໒ ຂຶ້ນ ໙ ຄ່ຳ ພ່ຳວ່າໄດ້ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສັງຄະຣາຊາໂພທິປັນຍາ ວັດໂພນໄຊ ເປັນເຄົ້າ ຈຶ່ງໄດ້ ສ້າງ ປະຣະມັດຖະຊາດິກ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະໂຄດົມເຈົ້າ ຕາຍຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ. ຂໍຜົນອັນນີ້ເປັນປັດໃຈແກ່ພະນິບພານະ ຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈົນລຸພະນິບພານດັ່ງຄຳ ໝາຍແດ່ກໍ່ຂ້າເຫັນ. ອະຣະທັນຕິ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ.Folio 53 on the recto side: In Buddhist Era (BE) 2487, a *kap san* year, the ninth waxing-moon day the twelfth lunar month, the fourth day of the week (Wednesday),³⁹ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Sangkharasa (abbot) Phothipannya from Vat Phonsai, sponsored the making of this manuscript entitled *Paramatthasadok* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit be a condition for Nibbāna and cut the five obstructions off to reach Nibbāna along my wish. May I attain arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly the greatest bliss.**Date:** BE 2487, a *kap san* year (25 Oct 1944)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Sangkharasa (abbot) Phothipannya from Vat Phonsai**Titles:** ປະຣະມັດຖະຊາດິກ*Paramattha Sadok*³⁹ 1306 Karttika 9 = Wednesday, 25 October 1944.

Long palm-leaf**One phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 59.5 cm, depth 0.7 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** one.**Appearance:** The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 18. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Damaged.**Description:** ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ໄດ້ຕັດເທສະໜາແກ່ພິກຂຸທັງຫຼາຍ ເລື່ອງການໄດ້ເກີດມາເປັນມະນຸດນີ້ຍາກແສນຍາກ ພະພຸດທະອົງຊົງອຸປາມາເໝືອນດັ່ງແອກອັນໜຶ່ງ ທີ່ໄຫຼວົນໄປມາໃນທິດຕ່າງໆ ໃນໜ້ານ້ຳມະຫາສະໝຸດ ມີເຕົ້າຕາບອດໂຕໜຶ່ງ ໑໐໐ ປີໃດກໍຈະຜຸດຂຶ້ນໜ້ານ້ຳມະຫາສະໝຸດເທື່ອໜຶ່ງເພື່ອຫາຍໃຈ, ຍາກແສນຍາກ ທີ່ເຕົ້າຕາບອດໂຕນັ້ນ ຈະເອົາຫົວມາສູບໃສ່ແອກທີ່ລອຍເທິງໜ້ານ້ຳສະໝຸດນັ້ນ ອັນນັ້ນຄືຄວາມຍາກຂອງການເກີດເປັນມະນຸດ.

On one occasion, while residing at the Jetavana Monastery, the Buddha delivered a sermon to his disciples, comparing the difficulty of being born as a human with a single yoke floating on the ocean. Namely, there is a blind turtle living in the ocean; it comes to the surface for air only once every hundred years. It is extremely unlikely that the blind turtle would put its neck through the hole of the single floating yoke. In the same way, being born as a human being is very difficult and rare.

Colophon: ລານທີ ໑໘ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊາໄດ້ ປີ ໑໒໖໒ ຟ້າວ່າໄດ້ມີວັນ ກຸ ໝາຍມີ ສາທຸພິພິມມາ ກໍ່ມີໃຈໃສສັດທາເຫລື້ອມໃສສ້າງ ເຕົ້າຖືກແອກ ຜູກນີ້ ໄວ້ກັບພະພຸດທະສາສະໜາ ພະພຸດທະເຈົ້າ ເຮົານີ້ເທີ້ນ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາແດ່ກໍ່ຂ້າເທີ້ນ. ນິບພານັງ ປະຣະມັງ ສຸກຂັງ. ຂໍໃຫ້ຜູ້ຂ້າເຂົ້າສູ່ນິບພານແດ່ເທີ້ນ ໝາຍມີ ສົມເດັດໂພທິປັນຍາ ຢູ່ວັດດອນໃໝ່ ພໍທຸງຊາດ ແລ.Folio 18 on the recto side: In Chunlasangkatrassa (CS) 1232, the seventh day of the week (Saturday), Sathu Phò (Monk) Phomma had the religious faith to sponsor the making of this manuscript entitled *Tao Thūk Aek* to support the Teachings of our Buddha. May my wishes and desires come true. Nibbāna is the greatest bliss. May I enter Nibbāna. Somdet Phothipannya from Vat Dòn Mai or Phò Thung Sat.**Date:** CS 1232 (1870/71)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Somdet Phothipannya from Vat Dòn Mai**Sponsor(s):** Sathu Phò (Monk) Phomma**Titles:** ເຕົ້າຖືກແອກ*Tao Thūk Aek*

Long palm-leaf

One phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.5 cm, depth 1 cm.

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

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າຊົງປາຣີບພິກຂຸ ໕໐໐ ອົງ ອັນເກີດຄວາມເປື້ອນໜ່າຍ ຢາກລາສິກຂາເພື່ອສະແຫວງຫາມາຕູຄາມ ແລ້ວຊົງຕັດເລົ່າເລື່ອງພະຍານິກກຸນາລະ. ມີພະຍານິກ ໒ ໂຕ ເປັນສະຫຍາຍກັນ ມີຊື່ວ່າກຸນາລະແລະປຸນນະມຸກຂະ ເຊິ່ງທັງ ໒ ສະຫຍາຍມີພັນລະຍາຫຼາຍໂຕ ເໝືອນກັນ. ວັນໜຶ່ງ, ພະຍານິກປຸນນະມຸກຂະປ່ວຍ ພວກພັນລະຍາທັງຫຼາຍກໍ່ຖິ້ມໜີໄປ. ພະຍານິກກຸນາລະຈຶ່ງກ່າວກັບສະຫຍາຍຕົນວ່າ ສະຫຍາຍເອີຍ ຜູ້ຍິງຍ່ອມດູໝິ່ນສາມີດ້ວຍຖານະ ຕູປະການໄດ້ແກ່ ໑. ດູໝິ່ນເພາະຄວາມຈົນ, ໒. ດູໝິ່ນເພາະຄວາມເຈັບໄຂ້ເປັນພະຍາດ, ໓. ດູໝິ່ນເພາະຄວາມແກ່ຊະຣາ, ໔. ດູໝິ່ນເພາະເປັນນັກເລງສຸລາ, ໕. ດູໝິ່ນເພາະຄວາມໂງ່, ໖. ດູໝິ່ນເພາະຄວາມມົວເມົາ, ໗. ດູໝິ່ນເພາະຄວາມໝູນຕາມການງານບໍ່ທັນ ແລະ ໘. ດູໝິ່ນເພາະຄວາມທຳໃຫ້ຊັບເກີດຂຶ້ນບໍ່ໄດ້.

Once, the Buddha spoke about 500 monks who became bored and wanted to disrobe in order to seek out women. He told them the story of a bird king named Kunāla. There were two bird kings, Kunāla and Punnamukkha, who were friends and both had many wives. One day, Punnamukkha became sick, and all his wives left him. Kunāla came to visit his friend and said, "My friend, women may despise their husbands for eight reasons: 1. Poverty, 2. Sickness, 3. Old age, 4. Being a drunkard, 5. Foolishness, 6. Being intoxicated, 7. Inability to keep up with work, and 8. Inability to accumulate wealth."

Colophon: None

Date: Mid-20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ກຸນາຣະ (ຜູກ ໔)

Kunara (Phuk 4)

Kunāra (Fascicle 4)

Long palm-leaf**One phuk:** *fascicle 2***Material:** Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 58.8 cm, depth 0.5 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** two.**Appearance:** The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 11. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 5 lines per side, recto and verso. **Physical condition:** Fragile.**Description:** ໃນກາລະຄັ້ງໜຶ່ງ ມີມານິບຜູ້ໜຶ່ງ ປາດຖະໜາຢາກເປັນພະພຸດທະເຈົ້າ ຈຶ່ງບໍາເພັນຄວາມພຽນໂດຍການຫຼີກເວັ້ນການກິນເນື້ອສັດ ໂດຍກິນໝາກໄມ້ໃນການລ້ຽງຊີບ ຄັນເມື່ອຈຸຕິຕາຍໄປແລ້ວ ກໍໄດ້ໄປປະຕິສົນທິໃນທ້ອງຂອງນາງສຸມິນທາໂກສອນດອກບົວຄໍາ ເຊິ່ງນາງອາໄສໝາກບົວເປັນອາຫານໃນການລ້ຽງຊີວິດ ໃນຣາຕິວັນນັ້ນ ນາງໄດ້ຝັນເຫັນລູກແກ້ວອັນໜຶ່ງ ຕົກລົງມາໃສ່ເອິກຂອງນາງ. ຫຼັງຈາກນັ້ນ ນາງກໍໄດ້ຕັ້ງຄັນ ແລະເກີດລູກເປັນຜູ້ຊາຍ ຄັນເມື່ອເຈົ້າກຸມມານນ້ອຍຜູ້ນັ້ນໃຫຍ່ຂຶ້ນມາໄດ້ ໑໓ ປີ ກໍໄດ້ຕັດສະຮູ້ປະກະທັງ ໓ ຈຶ່ງໄດ້ຊື່ວ່າ ພະສັງຄະຊົມມຸດຕິກຸກຸສັນໂທ.Once, there was a young man who wished to become a Buddha. He refrained from eating meat but ate fruits for survival. After the death, he was reborn in the womb of Sumontha Kaisòn Dòkbuakham who ate lotus fruit as food. At one night, she dreamed a crystal falling from the sky to her chest. Thereafter, she got pregnant and gave birth to her son. When the boy was thirteen years old, he excelled in the *Tipiṭaka*. Therefore, he had given name as Sangkha Sømmutti Kukusandho.**Colophon:** ລານທີ ໑໐ ໜ້າ ໑: ລໍາໂກສອນດອກບົວຄໍາຜູກຖວນ ໒ ເນີ ເພີຍອາຣິຍະລັດສີເປັນຜູ້ລິດຈະນາເນີ.

Folio 10 on the recto side: Lam Kaisòn Dòk Bua Kham, the second fascicle. Phia Ariyalatsi is the scribe.

Date: 1913/14**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Phia Arinyalatsi**Sponsor(s):** Unknown**Titles:** ລໍາດອກບົວຄໍາ (ຜູກ ໒)*Lam Dòk Bua Kham (Phuk 2)*

The Golden Lotus (Fascicle 2)

Long palm-leaf**One phuk:** *fascicle 3***Material:** Light brown palm leaves, black ink. **Size:** Height 5.8 cm, width 58.8 cm, depth 0.5 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** two.**Appearance:** The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 12. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of

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

Description: ພະພຸດທະເຈົ້າກຸສົນໂທ ໄດ້ຕັດພະທຳມະເທສະໜາສັງສອນພຸດທະສາວົກທັງຫຼາຍ ໃຫ້ຍຶດຖືໂຕສາລະນະຄົມ ຄືການຍຶດຖືພະຣັດຕະນະໂຕ ອັນມີພະພຸດ, ພະທຳ ແລະພະສົງ ວ່າເປັນທີ່ເພິ່ງທີ່ລະນຶກ ໂດຍການນ້ອມນຳເອົາພຸດທະຄຸນ, ທຳມະຄຸນ ແລະສັງຄະຄຸນ ມາເປັນແນວທາງໃນການປະຕິບັດ ພ້ອມກັບຮັກສາສິນ ໕ ປະການ ຄື ໑. ເວັ້ນຈາກການຂ້າສັດ, ໒. ເວັ້ນຈາກເອົາສິ່ງຂອງທີ່ເຈົ້າຂອງບໍ່ໄດ້ໃຫ້, ໓. ເວັ້ນຈາກການປະພຶດຜິດໃນກາມ, ໔. ເວັ້ນຈາກການເວົ້າຕົວະ ແລະ ໕. ເວັ້ນຈາກການຕື່ມສູຣາ ອັນເປັນທີ່ຕັ້ງຂອງຄວາມປະໝາດ.

Kakusandha Buddha taught his followers to take the Triple Gems as their refuge. The Triple Gems includes the Buddha, the Dhamma, and the Sangha. At the same time, the five precepts must be observed carefully. The five precepts are: 1. To abstain from killing, 2. To abstain from stealing, 3. To abstain from sexual misconduct, 4. To abstain from false speech, and 5. To abstain from intoxicants causing heedlessness.

Colophon: None

Date: AD 1913/14 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0107)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Phia Arinyalatsi

Sponsor(s): Unknown

Titles: ລຳດອກບົວຄຳ (ຜູກ ໓)
Lam Dòk Bua Kham (Phuk 3)
 The Golden Lotus (Fascicle 3)

EAP1398_VSL_1_0105

Long palm-leaf

One phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 58.8 cm, depth 0.6 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 14. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 5 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ໃນກາລະຄັ້ງໜຶ່ງ ພະຍາວິໄລຣະຫະ ປົກຄອງເມືອງຣາຊະຄຶ. ພະອົງມີພະທິດາອົງໜຶ່ງ ນາມວ່າ ພະນາງເກສິວັນນະປັບພະຕາ ເປັນຜູ້ມີຮູບໂສມອັນງົດງາມ ແຕ່ໄດ້ທ້າວກຳພ້າໝາກສ້ານເປັນສາມີ. ວັນໜຶ່ງ ພະຍາສຸຣະກຳມະທາແລະພະຍາສຸຣະມັງຄາມແຫ່ງເມືອງຈຳປາ ໄດ້ວາງແຜນຈະຍົກທັບໄປຕີເມືອງຣາຊະຄຶ ເພື່ອຍາດຊຶງເອົາພະນາງເກສິວັນນະປັບພະຕາ. ເມື່ອພະຍາວິໄລຣະຫະຊາບຂ່າວ ຈຶ່ງສັ່ງປະຊຸມເສນາອາມາດ ເພື່ອກະກຽມສູ້ຮົບ ພະອົງໄດ້ສັ່ງໃຫ້ທ້າວກຳພ້າ

ໝາກສ້ານ ເຊິ່ງເປັນລູກເຂີຍນັ້ນ ອອກໄປສູ່ຮີບ ຫວັງວ່າຈະໃຫ້ລູກເຂີຍນັ້ນໄປຕາຍໃນສະໜາມຮີບ ເພາະພະອົງບໍ່ໄດ້ມັກລູກເຂີຍ. ທ້າວກຳພ້າໝາກສ້ານກໍໄດ້ອອກໄປສູ່ຮີບຕາມຄຳສັ່ງ ຄັນເມື່ອໄດ້ໄປພົບກັບພະຍາທັງສອງທີ່ກຳລັງຍົກທັບມາ ຈຶ່ງໄດ້ສົນທະນາ ແລະອອກອຸບາຍຊື່ວ່າ ຖ້າພະອົງເຂົ້າໄປຍັງເມືອງຣາຊະຄຶ ຈະໄດ້ຮັບອັນຕະລາຍເຖິງຊີວິດ ເນື່ອງຈາກໃນເມືອງຣາຊະຄຶນັ້ນ ມີຝູງຊ້າງ ໔ ໂຕ ທີ່ມີພະລະກຳລັງອັນມະຫາສານ ຖ້າຊ້າງເຫຼົ່ານັ້ນໄດ້ອອກມາ ຈະເກີດແຜ່ນດິນໄຫວ ກຸ ໂຫຍດ ຄັນເມື່ອພະຍາທັງສອງໄດ້ຟັງເຊັ່ນນັ້ນ ຈຶ່ງຖອຍທັບກັບຄືນ.

Once upon a time, King Viloraha ruled the city of Rajagaha. He had a daughter named Kesivana Papphata, who was very beautiful, but she married Kampha (an orphaned man) Maksan. One day, King Surakammatha and King Suramangkham of Champa City planned to attack Rajagaha in order to take Princess Kesivana Papphata. When King Viloraha heard the news, he called a meeting of the army to prepare for battle. He ordered his son-in-law to go to battle, hoping he would die on the battlefield, as the king did not like him. Kampha Maksan went out to fight as ordered. When he met the two invading kings and their troops, he spoke to them and threatened, "If you enter the city of Rajagaha, your lives will be in danger. There are four elephants in the city with great strength. If they are released, there will be an earthquake." When the two kings heard this, they retreated.

Colophon: None
Date: AD 1913/14 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0107)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Phia Arinyalatsi
Sponsor(s): Unknown
Titles: ລຳໄກສອນດອກບົວຄຳ (ຜູກ ໕)
Lam Kaisòn Dòk Bua Kham (Phuk 5)
 The Golden Lotus (Fascicle 5)

EAP1398_VSL_1_0106

Long palm-leaf

One phuk: *fascicle 6*

Material: Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 58.8 cm, depth 0.5 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 13. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 5 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ໃນສະໄໝຂອງພະເຈົ້າກັດສະໂປກຳລັງດຳລົງຢູ່ນັ້ນ ພະຕະຖາຄົດຂອງເຮົາ ໄດ້ມາປະຕິສົນທິໃນທ້ອງແມ່ກວາງຄຳໂຕໜຶ່ງ. ວັນໜຶ່ງ ແມ່ກວາງຄຳໄດ້ກິນນ້ຳມືນພະລືສີນາລອດ ອັນຢູ່ໃນຖ້ຳຕີນ

ດອຍສິງຄຸດຕະລາດ. ຕໍ່ມາ ແມ່ກວາງຄໍາໄດ້ເກີດລູກ ແຕ່ບໍ່າກົດວ່າເກີດເປັນເຈົ້າກຸມມານນ້ອຍ ພະລິສິນາລອດຈຶ່ງໄດ້ຮັບມາລ້ຽງເປັນລູກບຸນທຳຢູ່ໃນປ່າແຫ່ງນັ້ນ ຄັ້ນເມື່ອກຸມມານຈະເລີນໄວມີ ອາຍຸໄດ້ ໒໓ ປີ ກໍໄດ້ຂີ່ຊ້າງ ໗ ຫົວ ໗ ຫາງ ຂຶ້ນສູ່ອາກາດ ເພື່ອຕັດເກສາ ແລະອະທິດຖານວ່າ ຖ້າ ເຮົາຈະໄດ້ເປັນພະພຸດທະເຈົ້າໃນອະນາຄົດນັ້ນ ຂໍໃຫ້ພະເກສານີ້ ປະດິດສະຖານຢູ່ກາງອາດເທົ່ນ ຈຶ່ງຢ່າໄດ້ຕົກລົງສູ່ພື້ນ ເມື່ອນັ້ນ ພະຍາອິນຈຶ່ງໄດ້ເອົາທາດມາຮອງຮັບ ເພື່ອເກັບໄວ້ສັກກາລະ ບູຊາ.

In the time of Kassapa Buddha, our Gotama Buddha entered the womb of a golden deer. One day, the golden deer drank the holy water of the hermit Nārada at a cave at the foot of Mount Singkhuttara. Later, the golden deer gave birth to a child, but the offspring turned out to be a little boy. The boy was thus adopted as a son by Nārada Hermit in that forest. When the boy grew up and reached the age of 23, he rode a seven-headed seven-tailed elephant into the air to cut his hair, declaring, "If I am to become a Buddha in the future, let this hair remain suspended in the air and not fall to the ground." At that moment, God Indra appeared with a plate and caught the hair as an act of reverence.

Colophon:

ລານທີ ໑໒ ໜ້າ ໑: ເພັຍອາຣິຍະລັດສີ ເປັນຜູ້ລິດຈະນາເນີເຈົ້າເຮີຍ ປີ ໑໒໗໔.

ເພັຍອາຣິຍະລັດສີເປັນຜູ້ລິດຈະນາເນີ.

Folio 12 on the recto side: Phia Ariyalatsi is the scribe, dear all. In 1275. Phia Ariyalatsi is the scribe.

Date:

CS 1275 (1913/14)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Scribe(s):

Phia Arinyalatsi

Sponsor(s):

Unknown

Titles:

ລໍາໄກສອນດອກບົວຄໍາ (ຜູກ ໖)

Lam Kaisòn Dòk Bua Kham (Phuk 6)

The Golden Lotus (Fascicle 6)

EAP1398_VSL_1_0107

Long palm-leaf

One phuk:

fascicle 7

Material:

Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 58.8 cm, depth 0.6 cm.

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

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 14. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 5 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description:

ໃນເວລາຕໍ່ມາ ພະລິສິນາລອດ ກໍໄດ້ຈຸຕິຕາຍໄປຢູ່ໃນຖ້ຳຕີນດອຍສິງຄຸດຕະລາດ ແລະໄດ້ໄປເກີດ ເປັນສຸຣິຍະເທວະບຸດ ສະເຫວີຍທິບພະລືມັດຢູ່ໃນປາສາດແກ້ວອັນສູງໄດ້ ໑໗ ໂຍດ ສ່ວນແມ່ ກວາງຄໍາ ກໍໄດ້ເສຍຊີວິດໃນຕີນດອຍສິງຄຸດຕະລາດນັ້ນເຊັ່ນກັນ ແລະໄດ້ໄປເກີດເປັນເທວະບຸດ

ຕົນໜຶ່ງ ສະເຫວີຍທິບພະສົມບັດຢູ່ໃນປາສາດອັນສູງໄດ້ ໑໔ ໂຍດ ໃນຄັ້ງນັ້ນ ພະພຸດທະເຈົ້າ ກັດສະປະ ໄດ້ສັ່ງໃຫ້ພະອໍລະຫັນທັງຫຼາຍ ປະມານໝື່ນ ໙ ພັນອົງ ໄປເກັບກະດູກຂອງພະລືສີແລະ ແມ່ກວາງຄໍາ ມາໄວ້ເພື່ອເປັນທີ່ສັກກາລະບູຊາ.

Later, Nārada Hermit died in the cave at the foot of Singkhuttara and was reborn as Suriya Devaputta, the son of the Sun God, living in a heavenly castle with 17 *yojana* height. The mother golden deer also died at the foot of Singkhuttara and was reborn as a deity living in a heavenly castle with 15 *yojana* height. At that time, Kassapa Buddha instructed about 13,000 arahants to collect the bones of the hermit and the mother golden deer as sacred relics.

Colophon: ລານທີ ໑໙ ໜ້າ ໒: ລິດຈະນາແລ້ວຍາມກອງງາຍ ປີ ໑໒໗໕ ເດືອນ ລົງ ໑໕ ຄໍ່າ ເພຍອາຣິຍະລັດສີ ເປັນຜູ້ລິດຈະນາເນີ.

Folio 13 on the verso side: The writing was accomplished at the time of the morning drum (*nyam kòng ngai*) in 1275, on the fifteenth waning-moon day of the [...] lunar month. Phia Ariyalatsi is the scribe.

Date: CS 1275 (1913/14)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Phia Arinyalatsi

Sponsor(s): Unknown

Titles: ລໍາໄກສອນດອກບົວຄໍາ (ຜູກ ໗)

Lam Kaisòn Dòk Bua Kham (Phuk 7)

The Golden Lotus (Fascicle 7)

EAP1398_VSL_1_0108

Long palm-leaf

One phuk: fascicle 9

Material: Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 58.8 cm, depth 0.6 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 14. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 5 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ພະພຸດທະເຈົ້າກັດສະປະໄດ້ດໍາລົງຢູ່ເຜີຍແຜ່ພະສາສະໜາເປັນເວລາດົນນານໄດ້ໝື່ນປີ ກໍຈຶ່ງໄດ້ ເຂົ້າສູ່ພະນົບພານ. ກ່ອນພະພຸດທະເຈົ້າເຂົ້າສູ່ພະນົບພານນັ້ນ ພະພຸດທະອົງ ກໍໄດ້ຕັດພຸດທະທໍາ ນາຍແກ່ພະອໍລະຫັນປະມານ ໙໕,໐໐໐ ອົງວ່າ ໃນອະນາຄົດພາຍພາກໜ້ານັ້ນ ຈະມີພະພຸດທະ ເຈົ້າລົງມາເກີດໃນເມືອງກະບົນລະພັດນະຄອນ ມີຊື່ວ່າພະພຸດທະເຈົ້າໂຄຕະມະ ພະບິດານາມວ່າ ພະເຈົ້າສີສຸດໂທທະນະ ແລະມີພະມານດານາມວ່າພະນາງສີມະຫາມາຍາ. ເມື່ອສິ້ນສາສະໜາ ຂອງພະພຸດທະເຈົ້າໂຄຕະມະ ຈະມີພະສີອະຣິຍະເມດໂຕລົງມາເກີດ ເພື່ອເຜີຍແຜ່ພະສາສະໜາ ຕໍ່ໄປ.

Kassapa Buddha spread the teachings for a long time, for ten thousand years, and then entered Nibbāna. Before entering Nibbāna, he gave a prophecy to his disciples—around 64,000 arahants—saying that in the near future, a Buddha would be born in the kingdom of Kapilavatthu, known as Gotama Buddha. His father would be King Suddhodana, and his mother would be Siri Mahāmāyā. When the teachings of Gotama Buddha come to an end, Ariya Metteyya Buddha will appear to continue spreading the Dhamma.

Colophon: None
Date: AD 1913/14 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0107)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ລຳໄກສອນດອກບົວຄຳ (ຜູກ ໙)
Lam Kaisòn Dòk Bua Kham (Phuk 9)
The Golden Lotus (Fascicle 9)

EAP1398_VSL_1_0109

Long palm-leaf

One phuk: *fascicle 10*

Material: Light brown palm leaves, black ink. **Size:** Height 5.4 cm, width 58.9 cm, depth 0.6 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 14. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 5 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ເຈົ້າຊາຍສິດທັດຖະ ພະຣາຊະໂອລົດຂອງພະເຈົ້າສຸດໂທທະນະແລະພະນາງສີຣິມະຫາມາຍາ ເມື່ອພະຈະເລີນໄວໄດ້ ໑໖ ພັນສາ ກໍໄດ້ອະພິເສກສົມລົດກັບພະນາງພິມພາ ຫຼືຍະໂສທະຣາ ພະທິດາຂອງພະເຈົ້າກຸງເທວະຫະ ເຊິ່ງເປັນຍາດຝ່າຍພະມານດາ. ເມື່ອມີພະຊົນອາຍຸ ໒໙ ພັນສາ ໄດ້ສະເດັດທອດພະເນດສວນອຸທະຍານ ບັງເອີ້ນໄດ້ພົບເທວະທູດທັງ ໔ ຄົນ ແກ່ ຄົນເຈັບ ຄົນຕາຍ ແລະສະມະນະ ທີ່ເທວະດາເນລະມິດ. ພະອົງຊົງສັງເກດພະໂທ ຈຶ່ງຕັດສິນພະໂທອອກບວດ. ກ່ອນຈະອອກບວດ ພະອົງໄດ້ສະເດັດໄປທອດພະເນດພະຣາທຸນ ໂອລົດທີ່ເພິ່ງປະສູດ ແລະພະນາງພິມພາ ພະຊາຍາ ແລ້ວຈຶ່ງສະເດັດພ້ອມກັບທ້າວສັນນະແລະມ້າກັນທະກະ ເມື່ອເຖິງແຄມແມ່ນ້ຳເນຣັນຊະຣາ ຈຶ່ງໄດ້ຕັດພະເກສາ. ພະອິນໄດ້ອັນເຊີນພະເກສານັ້ນ ໄປປະດິດສະຖານໄວ້ຍັງເຈດີຈຸລາມະນີ ເທິງດາວະດິງສະຫວັນ.

Prince Siddhattha, the son of King Suddhodana and Queen Siri Mahāmāyā, married Princess Bimbā, also known as Yasodharā, the daughter of the king of Devadaha, who was a relative of his mother, when he was 16 years old. When he was 29, he visited the royal garden and, by

chance, encountered the Four Divine Messengers: an old man, a sick man, a dead body, and a monk. After witnessing these sights, he felt deep sorrow and finally decided to leave his kingdom and worldly life to pursue asceticism. Before leaving the palace, Siddhattha quietly visited his newborn son Rāhula and his wife Yasodharā, who were both sleeping. He then mounted his white horse, Kaṇṭhaka, accompanied by Channa, his faithful servant. They traveled to the bank of the Neranjara River, where Siddhattha dismounted from his horse. The prince then took his sword and cut off his long hair. God Indra took the hair and enshrined it at the heavenly stupa of Chulāmaṇi in Tāvatiṃsa.

Colophon: ລານທີ ໑໖ ໜ້າ ໑: ພໍ່ເຖົ້າທິດນັ່ງເປັນສັດທາ ລິດຈະນາເພຍອາຣິຍະລັດສີເນີ ພໍ່ເຖົ້າທິດນັ່ງເປັນສັດທາ. ໂອນ ນີກົວ່າ.

Date: Folio 13 on the recto side: Phò Thao (grandfather) is the sponsor. Phia Ariyalatsi is the scribe. Phò Thao (grandfather) is the sponsor. Oh, as it is. AD 1913/14 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0107)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Phia Arinyalatsi

Sponsor(s): Phò Thao (grandfather) Thit Nang

Titles: ລຳໄກສອນດອກບົວຄຳ (ຜູກ ໑໐)

Lam Kaisòn Dòk Bua Kham (Phuk 10)

The Golden Lotus (Fascicle 10)

EAP1398_VSL_1_0110

Long palm-leaf

One phuk: fascicle 11

Material: Light brown palm leaves, black ink. **Size:** Height 5.4 cm, width 58.9 cm, depth 0.5 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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:** 5 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ເນື້ອຫານີ້ກ່າວເຖິງ ພະຄຸນຂອງມານດາ ຫລັງຈາກທີ່ພະພຸດທະເຈົ້າຕັດສະຮູ້ແລ້ວ ພະອົງຊົງລະນຶກເຖິງພະມານດາ ຄື ພະນາງສິຣິມະຫາມາຍາ ເຊິ່ງສິ້ນພະຊົນເມື່ອພະອົງມີພະຊົນມາຍຸໄດ້ພຽງ ໗ ວັນ. ພະພຸດທະອົງຊົງປຸງບຸກຄຸນງາມຄວາມດີຂອງມານດາ ເພື່ອນດັ່ງມະຫາສະມຸດອັນກວ້າງໃຫຍ່. ດ້ວຍພະປະລິງຈະຕອບແທນພະຄຸນຂອງມານດາ, ພະອົງຈຶ່ງສະເດັດຂຶ້ນໄປສະຫວັນຂັ້ນດາວະດິງ. ທີ່ນັ້ນ, ພະອົງຊົງໄດ້ຮັບການຕອນຮັບຈາກເຫຼົ່າເທພະເຈົ້າທັງຫຼາຍ ມີພະຍາອິນແລະທ້າວຈະຕຸໂລກະບານທັງ ໔ ເຊິ່ງຖືປະທິບແລະດອກໄມ້ມາເພື່ອຖວາຍສັກກາລະບູຊາ. ພະພຸດທະອົງຊົງປະທັບຢູ່ທີ່ນັ້ນຕະຫຼອດສາມເດືອນໃນລະດູເຂົ້າພັນສາ ແລະຊົງສະແດງພະທຳມະເທສະໜາໃນພະອະພິທຳເຈັດຄຳພີ.

The content describes the virtues of a mother. After attaining enlightenment, the Buddha recalled his mother, Queen Mahāmāyā, who had passed away only seven days after his birth. He likened her virtues to the vastness of the great ocean. Wishing to repay her kindness, the Buddha ascended to Tāvātimsa Heaven, where he was welcomed by the deities, including God Indra and the Four Heavenly Kings, who came bearing lights and flowers in his honor. The Buddha remained there for three months during the rainy season, delivering sermons on the seven chapters of the Abhidhamma.

Colophon: None
Date: AD 1913/14 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0107)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Phia Arinyalatsi
Sponsor(s): Unknown
Titles: ລຳໄກສອນດອກບົວຄຳ (ຜູກ ໑໑)
Lam Kaisòn Dòk Bua Kham (Phuk 11)
 The Golden Lotus (Fascicle 11)

EAP1398_VSL_1_0111

Long palm-leaf

One phuk: *fascicle 12*

Material: Light brown palm leaves, black ink. **Size:** Height 5.4 cm, width 59 cm, depth 0.5 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 13. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 5 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ເນື້ອໃນກ່າວເຖິງຜະລະອານິສົງຕ່າງໆ ເຊັ່ນ ອານິສົງການຕີບພະທາດຊາຍ, ສ້າງທຸງທອງ, ທຸງເຜັກ, ທຸງແກ້ວ, ທຸງຊີ້ນ, ທຸງຝ້າຍ, ທຸງໄມ້ ແລະທຸງຊາຍ ພ້ອມກັບນ້ອມນໍ້າເອົາດອກໄມ້, ທູບ, ທຸງນ, ເຂົ້າ, ນໍ້າ ແລະເສື້ອຜ້າອາພອນ ມາສັກກາລະບູຊາພະໂຕປິຕະກະ ຈະໄດ້ເຖິງທໍາອັນປະເສີດ ແລະໄດ້ບັນລຸເປັນພະໂສດາບັນ.

The content describes various *anisonṅ* (profits, benefits), such as the benefits derived from making sand stupas, copper flags, steel flags, glass flags, lead flags, cotton flags, wooden flags, and sand flags. Additionally, bringing offerings such as flowers, incense sticks, candles, rice, water, and clothing to worship the *Tipiṭaka* will lead one to attain the noble states of the Dhamma and reach Sotāpatti fruition.

Colophon: None
Date: AD 1913/14 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0107)
Script(s): Tham Lao

Language(s): Lao, Pali
Scribe(s): Phia Arinyalatsi
Sponsor(s): Unknown
Titles: ລຳໄກສອນດອກບົວຄຳ (ຜູກ ໑໒)
Lam Kaisòn Dòk Bua Kham (Phuk 12)
 The Golden Lotus (Fascicle 12)

EAP1398_VSL_1_0112

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57.5 cm, depth 2.3 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 59. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ເນື້ອໃນໄດ້ອະທິບາຍອານິສັງຂອງການຟັງທຳ ໕ ປະການ ອັນປະກອບດ້ວຍ:

໑. ຜູ້ຟັງທຳຍ່ອມໄດ້ຟັງສິ່ງທີ່ຍັງບໍ່ເຄີຍໄດ້ຟັງ,
໒. ສິ່ງໃດທີ່ຜູ້ຟັງເຄີຍຟັງແລ້ວແຕ່ບໍ່ເຂົ້າໃຈແຈ້ງ ຍ່ອມເຂົ້າໃຈໃນສິ່ງນັ້ນຊັດເຈນຢູ່ຂຶ້ນ,
໓. ບັນເທົາຄວາມສົງໄສແລະຂໍ້ສົງໄສຕ່າງໆ ໄດ້,
໔. ມີຄວາມເຫັນທີ່ຖືກຕ້ອງ,
໕. ຈິດຂອງຜູ້ຟັງຍ່ອມຜ່ອງໃສ.

The content tells the five benefits of listening to the Dhamma as follows:

1. He hears things not heard.
2. He clears things heard.
3. He dispels his doubts.
4. He makes straight his views.
5. His heart becomes calm and happy.

Colophon: ລານທີ ໔໙ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ໌ ໑໒໙໒ ຕົວ ປິກິດສະງາ ເດືອນ ຕຸ ຂຶ້ນ ໑໓ ຄ່ຳ ໓ ຣິດ
 ຈະນາແລ້ວຍາມກອງແລງ ມູນລະສັດທາໝາຍມີ ພິກຂຸຣັດຕະນະປັນຍາ ເປັນອາທິການວັດ
 ສັງຄະໂລກ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງໜັງສື ສະເຫຼີຍປັນທາທຳມະວິພາກ ກັບ ຄືທິ
 ປະຕິບັດ ໄວ້ກັບພະພຸດທະສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນພະວັດສາ. ຂໍໃຫ້ກຸສົນ
 ນາບຸນອັນຜູ້ຂ້າອິດສະຫະກະທຳພຽນລິດຈະນານີ້ ມາຄ້າຊຸກຸນາແຫ່ງຂ້າພະເຈົ້າ ຂໍໃຫ້ຂ້າພະເຈົ້າ
 ເຂົ້າສູ່ນິຣະພາບແດ່ກໍ່ຂ້າເທີນ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ເມ ນິດຈັງ ທຸວັງ ທຸວັງ ຕິກກໍດີ ເຫລືອ
 ກໍດີ ຂໍສາທຸ ເຈົ້າໝ່ອມ ສາມະເນນເຈົ້າ ຈິ່ງຄ່ອຍພິຈາລະນາເອົາແດ່ທ້ອນ. ໜັງສືນີ້ໄດ້ຂັດອອກ
 ຈາກໜັງສືໂທອກມາເປັນທຳລາວຫຍາກນັກ ຕົວຂ້າພະເຈົ້າກໍ່ບໍ່ສຳນານຕົວໂທປານໃດ ຄ່ອຍ
 ພິຈາລະນາເອົາແດ່.

Folio 59 on the recto side: In Chunlasangkatrasa (CS) 1292, a *kot sanga* year, the thirteenth waxing-moon day of the eighth lunar month,⁴⁰ the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Bhikkhu Rattanapannya, abbot of Vat Sangkhalaok, had the most ardent religious faith to sponsor the making of this manuscript entitled *Saloei Panha Thammavipak* (Answers to the questions on the Dhamma) and *Khihipatibat* (Practices for laypeople) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of my effort in writing [this manuscript] support me. May I enter Nibbāna. May this be a condition for me to reach Nibbāna, constantly and certainly. If there is something missing or overwriting, may you great monks, monks, and novices consider. This manuscript was difficultly copied from a manuscript in Thai version. As I am not excellent in Thai language, please consider.

Date: CS 1292, a *kot sanga* year (28 Jun 1930)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Bhikkhu Rattanapannya, abbot of Vat Sangkhalaok
Titles: ປັນຫາທຳມະວິພາກ
Panha Thamma Viphak
 Problems in the Analysis of Dhamma

EAP1398_VSL_1_0113

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57.5 cm, depth 2.5 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 62. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ເນື້ອໃນໄດ້ກ່າວເຖິງ ການແກ້ກະທູ້ທຳ ທີ່ຂຶ້ນຕົ້ນດ້ວຍຄຳວ່າ ອັບປະມາທັນຈະ ເມທາວິທະນັງ ເສດຖັງວະ ຣັກຂະຕິ ແປວ່າ ນັກປາດຍ່ອມຮັກສາຄວາມບໍ່ປະໝາດໄວ້ຄືດັ່ງຊັບອັນປະເສີດສຸດ. ການແກ້ກະທູ້ທຳ ໝາຍເຖິງ ການອະທິບາຍເນື້ອຄວາມຂອງຂໍ້ທຳຄຳສຸພາສິດທີ່ຕັ້ງໄວ້ໃຫ້ກວ້າງອອກໄປ ໂດຍຫາເຫດຜົນຫຼືກຖານຄຳສຸພາສິດອື່ນມາປະກອບອ້າງອີງ ແລະເຊື່ອມຕໍ່ກັນ ແລະໃຫ້ສອດຄ່ອງກັນຕາມຄວາມຮູ້ຄວາມເຫັນຂອງຜູ້ຂຽນ ດ້ວຍປະສົງຈະໃຫ້ຜູ້ອ່ານ ເຂົ້າໃຈຄວາມໝາຍຂອງຂໍ້ທຳນັ້ນໆ ຢ່າງແຈ້ງແຈ້ງຊັດເຈນ ແລະເພື່ອໃຫ້ຜູ້ອື່ນເຫັນດີເຫັນຊອບ ເຊື່ອຖື ແລະນຳໄປປະຕິບັດຕາມ.

⁴⁰ 1292 Ashadha 3 = Saturday, 28 June 1930.

The content discusses the answers to Dhamma questions, beginning with the words "appamādanca medhāvī dhanam setthamva rakkhati," which means that a wise person safeguards heedfulness as the most precious treasure. The answers to the Dhamma questions involve explaining the meaning of Dhamma phrases and proverbs in greater depth by providing reasons or supporting evidence from other proverbs. This approach helps to add references, connect ideas, and ensure consistency according to the author's knowledge, with the intention of helping the reader clearly understand the meaning of these proverbs and encouraging others to agree with, trust, and follow them.

Colophon:

ລານທີ ໖໒ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໒ ຕົວ ປີກິດສະຈ້າ ເດືອນ ໑໐ ຂຶ້ນ ໑໑ ຄໍ່າ ໖ ຣິດ ຈະນາແລ້ວຍາມແຖໂກ້ທຸ່ງວັນ ມູນລະສັດທາພາຍມີ ພິກຂຸຣັດຕະນະປັນຍາ ມີໃຈໃສສັດທາ ເປັນອັນຍິ່ງຈິ່ງໄດ້ສ້າງໜັງສື ແກ້ກະທູ້ທໍາ ຜູກນີ້ໄວ້ກັບສາສະໜາພະໂຄດົມເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນ ພະວັດສາ. ຂໍໃຫ້ຜະລະບຸນມາຄ້າຂຽກູນາແຫ່ງຂ້າພະເຈົ້າ ຂໍໃຫ້ມັກຄະຜະລະທໍາອັນປະເສີດ ຂໍໃຫ້ ມາບັງເກີດຂັນທະສັນດານແຫ່ງຂ້າພະເຈົ້າ ຕາບຕໍ່ເທົ່າ ເຂົ້າສູ່ວຽງແກ້ວນິຣະພາບແດ່ກໍ່ຂ້າເທີນ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ເມ ນິດຈັງ ທຸວັງ.

Folio 62 on the recto side: In Chunlasangkatrasa (CS) 1292, a *kot sang* year, the eleventh waxing-moon day of the tenth lunar month, the sixth day of the week (Friday),⁴¹ the writing was accomplished at the time of the forenoon horn (*nyam thae kai thieng van*). Bhikkhu Rattanapannya had the most ardent religious faith to sponsor the making of this manuscript entitled *Kae Kathu Tham* (Answer to the Dhamma questions) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit support me. May the *magga* and *phala* which are noble occur nature to last until entering Nibbāna definitely. May this be a condition for me to reach Nibbāna, constantly and certainly. CS 1292, a *kot sang* year (3 Sep 1930)

Date:

Script(s):

Language(s):

Scribe(s):

Sponsor(s):

Titles:

Tham Lao

Lao, Pali

Unknown

Bhikkhu Rattanapannya

ແກ້ກະທູ້ທໍາ

Kae Kathu Tham

Answering Doctrinal Inquiries

EAP1398_VSL_1_0114

Long palm-leaf

One phuk:

fascicle 1

Material:

Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 59.5 cm, depth 0.9 cm.

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

Appearance: The fascicles are enclosed between 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

⁴¹ 1292 Bhadrapada 11 = Wednesday, 3 September 1930.

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

Description: ເນື້ອໃນໄດ້ກ່າວເຖິງ ອະກຸສະລະທຳອັນດຳ ຄືທຳຝ່າຍບໍ່ດີ ແລະກຸສະລະທຳອັນຂາວ ຄືທຳຝ່າຍດີ. ພະພຸດທະອົງຊົງຕັດເລື່ອງກຳວິບາກໄວ້ ໔ ປະການຄື:

໑. ກຳດຳມີວິບາກອັນດຳເຊິ່ງກະທຳດ້ວຍກາຍ, ວາຈາ ແລະໃຈ ທີ່ເປັນໄປເພື່ອຄວາມບຸງດບູນສິ່ງຜົນໃຫ້ສະເຫວີຍທຸກ,
໒. ກຳຂາວມີວິບາກອັນຂາວເຊິ່ງກະທຳດ້ວຍກາຍ, ວາຈາ ແລະໃຈ ບໍ່ເປັນໄປເພື່ອຄວາມບຸງດບູນສິ່ງຜົນໃຫ້ສະເຫວີຍສຸກ,
໓. ກຳດຳແລະກຳຂາວມີວິບາກທັງດຳທັງຂາວ ເຊິ່ງກະທຳດ້ວຍກາຍ, ວາຈາ ແລະໃຈ ທີ່ເປັນໄປເພື່ອຄວາມບຸງດບູນແລະບໍ່ບຸງດບູນ ສິ່ງຜົນໃຫ້ສະເຫວີຍສຸກແລະທຸກ ເຈືອປົນກັນ,
໔. ກຳບໍ່ດຳບໍ່ຂາວ ມີວິບາກບໍ່ດຳບໍ່ຂາວ ເຊິ່ງເປັນໄປເພື່ອຄວາມສິ້ນກຳ.

The content mentions black virtues which are bad deeds and white virtues which are good deeds. The Buddha divided the matter into four categories:

1. The black action has black results which act with the body, speech, and mind which is for the sake of encroachment with the results in suffering.
2. The white action has white results which act with the body, speech, and mind which is not for the sake of encroachment with the results in happiness.
3. Black and white actions produce both black and white results. These are actions of body, speech, and mind that lead to both harmful and harmless outcomes, bringing about a mixture of happiness and suffering.
4. There are no black, no white actions, there are no black and no white results, that means it goes to the end of the action.

Colophon: None

Date: AD 1921/22 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0115)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ມະຫາວິບາກຫລວງ (ຜູກຕົ້ນ)

Maha Vibak Luang (Phuk ton)

Great Karmic Consequence (Fascicle 1)

EAP1398_VSL_1_0115

Long palm-leaf

One phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 59.5 cm, depth 1.4 cm.

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

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ເນື້ອໃນວ່າດ້ວຍເລື່ອງອະນັນຕະຣິຍະກຳ (ກຳໜັກ) ຄືກຳທີ່ໜັກທີ່ສຸດຝ່າຍອະນຸສິນໃນທາງພະພຸດທະສາສະໜາ ເຊິ່ງໃຫ້ຜົນຮຸນແຮງຕໍ່ເນື່ອງ ໂດຍບໍ່ມີກຳອື່ນຈະມາກັນຫຼີ້ນໄດ້ ແບ່ງເປັນ ໔ ຢ່າງຄື:

໑. ມາຕູຄາດ ຄື ຂ້າມານດາ,

໒. ປິຕູຄາດ ຄື ຂ້າບິດາ,

໓. ອະຣະຫັນຕະຄາດ ຄື ຂ້າພະອໍລະຫັນ,

໔. ໂລຫິຕຸປະບາດ ຄື ທຳລາຍພະພຸດທະເຈົ້າຈົນເຮັດໃຫ້ພະໂລຫິດ (ເລືອດ) ອອກ,

໕. ສັງຄະເພດ ຄື ການຍຸຍົງເຮັດໃຫ້ສົງແຕກແຍກແລະແຕກສາມັກຄີກັນ.

The text discusses the five types of *Anantariya-kamma* (immediate deeds), which are considered the heaviest karma in Buddhism. These deeds have severe consequences that continue without interruption, and no other karma can block or mitigate their effects. They are as follows:

1. *Mātughāta*: Matricide.

2. *Pitughāta*: Patricide.

3. *Arahantaghāta*: Killing an Arahant.

4. *Lohitupapāda*: Causing a Buddha to bleed.

5. *Saṅghabheda*: Causing schism in the Sangha.

Colophon: ລານທີ ໓໑ ໜ້າ ໑-໒: ສັງກາດຣາຊະໄດ້ ພັນ ໒ ຮ້ອຍ ໘໓ (ກົງກັບ ຈ.ສ. ໑໔໘໓) ຕົວ ປີຮ້ວງເຮົາ ເດືອນ ໔ ຂຶ້ນ ໑໒ ຄໍ່າ ວັນ ໖ ຣິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ແມ່ອອກ ຊື່ວ່າ ສາວວັນດີ ຜູ້ເປັນແມ່ ກັບຈິວພູມີ ຜູ້ເປັນລູກ ຈິ່ງໄດ້ພ້ອມກັນມີໃຈໃສ່ສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ພ້ອມກັນສ້າງທັງສີ ລໍາມະທາວິບາກທລວງ ໄວ້ກັບພະພຸດທະທຳພະສົງຄະເຈົ້າ ຕາບຕໍ່ເທົ່າເຂົ້າສູ່ພະນົບພານແດ່ກໍ່ຂ້າເທີ້ນ. ອັນ ໑ ຂໍຢ່າໄດ້ມີມານມາປະຈົນບັງບຽດ. ອັນ ໑ ຂໍໃຫ້ຜູ້ຂ້າທັງ ໒ ແມ່ລູກນີ້ໄດ້ເຂົ້າສູ່ວຽງແກ້ວ ອັນກລ່າວແລ້ວຄືວ່າອາມູດຕະມະຫານັກຄອນແລນິພານແດ່ກໍ່ຂ້າເທີ້ນ. ອັນ ໑ ຂໍໃຫ້ຜູ້ຂ້າທັງ ໒ ແມ່ລູກນີ້ມີທິຄາອາຍຸພັນຍິນຍາວ ຂໍໃຫ້ໄດ້ຮ້ອຍຊາວພັນວັດສາ ແດ່ກໍ່ຂ້າເທີ້ນ. ອັນ ໑ ຄັນວ່າ ເຜືອ(ຜູ້)ຂ້າທັງ ໒ ນີ້ທາກໄດ້ຕົກທີ່ຮ້າຍ ຂໍໃຫ້ຍ້າຍໃສ່ທີ່ດີ. ສິລັງ ທານັງ ແຫ່ງໂມລະສັດທາ ອັນນີ້ ຂໍໃຫ້ໄປຮັບທັບໄວ້ຍັງປາກອັບ(ອະ)ບາຍ ຈິ່ງໃຫ້ກາຍເປັນມ້າແກ້ວອາຊະໂນ ຈິ່ງໃຫ້ເປັນປັດໃຈຄືເຂົ້າຫໍ່ຫມາກ ໑ ຕໍ່ນິຣະພານ. ຈິ່ງໃຫ້ເປັນຜະລະຜົນ ໓ ສິ່ງ ອະຕິຕະແກ່ນກ້າດີຫລື ອະຕິຕະເປັນຫລາຍເພົາພະວັງກັບປັດຈະນະເລົາຫລາຍທີ່ ລາຊະມະໂນຣິເກີດແລ້ວ ຄາມະຈະລາແກ້ວຈິ່ງໃຫ້ເກີດມາຕາມ ຈິ່ງໃຫ້ເປັນມະຫາອຸດຕະມະຫານອັນລ້ຳຍິ່ງ ຈິ່ງໃຫ້ຜູ້ຂ້າທັງ ໒ ແມ່ລູກນີ້ ໄດ້ເຖິງສຸກສູ່ສິ່ງສູ່ປະການກໍ່ຂ້າເທີ້ນ. ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ນົບພານັງ ປາຣະມັງ ສຸກຂັງ ທຸກຂັງ ອະນິດຈັງ ອະນັດຕາ. ຈົວມີເປັນຜູ້ຮິດຈະນາເນີ ເຈົ້າພ້ອມອ້າຍຈົວທັງຫລາຍເຮື້ຍ ໃຫ້ຄ່ອຍພິຈາລະນາເອົາທ້ອນ. ຕົວບໍ່ດີບໍ່ງາມທີ່ໄດ້ແລ້ວ ຂ້ອຍກໍ່ຫາອິຣຽນຂຽນໃໝ່ ບໍ່ໄດ້ບົບນິມສາວຈັກເທື່ອ ມີຂ້ອຍກໍ່ກະດ້າງເຕັມທີແລ້ວ. ມີຢູ່ ໕ ຜູກນຳກັນເນີ້.

Folio 31 on the recto and verso sides: In Sangkatrasa one thousand 2 hundred and 83 (corresponding to CS 1283), a *huang hao* year, the twelfth waxing-moon day of the fifth lunar month, the sixth day of the

week (Friday),⁴² the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). The laywoman named Sao Vandī, who was the mother, and her son named Novice Phumi jointly had the most ardent religious faith to sponsor the making of this manuscript entitled *Lam Maha Vibak Luang* to support the Buddha, the Dhamma, and the Sangha until entering Nibbāna. By the way, may the Māra (destroyer) not harm us. May two of us, mother and son, enter the crystal city that is Nibbāna. May two of us, mother and son, have longevity for 120,000 years. If two of us have been stuck in a misery place, move us to a good place. May the results of the precepts, the gift, and the sponsoring of this manuscript block the door of hell for us, become the thoroughbred horse, and be a condition that is a bridge to Nibbāna. May this bring about three results: the perfection of steadfast courage; the continuity of merits from the past together with the present; that in the future existences, one may be born in exalted realms, possess conduct as pure as crystal, and enjoy the highest and most supreme fortune. May we both mother and son attain supreme happiness and reach the highest aspiration. May the gift of mine be for Nibbāna which is the greatest bliss. Suffering, impermanent and non-self. Novice Mi is the scribe. Dear monks and novices please consider. My handwriting is not beautiful. I just practiced the writing. Never touched the beasts of a girl, therefore, my hands are rough. There are five fascicles together.

Date: CS 1283, a *huang hao* year (19 Apr 1921)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Novice Mi
Sponsor(s): The laywoman named Sao Vandī, who was the mother, and her son named Novice Phumi
Titles: ມະຫາວິບາກຫລວງ (ຜູກ ໓)
Maha Vibak Luang (Phuk 3)
 Great Kamīc Consequence (Fascicle 3)

EAP1398_VSL_1_0116

Long palm-leaf

One phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 59.2 cm, depth 1.5 cm.

Fascicle 1: Front cover folio: one. **Back cover folio:** two.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 36. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ຄັ້ງໜຶ່ງ ພະຍາອັງຄະຕິຣາດ ໄປຟັງທຳໃນສຳນັກຂອງອາຊີວະກະ ຕາມຄຳແນະນຳຂອງອະລາຕະ ເສນາ. ອາຊີວະກະຊີເບື້ອຍ ໄດ້ສອນລັດທິຂອງຕົນວ່າ “ການໃຫ້ທານນັ້ນ ໄຮ້ປະໂຫຍດ ເພາະບຸນ

⁴² 1283 Caitra 12 = Tuesday, 19 April 1921.

ບໍ່ມີ, ບາບບໍ່ມີ, ຄຸນບໍ່ມີ, ໂທດບໍ່ມີ, ນະຣິກບໍ່ມີ ແລະສະຫວັນບໍ່ມີ.” ເມື່ອອະລາຕະເສນາໄດ້ຟັງ ກໍ່ກ່າວຂຶ້ນວ່າ ຂ້າພະເຈົ້າກໍ່ສາມາດລະນຶກຊາດຫິນຫຼັງໄດ້, ຊາດກ່ອນ ຂ້າພະເຈົ້າເກີດໃນເມືອງພາຣານະສີ ແຕ່ເປັນນາຍພານຂ້າງົວແລະຂ້າຄວາຍ ເຊິ່ງໄດ້ຂ້າສັດທີ່ມີຊີວິດເປັນຈຳນວນຫຼາຍ ແຕ່ເມື່ອຕາຍຈາກຊາດນັ້ນ ແລ້ວກໍ່ໄດ້ມາເກີດໃນຕະກູນເສນາບໍ່ດີອັນບໍລິບູນນີ້ ຈຶ່ງເຊື່ອວ່າບາບບໍ່ມີຜົນແນ່ນອນ ຂ້າພະເຈົ້າຈຶ່ງບໍ່ໄດ້ຕິກນະຣິກ. ຕໍ່ມາ ອະລາຕະເສນາ ກໍ່ໄດ້ດຳພິກຂຸອົງໜຶ່ງ ຄັນເມື່ອອະລາຕະເສນາຈູຕິຕາຍໄປ ກໍ່ໄດ້ໄປຕິກນະຣິກທັນທີ.

Once upon a time, King Angati went to listen to the preachings at the place of a naked ascetic, according to the suggestion of his minister, Alāta. The naked ascetic taught his own views to the king. The ascetic spoke in this way: “Alms giving is useless, as there is no merit nor sin, no virtue nor penalty, and no hell nor heaven.” When Alāta heard that, he said, “I can remember my past existence before I was born in the city of Varanasi, when I was a hunter who killed cows and buffaloes. I killed many living animals. But when I died in that existence, I was born into the wealthy family of the minister. I believe that sin has no effect, so I did not fall into hell.” Later, Alāta cursed a monk. When Alāta died, he immediately went to hell.

Colophon:

ລານທີ ໓໔ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໒໘໓ ຕົວ ປີຮ່ວງເຮົາ ເດືອນ ໕ ຂຶ້ນ ໓ ຄໍ່າ ວັນ ໔ ຣິດຈະນາ ແລ້ວຍາມກອງທຸ່ງ ໝາຍມີມູນລະສັດທາ ສາວວັນດີ ໄດ້ມີໃຈໃສ່ສັດທາເປັນອັນຍິ່ງ ຈຶ່ງພ້ອມກັນ ກັບທັງລູກຫລານພັນທຸວົງສາ ມາສ້າງຍັງ ມະຫາວິບາກທລວງ ຜູກຖ້ວນ ໔ ໄວ້ກັບສາສະໜາ ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ກໍ່ຂ້າເຫັນ. ອະທັງ ອະຣະຫັນໂຕ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ອະນະຄະເຕ ກາເລ. ຂໍໃຫ້ຜູ້ຂ້າທັງຫລາຍໄດ້ເຖິງອະຣະຫັນຕະມັກຄະຍານ ໃນ ສຳນັກປາທະມູນລະບາດແຫ່ງສັບພັນຍູເຈົ້າ ອົງຊື່ວ່າ ອະຣິຍະເມດໂຕຍະເຈົ້າ ກໍ່ຂ້າເຫັນ. ນິບພານັງ ປາຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ ທຸວັງ. ແມ່ອອກເຮີຍ ຂ້ອຍຂໍສ່ວນບຸນນຳເຈົ້າແດ່ທ່ອນ ໂຕບໍ່ ງາມທໍ່ໃດແລ້ວໃຈຮ້າຍກາຍ.

Folio 35 on the recto side: In Chunlasangkatrasi (CS) 1283, a *huang hao* year, the third waxing-moon day of the fifth lunar month, the fifth day of the week (Thursday),⁴³ the writing was accomplished at the time of the noon drum (*nyam kòng thiang*). The initiator, Sao Vandī, had the most ardent religious faith, together with all her children, grandchildren, and relatives, to sponsor the making of this fifth manuscript-fascicle entitled *Maha Vibak Luang* (Great consequence) to support the Teachings of the Buddha to last until the end of 5000 years. May I obtain arahantship. May this be a condition to reach Nibbāna in the future. May we all attain the noble path in the place of the future Buddha named Ariya Metteyya definitely. Nibbāna is the greatest bliss constantly and certainly. Dear laywomans, may I share with the merit please. My handwriting is not beautiful because my mind was angry.

Date: CS 1283, a *huang hao* year (30 Mar 1922)
Script(s): Tham Lao
Language(s): Lao, Pali

⁴³ 1283 Caitra 3 = Thursday, 30 March 1922.

Scribe(s): Unknown
Sponsor(s): Sao Vandī, together with her children, grandchildren, and relatives
Titles: ມະຫາວິບາກທລວງ (ຜູກຖວນ ໕)
Maha Vibak Luang (Phuk thuan 5)
 Great Karmic Consequence (Fascicle 5)

EAP1398_VSL_1_0117

Long palm-leaf

One phuk: *fascicle 6*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 59.2 cm, depth 1.3 cm.

Fascicle 1: Front cover folio: one. **Back cover folio:** three.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ເນື້ອໃນໄດ້ກ່າວເຖິງ ຜົນກໍາຂອງການກະທຳຜິດສິນຂໍ້ທີ່ໜຶ່ງ ຄື ປານາຕິບາດ ໝາຍເຖິງການຂ້າສັດທີ່ມີຊີວິດ. ສ່ວນຜົນວິບາກກໍາຈະໜັກຫຼືເບົາ ແລະຈະມີໂທດຫຼາຍຫຼືນ້ອຍ ນັ້ນກໍ່ຂຶ້ນຢູ່ກັບເຈຕະນາຂອງການຂ້າ ເຊິ່ງມີອົງປະກອບ ໖ ປະການ ຄື:

໑. ຂ້າດ້ວຍຕົນເອງ,
໒. ສັ່ງໃຫ້ຜູ້ອື່ນຂ້າ,
໓. ຂ້າດ້ວຍການໂຍນໃສ່ເຄື່ອງອາວຸດໃຫ້ສັດຕາຍ,
໔. ຂ້າດ້ວຍການຊຸດຊຸມໃຫຍ່ດັກສັດໃຫ້ຕົກລົງຕາຍ,
໕. ຂ້າດ້ວຍການດັກດ້ວຍອາວຸດຕ່າງໆ ເຊັ່ນ ຫອກ, ດາບ ແລະຕໍ່າ ເພື່ອຂ້າໃຫ້ສັດຕາຍ,
໖. ຂ້າດ້ວຍອິດທິລິດ ເປັນຕົ້ນ.

The content mentions the consequences of the first precept, which is *pāṇātipāta*, meaning the killing or destruction of life. The consequences may be severe or mild, and there will be more or less punishment depending on the intention behind the act of killing, which consists of six aspects as follows:

1. Kill by oneself,
2. Order others to kill,
3. Kill by throwing a weapon,
4. Kill by digging a big hole to trap animals to fall to its death,
5. Kill by trapping with weapons such as spears, swords, and snares,
6. Killing with power, etc.

Colophon: ລານທີ ໓໐ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໘໓ ຕົວ ປີຮ້ວງເຮົ້າ ເດືອນ ໔ ແຮມ ໔ ຄໍ່າ ວັນ ໔ ລິດຈະນາແລ້ວຍາມກອງທ່ຽງ ໝາຍມີມູນລະສັດທາ ສາວທາ ມີໃຈໃສສັດທາເປັນອັນຢຶ່ງ ຈຶ່ງໄດ້ສ້າງ ວິບາກທລວງ ຜູກຖວນ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໕໐໐໐ ພະວັດສາ. ປະການ ໑ ຂໍໃຫ້ພະລະໂກສິນສ່ວນນີ້ ນຳໄປຄໍ້າຊູຜູ້ອັນຕາຍໄປນັ້ນ ຊື່ວ່າ ສາວແວ່ນ ຕົກທີ່ຮ້າຍຂໍ

ຍ້າຍໃສ່ທີ່ດີ. ຂໍໃຫ້ໄດ້ດັ່ງຄໍາມັກຄໍາປາດຖະໜາ ຊູ່ເຍື່ອງຊູ່ປະການແດ່ກໍ່ຂ້າເຫັນ. ສຸດທິນັງ ວັດຕະ
ເມ ທານັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ.

Folio 30 on the recto side: In Chunlasangkatrassa (CS) 1283, a *huang hao* year, the fourth waning-moon day of the fourth lunar month, the fourth day of the week (Wednesday),⁴⁴ the writing was accomplished at the time of the noon drum (*nyam kông thiang*). The initiator, Sao Tha, had the most ardent religious faith to sponsor the making of this manuscript entitled *Maha Vibak Luang* (Great consequence) to support the Teachings of the Buddha to last until the end of 5000 years. By the way, may the results of this merit support one who passed away named Sao Vaen. If she has been stuck in a misery place, move her to a good place. May my wishes and desires come true. May the gift of mine be for Nibbāna which is the greatest bliss.

Date: CS 1283, a *huang hao* year (16 Mar 1922)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Sao Tha
Titles: ມະຫາວິບາກຫລວງ (ຜູກຖ້ວນ ໖)
Maha Vibak Luang (Phuk 6)
Great Karmic Consequence (Fascicle 6)

EAP1398_VSL_1_0118

Long palm-leaf

One phuk: fascicle 9

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 59.2 cm, depth 1 cm.

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

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ເນື້ອໃນໄດ້ກ່າວເຖິງ ຜົນກໍາຂອງການກະທຳຜິດສິນຂໍ້ທີ່ສາມ ຄື ກາເມສຸມິດສາຈາຣາ ໝາຍເຖິງ
ການເສບເມຖຸນທຳ ອັນເກີດຈາກຄວາມກຳໜົດ ຫຼືຄວາມປະພຶດຜິດໃນກາມທັງຫຼາຍ, ການ
ປະພຶດຜິດປະເວນີທີ່ບໍ່ແມ່ນຄູ່ຊີວິດຂອງຕົນ. ເມື່ອຕອນເປັນມະນຸດ ມີໃຈໝືກມຸ່ນຢູ່ໃນເລື່ອງຂອງ
ກາມມະຄຸນ ແລະໄດ້ກະທຳຜິດມິດສາຈານເປັນປະຈຳ ເມື່ອເຖິງເວລາໃກ້ຈະສິ້ນລົມຫາຍໃຈ ຄົນ
ເຫຼົ່ານີ້ ຈະປາກົດເຫັນກຳນົດທີ່ຕົນໄດ້ກະທຳໄວ້ນັ້ນ ຫລອກຫລອນໃຫ້ຈິດເກີດຟຸ້ງຊ່ານ ເປັນທຸກ
ຄະຕິອັນນຳໄປສູ່ອະບາຍຍະພູມ ຄືມະຫານະຣິກ.

The content mentions the consequences of the third precept, which is *kāmesumicchācāra*, meaning sexual misconduct with sexual desire or adultery with someone who is not one's life partner. When they were

⁴⁴ 1283 Phalguna 18 = Wednesday, 16 March 1922.

human beings, they were always preoccupied with sexual desires and regularly committed adultery. When their time comes to an end, these people will see visions of the acts they have committed, which distract them and lead to an unhappy existence or great hell.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໘໓ ຕົວ ປັຣວງເຮົ້າ ເດືອນ ໖ ຂຶ້ນ ໑໓ ຄ່ຳ ວັນ ໓ ຣິດຈະນາແລ້ວຍາມກອງທ່ຽງ ໝາຍມີ ສາວຜົວ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງທັງສີ ລຳ ມະຫາວິບາກຫລວງ ຜູກ ໙ ກັບ ຜູກ ໑໑ ໄວ້ສືບສາສະໜາພະໂຄດົມເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນພະ ວັດສາ. ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາແຫ່ງຜູ້ຂ້າທັງຫລາຍ ຊູ່ເຢື່ອງຊູ່ປະການແດ່ກໍຂ້າເທີ້ນ. ສ່ວນດັ່ງກະສະລະບຸນຣາສີອັນນີ້ ຂໍຈຶ່ງໃຫ້ເປັນແຜ່ນແກ້ວແລພິດານຄຳ ໄປປົກກຳອະບາຍຍະພູມ ທັງ ໔ ທີ່ຮ້າຍທັງຫລາຍມີ ໘ ແຫ່ງ ຢ່າແບ່ງຕົນໄປຄືວ່າ ຂໍໃຫ້ເວັ້ນຈາກຍັງພານທັງຫລາຍຜູ້ນີ້ ແລ້ວ. ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ ທຸວັງ.

Folio 26 on the recto side: In Chunlasangkatrassa (CS) 1283, a *huang hao* year, the thirteenth waxing-moon day of the sixth lunar month, the third day of the week (Tuesday),⁴⁵ the writing was accomplished at the time of the noon drum (*nyam kōng thiāng*). Sao Phio had the most ardent religious faith to sponsor the making of this manuscript entitled *Maha Vibak Luang* (Great consequence), the ninth and the eleventh fascicles, to support the Teachings of Gotama Buddha to last until the end of 5000 years. May our wishes and desires come true. May the results of this merit become a crystal plate and golden ceiling to cover all four woeful realms and the eight places of evil within them. May it prevent me from being led there, and may I be spared from all such dangers. May this be a condition for us to reach Nibbāna constantly and certainly.

Date: CS 1283, a *huang hao* year (19 May 1921)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Sao Phio

Titles: ມະຫາວິບາກຫລວງ (ຜູກຖວນ ໙)

Maha Vibak Luang (Phuk 9)

Great Karmic Consequence (Fascicle 9)

EAP1398_VSL_1_0119

Long palm-leaf

One phuk: *fascicle 10*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 59.2 cm, depth 1.2 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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

⁴⁵ 1283 Vaisakha 13 = Thursday, 19 May 1921.

verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ເນື້ອໃນກ່າວເຖິງ ບຸບພະກຳຂອງເຜດຕິນໜຶ່ງ ທີ່ມີຮູບຮ່າງເປັນກະດູກ. ວັນໜຶ່ງ ໃນຂະນະພະລັກຂະນະແລະພະມະຫາໂມກຄັນລານະລົງຈາກດອຍຄິດຊະກູດ ເມືອງຣາຊະຄຶ ເພື່ອອອກບິນດະບາດ ພະມະຫາໂມກຄັນລານະ ໄດ້ເຫັນຜິເຜດຕິນໜຶ່ງ ມີຮູບຮ່າງເປັນກະດູກ. ຫລັງຈາກບິນດະບາດແລ້ວ ທ່ານທັງສອງໄດ້ເຂົ້າເຝົ້າພະພຸດທະເຈົ້າ ແລະທູນລາຍງານໃຫ້ພະພຸດທະອົງຊາບ, ພະພຸດທະເຈົ້າຈຶ່ງຕັດເທສະໜາເລື່ອງບຸບພະກຳຂອງຜິເຜດຕິນນັ້ນ.

The text tells of the previous deeds of a *peta* (hungry ghost) who had the shape of a bone. One day, while Lakkhana Thera and Mahā Moggallāna Thera were descending from Gijjhakuta in Rajagaha to collect alms-food, Mahā Moggallāna Thera saw a ghost in the shape of a bone. Afterwards, the two venerable monks went to the presence of the Buddha and reported the sighting of the ghost to him. The Buddha then related the previous deeds of the ghost.

Colophon: None

Date: AD 1921/22 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0118)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ມະຫາວິບາກຫລວງ (ຜູກຖ້ວນ ໑໐)
Maha Vibak Luang (Phuk 10)
 Great Karmic Consequence (Fascicle 10)

EAP1398_VSL_1_0120

Long palm-leaf

One phuk: *fascicle 11*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 59.3 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** three.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ໃນສະໄໝພຸດທະການ ຄັ້ງໜຶ່ງ ພະມະຫາໂມກຄັນລານະ ອາໄສຢູ່ເທິງດອຍຄິດຊະກູດ ໄດ້ເຫັນເຜດກາຕິນໜຶ່ງ ທີ່ມີໄຟໄໝ້ຕາມລຳຕົວຕະຫລອດເວລາ. ເຜດຕິນນັ້ນມີຮູບຮ່າງສູງໃຫຍ່ແລະມີລິ້ນອັນແມບຍາວ. ພະມະຫາໂມກຄັນລານະ ຈຶ່ງໄດ້ຖາມເຜດຕິນນັ້ນວ່າ ທ່ານໄດ້ທຳກຳອັນໃດໄວ້ ຈຶ່ງມີອັດຕະພາບໄດ້ເປັນເຜດເຊັ່ນນັ້ນ ເຜດຕິນນັ້ນຕອບວ່າ ໃນສະໄໝຂອງພະກັດສະປະພຸດທະເຈົ້າຕິນໄດ້ເກີດເປັນແມ່ກາໂຕໜຶ່ງ ແລະໄດ້ແອບລັກເອົາເຂົ້າໃນບາດຂອງພິກຂຸມາກິນ ຄັນເມື່ອຕາຍໄປ ກໍໄດ້ເປັນເຜດກາດັ່ງທີ່ເຫັນ

In the Buddha's time, when Venerable Mahā Moggallāna was living on Mount Gijjhakuta, he saw a ghost in the shape of a crow that was burning all the time. The ghost was large and tall and had a long tongue. So, Venerable Mahā Moggallāna asked the ghost, "What kind of bad deed did you do to end up like this?" The ghost answered that, during the time of Kassapa Buddha, it had been born as a crow and took rice from the alms-bowl of a monk to eat. After its death, it was born as a crow ghost.

Colophon: (໑) ລານທີ ໒໔ ໜ້າ ໒: ແມ່ອອກເຮີຍ ຂ້ອຍຂໍບຸນນໍາເຈົ້າຫຼາຍໆ ແດ່ທ້ອນ ແມ່ອອກເຖົ້າເຮີຍ. ຣິດຈະນາແລ້ວຍາມກອງແລງ ຄ່ອຍຕອມແລງເນີ ມະຫາວິບາກຫລວງ ຜູກຖ້ວນ ໑໑ ເນີ.

(໒) ລານທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໘໖ ຕົວ ປີຮ້ວງເຮົາ ເດືອນ ໖ ຂຶ້ນ ໑ ຄ່ຳ ວັນ ໔ ມູນລະສັດທາໝາຍມີ ສາວຜິວ ເປັນສັດທາອັນຍິ່ງ ຈິ່ງໄດ້ພ້ອມກັນທັງບຸດຕະນັດຕາພີ່ນ້ອງຊູ່ຄົນ ຂົນຂວາຍຫາມາຍັງໃບລານ ມາສ້າງຍັງມະຫາວິບາກຫລວງ ໒ ຜູກ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໔ ພັນວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັ່ງຄໍາມັກຄໍາປາດຖະໜາແດ່ກໍຂ້າເຫັນສຸດທິນັ້ງ ວັດຕາ ເມ ທັງນັ້ງ ປະຣິສຸດທັງ ນິບພານັ້ງ ປາລະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ ທຸວັງ.

(1) Folio 24 on the verso side: Dear laywoman, may I share with much merit, dear lay grandmother. The writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Maha Vibak Luang (Great consequence), 11th fascicle.

(2) Folio 25 on the rectso side: In Chunlasangkatrasa (CS) 1283, a *huang hao* year, the first waxing-moon day of the sixth lunar month, the fiith day of the week (Thursday),⁴⁶ the initiator, Sao Phio had the most ardent religious faith, together with all her children, grandchildren, and relatives, to find the palm leaves and sponsor the making of these two manuscript-fascicles entitled *Maha Vibak Luang* (Great consequence) to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes and desires come true. May this pure gift of mine be for Nibbāna which is the greatest bliss constantly and certainly

Date: CS 1283, a *huang hao* year (7 May 1921)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Sao Phio

Titles: ມະຫາວິບາກຫລວງ (ຜູກຖ້ວນ ໑໑)

Maha Vibak Luang (Phuk 11)

Great Karmic Consequence (Fascicle 11)

EAP1398_VSL_1_0121

Long palm-leaf

One phuk: fascicle 12

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 59.3 cm, depth 1.3 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** three.

⁴⁶ 1283 Vaisakha 1 = Saturday, 7 May 1921.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ໃນສະໄໝໜຶ່ງ ພະຍາສັດທາຕິດສະຣາດ ປົກຄອງບ້ານເມືອງອະນຸຣາທະ ຄັ້ງນັ້ນ ມີພິກຂຸອົງໜຶ່ງ ໄດ້ເຫັນຜີເຜດ ເຊິ່ງເປັນຍາດຕິພົນຂອງພະຍາສັດທາຕິດສະຣາດ ດ້ວຍຜົນກຳມັກລັກເອົາຊັບສິນຂອງຜູ້ອື່ນ ພ້ອມກັບລັກເອົາເຂົ້າຂອງເຄື່ອງໃຊ້ຂອງພິກຂຸມາເປັນຂອງຕົນ ເມື່ອຕາຍໄປຈຶ່ງໄປເກີດເປັນຜີເຜດ ນຸ່ງຜ້າແຜ່ນເຫຼັກແດງຮ້ອນຫິນທໍລະມານ. ເຜດຕົນນັ້ນ ໄດ້ບອກແກ່ເຈົ້າພິກຂຸວ່າ ຕົນເປັນຍາດຂອງພະຍາສັດທາຕິດສະຣາດ ເມື່ອພິກຂຸອົງນັ້ນໄປບອກແກ່ພະຍາສັດທາຕິດສະຣາດຊົງຊາບ ພະອົງຈຶ່ງໄດ້ທຳບຸນ ແລ້ວອຸທິດສ່ວນກຸສົນໄປໃຫ້ ເຜດຕົນນັ້ນຈຶ່ງໄດ້ພົ້ນຈາກພາວະອັນເປັນຜີເຜດ ແລ້ວໄດ້ໄປເກີດເປັນເທວະບຸດຢູ່ເທິງສະຫວັນ.

On one occasion, Phanya Saddhātissarāja ruled the Anurādha kingdom. At that time, a monk saw a ghost who was a relative of the king. As a result of having often stolen other people's property and the belongings of monks, after death, he was reborn as a ghost dressed in hot iron cloth, suffering greatly. The ghost told the monk that he was a relative of Phanya Saddhātissarāja. When the monk told the king, he performed a ritual and dedicated the merit of charity to the ghost. The ghost was then freed from the demonic state and reborn as a deity in heaven

Colophon: ລານທີ ໒໘ ໜ້າ ໑-໒: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໘໖ ຕົວ ປີຮ້ວງເຮົ້າ ເດືອນ ໖ ຂຶ້ນ ໑໓ ຄ່ຳ ວັນ ໓ ຣິດຈະນາແລ້ວຍາມຕູດຊ້າຍ ມື້ເມັນ ໝາຍມີ ສາວບ້ອງ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງລຳມະທາວິບາກຫລວງ ໒ ຜູກ ໄວ້ກັບສາສະໜາພະໂຄດົມເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນພະວັດສາ. ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາແຫ່ງຜູ້ຂ້າທັງຫລາຍ ຊູ່ເຍື່ອງຊູ່ປະການແດ່ກໍຂ້າເທົ່ນ. ສ່ວນດັງກຸສະລະບຸນຍະຣາສີອັນນີ້ ຂໍຈຶ່ງໃຫ້ເປັນແຜ່ນແກ້ວແລະພິດານຄຳໄປປົກກຳອະບາຍຍະພູມທັງ ໔ ທີ່ຮ້າຍທັງຫລາຍມີ ໘ ແຫ່ງ ຢ່າແບ່ງຕົນໄປຄືວ່າ ປະຈັນຕະໂຊ ອະຣູປປະໂຊ ອະສັນຍີໂຊ ວິກາລັງໂຄ ນິຣິໂຍ ເປໂຕ ຕິຣັດສາໂນ ມິດສາທິດຖິໂກ ດັ່ງນີ້ແລະ ຂໍໃຫ້ເວັ້ນຍັງການທັງຫລາຍຜູ້ນີ້ ແລ້ວ ຂໍໃຫ້ໄດ້ໄປເກີດທີ່ລັກຂະນະອັນຖ້ວນ ໙ ມີຝ່າຍພະພຸດທະເຈົ້າເປັນເຄົ້າເປັນປະທານແດ່ ກໍຂ້າເທົ່ນ ສາທຸ ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ນິບພານັງ ປັດຈະໂຍ ໂຫນຕຸ ໂນ ນິດຈັງ ທຸວັງ ທຸວັງ.

Folio 28 on the recto and verso sides: In Chunlasangkatrassa (CS) 1283, a *huang hao* year, the thirteenth waxing-moon day of the sixth lunar month, the third day of the week (Tuesday),⁴⁷ the writing was accomplished in the afternoon (*nyam tut sai*). Sao Pòng had the most ardent religious faith to sponsor the making of these two manuscript-fascicles entitled *Lam Maha Vibak Luang* (Great consequence) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May our wishes and desires come true. May the results of this merit be a crystal plate and golden ceiling to cover the four miseries with eight places: *pacantajo*, *arūppajo*, *asaññijo*, *vikālaṅgho*, *niriyo*, *peto*, *tirassāno* and *micchādittḥiko*.

⁴⁷ 1283 Vaisakha 13 = Thursday, 19 May 1921.

May be free from these. May we be reborn in the ninth place where the Buddha is. Amen! May this gift of mine be a condition for us to reach Nibbāna constantly and certainly.

Date: CS 1283, a *huang hao* year (19 May 1921)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Sao Pòng
Titles: *ມະຫາວິບາກຫລວງ (ຜູກຖ້ວນ ໑໒)*
Maha Vibak Luang (Phuk 12)
Great Karmic Consequence (Fascicle 12)

EAP1398_VSL_1_0122

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 52 cm, depth 0.9 cm.

Fascicle 1: Front cover folio: one. **Back cover folio:** two.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 12. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 5 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ມະຫາວິບາກ ໝາຍເຖິງວິບາກກຳອັນໃຫຍ່ ກ່າວເຖິງເສດທີ່ກິນຄູດູດ (ຂີ້ຍຸ່ງວ) ເປັນອາຫານ ດ້ວຍຜົນກຳອັນຊົ່ວທີ່ຕົນໄດ້ກະທຳໄວ້ໃນເວລາເປັນມະນຸດ. ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບ ຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ຊົງປາລົບເຖິງເປສະກາຣະເສດ ຈຶ່ງຕັດເທສະໜາທຳດວງນີ້. ມີ ພິກຂຸຕົນໜຶ່ງ ໄດ້ພົບເຫັນເສດຕົນໜຶ່ງທີ່ກິນມູດຄູດເປັນອາຫານ ແລ້ວໄປຂາບທູນພະພຸດທະເຈົ້າ ພະພຸດທະອົງຈຶ່ງຕັດວ່າ ໃນເວລາມີຊີວິດຢູ່ ເປສະກາຣະເສດຕົນນັ້ນ ໄດ້ເປັນເມຍຂອງນາຍຊ່າງ ທູກ ເປັນຄົນຂີ້ຖີ່ ບໍ່ໃຫ້ທານ ເມື່ອເຫັນສາມີທີ່ເປັນຊ່າງທູກ ໃຫ້ທານອາຫານແລະຜ້າແພແກ່ພິກຂຸ ສອງຕົນທີ່ຈຳວັດສາຢູ່ໃນເຮືອນຂອງຕົນ ກໍ່ບ້ອຍດຳວ່າ ເຈົ້າຈຶ່ງກິນຄູດ, ມູດ, ເລືອດ ແລະໜອງ ເຊິ່ງເປັນຂອງທີ່ບໍ່ສະອາດທຸກເມື່ອ ແຕ່ເມື່ອຜູ້ເປັນສາມີຕາຍໄປ ກໍ່ໄປເກີດເປັນເທວະບຸດຢູ່ໄກ້ທາງ ຫຼວງແຫ່ງໜຶ່ງ. ສ່ວນພັນລະຍານັ້ນ ເມື່ອຕາຍ ກໍ່ໄປເກີດເປັນເສດ ຢູ່ທີ່ກົກໄມ້ຕົ້ນໜຶ່ງໄກ້ເທວະບຸດ ຕົນເປັນສາມີນັ້ນ. ເສດຕົນນັ້ນ ມີອາຫານອັນເປັນຄູດແລະມູດເປັນອາຫານ.

Mahavibak or *Mahāvīpāka*, meaning "the great results," refers to a *peta* (hungry ghost) who eats urine and excrement due to the results of her bad deeds committed during her lifetime. On one occasion, while the Buddha was residing at Jetavana Monastery in Savatthi, he spoke about a *peta* named Pesakāra and preached this sermon. A monk who saw the *peta* eating urine and excrement as food informed the Buddha. The Buddha explained that, during her lifetime, Pesakāra *peta* was a weaver's wife. She was stingy and did not give offerings. When she saw her husband offering food and robes to two monks who stayed at their house during the Buddhist Lent, she cursed and stepped on him, saying that he

should eat excrement, urine, blood, and pus, which were unclean at all times. After death, the husband was reborn as a deity living near a main road, and the wife was reborn as a *peta* living nearby him. The *peta* had to eat excrement and urine as food

Colophon: ລານທີ ໑໑ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໕໐໐ ຕົວ ປີເຕົ້າຍີ່ ອິດຈະນາແລ້ວ ເດືອນ ໑໒ ແຮມ ຕູ ຄໍາ
ວັນອັງຄານ ຍາມເຊົ້າ ໝາຍມີເຈົ້າມູນລະສັດທາຊື່ວ່າ ນາງສາຍຂຸນີ ບ້ານວຽງໄຊ ໄດ້ສ້າງໜັງສື
ມະຫາວິບາກນ້ອຍ ຜູກນີ້ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ
ຂ້າພະເຈົ້າ ຂໍອຸດທິດສະບູນກຸສົນທີ່ໄດ້ສ້າງໜັງສືຜູກນີ້ ຈົ່ງໄປນຳຄຳຂູຜູ້ຊື່ວ່າ [...]. ຂໍໃຫ້ຜູ້ຊື່ວ່າ
[...] ນີ້ ຈົ່ງໄດ້ໄປຊູທີ່ດີມີສຸກດ້ວຍເທີນ ສ່ວນຂ້າພະເຈົ້າຜູ້ເປັນສັດທາສ້າງໜັງສືນີ້ ຂໍໃຫ້ຂ້າພະເຈົ້າ
ໄດ້ສົມບັດສຸກ ໓ ປະການມີນິພານເປັນທີ່ແລ້ວ ກໍ່ຂ້າເທີນ ນິບພານະ ປັດຈະໂຍ ໂທຕຸ.

Folio 11 on the recto side: In Buddhist Era (BE) 2500, a *tao nyi* year, the eighth waning-moon day of the twelfth lunar month, a Tuesday,⁴⁸ the writing was accomplished in the morning. The initiator, Nang Saisuni, sponsored the making of this manuscript entitled *Maha Vibak Nòi* (Short great consequence) to support the Teachings of Gotama Buddha to last until the end of 5000 years. I dedicated the results of this merit to support one who passed away, may [...] go to be reborn a good place. For me who is the sponsor, may I obtain the states of happiness with Nibbāna as the ultimate goal. May this be a condition to reach Nibbāna.

Date: BE 2500, a *tao nyi* year (14 Nov 1957)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Nang Saisuni from Ban Viang Sai

Titles: ມະຫາວິບາກນ້ອຍ

Maha Vibak Nòi

Short Great Karmic Consequence

EAP1398_VSL_1_0123

Long palm-leaf

One phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 5.7 cm, depth 0.4 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 11. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ກ່າວເຖິງເລື່ອງລູກມະກາເສດຖີ ແຫ່ງເມືອງຣາຊະຄຶ ທີ່ບໍ່ເຄີຍເຮັດບຸນໃຫ້ທານອັນໃດເລີຍ, ພາຍຫຼັງ ພໍ່ແມ່ເຂົາເສຍຊີວິດແລ້ວ ເຂົາໄດ້ໃຊ້ຈ່າຍຊັບສົມບັດທີ່ພໍ່ແມ່ທາໄວ້ໃຫ້ຈົນໝົດ ເມື່ອເຂົາບໍ່

⁴⁸ 1319 Karttika 23 = Thursday, 14 November 1957. The year CS 1319 was, however, a *moeng hao* year.

ຮູ້ຈັກການທຳມາຫາກິນ ເຂົາກໍ່ກາຍເປັນໂຈນ ເມື່ອປະຊາຊົນຈັບໄດ້ແລະສົ່ງໃຫ້ພະຣາຊາ. ພະຣາຊາຈຶ່ງສົ່ງໃຫ້ປະທານຊີວິດ. ກ່ອນຕາຍ ເຂົາມີໂອກາດໄດ້ຖວາຍເຂົ້າໜົມ ໔ ກ້ອນ ພ້ອມດ້ວຍນ້ຳດື່ມທີ່ມີຄົນສົງສານ ເອົາມາໃຫ້ໃນຂະນະທີ່ຖືກຈອງຈຳ ແກ່ພະມະຫາໂມກຄັນລານະເຖລະ. ດ້ວຍອານິສົງອັນນັ້ນ ເມື່ອເຂົາຕາຍແລ້ວ ກໍ່ໄດ້ໄປເກີດເປັນຮຸກຂະເທວະດາ.

The text tells the story of the son of a rich man from Rajagaha who never performed any charity. After the death of his parents, he spent all the wealth that his parents had left him. When he no longer knew how to make a living, he became a thief. When the people caught him, they handed him over to the king. The king ordered his execution. Before his death, while incarcerated, a compassionate person brought him four lumps of rice and a drink of water, which he had the opportunity to offer to Mahā Moggallāna Thera. As a result of this merit, after his death, he was reborn as a *rukkhadevata* (an angel who resides in a tree).

Colophon:

(໑) ລານທີ ໑໐ ໜ້າ ໑: ພ.ສ. ໒໕໑໑ ຜູ້ຂຽນ ຈານສຸກ ເມືອງຫລວງແລ້ວ ເດືອນຈຽງ ຂຶ້ນ ໑ ຄ່ຳ ວັນ ໔ ເວລາບາຍ ໒ ໂມງ ຂໍອຳນາດກຸສົນສ່ວນນີ້ຈົ່ງດິນບັນດານໃຫ້ຂະນ້ອຍ ໄດ້ບັນລຸໃນສຳນັກພະສີອາຣິຍະເຈົ້າ ຈະລົງມາອຸບັດໃນໂລກຂ້າງນ້ຳນີ້ເທີ້ນ.

(໒) ລານທີ ໑໐ ໜ້າ ໒: ພຸດທະສັງກາດ ໒໕ ຮ້ອຍ ໑໒ (ກົງກັບ ພ.ສ. ໒໕໑໒) ໝາຍມີ ນາງພັນບ້ານສັງຄະໂລກ ໄດ້ສ້າງ ມະຫາວິບາກ ກັນຕົ້ນນີ້ໄວ້ກັບພຸດທະສາສະໜາ ຕາບຕໍ່ເທົ່າ ໔ ພັນ ພັນ ວັດສາ ຂະນ້ອຍຂໍກຸສົນສ່ວນນີ້ ຈົ່ງເປັນປັດໃຈນຳຂະນ້ອຍໃຫ້ໄດ້ນິບພານ ກໍ່ຂ້າເທີ້ນ.

(1) Folio 10 on the recto side: BE 2511, Chan (ex-monk) Suk from Luang Prabang is the scribe. [The writing was accomplished] on the first waxing-moon day of the first lunar month, the fifth day of the week (Thursday),⁴⁹ at 2 p.m. May the results of this merit support me to attain [enlightenment] at the place of Phra Si Ariya who will become the Buddha in the future.

(2) Folio 10 on the verso side: In Buddhist Era 25 hundred and 12 (corresponding to BE 2512), Nang Phan from the village of Sangkhalok sponsored the making of this manuscript entitled *Maha Vibak* (Great consequence), first episode, to support the Teachings of the Buddha to last until the end of 5000 years. May this be a condition for me to reach Nibbāna.

Date:

BE 2511 (21 Nov 1968)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Scribe(s):

Chan Suk from Luang Prabang

Sponsor(s):

Nang Phan from the village of Sangkhalok

Titles:

ວັດຖຸເຜດ (ຜູກຕົ້ນ)

Vatthu Phet (Phuk ton)

Stories of the Hungry Ghosts (Fascicle 1)

⁴⁹ 1310 Margasirsha 1 = Thursday, 21 November 1968.

Long palm-leaf**One phuk:** *fascicle 2***Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 51 cm, depth 0.4 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** none.**Appearance:** The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 9. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.**Description:** ໃນສະໄໝພຸດທະການ ພະເຈົ້າພິມພິສານແຫ່ງເມືອງຣາຊະຄຣີ ໄດ້ອາລາທະນານິມິນ ພະພຸດທະເຈົ້າ ພ້ອມດ້ວຍພິກຂຸ ໃຫ້ສະເດັດໄປປະທັບທີ່ສວນໄຜ່ ຊື່ວ່າເວລຸວັນ ເມືອງຣາຊະຄຣີ ແລ້ວຖວາຍທານ. ຕໍ່ມາ ພະອົງໄດ້ຖວາຍສວນໄມ້ໄຜ່ນັ້ນແກ່ພະພຸດທະເຈົ້າ ໃນສະຖານທີ່ນັ້ນ ມີ ມະຫາວິຫານບັນຈຸພະພິກຂຸໄດ້ ໑໐໐໐ ອົງ. ພະເຈົ້າພິມພິສານ ກໍໄດ້ທຳບຸນໃຫ້ທານທຸກວັນ. ຄືນ ໜຶ່ງ ໃນຂະນະທີ່ພະເຈົ້າພິມພິສານກຳລັງຈະບັນທຶມ ກໍໄດ້ຍິນສຽງອັນແປກປະຫລາດຮ້ອງໂຫຍ ຫວນ ພະອົງກໍຕົກພະໄທ (ຕົກໃຈ) ເພາະບໍ່ເຄີຍໄດ້ຍິນສຽງແບບນີ້ມາກ່ອນ. ເມື່ອຕື່ນເຊົ້າ ກໍ ສະເດັດໄປເຂົ້າເຝົ້າພະພຸດທະເຈົ້າ ແລະທູນຖາມພະພຸດທະອົງວ່າ “ເປັນສຽງອັນໃດທີ່ແປກ ປະຫລາດເມື່ອຄືນນີ້?” ພະພຸດທະອົງຈຶ່ງຕັດວ່າສຽງທີ່ໄດ້ຍິນນັ້ນ ເປັນສຽງຜີເຜດຂອງຍາດຕິ ພັນອງພະເຈົ້າພິມພິສານ ພະພຸດທະອົງຊົງເທສະໜາ ແນະນຳໃຫ້ພະເຈົ້າພິມພິສານຢາດນ້ຳອຸທິດ ສ່ວນບຸນສ່ວນກຸສົນໄປໃຫ້ ຜີເຜດເຫຼົ່ານັ້ນ ຈຶ່ງພົ້ນຈາກອັດຕະພາບຄວາມເປັນເຜດທັນທີ.

In the Buddha's time, King Bimbisāra invited the Buddha and his monk disciples to his bamboo garden called Veluvana in the city of Rājagaha, and offered alms-food. Later, the king dedicated the monastery and garden, with the capacity for 1000 monks, to the Buddha and the monks. One night, while the king was sleeping, he heard a strange noise which frightened him. The following morning, the king asked the Buddha about the sound. The Buddha explained to him that it was the voice of spirits who had been his relatives in past existences. Later, the Buddha advised the king to make merit and dedicate the results of the merit to them, so that they could be free from the state of being hungry ghosts.

Colophon: (໑) ລານທີ ໙ ໜ້າ ໑: ຈານສຸກ ເມືອງຫລວງ ຜູ້ຂຽນ ເດືອນຈຽງ ຂຶ້ນ ໗ ຄ່ຳ ຮິດຈະນາແລ້ວ ຂຽນຢູ່ ພະບາດໂພນຄຳນາຄາ ສອງພັນ ໔ ຮ້ອຍ ໑໑ (ກົງກັບ ພ.ສ. ໒໔໑໑).

(໒) ລານທີ ໙ ໜ້າ ໒: ນາງຕິບ ທິດເພັງ ບ້ານສັງຄະໂລກ ສ້າງ ວິບາກເຜັດ ກັນທີ ໒ ຂະນ້ອຍຂໍນາ ບຸນສ່ວນນີ້ ຈຶ່ງບັນດານໃຫ້ຂະນ້ອຍໄດ້ເຖິງສຸກ ໓ ປະການ ນິຣະພານເປັນທີ່ຢູ່ກໍຂ້າເທີ້ນ. ນິບພາ ນະ ປັດຈະໂຍ ໂຫນຕູ.

(1) Folio 9 on the recto side: Chan (ex-monk) Suk from Luang Prabang is the scribe. The writing was accomplished on the seventh waxing-moon day of the first lunar month,⁵⁰ at the monastery of Phonkhòng Naga. Two thousand 5 hundred and 11 (corresponding to BE 2511).⁵⁰ 1330 Pausha 7 = Thursday, 26 December 1968.

(2) Folio 9 on the verso side: Nang Tip and her husband, Thit (ex-monk) Pheng, from the village of Sangkhalok sponsored the making of this manuscript entitled *Vibak Phet* (Consequence of Hungry Ghosts), second episode. May the results of this merit support us to reach the three states of happiness with Nibbāna as our residence. May this be a condition to reach Nibbāna.

Date: BE 2511 (26 Nov 1968)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Chan Suk from Luang Prabang

Sponsor(s): Nang Tip and her husband, Thit (ex-monk) Pheng, from the village of Sangkhalok

Titles: ວັດຖຸເຜດ (ຜູກ ໒)

Vatthu Phet (Phuk 2)

Stories of the Hungry Ghosts (Fascicle 2)

EAP1398_VSL_1_0125

Long palm-leaf

One phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 5.9 cm, depth 0.4 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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:** Damaged.

Description: ເນື້ອໃນວ່າດ້ວຍບຸບພະກຳຂອງສຸກະຣະມຸຂະເຜດ ຫຼືເຜດປາກໝູ. ໃນສະໄໝພະກັດສະປະພຸດທະເຈົ້າ ມີພິກຂຸອົງໜຶ່ງ ເປັນຜູ້ສຳລວມກາຍແຕ່ບໍ່ສຳລວມວາຈາ ໄດ້ກ່າວວ່າພິກຂຸທັງຫຼາຍ ເມື່ອຈຸຕິຕາຍໄປ ກໍໄດ້ໄປເກີດໃນນະຣິກ. ເມື່ອພົ້ນຈາກນະຣິກແລ້ວ ກໍໄດ້ມາເກີດເປັນເຜດ. ວັນໜຶ່ງ ພະນາຣະທະໄດ້ລົງຈາກດອຍຄິດຊະກູດ ເພື່ອໄປບິນດະບາດໃນເມືອງຣາຊະຄຶ ໄດ້ເຫັນເຜດຕົນນັ້ນ ຈຶ່ງຖາມວ່າ ກາຍຂອງທ່ານມີສີເຫຼືອງດັ່ງທອງຄຳແລະມີລັດສະໝີສະຫວ່າງສະໄຫວ ແຕ່ປາກຂອງທ່ານຄືກັບປາກໝູ ທ່ານໄດ້ທຳກຳອັນໃດໄວ້? ເຜດຕົນນັ້ນຕອບວ່າ ຂ້າແຕ່ພະນາຣະທະ ເມື່ອກ່ອນ ຂ້າພະເຈົ້າໄດ້ສຳລວມກາຍແຕ່ບໍ່ໄດ້ສຳລວມວາຈາ ທຸງວ່າຄົນອື່ນ ເມື່ອຕາຍໄປ ກໍໄດ້ໄປຕິກນະຣິກ ຄັນພົ້ນຈາກນະຣິກແລ້ວ ຈຶ່ງໄດ້ເປັນເຜດຢູ່ທີ່ນີ້.

The story tells about the results of the former deeds of a pig ghost. In the time of Kassapa Buddha, there was a monk who had maintained good bodily behavior but had verbally abused other monks. After his death, he went to hell for a long time. After his time in hell, he was born as a ghost. One day, while Monk Nārada came down from Mount Gijjhakuta to collect almsfood, he saw the ghost and asked, “Your body is like gold and has a radiant glow, but your mouth is like a pig's mouth. What kind of karma have you done?” The ghost answered, “Dear Venerable Nārada, in my previous life, I maintained good bodily behavior but verbally abused

Colophon: (໑) ລານທີ ໙ ໜ້າ ໒: ຈານສຸກຂຽນ [...].

(໒) ລາມທີ ໑໐ ໜ້າ ໑: ນາງຜູ້ຍືນ ບ້ານສັງຄະໂລກໄດ້ສ້າງ ມະຫາວິບາກເຜັດ ກັນທີ ໓ ນີ້ໄວ້ສືບພະພຸດທະສາສະໜາ ຂໍກຸສົນອັນນີ້ ຈຶ່ງໄປຮອດພໍ່ແມ່ [...] ຄືບິດາມານດາທັງ ໒ ຈົ່ງມາໂມທະນາແລະຮັບເອົາກຸສົນສ່ວນນີ້ເທິນ ຜູ້ຂໍກຸສົນສ່ວນນີ້ຈຶ່ງດິນບັນດານ [...] ພົບພະເມດໂຕຍະເຈົ້າໃນພາຍໜ້ານີ້ກໍ່ຂ້າເທິນ. ນິບພານັງ ປາຣະມັງ ສຸກຂັງ.

(1) Folio 9 on the verso side: Chan (ex-monk) Suk is the scribe.

(2) Folio 10 on the recto side: Nang (Mrs.) Phui from the village of Sangkhalok sponsored the making of this manuscript entitled *Maha Vibak Phet* (Great Consequence of Hungry Ghosts), third episode, to support the Teachings of the Buddha. May the results of this merit support my parents. May two of them rejoice with this merit. May the results of this merit support [...] to meet Ariya Metteyya Buddha in the future. Nibbāna is the greatest bliss.

Date: AD 1968 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0124)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Chan Suk

Sponsor(s): Nang (Mrs.) Phui from the village of Sangkhalok

Titles: វັតតុដេត (ភ័យ ង)

Vatthu Phet (Phuk 3)

Stories of the Hungry Ghosts (Fascicle 3)

EAP1398_VSL_1_0126

Long palm-leaf

One phuk: fascicle 4

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 52 cm, depth 0.5 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 11. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ເມື່ອໃນວາດ້ວຍບຸພະກຳຂອງສຸກະຣະເສດ ຫຼືເສດໝູ. ໃນກາລະຄັ້ງໜຶ່ງ ຂະນະທີ່ພະມະຫາໂມກ ຄັນລານະພ້ອມດ້ວຍພະລັກຂະນະລົງຈາກດອຍຄິດຂະກູດ ເພື່ອອອກບິນດະບາດໃນເມືອງຣາຊະ ຄຶ ເຫັນເສດຕິນໜຶ່ງ ຈຶ່ງຍ້ມອອກມາແຕ່ບໍ່ເວົ້າຫຍັງ ເມື່ອພະລັກຂະນະຖາມເຖິງສາເຫດຂອງການ ຍ້ມນັ້ນ ພະມະຫາໂມກຄັນລານະກ່າວວ່າ ຢ່າເພິ່ງມາຖາມຕອນນີ້ ໃຫ້ຖາມໃນຕອນທີ່ເຂົ້າເຝົ້າພະ ຜູ້ມີພະພາກເຈົ້າເຖິດ. ເມື່ອເຖິງສຳນັກຂອງພະສາດສະດາແລ້ວ ພະມະຫາໂມກຄັນລານະໄດ້ ບອກກັບພະລັກຂະນະວ່າ ທີ່ທ່ານຍ້ມນັ້ນ ເພາະທ່ານເຫັນເສດຕິນໜຶ່ງ ມີຮບຮ່າງເປັນຄົນ ສູງໄດ້ ໖

ພັນວາ ແຕ່ມີຫົວເປັນຫົວໝູ ແລະມີຫາງອອກມາຈາກປາກ ພະພຸດທະເຈົ້າໄດ້ຕັດວ່າ ພະອົງກໍ່ເຄີຍ
ເຫັນເຜດຕິນນີ້ເໝືອນກັນໃນວັນທີ່ບັນລຸພະສຳມາສຳໂພທິຍານ. ຈາກນັ້ນ ພະພຸດທະອົງຈຶ່ງເລົ່າ
ບຸບພະກຳຂອງເຜດຕິນນັ້ນ.

The story of Sukara Peta (a pig ghost). Once, while Venerable Mahā Moggallāna was walking down from Gijjhagūṭa Hill with Venerable Lakkhaṇa for an alms-round in Rājagaha, he saw a *peta*. He smiled but said nothing. When Venerable Lakkhaṇa asked about the reason for his smile, Venerable Mahā Moggallāna said, "Don't ask now; ask when we are in the presence of the Buddha." When they were at the residence of the Buddha, Venerable Mahā Moggallāna told Venerable Lakkhaṇa that he had smiled because he saw a ghost in the shape of a human being, six thousand feet tall but with a pig's head and a tail coming out of its mouth. The Buddha said that he had seen this same ghost as well on the day he attained enlightenment. Then the Buddha told the former deeds of the ghost

Colophon:

(໑) ລານທີ ໑໐ ໜ້າ ໒: ຈານສຸກ ເມືອງຫລວງ ເປັນຜູ້ຂຽນ.

(໒) ລານທີ ໑໑ ໜ້າ ໑: ສອງພັນ ໔ ຮ້ອຍ ໑໒ (ກົງກັບ ພ.ສ. ໒໔໑໒) ປີຣະກາ ເດືອນ ລົງ ໘ ຄ່ຳ ວັນ
ຈັນ ໝາຍມີ ນາຍຄູ່ຕັນ ນາງບົວຄຳ ບ້ານສັງຄະໂລກ ໄດ້ສ້າງ *ວິບາກເຜັດ* ກັນທີ ໔ ນີ້ ຂໍໃຫ້ອຳນາດ
ບຸນສ່ວນນີ້ ຈົ່ງບັນດານໄປເຖິງແມ່ຜູ້ລົງມະນະໄປແລ້ວ ຂໍໃຫ້ມາຮັບເອົາກຸສົນສ່ວນນີ້ແດ່ກໍ່ຂ້າເຫັນ
ຂໍໃຫ້ບຸນສ່ວນນີ້ ຈົ່ງນຳເອົາຂະນ້ອຍທັງຫລາຍ ມີລູກນ້ອຍ ໓ ຄົນ ໃຫ້ໄດ້ເຖິງສຸກ ໓ ປະການ
ມີນິຣະພາບເປັນຢູ່ກໍ່ຂ້າເຫັນ.

(1) Folio 10 on the verso side: Chan (ex-monk) Suk from Luang Prabang is the scribe.

(2) Folio 11 on the recto side: In Buddhist Era two thousand 5 hundred and 12 (corresponding to BE 2512), a *raka* year (Year of the Cock), the eighth waning-moon day of the [...] lunar month, a Monday, Naikhu (teacher) Tan and his wife, Nang Buakham, from the village of Sangkhalok sponsored the making of this manuscript entitled *Vibak Phet* (Consequence of Hungry Ghosts), fourth episode. May the results of this merit support our mother who passed away. May she rejoice with this merit. May the results of this merit support us and our three children to reach the three states of happiness with Nibbāna as our residence.

Date:

BE 2512 (1969)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Scribe(s):

Chan Suk from Luang Prabang

Sponsor(s):

Naikhu (Teacher) Tan and his wife, Nang Buakham, from the village of Sangkhalok

Titles:

ວັດຖຸເຜັດ (ຜູກ ໔)

Vatthu Phet (Phuk 4)

Stories of the Hungry Ghosts (Fascicle 4)

Long palm-leaf**One phuk:** *fascicle 5***Material:** Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 51.8 cm, depth 1 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** one.**Appearance:** The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 12. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.**Description:** ກ່າວເຖິງເລື່ອງເຜດງູເຫຼືອມ. ເມື່ອພະມະຫາໂມກຄັນລານະເຖລະແລະພະລັກຂະນະເຖລະລົງຈາກດອຍຄິດຊະກູດ ເພື່ອອອກບິນດະບາດໃນເມືອງຣາຊະຄຶ ໃນລະຫວ່າງທາງ ພະມະຫາໂມກຄັນລານະໄດ້ເຫັນຜີເຜດໂຕໜຶ່ງດ້ວຍຕາທິບທີ່ມີຮູບຮ່າງເປັນດັງງູເຫຼືອມ ມີຕົວຍາວໄດ້ ໒໕ ໂຫຍດ ມີຫົວເປັນມະນຸດ ຕີມຍາວ ມີແປວໄຟລຸກຂຶ້ນຈາກຫົວໄປເຖິງທາງ ຈາກທາງໄປທາງຫົວ ບາງຂະນະກໍ່ໄໝ້ຫົວແລະທາງມາຈາກກາງລຳຕົວ ຈາກກາງລຳຕົວໄປທາງຫົວແລະທາງ ສະລັບສັບປ່ຽນກັນຢູ່ເຊັ່ນນີ້ ອັດຕະພາບຂອງເຜດນັ້ນ ໄດ້ຮັບທຸກຂະເວທະນາຢ່າງແສນສາທັດ. ເຂົາໄດ້ຮັບວິບາກກຳ ທີ່ເຂົາໄດ້ຈຸດເຜົາວັດແລະກຸຕິວິຫານ ທີ່ສຸມັງຄະລະເສດຖີສ້າງຖວາຍແກ່ພະກັດສະປະພຸດທະເຈົ້າ.

The text tells the story of a snake ghost. When Mahā Moggallāna Thera and Lakkhaṇa Thera were leaving Gijjhakūṭa to collect alms-food in Rājagaha, Mahā Moggallāna Thera saw with his divine eyes a *peta* (hungry ghost) in the shape of a python. It was 25 yojanas long, had a human head with long hair, and flames were burning from head to tail, and from tail to head. Sometimes, the flames burnt from the head and tail to the middle of the body, and from the middle of the body back to the head and tail, alternating in this way. The state of the ghost was one of great suffering. He suffered as a result of his previous deed of setting fire to the temple and abodes built by Sumangkhala, the millionaire, for Kassapa Buddha.

Colophon: (໑) ລານທີ ໑໑ ໜ້າ ໒: ຈານສຸກ ເມືອງຫລວງ ຜູ້ຮິດຈະນາ ຂໍອຳນາດກຸສົນສ່ວນນີ້ ຈົ່ງບັນດາໃຫ້ຜູ້ຂ້າ ໄດ້ບັນລຸໃນສຳນັກພະສີອາຣິຍະເມດໂຕຍະ ຈະລົງມາອຸບັດໃນໂລກຂ້າງໜ້ານີ້ກໍ່ຂ້າເທີນ ນິບພານັງ ປາຣະມັງ ສຸກຂັງ.

(໒) ລານທີ ໑໒ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໕໑໒ ພາຍມີ ທຸພັວ້ນດີ ວັດສັງຄະໂລກ ໄດ້ສ້າງ ວິບາກເຜັດ ກັນທີ ໕ ນີ້ໄວ້ພະພຸດທະສາສະໜາ ຂໍໃຫ້ກຸສົນສ່ວນນີ້ຈົ່ງໄປຮອດປ້າແກ່ນສີ ຜູ້ລ່ວງຫລັບໄປແລ້ວນີ້ ຂໍໃຫ້ມາໂມທະນາ ແລ້ວຮັບເອົາກຸສົນສ່ວນນີ້ ເໝືອນດັ່ງຕີນໄດ້ກະທຳເອງນັ້ນ ກໍ່ຂ້າເທີນ. ຜູ້ຂ້າຂໍນຳບຸນສ່ວນນີ້ຈົ່ງດິນບັນດານໃຫ້ຜູ້ຂ້າໄດ້ພົບພະອາຣິຍະເມດໂຕເຈົ້າ ຈະລົງມາພາຍໜ້ານີ້ກໍ່ຂ້າເທີນ ນິບພານັງ ປາຣະມັງ ສຸກຂັງ.

(1) Folio 11 on the verso side: Chan (ex-monk) Suk from Luang Prabang is the scribe. May the results of this merit support me to attain

enlightenment at the place of Ariya Metteyya who will become the Buddha in the future. Nibbāna is the greatest bliss.

(2) Folio 12 on the recto side: In Buddhist Era (BE) 2512, Thu Phò (Monk father) Vandi from Vat Sangkhalok sponsored the making of this manuscript entitled *Vibak Phet* (Consequence of Hungry Ghosts), fifth episode, to support Buddhism. May the results of this merit support aunt Kaensi who passed away. May she rejoice with this merit like her own doing. May the results of this merit support us to meet Ariya Metteyya who will become the Buddha in the future. Nibbāna is the greatest bliss.

Date: BE 2512 (1969)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Chan Suk from Luang Prabang
Sponsor(s): Thu Phò (Monk father) Vandi from Vat Sangkhalok
Titles: ວັດຖຸເຜດ (ກັນ ໔)
Vatthu Phet (Phuk 5)
Stories of the Hungry Ghosts (Fascicle 5)

EAP1398_VSL_1_0128

Long palm-leaf

One phuk: *fascicle 18*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 51.1 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 13. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ເນື້ອໃນວ່າດ້ວຍບຸນຍະກຳຂອງນາງມັດຕາເຜດ. ໃນເມືອງສາວັດຖື ຍັງມີກະດູມພິຜູ້ໜຶ່ງ ມີເມຍຜູ້ໜຶ່ງ ຊື່ວ່ານາງມັດຕາ ເປັນຍິງພັນ ບໍ່ມີລູກ ມີນິໄສດຸຣ໌ຍ ມັກຫົງຫວງແລະມີຄວາມຕະຫນິ່ງ ບໍ່ເຊື່ອໃນພະລັດຕະນະໄຕ ທ່ານກະດູມພິຜູ້ໄດ້ໄປເອົາເມຍຜູ້ທີ່ສອງ ຊື່ວ່ານາງຕິດສາ ເປັນຄົນມີນິໄສດີ ມີຄວາມເຫຼືອມໃສໃນພະພຸດທະສາສະໜາ. ຕໍ່ມາ, ນາງຕິດສາໄດ້ເກີດລູກຊາຍ ຊື່ວ່າພຸຕຸກຸມມານ ຈຶ່ງໄດ້ເປັນຜູ້ເປັນໃຫຍ່ໃນເຮືອນ ເຮັດນາງມັດຕາເກີດຄວາມອິດສາລິດສະຍາ. ວັນໜຶ່ງ ໃນຂະນະທີ່ນາງຕິດສາຍືນຕາກຜົມໃຫ້ແກ້ງນັ້ນ ນາງມັດຕາໄດ້ເອົາຂີ້ເທົ່າມາຖອກໃສ່ຫົວນາງຕິດສາ. ຄັນເມື່ອນາງມັດຕາໄດ້ຈຸຕິຕາຍໄປ ກໍໄດ້ໄປເກີດເປັນເຜດເບືອຍກາຍ, ມີຮູບຮ່າງອັນໜ້າຂີ້ດຽດ, ເປັນດ້ວຍຝຸ່ນແລະຊູບຜອມ.

The content tells of Matta ghost's karmic consequences. In the city of Savatthi, there was a rich man who had a wife named Matta, who was barren, childless, had a violent temper, was jealous and stingy, and did not believe in the Triple Gems. Therefore, the rich man took a second wife named Tissa, who had good habits and religious faith in the Buddha's teachings. Later, Tissa gave birth to a son named Phutu Kamāra, thus she became the head of the house, making Matta jealous. One day, while Tissa

was drying her hair, Matta poured ashes on her head. When Matta died, she was born as a naked, ugly, dirty, and skinny ghost.

Colophon: ລານທີ ໑໒ ໜ້າ ໑: ຜູ້ຮິດຈະນາຈານສຸກ ໄດ້ຂັດອອກມາຈາກໜັງສືໄທ ມາເປັນຄວາມລາວ ໃຫ້ຜູ້ຟັງຈຳໄດ້ດີຕ່ຽງ ໄປ ສາທູ ສາທູ ນິບພານັງ ປາຣະມັງ ສຸກຂັງ.

Folio 12 on the recto side: Chan (ex-monk) Suk is the scribe. This manuscript was copied from a Thai version into Lao language in order to make the readers easily understand it. Well done, well done! Nibbāna is the greatest bliss.

Date: BE 2512 (1969) (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0127)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Chan Suk

Sponsor(s): Unknown

Titles: ວັດຖຸເຜດ (ກັນທີ ໑໘)
Vatthu Phet (Phuk 18)
 Stories of the Hungry Ghosts (Fascicle 18)

EAP1398_VSL_1_0129

Long palm-leaf

One phuk: *fascicle 20*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 51.1 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ເນື້ອໃນວ່າດ້ວຍເລື່ອງມັດຖະກຸນດະລີ ເຊິ່ງເປັນຜູ້ທຳໃຈໃຫ້ເຫຼືອມໃສໃນພະພຸດທະເຈົ້າກ່ອນສິ້ນໃຈ. ໃນເມືອງສາວັດຖື ຍັງມີພາມຜູ້ໜຶ່ງ ຊື່ວ່າອະທິນນະປຸບພະກະ ເຊິ່ງເປັນຄົນຕະຫນິຂີ້ໜຽວ ມີລູກຊາຍຜູ້ໜຶ່ງ ຊື່ວ່າມັດຖະກຸນດະລີ. ມັດຖະກຸນດະລີເກີດປ່ວຍໜັກ ແຕ່ຜູ້ເປັນພໍ່ກໍບໍ່ຍອມໃຫ້ໝໍມາປິ່ນປົວ ເພາະຢ້ານຈະໄດ້ເສຍເງິນ ຈົນລູກມີອາການປ່ວຍໜັກ ຜູ້ເປັນພໍ່ຄິດວ່າລູກຄົງຈະບໍ່ລອດແລ້ວ ຈຶ່ງຍົກລູກຊາຍອອກມາມອນທີ່ລະບຽງນອກຫ້ອງ. ໃນຕອນເຊົ້າຂອງວັນຖັດໄປ ພະພຸດທະອົງຊົງສະເດັດມາທອດພະເນດເຫັນ ຈຶ່ງເປັ່ງລັດສະໝີໄປຫາມັດຖະກຸນດະລີ. ຄັນເມື່ອມັດຖະກຸນດະລີໄດ້ເຫັນລັດສະໝີຂອງພະພຸດທະເຈົ້າແລ້ວ ກໍມີຈິດໃຫ້ເຫຼືອມໃສ ແລະນ້ອມໄຫວ້ພະສາດສະດາ ແລ້ວສິ້ນໃຈໃນເວລາຕໍ່ມາ. ມັດຖະກຸນດະລີຕາຍແລ້ວ ກໍໄດ້ໄປເກີດຢູ່ເທິງສະຫວັນ ແລ້ວໄດ້ລົງມາບອກພໍ່ຂອງຕົນໃຫ້ເຫຼືອມໃສໃນພະພຸດ ພະທຳ ພະສົງ ແລະໃຫ້ຮັກສາສິນ.

The content tells the story of Maṭṭhakunḍali, who made his heart faithful to the Buddha before dying. There was a Brahmin named Adinnapubbaka in Savatthi, who was stingy and had a son named Maṭṭhakunḍali. When

Matṭhakunḍali became seriously ill, his father refused to let a doctor treat him because he was afraid of losing money. As the child's condition worsened, the father believed he could not be saved and took his son outside to sleep on the balcony. The next morning, the Buddha came to see him and spread his rays towards Matṭhakunḍali. When Matṭhakunḍali saw the Buddha's radiance, he developed faith in the Buddha and paid homage to him. As a result, he was reborn in heaven and later visited his grieving father to advise him to take refuge in the Buddha, Dhamma, and Sangha, and to observe the precepts

Colophon: ລານທີ ໑໐ ໜ້າ ໑: ຈານສຸກເມືອງຫລວງພະບາງຜູ້ຮິດຈະນາ ວັດຖຸເຜັດ ກັນທີ ໒໐. ວັດຖຸເຜັດອັນນີ້ຂະນ້ອຍເປັນຜູ້ຂຽນອອກຈາກວັດຖຸເຜັດ ໙໐ ຈຳພວກ. ໜັງສືໄທ ໄດ້ຄັດໃຫ້ເປັນຄຳລາວເທດແບບລາວ ໃຫ້ອຸປາສິກອຸປາສິກາລາວເຮົາຟັງ ສະນັ້ນ ຂໍທ່ານຜູ້ເຫດຈົ່ງພິຈາລະນາເອົາຄຳຕົກບົກຜ່ອງດ້ວຍວ່າ ການພາສາໄທມາປຸງເປັນລາວກໍ່ຫຍາກແດ່ຈັກນ້ອຍ ຂະນ້ອຍຢ້ານທາງຈະຜິດອອກຈາກພາສາຕ່າງມ້າງມາເປັນລາວ ຂະນ້ອຍຢ້ານບໍ່ຖືກກັບພາສາລາວເຮົາ ສະນັ້ນຂະນ້ອຍຈຶ່ງຂໍໂທດໄວ້ໃນທີ່ນີ້ມາກຸງ ທ່ານຜູ້ເຫດທັງຫລາຍຄົງຈະອາໄພໂທດແກ່ຂະນ້ອຍເປັນແນ່ເທົ່ເດີ.

Folio 10 on the recto side: Chan (ex-monk) Suk from Luang Prabang is the scribe of this 20th fascicle of *Vatthu Phet* (Story of the ghosts). This story was copied from the story of 90 ghosts in Thai version. The book in Thai version was copied into Lao language to be used for preaching in Lao style for Lao Buddhists. Thus, the preachers may consider, it might have some mistakes as the transcription from Thai language into Lao is slightly difficult. I am afraid that the transcription from a foreign language into Lao might not fit with our Lao language. Therefore, I must apologize to you all here. I hope the preachers might forgive me definitely.

Date: BE 2512 (1969) (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0127)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Chan Suk

Sponsor(s): Unknown

Titles: ວັດຖຸເຜັດ (ຜູກ ໒໐)

Vatthu Phet (Phuk 20)

Stories of the Hungry Ghosts (Fascicle 20)

EAP1398_VSL_1_0130

Long palm-leaf

One phuk: *fascicle 23*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 5.8 cm, depth 0.4 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ເນື້ອໃນວ່າດ້ວຍເລື່ອງນາງເຜດ ຜູ້ເປັນມາດາຂອງອຸດຕະຣະ. ອຸດຕະຣະມານີບໄດ້ເປັນອຳມາດສືບແທນຜູ້ເປັນພໍ່ ຢູ່ເມືອງໂກສຳພີ. ວັນໜຶ່ງ ໄດ້ພົບກັບພະມະຫາກັດຈາຍະນະເຖລະ ພ້ອມດ້ວຍພິກຂຸ ໑໒ ອົງ ທີ່ພັກຢູ່ໃນປ່າ. ເມື່ອໄດ້ຟັງທຳຈາກພະເຖລະເຫຼົ່ານັ້ນ ກໍ່ເກີດຄວາມເຫຼື້ອມໃສ ແລະ ນິມົນພິກຂຸເຫຼົ່ານັ້ນ ມາສັນເຂົ້າທີ່ບ້ານຂອງຕົນ. ສ່ວນມານດາຂອງອຸດຕະຣະເປັນຄົນຂີ້ຖີ ແລະ ມີຈິດໃຈເປັນມົນທົນ ຈຶ່ງໄດ້ກ່າວກັບລູກຊາຍຂອງຕົນວ່າ ການໃຫ້ທານເປັນສິ່ງທີ່ໄຮ້ປະໂຫຍດ. ຕໍ່ມາ, ທ່ານອຸດຕະຣະໄດ້ສ້າງວິຫານຖວາຍແກ່ພະສົງ ແລະ ໄດ້ຖວາຍທາງນົກຍູງແກ່ພິກຂຸໃນວັນທີ່ຖວາຍວິຫານນັ້ນ ເຊິ່ງມານດາກໍ່ຍິນດີແລະອະນຸໂມທະນານຳ. ເມື່ອນາງເສຍຊີວິດແລ້ວ ກໍ່ໄດ້ໄປເກີດເປັນເຜດຜົມຍາວ. ດ້ວຍຜະລະອານິສົງທີ່ນາງໄດ້ອະນຸໂມທະນາໃນການຖວາຍທາງນົກຍູງນັ້ນ ນາງຈຶ່ງມີຜົມຍາວອ່ອນ ຄືກັບທາງນົກຍູງ.

The story of a *peta*, who is the mother of Uttara. Uttara became the successor of his father as a councilor in Kosambi. One day, he met Venerable Mahā Kaccāyana, along with 12 other monks, staying in the forest. After listening to the preaching of these elders, he developed faith in them and invited the monks to have a meal at his home. As for Uttara's mother, she was miserly and had an impure mind, so she said to her son that giving alms was useless. Later, Uttara built a temple and donated it to the monks, and also offered a peacock's tail to the monks on the day the temple was dedicated. On this occasion, his mother was pleased and rejoiced. When she died, she was born as a ghost with long hair. As a result of rejoicing with his son's offering of the peacock's tail, she had long and soft hair like a peacock's tail.

Colophon: ລານທີ ໑໐ ໜ້າ ໒: ສາທຸພໍ່ວັນດີເປັນຜູ້ທານໄປຫາສາວພົມພາ ຂໍໃຫ້ໄປຮອດໄປສາວພົມພາ. ຈານສຸກຜູ້ຂຽນ.

Folio 10 on the verso side: Sathu Phò (father monk) Vandi dedicated [the merit derived from copying this manuscript] to Sao (Ms) Phimpha. May Sao Phimpha rejoice with this. Chan (ex-monk) Suk is the scribe

Date: AD 1969 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0129)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Chan Suk

Sponsor(s): Sathu Phò (father monk) Vandi

Titles: ວັດຖຸເຜດ (ຜູກ ໒໓)

Vatthu Phet (Phuk 23)

Stories of the Hungry Ghosts (Fascicle 23)

EAP1398_VSL_1_0131

Long palm-leaf

One phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 53.4 cm, depth 0.9 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ວິມານວັດຖຸກ່າວເຖິງວິມານເປັນທີ່ຢູ່ຂອງເທວະດາທັງຫຼາຍ, ປະມວນເລື່ອງປະຫວັດຂອງເທວະບຸດແລະເທບທິດາ ທີ່ເກີດໃນວິມານ ຫຼືໄດ້ວິມານ ໄດ້ສ້າງກຸສົນລະກຳອັນໃດໄວ້ ຈຶ່ງໄດ້ມີວິມານເຊັ່ນນັ້ນ ລວມເຖິງບັນຫາຂອງເທວະດາທັງຫຼາຍ ທີ່ໄດ້ທູນຖາມພະພຸດທະເຈົ້າ ແລະພະພຸດທະອົງໄດ້ຊົງສະແດງທຳແກ້ບັນຫາເຫຼົ່ານັ້ນໃຫ້ແກ່ເທວະດາ. ໑ ໃນພຸດທະກິດ ໔ ຢ່າງ ກໍໄດ້ກ່າວເຖິງ ພະພຸດທະອົງຊົງຕອບບັນຫາແກ່ເທວະດາໃນເວລາທ່ຽງຄືນ. ວິມານວັດຖຸ ຖືກປະມວນໄວ້ໃນພະສຸດຕັນຕະປິດິກ ໝວດຊຸດທະກະນິກາຍ ມີທັງໝົດ ໘໔ ວິມານ ແຕ່ລະວິມານລ້ວນແຕກຕ່າງກັນ ຜູ້ຄອບຄອງວິມານແຕ່ລະຫລັງ ກໍແຕກຕ່າງກັນ ອັນມີຄວາມສູງແລະຄວາມວິຈິດງົດງາມແຕກຕ່າງກັນ ເປັນຜົນຈາກການໃຫ້ທານ, ຮັກສາສິນ ໔ ສິນ ໘ ແລະຈະເລີນພາວະນາ ທີ່ໄດ້ສ້າງໄວ້ໃນຄັ້ງຍັງເປັນມະນຸດ.

The *Vimānavatthu* refers to heavenly abodes or divine mansions of all deities. It contains the stories of gods and goddesses who were born in, or became owners of, these divine mansions. It describes the kinds of wholesome deeds they performed during their human existence that enabled them to attain such divine mansions. It also includes the questions of deities asked with the Buddha, and the Buddha delivered sermons to answer their inquiries. One of the five daily routines of the Buddha was to answer questions from deities at midnight. The *Vimānavatthu* is included in the Suttanta Piṭaka, Khuddaka Nikāya. There are a total of 85 stories of divine mansions. Each divine mansion is different; the owner is different; and the height and beauty of the mansions differ as a result of giving alms, observing the five and eight precepts, and practicing meditation during one's time in the human world.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ວິມານວັດຖຸເຜດ (ຜູກຕົ້ນ)
Viman Vatthu Phet (Phuk ton)
 Stories of the Hungry Ghost Mansions (Fascicle 1)

EAP1398_VSL_1_0132

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 53.3 cm, depth 0.9 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ວິມານວັດຖຸ ກ່າວເຖິງວິມານເປັນທີ່ຢູ່ຂອງເທວະດາທັງຫຼາຍ, ປະມວນເລື່ອງປະຫວັດຂອງເທວະບຸດແລະເທບທິດາ ທີ່ເກີດໃນວິມານ ຫຼືໄດ້ວິມານ ໄດ້ສ້າງກຸສົນລະກຳອັນໃດໄວ້ ຈຶ່ງໄດ້ມີວິມານເຊັ່ນນັ້ນ ລວມເຖິງບັນຫາຂອງເທວະດາທັງຫຼາຍ ທີ່ໄດ້ທູນຖາມພະພຸດທະເຈົ້າ ແລະພະພຸດທະອົງໄດ້ຊົງສະແດງທຳ ແກ້ບັນຫາເຫຼົ່ານັ້ນໃຫ້ແກ່ເທວະດາ. ໑ ໃນພຸດທະກິດ ໔ ຢ່າງ ກໍໄດ້ກ່າວເຖິງ ພະພຸດທະອົງຊົງຕອບບັນຫາແກ່ເທວະດາໃນເວລາທ່ຽງຄືນ. ວິມານວັດຖຸ ຖືກປະມວນໄວ້ໃນພະສຸດຕັນຕະປິດິກ ໝວດຂຸດທະກະນິກາຍ ມີທັງໝົດ ໘໔ ວິມານ ແຕ່ລະວິມານ ລ້ວນແຕກຕ່າງກັນ ຜູ້ຄອບຄອງວິມານແຕ່ລະຫລັງກໍແຕກຕ່າງກັນ ອັນມີຄວາມສູງແລະຄວາມວິຈິດງົດງາມແຕກຕ່າງກັນ ເປັນຜົນຈາກການໃຫ້ທານ, ຮັກສາສິນ ໔ ສິນ ໘ ແລະຈະເລີນພາວະນາ ທີ່ໄດ້ສ້າງໄວ້ໃນຄັ້ງຍັງເປັນມະນຸດ.

The *Vimānavatthu* refers to heavenly abodes or divine mansions of all deities. It contains the stories of gods and goddesses who were born in the divine mansions or became owners of the divine mansions. It describes the kinds of wholesome deeds they performed during their human lives that enabled them to attain such divine mansions. It also includes the questions of deities asked with the Buddha, and the Buddha preached sermons to answer these problems. One of the five daily routines of the Buddha was to answer questions from deities at midnight. The *Vimānavatthu* is compiled in the *Suttanta Piṭka*, *Khuddaka Nikāya*. There are a total of 85 stories about divine mansions. Each divine mansion is different; the owner of each divine mansion is different; and the height and beauty of each divine mansion is different, as a result of giving alms, observing the five and eight precepts, and practicing meditation during their time in the human world.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ວິມານວັດຖຸເຜດ (ຜູກ ໒)

Viman Vatthu Phet (Phuk 2)
Stories of the Hungry Ghost Mansions (Fascicle 2)

Long palm-leaf**One phuk:** *fascicle 3***Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 53.4 cm, depth 1 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** one.**Appearance:** The fascicles are enclosed between 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, and the legibility is as well.**Description:** ວິມານວັດຖຸ ກ່າວເຖິງວິມານເປັນທີ່ຢູ່ຂອງເທວະດາທັງຫຼາຍ, ປະມວນເລື່ອງປະຫວັດຂອງເທວະບຸດແລະເທບທິດາ ທີ່ເກີດໃນວິມານ ຫຼືໄດ້ວິມານ ໄດ້ສ້າງກຸສົນລະກຳອັນໃດໄວ້ ຈຶ່ງໄດ້ມີວິມານເຊັ່ນນັ້ນ ລວມເຖິງບັນຫາຂອງເທວະດາທັງຫຼາຍ ທີ່ໄດ້ພູນຖາມພະພຸດທະເຈົ້າ ແລະພະພຸດທະອົງໄດ້ຊົງສະແດງທຳແກ້ບັນຫາເຫຼົ່ານັ້ນໃຫ້ແກ່ເທວະດາ. ໑ ໃນພຸດທະກິດ ໔ ຢ່າງ ກໍໄດ້ກ່າວເຖິງ ພະພຸດທະອົງຊົງຕອບບັນຫາແກ່ເທວະດາໃນເວລາທຸ່ງງຄືນ. ວິມານວັດຖຸ ຖືກປະມວນໄວ້ໃນພະສຸດຕັນຕະປິດິກ ໝວດຊຸດທະກະນິກາຍ ມີທັງໝົດ ໘໔ ວິມານ ແຕ່ລະວິມານລ້ວນແຕກຕ່າງກັນ ຜູ້ຄອບຄອງວິມານແຕ່ລະຫລັງກໍແຕກຕ່າງກັນ ອັນມີຄວາມສູງແລະຄວາມວິຈິດງົດງາມແຕກຕ່າງກັນ ເປັນຜົນຈາກການໃຫ້ທານ, ຮັກສາສິນ ໔ ສິນ ໘ ແລະຈະເລີນພາວະນາ ທີ່ໄດ້ສ້າງໄວ້ໃນຄັ້ງຍັງເປັນມະນຸດ.

The *Vimānavatthu* refers to the heavenly abodes or divine mansions of all deities. It contains the stories of gods and goddesses who were born in the divine mansions or became owners of the divine mansions. It describes the kinds of wholesome deeds they performed during their human lives that enabled them to attain such divine mansions. It also includes the questions of deities asked with the Buddha, and the Buddha preached sermons to answer these problems. One of the five daily routines of the Buddha was to answer questions from deities at midnight. The *Vimānavatthu* is compiled in the Suttanta Piṭaka, Khuddaka Nikāya. There are a total of 85 stories about divine mansions. Each divine mansion is different; the owner of each divine mansion is different; and the height and beauty of each divine mansion is different, as a result of giving alms, observing the five and eight precepts, and practicing meditation during their time in the human world.

Colophon: None**Date:** Mid-20th century**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ວິມານວັດຖຸເຜດ (ຜູກ ໓)*Viman Vatthu Phet (Phuk 3)*

Stories of the Hungry Ghost Mansions (Fascicle 3)

Long palm-leaf**One phuk:** *fascicle 5***Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 53.5 cm, depth 1 cm.**Fascicle 1: Front cover folio:** one. **Back cover folio:** none.**Appearance:** The fascicles are enclosed between 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, and the legibility is as well.**Description:** ວິມານວັດຖຸ ກ່າວເຖິງວິມານເປັນທີ່ຢູ່ຂອງເທວະດາທັງຫຼາຍ, ປະມວນເລື່ອງປະຫວັດຂອງເທວະບຸດແລະເທບທິດາ ທີ່ເກີດໃນວິມານ ຫຼືໄດ້ວິມານ ໄດ້ສ້າງກຸສົນລະກຳອັນໃດໄວ້ ຈຶ່ງໄດ້ມີວິມານເຊັ່ນນັ້ນ ລວມເຖິງບັນຫາຂອງເທວະດາທັງຫຼາຍ ທີ່ໄດ້ທູນຖາມພະພຸດທະເຈົ້າ ແລະພະພຸດທະອົງໄດ້ຊົງສະແດງທຳ ແກ້ບັນຫາເຫຼົ່ານັ້ນໃຫ້ແກ່ເທວະດາ. ໑ ໃນພຸດທະກິດ ໔ ຢ່າງ ກໍໄດ້ກ່າວເຖິງພະພຸດທະອົງ ຊົງຕອບບັນຫາແກ່ເທວະດາໃນເວລາທຸ່ງງຽຄືນ. ວິມານວັດຖຸ ຖືກປະມວນໄວ້ໃນພະສຸດຕັນຕະປິດິກ ໝວດຊຸດທະກະນິກາຍ ມີທັງໝົດ ໘໔ ວິມານ ແຕ່ລະວິມານລ້ວນແຕກຕ່າງກັນ ຜູ້ຄອບຄອງວິມານແຕ່ລະຫລັງກໍແຕກຕ່າງກັນ ອັນມີຄວາມສູງແລະຄວາມວິຈິດງົດງາມແຕກຕ່າງກັນ ເປັນຜົນຈາກການໃຫ້ທານ, ຮັກສາສິນ ໔ ສິນ ໘ ແລະຈະເລີນພາວະນາ ທີ່ໄດ້ສ້າງໄວ້ໃນຄັ້ງຍັງເປັນມະນຸດ.

The *Vimānavatthu* refers to the heavenly abodes or divine mansions of all deities. It contains the stories of gods and goddesses who were born in the divine mansions or became owners of the divine mansions. It describes the kinds of wholesome deeds they performed during their human lives that enabled them to attain such divine mansions. It also includes the questions of deities asked with the Buddha, and the Buddha preached sermons to answer these problems. One of the five daily routines of the Buddha was to answer questions from deities at midnight. The *Vimānavatthu* is compiled in the Suttanta Piṭaka, Khuddaka Nikāya. There are a total of 85 stories about divine mansions. Each divine mansion is different; the owner of each divine mansion is different; and the height and beauty of each divine mansion is different, as a result of giving alms, observing the five and eight precepts, and practicing meditation during their time in the human world.

Colophon: None**Date:** Mid-20th century**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ວິມານວັດຖຸເຜດ (ຜູກ ໕)*Viman Vatthu Phet (Phuk 5)*

Stories of the Hungry Ghost Mansions (Fascicle 5)

Long palm-leaf**One phuk:** *fascicle 6***Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 53.5 cm, depth 0.8 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** none.**Appearance:** The fascicles are enclosed between 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:** Damaged.**Description:** ວິມານວັດຖຸ ກ່າວເຖິງວິມານ ເປັນທີ່ຢູ່ຂອງເທວະດາທັງຫຼາຍ, ປະມວນເລື່ອງປະຫວັດຂອງເທວະບຸດແລະເທບທິດາ ທີ່ເກີດໃນວິມານ ຫຼືໄດ້ວິມານ ໄດ້ສ້າງກຸສົນລະກຳອັນໃດໄວ້ ຈຶ່ງໄດ້ມີວິມານເຊັ່ນນັ້ນ ລວມເຖິງບັນຫາຂອງເທວະດາທັງຫຼາຍ ທີ່ໄດ້ທູນຖາມພະພຸດທະເຈົ້າ ແລະພະພຸດທະອົງໄດ້ຊົງສະແດງທຳ ແກ້ບັນຫາເຫຼົ່ານັ້ນໃຫ້ແກ່ເທວະດາ. ໑ ໃນພຸດທະກິດ ໔ ຢ່າງ ກໍໄດ້ກ່າວເຖິງ ພະພຸດທະອົງຊົງຕອບບັນຫາແກ່ເທວະດາໃນເວລາທຸ່ງຄືນ. ວິມານວັດຖຸ ຖືກປະມວນໄວ້ໃນພະສຸດຕັນຕະປິດິກ ໝວດຊຸດທະກະນິກາຍ ມີທັງໝົດ ໘໔ ວິມານ ແຕ່ລະວິມານລ້ວນແຕກຕ່າງກັນ ຜູ້ຄອບຄອງວິມານແຕ່ລະຫລັງກໍແຕກຕ່າງກັນ ອັນມີຄວາມສູງແລະຄວາມວິຈິດງົດງາມແຕກຕ່າງກັນ ເປັນຜົນຈາກການໃຫ້ທານ, ຮັກສາສິນ ໔ ສິນ ໘ ແລະຈະເລີນພາວະນາ ທີ່ໄດ້ສ້າງໄວ້ໃນຄັ້ງຍັງເປັນມະນຸດ.

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Colophon: None**Date:** Mid-20th century**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ວິມານວັດຖຸເຜດ (ຜູກ ໖)*Viman Vatthu Phet (Phuk 6)*

Stories of the Hungry Ghost Mansions (Fascicle 6)

Long palm-leaf**One phuk:** *fascicle 7***Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 53.3 cm, depth 1 cm.**Fascicle 1: Front cover folio:** one. **Back cover folio:** none.**Appearance:** The fascicles are enclosed between 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, and the legibility is as well.**Description:** ວິມານວັດຖຸ ກ່າວເຖິງວິມານ ເປັນທີ່ຢູ່ຂອງເທວະດາທັງຫຼາຍ, ປະມວນເລື່ອງປະຫວັດຂອງເທວະບຸດແລະເທບທິດາ ທີ່ເກີດໃນວິມານ ຫຼືໄດ້ວິມານ ໄດ້ສ້າງກຸສົນລະກຳອັນໃດໄວ້ ຈຶ່ງໄດ້ມີວິມານເຊັ່ນນັ້ນ ລວມເຖິງບັນຫາຂອງເທວະດາທັງຫຼາຍ ທີ່ໄດ້ທູນຖາມພະພຸດທະເຈົ້າ ແລະພະພຸດທະອົງໄດ້ຊົງສະແດງທຳ ແກ້ບັນຫາເຫຼົ່ານັ້ນໃຫ້ແກ່ເທວະດາ. ໑ ໃນພຸດທະກິດ ໔ ຢ່າງ ກໍໄດ້ກ່າວເຖິງພະພຸດທະອົງ ຊົງຕອບບັນຫາແກ່ເທວະດາໃນເວລາທຸ່ງງຽດຶນ. ວິມານວັດຖຸ ຖືກປະມວນໄວ້ໃນພະສຸດຕັນຕະປິດິກ ໝວດຊຸດທະກະນິກາຍ ມີທັງໝົດ ໘໔ ວິມານ ແຕ່ລະວິມານລ້ວນແຕກຕ່າງກັນ ຜູ້ຄອບຄອງວິມານແຕ່ລະຫລັງກໍແຕກຕ່າງກັນ ອັນມີຄວາມສູງແລະຄວາມວິຈິດງົດງາມແຕກຕ່າງກັນ ເປັນຜົນຈາກການໃຫ້ທານ, ຮັກສາສິນ ໔ ສິນ ໘ ແລະຈະເລີນພາວະນາ ທີ່ໄດ້ສ້າງໄວ້ໃນຄັ້ງຍັງເປັນມະນຸດ.

The *Vimānavatthu* refers to the heavenly abodes or divine mansions of all deities. It contains the stories of gods and goddesses who were born in the divine mansions or became owners of the divine mansions. It describes the kinds of wholesome deeds they performed during their human lives that enabled them to attain such divine mansions. It also includes the questions of deities asked with the Buddha, and the Buddha preached sermons to answer these problems. One of the five daily routines of the Buddha was to answer questions from deities at midnight. The *Vimānavatthu* is compiled in the Suttanta Piṭaka, Khuddaka Nikāya. There are a total of 85 stories about divine mansions. Each divine mansion is different; the owner of each divine mansion is different; and the height and beauty of each divine mansion is different, as a result of giving alms, observing the five and eight precepts, and practicing meditation during their time in the human world.

Colophon: None**Date:** Mid-20th century**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ວິມານວັດຖຸເຜດ (ຜູກກາ)*Viman Vatthu Phet (Phuk 7)*

Stories of the Hungry Ghost Mansions (Fascicle 7)

Long palm-leaf**One phuk:** *fascicle 8***Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 53.5 cm, depth 1 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** one.**Appearance:** The fascicles are enclosed between 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, and the legibility is as well.**Description:** ວິມານວັດຖຸ ກ່າວເຖິງວິມານ ເປັນທີ່ຢູ່ຂອງເທວະດາທັງຫຼາຍ, ປະມວນເລື່ອງປະຫວັດຂອງເທວະບຸດແລະເທບທິດາ ທີ່ເກີດໃນວິມານ ຫຼືໄດ້ວິມານ ໄດ້ສ້າງກຸສົນລະກຳອັນໃດໄວ້ ຈຶ່ງໄດ້ມີວິມານເຊັ່ນນັ້ນ ລວມເຖິງບັນຫາຂອງເທວະດາທັງຫຼາຍ ທີ່ໄດ້ທູນຖາມພະພຸດທະເຈົ້າ ແລະພະພຸດທະອົງໄດ້ຊົງສະແດງທຳ ແກ້ບັນຫາເຫຼົ່ານັ້ນໃຫ້ແກ່ເທວະດາ. ໑ ໃນພຸດທະກິດ ໔ ຢ່າງ ກໍໄດ້ກ່າວເຖິງພະພຸດທະອົງ ຊົງຕອບບັນຫາແກ່ເທວະດາໃນເວລາທຸ່ງງຽຄືນ. ວິມານວັດຖຸ ຖືກປະມວນໄວ້ໃນພະສຸດຕັນຕະປິດິກ ໝວດຊຸດທະກະນິກາຍ ມີທັງໝົດ ໘໔ ວິມານ ແຕ່ລະວິມານລ້ວນແຕກຕ່າງກັນ ຜູ້ຄອບຄອງວິມານແຕ່ລະຫລັງກໍແຕກຕ່າງກັນ ອັນມີຄວາມສູງແລະຄວາມວິຈິດງົດງາມແຕກຕ່າງກັນ ເປັນຜົນຈາກການໃຫ້ທານ, ຮັກສາສິນ ໔ ສິນ ໘ ແລະຈະເລີນພາວະນາ ທີ່ໄດ້ສ້າງໄວ້ໃນຄັ້ງຍັງເປັນມະນຸດ.

The *Vimānavatthu* refers to the heavenly abodes or divine mansions of all deities. It contains the stories of gods and goddesses who were born in the divine mansions or became owners of the divine mansions. It describes the kinds of wholesome deeds they performed during their human lives that enabled them to attain such divine mansions. It also includes the questions of deities asked with the Buddha, and the Buddha preached sermons to answer these problems. One of the five daily routines of the Buddha was to answer questions from deities at midnight. The *Vimānavatthu* is compiled in the Suttanta Piṭaka, Khuddaka Nikāya. There are a total of 85 stories about divine mansions. Each divine mansion is different; the owner of each divine mansion is different; and the height and beauty of each divine mansion is different, as a result of giving alms, observing the five and eight precepts, and practicing meditation during their time in the human world.

Colophon: None**Date:** Mid-20th century**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ວິມານວັດຖຸເຜດ (ຜູກ ໘)*Viman Vatthu Phet (Phuk 8)*

Stories of the Hungry Ghost Mansions (Fascicle 8)

Long palm-leaf**One phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 59 cm, depth 1.5 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** two.**Appearance:** The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 37. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.**Description:** ທຸຕັງຄະວັດ ຫຼືທຸດົງ ແປວ່າ ຂໍ້ປະຕິບັດເປັນເຄື່ອງກຳຈັດກິເລດ, ຄຸນສົມບັດຂອງຜູ້ກຳຈັດກິເລດ, ເປັນຂໍ້ວັດປະຕິບັດ ທີ່ພະພຸດທະເຈົ້າໄດ້ຊົງອະນຸຍາດໄວ້ ແຕ່ບໍ່ມີການບັງຄັບ ແລ້ວແຕ່ຄວາມສະໝັກໃຈປະຕິບັດ ເປັນອຸບາຍວິທີກຳຈັດກິເລດ ຂັດເກົາກິເລດ ເຮັດໃຫ້ເກີດຄວາມມັກນ້ອຍສັນໂດດຫຼາຍຂຶ້ນ. ທຸດົງທີ່ພະພຸດທະເຈົ້າໄດ້ຊົງອະນຸຍາດໄວ້ມີ ໑໓ ວິທີ ຄື ຖືການໃຊ້ຜ້າບັງສຸກຸນເປັນກິດຈະວັດ, ຖືການໃຊ້ຜ້າ ໓ ຜືນເປັນກິດຈະວັດ, ການຖືບິນທະບາດເປັນກິດຈະວັດ, ຖືການບິນທະບາດຕາມລຳພັງເປັນກິດຈະວັດ, ຖືການນັ່ງສັນອາສະນະດຽວເປັນກິດຈະວັດ, ຖືການສັນສະເພາະໃນບາດເປັນກິດຈະວັດ, ຖືການຫ້າມພັດຕາຫານທີ່ຖວາຍພາຍຫຼັງເປັນກິດຈະວັດ, ຖືການຢູ່ປ່າເປັນກິດຈະວັດ, ຖືຢູ່ໂຄນຕົ້ນໄມ້ເປັນກິດຈະວັດ, ຖືການຢູ່ໃນທີ່ແຈ້ງເປັນກິດຈະວັດ, ຖືການຢູ່ປ່າຊ້າເປັນກິດຈະວັດ, ຖືການຢູ່ໃນເສນາສະນະແລ້ວແຕ່ເຂົາຈັດໃຫ້ເປັນກິດຈະວັດ, ຖືການນັ່ງເປັນກິດຈະວັດ ເຫຼົ່ານີ້ເປັນຕົ້ນ.*Dhutaṅgavatta* or *Thudong* means the rules or procedures to remove defilements from the mind. They are practices given by the Buddha that are not compulsory and depend on individual's willingness to practice. They are methods to remove passions, to reduce greed, and to become less ambitious. There are 13 *thudong* practices given by the Buddha: observing the use of rag-robies as a routine; observing the use of three robes as a routine; observing going for alms-foos as a routine, observing going alone for alms-food as a routine, observing eating at a single designated seat once per day as a routine, observing eating only from one's alms-bowl as a routine, observing not eating or receiving any food after midday as a routine, observing sleeping in the forest as a routine, observing staying under a big tree as a routine, observing staying in an outdoor area as a routine, observing staying in a cemetery as a routine, observing sleeping only on what is given as a routine, and observing continuous sitting (not lying down) as a routine.**Colophon:** ລານທີ ໓໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ໌ ໐໐໐໒ ຮ້ອຍ ໗໑໒ (ກົງກັບ ຈ.ສ. ໑໒໗໒) ວັນ ໕ ມີຮ້ອງໄດ້ ບິກິດເສັດ ໝາຍມີ ເຈົ້າສົມມະນະໂພທິປັນຍາ ມີມູນລະສັດທາ ໄດ້ສ້າງ ທຸຕັງຄະວັດ ຜູກນີ້ ໄວ້ສືບສາສະໜາພະໂຄດົມເຈົ້າ ຂໍໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາແຫ່ງຂ້າພະເຈົ້າ. ຂ້າພະເຈົ້າປາດຖະໜາເອົາສຸກ ໓ ປະການ ມີນິຣະພາບເປັນທີ່ແລ້ວ ກໍ່ຂ້າເຫັນ.ນິບພານະ ປັດຈະໂຍ ໂທນຕຸຕຸວັງ ນິດຈັງ ນິດຈັງ.

Folio 36 on the recto side: In Chunlasangkatrasa 0002 hundred 712 (corresponding to CS 1272), the fifth day of the week (Thursday), a *huang khai* day, a *kot set* year, Chao Sommana (great abbot) Phothipannya had the religious faith to sponsor the making of this manuscript entitled *Thutangkhavat* (Ascetic practices) to support the Teachings of Gotama Buddha. May my wishes and desires come true. I wish to reach the three states of happiness with Nibbāna as the ultimate goal. May this be a condition to reach Nibbāna certainly and constantly.

Date: CS 1272, a *kot set* year (1910/11)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Chao Sommana (great abbot) Phothipannya
Titles: ທຸຕັງຄະວັດ
Thutangkhavat
Dhutanga Vatta

EAP1398_VSL_1_0139

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 59 cm, depth 0.5 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 13. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ການຈະເລີນສະຕິ ຫຼືການຈະເລີນວິປັດສະນານັ້ນ ຈຳເປັນຕ້ອງສະມາທານເອົາຂະນີກະສະມາທິ ຄືສະພາວະຈິດທີ່ສະງົບ ເຊິ່ງເປັນພື້ນຖານໃນການບຳເພັນກຳມັດຖານ, ອຸປະຈາຣະສະມາທິ ຄືສະມາທິທີ່ໃກ້ຈະແນ່ວແນ່, ອັບປັນນາສະມາທິ ຄືສະມາທິແນ່ວແນ່, ແລະວິປັດສະນາຍານ ຄືຍານໃນວິປັດສະນາ. ການສະມາທານຄຳເຫຼົ່ານັ້ນ ກໍເພື່ອໃຫ້ມີສະຕິ ມີເຄື່ອງຢືດໝູ່ງວທາງຈິດໃຈ. ໃນຂະນະທີ່ກຳລັງປະຕິບັດທຳນັ້ນ ຈະຕ້ອງມີສະຕິກຳນົດຮູ້ອິລິຍາບົດ ໃຫ້ທັນປັດຈຸບັນຢູ່ທຸກຂະນະ.

The practice of mindfulness is necessary for undertaking *Khaṇika-samādhī* (momentary concentration), *Upacāra-samādhī* (access concentration), *Appanā-samādhī* (attainment concentration), and *Vipassanāñāṇa* (insight). The undertaking of these practices helps the practitioner have consciousness and mental stability. While practicing, the practitioner has to be conscious at every step of present movements.

Colophon: None

Date: AD 1910/11 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0140)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Unknown
Titles: ກຳມະຖານ (ຜູກ ໒)
Kammathan (Phuk 2)
Kammaṭṭhāna (Fascicle 2)

EAP1398_VSL_1_0140

Long palm-leaf

One phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 59 cm, depth 0.8 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** three.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 18. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 3 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ໃນເນື້ອກ່າວເຖິງ ການປະຕິບັດວິປັດສະນາ ໂດຍໃຊ້ຫຼັກທຳພົມມະວິຫານ ໔ ໃນການພິຈາລະນາ. ພົມມະວິຫານ ແປວ່າ ທຳຂອງພົມ ຫຼືທຳຂອງຜູ້ເປັນໃຫຍ່ ໔ ປະການ ຄື:

໑. ເມດຕາ ຄື ຄວາມປາຖະນາໃຫ້ຜູ້ອື່ນໄດ້ຮັບສຸກ,

໒. ກະລຸນາ ຄື ຄວາມປາຖະນາໃຫ້ຜູ້ອື່ນພົ້ນທຸກ,

໓. ມຸທິຕາ ຄື ຄວາມຍິນດີເມື່ອຜູ້ອື່ນໄດ້ດີ,

໔. ອຸເປກຂາ ຄື ການຮູ້ຈັກປ່ອຍວາງ ຫຼືວາງເຊີຍ.

The text tells about the practice of Vipassanā meditation by considering the four principles of *Brahmavihāra*. *Brahmavihāra* means the virtues of the great ones, as following:

1. *Mettā*: loving-kindness, wish him well.

2. *Karuṇā*: compassion, think of helping him to get out of suffering.

3. *Muditā*: sympathetic joy, when others are well and happy.

4. *Upekkhā*: equanimity.

Colophon: ລານທີ ໑໔ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໐໐໐໒ ຮ້ອຍ ໗໑໒ (ກົງກັບ ຈ.ສ. ໑໒໗໒) ວັນ ໔ ມີຮ່ວງໃຄ້ ປີກົດເສັດ ໝາຍມີ ເຈົ້າສົມມະນະໂພທິປັນຍາ ວັດຊຽງການ (ກາງ) ມີມູນລະສັດທາໄດ້ສ້າງມູນລະທຳລຳ ກຳມະຖານ ອັນນີ້ ໄປຫາພໍ່ອອກແສນໃໝ່ແພງ ຜູ້ຕາຍໄປສູ່ບໍຣະໂລກພາຍໜ້າ ຫຼອນວ່າໄປບໍ່ສ່າງໄດ້ຍິກຍ້າຍເຂົ້າວ່າງອະບາຍ ກາຍເປັນເຜັດເປັນຜີທີ່ໃດທີ່ ໑ ກໍ່ດີ ຂໍໃຫ້ຜະລະໂກສິນສ່ວນບຸນອັນນີ້ ໄປຍິກຍ້າຍຄ້າຍເຂົ້າສູ່ທີ່ດີ ດີແລ້ວຂໍໃຫ້ດີກວ່າເກົ່າ ສຸກຮ້ອຍເທົ່າແສນທີ່ກໍ່ຂ້າເຫັນ. ນິບພານະ ປັດຈະໂຍ ໂທນຕຸ.

Folio 15 on the recto side: In Chunlasangkatrasa 0002 hundred 712 (corresponding to CS 1272), the fifth day of the week (Thursday), a *huang khai* day, a *kot set* year, Chao Sommana (great abbot) Phothipannya of Vat Xiang Kan (Kang) had the religious faith to sponsor the making of this manuscript entitled *Kammathan* (Mental exercises) to dedicate the merit to Pho Õk (layman) Saen Mai Phaeng who passed away to the other world. If he gets lost and has been stuck in a misery and becomes a ghost

somewhere, may the results of this merit move him to a good place. [If he is already in] a good place, support him ever better by hundred times and one hundred thousand times. May this be a condition to reach Nibbāna.

Date: CS 1272, a *kot set* year (1910/11)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Chao Sommana (great abbot) Phothipannya of Vat Xiang Kan (Kang)
Titles: ກຳມະຖານ (ຜູກ ໓)
Kammathan (Phuk 3)
Kammaṭṭhāna (Fascicle 3)

EAP1398_VSL_1_0141

Long palm-leaf

One phuk: *Single fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.7 cm, depth 0.5 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 11. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ກ່າວເຖິງເລື່ອງ ຍັດສະກຸນລະບຸດ. ຍັດສະ ເປັນບຸດຂອງເສດຖີຜູ້ມີສິມບັດ ຕູ ໂກດ ໃນເມືອງ ພາຣານະສີ. ພໍ່ແມ່ໄດ້ລ້ຽງດູຍັດສະດ້ວຍຄວາມຮັກແລະທ່ວງແທນ. ເມື່ອຍັດສະມີອາຍຸໄດ້ ໒໑ ປີ ພໍ່ແມ່ກໍ່ເອົານາງກຸມມາລີທັງຫຼາຍມາບຳເລີ ຈົນຍັດສະເກີດຄວາມເປື້ອນໜ່າຍໃນກາມມະຄຸນ. ໃນ ຄືນໜຶ່ງ ຍັດສະຕື່ນຂຶ້ນມາກາງເດິກ ໄດ້ເຫັນເຫຼົ່ານາງກຸມມາລີທັງຫຼາຍ ນອນຫລັບໄຫຼລະເກະລະ ກະ ໃນລັກສະນະທີ່ບໍ່ໜ້າເບິ່ງ ດຸດດັ່ງຊາກສົບໃນປ່າຊ້າ ຈຶ່ງເກີດຄວາມເສົ້າສະລົດໃຈ. ຍັດສະຍ່າງ ອອກຈາກປາສາດແບບຄົນໃຈລອຍ ພ້ອມກັບຈຶ່ມວ່າ “ວຸ້ນວາຍໜໍ, ວຸ້ນວາຍໜໍ” ຈົນໄປພົບກັບ ພະພຸດທະເຈົ້າຢູ່ໃນປ່າ. ເມື່ອໄດ້ສືນທະນາກັບພະພຸດທະອົງແລ້ວ ກໍ່ເກີດຄວາມເຫຼື້ອມໃສ ແລະຂໍ ບວດເປັນສາວິກຂອງພະພຸດທະເຈົ້າ ແລະໄດ້ບັນລຸເປັນພະອໍລະຫັນໃນທີ່ສຸດ.

The text tells the story of Yasa Kulaputta. Yasa was the son of a rich man who had property worth 88 *koti* in Varanasi. His parents looked after him with love and care. When Yasa was 21 years old, his parents provided him with girls until he became tired of sensual pleasures. In the middle of the night, he woke up and saw the girls sleeping in a disordered manner, as disgusting as corpses in a cemetery. He felt very sad. He walked out of the palace in a daze and kept saying, "Chaotic, chaotic," until he met the Buddha in the forest. After conversing with the Buddha, he became a devotee, then a disciple of the Buddha, and eventually attained enlightenment.

Colophon: None

Date: Mid-20th century

Script(s): Tham Lao

Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ເສັ້ນຮຳເພິງຊາດ (ຜູກດຽວ)
Sen Hamphoeng Sat (Phuk diao)
 Think of the Existences (Single fascicle)

EAP1398_VSL_1_0142

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 54 cm, depth 0.8 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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:** Damaged.

Description: ເນື້ອໃນສ່ວນຕົ້ນ ເປັນບົດຖາຄາພາສາບາລີ ໃຊ້ສູດຖອດຜ້າກະຖິນ. ເນື້ອໃນສ່ວນກາງ ເປັນບົດສູດພະປາຕິໂມກ, ພິທີລົງອຸໂປສິດ ແລະສິນ ໒໒໗ ຂໍ້ຂອງພະພິກຂຸ. ເນື້ອໃນສ່ວນປາຍ ກ່າວເຖິງວິທີແລະຂັ້ນຕອນຂອງການບັນພະຊາສາມະເນນ ໂດຍເລີ່ມຕັ້ງແຕ່ການກຽມຕົວຂອງຜູ້ທີ່ຈະບວດ, ການຂາບໄຫວ້ພະອຸປັດຊາ, ກ່າວຄຳຂໍບວດ, ໃຫ້ທັມຈົວອນແລ້ວໂດຍພະອຸປັດຊາໃຫ້ສິນ ໑໐ ຂໍ້.

The first part of the text is written in Pali, which is used by monks at the Kathina ceremony. In the middle, the text discusses the *Pātimokkha*, the Uposatha ceremony, and the 227 precepts for monks. The last part of the text describes the method and steps of ordination for novices, starting from the preparation of those who will be ordained, paying homage to the preceptor, reciting the vows, and then wearing the yellow robes. The preceptor then gives the ten precepts to the novices.

Colophon: ລານທີ ໑໘ ໜ້າ ໑-໒: ບົວລະບາດຈຸນລະສັງກາດລາຊະໄດ້ ຮ້ອຍ ໖໐໖ (ກົງກັບ ຈ.ສ. ໑໑໖໖) ຕົວປີຮ້ວງເຮົ້າ ມີຮ້ວງໄຄ້ ເດືອນ ໑໒ ອອກໃໝ່ ຕູ ຄຳ ພ່າວ່າໄດ້ ວັນ ໖ ຣິດຈະນາແລ້ວຍາມແຖໄກ້ຄຳເຈົ້າຂະນານຄຳ ມີປາສາສະຖະສັດທາສ້າງທັງສີຜູກນີ້ ໄປທາພໍ່ແມ່ພີ່ນ້ອງຊູ່ຄົນ ຂໍໃຫ້ຮອດໃຫ້ເຖິງກໍ່ຂ້າເທີນ. ປະການ ໑ ຂໍໃຫ້ຜູ້ງຂ້າທັງຫລາຍໄດ້ເຫັນໜ້າພະເກດແກ້ວຕົນຊື່ວ່າ ອະຣິຍະເມດໂຕ ຈະລົງມາຕັດສັບພັນຍູຕະຍານເປັນພະອັນຈະມາພາຍໜ້າກໍ່ຂ້າເທີນ. ນິບພານະ ປັດຈະໂຍໂຫຕຸ ໂນ ທຸວັງ ທຸວັງ ທຸງງແທດິຫລີກໍ່ຂ້າເທີນ.

Folio 18 on the recto and verso sides: In Buarabat chunlasangkatrassa one hundred and 603 (corresponding to CS 1163), a *huang hao* year, a *huang khai* day, the eighth waxing-moon day of the twelfth lunar month, the sixth day of the week (Friday),⁵¹ the writing was accomplished at the time of the afternoon horn (*thae kai kham*). Chao Khanan Kham had the religious faith to sponsor the making of this manuscript to dedicate the merit to all his parents and siblings. May the results of this merit reach

⁵¹ 1163 Karttika 8 = Friday, 13 November 1801. This day was indeed a *huang khai* day.

them. By the way, may all of us see the face of the noble one named Ariya Metteyya who will attain enlightenment and become the Buddha in the future. May this be a condition for us to reach Nibbāna certainly and definitely.

Date: CS 1163, a *huang hao* year (13 Nov 1801)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Chao Khanan Kham
Titles: ຄູ່ມືອຸປັດຊາ
Khu Mū Upatsa
The handbook for a Preceptor

EAP1398_VSL_1_0143

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 59.5 cm, depth 1.2 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

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

Description: ພະວິໄນ ກ່າວເຖິງວິທີແລະຂັ້ນຕອນຂອງການບັນພະຊາສາມະເນນ ໂດຍເລີ່ມຕັ້ງແຕ່ການກຽມຕົວຂອງຜູ້ທີ່ຈະບວດ ເມື່ອເຂົ້າໄປໃນສີມ ແລ້ວພະອຸປັດຊາຈະສອນວິທີຂາບ, ວັນທາເພື່ອຂໍຄາລະວະຄູບາອາຈານ ເຊິ່ງເປັນພາສາບາລີ ຈາກນັ້ນ ພະອຸປັດຊາຈະໃຫ້ກ່າວຄໍາຂໍບວດ, ໃຫ້ທຶມຈົວອນແລ້ວໂດຍພະອຸປັດຊາຈະໃຫ້ສີນ ໑໐ ຂໍ້ ຄື: ສິກຂາບົດ ໑໐ ປະການ ໃຫ້ແກ່ສາມະເນນທີ່ບວດໃຫມ່ ໄດ້ນ້ອມນໍາໄປປະພຶດປະຕິບັດ.

Vinaya text on the procedures for the ordination of a novice. The text describes the preparation for the ordination of applicants. When he enters the *sim* (ordination hall) to meet the monks, the preceptor will instruct him to pay respect and recite the words of reverence in Pali. Then, the preceptor tells him to ask for ordination in Pali. After the applicant puts on the yellow robes, the preceptor gives him the ten precepts.

Colophon: ລານທີ ໒໘ ຫ້າ ໒: ໂພທິປັນຍາ ໄດ້ສ້າງໄວ້ກັບພະສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຖິງມັກຄະຜະລະທໍາອັນວິເສດ ກລ່າວຄືວ່າອະຣະຫັນຕະເຈົ້າ ຕາບຕໍ່ເທົ່າ ຂໍໃຫ້ໄດ້ເຂົ້ານິຣະພານ ດັບສິງສານ ຢ່າໄດ້ວຽນມາເກີດ ຂໍໃຫ້ໄດ້ເກີດໃນວຽງແກ້ວ ອັນກລ່າວແລ້ວຄືອະມຸດຕະມະຫານິຣະພານ ທຸ່ງແທ້ດີຫລີກໍ່ຂ້າເທີນ. ສາທຸ ເຈົ້າໝ່ອມ ອ້າຍຈົວຕົນໃດກໍ່ດີ ຕົກກໍ່ດີ ເຫລືອກໍ່ດີ ຂໍໃຫ້ພິຈາຣະນາໃຫ້ແດ່ທ້ອນ ຢ່າໄດ້ຫົວຂວັນຂະນ້ອຍແດ່ທ້ອນ [...]. ໂພທິປັນຍາ ວັດສັງຄະໂລກ ບ້ານກອຍວັດ.

Folio 28 on the verso side: Phothipannyo sponsored the making of this manuscript to support the Teachings of the Buddha to last until the end of 5000 years. May I attain the *magga* and *phala*, the noble truth that is an arahantship. May I enter Nibbāna and stop the round of rebirths. May I be reborn in the crystal city that is Mahā Nibbāna definitely. Dear monks and novices, please consider, it might have some mistakes. Please do not laugh at me. Phothipannya from Vat Sangkhalok who lived in the house behind the monastery.

Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Phothipannyo
Titles: ບວດຄົນເປັນຈົວ
Buat Khon Pen Chua
To Ordained a Person into Novicehood

EAP1398_VSL_1_0144

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 59.5 cm, depth 0.6 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 16. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ເມື່ອໃນກ່າວເຖິງ ວິທີການອະທິຖານບາດຂອງພິກຂຸໃນຕາມພຸດທະບັນຍັດ ເມື່ອພິກຂຸຈະອອກ ບິນດະບາດ ຈະຕ້ອງທຳການອະທິຖານບາດເສຍກ່ອນ ເຊິ່ງບົດອະທິຖານເປັນພາສາບາລີ ຄົ້ນ ເມື່ອບິນດະບາດກັບມາແລ້ວ ກໍຕ້ອງສັ່ນເຂົ້າກັບບາດ ແຕ່ກ່ອນຈະສັ່ນເຂົ້າ ກໍຕ້ອງສູດບົດປະຕິ ສັງຂາໂຍ ເຊິ່ງວ່າດ້ວຍການພິຈາລະນາອາຫານໂດຍແຍບຄາຍ. ເມື່ອພິກຂຸສັ່ນເຂົ້າຮຽບຮ້ອຍ ແລ້ວ ກໍຕ້ອງຊຳລະລ້າງເສດອາຫານ ພາຍໃນບາດນັ້ນໃຫ້ສະອາດ ແລ້ວຕັ້ງບາດໄວ້ທີ່ເດີມ. ນອກຈາກນີ້ ຍັງໄດ້ກ່າວເຖິງບົດສູດມົນເຊົ້າຕ່າງໆ ເຊິ່ງພະພິກຂຸສົງ ສາມະເນນ ແລະຊາວພຸດ ໃຊ້ ໃນພິທີສູດມົນ.

The content describes how to pray for the alms-bowl of a monk according to the Buddha's prescription. Before going out for the alms-round, the monk must perform the prayer for the bowl. The prayer is in Pali language. When he returns to the temple, he has to eat his meal from the alms-bowl. Before having the meal, he has to recite the chapter of *Paṭisaṅkhāyo*, which refers to the contemplation on the food. After the meal, the monk must clean the alms-bowl and put it back in the same place. Moreover, the text also mentions various chapters of *suttas* in Pali for the morning chanting, which are used by monks, novices, and Buddhists at chanting ceremonies.

Colophon: ລານທີ ໑໕ ໜ້າ ໒: ຈຸນລະສັງກາດຣາຊາໄດ້ ໑໙໒໔ (ຄວາມເປັນໄປໄດ້ຄື ຄ.ສ. 1924) ຕົວ ປີ ກາບໃຈ້ ເດືອນ ໑໐ ອອກໃໝ່ ຕູ ຄໍ່າວັນ ໖ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຈົວເຮືອນ ໄດ້ ສ້າງຍັງທຸຕັງຄະວັດຜູກນີ້ ໄວ້ຄໍ້າສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໕ ພັນວັດສາ ແດ່ກໍຂ້າ ເທີ້ນ. ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ເມ. ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຖິງສະຫວັນແລະຊັ້ນຟ້າແລະນິຣະພານແດ່ ກໍຂ້າເທີ້ນ. ປະການ ໑ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເປັນອະຣະຫັນຕາ ກໍຂ້າເທີ້ນສາທຸສາທຸອະນຸໂມທາມີ.

Folio 15 on the verso side: In Chunlasangkatrassa 1924 (possibility is AD 1924), a *kap chai* year, the eighth waxing-moon day of the tenth lunar month, the sixth day of the week (Friday),⁵² the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Novice Hūan sponsored the making of this manuscript entitled *Thutangkavat* (Ascetic practices) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May this be a condition for me to reach Nibbāna. May I be reborn in the heaven and Nibbāna definitely. Besides, may I become an arahant. Well done, well done! I rejoice.

Date: CE 1924, a *kap chai* year (5 Sep 1924)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Novice Hūan

Titles: ຄອງບາດ

Khòng Bat

Maintaining and Observing the Rules Regarding the Alms Bowl

EAP1398_VSL_1_0145

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 51.4 cm, depth 0.3 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 7. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ເນື້ອໃນສ່ວນຕົ້ນ ກ່າວເຖິງຄໍາໃຫ້ພອນຂອງພະສົງ. ເມື່ອຜູ້ມີຈິດສັດທາໄດ້ຖວາຍຂອງທານຫຼື ເຄື່ອງອັດຖະບໍລິຂານມາຖວາຍພະສົງ. ພະສົງຈະໃຫ້ພອນເປັນພາສາບາລີແລະພາສາລາວ ເຊັ່ນ ວ່າ ຂໍໃຫ້ທ່ານສົມຫວັງດັງປາດຖະໜາ, ຂໍໃຫ້ໄດ້ພົ້ນຈາກພະຍາດທິໂລຄາໂພຍໄພທັງມວນ, ຂໍຈົ່ງ ໃຫ້ມີອາຍຸຍືນຍາວ, ສົມບູນໄປດ້ວຍເຂົ້າເບືອກ, ເຂົ້າສານ, ດ້ວຍແກ້ວ ກຸ ປະການ, ແລະດ້ວຍເງິນ, ຄໍາ, ຊັບສົມບັດ ຕາບຕໍ່ເທົ້າເຖິງພະນິບພານ. ແລະເນື້ອໃນສ່ວນປາຍ ໄດ້ກ່າວເຖິງການຢາດນໍ້າ ເພື່ອອຸທິດສ່ວນບຸນສ່ວນກຸສົນໃຫ້ແກ່ຜູ້ວາຍຊົນ.

The first part of the content mentions the blessings given by monks. When devout Buddhists offer alms to the monks, the monks give

⁵² 1286 Bhadrapada 7 = Friday, 5 September 1924.

blessings in Pali and Lao languages, such as: "May you get what you wish for, may you be free from all diseases and dangers, may you have longevity, and may you be filled with paddy, rice, the seven kinds of gems, money, gold, and treasures until you reach Nibbāna." The last part mentions the pouring of water to dedicate the merit to the deceased.

Colophon: None
Date: Late 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ປ່າວເທວະດາຫລວງ
Pao Thevada Luang
 Inviting All the Deities

EAP1398_VSL_1_0146

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 54.5 cm, depth 0.1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 3. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ເນື້ອໃນເປັນພາສາປາລີ ພະສົງໃຊ້ສູດໃນພິທີປະວາຣະນາໃນວັນອອກພັນສາ. ປະວາຣະນາ ໝາຍເຖິງ ຍອມໃຫ້ວ່າກ່າວຕັກເຕືອນ, ເປີດໂອກາດໃຫ້ວ່າກ່າວຕັກເຕືອນ ເປັນຊື່ສັງຄະກຳທີ່ ພະສົງທຳໃນວັນສຸດທ້າຍແຫ່ງການຈຳວັດສາ ຄືໃນວັນຂຶ້ນ ໑໔ ຄ່ຳ ເດືອນ ໑໑ ຮຽກວ່າ ວັນມະຫາ ປະວາຣະນາ. ພິກຂຸສົງຈະນິມົນພິກຂຸອົງອື່ນ ໃຫ້ເວົ້າກ່ຽວກັບຄວາມຜິດຫຼືພຶດຕິກຳທີ່ບໍ່ເໝາະສົມທີ່ ພວກເພິ່ນໄດ້ເຫັນ, ໄດ້ຍິນ ຫຼືສົງໄສວ່າໄດ້ກະທຳໃນຊ່ວງເຂົ້າວັດສາ.

The text is written in Pali and is used by monks in the ceremony on the day of the end of the Buddhist Lent. Pavāraṇā refers to the act of inviting others to speak of one's offences or any unbecoming behaviour. It is the name of the ecclesiastical ceremony performed on the last day of the Buddhist Lent, which is on the 15th waxing-moon day of the 11th lunar month. The day is called Maha Pavāraṇā. Monks invite one another to speak of any offences or unbecoming behaviour they have seen, heard, or suspected to have been committed during the rains.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown

Titles: *ປະວາຣະນາ*
Pavarana
The Act of Inviting Others to Speak of One's Offences

EAP1398_VSL_1_0147

Long palm-leaf

One phuk: *single fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 59.4 cm, depth 1.4 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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:** Poor.

Description: ມູນລະກິດ ໝາຍເຖິງ ຕົ້ນກຳເນີດຂອງຄວາມຄິດ ເລື່ອງຄວາມເຊື່ອກຽວກັບພິທີສຳລັບຄົນຕາຍ ແລະການເຜົາສົບ. ເນື້ອໃນເວົ້າເຖິງຈຸດເລີ່ມຕົ້ນຂອງໂລກ ເມື່ອພະພຸດທະເຈົ້າເກີດເປັນກະສັດອົງ ໜຶ່ງ ຊື່ວ່າ ພະຍາສະມັນຕະຣາດ ຜູ້ປົກຄອງສີ່ທິວເມືອງ. ພະອົງຊົງຈັດພິທີສົ່ງສະການໃຫ້ຮາຊະດອນແຕກຕ່າງກັນໄປຕາມສາເຫດຂອງການຕາຍ ເຊັ່ນ ຜູ້ທີ່ຕາຍຈົມນ້ຳ ພະອົງຈະສົ່ງໃຫ້ທາຣ່າງຂອງຜູ້ຕາຍດ້ວຍຜົງຂະໝັນແລະຂີ້ເຖົ້າ ແລ້ວຈຶ່ງຈັດພິທີເຜົາສົບນັ້ນ. ພິທີກຳສຳລັບຄົນຕາຍນີ້ ຍັງໄດ້ຮັບການປະຕິບັດສືບຕໍ່ກັນມາຈົນເຖິງປັດຈຸບັນ.

Munlakuē or Mullakūt (the origin of thoughts) refers to the belief in the rites for the dead and cremation. The text describes the beginning of the world. When Lord Buddha was born as a king named Phaya Samantarāja, who ruled over four cities, the king organized funeral ceremonies for his people differently according to the causes of their deaths. For example, for those who died by drowning, the king ordered others to smear the body with turmeric powder and dust, then organized the cremation. These rites for the dead have been followed until our days.

Colophon: (໑) ລານທີ ໓໒ ໜ້າ ໒: ມະຫາຈຸນລະສັງກາດຮາຊະໄດ້ ໑໒ກຸຜ ຕົວ ປີຮັບເປົ້າ (ເໝົ້າ) ເດືອນ ໔ ອອກໃໝ່ ໙ ຄຳ ວັນເສົາ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ແມ່ອອກສາວທາ ມີໃຈໃສສັດທາ ເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ມູນລະກິດ ຜູ້ກນັ້ນທານໄວ້ກັບສາສະໜາ ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າໄດ້ ໔ ພັນວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາ.

(໒) ລານທີ ໓໓ ໜ້າ ໑: [...] ສູ່ປະການແດ່ກໍ່ຂ້າເທີ້ນ ນິດຈັງ ທຸວັງ ທຸວັງ ນິບພານັງ ປາລະມັງ ສຸກຂັງ. ຂ້ອຍສາທຸຈັນທາ ເປັນຜູ້ຂຽນ ໂມທະນານຳບໍ່ເອົາຄຳ ຂໍເອົາແຕ່ບຸນນຳຫລາຍຫລາຍແດ່ທ້ອນ. ຂໍໃຫ້ໄດ້ເຖິງສຸກ ໓ ປະການ ມີນິຣະພານເປັນທີ່ແລ້ວ ຂໍໃຫ້ໄດ້ເຂົ້າສູ່ວຽງແກ້ວນິບພານເຈົ້າ ອັນບໍ່ຮູ້ເຖົ້າບໍ່ຮູ້ຕາຍນັ້ນ ກໍ່ຂ້າເທີ້ນ. ແມ່ອອກສາວທາ ລູກຫລານສູ່ຄົນ ລູກຊື່ວ່າ ທິດບຸນມາ ຫລານຊື່ວ່າ ອ້າຍແກ່ນຈັນ ໂມທະນານຳສູ່ຄົນແລ້ວ. ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາ ສູ່ເຍື່ອງສູ່ປະການກໍ່ຂ້າເທີ້ນ. ນິບພານັງ ປາລະມັງ ສຸກຂັງ.

(1) Folio 32 on the verso side: In Maha chunlasangkatrassa 1278, a *hap pao (mao)* year, the ninth waxing-moon day of the fifth lunar month, a

Saturday,⁵³ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Mae Òk (laywoman) Sao Tha had the most ardent religious faith to sponsor the making of this manuscript entitled *Munlaküt* to support the Teachings of the Buddha to last until the end of 5000 years. May my wishes and desires come true.

(2) Folio 33 on the recto side: [...] constantly and certainly, Nibbāna is the greatest bliss. I am Sathu (Monk) Chantha, the scribe. I wrote [this manuscript] for free but may I share with much merit. May I reach the three states of happiness with Nibbāna as the ultimate goal. May I enter Nibbāna where is no birth and death any longer. Mae Òk (laywoman) Sao Tha. All her children and grandchildren, as well as her son named Thit (ex-monk) Bunma and her grandson named Ai Kaenchan rejoice with her. May all our wishes and desires come true. Nibbāna is the greatest bliss.

Date: CS 1278, a *hap mao* year (11 Apr 1916)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Sathu Chantha

Sponsor(s): Mae Òk (laywoman) Sao Tha

Titles: ມູນລະກິດ (ຜູກດົງ)

Munlaküt (*Phuk diao*)

Actions Considered Inauspicious or Unpropitious (Single Fascicle)

EAP1398_VSL_1_0148

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.8 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ເມື່ອຫາກ່າວເຖິງ ປະຫວັດຫຍໍ້ຂອງຕົວລະຄອນເລື່ອງພະເຫວດສັນດອນ. ການອະພິເສກສົມລົດຂອງເຈົ້າຊາລີກັບນ້ອງສາວຄືນາງແກ້ວກັນຫາ. ພະເຫວດສັນດອນເກີດເມື່ອກາເຮົ້າ ເດືອນ ໖ ເພັງວັນ ໕ ຍາມຄໍ່າ ໃນເມືອງອະນຸຣາດນະຄອນຣາຊະທານີ. ພະນາງມັດທິເກີດໃນບົດງວຍາມດຽວກັບພະເຫວດສັນດອນ ເມື່ອອາຍຸໄດ້ ໑໖ ປີ ກໍໄດ້ຮາຊາພິເສກກັບພະເຫວດສັນດອນ. ເມື່ອພະນາງມັດທິມີອາຍຸໄດ້ ໒໘ ປີ ຈຶ່ງປະສູດເຈົ້າຊາລີໃນປີກາສີ ແລະປະສູດນາງແກ້ວແກ່ນກັນຫາໃນປີສະງ້າ.

The content mentions a brief history of the characters in the story of the Vessantara Jātaka. It describes the marriage of Prince Jāli with his beloved sister, Princess Kao Kanhā. King Vessantara was born in the year of *ka hao*, on the full moon day of the sixth month, the fifth day of the

⁵³ 1277 Caitra2 9 = Tuesday, 11 April 1916.

Long palm-leaf**One phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.4 cm, depth 0.6 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** none.**Appearance:** The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 17. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.**Description:** ເນື້ອໃນກ່າວເຖິງ ກິດຂອງພະພິກຂຸ ທີ່ຈະຕ້ອງທຳໃນການຈຳວັດສາ ຄື ພິທີກ່າວຄຳອະທິຖານໃນວັນເຂົ້າພັນສາ ແລະພິທີປະວາຣະນາໃນວັນອອກພັນສາ. ການເຂົ້າພັນສາ ໝາຍເຖິງ ການປະຈຳຢູ່ສະຖານທີ່ໃດໜຶ່ງ ໂດຍບໍ່ຈາລຶກໄປສະຖານທີ່ອື່ນໆ ເປັນເວລາ ໓ ເດືອນ ໃນລະດູຝົນ ເວັ້ນແຕ່ມີກິດອັນຈຳເປັນ ເຊິ່ງເລີ່ມແຕ່ວັນຂຶ້ນ ໑໔ ຄ່ຳ ເດືອນ ໘ ເຖິງວັນຂຶ້ນ ໑໔ ຄ່ຳ ເດືອນ ໑໑. ການປະວາຣະນາ ໝາຍເຖິງ ຍອມໃຫ້ວ່າກ່າວຕັກເຕືອນ, ເປີດໂອກາດໃຫ້ວ່າກ່າວຕັກເຕືອນ ເປັນຊື່ສັງຄະກຳທີ່ພະລິງທຳໃນວັນສຸດທ້າຍແຫ່ງການຈຳວັດສາ.

The content mentions the activities of monks that must be performed during the rains-retreat, namely the prayer ceremony on the day of the beginning of the Buddhist Lent and the Pavāraṇā ceremony on the day of the end of the Buddhist Lent. Rain Retreat means dwelling permanently at a certain place throughout the three months of the rainy season, unless there is a necessary activity. The rains-retreat starts on the fifteenth waxing-moon day of the eighth lunar month and ends on the fifteenth waxing-moon day of the eleventh lunar month. Pavāraṇā refers to the act of inviting others to speak of one's offences or any unbecoming behavior, which is the ecclesiastical ceremony performed on the last day of the Buddhist Lent.

Colophon: None**Date:** Early 20th century**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ຈຳວັດສາໃນເຮືອນ*Cham Vatsa Nai Hūan*

Stay in a House during the Buddhist Lent

Long palm-leaf**One phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 5.6 cm, width 60 cm, depth 0.8 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 20. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 5 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ເນື້ອໃນໄດ້ກ່າວເຖິງ ຫຼັກທຳຕ່າງໆ ທີ່ພະຣາຊາຊົງຜູ້ປົກຄອງບ້ານເມືອງ ຈະຕ້ອງປະພຶດປະຕິບັດ ເພື່ອໃຫ້ມີຄວາມເປັນໄປໂດຍຊອບທຳ ແລະຍັງປະໂຫຍດສຸກໃຫ້ເກີດແກ່ປະຊາຊົນ ໄດ້ແກ່:

໑. ທິດສະພຶດຣາຊະທຳ ໑໐ ປະການ ຄື ຫຼັກທຳທີ່ພະຣາຊາຊົງປະພຶດປະຕິບັດ ຫຼືຄຸນນະທຳຂອງ ນັກປົກຄອງ,

໒. ສັງຄະທະວັດຖຸ ໔ ປະການ ຄື ທຳອັນເປັນທີ່ຕັ້ງແຫ່ງການສົງເຄາະກັນ,

໓. ສັນທະທິຄຸນ ໗ ປະການ ຄື ທຳຂອງຜູ້ເປັນໃຫຍ່,

໔. ອະປະຣິທາຍະທຳ ໗ ປະການ ຄື ທຳອັນເປັນທີ່ຕັ້ງແຫ່ງຄວາມບໍ່ເສື່ອມ

The content mentions the various principles that the king or the governor of the country must follow in order to be righteous and beneficial to their people:

1. *Dasarājadhamma* 10: The tenfold codes of the king or the virtues of rulers,

2. *Saṅgahavatthu* 4: The fourfold principles of service and social integration,

3. The seven virtues are the virtues of the great,

4. *Aparihāniyadhamma* 7: The sevenfold things leading never to decline but only to prosperity.

Colophon: None

Date: Early 20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ສະດີເມືອງ ໑໐ ປະການ

Sadü Müang 10 Pakan

The Ten Principal Virtues of the City

EAP1398_VSL_1_0151

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.5 cm, width 57 cm, depth 2.5 cm.

Fascicle 1: Front cover folio: one. **Back cover folio:** three.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 47. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ເນື້ອໃນກ່າວເຖິງ ສັດຈະ ໔ ແລະອະຣິຍະສັດ ແປວ່າ ຄວາມຈິງອັນປະເສີດ ໔ ຢ່າງ ປະກອບດ້ວຍ:

໑. ທຸກຂະສັດຈະ ຄື ຄວາມຈິງທີ່ວ່າດ້ວຍຄວາມທຸກ,
໒. ສະມຸທະສັດຈະ ຄື ຄວາມຈິງທີ່ວ່າດ້ວຍເຫດໃຫ້ເກີດທຸກ,
໓. ນິໂຣທະສັດຈະ ຄື ຄວາມຈິງທີ່ວ່າດ້ວຍຄວາມດັບທຸກ,
໔. ມັກຄະສັດຈະ ຄື ຄວາມຈິງທີ່ວ່າດ້ວຍທາງແຫ່ງຄວາມດັບທຸກ.

The contents tell about the four noble truths that consist of:

1. *Dukkhasacca*: The truth of suffering.
2. *Samudayasacca*: The truth of the cause of suffering.
3. *Nirodhasacca*: The truth of the cessation of suffering.
4. *Maggasacca*: The truth of the path leading to the cession of suffering.

Colophon: ລານທີ ໔໕ ໜ້າ ໑: ພຸດທະສັງກາດຣາຊາໄດ້ ໒໔໙໗ ຕົວ ປີກາບສະງ້າ ເດືອນ ໙ ຂຶ້ນ ໑໐ ວັນ ໒ ມູນລະສັດທາ ສາທຸພໍ່ແພງ ວັດກາງ ເປັນສັດທາເນີ ຜູ້ຮິດຈະນາແມ່ນພໍ່ໃຫຍ່ຈານພັນ ບ້ານປາກເງີຍນີ້ ຂໍໃຫ້ຜູ້ຂ້າທັງສອງໄດ້ພົ້ນຈາກທຸກ ໃຫ້ໄດ້ເຖິງສຸກອັນກວ້າງຂວາງ ກລ່າວຄືວ່ານິຣະພາບເປັນທີ່ແລ້ວ ຢ່າຄາດແຄ້ວດັ່ງຄໍາມັກຄໍາປາດຖະໜາກໍ່ຂ້າເຫັນ.

Folio 45 on the recto side: In Buddhist Era 2497, a *kap sanga* year, the tenth waxing-moon day of the ninth lunar month, the second day of the week (Monday),⁵⁵ Sathu Phò (father monk) Phaeng from Vat Kang is the sponsor. Phò Nyai Chan Phan from the village of Pak Ngoei is the scribe. May two of us be free from suffering and reach the greatest bliss that is Nibbāna as the ultimate goal. May our wishes and desires not be ignored.

Date: BE 2497, a *kap sanga* year (9 Aug 1954)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Phò Nyai Chan Phan from the village of Pak Ngoei
Sponsor(s): Sathu Phò (father monk) Phaeng from Vat Kang
Titles: ພະຈະຕຸຣາຣິຍະສັດກະຖາ
Phachaturariyasat Katha
The Four Noble Truths

EAP1398_VSL_1_0152

Long palm-leaf

One phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.3 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

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

Description: ໃນສະໄໝພະທີປັງກອນພຸດທະເຈົ້າ ພະໂພທິສັດໄດ້ເກີດມາໃນຕະກຸນພາມຜູ້ໜຶ່ງ ມີຊື່ບສົມບັດ ຕູນ ໂກດ ຢູ່ໃນເມືອງອະມັງຄະຣະນະຄອນ ຊື່ວ່າເຈົ້າສຸເມທະກຸມມານ. ເມື່ອພໍ່ແມ່ຕາຍໄປແລ້ວ

⁵⁵ 1316 Sravana 10 = Monday, 9 August 1954.

ເຈົ້າສຸເມທະກຸມມານ ກໍໄດ້ນຳເອົາຊັບສົມບັດທັງຫຼາຍ ໄປແຈກຈ່າຍເປັນທານ ແລ້ວໄປບວດເປັນ
 ລືສິດາບິດ ມີຊື່ວ່າເຈົ້າສຸເມທະລືສີ. ທ່ານໄດ້ຈຳເລີນເມດຕາພາວະນາ ຈົນໄດ້ບັນລຸຊານສະມາບັດ
 ໘ ປະການ ກັບທັງອະພິນຍາ ໖ ປະການ. ຕໍ່ມາ ເຈົ້າສຸເມທະລືສີ ໄດ້ຮັບການພະຍາກອນຈາກ
 ພະພຸດທະເຈົ້າທີ່ປັງກອນພຸດທະເຈົ້າວ່າ “ໃນອະນາຄົດຄັ້ງໜ້າ ທ່ານຈະໄດ້ເກີດມາເປັນ
 ພະພຸດທະເຈົ້າ ພະນາມວ່າໂຄຕະມະ”.

In the time of Dīpaṅkara Buddha, the Bodhisatta was born into the family
 of a Brahmin, with property worth eighty *koṭi*, and lived in Amaṅgala City.
 His name was Sumedha Kumāra. After the death of his parents, Sumedha
 distributed all his treasures as alms-offering. Then, he became a hermit.
 He practiced diligently until he attained the eightfold attainment and
 sixfold superknowledge. Later, the hermit was prophesied by Dīpaṅkara
 Buddha: "In the future, you will become a Buddha named Gotama."

Colophon: None
Date: AD 1925 (see the date in the colophon of the manuscript no. EAP1398
 _VSL_1_0154)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ປັນຍາປາຣະມິທລວງ (ຜູກຕົ້ນ)
Pannya Parami Luang (Phuk ton)
 Great Perfection of Wisdom (Fascicle 1)

EAP1398_VSL_1_0153

Long palm-leaf

One phuk: fascicle 2

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.5 cm,
 depth 1 cm.

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

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

Description: ໃນສະໄໝໜຶ່ງ ພະໂພທິສັດໄດ້ເກີດເປັນພະຣາຊະໂອລົດຂອງພະເຈົ້າພາຣາມະສີ ມີນາມວ່າ ເຈົ້າ
 ອະໂຍຄະຣະກຸມມານ. ພະຣາຊະບິດາໄດ້ສ້າງເຮືອນເຫຼັກໃຫ້ເຈົ້າກຸມມານນ້ອຍໄດ້ອາໄສຢູ່ ເພື່ອ
 ບ້ອງກັນບໍ່ໃຫ້ແມ່ຍັກຂີນິກາກິນ. ເພາະມີຄວາມເຊື່ອວ່າ ພະຣາຊະໂອລົດສອງພະອົງສິ້ນພະຊົນ
 ຕັ້ງແຕ່ຍັງນ້ອຍເພາະຖືກແມ່ຍັກຂີນິກາກິນ. ເຈົ້າອະໂຍຄະຣະກຸມມານ ໄດ້ຢູ່ໃນເຮືອນເຫຼັກນັ້ນເປັນ
 ເວລາ ໑໖ ປີ ກໍເກີດຄວາມເປື້ອນໜ່າຍໃນຍ້າວເຮືອນແລະເຫັນໂທດຂອງຄວາມທຸກ ຈຶ່ງບໍ່ຕ້ອງການ
 ໃນຣາຊະສົມບັດ ຄິດຢາກອອກບວດ ຈຶ່ງບອກແກ່ພະຣາຊະບິດາແລະພະຣາຊະມານດາໃຫ້ຊົງ
 ຊາບ ແຕ່ທ່ານທັງສອງບໍ່ຍອມໃຫ້ບວດ ຢາກໃຫ້ເຈົ້າອະໂຍຄະຣະກຸມມານສືບວົງຕະກູນ ຮັກສາ
 ເຊິ່ງຊັບສົມບັດ ແຕ່ເຈົ້າອະໂຍຄະຣະກຸມມານ ກໍຍັງຢືນຢັນວ່າຈະອອກບວດ ເພື່ອສະແຫວງຫາ

ຄວາມດັບທຸກ. ໃນທີ່ສຸດ ກໍໄດ້ອອກບວດ. ຕໍ່ມາ, ພະຣາຊະບິດາ ພະຣາຊະມານດາ ແລະເສນາ
ອຳມາດທັງຫຼາຍ ກໍໄດ້ອອກບວດຕາມ.

Once upon a time, the Bodhisatta was born as Ayogara Kumāra, the son of the king of Varanasi. The father built an iron house for his son to live in, in order to prevent the giantess from eating him; since there was a belief that two royal sons had died when they were young because they were eaten by a giantess. Ayogara Kumāra lived in the iron house for 16 years. He became bored of living in the house and saw the punishments and sufferings of life, so he no longer wanted to live in the royal palace and decided to become an ascetic. He informed his father and mother of his intention, but they did not agree to let him become an ascetic. They wanted him to inherit the clan and keep the treasures. However, Ayogara Kumāra insisted that he wished to become an ascetic to seek the way out of suffering. Finally, he left to become an ascetic. Later, his parents and ministers also became ascetics.

Colophon: None
Date: AD 1925 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0154)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ປັນຍາປາຣະມິທລວງ (ຜູກ) (Pannya Parami Luang (*Phuk* 2)
Great Perfection of Wisdom (Fascicle 2)

EAP1398_VSL_1_0154

Long palm-leaf

One phuk: fascicle 4

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.5 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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:** Fragile.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນເມືອງ ສາວັດຖິ ຊົງປາຣົບເລື່ອງ
ອະດີດຕະຊາດຂອງພະອົງປາງເມື່ອພະໂພທິສັດເກີດເປັນລູກເສດຖີຢູ່ເມືອງພາຣານະສີແກ່ພິກຂຸ
ທັງຫຼາຍ. ໃນກາລະເມື່ອລ່ວງໄປແລ້ວ ຍັງມີພະຍາຕິນໜຶ່ງ ນາມວ່າພະຍາກາລະພູ ສະເຫວີຍຣາ
ຊະສົມບັດໃນເມືອງພາຣານະສີ ໃນຄັ້ງນັ້ນ ພະໂພທິສັດໄດ້ເກີດໃນຕະກູນພາມ ເຊິ່ງມີຊັບສົມບັດ
ເຂົ້າຂອງເປັນອັນມາກ ເມື່ອພະໂພທິສັດຈະເລີນໄວ ກໍໄດ້ໄປຮຽນສາດຕະສິນຈົນສຳເລັດແລ້ວກັບ
ຄືນ. ຫຼັງຈາກບິດາມານດາເສຍຊີວິດແລ້ວ ພະໂພທິສັດໄດ້ນຳເອົາຊັບສົມບັດທັງຫຼາຍໄປແຈກ
ຈ່າຍໃຫ້ເປັນທານ ແລ້ວອອກບວດເປັນດາບິດລີສີ ຕັ້ງໃຈປະຕິບັດທຳຢູ່ໃນປ່າທິມະພານ.

On one occasion, while residing at the Jetavana Monastery in Savatthi, the Buddha spoke to his disciples about his previous life. At that time, the Bodhisatta was born as the son of a rich man in Varanasi. There was a king named Phanya Kalaphu who ruled Varanasi. The Bodhisatta was born into the family of a wealthy Brahmin who possessed many treasures. When the Bodhisatta grew up, he went to study the arts until he had completed his education and returned home. After the death of his parents, the Bodhisatta distributed all his treasures as alms-offering. Then, he left to become an ascetic, practicing the Dharma in the Himavanta forest.

Colophon:

ລາມທີ ໒໖ ໜ້າ ໑: ມະຫາຈຸນລະສັງກາດຣາຊາໄດ້ ໑໒ ຕຸກ ຕົວ ບີຮັບເບົ້າ ເດືອນ ໙ ລົງ ຕູ ຄໍາ ໒ ຮິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ທໍາມະປັນຍາ ມີໃຈໃສສັດທາໃນສາສະໜາເປັນອັນຍິ່ງ ຈຶ່ງ ໄດ້ຂົນຂວາຍທາໃບລາມມາສ້າງ ປັນຍາປາຣະມີ ໔ ຜູກນີ້ ໄວ້ກັບສາສະໜາ ພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ຂໍໃຫ້ໄດ້ເຂົ້າສູ່ພະນິພານແດ່ກໍ່ຂ້າເທີ້ນ. ປະການ ໑ ຂໍໃຫ້ຜະລະບຸນໂກສິນສ່ວນບຸນ ອັນນີ້ ໄປຄໍ້າຊຸມແມ່ຂ້າຊື່ວ່າ ສາວໃສ ຕົກທີ່ຍາກພາກທີ່ທຸກ ຕົກທີ່ຮ້າຍ ຂໍໃຫ້ຍ້າຍຂຶ້ນສູ່ທີ່ດີ ຕົກທີ່ດີ ແລ້ວ ຂໍໃຫ້ດີກວ່າເກົ່າ ໝື່ນເທົ່າແລະແສນທີ ມີນິຣະພາບເປັນທີ່ແລ້ວ ຢ່າຄາດແຄ້ວ ຂໍໃຫ້ໄດ້ ດັ່ງຄໍາມັກຄໍາປາດຖະໜາສູ່ປະການແດ່ກໍ່ຂ້າເທີ້ນ. ສຸດທິນັ້ງ ວັດຕະ ເມ ທານັງ ນິບພານັງ ປາຣະ ມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ ທຸວັງ.

Folio 26 on the recto side: In Maha chunlasangkatrasa 1287, a *hap pao* year, the eighth waning-moon day of the ninth lunar month, the second day of the week (Monday),⁵⁶ the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Thammapannya had the most ardent religious faith in the Teachings of the Buddha and bought the palm leaves to sponsor the making of these five manuscript-fascicles entitled *Pannya Parami* (Perfection of wisdom) to support the Teachings of Gotama Buddha to last until entering Nibbāna definitely. By the way, may the results of this merit support my mother named Sao Sai. If she has been stuck in a misery, move her from the suffering. If she has been stuck in a misery place, move her to a good place. If she has already been in a good place, support her better than ever by ten thousand times and one hundred thousand times with Nibbāna as the ultimate goal. May my wishes and desires not be ignored. May the gift of mine be for Nibbāna which is the greatest bliss constantly and certainly.

Date:

Script(s):

Language(s):

Scribe(s):

Sponsor(s):

Titles:

CS 1287, a *hap pao* year (12 Aug 1925)

Tham Lao

Lao, Pali

Unknown

Thammapannya

ປັນຍາປາຣະມີຫລວງ (ຜູກ ໔)

Pannya Parami Luang (Phuk 4)

Great Perfection of Wisdom (Fascicle 4)

⁵⁶ 1287 Sravana 23 = Wednesday, 12 August 1925.

Long palm-leaf**One phuk:** *fascicle 5***Material:** Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 58.5 cm, depth 1.2 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** one.**Appearance:** The fascicles are enclosed between 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, and the legibility is as well.

Description: ເມື່ອໃນກ່າວເຖິງເຕມິຍະຊາດິກ ເປັນຊາດິກເລື່ອງທຳອິດໃນ ໑໐ ເລື່ອງຈາກພະເຈົ້າສິບຊາດ ໃນເຕມິຍະຊາດິກ ພະໂພທິສັດຊົງບຳເພັນເນກຂຳມະປາຣະມີ ຄືການອອກບວດ. ເຕມິຍະຊາດິກ ກ່າວເຖິງ ພະໂພທິສັດໄດ້ຮັບອາລາທະນາຈາກພະອິນ ໃຫ້ຈຸຕິລົງມາເກີດເປັນພະໂອລົດຂອງພະເຈົ້າກະສິກະລາດ ແຫ່ງເມືອງພາຣາມະສີ ນາມວ່າເຕມິຍະກຸມມານ ຫຼືເຕເມ. ເມື່ອອາຍຸໄດ້ ໑໑ ເດືອນ ເຫັນພະບິດາສັງລົງໂທດໂຈນຢ່າງທຳລຸນ ຊົງລະນຶກຊາດໄດ້ວ່າ ຄັ້ງໜຶ່ງ ພະອົງເຄີຍເປັນກະສັດຄອງລາດຢູ່ ໒໐ ປີ ເມື່ອຕາຍແລ້ວ ໄປເກີດໃນນະຣິກຢູ່ແປດໝື່ນປີ ຈາກນັ້ນ ຈຶ່ງໄດ້ໄປເກີດໃນດາວວະດິງສະຫວັນ ຊົງຮູ້ສຶກຢ້ານວ່າຈະຕ້ອງເປັນກະສັດຕໍ່ຈາກພະບິດາແລະຕ້ອງສັງລົງໂທດຄືນທຳຜິດຈົນຕ້ອງຕິກນະຣິກອີກ ຈຶ່ງແກ້ງເຮັດເປັນງ່ອຍເປັຍຫູໜວກເປັນໄບ້ ແລະຖືກກ່າວຫາວ່າເປັນກາລະກິນີ ຈົນເມື່ອອາຍຸໄດ້ ໑໖ ປີກຳລັງຈະຖືກຝັງທັງດິບໃນປ່າຊ້າ ຈຶ່ງສະແດງຕົນວ່າ ບໍ່ໄດ້ງ່ອຍເປັຍແລະເປັນໄບ້ແຕ່ຢ່າງໃດ. ຕໍ່ມາ ໄດ້ບວດຮັກສາສິນຢູ່ໃນປ່າ. ພະບິດາ, ພະມານດາແລະປະຊາຊົນຮູ້ຂ້າວ ກໍຕິດຕາມມາ ເມື່ອໄດ້ຟັງທຳຈາກພະເຕເມ ກໍເກີດຄວາມເຫຼື້ອມໃສ ຈຶ່ງຂໍບວດນຳ. ເມື່ອພະເຕເມສັ້ນຊີວິດແລ້ວ ໄດ້ໄປເກີດໃນພົມມະໂລກ.

The text deals with Temiya Jātaka, which is the first story of the Ten Stories from the Ten Existences. In the Temiya Jātaka, the Bodhisatta performed *nekkhamma*, which means renunciation. The Bodhisatta was encouraged by God Indra to be born as Temiya Kumāra or Teme, the son of King Kasikarāja of Varanasi. When he was eleven months young, he saw his father severely punishing a thief. He remembered that he had once been a king, reigning for 20 years. After his death, he had to be born in hell for eighty thousand years before being reborn in Tāvātimsa heaven. He was afraid that if he succeeded his father as king and punished those who did wrong, he would go to hell again. Therefore, he pretended to be lame, deaf, and dumb, causing him to be accused of being a *kālakiṇi* (an unfortunate one). At the age of 16, he was about to be buried alive in a cemetery. At that moment, he revealed that he was not lame nor dumb. Later, he became ordained as an ascetic and observed the precepts in the forest. When his father, mother, and the people learned this, they followed him. After listening to his Dhamma preaching, they became faithful in him and asked to be ordained as well. After his death, he was reborn in the Brahma world.

Colophon: ອັກຄະວິເສດສິດທິໄຊຍະ ມັງຄະລະ ປິວຣະບາດ ຈຸນລະສັງກາດຣາຊາໄດ້ ໑໒໘໗ ຕົວປັຮັບ ເປົ້າ ເດືອນ ໙ ຂຶ້ນ ໕ ວັນ ໑ ຣິດຈະນາແລ້ວຍາມແຖໃກ້ທ່ຽງ ໝາຍມີ ໂພທິປັນຍາ ໄດ້ຣິດຈະນາ ມີໃຈໃສສັດທາໄດ້ຂຽນ ປັນຍາປາຣະມິຫລວງ ຜູກ ໕ ຊ່ວຍຄູບາທິ. ຜູ້ຂ້າໄດ້ຂຽນ ປັນຍາປາຣະມິ ຫລວງ ຜູກ ໕ ນີ້ ໄວ້ສືບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ອະນາຄະຕາ ປັດຈຸບັນນາ ໃນ ປັດຈຸບັນຊາດນີ້ກໍ່ດີ ອະນາຄະຕາ ອັນຈະມາພາຍໜ້າກໍ່ດີ ຂໍໃຫ້ຜູ້ຂ້າມີສະຕິຜະຫຍາປັນຍາສະ ຫລາດອາດຮູ້ໃນປີຕະກະທຳພະເຈົ້າ ຕູ ໝື່ນ ໔໐໐໐ ຂັນ ຂໍໃຫ້ຈົ່ງໃຫ້ມາທຸ່ມທັນທຸກຊາດ ຂໍຈົ່ງໃຫ້ ໄດ້ພົບກັບນັກປາດຜູ້ສິນແລະມີສັດຈະ ຄົນຜະລະ(ຄົນພານ) ຢ່າໄດ້ມາໃກ້ ຜູງບ່ວຍໄຂ້ ໂລຄາ ເຈ້ຍຣະຈາກ ຝູງມິດສາທິຖິພາກຈາກຂັນທະສັນດານແຫ່ງຜູ້ຂ້າ ຂໍໃຫ້ໄດ້ເຖິງມັກຄະຜະລະ ອະຣະ ທັນຕາ ເຂົ້າສູ່ນິຣະພານ ນິດຈັງ ທຸວັງ.

Folio 26 on the recto side: In Akkhoraviset siththisainya mangkhala buarabat chunlasangkatrasi 1287, a *hap pao* year, the fifth waxing-moon day of the ninth lunar month, the first day of the week (Sunday),⁵⁷ the writing was accomplished at the time of the forenoon horn (*thae kai thiang*). Phothipannya had the ardent religious faith and wrote the fifth manuscript-fascicle entitled *Pannya Parami* for helping Khuba (monk) Thi. I wrote this fifth manuscript-fascicle of *Pannya Parami* to support the Teachings of Gotama Buddha through present and the future. May I be wise and excellent in the three baskets of the Dhamma with 84 thousand categories. May this be happened to me every existence. May I meet sages with morality and truth. May I be free from ruffians and patients with diseases. May mistaken notions disappear from my nature. May I obtain the *magga*, *phala*, and arahantship, and enter Nibbāna constantly and certainly.

Date: CS 1287, a *hap pao* year (25 Jul 1925)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Phothipannya
Sponsor(s): Unknown
Titles: ປັນຍາປາຣະມິຫລວງ (ຜູກ ໕)
Pannya Parami Luang (Phuk 5)
 Great Perfection of Wisdom (Fascicle 5)

EAP1398_VSL_1_0156

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.5 cm, depth 0.7 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 16. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and

⁵⁷ 1287 Sravana 5 = Saturday, 25 July 1925.

verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ເນື້ອໃນກ່າວເຖິງ ບັນຫາທຳມະ ມີທັງໝົດ ໑໕ ໝວດ ສຳລັບນັກສຶກສາທຳມະ ເຊັ່ນວ່າ:

໑. ທິຣິໂອດຕັບປະມີຄຸນແນວໃດ?

໒. ເຫດອັນໃດເປັນອະກຸສິນລະມູນ?

໓. ຈິ່ງບອກຕົວຢ່າງວ່າ ໂລພະເປັນເຫດໃຫ້ເກີດອະກຸສິນລະມູນໄດ້ແນວໃດ,

໔. ໂອວາດຂອງພະພຸດທະເຈົ້າມີເປັນອັນມາກເປັນອະເນກໃນທຳມະວິພາກກໍ່ມີເຊັ່ນກັນ ເຫດອັນໃດຈິ່ງວ່າມີແຕ່ ໓ ຢ່າງ?

The content deals with fifteen categories of Dhamma questions for the study of Buddhism, such as:

1. What is the virtue of *hiri* and *ottappa*?
2. What are the causes of unwholesome roots?
3. Give some examples presenting that how *lobha* is the unwholesome roots?
4. There are a lot of the Buddha's teachings, why are they only three?

Colophon: ລານທີ ໑໖ ໜ້າ ໑: ເດືອນ ໗ ແຮມ ໕ ຄໍ່າ ໒ ຣິດຈະນາແລ້ວຍາມທຸ່ງມື້ວັນ ພາຍມີ ສົມເດັດສັງຄະຣາຊະ ຣັດຕະນະປັນຍາ ເປັນຜູ້ຣິດຈະນາ.

Folio 16 on the recto side: On the fifth waning-moon day of the seventh lunar month, the second day of the week (Monday), the writing was accomplished at noon (*thiang van*). Somdet Phra Sangkharat Rattanapannya is the scribe.

Date: Late 19th century

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Somdet Phra Sangkharat Rattanapannya

Sponsor(s): Unknown

Titles: ບັນຫາທຳມະວິພາກ (ພວກທີ ໑)
Panha Thammaviphak (Phuak Thi 1)
 Problems of Dhamma Analysis (First part)

EAP1398_VSL_1_0157

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 59.5 cm, depth 3 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 72. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ເນື້ອໃນເປັນການຖາມ-ຕອບຂອງບັນຫາທຳມະ ເຊັ່ນ ທິຣິໂອດຕັບປະມີຄຸນແນວໃດ, ຕອບວ່າມີຄຸນຫຼາຍສະຖານ ຕັ້ງແຕ່ໃຫ້ເວັ້ນຈາກການທຸຈະລິດ ປະກອບສຸຈະລິດ ມີເມດຕາ ບໍ່ລັກເອົາຊັບ ສົມບັດຂອງຜູ້ອື່ນ ແລະບໍ່ຂ້າສັດຕູຕິດຊີວິດ ໃຫ້ຢູ່ຮ່ວມກັນເປັນໝູ່ຄະນະດ້ວຍຄວາມຜາສຸກ ບໍ່ໃຫ້ມີ

ຄວາມກຽດຊັງຕໍ່ກັນ ຖ້າເຮົາບໍ່ມີທິຣິໂອດຕັບປະແລ້ວ ຕ່າງຄົນກໍຈະບຽດບຽນເຊິ່ງກັນແລະກັນ ຢູ່ກໍບໍ່ເປັນສຸກ ເພາະມີທິຣິໂອດຕັບປະຖົມຄອງຢູ່ ຈຶ່ງຕັ້ງຢູ່ເປັນປົກແຜ່ນແທ້ໝາ ແລະໄດ້ຮັບຄວາມສຸກສຳລານທົ່ວໜ້າເປັນຕົ້ນ.

The content deals with questions and answers on Dhamma problems, such as: What are the virtues of *Hiri* and *Ottappa*? The answer is that, there are many virtues, such as refraining from evil conduct, cultivating good conduct, showing kindness, not stealing others' property, and not killing others. These virtues help people live together happily as a group and prevent hatred among each other. If we do not have *Hiri* and *Ottappa*, we will become angry with each other and will not be happy. Because of *Hiri* and *Ottappa*, we are able to live together in solidarity and happiness.

Colophon:

ລານທີ ໗໒ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໕ ຕົວ ປົກເຮົາ ເດືອນ ໑໐ ລົງ ໑໐ ຄ່ຳ ວັນ ໔ ມື້ ກຳມິດ ມູນລະສັດທາໝາຍມີ ແສນໄຫມ່ສຸກ ບ້ານຄອຍ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງຈຶ່ງໄດ້ສ້າງ ສະເລີຍບັນທາທຳມະວິພາກ ຜູກນີ້ໄວ້ກັບພຸດທະສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນພະວັດສາ ຂໍຜະລະໂກສິນອັນນີ້ ຈຶ່ງເປັນອຸປະນິໄສປັດໄຈຄ້ຳຊູທັງຊາດນີ້ແລະຊາດໜ້າ ຕາບຕໍ່ເທົ່າເຂົ້າສູ່ພະນິພານແດກໍຂ້າເທີນ. ສຸດທິນັ້ງ ວັດຕະ ເມ ທານັ້ງ ນິບພານັ້ງ ປາຣະມັງ ສຸກຂັງ ນິດຈັງ ນິດຈັງ ທຸວັງ ທຸວັງ ທຸງແທດິທລິກໍຂ້າເທີນ.

Folio 72 on the recto side: In Chunlasangkatrassa (CS) 1295, a *ka hao* year, on the tenth waning-moon day of the tenth lunar month, the fifth day of the week (Thursday), a *ka mot* day,⁵⁸ Saen Mai Suk from the village of Khòì had the most ardent religious faith to sponsor the making of this manuscript entitled *Saloei Panha Thammavipak* (Answers to the questions on the Dhamma) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit be a disposition and condition to support me through this life and the future lives until entering Nibbāna. May this gift of mine be for Nibbāna which is the greatest bliss constantly, certainly and definitely.

Date:

CS 1295, a *ka hao* year (14 Sep 1933)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Scribe(s):

Unknown

Sponsor(s):

Saen Mai Suk from the village of Khòì

Titles:

ບັນທາທຳມະວິພາກ (ພວກທີ ໑)

Panha Thammaviphak (Phuak Thi 1)

Problems of Dhamma Analysis (First part)

EAP1398_VSL_1_0158

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 59 cm, depth 1.8 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

⁵⁸ 1295 Bhadrpada 25 = Thursday, 14 September 1933. This day was indeed a *ka mot* day.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 63. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ເນື້ອໃນບາງສ່ວນເປັນພາສາບາລີ ແລະບາງສ່ວນເປັນພາສາລາວ ກ່າວເຖິງພະຍາມານວິໄຊ. ພະຍາມານວິໄຊນັ້ນ ມີຫົວເປັນຫົວຊ້າງ ແລະມີທິດາ ໓ ຄົນ ຮຽກວ່າມານທິດາ ປະກອບດ້ວຍ ນາງ ຕັນຫາ, ນາງຣາຄະ ແລະນາງອໍຣະດີ. ຄັ້ງໜຶ່ງ ມານທິດາທັງ ໓ ໄດ້ພາກັນເຂົ້າໄປເຝົ້າພະຜູ້ມີພະ ພາກເຈົ້າເຖິງທີ່ປະທັບ ແລ້ວກາບທູນພະຜູ້ມີພະພາກວ່າ ຂ້າແດ່ສະມະນະຜູ້ສະຫງົບ ພວກຂະ ນ້ອຍທັງຫຼາຍມາທີ່ນີ້ເພື່ອບໍາເລີທ່ານ. ແຕ່ພະພຸດທະອົງບໍ່ໄດ້ຍິນດີ ເພາະສິ້ນເຊີງກິເລດແລ້ວ ນາງ ມານທິດາທັງ ໓ ຈຶ່ງຫຼີກໜີໄປ ແລະໄດ້ໄປວາງແຜນມາກໍ່ກວນພະພຸດທະເຈົ້າດ້ວຍວິທີຕ່າງໆ ແຕ່ກໍ ບໍ່ສຳເລັດ.

The text is partly in Pali and partly in Lao, referring to Phanya Manvisai (King Māravijaya). Phanya Manvisai had the head of an elephant and had three daughters named Taṇhā, Rāga, and Arati. Once, the three sisters went to the presence of the Buddha and said to him, “The peaceful monk, we all come here to serve you.” But the Buddha was indifferent because he finished the passion. So, the three daughters of Phanya Manvisai went away and planned to harass the Buddha in various ways, but they did not succeed.

Colophon: ລານທີ ໖໒ ໜ້າ ໒: ຈຸນລະສັງກາດຣາຊາ ປີ ໑໙໔໐ (ເປັນໄປໄດ້ຄື ຄ.ສ. ໑໙໔໐) ປີມະໂລງ ເດືອນ ໑໐ ແຮມ ຄໍ່າ ໑ ໝາຍມີ ສາທຸໂຫຍ່ ເປັນເຈົ້າມູນລະສັດທາ ໝາຍມີ ໝ່ອມບຸນທັນ ເປັນຜູ້ຮິດຈະ ນາແລ້ວ ດ້ວຍໃຈເຫລື້ອມໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ຮິດຈະນາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຖິງສຸກຍິ່ງ ມີນິຣະ ພານເປັນຕົ້ນ.

Folio 62 on the verso side: In Chunlasangkatrassa year 1940 (possibility is AD 1940), a *marong* year (Year of the Serpent), on the first waning-moon day of the tenth lunar month,⁵⁹ Sathu Nyai (the Most Venerable) is the sponsor and Mòṃ (Monk) Bunthan is the scribe who had the most ardent religious faith to write [this manuscript]. May I reach the greatest bliss that is Nibbāna.

Date: CE 1940, the Year of the Serpent (17 Sep 1940)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Mòṃ (Monk) Bunthan

Sponsor(s): Sathu Nyai (the Most Venerable)

Titles: ແວນພະຍາມານວິໄຊຍະກະຖາ

Vaen Phayamanvisaiya Katha

Māravijaya Kathā

⁵⁹ 1302 Bhadrapada 17 = Tuesday, 17 September 1940.

Long palm-leaf**One phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 59 cm, depth 1 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** four.**Appearance:** The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 13. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.**Description:** ເນື້ອໃນວ່າດ້ວຍເລື່ອງໂຕສິກຂາ ຄື ທຳມະເພື່ອຄວາມພັນທຸກ ອັນປະກອບດ້ວຍສິນ, ສາມະທິ ແລະປັນຍາ.

ສິນ ຄື ຄວາມປົກກະຕິ ໄດ້ແກ່ ເຈຕະນາທີ່ເປັນເຫດງົດເວ້ນຢ່າງໜຶ່ງກັບສິ່ງທີ່ເກີດຂຶ້ນໃນໃຈ ຄື ຄວາມບໍ່ລ່ວງລະເມີດ ດັ່ງນັ້ນ ສິນຈຶ່ງເປັນເຄື່ອງຂົ່ມຈິດ ບໍ່ໃຫ້ໄປຕາມໃຈຂອງກິເລດ,

ສະມາທິ ຄື ການຝຶກຝົນຈິດໃຫ້ນຶ່ງ ຈິດຈໍແນວແນ່ ເຊິ່ງເປັນການພັດທະນາ ແລະຍົກລະດັບຈິດໃຫ້ສູງຂຶ້ນ ດັ່ງນັ້ນ ສະມາທິຈຶ່ງເປັນເຄື່ອງຂົ່ມກິເລດ ບໍ່ໃຫ້ມາບຸງດບຽນຈິດໄດ້,

ປັນຍາ ຄື ຄວາມຮູ້ທົ່ວ ໝາຍຄວາມວ່າ ຮູ້ທົ່ວເຖິງເຫດແລະຜົນຕາມສັດຈະຄືຄວາມຈິງ ເມື່ອມີຄວາມຮູ້ດັ່ງກ່າວໃນສິ່ງໃດ ກໍຊື່ວ່າມີປັນຍາໃນສິ່ງນັ້ນ ແຕ່ຖ້າເປັນຄວາມຮູ້ຫລົງຮູ້ຜິດ ຄືບໍ່ແມ່ນຄວາມຮູ້ ຈຶ່ງກໍບໍ່ເອີ້ນວ່າປັນຍາ ດັ່ງນັ້ນ ປັນຍາຈຶ່ງເປັນເຄື່ອງຊຸດຮາກຖອນໂຄນຂອງກິເລດ ທັງຫຼາຍ.

The content discusses the threefold training for avoiding suffering, consisting of *sīla*, *samādhi*, and *paññā*.*Sīla*, which is morality, refers to the intention that serves as the primary reason to refrain from unwholesome actions arising in the mind, leading to non-transgression. Therefore, *sīla* is a tool to restrain and not follow the passions of the mind.*Samādhi* is the training of the mind to be calm, focused, and steadfast, which develops and elevates the mind to a higher level. Therefore, *samādhi* is a tool to suppress passions so that they do not disturb the mind.*Paññā* is true knowledge or wisdom, which means understanding causes and effects according to the truth. When a person has knowledge about something, it is called wisdom in that subject. However, if the knowledge is false, it is not true knowledge and therefore not considered wisdom. Thus, wisdom is a tool to uproot the root of all passions.**Colophon:**

ລານທີ ໑໐ ໜ້າ ໑-໒: ລິດຈະນາແລ້ວຍາມງາຍເນີ ຂະນ້ອຍເນນຜູ້ເປັນຜູ້ຮິດຈະນາໃຫ້ແລ້ວ ຂະນ້ອຍ ຂໍພະໂກສິນນຳຫລາຍຫລາຍແດ່ຂະນ້ອຍ ຕົກກໍດີເຫລື້ອກໍດີ ຂໍໃຫ້ພິຈາລະນາຫາໃສ່ໃຫ້ທານຂະນ້ອຍແດ່ທ້ອນ. ປີ ໑໙໓໘.

Folio 10 on the recto and verso sides: The writing was accomplished in the morning. I am Novice Phui, the scribe. May I share with much merit. Please consider and correct [the manuscript] for me, if there might be mistakes. In 1937.

Date: 1937
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Novice Phui
Sponsor(s): Unknown
Titles: ສິນສຳມາທິ
Sin Sammathi
 Precepts and Meditation

EAP1398_VSL_1_0160

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 59.7 cm, depth 0.8 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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:** Fragile.

Description: ເນື້ອໃນກ່າວເຖິງ ປະຫວັດພະພຸດທະເຈົ້າ. ເຈົ້າຊາຍສິດທັດຖະ ຊົງເປັນພະຣາຊະໂອລົດຂອງພະເຈົ້າສຸດໂທທະນະ ແລະພະນາງສິຣິມະຫາມາຍາ ຄັນເມື່ອພະອົງຊົງຈະເລີນໄວໄດ້ ໑໖ ພັນສາ ກໍ່ຊົງອະພິເສກສົມລົດກັບພະນາງພິມພາ ຫຼືຍະໂສທະຣາ ພະທິດາຂອງພະເຈົ້າກຸງເທວະຫະ ເຊິ່ງເປັນຍາດຝ່າຍພະມານດາ ແລະມີຣາຊະໂອລົດພະນາມວ່າ ພະຣາທຸລ. ເມື່ອພະອົງມີພະຊົນອາຍຸ ໒໙ ພັນສາ ຈຶ່ງໄດ້ສະເດັດອອກບວດ ໂດຍໃຊ້ເວລາ ໖ ປີ ຈຶ່ງໄດ້ຕັດສະຮູ້ພະອະນຸດຕະຣະສຳມາສຳໂພທິຍານເປັນພະພຸດທະເຈົ້າ ຊົງສະແດງທຳມະຈັກກັບປະວັດຕະນະສູດໃຫ້ແກ່ປັນຈະວັກຄີທັງ ໔ ເປັນກັນທຳອິດ ນັບແຕ່ນັ້ນມາ ພະພຸດທະອົງກໍ່ໄດ້ສະແດງທຳໃຫ້ແກ່ມະນຸດແລະເທວະດາເປັນເວລາ ໔໕ ວັດສາ ຈຶ່ງໄດ້ຕັບຂັນເຂົ້າສູ່ພະປະຣິນິບພານທີ່ເມືອງກຸສິນາຣາ.

The text tells the story of the Buddha. Prince Siddhattha, the son of King Suddhodana and Queen Siri Mahāmayā, married Princess Bimbā, or Yasodharā, the daughter of the king of Devadaha and a relative of his mother, when he was 16 years old. They had a son named Rāhula. When he was 29 years old, he left to become an ascetic. After six years of practice, he attained enlightenment and became the Buddha. The Buddha preached his first sermon, the *Dhammacakkappavattana Sutta*, to the Five Ascetics. From then on, the Buddha spread his teachings to humans and heavenly beings for forty-five years and passed away in Kusinara.

Colophon: ລານທີ ໑໙ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໒ ຮ້ອຍ ຕູກ (ກົງກັບ ຈ.ສ. ໑໒໕໗) ຕົວ ປີຮັບເປົ້າເດືອນ ໙ ແຮມ ໒ ຄຳ ວັນ ໕ ມື້ເຕົ້າເສັດ ໝາຍມີມູນລະສັດທາ ຜູ້ມີນາມກ່ອນຊື່ວ່າ ໂພທິປັນຍາ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ຍອດພິດົກ ຜູກນີ້ ໄວ້ກັບພຸດທະສາສະໜາພະພຸດທະເຈົ້າຕາບຕໍ່ເທົ່າ ໕ ພັນພະວັດສາ. ຂໍໃຫ້ຂ້າພະເຈົ້າໄດ້ເຖິງເປັນອະຣະຫັນຕະຕິນປະເສີດເລີດລ້ຳກວ່າໂລກທັງຫຼາຍ ຢ່າຄາດຢ່າຄາ ຂໍໃຫ້ດັ່ງຄຳມັກຄຳປາດຖະໜາສູ່ເຍື່ອງສູ່ປະການແດ່ກໍ່ຂ້າເຫັນ

ສາທຸ ສາທຸ. ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ປະຣິສຸດທັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ ທຸວັງ.

Folio 19 on the recto side: In Chunlasangkatrasa 2 hundred and 87 (corresponding to CS 1287), a *hap pao* year, on the second waning-moon day of the ninth lunar month, the fifth day of the week (Thursday), a *tao set* day,⁶⁰ the initiator named Photipannya had the most ardent religious faith to sponsor the making of this manuscript entitled *Nyòt Phidok* (Peak of the Dhamma) to support the Teachings of the Buddha to last until the end of 5000 years. May I obtain arahantship which is more splendid than others in the world. May my wishes and desires not be ignored. Well done, well done! The pure gift of mine is for Nibbāna which is the greatest bliss constantly and certainly.

Date: CS 1287, a *hap pao* year (7 Aug 1925)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Photipannya

Titles: ໄຕຍະຍອດພິນດິກ (ຍອດໄຕປິດິກ)

Tainya Nyòt Phindok

The peak of the Three Baskets

EAP1398_VSL_1_0161

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 56.7 cm, depth 1.5 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 35. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ທຳມະທາດ ກຸ ປະການ ໝາຍເຖິງ ລະບົບການທຳງານຂອງນາມທາດ ປະກອບດ້ວຍ:

໑. ເວທະນາ ຄື ທຳມະຊາດທີ່ຮັບຮູ້ອາລົມທາງກາຍ,
໒. ສັນຍາ ຄື ຄວາມຊົງຈຳໄດ້ໝາຍຮູ້ໃນອາຍະຕະນະຕ່າງໆ,
໓. ສັງຂານ ຄື ການປຸງແຕ່ງ ຫຼືສິ່ງທີ່ປຸງແຕ່ງ,
໔. ວິນຍານ ຄື ການຮັບຮູ້, ຮັບຮູ້ເວທະນາ, ຮັບຮູ້ສັນຍາ ແລະຮັບຮູ້ສັງຂານ,
໕. ມະໂນ ຄື ໃຈ ຫຼືຄວາມຄິດ,
໖. ຈິຕ ຄື ຄວາມຮູ້ສຶກນິກຄິດ, ຄວາມສຳນຶກ ແລະຄວາມມີສະຕິ,
໗. ພະຈັງ ຄື ຈິຕໃຕ້ສຳນຶກ.

Dhammadhātu 7 means the sevenfold mental object, consisting of:

1. *Vedanā*: Feeling, sensation

⁶⁰ 1287 Sravana 17 = Thursday, 7 August 1925. This day was indeed a *tao set* day.

2. *Saññā*: Perception, idea, ideation
3. *Sanḅhāra*: Formation
4. *Viññāṇa*: Consciousness
5. *Mano*: The mind
6. *Citta*: Mind, thought, consciousness
7. *Bhavaṃ*: Unconscious mind.

Colophon: ລານທີ ໓໔ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໒໙໔ ຕົວ ປີເຕົ້າສັນ ເດືອນ ໑໒ ຂຶ້ນ ໑໐ ຄ່ຳ ພ່ຳວ່າໄດ້ ວັນ ໒ ມື້ເຕົ້າສັນ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສົມເດັດສັງຄະຊາຣັດຕະນະປັນຍາ ວັດສີສະຫວັນເທວະໂລກ ມີໃຈໃສ່ສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ອະພິທຳມາ ໑໔ ຜູກນີ້ ໄວ້ກັບສາສະໜາ ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕ ພັນວັດສາ. ຂໍສ່ວນບຸນອັນນີ້ຈິ່ງມາເປັນອຸປະນິໄສປັດໄຈຄ້ຳຊູກູນາທາງນິບພານ ຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈິ່ງລຸທາງພະນິພານດັ່ງຄຳໝາຍແດ່ກໍ່ຂ້າເຫັນ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ເມ ນິດຈັງ ທຸວັງ ທຸວັງ ປາຣະມັງ ສຸກຂັງ ທຸ່ງແທ້ດີຫລິເຖີດ.

Folio 35 on the recto side: In Chunlasangkat 1294, a *tao san* year, on the tenth waxing-moon day of the twelfth lunar month, the second day of the week (Monday), a *tao san* day,⁶¹ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Somdet Pha Sangkhasa Rattanapannya from Vat Sisavanthevalok had the most ardent religious faith to sponsor the making of these fourteen manuscript-fascicles entitled *Aphithamma* (the Higher Doctrine) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a disposition and condition to support me entering Nibbāna, cut the five obstructions off, and reach Nibbāna as my wishes. May this be a condition for me to reach Nibbāna constantly and certainly, the greatest bliss definitely.

Date: CS 1294, a *tao san* year (7 Nov 1932)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Somdet Pha Sangkhasa Rattanapannya from Vat Sisavanthevalok (Sangkhalok)
Titles: ທຳມະທາດ ໗ ປະການ
Thammathat 7 Pakan
 Seven Kinds of Mental-data Elements

EAP1398_VSL_1_0162

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 49.2 cm, depth 0.7 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 17. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of

⁶¹ 1294 Karttika 9 = Monday, 7 November 1932.

consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Damaged.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າຊົງປະທັບຢູ່ໃນຄັນທະກຸຕິ ກໍ່ປານົບເຊິ່ງທານະປາຣະມີ ອັນເປັນເຫດໃຫ້ເທສະໜາຍັງຈັນທະປະໂຊດຊາດິກດວງນີ້. ປາງເມື່ອພະໂພທິສັດເຈົ້າ ເກີດເປັນຣາຊະໂອລົດຂອງພະນາງຣັດຕະນະຄັບພາວະດິຣາຊະເທວີ ມະເຫສີຂອງພະຍາເມກຂະວະດີ. ຄັ້ງໜຶ່ງ ນ້ຳຖ້ວມເມືອງ ພະນາງຣັດຕະນະຄັບພາວະດິທີ່ຍັງຊົງພະຄັນຢູ່ ໄດ້ພັດພາກຈາກພະສາມີ ແລະໄດ້ອາໄສຢູ່ສາລາຫຼັງໜຶ່ງໃນປ່າ ແລ້ວປະສູດພະໂພທິສັດເຈົ້າ ຊື່ວ່າຈັນທະປະໂຊດ. ວັນໜຶ່ງພະນາງໄດ້ເຂົ້າປ່າເພື່ອຫາໝາກໄມ້ ຖືກຍັກຂະເສນາຈັບໄດ້ຈັກກິນເປັນອາຫານ. ເມື່ອພະໂພທິສັດເຈົ້າຊາບ ຈຶ່ງໄປຊ່ວຍພະມານດາ ໄດ້ຄວັກເອົາຫົວໃຈອອກມາໃຫ້ຍັກ ເພື່ອແລກກັບຊີວິດຂອງພະມານດາ. ພະຍາອິນໄດ້ມາຊ່ວຍປາບຍັກນັ້ນ ແລ້ວເອົາຢາທິບມາໃຫ້ທິດໃຫ້ເຈົ້າຈັນທະປະໂຊດພື້ນຄືນມາ. ໃນທີ່ສຸດ ເຈົ້າຈັນທະປະໂຊດແລະພະມານດາ ກໍ່ໄດ້ກັບຄືນເມືອງ ແລະໄດ້ເປັນເຈົ້າພະຍາແທນພະບິດາ. ຕໍ່ມາ ໄດ້ອອກບວດເປັນລືສີ ບຳເພັນບາລະມີ ເມື່ອສິ້ນອາຍຸໄຂແລ້ວໄດ້ໄປເກີດໃນພົມມະໂລກ.

On one occasion, while dwelling in his abode, the Buddha spoke to his disciples about his perfection of donation, which was the cause for this sermon. When the Bodhisatta was born as the royal son of Queen Ratanagabbhavati Rājadevi, the wife of King Mekkehevati, a significant event occurred. Once, when the city was flooded, Queen Ratanagabbhavati, who was pregnant at the time, was separated from her husband and lived in a pavilion in the forest, where she gave birth to the Bodhisatta, named Chanthapasot (Candapajoti). One day, she went into the forest to find fruit and was caught by Giant Sena, who intended to eat her. When the Bodhisatta found out, he went to rescue his mother. He offered his own heart to the giant in exchange for his mother's life. God Indra then came to help, defeated the giant, and brought divine medicine to pour on Chanthapasot's body, reviving him. Finally, Chanthapasot and his mother returned to the city, where he became ruler in place of his father. Later, he became an ascetic practicing perfection. After his death, he was born in the Brahma world

Colophon: ລານທີ ໑໗ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໘໔ ຕົວ ປີກາໃຄ້ ເດືອນ ໔ ຂຶ້ນ ໔ ຄ່ຳ ວັນ ໑ ຣິດຈະນາແລ້ວຍາມທຸ່ງກາງວັນ ມູນລະສັດທາໝາຍມີ ທິດຈຳປາບານ ໄດ້ສ້າງ ຈັນທະປັດໂຊດຊາດິກ ນີ້ໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັງຄຳມັກຄຳປາດຖະໜາ ທຸກເຢື້ອງສູ່ປະການກໍ່ຂ້າເທີ້ນ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ ທຸວັງ.

Folio 17 on the recto side: In Chunlasangkatrassa 1284, a *ka khai* year, on the fifth waxing-moon day of the fourth lunar month, the first day of the week (Sunday),⁶² the writing was accomplished at noon (*thiang kang van*). Thit (ex-monk) Champaban sponsored the making of this manuscript entitled *Chanthapatsot Sadok* (Candapajota Jātaka) to support the Teachings of the Buddha to last until the end of 5000 years. May all

⁶² 1285 Phalgunā 5 = Monday, 10 March 1924. Note that CS 1285 was a *ka khai* year whereas CS 1284 was a *tao set* year.

my wishes and desires come true. Nibbāna is the greatest bliss constantly and certainly.

Date: CS 1284, *a ka khai* year (10 Mar 1924)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Thit (ex-monk) Champaban
Titles: *ຈັນທະປະໂຊດ*
Chanthapasot
Canda Pacchoti Jātaka

EAP1398_VSL_1_0163

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 59.5 cm, depth 0.7 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 18. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Damaged.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າຊົງປະທັບຢູ່ໃນຄັນທະກຸຕິ ກໍ່ປາຣົບເຊິ່ງທານະປາຣະມີ ອັນເປັນເຫດໃຫ້ເທສະໜາຍັງຈັນທະປະໂຊດຊາດິກດວງນີ້. ປາງເມື່ອພະໂພທິສັດເຈົ້າເກີດເປັນຣາຊະໂອລົດຂອງພະນາງຣັດຕະນະຄັບພາວະດິຣາຊະເທວີ ມະເຫສີຂອງພະຍາເມກຂະວະດີ. ຄັ້ງໜຶ່ງ ນ້ຳຖ້ວມເມືອງ ພະນາງຣັດຕະນະຄັບພາວະດິທີ່ຍັງຊົງພະຄັນຢູ່ ໄດ້ພັດພາກຈາກພະສາມີ ແລະໄດ້ອາໄສຢູ່ສາລາຫຼັງໜຶ່ງໃນປ່າ ແລ້ວປະສູດພະໂພທິສັດເຈົ້າ ຊື່ວ່າຈັນທະປະໂຊດ. ວັນໜຶ່ງພະນາງໄດ້ເຂົ້າປ່າເພື່ອຫາໝາກໄມ້ ຖືກຍັກຂະເສນາຈັບໄດ້ ຈັກກິນເປັນອາຫານ. ເມື່ອພະໂພທິສັດເຈົ້າຊາບ ຈິ່ງໄປຊ່ວຍພະມານດາ ໄດ້ຄວັກເອົາຫົວໃຈອອກມາໃຫ້ຍັກ ເພື່ອແລກກັບຊີວິດຂອງພະມານດາ. ພະຍາອິນໄດ້ມາຊ່ວຍປາບຍັກນັ້ນ ແລ້ວເອົາຢາທິບມາໃຫ້ທິດໃຫ້ເຈົ້າຈັນທະປະໂຊດຟື້ນຄືນມາ. ໃນທີ່ສຸດ ເຈົ້າຈັນທະປະໂຊດແລະພະມານດາ ກໍ່ໄດ້ກັບຄືນເມືອງ ແລະໄດ້ເປັນເຈົ້າພະຍາແທນພະບິດາ. ຕໍ່ມາ ໄດ້ອອກບວດເປັນລືສີ ບຳເພັນບາລະມີ ເມື່ອສິ້ນອາຍຸໄຂແລ້ວ ໄດ້ໄປເກີດໃນພິມມະໂລກ.

On one occasion, while dwelling in his abode, the Buddha spoke to his disciples about his perfection of donation, as the cause of this sermon. When the Bodhisatta was born as the royal son of Queen Ratanagabbhavati Rājadevi, the wife of King Mekkehevati, a significant event occurred. Once, when the city was flooded, Queen Ratanagabbhavati, who was pregnant, was separated from her husband and lived in a pavilion in the forest, where she gave birth to the Bodhisatta named Chanthapasot (Candapajoti). One day, she went into the forest to find fruit and was caught by Giant Sena, who intended to eat her. When the Bodhisatta found out, he went to help his mother. He took out his heart to the giant in exchange for his mother. God Indra came to

help, defeated the giant, and brought divine medicine to pour on the body of Chanthapasot and revive him. Finally, Chanthapasot and his mother returned to the city, where he became ruler in place of his father. Later, he became an ascetic practicing perfection. After his death, he was born in the Brahma world.

Colophon: ລານທີ ໑໗ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໘໖ ຕົວ ປິກາມິດ ເດືອນ ໑໑ ແຮມ ໑໒ ຄໍ່າ ວັນ ໓ ຣິດຈະນາແລ້ວຍາມແລງ ມູນລະສັດທາໝາຍມີ ໝ່ອມພໍ່ພັນ ວັດໂພນສັງ ສ້າງຍັງ ຈັນທະປັດໂຊດ ຜູກນີ້ໄວ້ກັບສາສະໜາ ພະພຸດທະໂຄດົມເຈົ້າ ຕາບຕໍ່ເທົ່າໄດ້ ໔ ພັນວັດສາ. ຂໍໃຫ້ໄດ້ດັງຄໍາມັກຄໍາປາດຖະໜາແດ່ກໍ່ຂ້າເທີນ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ໂຫຖ ນິດຈັງ ທຸວັງ ທຸວັງ ຈິ່ງມີແທ້ດີຫລື ກໍ່ຂ້າເທີນ.

Folio 17 on the recto side: In Buddhist Era (BE) 2486, a *ka mot* year, on the twelfth waning-moon day of the eleventh lunar month, the third day of the week (Tuesday),⁶³ the writing was accomplished in the afternoon (*nyam laeng*). Mom Phò Phan from Vat Phonsang sponsored the making of this manuscript entitled *Chanthapatsot* (Candapajota Jātaka) to support the Teachings of the Buddha to last until the end of 5000 years. May all my wishes and desires come true. Nibbāna is the greatest bliss constantly, certainly and definitely.

Date: BE 2486, a *ka mot* year (26 Oct 1943)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Mom Phò Phan from Vat Phonsang
Titles: ຈັນທະປະໂຊດ
Chanthapasot
 Canda Pacchoti Jātaka

EAP1398_VSL_1_0164

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54 cm, depth 0.8 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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:** Damaged.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າຊົງປະທັບຢູ່ໃນຄັນທະກຸຕິ ປາຣົບເຊິ່ງທານະປາຣະມີ ອັນເປັນເຫດໃຫ້ເຫສະໜາຍັງຈັນທະປະໂຊດຊາດີກວງນີ້. ປາງເມື່ອພະໂພທິສັດເຈົ້າເກີດເປັນຣາຊະໂອລົດຂອງພະນາງຣັດຕະນະຄັບພາວະດີຣາຊະເທວີ ມະເຫສີຂອງພະຍາເມກຂະວະດີ. ຄັ້ງໜຶ່ງນ້ຳຖ້ວມເມືອງ ພະນາງຣັດຕະນະຄັບພາວະດີທີ່ຍັງຊົງພະຄັນຢູ່ ໄດ້ພັດພາກຈາກພະສາມີ ແລະ

⁶³ 1305 Asvina 27 = Tuesday, 26 October 1943.

ໄດ້ອາໄສຢູ່ສາລາທຸງໜຶ່ງໃນປ່າ ແລ້ວປະສູດພະໂພທິສັດເຈົ້າ ຊື່ວ່າຈັນທະປະໂຊດ. ວັນໜຶ່ງ ພະນາງໄດ້ເຂົ້າປ່າເພື່ອຫາໝາກໄມ້ ຖືກຍັກຂະເສນາຈັບໄດ້ ຈັກກິນເປັນອາຫານ. ເມື່ອ ພະໂພທິສັດເຈົ້າຊາບ ຈຶ່ງໄປຊ່ວຍພະມານດາ ໄດ້ຄວັກເອົາຫົວໃຈອອກມາໃຫ້ຍັກເພື່ອແລກກັບ ຊີວິດຂອງພະມານດາ. ພະຍາອິນໄດ້ມາຊ່ວຍປາບຍັກນັ້ນ ແລ້ວເອົາຢາທິບມາໃຫ້ທິດໃຫ້ເຈົ້າ ຈັນທະປະໂຊດຟື້ນຄືນມາ. ໃນທີ່ສຸດ ເຈົ້າຈັນທະປະໂຊດແລະພະມານດາກໍໄດ້ກັບຄືນເມືອງ ແລະໄດ້ເປັນເຈົ້າພະຍາແທນພະບິດາ. ຕໍ່ມາ ໄດ້ອອກບວດເປັນລືສີ ບຳເພັນບາລະມີ ເມື່ອສິ້ນ ອາຍຸໄຂແລ້ວ ໄດ້ໄປເກີດໃນພິມມະໂລກ.

On one occasion, while dwelling in his abode, the Buddha spoke to his disciples about his perfection of donation, as the cause of this sermon. When the Bodhisatta was born as the royal son of Queen Ratanagabbhavati Rājadevi, the wife of King Mekkehevati, a significant event occurred. Once, when the city was flooded, Queen Ratanagabbhavati, who was pregnant, was separated from her husband and lived in a pavilion in the forest, where she gave birth to the Bodhisatta named Chanthapasot (Candapajoti). One day, she went into the forest to find fruit and was caught by Giant Sena, who intended to eat her. When the Bodhisatta found out, he went to help his mother. He took out his heart to the giant in exchange for his mother. God Indra came to help, defeated the giant, and brought divine medicine to pour on the body of Chanthapasot and revive him. Finally, Chanthapasot and his mother returned to the city, where he became ruler in place of his father. Later, he became an ascetic practicing perfection. After his death, he was born in the Brahma world.

Colophon: ລານທີ ໑໙ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໙໒ ປີກັດເປົ້າ ເດືອນຈຽງ ແຮມ ໖ ຄ່ຳ ວັນອາທິດ ຮິດຈະ ນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ທິດຄຳເພົົາ ພະຍາພື້ນໜ້າ ແລະນາງເພັຍອ້ວນ ບ້ານຊຽງມ່ວນ ໄດ້ມີສັດທາສ້າງທຳຜູກນີ້ໄວ້ກັບພະພຸດທະສາສະໜາ ຂໍໃຫ້ອານິສົງຈິງເປັນອຸປະນິໄສໃນທາງ ສະຫວັນແລະນິບພານໃນພາຍໜ້າເທົ່ນ.

Folio 19 on the recto side: In Buddhist Era (BE) 2492, a *kat pao* year, on the sixth waning-moon day of the first lunar month, a Sunday, ⁶⁴the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Thit (ex-monk) Khamphao or Phanya Mūnna and his wife, Nang Phia Uan, from the village of Xiang Muan had the religious faith to sponsor the making of this manuscript to support the Teachings of the Buddha. May the results of this merit be a disposition for the way reaching the heaven and Nibbāna in the future.

Date: BE 2492, a *kat pao* year (11 Dec 1949)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Thit (ex-monk) Khamphao or Phanya Mūnna and his wife, Nang Phia Uan, from the village of Xiang Muan
Titles: ຈັນທະປະໂຊດ (ບັນຕິນ)

⁶⁴ 1311 Margasirsha 21 = Sunday, 11 December 1949.

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56.7 cm, depth 1.5 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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:** Fragile.

Description: ເນື້ອໃນວ່າດ້ວຍເລື່ອງຂອງຜີເຜດ ໝາຍເຖິງ ສັດທີ່ມີອະກຸລິນລະກຳຕິດຕົວ ເມື່ອຕາຍໄປແລ້ວ ຈະໄປເກີດໃນອະບາຍຍະພູມ ເມື່ອພົ້ນຈາກນະຣິກແລ້ວ ໄດ້ເກີດເປັນເຜດ ມີຮູບຮ່າງຜິດປົກກະຕິ ແປກປະຫລາດ ອິດຢາກແລະຫົວໂຫຍ. ມີຄວາມເຊື່ອວ່າ ຜູ້ທີ່ບໍ່ໄດ້ທຳບຸນ ມີແຕ່ທຳບາບ ເມື່ອຕາຍໄປແລ້ວ ຈະໄປຕົກນະຣິກທີ່ຮຸກວ່າ ທຸຄະຕິພູມ ຫຼືອະບາຍຍະພູມ ໄດ້ຮັບຄວາມທຸກທໍລະມານ ຮ້ອງໄຫ້ຮ້າໂຮໂປມາ ດ້ວຍຄວາມທຸກຂະເວທະນາ. ສ່ວນຜູ້ທີ່ໄດ້ທຳບຸນມີການໃຫ້ທານ, ຮັກສາສິນ ແລະພາວະນາ ເມື່ອຕາຍໄປ ກໍຈະໄດ້ໄປເກີດໃນສວງສະຫວັນ ທີ່ຮຸກວ່າສຸຄະຕິພູມ.

The content deals with ghosts, which are human beings who have done unwholesome deeds. After death, they go to hell. After their time in hell, they become ghosts with unusual shapes—strange, starved, and hungry. There is a belief that those who did not perform good deeds but committed only bad deeds, after death, will go to hell called *Dugati-bhūmi* (unhappy planes), where they experience suffering and pain. Those who performed meritorious deeds, such as giving alms, observing the precepts, and practicing meditation, will, after death, be reborn in heaven called *Sugati-bhūmi* (happy planes).

Colophon: ລານທີ ໓໒ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໒ ປາຍຮ້ອຍ ໘໐໙ (ກົງກັບ ຈ.ສ. ໑໒໘໐) ຕົວ ປີເປົກສະງ້າ ເດືອນ ໙ ອອກໃໝ່ ໕ ວັນ ໒ ຣິດຈະນາແລ້ວຍາມທ່ຽງ ໝາຍມີ ສາວປາ ແລະລູກຜີວ ແລະນ້ອງນຸ່ງ ແລະພີ່ເອື້ອຍຊູ່ຄົນ ໄດ້ຄຶດຮອດຫາບິດຕາມານດາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ພ້ອມກັນຂົນຂວາຍຫາໄດ້ໂປຣານະໃບລານມາສ້າງໜັງສື ເຜດນາຣິກຮ້າໂຮ ຜູ້ກນີ້ ໄວ້ກັບສາສະໜາ. ຜູ້ຈຸດຕິມໍຣະນາໄປນັ້ນ ພໍຊື່ວ່າ ອ້າຍຕາ ແມ່ຊື່ວ່າສາວບົວ ຫລອນວ່າຂ້າເຈົ້າໄດ້ຕິກທີ່ຮ້າຍ ຂໍໃຫ້ຍ້າຍເຂົ້າສູ່ທີ່ດີ ຄັນວ່າໄດ້ເຖິງທີ່ດີແລ້ວ ກໍໃຫ້ໄປຕິກວ່າເກົ່າເຫີ້ນ.

Folio 32 on the recto side: In Chunlasangkatrassa 2 hundred and 809 (corresponding to CS 1280), a *poek sang* year, on the fifth waxing-moon day of the ninth lunar month, the second day of the week (Monday),⁶⁵ the writing was accomplished at noon. Sao (Ms) Pa, her husband, children, and her sisters thought of their father and mother and jointly bought the palm leaves to sponsor the making of this manuscript entitled *Phet Nahok Hamhai* (the misery beings cry) to support the Teachings of the Buddha.

⁶⁵ 1280 Sravana 5 = Monday, 12 August 1918.

Ones who passed away are our father named Ai Ta and our mother named Sao Bua. If they have been stuck in a misery place, move them to a good place. If they have already been in a good place, support them better than ever.

Date: CS 1280, a *poek sanga* year (12 Aug 1918)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Sao (Ms) Pa, her husband, her children, and her sisters
Titles: ເຜດຮ້າໄຮ
Phet Hamhai
A Mourning Hungry Ghost

EAP1398_VSL_1_0166

Long palm-leaf

One phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 59.2 cm, depth 0.3 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between 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:** Damaged and Fragile.

Description: ເນື້ອໃນວ່າດ້ວຍການອຸປັດຂຶ້ນຂອງພະພຸດທະເຈົ້າແຕ່ລະພະອົງ ເຊິ່ງເປັນເລື່ອງທີ່ຍາກຍິ່ງ. ເນື້ອງຈາກພະພຸດທະເຈົ້າແຕ່ລະພະອົງ ຕ້ອງບໍາເພັນບາລະມີເປັນເວລາຍາວນານຫຼາຍອະສິງໂຂ. ໃນພັດທະກັບນີ້ ເປັນມະຫາກັບທີ່ຈະເລີນທີ່ສຸດ ເພາະມີພະພຸດທະເຈົ້າອຸປັດຂຶ້ນຫຼາຍທີ່ສຸດເຖິງ ໔ ພະອົງ ໄດ້ແກ່ ພະກະກຸສິນທະພຸດທະເຈົ້າ, ພະໂກນາຄະມະນະພຸດທະເຈົ້າ, ພະກັດສະປະພຸດທະເຈົ້າ, ພະສະມະນະໂຄດົມພຸດທະເຈົ້າ, ແລະພະສີອາຣິຍະເມດໂຕພຸດທະເຈົ້າ. ໃນປັດຈຸບັນ ເຮົາກໍາລັງຢູ່ໃນຍຸກຂອງພະສະມະນະໂຄດົມພຸດທະເຈົ້າ ເຊິ່ງເປັນພະອົງທີ່ ໔ ໃນພັດທະກັບນີ້ ແລະໃນຍຸກໜ້າ ຈະເປັນຍຸກຂອງພະສີອາຣິຍະເມດໂຕພຸດທະເຈົ້າ.

The content discusses the occurrence of each Buddha, which is a very rare and difficult event because each Buddha had to fulfill the perfections (*pāramī*) over a very long time, many aeons (*asaṅkha*). In this *Bhadra kappa*, which is the most prosperous eon, there are five Buddhas: Kakusanda Buddha, Konagamana Buddha, Kassapa Buddha, Gotama Buddha, and Ariya Metteyya Buddha. We are currently in the era of Gotama Buddha, who is the fourth Buddha in this eon. In the next era, it will be the time of Ariya Metteyya Buddha.

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

Titles: ຕູລະຍະຄັນຖະ (ຜູກຕົ້ນ)
Tulayakhantha (Phuk ton)
Tulayagantha (Fascicle 1)

EAP1398_VSL_1_0167

Long palm-leaf

One phuk: fascicle

Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 54.5 cm, depth 0.5 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between 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:** Fragile.

Description: ເນື້ອໃນກ່າວເຖິງມຸງຄຸນ ໓໘ ປະການ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ໃນຄັ້ງນັ້ນ ປະຖົມມະຍາມລ່ວງໄປແລ້ວ ເທວະດາຕົນໜຶ່ງ ມີລັດສະໝີຮຸ່ງເຮືອງ ງາມຍິ່ງ ຍັງພະວິຫານເຊຕະວັນໃຫ້ສະຫວ່າງສະໄຫວ ເຂົ້າໄປເຝົ້າພະຜູ້ມີພະພາກເຈົ້າເຖິງທີ່ປະ ທັບ ຖວາຍບັງຄົມແລ້ວຢືນຢູ່ໃນທີ່ອັນສົມຄວນ ໄດ້ຂາບທູນຖາມພະພຸດທະເຈົ້າວ່າ ເທວະດາແລະ ມະນຸດທັງຫຼາຍຜູ້ຫວັງຄວາມສຸກສະວັດດີ ໄດ້ພາກັນຄິດມຸງຄຸນທັງຫຼາຍ ຂໍພະອົງຈົ່ງຕັດບອກອຸດົມ ມຸງຄຸນດ້ວຍເທົ່ານັ້ນ. ເມື່ອນັ້ນ ພະພຸດທະເຈົ້າໄດ້ຊົງສະແດງພະທຳມະເທສະໜາ ເລື່ອງມຸງຄຸນ ໓໘ ປະການ ເຊັ່ນ ການບໍ່ຄົບຄົນພານ, ການຄົບແຕ່ບັນດິດ, ການບູຊາບຸກຄົນທີ່ຄວນບູຊາ ນີ້ເປັນອຸດົມ ມຸງຄຸນ ເປັນເບື້ອງຕົ້ນ ແລະຈົດຂອງຜູ້ໃດອັນໂລກກະທຳຖືກຕ້ອງແລ້ວ ຍ່ອມບໍ່ຫວັ່ນໄຫວ, ບໍ່ເລົ່າ ໂສກ, ປາສະຈາກທຸລີ ແລະເປັນຈິດອັນກະເສມ ນີ້ເປັນອຸດົມມຸງຄຸນເປັນທີ່ສຸດ.

The content deals with the 38 blessings. On one occasion, the Buddha dwelled at the Jetavana Monastery in Savatthi. When the night was far spent, a certain deity whose surpassing splendor illuminated the entire Jetavana Monastery came into the presence of the Buddha and, after drawing near, respectfully saluted the Buddha and stood to one side. Standing thus, he addressed the Buddha in verse: "Many are the deities and men, yearning after good, who have pondered on blessings. Pray, tell me what the supreme blessings are." Thereafter, the Buddha preached a sermon about the thirty-eight blessings. The blessings begin with: "Not to associate with fools, to associate with the wise, and honouring those worthy of honour—this is the supreme blessing," and end with: "Though touched by worldly circumstances, never is his mind wavering; sorrowless, stainless, and secure—this is the supreme blessing."

Colophon: None

Date: Late 19th century

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ມຸງຄຸນ ໓໘ ປະການ

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 59.5 cm, depth 0.3 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 6. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ເລື່ອງອະປຸຕະກະເສດຖີ (ເສດຖີບໍ່ມີລູກ). ໃນກາລະຄັ້ງໜຶ່ງ ພະເຈົ້າປະເສນທິໂກລິນ ໄດ້ສັ່ງໃຫ້ຂົນຊັບສົມບັດຂອງເສດຖີທີ່ເສຍຊີວິດເປັນຂອງຫຼວງ ເນື່ອງດ້ວຍເສດຖີນັ້ນ ເປັນຜູ້ບໍ່ມີບຸດທາທາຍາດບໍ່ໄດ້. ແມ້ວ່າຈະເປັນເສດຖີ ແຕ່ກໍ່ເປັນຄົນຕະໜິ ບໍ່ເຄີຍທຳບຸນໃຫ້ທານ. ພະພຸດທະເຈົ້າໄດ້ຕັດເຖິງອະດີດຕະຊາດຂອງເສດຖີນັ້ນວ່າ ວັນໜຶ່ງ ເສດຖີນັ້ນໄດ້ສັ່ງໃຫ້ພັນລະຍາເອົາອາຫານໄປໃສ່ບາດພະປັດເຈກພຸດທະເຈົ້າ. ແຕ່ເມື່ອເຫັນພັນລະຍາເອົາອາຫານດີໆ ໃສ່ບາດກໍ່ຄິດເສຍໃຈ. ເຂົາຫວັງຍຶດຊັບຂອງນ້ອງຊາຍຕົນ ຈຶ່ງໄດ້ຂ້າຫຼານຊາຍຜູ້ຈະສືບມໍລະດົກ ແລະເມື່ອນ້ອງຊາຍເສຍຊີວິດ ກໍ່ຍຶດຊັບຂອງນ້ອງຊາຍມາເປັນຂອງຕົນ. ເພາະກຸສົນທີ່ໄດ້ຖວາຍອາຫານບິນທະບາດແກ່ພະປັດເຈກ ຈຶ່ງໄດ້ເກີດເປັນເສດຖີ, ເພາະນັກເສຍໃຈທີ່ເຫັນພັນລະຍາເອົາອາຫານດີໃສ່ບາດ ເຮັດໃຫ້ເຂົາບໍ່ຕ້ອງການໃຊ້ຈ່າຍຊັບເພື່ອຕົວເຂົາເອງ. ເພາະເຫດທີ່ໄດ້ຂ້າຫຼານ ຈຶ່ງເຮັດໃຫ້ເຂົາໄປຕົກນະຣົກ.

The story of Aputtakasetthi (a childless rich man). On one occasion, King Pasenadi confiscated all of a rich man's property after the man's death because he did not have any heirs. Although he was very rich, he was extremely stingy. While he was alive, he did not give anything away for charity. The Buddha related the man's story from a past existence. In that existence, he was also a rich man. One day, he told his wife to offer something to a *paccekabuddha*. When he saw his wife fill the alms-bowl with good food, he regretted it. Coveting his brother's wealth, he had killed his young nephew and had thus wrongfully inherited his brother's wealth upon the latter's death. Because the man had offered alms-food to the *paccekabuddha*, he became a rich man in his present life. Because he regretted having offered food to the *paccekabuddha*, he had no wish to spend anything, even on himself. Because he had killed his own nephew for the sake of his brother's wealth, he had to suffer in *niraya* (hell).

Colophon: None

Date: Late 19th century

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ອະປຸຕະກະເສດທິ
Aputtaka Setthi
Childless Rich Man

EAP1398_VSL_1_0169

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 55.6 cm, depth 0.3 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 9. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ໃນຣາຕິຄືນໜຶ່ງ ເທວະດາຕົນໜຶ່ງ ໄດ້ເຂົ້າເຝົ້າພະຜູ້ມີພະພາກເຈົ້າ ແລ້ວທູນຖາມວ່າ ດ້ວຍເຫດໃດ ມະນຸດທັງຫຼາຍຈຶ່ງມີວິບາກກຳ ບາງຄົນຈູຕິຕາຍໄປແລ້ວ ກໍໄດ້ເກີດເປັນສັດ, ເປັນຜີເຜດ ແລະເປັນອະສຸຣະກາຍ. ເມື່ອນັ້ນ ພະຜູ້ມີພະພາກເຈົ້າໄດ້ຕັດວ່າ ອັນວ່າບຸກຄົນຜູ້ເປັນບັນດິດມີປັນຍາ ຍ່ອມທຳບຸນໃຫ້ທານ ແລະລະເວັ້ນເຊິ່ງກຳຊົ່ວ ໔ ປະການ ໄດ້ແກ່ ການຂ້າສັດ, ການລັກຊັບ, ການຫຼິ້ນຊູ, ການເວົ້າຕົວະ ແລະການຕື່ມສິ່ງມົນເມົາ. ບຸກຄົນເຫຼົ່ານີ້ ເມື່ອຈູຕິຕາຍໄປແລ້ວ ກໍຈະໄດ້ເມື່ອເກີດເປັນເທວະບຸດ ສະເຫວີຍທິບພະສົມບັດໃນເທວະໂລກສະຫວັນ ສ່ວນບຸກຄົນຜູ້ທີ່ໄດ້ກະທຳກົງກັນຂ້າມກັບສິ່ງເຫຼົ່ານັ້ນ ຄັນເມື່ອຈູຕິຕາຍໄປ ກໍຈະໄດ້ໄປຕິກນະຣິກ ເປັນເຜດ, ເປັນອະສຸຣະກາຍ ແລະເປັນສັດຕ່າງໆ.

One night, a certain deity came into the presence of the Buddha and asked, "Why do humans experience different consequences after death, with some being reborn as animals, ghosts, and demons?"

At that time, the Buddha explained that people who were wise gave charity and refrained from the five evil deeds—killing, stealing, committing adultery, lying, and drinking alcohol. These individuals, when they die, will be reborn as devas in the heavenly world. As for those who do the opposite, when they die, they will go to hell, and thereafter be reborn as ghosts, demons, or animals.

Colophon: ລານທີ ໙ ໜ້າ ໒: ສະເດັດແລ້ວຍາມກອງແລງ ໝາຍມີ ຜູ້ຂ້າພິຈາລະນາໄດ້ຂຽນແຕ້ມໄດ້ຂຽນ ແລ້ວສາທູໂນ ໃຫ້ຄ່ອຍພິຈາລະນາເອົາແດ່ ຕົກກໍ່ດີ ເຫລືອກໍ່ດີ ຫາບໍ່ພໍ ຫາໃສ່ແດ່ຂະນ້ອຍທ້ອນ ເຫລືອໃຫ້ຕື້ມເສຍເນີສາທູເຈົ້າໝ່ອມ ອ້າຍຈົວເຮີຍ.

Folio 9 on the verso side: The writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). I am Sathu (Monk) No, the scribe, please consider. Please correct if there are some missing or exceeding. If there are some exceeding, please cut it off, dear monks and novices.

Date: Late 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Sathu (Monk) No
Sponsor(s): Unknown

Titles: ບັນຫາເທວະດາ
Panha Thevada
The Deva's Questions

EAP1398_VSL_1_0170

Long palm-leaf

One phuk: *fascicle 6*

Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 57.2 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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:** Damaged.

Description: ເນື້ອໃນເປັນໂອວາດຄຳສັ່ງສອນຂອງພະຜູ້ມີພະພາກເຈົ້າແກ່ພຸດທະບໍລິສັດ ກ່ຽວກັບການຕັ້ງຢູ່ໃນຄວາມບໍ່ປະໝາດໃນທຳ, ໃຫ້ໝັ້ນທຳບຸນດ້ວຍການໃຫ້ທານ, ຮັກສາສິນ, ຟັງທຳ, ເມດຕາ, ພາວະນາແລະຈະເລີນກຳມັດຖານຢ່າງເນື່ອງໆ ເຊັ່ນ ພິຈາລະນາມໍລະນະສະຕິ ຄືການລະນຶກເຖິງຄວາມຕາຍເປັນອາລົມ ອັນເປັນກຳມັດຖານຊັ້ນສູງສຸດ ເພາະວ່າ ເມື່ອລະນຶກເຖິງຄວາມຕາຍເປັນອາລົມແລ້ວ ຈິດກໍຈະສະລົດສັງເກດ ແລະຖອນຈາກອາລົມອື່ນໆ ອັນຈະນຳໄປສູ່ອຸປະກອນ ຄືການປ່ອຍວາງ ຫຼືວາງເສີຍ ເຊິ່ງກໍໃຫ້ເກີດຈິດທີ່ເປັນກາງແລະເຂົ້າໃຈໃນວັດຕະສົງສານ, ບໍ່ຍິນດີຍິນຮ້າຍໃນສັງຂານ ກໍຈະນຳໄປສູ່ມັກ, ຜົນ ແລະນິບພານ.

The content is the teachings of the Buddha to the four groups of Buddhists regarding avoiding carelessness in the Dhamma and being diligent in meritorious deeds by giving alms, observing the precepts, listening to the Dharma, and practicing meditation and Vipassanā regularly, such as considering death as a focus of mindfulness. This remembrance of death as a meditation object is one of the highest levels of Vipassanā.

When you consider death in this way, your mind will become calm and free from other emotions, leading to equanimity and understanding the round of rebirths. This practice reduces attachment to vital formations and leads to the path, fruition, and ultimately Nibbāna.

Colophon: None

Date: AD 1931 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0174)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ມະຫານາມ (ຜູກ ໖)

Mahanam (Phuk 6)

Mahānāma Jātaka (Fascicle 6)

Long palm-leaf**One phuk:** *fascicle 7***Material:** Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 57.2 cm, depth 0.8 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** none.**Appearance:** The fascicles are enclosed between 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:** Damaged.**Description:** ເປັນໂອວາດຄຳສັ່ງສອນຂອງພະຜູ້ມີພະພາກເຈົ້າແກ່ພຸດທະບໍລິສັດ ກ່ຽວກັບການຕັ້ງຢູ່ໃນຄວາມ
ບໍ່ປະໝາດໃນທຳ, ໃຫ້ໝັ້ນທຳບຸນດ້ວຍການໃຫ້ທານ, ຮັກສາສິນ, ຟັງທຳ, ເມດຕາ, ພາວະນາແລະ
ຈະເລີນກຳມັດຖານຢ່າງເນື່ອງໆ ເຊັ່ນ ພິຈາລະນາມໍລະນະສະຕິ ຄືການລະນຶກເຖິງຄວາມຕາຍ
ເປັນອາລົມ ອັນເປັນກຳມັດຖານຊັ້ນສູງສຸດ ເພາະວ່າ ເມື່ອລະນຶກເຖິງຄວາມຕາຍເປັນອາລົມແລ້ວ
ຈິດກໍຈະສະລິດສັງເກດ ແລະຖອນຈາກອາລົມອື່ນໆ ອັນຈະນຳໄປສູ່ອຸປະກອນ ຄືການປ່ອຍວາງ ຫຼື
ວາງເສີຍ ເຊິ່ງກໍໃຫ້ເກີດຈິດທີ່ເປັນກາງ ແລະເຂົ້າໃຈໃນວັດຕະສົງສານ, ບໍ່ຍິນດີຍິນຮ້າຍໃນ
ສັງຂານ ກໍຈະນຳໄປສູ່ມັກ, ຜົນ ແລະນິບພານ.

The content is the Teachings of the Buddha to the four groups of Buddhists regarding avoiding carelessness in the Dhamma and being diligent in meritorious deeds by giving alms, observing the precepts, listening to the Dharma, and practicing meditation and Vipassanā regularly, such as considering death as a focus of mindfulness. This remembrance of death as a meditation object is one of the highest levels of Vipassanā.

When you consider death in this way, your mind will become calm and free from other emotions, leading to equanimity and understanding the round of rebirths. This practice reduces attachment to vital formations and leads to the path, fruition, and ultimately Nibbāna.

Colophon: None**Date:** AD 1931 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0174)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** *ມະຫານາມ (ຜູກ ໗)**Mahanam (Phuk 7)**Mahānāma Jātaka (Fascicle 7)***Long palm-leaf****One phuk:** *fascicle 8***Material:** Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 57.2 cm, depth 0.9 cm.

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

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ເນື້ອໃນເປັນໂອວາດຄຳສັ່ງສອນຂອງພະຜູ້ມີພະພາກເຈົ້າແກ່ພຸດທະບໍລິສັດ ກ່ຽວກັບການຕັ້ງຢູ່ໃນຄວາມບໍ່ປະໝາດໃນທຳ, ໃຫ້ໝັ້ນທຳບຸນດ້ວຍການໃຫ້ທານ, ຮັກສາສິນ, ຟັງທຳ, ເມດຕາ, ພາວະນາແລະຈະເລີນກຳມັດຖານຢ່າງເນື່ອງໆ ເຊັ່ນ ພິຈາລະນາມໍລະນະສະຕິ ຄືການລະນຶກເຖິງຄວາມຕາຍເປັນອາລົມ ອັນເປັນກຳມັດຖານຊັ້ນສູງສຸດ ເພາະວ່າ ເມື່ອລະນຶກເຖິງຄວາມຕາຍເປັນອາລົມແລ້ວ ຈິດກໍຈະສະລົດສັງເກດ ແລະຖອນຈາກອາລົມອື່ນໆ ອັນຈະນຳໄປສູ່ອຸປະກອນ ຄືການປ່ອຍວາງ ຫຼືວາງເສີຍ ເຊິ່ງກໍໃຫ້ເກີດຈິດທີ່ເປັນກາງ ແລະເຂົ້າໃຈໃນວັດຕະສົງສານ, ບໍ່ຍິນດີຍິນຮ້າຍໃນສັງຂານ ກໍຈະນຳໄປສູ່ມັກ, ຜົນ ແລະນິບພານ.

The content is the teachings of the Buddha to the four groups of Buddhists regarding avoiding carelessness in the Dhamma and being diligent in meritorious deeds by giving alms, observing the precepts, listening to the Dharma, and practicing meditation and Vipassanā regularly, such as considering death as a focus of mindfulness. This remembrance of death as a meditation object is one of the highest levels of Vipassanā.

When you consider death in this way, your mind will become calm and free from other emotions, leading to equanimity and understanding the round of rebirths. This practice reduces attachment to vital formations and leads to the path, fruition, and ultimately Nibbāna.

Colophon: None

Date: 1931 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0174)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ມະຫານາມ (ຜູ້ກ ຕູ)

Mahanam (Phuk 8)

Mahānāma Jātaka (Fascicle 8)

EAP1398_VSL_1_0173

Long palm-leaf

One phuk: *fascicle 9*

Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 57.2 cm, depth 0.8 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ເນື້ອໃນເປັນໂອວາດຄຳສັ່ງສອນຂອງພະຜູ້ມີພະພາກເຈົ້າແກ່ພຸດທະບໍລິສັດ ກ່ຽວກັບການຕັ້ງຢູ່ໃນຄວາມບໍ່ປະໝາດໃນທຳ, ໃຫ້ໝັ້ນທຳບຸນດ້ວຍການໃຫ້ທານ, ຮັກສາສີນ, ຟັງທຳ, ເມດຕາ, ພາວະນາແລະຈະເລີນກຳມັດຖານຢ່າງເນື່ອງໆ ເຊັ່ນ ພິຈາລະນາມໍລະນະສະຕິ ຄືການລະນຶກເຖິງຄວາມຕາຍເປັນອາລົມ ອັນເປັນກຳມັດຖານຊັ້ນສູງສຸດ ເພາະວ່າ ເມື່ອລະນຶກເຖິງຄວາມຕາຍເປັນອາລົມແລ້ວ ຈິດກໍຈະສະລົດສັງເກດ ແລະຖອນຈາກອາລົມອື່ນໆ ອັນຈະນຳໄປສູ່ອຸປະກອນ ຄືການປ່ອຍວາງ ຫຼືວາງເສີຍ ເຊິ່ງກໍໃຫ້ເກີດຈິດທີ່ເປັນກາງ ແລະເຂົ້າໃຈໃນວັດຕະສົງສານ, ບໍ່ຍິນດີຍິນຮ້າຍໃນສັງຂານ ກໍຈະນຳໄປສູ່ມັກ, ຜົນ ແລະນິບພານ.

The content is the teachings of the Buddha to the four groups of Buddhists regarding avoiding carelessness in the Dhamma and being diligent in meritorious deeds by giving alms, observing the precepts, listening to the Dharma, and practicing meditation and Vipassanā regularly, such as considering death as a focus of mindfulness. This remembrance of death as a meditation object is one of the highest levels of Vipassanā.

When you consider death in this way, your mind will become calm and free from other emotions, leading to equanimity and understanding the round of rebirths. This practice reduces attachment to vital formations and leads to the path, fruition, and ultimately Nibbāna.

Colophon:

None

Date:

AD 1931 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0174)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Scribe(s):

Unknown

Sponsor(s):

Unknown

Titles:

ມະຫານາມ (ຜູກ ໙)

Mahanam (Phuk 9)

Mahānāma Jātaka (Fascicle 9)

EAP1398_VSL_1_0174

Long palm-leaf

One phuk:

fascicle 10

Material:

Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 57.2 cm, depth 0.7 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 16. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ເນື້ອໃນເປັນໂອວາດຄຳສັ່ງສອນຂອງພະຜູ້ມີພະພາກເຈົ້າແກ່ພຸດທະບໍລິສັດ ກ່ຽວກັບການຕັ້ງຢູ່ໃນຄວາມບໍ່ປະໝາດໃນທຳ, ໃຫ້ໝັ້ນທຳບຸນດ້ວຍການໃຫ້ທານ, ຮັກສາສິນ, ຟັງທຳ, ເມດຕາ, ພາວະນາແລະຈະເລີນກຳມັດຖານຢ່າງເນື່ອງໆ ເຊັ່ນ ພິຈາລະນາມໍລະນະສະຕິ ຄືການລະນຶກເຖິງຄວາມຕາຍເປັນອາລົມ ອັນເປັນກຳມັດຖານຊັ້ນສູງສຸດ ເພາະວ່າ ເມື່ອລະນຶກເຖິງຄວາມຕາຍເປັນອາລົມແລ້ວ ຈິດກໍຈະສະລົດສັງເກດ ແລະຖອນຈາກອາລົມອື່ນໆ ອັນຈະນຳໄປສູ່ອຸປະກອນ ຄືການປ່ອຍວາງ ຫຼືວາງເສີຍ ເຊິ່ງກໍໃຫ້ເກີດຈິດທີ່ເປັນກາງ ແລະເຂົ້າໃຈໃນວັດຕະສົງສານ, ບໍ່ຍິນດີຍິນຮ້າຍໃນສັງຂານ ກໍຈະນຳໄປສູ່ມັກ, ຜົນ ແລະນິບພານ.

The content is the teachings of the Buddha to the four groups of Buddhists regarding avoiding carelessness in the Dhamma and being diligent in meritorious deeds by giving alms, observing the precepts, listening to the Dharma, and practicing meditation and Vipassanā regularly, such as considering death as a focus of mindfulness. This remembrance of death as a meditation object is one of the highest levels of Vipassanā.

When you consider death in this way, your mind will become calm and free from other emotions, leading to equanimity and understanding the round of rebirths. This practice reduces attachment to vital formations and leads to the path, fruition, and ultimately Nibbāna.

Colophon: (໑) ລານທີ ໑໔ ໜ້າ ໒: ໝາຍມີ ຄຳພິລະປັນຍາ ເປັນຜູ້ຮິດຈະນາແລ້ວຍັງ ມະຫານາມຖາມປັນຫາມັດນີ້ ໄວ້ກັບຊາດ(ສາ)ສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າເຂົ້າສູ່ນິຣະພາບເປັນທີ່ແລ້ວກໍຂ້າເຫັນສາທຸ ສາທຸ ອະນຸໂມທາມີ. ພະສົງອົງໃດໄດ້ເທສະນາ ກໍຂໍໃຫ້ພິຈາລະນາໃຫ້ແດ່ທ້ອນ ຕາເຖົ້າແລ້ວ ບໍ່ຢາກເຫັນຮຸ່ງດີທິໃດແລ້ວ.

(໒) ລານທີ ໑໕ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊາໄດ້ ໑໒ ຮ້ອຍ ໙໑໐໓ (ກົງກັບ ຈ.ສ. ໑໒໙໓) ຕົວບີກິດສະງາ ເດືອນຍີ່ ແຮມ ໖ ຄ່ຳ ພໍ່ວ່າວັນ ໖ ຮິດຈະນາແລ້ວຍາມກອງແລງ ມູນລະສັດທາໝາຍມີສາວສິດາ ຜົວຊື່ວ່າ ຊຽງມີ ຜົວເມຍເປັນເຄົ້າ ລູກເຕົ້າຊູ່ຄົນ ພ້ອມກັນສ້າງທັງສີ ມະຫານາມ ໔ ຜູກນີ້ ໄວ້ຄຳຊູສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນ ວັດສາ ຂໍໃຫ້ຂ້າພະເຈົ້າເຂົ້າສູ່ວຽງແກ້ວອັນກລ່າວແລ້ວຄືອາມຸດຕະມະຫານິຣະພາບນັ້ນກໍຂ້າເຫັນ ສາທຸ ສາທຸ ອະນຸໂມທາມີ ທຸວັງ ທຸວັງ.

(1) Folio 14 on the verso side: Khamphirapannya wrote this manuscript-bundle entitled *Mahanam Tham Panha* (Mahanam's questions) to support the Teachings of the Buddha until I enter Nibbāna. Well done, well done! Any monks who read this text for preaching please consider. I am old, my eyes are not clear.

(2) Folio 15 on the recto side: In Chunlasangkatrassa 12 hundred and 9103 (corresponding to CS 1293), a *kot sanga* year, on the sixth waning-moon day of the second lunar month, the sixth day of the week (Friday),⁶⁶ the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Sao (Ms) Sida and her husband, Xiang Mi, together with all their children, sponsored the making of these five manuscript-fascicles entitled *Mahanam* to support the Teachings of the Buddha to last until the end of

⁶⁶ 1291 Pausha 21 = Friday, 9 January 1931.

5000 years. May I enter the crystal city that is Nibbāna definitely. Well done, well done! I rejoice certainly.
Date: CS 1293, a *kot sangā* year (9 Jan 1931)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Khamphirapannya
Sponsor(s): Sao (Ms) Sida and her husband, Xiang Mi, together with all their children
Titles: ມະຫານາມ (ຜູກ ໑໐)
Mahanam (Phuk 10)
 Mahānāma Jātaka (Fascicle 10)

EAP1398_VSL_1_0175

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56.1 cm, depth 0.8 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 18. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Poor.

Description: ເນື້ອໃນກ່າວວ່າ ເມື່ອພະພຸດທະເຈົ້າຊົງດັບຂັນເຂົ້າສູ່ພະປະຣິນິບພານໄປແລ້ວ ພະຍາອິນກໍໄດ້ນ້ອມນຳເອົາພະເກສາທາດຂອງພະພຸດທະອົງ ໄປປະດິດສະຖານໄວ້ໃນພະທາດເກດແກ້ວຈຸນລະມະນີ ສະຫວັນຊັນດາວະດິງ ພ້ອມທັງອຸປັດຖາກ. ຕໍ່ມາ ພະຍາອິນໄດ້ຊາບວ່າ ຈະເກີດເຫດໂກລາທິນໃນເມືອງມະນຸດເປັນອັນມາກ ພະຍາອິນຈຶ່ງໄດ້ແຕ່ງຂຽນສຸພະອັກສອນດວງນີ້ໃສ່ໃບລານ ແລ້ວສົ່ງໃຫ້ວິສຸກຳມະເທວະບຸດ ນຳລົງມາໄວ້ເທິງຈອມດອຍສຸວັນນະຄຣິຣີ ເຊິ່ງມີເນື້ອຄວາມວ່າ ການພາຍໜ້ານີ້ ຕັ້ງແຕ່ປີສັງກາດຣາຊາໄດ້ ໖໒ ກົງກັບ ຈ.ສ.໑໐໖໒ ຕົວ ປິກິດສີ ເດືອນ ໖ ຂຶ້ນ ໓ ຄ່ຳ ວັນ ໖ ມື້ກິດສິ ຕາບຕໍ່ເກົ້າເຖິງ ໔໐໐໐ ພະວັດສາ ຈຶ່ງໃຫ້ຄົນທັງຫຼາຍພ້ອມກັນທຳບຸນ ມີການໃຫ້ທານ, ຮັກສາສີນ, ຟັງທຳ, ເມດຕາ, ພາວະນາ ແລະຢາດນ້ຳໝາຍທານຢ່າໄດ້ຂາດ, ຢ່າປະມາດໃນຄຸນແກ້ວ ໓ ປະການ, ໃຫ້ຄວາມເຄົາລົບນິບໄຫວ້ຍ້າແຍງຜູ້ເຖົ້າຜູ້ແກ່, ພໍ່ແມ່, ປູ່ຍ່າຕານາຍ ກໍຈະພົ້ນຈາກໂພຍໄພອັນຕາຍທັງຫຼາຍທັງມວນ ຄັນວ່າຈຸຕິຕາຍໄປ ກໍຈະໄດ້ໄປເກີດເທິງສະຫວັນຊັນພ້າ ສະເໜີຍຣາຊະສີມັດສຸກແຫ່ງຕີນ.

The content explains that after the Buddha passed away and entered Nibbāna, God Indra brought the Buddha's hair relics to be enshrined in the Ket Kao Chulamani Stupa in Tāvātimsa heaven for worship. Later, God Indra foresaw that there would be much chaos in the human world. So, God Indra wrote a script on a palm leaf and ordered Visukamma God to bring it down to a golden mountain. The letter states that, in the near future—from the year of Sangkatraja 62, corresponding to Culasakkarat 1062, in a *kot si* year, on the third waxing-moon day of the sixth lunar month, the sixth day of the week, a *kot si* day—until the end of 5000 years, all people should join together in meritorious deeds by giving alms, observing the precepts, listening to the Dhamma, spreading loving

kindness, practicing meditation, and regularly pouring water as a dedication for alms giving. People should not be careless with respect to the Triple Gems, and should pay respect to elders, parents, and grandparents. By doing so, they will be freed from all dangers. Thus, after death, they will be born in the heavens and enjoy their own happiness.

Colophon: ລານທີ ໑໗ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໖໙ ຕົວ ປີເມື່ອງເປົ້າ ເດືອນ ໖ ແຮມ ໑໕ ຄ້າ ວັນ ກຸມມິເປີກຍີ່ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຜູ້ໃຫຍ່ຊານິນ ແລະພັດທະມານ ສະຫະພະຣິຍາ ບຸດຕະນັດຕາ ບ່າວໄພ່ຊູ່ຄົນ ພ້ອມກັນມີໃຈເຫລື້ອມໃສໃນສາສະໜາເປັນອັນຍິ່ງ ຈິ່ງພ້ອມກັນສ້າງ ຕຳນານພະຍາອິນ ຜູກນີ້ ໄວ້ອຸປະຖາກຮັກສາ ໄຫວ້ນິບບູຊາໃນທໍຣາຊະສິງຫານຫລວງທີ່ນີ້ ໃຫ້ ວຸດທິບ້ານເມືອງ ດ້ວຍນໍາຟ້າສາຍຝົນຊົນລະທາ ໃຫ້ພະຍາອິນຜາຍລົງມາຕາມລະດູດ້ວຍຊອບ ປະກອບດ້ວຍກຸສະລະໂກສິນທັງຫລາຍ ແຜ່ຜາຍຖວາຍຮອດພົມເປັນເຄົ້າ ຕາບຕໍ່ເທົ່າລົງມາຮອດ ເທບພະດາເໜືອໜ້າແຜນດິນທີ່ນີ້ແດ່ ກໍ່ຂ້າເຫັນ ສາທຸ ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ປະຣະມັງ ສຸກ ຂັງ ນິບພານັງ ຂໍໃຫ້ຝູງຂ້າທັງຫລາຍ ໄດ້ເຂົ້າສູ່ອະມຸດຕະພະມະຫານະຄອນ ຄືນິບພານ ພ້ອມ ພະພຸດທະເຈົ້າ ສົມເດັດເຂົ້າສັງຮອມທາດນັ້ນກໍ່ຂ້າເຫັນ ນິບພານັງ ນິບພານັງ.

Folio 17 on the recto side: In Chunlasangkatrassa 1239, a *moeng pao* year, on the fifteenth waning-moon day of the sixth lunar month, the seventh day of the week (Saturday), a *poek nyi* day,⁶⁷ the writing was accomplished at time of the morning drum (*nyam kòng ngai*). Phu Nyai Sanon and his wife, Phatthaman, together with all their children, grandchildren, and servants, had the most ardent religious faith to sponsor the making of this manuscript entitled *Tamnan Phanya In* (Legend of God Indra) for worshiping and paying homage at the house of Rasa Singhan Luang in order to support the kingdom for its prosperity with rain from God Indra, falling in its season. May the results of this merit spread from *brahma* until to the gods on earth. Amen! May this gift of mine is for the greatest bliss of Nibbāna. May all of us enter the crystal city of Nibbāna at the time of the Buddha reuniting his relics at the end. Nibbāna, Nibbāna.

Date: CS 1239, a *moeng pao* year (12 May 1877)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Phu Nyai Sanon and his wife, Phatthaman, together with all their children, grandchildren, and servants
Titles: ສຸພະອັກສອນພະຍາອິນ
Supha Aksòn Phanya In
 The Auspicious Lettes of Indra

EAP1398_VSL_1_0176

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 56.4 cm, depth 0.7 cm.

⁶⁷ 1239 Vaisakha 30 = Saturday, 12 May 1877. This day was, however, a *hap hao* day.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 17. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Poor.

Description: ເນື້ອໃນກ່າວວ່າ ເມື່ອພະພຸດທະເຈົ້າຊົງດັບຂັນເຂົ້າສູ່ພະປະຣິນິບພານໄປແລ້ວ ພະຍາອິນກໍໄດ້ນັ້ມນຳເອົາພະເກສາທາດຂອງພະພຸດທະອົງ ໄປປະດິດສະຖານໄວ້ໃນພະທາດເກດແກ້ວຈຸນລະມະນີ ສະຫວັນຊັນດາວະດິງ ພ້ອມທັງອຸປັດຖາກ. ຕໍ່ມາ ພະຍາອິນໄດ້ຊາບວ່າ ຈະເກີດເຫດໂກລາຫິນໃນເມືອງມະນຸດເປັນອັນມາກ ພະຍາອິນຈຶ່ງໄດ້ແຕ່ງຂຽນສຸພະອັກສອນດວງນີ້ໃສ່ໃບລານ ແລ້ວສົ່ງໃຫ້ວິສຸກຳມະເທວະບຸດ ນຳລົງມາໄວ້ເທິງຈອມດອຍສຸວັນນະຄຣິຣິ ເຊິ່ງມີເນື້ອຄວາມວ່າ ການພາຍໜ້ານີ້ ຕັ້ງແຕ່ປີສັງກາດຣາຊາໄດ້ ໖໒ ກົງກັບ ຈ.ສ.໑໐໖໒ ຕົວ ປິກິດສີ ເດືອນ ໖ ຂັນ ໓ ຄ່ຳ ວັນ ໖ ມື້ກິດສິ ຕາບຕໍ່ເທົ່າເຖິງ ໕໐໐໐ ພະວັດສາ ຈຶ່ງໃຫ້ຄົນທັງຫຼາຍພ້ອມກັນທຳບຸນ ມີການໃຫ້ທານ, ຮັກສາສີນ, ຟັງທຳ, ເມດຕາ, ພາວະນາ ແລະຢາດນ້ຳໝາຍທານຢ່າໄດ້ຂາດ, ຢ່າປະມາດໃນຄຸນແກ້ວ ໓ ປະການ, ໃຫ້ຄວາມເຄົາລົບນິບໄຫວ້ຢ້າແຢງຜູ້ເຖົ້າຜູ້ແກ່, ພໍ່ແມ່, ປູ່ຍ່າ ຕາມາຍ ກໍຈະພົ້ນຈາກໂພຍໄພອື່ນຕາຍທັງຫຼາຍທັງມວນ ຄັນວ່າຈຸຕິຕາຍໄປກໍຈະໄດ້ໄປເກີດເທິງສະຫວັນຊັນພຳ ສະເຫວີຍຣາຊະສົມບັດສຸກແຫ່ງຕົນ.

The content explains that after the Buddha passed away and entered Nibbāna, God Indra brought the Buddha's hair relics to be enshrined in the Ket Kao Chulamani Stupa in Tāvātimsa heaven for worship. Later, God Indra foresaw that there would be much chaos in the human world. So, God Indra wrote a script on a palm leaf and ordered Vissukamma God to bring it down to a golden mountain. The letter states that, in the near future—from the year of Sangkatraja 62, corresponding to Culasakkarat 1062, in a *kot si* year, on the third waxing-moon day of the sixth lunar month, the sixth day of the week, a *kot si* day⁶⁸—until the end of 5000 years, all people should join together in meritorious deeds by giving alms, observing the precepts, listening to the Dhamma, spreading loving kindness, practicing meditation, and regularly pouring water as a dedication for alms giving. People should not be careless with respect to the Triple Gems, and should pay respect to elders, parents, and grandparents. By doing so, they will be freed from all dangers. Thus, after death, they will be born in the heavens and enjoy their own happiness.

Colophon: None

Date: AD 1931 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0175)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ສຸພະອັກສອນພະຍາອິນ

Supha Aksòn Phanya In

⁶⁸ 1062 Vaisakha 3 = Tuesday, 20 April 1700. This day was, however, a *hap mot* day.

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 59.1 cm, depth 0.5 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 13. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Poor.

Description: ເນື້ອໃນກ່າວວ່າ ເມື່ອພະພຸດທະເຈົ້າຊົງດັບຂັນເຂົ້າສູ່ພະປະຣິນິບພານໄປແລ້ວ ພະຍາອິນກໍໄດ້ນັ້ນອມນຳເອົາພະເກສາທາດຂອງພະພຸດທະອົງ ໄປປະດິດສະຖານໄວ້ໃນພະທາດເກດແກ້ວຈຸນລະມະນີ ສະຫວັນຊັນດາວະດິງ ພ້ອມທັງອຸປັດຖາກ. ຕໍ່ມາ ພະຍາອິນໄດ້ຊາບວ່າ ຈະເກີດເຫດໂກລາຫິນໃນເມືອງມະນຸດເປັນອັນມາກ ພະຍາອິນຈຶ່ງໄດ້ແຕ່ງຂຽນສຸພະອັກສອນດວງນີ້ໃສ່ໃບລານ ແລ້ວສົ່ງໃຫ້ວິສຸກຳມະເທວະບຸດ ນຳລົງມາໄວ້ເທິງຈອມດອຍສູ່ວັນນະຄໍຣີ ເຊິ່ງມີເນື້ອຄວາມວ່າ ການພາຍໜ້ານີ້ ຕັ້ງແຕ່ປີສັງກາດຣາຊາໄດ້ ໖໒ ກົງກັບ ຈ.ສ.໑໐໖໒ ຕົວປິກິດສີ ເດືອນ ໖ ຂຶ້ນ ໓ ຄຳ ວັນ ໖ ມື້ກິດສິ ຕາບຕໍ່ເທົ່າເຖິງ ໕໐໐໐ ພະວັດສາ ຈຶ່ງໃຫ້ຄົນທັງຫຼາຍພ້ອມກັນທຳບຸນ ມີການໃຫ້ທານ, ຮັກສາສີນ, ຟັງທຳ, ເມດຕາ, ພາວະນາ ແລະຢາດນ້ຳໝາຍທານຢ່າໄດ້ຂາດ, ຢ່າປະມາດໃນຄຸນແກ້ວ ໓ ປະການ, ໃຫ້ຄວາມເຄົາລົບນົບໄຫວ້ຍ້າແຢງຜູ້ເຖົ້າຜູ້ແກ່, ພໍ່ແມ່, ປູ່ຍ່າຕານາຍ ກໍຈະພົ້ນຈາກໂພຍໄພອັນຕາຍທັງຫຼາຍທັງມວນ ຄັນວ່າຈຸຕິຕາຍໄປ ກໍຈະໄດ້ໄປເກີດເທິງສະຫວັນຊັນພ້າ ສະເໜີຍຣາຊະສີມບັດສຸກແຫ່ງຕີນ.

The content explains that after the Buddha passed away and entered Nibbāna, God Indra brought the Buddha's hair relics to be enshrined in the Ket Kao Chulamani Stupa in Tāvātimsa heaven for worship. Later, God Indra foresaw that there would be much chaos in the human world. So, God Indra wrote a script on a palm leaf and ordered Vissukamma God to bring it down to a golden mountain. The letter states that, in the near future—from the year of Sangkatraja 62, corresponding to Culasakkarat 1062, in a *kot si* year, on the third waxing-moon day of the sixth lunar month, the sixth day of the week, a *kot si* day—until the end of 5000 years, all people should join together in meritorious deeds by giving alms, observing the precepts, listening to the Dhamma, spreading loving kindness, practicing meditation, and regularly pouring water as a dedication for alms giving. People should not be careless with respect to the Triple Gems, and should pay respect to elders, parents, and grandparents. By doing so, they will be freed from all dangers. Thus, after death, they will be born in the heavens and enjoy their own happiness.

Colophon: ລານທີ ໑໓ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊາ ໝາຍມີນາມມະກອນຊື່ວ່າ ສາດີ ແລສຸຣະທະ ບຸດຕະນັດຕາ ລູກເຕົ້າຊູຄົນ ໄດ້ມີໃຈໃສເປັນອັນຍິ່ງ ຈຶ່ງພ້ອມກັນຂົນຂວາຍຫາໄດ້ໃບລານ ມາສ້າງໜັງສືຕຳນານພະຍາອິນທາທິຣາດ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະໂຕດົມບຸລົມເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນພະ

ວັດສາ ຂໍໃຫ້ຂ້າພະເຈົ້າທັງຫລາຍ ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາ ຊູ່ເຍື່ອງຊູ່ປະການກໍຂ້າເທີນ ຂໍໃຫ້
ຂ້ານ້ອຍທັງຫຼາຍ ໄດ້ເຫັນໜ້າເຈົ້າຕີນມີບຸນກໍຂ້າເທີນ ນິດຈັງ ທຸວັງ ທຸວັງ.

Folio 13 on the recto side: In Chunlasangkatrassa, Sadi and Suraha, together with all their children and grandchildren, had the most ardent religious faith to sponsor the making of this manuscript entitled *Tamnan Phanya Inthathirat* (Legend of God Indra) to support the Teachings of the Buddha to last until the end of 5000 years. May all our wishes and desires some true. May we all see the face of a meritorious person constantly and certainly.

Date: AD 1931 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0175)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Sadi and Suraha, together with all their children and grandchildren

Titles: ສຸບພະຄຳສອນພະຍາອິນ

Suppha Khamsòn Phanya In

The Auspicious Lettes of Indra

EAP1398_VSL_1_0178

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 54.4 cm, depth 0.8 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 19. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Poor.

Description: ຄາຖາພະຍາອິນທາທິຣາດ ໄດ້ຂຽນໄວ້ໃຫ້ແກ່ຄົນທັງຫລາຍໃນໂລກນີ້ວ່າ ມະຣະນັງ ພຸດທະຣັດສະ ເມື່ອສາສະໜາຂອງພະໂຄຕະມະເຈົ້າລ່ວງໄປໄດ້ ໒໐໐໐ ພະວັດສາ ຄົນທັງຫລາຍໃນໂລກນີ້ ຈະມີໃຈອັນເປັນບາບຫລາຍກວ່າເກົ່າມາກນັກ ດ້ວຍເຫດວ່າ ພະສີອະຣິຍະເມດໂຕ ຜູ້ມີບຸນບາລະ ມີຍັງບໍ່ທັນລົງມາເກີດ ບັດນີ້ ພະຍາອິນທາທິຣາດ ກໍ່ເກີດຄວາມອິນດູສົງສານຄົນທັງຫລາຍ ຈຶ່ງໄດ້ມາຂຽນໜັງສືກ່າວໄວ້ສັງສອນ ເພື່ອບໍ່ໃຫ້ຄົນທັງຫລາຍໄດ້ກະທຳກຳອັນເປັນບາບ ໃຫ້ພ້ອມພຽງ ກັນທຳບຸນໃຫ້ທານ, ຈຳສິນ ໕, ສິນ ໘, ຟັງທຳ, ເມດຕາ, ພາວະນາ ຢ່າໄດ້ຂາດ, ຢ່າໄດ້ປະໝາດ ສະມະນະພາມຕີນມີສິນ ແລະໃຫ້ເຄົາລົບພໍ່ແມ່, ເຖົ້າແກ່ ຕະຫລອດເຖິງຄູບາອາຈານ ເປັນຕົ້ນ.

God Indra's incantation for human beings states "Maranaṃ buddharassa." When the Buddha's Teachings have been gone for 2000 years, people in the world will have more sinful hearts because Ariya Metteyya Buddha will not have come to earth yet. Now, God Indra had compassion for all people and wrote this scripture in order to teach them to refrain from bad conducts and to join together in meritorious deeds by giving alms, observing the five and eight precepts, listening to the Dhamma, spreading

loving kindness, and practicing meditation regularly. People should not be careless regarding Buddhist monks who have morality, and should pay respect to their parents, elders, teachers, and others.

Colophon: ລານທີ ໑໘ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໗໒ ຕົວ ປິກິດເສັດ ເດືອນ ໔ ຂຶ້ນ ໙ ຄ່ຳ ພ້າວ່າໄດ້
ວັນ ໕ ລິດຈະນາແລ້ວຍາມກອງທຸ່ງ ໝາຍມີ ສາວຄຳຜົວ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ
ແປງ ຕຳນານອິນທາທິຣາດ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າເຂົ້າສູ່ນິຣະ
ພານແດ່ກໍ່ຂ້າເທີ້ນ ສາທຸ ສາທຸ ອະນຸໂມທາມີ.

Folio 18 on the recto side: In Chunlasangkatrasi 1272, a *kot set* year, on the third waxing-moon day of the fourth lunar month, the fifth day of the week (Thursday),⁶⁹ the writing was accomplished at the time of the noon drum (*nyam kòng thiang*). Sao (Ms) Khamphio had the most ardent religious faith to sponsor the making of this manuscript entitled *Tamnan Phanya Inthathirat* (Legend of God Indra) to support the Teachings of Gotama Buddha to last until entering Nibbāna definitely. Well done, well done! I rejoice.

Date: CS 1272, a *kot set* year (13 Mar 1910)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Sao (Ms) Khamphio

Titles: ຕຳນານອິນທາ
Tamnan Intha
The Legend of God Indra

EAP1398_VSL_1_0179

Long palm-leaf

One phuk: *single fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 56.5 cm, depth 0.5 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 13. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Poor.

Description: ຄາຖາພະຍາອິນທາທິຣາດ ໄດ້ຂຽນໄວ້ໃຫ້ແກ່ຄົນທັງຫລາຍໃນໂລກນີ້ວ່າ ມະຣະນັງ ພຸດທະຣັດ
ສະ ເມື່ອສາສະໜາຂອງພະໂຄຕະມະເຈົ້າລ່ວງໄປໄດ້ ໒໐໐໐ ພະວັດສາ ຄົນທັງຫລາຍໃນໂລກນີ້
ຈະມີໃຈອັນເປັນບາບຫລາຍກວ່າເກົ່າມາກນັກ ດ້ວຍເຫດວ່າ ພະສີອະຣິຍະເມດໄຕ ຜູ້ມີບຸນບາລະ
ມີຍັງບໍ່ທັນລົງມາເກີດ ບັດນີ້ ພະຍາອິນທາທິຣາດ ກໍ່ເກີດຄວາມອິນດູສົງສານຄົນທັງຫລາຍ ຈຶ່ງໄດ້
ມາຂຽນໜັງສືກ່າວໄວ້ສັງສອນ ເພື່ອບໍ່ໃຫ້ຄົນທັງຫລາຍໄດ້ກະທຳກຳອັນເປັນບາບ ໃຫ້ພ້ອມພຽງ
ກັນທຳບຸນໃຫ້ທານ, ຈຳສິນ ໔, ສິນ ໘, ຟັງທຳ, ເມດຕາ, ພາວະນາ ຢ່າໄດ້ຂາດ, ຢ່າໄດ້ປະໝາດ
ສະມະນະພາມຕີນມີສິນ ແລະໃຫ້ເຄົາລົບພໍ່ແມ່, ເຖົ້າແກ່ ຕະຫລອດເຖິງຄູບາອາຈານ ເປັນຕົ້ນ.

⁶⁹ 1272 Phalgunā 3 = Thursday, 2 March 1911.

God Indra's incantation for human beings states "Marañam buddharassa." When the Buddha's Teachings have been gone for 2000 years, people in the world will have more sinful hearts because Ariya Metteyya Buddha will not have come to earth yet. Now, God Indra, who has compassion for all people, wrote this scripture in order to teach people to refrain from bad conducts and to join together in meritorious deeds by giving alms, observing the five and eight precepts, listening to the Dhamma, spreading loving kindness, and practicing meditation regularly. People should not be careless regarding Buddhist monks who have morality, and should pay respect to their parents, elders, teachers, and others.

Colophon: None
Date: Early 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ທັງສີຕຳນານພະຍາທຳມິກກະຣາດ (ຜູກດຽວ)
Nangsü Tamnan Phanya Thammikarat (Phuk diao)
 Legend of the Righteous King (Single Fascicle)

EAP1398_VSL_1_0180

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56 cm, depth 0.4 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 9. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Poor.

Description: ໃນກາລະໜຶ່ງນານມາແລ້ວ ມີນາງຜູ້ໜຶ່ງຊື່ວ່າ ອຸບປາຣະເທວີ ເປັນຜູ້ມີຄວາມຮັກໃຄ່ທາງກາມມາລົມ. ນາງໄດ້ຊອກສະແຫວງຜູ້ຊາຍມາເປັນສາມີ ຈົນໄດ້ສາມີ ໗໖ ຄົນ ແລະມີລູກ ໗ ຄົນ ໄດ້ແກ່ທ້າວອາທິດ, ນາງຈັນ, ທ້າວອັງຄານ, ທ້າວພຸດ, ທ້າວພະຫັດ ແລະທ້າວສຸກ ຕາມລຳດັບ.

Once upon a time, there was a woman named *Upparadevi* who was full of sexual desire. She traveled in search of men to be her husbands. She had a total of 76 husbands and seven children: Thao Athit (Sun), Nang Chan (Monday), Thao Angkhan (Tuesday), Thao Phut (Wednesday), Thao Phahat (Thursday), and Thao Suk (Friday), respectively.

Colophon: ລານທີ ໙ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ຮອຍປາຍ ໔ (ກົງກັບ ຈ.ສ. ໑໑໐໔) ຕົວ ປີເຕົ້າເສັດ ເດືອນ ໑໒ ເພັງ ມີກັດຢື້ ວັນ ໔ ລິດຈະນາແລ້ວຍາມກອງແລງ ຈິວຣາ ມີສັດທາສ້າງໜັງສື ຊາດິກນິຍາຍພະອາທິດ ສິ່ງໄປຫາແມ່ອອກອັນຕາຍໄປສູ່ບໍ່ຣະໂລກພາຍໜ້າ [...] ໃຫ້ຜະລະບຸນອັນນີ້ໄປຮອດໄປເຖິງແດ່ກໍ່ຂ້າເຫັນ ອະນາຄະຕ ກາເລ ທຸກວັນ ທຸກວັນ ຂະນ້ອຍຂຽນບໍ່ຊ້າງ ຕົວບ່ຽງມເຈົ້າເຮີຍ.

Folio 9 on the recto side: In Sangkatrasa one hundred and 4 (corresponding to CS 1104), a *tao set* year, on the full moon day of the twelfth lunar month, a *kat nyi* day, the fifth day of the week (Thursday),⁷⁰ the writing was accomplished at the time of the sunset drum (*nyam kông laeng*). Novice Ra had the religious faith to sponsor the making of this manuscript entitled *Sadok Ninyai Pha Athit* (the story of the Sun) to dedicate the merit to his mother who passed away to the other world. May the results of this merit support my mother in the future, every day. I am not good in writing. My handwriting is not beautiful, dear all.

Date: CS 1104, a *tao set* year (1742/43)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Novice Ra

Titles: ຊາດິກນິທານພະອາທິດ

Chadok Nithan Pha athit

The Tale of the Sun

EAP1398_VSL_1_0181

Long palm-leaf

One phuk: *fascicle ton*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 55.2 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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:** Poor.

Description: ເນື້ອໃນກ່າວເຖິງ ປະຖົມມະກັບຂອງນິທານອຸລັງຄະທາດ. ໃນກາລະນັ້ນ ຍັງມີພະຍານາກ ໒ ຕົນ ເປັນສະຫາຍກັນ ອາໄສຢູ່ໃນໜອງນ້ຳແຫ່ງດຽວກັນ ໄດ້ແກ່ ພະຍາພົນທະໂຍນະກະວະຕິນາກ ອາໄສຢູ່ຫົວໜອງ ແລະພະຍາທະນະມຸນລະນາກ ອາໄສຢູ່ທາງໜອງ ໂດຍມີຫຼານຊື່ວ່າ ຊິວາຍະນາກ ອາໄສຢູ່ດ້ວຍ. ທັງ ໒ ສະຫາຍໄດ້ຕົກລົງກັນວ່າ ຖ້າມີສັດມາຕົກຫົວໜອງກໍ່ດີ ທ້າຍໜອງກໍ່ດີ ຈະແບ່ງກັນກິນຄົນລະເຄິ່ງ. ຢູ່ມາວັນໜຶ່ງ ມີຊ້າງໂຕໜຶ່ງຕົກລົງໄປທ້າຍໜອງ ທະນະມຸນລະນາກ ກໍ່ໄດ້ແບ່ງຊີ້ນຊ້າງເຄິ່ງໜຶ່ງ ໃຫ້ແກ່ພົນທະໂຍນະກະວະຕິນາກ. ໃນວັນຕໍ່ມາ ຍັງມີເພັ້ນໂຕໜຶ່ງໄດ້ມາຕົກລົງຫົວໜອງ ພະຍາພົນທະໂຍນະກະວະຕິນາກ ກໍ່ໄດ້ແບ່ງຊີ້ນເພັ້ນເຄິ່ງໜຶ່ງໄປໃຫ້ພະຍາທະນະມຸນລະນາກ. ແຕ່ພະຍາທະນະມຸນລະນາກກິນບໍ່ອີ່ມ ແຕ່ເຫັນຂົນເພັ້ນມີຄວາມໃຫຍ່ແລະຍາວກວ່າຂົນຊ້າງ ຈຶ່ງວ່າຕົນເອງຖືກເອົາປຽບ ກໍ່ເກີດຄວາມຄຽດແຄ້ນ ທັງ ໒ ສະຫາຍ ຈຶ່ງໄດ້ທະເລາະວິວາດກັນຜິດຖຽງກັນ.

The content deals with the background of the legend of the Uraṅga Dhātu (the relics of the chest). At one time, there were two Naga kings who were friends living in the same pond. They were Phanya Phintha Yonakavati

⁷⁰ 1104 Karttika 15 = Monday, 12 November 1742. This day was, however, a *huang pao* day.

Naga, who lived at the head of the pond, and Phanya Thana Munla Naga, who lived at the end of the pond with his grandson, Sivaya Naga. The two comrades agreed that if any animal fell into either the head or the end of the pond, it would be divided evenly between them. One day, an elephant fell into the end of the pond and Thana Munla Naga gave half of the elephant's meat to Phintha Yonakavati Naga. The next day, a porcupine fell into the head of the pond and Phintha Yonakavati Naga shared half of the porcupine with Thana Munla Naga. However, Thana Munla Naga was not satisfied and, seeing that the porcupine's quills were bigger and longer than the elephant's hair, felt that he was being taken advantage and became angry. As a result, the two began to quarrel.

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ອຸລັງຄະທາດ (ຜູກຕົ້ນ)
 Ulangkha That (*Phuk ton*)
 The Chest Relics (Initial Fascicle)

EAP1398_VSL_1_0182

Long palm-leaf

One phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 55.4 cm, depth 1 cm.

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

Appearance: The fascicles are enclosed between 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:** Poor.

Description: ເມື່ອໃນກ່າວເຖິງການບູຊາພະອຸລັງຄະທາດ. ພາຍຫລັງການປະດິດສະຖານພະອຸລັງຄະທາດ ແລ້ວ ພະຍາທັງ ໔ ພະອົງ ກໍ່ສະເດັດກັບບ້ານເມືອງຂອງຕົນ ຈາກນັ້ນ ພະຍາອິນທາທິຣາດ ພ້ອມ ດ້ວຍວິສຸກຳມະເທວະບຸດແລະເຫລົ່າເທວະດາທັງຫລາຍ ຈຶ່ງໄດ້ລົງມາສັກກາລະບູຊາພະອຸລັງ ຄະທາດ ໃນເດືອນ ໑໒ ເພັງ ວັນ ໙ ຍາມຕູດຕັ້ງ ຄໍາຄືນ ຄັນເມື່ອພະຍາອິນທາທິຣາດພ້ອມກັບ ເທວະບຸດເທວະດາໄດ້ສັກກາລະບູຊາແລ້ວ ກໍ່ກັບຄືນສູ່ສະຫວັນຊັນດາວະດີງ ສ່ວນເຫລົ່າພະຍາ ນາກ, ຄູດ ແລະຍັກກຸມພັນທັງຫລາຍທີ່ຢູ່ໃນຂອບຈັກກະວານ ກໍ່ໄດ້ມາເຖິງທີ່ນັ້ນ ແລະທໍາການ ສັກກາລະບູຊາພະອຸລັງຄະທາດເປັນລໍາດັບຖັດໄປ.

The content deals with the worship to the Uraṅga Dhātu. After having established the Uraṅga Dhātu (the relics of the chest), the five kings returned to their home kingdoms. Thereafter, God Indra, along with Vissukamma God and deities, came down to worship the relics on the full moon day of the twelfth lunar month, the third day of the week, in the early evening (*nyam tut tang*). When God Indra and the others returned

to heaven, Nagas, Garudas, and ogres across the universe came to worship the relics.

Colophon: None

Date: Early 20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ອຸລັງຄະທາດ (ຜູກ ໓)
Ulangkha That (*Phuk 3*)
The Chest Relics (Fascicle 3)

EAP1398_VSL_1_0183

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57.5 cm, depth 1 cm.

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

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

Description: ກ່າວເຖິງການກໍ່ສ້າງພະທາດພະນົມ. ຕຳນານໄດ້ກ່າວວ່າ ຫລັງຈາກພະພຸດທະເຈົ້າສະເດັດດັບຂັນປະຣິນິປພານໄປແລ້ວ ພະມະຫາກັດສະເຖລະປະ ພ້ອມດ້ວຍພະອິລະຫັນ ໕໐໐ ອົງ ນຳເອົາພະອຸຣັງຄະທາດ (ກະດູກສ່ວນໜ້າເອິກ) ຂອງພະພຸດທະເຈົ້າໄປປະດິດສະຖານທີ່ພູກຳພ້າ (ຈັງຫວັດນະຄອນພະນົມ ປະເທດໄທ) ອັນມີທ້າວພະຍາຜູ້ປົກຄອງນະຄອນທັງ ໔ ເປັນປະທານ ຄື ພະຍາສຸວັນນະພິງຄາຣະ ເມືອງໜອງຫານຫລວງ, ພະຍາຄຳແດງ ເມືອງໜອງຫານນ້ອຍ, ພະຍາຈຸລະນິພົມມະທັດ ເມືອງຈຸລະນິພົມມະທັດ, ພະຍາອິນທະປັດຖະນະຄອນ ເມືອງອິນທະປັດ ແລະພະຍານັນທະເສນ ເມືອງສີໂຄດຕະບອງ. ເມື່ອນັ້ນ ພະຍາທັງ ໔ ໄດ້ສັ່ງໃຫ້ບໍລິວານຂອງຕົນປັ້ນດິນດິບກໍ່ແລ້ວເຜົາໄຟ ຕາມຄຳແນະນຳຂອງພະມະຫາກັດສະເຖລະ ແບບພົມດິນນັ້ນມີຄວາມຍາວເທົ່າກັບຝ່າມືຂອງພະມະຫາກັດສະເຖລະ ຄັນປັ້ນດິນຮູບຮ້ອຍແລ້ວ ກໍ່ພາກັນຂຸດຫລຸມກວ້າງ ໒ ວາ ເລິກ ໒ ສອກ ຂອງພະມະຫາກັດສະເຖລະເທົ່າກັນທັງ ໔ ດ້ານ ພະຍາສຸວັນນະພິງຄາຣະເລີ່ມຂຸດກ່ອນເປັນປະຖົມມະເລິກ ແລ້ວພະຍາທັງຫລາຍກໍ່ຂຸດຕາມລຳດັບ ຈົນຮູບຮ້ອຍດີຈາກນັ້ນ ພະຍາທັງຫລາຍໄດ້ແບ່ງກັນກໍ່ພະທາດ ໂດຍໃຫ້ພະຍາຈຸລະນິພົມມະທັດ ກໍ່ດ້ານຕາເວັນອອກ, ພະຍາອິນທະປັດຖະນະຄອນ ກໍ່ດ້ານໃຕ້, ພະຍາຄຳແດງ ກໍ່ດ້ານຕາເວັນຕົກ ແລະພະຍານັນທະເສນ ກໍ່ດ້ານເໜືອ ພະຍາທັງ ໔ ໄດ້ກໍ່ຂຶ້ນເປັນຮູບເຕົາ ໔ ຫລ່ຽມ ສູງໄດ້ ໑ ວາຂອງພະມະຫາກັດສະເຖລະ ແລ້ວພັກໄວ້ໃຫ້ພະຍາສຸວັນນະພິງຄາຣະໄດ້ຮັບຜິດຊອບກໍ່ໃນສ່ວນເທິງ ຫຼືຍອດຂອງພະທາດ.

The chronicle of Phanom Stupa tells the story of the construction of Phanom Stupa. After the Buddha had passed away, Venerable Mahā Kassapa Thera, along with 500 other arahants, brought the chest relics of

the Buddha to be enshrined at the hill of Kampha (in present-day Nakhon Phanom province). There were five Phanya (kings): Phanya Suvannaphingkhara of Nonghan Luang, Phanya Khamdaeng of Nonghan Nòi, Phaya Chulaniphommathat of Chulani City, Phanya Inthapattha of Inthapat City, and Phanya Nanthasena of Sikhottabong City. The five kings instructed their followers to make bricks according to the advice of Venerable Mahā Kassapa. The bricks were modeled to be the same size as the palm of the Venerable. Once the bricks were prepared, they dug the ground. The hole was two *va* (four meters) wide and two cubits deep according to the Venerable's measurements, and there were four equal sections. Phanya Suvannaphingkhara started first, followed by the other four kings. Thereafter, each king worked on laying bricks in a different direction: Phanya Chulaniphommathat worked on the East, Phanya Inthapattha on the South, Phanya Khamdaeng on the West, and Phanya Nanthasena on the North. The four kings together built the base of the stupa in a square shape, reaching a height of one *va* (two meters) of the Maha Kassapa Thera. They then entrusted King Suvannaphingkhara with the responsibility of completing the pinnacle of the stupa.

Colophon: ລານທີ ໒໘ ໜ້າ ໑: ມູນລະສັດທາໝາຍມີ ທິດພັນ ຜົວເມຍ ລູກເຕົ້າຊູຄົນ ມີໃຈໃສສັດທາເປັນອັນ ຍິ່ງ ຈິ່ງໄດ້ສ້າງ ອຸລັງຄະທາດ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ກໍ ຂ້າເກີນ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ.

Folio 28 on the recto side: Thit (ex-monk) Phan and his wife, together with all their children, had the most ardent religious faith to sponsor the making of this manuscript entitled *Ulangkhathat* (the relics of the chest) 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.

Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Thit (ex-monk) Phan and his wife, together with all their children
Titles: ນິທານອຸລັງຄະທາດພະນົມ
Nithan Ulangkha That Phanom
 The Chronicle of the Chest Relics

EAP1398_VSL_1_0184

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 57 cm, depth 1.3 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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:** Poor.

Description: ເມື່ອໃນກ່າວເຖິງ ຕອນເຈົ້າຊາຍສິດທັດຖະສະເດັດອອກບວດ. ເມື່ອເຈົ້າຊາຍສິດທັດຖະມີພະຊົນມາຍຸໄດ້ ໒໙ ພັນສາ ວັນໜຶ່ງ ພະອົງໄດ້ສະເດັດໄປສວນອຸທະຍານ ໃນລະຫວ່າງໄດ້ເຫັນນິມິດ ໔ ປະການ ກ່າວຄື ຄົນແກ່, ຄົນເຈັບ, ຄົນຕາຍ, ແລະສະມະນະ ພະອົງກໍ່ເກີດທຳມະສັງເວດ ຈຶ່ງຕັດສິນພະໄທ ສະຫຼະຣາຊະສົມບັດແລະຊີວິດຄະຣາວາດ ສະເດັດອອກບວດເປັນລືສີ. ກ່ອນຈະສະເດັດອອກຈາກປາສາດ ພະອົງໄດ້ສະເດັດໄປທອດພະເນດເຊິ່ງພະໂອລົດ ເຈົ້າຣາຫຼນ ທີ່ກໍ່ປະສູດອອກມາ ແລະພະນາງພິມພາ ພະຊາຍາທີ່ກຳລັງບັນທົມ(ນອນຫຼັບ). ເມື່ອຕອນທ່ຽງຄືນ ພະອົງໄດ້ຊົງຂີ່ມ້າກັນຖະກະພ້ອມດ້ວຍສັນນະ, ຜູ້ຮັບໃຊ້ທີ່ຊື່ສັດ. ເມື່ອສະເດັດເຖິງແຄມແມ່ນ້ຳອະໂນມາ ຈຶ່ງໄດ້ລົງຈາກຫຼັງມ້າ. ພະອົງຕັດພະເກສາທີ່ຍາວງາມຂອງພະອົງດ້ວຍດາບ ແລະໃສ່ເສື້ອຜ້າທຳມະດາ ຖືປາດຂໍ້ທານ ແລ້ວຕັດສິ່ງສັນນະເອົາມ້າກັບຄືນເມືອງ.

The content tells about the renunciation of Prince Siddhattha. One day, when Prince Siddhattha was 29 years old, he went to the royal garden and saw four signs: an old man, a sick man, a dead body, and a monk. Siddhattha felt profound sadness and finally decided to leave his kingdom and worldly life for asceticism. Before leaving the palace, Siddhattha quietly went to see his newborn son Rāhula and his wife, Yasodharā, who were sleeping. At midnight the prince rode his horse, Kaṇṭhaka, with Channa, his faithful servant. He rode to the bank of Anoma river and dismounted from his horse. The prince took his sword and cut off his long hair, donned simple clothes, took a begging bowl, and asked Channa to return with Kaṇṭhaka.

Colophon: ລານທີ ໒໙ ໜ້າ ໒ ແລະລານທີ ໓໐ ໜ້າ ໑: ສະເດັດແລ້ວຍາມແຕ່ງຂຶ້ນຫາທ່ຽງວັນ ຕົວບ່ຽງແລ ເຈົ້າໝ້ອມລາວ ທຸຍວນອົງໃດເທດສະນາ ເບິ່ງເອົາ ພິຈາລະນາທັນທ່ອນ. ຈຸນລະສັງກາດຣາຊະໄດ້ ພັນ ໒ ຮ້ອຍ ໗໐ (ກົງກັບ ຈ.ສ. ໑໒໗໐) ຕົວ ປີກັດເຮົາ ມື້ຮວຍ ເປັນຈັນທາທິມາດ ຕູ ໒ ຫົນເດືອນ ຕູ ໃໝ່ ໑໓ ຄຳ ພໍ່າວ່າໄດ້ວັນ ໗ ປັດຖະມະມູນລະສັດທາ ໝາຍມີ ຈະວັນນະຣັດສະພິກຊ ແລະມິດສະຫຍາຍຜູ້ຊື່ວ່າ ອ້າຍກ້າ ຜົວເມຍກໍ່ຈົ່ງມີເຈຕະນາເປັນອັນຍິ່ງ ກໍ່ຈົ່ງພ້ອມກັນຂົນຂວາຍ ຫາໄດ້ຍັງໂປຖະໂບລານມາໄດ້ແລ້ວ ພະຂະໜານຈະວັນນະເປັນຜູ້ສ້າງຂຽນຍັງພະຍັນຊະນະອັກຄະລະທຳຄຳສູດແຫ່ງພະພຸດທະເຈົ້າດວງຊື່ວ່າ ພະເກສາທາດທະກົງ ເຈົ້າ ຕາບຕໍ່ເທົ້າ ໔ ພັນພະວັດສາ ຂໍໃຫ້ເປັນຜະລະກຸສົນອັນກວ້າງຂວາງເມື່ອພາຍໜ້າ ຜູ້ຂ້າທັງຫລາຍຂໍສຸກ ໓ ປະການ ໃຫ້ໄດ້ຂຶ້ນເມື່ອເກີດຊັ້ນພ້າແລະເນຣະພານກໍ່ຂ້າເທີ້ນ. ສ່ວນ ໑ ຂໍໃຫ້ນາບຸນອັນນີ້ ໄປຄ້າຊູບິດຕາມາດາແລະພະຄືນີພີ່ອ້າຍພີ່ເອື້ອຍແຫ່ງຝູງອັນຈຸດຕິມະຣະນາໄປສູ່ໂລກພາຍໜ້າ ລອນເຂົາເຈົ້າທັງ ຫລາຍໄດ້ໄປຕົກທີ່ຮ້າຍ ຂໍໃຫ້ນາບຸນອັນນີ້ ຍ້າຍສູ່ທີ່ສຸກຂະເສີມໃຈເຂົາທັງຫລາຍແດ່ເທີ້ນນິດຈັງ ທຸວັງ ທຸວັງ.

Folio 29 on the verso side and folio 30 on the recto side: The writing was accomplished at the time of forenoon horn (*nyam thae kai thiang*). My handwriting is not beautiful. Any Lao monks or Yuan monks who read this text for preaching, please consider. In Chunlasangkatrassa one thousand 2 hundred and 70 (corresponding to CS 1270) a *kat hao* year, on a *hwai* day, on the thirteenth waxing-moon day of the second time eighth lunar month, the seventh day of the week (Saturday),⁷¹ the

⁷¹ 1271 Toutyashada 13 = Friday, 30 July 1909.

initiators, Chavannaratssa Bhikkhu and his friend named Ai Kam, along with his wife, had the best intention to jointly find the palm leaves. Phra Khanan Chavanna is the scribe of this manuscript entitled *Phra Kesa That Thakrong* (the Thakrong stupa of the hair relics) to support Buddhism to last until the end of 5000 years. May the results of this merit be wider in the future. May we obtain the three states of happiness. May we be reborn in the heaven and Nibbāna definitely. Besides, may the results of this merit support our parents and older siblings who passed away to the other world. If they have been stuck in a misery place, may the results of this merit move them to a good place constantly and certainly.

Date: CS 1270, a *kat hao* year (30 Jul 1909)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Phra Khanan Chavanna
Sponsor(s): Chavannaratssa Bhikkhu, his friend named Ai Kam, and his wife
Titles: ຕຳນານພະເກສາທາດ
Tamnan Pha Kesa That
 The Chronicle of the Hair Relics

EAP1398_VSL_1_0185

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 3.9 cm, width 53.2 cm, depth 1.2 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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:** Poor.

Description: ນິຍາຍກາເຜືອກ. ໃນກາລະຄັງໜຶ່ງນານມາແລ້ວ ມີກາເຜືອກໂຕໜຶ່ງ ເຮັດຮັງຢູ່ເທິງຕົ້ນໝາກເດື່ອ ແຄມຝັ່ງແມ່ນ້ຳຄົງຄາ. ແມ່ກາເຜືອກມີໄຂ່ທ້າໜ່ວຍຂອງພະໂພທິສັດ. ໃນຂະນະທີ່ແມ່ກາບໍ່ຢູ່ ມີພາຍຸຝົນຕົກໜັກ ເຮັດໃຫ້ຕົ້ນໄມ້ນັ້ນລົ້ມລົງ. ໄຂ່ທ້າໜ່ວຍ ໄດ້ຕົກລົງໃນແມ່ນ້ຳ ແລ້ວແຍກຈາກກັນ. ຕໍ່ມາ, ໄຂ່ໜ່ວຍທີ່ໜຶ່ງຖືກແມ່ໄກ່ເອົາໄປລ້ຽງ, ໄຂ່ໜ່ວຍທີ່ສອງຖືກພະຍານາກເອົາໄປລ້ຽງ, ໄຂ່ໜ່ວຍທີ່ສາມຖືກແມ່ເຕົ້າເອົາໄປລ້ຽງ, ໄຂ່ໜ່ວຍທີ່ສີ່ຖືກແມ່ງົວເອົາໄປລ້ຽງ, ແລະໄຂ່ໜ່ວຍທີ່ຫ້າຖືກແມ່ຮາຊະສີເອົາໄປລ້ຽງ. ນິຍາຍເລື່ອງນີ້ ເປັນທີ່ຮູ້ຈັກກັນດີ ໃນເລື່ອງຕຳນານພະເຈົ້າທ້າພະອົງໄດ້ແກ່ ພະກະກຸສິນໂທພຸດທະເຈົ້າ, ພະໂຄນາຄະມະໂນພຸດທະເຈົ້າ, ພະກັດສະໂປພຸດທະເຈົ້າ, ພະໂຄຕະໂມພຸດທະເຈົ້າ, ແລະພະອະຣິຍະເມດໂຕໂຍພຸດທະເຈົ້າ.

The tale of a white crow. Once upon a time, there was a white crow that made its nest on a banyan tree at the bank of Ganga River. She had five eggs, which were the five Bodhisattas. While she was away, a heavy storm caused the tree to collapse. The five eggs fell into the river and were separated. Later, the first egg was raised by a hen; the second egg by a Naga; the third egg by a turtle; the fourth egg by a cow; and the fifth egg

Colophon:

by a lion. This story is known as the chronicle of the five Buddhas—Kakusandha, Konāgamana, Kassapa, Gotama, and Ariya Metteyya.

ລານທີ ໓໔ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໓໘ ຕົວ ປັດວາຍໃຈ ເດືອນຈຽງ ແຮມ ຕູ ຄໍ້າ ມີ ຮ້ວງໃຕ້ ວັນ ໑ ໝາຍມີ ແມ່ອີຂົນ ໒ ຜົວເມຍ ມີໃຈໃສສັດທາ ໄດ້ສ້າງລໍາ ກາເຜືອກ ຜູກນີ້ໄວ້ກັບ ສາສະໜາພະໂຄຕະມະ ໕໐໐໐ ວັດສາ ຈົ່ງໃຫ້ໄປຄໍ້າຊູພໍ່ແມ່ລູກເຕົ້າຫລານເຫລັ້ນ ຍາດຕິກາພັນທຸ ວົງສາ ຊູ່ຜູ້ຊູຄົນ ຂໍໃຫ້ໄດ້ຄໍ້າມັກຄໍ້າປາດຖະໜາກໍ່ຂ້າເທີ້ນ ນົບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ທຸວັງ ທຸວັງ.

Folio 34 on the recto side: In Chunlasangkatrasa (CS) 1238, a *hwai chai* year, on the eighth waning-moon day of the first lunar month, a *huang khai* day, the first day of the week (Sunday),⁷² Mae I Khon (mother of Miss Khon) and her husband had the religious faith to sponsor to support the making of this manuscript entitled *Ka Phüak* (the story of a while crow) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit support my parents, children, grandchildren, and relatives. May my wishes and desires come true. May this be a condition for us to reach Nibbāna certainly.

Date:

CS 1238, a *hwai chai* year (9 Dec 1876)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Scribe(s):

Unknown

Sponsor(s):

Mae I Khon (mother of Miss Khon) and her husband

Titles:

ລໍາກາເຜືອກ

Lam Ka Phüak

A White Crow

EAP1398_VSL_1_0186

Long palm-leaf**One phuk:**

fascicle

Material:

Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 59.5 cm, depth 0.6 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** three.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 16. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Poor.

Description:

ໃນວັນ ໔ ເດືອນ ກຸ ແຮມ ໒ ຄໍ້າ ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໔໕ ປີມະແມ ຍັງມີພະຍາອູ່ທອງພະ ອົງໜຶ່ງຢູ່ໃນເມືອງຫົງສາວະດີ ໄດ້ໃຫ້ຂ່າວສານມາເຖິງກຸງສີອະຍຸດທະຍາ ໃຫ້ຂາບທູນລົມເດັດ ພະພຸດທະເຈົ້າຢູ່ຫົວວ່າ ຍັງມີເມືອງໜຶ່ງຊື່ວ່າ ຊຽງເໜືອ ຢູ່ຂ້າງຕາເວັນຕົກທິດເໜືອ ມີນາມ ມະກອນວ່າ ຫົງສາວະດີ, ມີພະອະລິຍະເຈົ້າອົງໜຶ່ງກ່າວວ່າ ເປັນເມືອງລົມເດັດພະພຸດທະເຈົ້າ ຂອງເຮົາ ເມື່ອພະພຸດທະເຈົ້າສະເດັດປະທັບຢູ່ໃນລັງກາທິບນັ້ນ ມີພິກຂຸ ໒ ອົງທະເລາະວິວາດກັນ ພະພຸດທະອົງຊົງຫ້າມ ແຕ່ພິກຂຸທັງ ໒ ອົງນັ້ນ ບໍ່ຍອມຟັງ ພະພຸດທະອົງຈຶ່ງສະເດັດມາຍັງເມືອງ

⁷² 1238 Margasirsha 23 = Saturday, 9 December 1876. This day was indeed a *huang khai* day.

ຫົງສາວະດີ ແລະໄດ້ພົບກັບພະຍາອົງໜຶ່ງ ຊຶ່ງພະນາມວ່າ ພະຍາສີທຳມະອະໂສກໂພທິຣາດ ຜູ້ທີ່
ຕໍ່ມາໄດ້ສ້າງພະມາໄລຍະເຈດີຖວາຍໃຫ້ແກ່ສົມເດັດພະພຸດທະເຈົ້າ.

On the fifth day of the week (Thursday), the second waning-moon day of the seventh lunar month in Cullasakkarat (CS) 1225, the Year of the Goat (*mamae*),⁷³ King Uthong of Hongsavadi sent a message to the King of the Ayutthaya Kingdom. In his message, he informed the king about a city called Chiang Nua, located in the northwest and also known as Hongsavadi. A noble monk mentioned that this city was associated with our Lord Buddha. When the Buddha was staying in Lanka, there were two monks who were quarrelling. The Buddha spoke to them and asked them to stop, but they did not listen. The Buddha then traveled to Hongsavadi and met a king named Phanya Si Dhamma Asoka Phothirat, who later built the Malayya Pagoda for him.

Colophon: ລານທີ ໑໔ ໜ້າ ໑: ສັງກາດລາສະໄດ້ ໐໐໐໐໒ ຮ້ອຍ ໔໑໔ (ກົງກັບ ຈ.ສ. ໑໒໕໕) ຕົວ ປີ[ເຕົ້າ]ສີ ມີ
ຮ້ວງ ວັນປະຮັດ (ພະຫັດ) ຍາມແຖໂກ້ທຸ່ງ ໝາຍມີ ພໍ່ທິດຍາ ຜົວເມຍ ມີໃຈໃສສັດທາໄດ້ສ້າງລຳ
ທາດເມືອງຫົງສາວະດີ ໄວ້ກັບສາສະໜາ ເທົ່າ ໔ ພັນວັດສາ ຂໍໃຫ້ທາຍບາບໜາແລະເວັນຫລັງ ຂໍ
ໃຫ້ໄດ້ເຖິງສຸກ ໙ ປະການ ມີນິຣະພາບເປັນທີ່ແລ້ວກໍ່ຂ້າເຫັນ ສາທຸ ສາທຸ.

Folio 14 on the recto side: In Sangkatrasa (CS) 00002 hundred and 515 (corresponding to CS 1255), a [*tao*] *si* year, on a *huang day*, a Thursday, [the writing was accomplished] at the time of the forenoon horn (*nyam thae kai thiang*). Phò Thit Nya and his wife had the religious faith to sponsor the making of this manuscript entitled *That Müang Hongsavadi* (the stupa of the city of Hongsavadi) to support the Teachings of the Buddha to last until the end of 5000 years. May we be free from the results of bad deeds and the retributions. May we reach the three states of happiness with Nibbāna as the ultimate goal.

Date: CS 1255, a *tao si* year (1893/94)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Phò Thit Nya and his wife
Titles: ລຳທາດເມືອງຫົງສາວະດີ
Lam That Müang Hongsavadi
The Stupa of Hongsavadi District

EAP1398_VSL_1_0187

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.8 cm, width 57.3 cm, depth 0.8 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 17. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of

⁷³ 1225 Jyestha 17 = Wednesday, 3 June 1863.

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

Description: ພະເຈົ້ານິບພານ ກ່າວເຖິງ ຫລັງຈາກທີ່ພະພຸດທະເຈົ້າ ຊົງຕັດສະຮູ້ພະອະນຸດຕະຣະສຳມາສຳ ໂພທິຍານລ່ວງໄດ້ ໖ ພັນສາແລ້ວ ໃນພັນສາທີ່ ໗ ພະພຸດທະອົງກໍ່ຊົງສະເດັດຂຶ້ນໄປຈຳພັນສາເທິງ ສະຫວັນຊັ້ນດາວະດິງ ໄດ້ສະແດງພະທຳມະເທດສະໜາພະອະພິທຳ ໗ ຄຳພີ ໂຜດພະພຸດທະ ມານດາສິຣິມະຫາມາຍາ ຊຶ່ງໄດ້ໄປອຸບັດເປັນເທບພະບຸດຢູ່ສະຫວັນຊັ້ນດຸສິດ. ເມື່ອສຳເລັດພຸດ ທະກິດໃນສະຫວັນນັ້ນແລ້ວ ພະພຸດທະອົງກໍ່ສະເດັດລົງມາຍັງໂລກມະນຸດ ໃນວັນມະຫາປະ ວາຣະນາອອກພັນສາ. ຈາກນັ້ນ ພະພຸດທະອົງກໍ່ຊົງສະແດງພະທຳມະເທດສະໜາໂຜດເວໄນຍະ ສັດຕ່າງໆ ຕາມບ້ານນ້ອຍ ເມືອງໃຫຍ່ ທົ່ວທຸກທິນທຸກແຫ່ງ ຈົນມີພະຊົນມາຢູ່ໄດ້ ໘໐ ພະພັນສາ ຈຶ່ງໄດ້ສະເດັດດັບຂັນເຂົ້າສູ່ພະປະຣິນິບພານ.

Pha Chao Nipphan, or the passing away of the Buddha. After six years of the enlightenment, in the seventh year, the Buddha ascended to stay in Tāvātimsa heaven for the Buddhist Lent. There, the Buddha delivered sermons on the seven chapters of the *Abhidhamma* (higher doctrine) to his mother Sirimahāmāyā, who had been reborn as a deity in Tusita heaven. When the Buddha finished his duty in heaven, he descended to the world on the day of the end of the Buddhist Lent. Thereafter, the Buddha traveled to small villages and large cities to disseminate his teachings. The Buddha passed away at the age of 80 and entered Nibbāna. ລານທີ ໑໖ ໜ້າ ໒ ແລະລານທີ ໑໗ ໜ້າ ໑: ຈຸນລະສັງກາດໄດ້ ໒ ພັນ ໔ ຮ້ອຍ ໒ (ກົງກັບ ພ.ສ. ໒໔໐໒) ຕົວ ບິກິດໃຈ ເດືອນ ໓ ແຮມ ໒ ຄ່ຳ ວັນອາທິດ ຍາມທຸ່ງ ໝາຍມີ ທິດມີແລະສາວຕຸ່ນ ຜົວ ເມຍ ຈຶ່ງໄດ້ສ້າງ *ນິຍາຍພະເຈົ້ານິບພານ* ຜູກນີ້ ໄວ້ກັບພະພຸດທະສາສະໜາພະໂຄດົມເຈົ້າ ເທົ່າ ໔ ພັນວັດສາ ຂໍໃຫ້ຂະນ້ອຍໄດ້ຂຶ້ນສະຫວັນ ແດ່ກໍ່ຂ້າທ້ອນ. ປະການ ໑ ລອນວ່າ ຂະນ້ອຍທາກ ຕົກທີ່ຮ້າຍ ຂໍໃຫ້ຍ້າຍເຂົ້າສູ່ທີ່ດີແດ່ກໍ່ຂະນ້ອຍທ້ອນ ນິດຈັງ ທຸວັງ.

Folio 16 on the verso side and folio 17 on the recto side: In Chunlasangkat 2 thousand 5 hundred and 2 (corresponding to BE 2502), a *kot chai* year, on the second waning-moon day of the third lunar month, a Sunday,⁷⁴ [the writing was accomplished] at noon. Thit (ex-monk) Mi and his wife, Sao Tun, sponsored the making of this manuscript entitled *Ninyai Phra Chao Niraphan* (the tale of the Buddha passing away) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May we be reborn in the heaven. By the way, if we would be stuck in a misery place, move us to a good place constantly and certainly.

Date: BE 2502, a *kot chai* year (14 Feb 1960)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Thit (ex-monk) Mi and his wife, Sao Tun
Titles: *ນິຍາຍພະເຈົ້ານິບພານ*
Ninyai Pha Chao Niphan

⁷⁴ 1321 Magha 17 = Sunday, 14 February 1960.

Long palm-leaf**One phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57.5 cm, depth 0.3 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** two.**Appearance:** The fascicles are enclosed between 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, and the legibility is as well.**Description:** ພຸດທະທຳນາຍ ກ່າວເຖິງ ທິນສິລາຈາລຶກທີ່ມະຫາວິຫານມັກຄະທາຍິວັນ ປະເທດອິນເດຍ ຄົ້ນພົບເມື່ອ ພ.ສ. ໒໔໘໔ ພະພຸດທະເຈົ້າຕັດແກ່ພະອານົມວ່າ ສັດຕະໂລກເກີດມາລ້ວນແຕ່ໃຊ້ຊາດທຸກຍາກລຳບາກທຸກຖ້ວນໜ້າ. ເມື່ອສາສະໜາຂອງພະຕະຖາຄົດລ່ວງໄປໄດ້ ໕໐໐ ປີ ໂລກຈະເກີດຄວາມວຸ້ນວາຍ, ເມື່ອສາສະໜາຂອງຕະຖາຄົດລ່ວງໄປໄດ້ ໒໕໐໐ ປີ ມະນຸດແລະສັດ ຈະໄດ້ຮັບອັນຕະລາຍຈາກຄົນບໍ່ມີສິນທຳ ແລະຖືກອະວິຊາຕັນທາຄອບງຳ ສິ່ງທີ່ບໍ່ເຄີຍເຫັນກໍຈະໄດ້ເຫັນ ສິ່ງທີ່ບໍ່ເຄີຍພົບກໍຈະພົບ ເພາະມະນຸດບໍ່ປະຕິບັດຕາມຫລັກທຳຄຳສັ່ງສອນຂອງພະຕະຖາຄົດ. ໂລກຈະເກີດເສິກສົງຄາມ ມີການຂ້າລ້ຽນຟັນແທງກັນ ມີການສູ້ຮົບກັນ ຈົນເຮັດໃຫ້ແຜ່ນດິນເກີດຄວາມເດືອດຮ້ອນ ລຸກເປັນດັ່ງແປວໄຟ ມີເລືອດໜອງເຕັມແຜ່ນດິນ.*Phuttha Thamnai* (the prediction of the Buddha) refers to the inscription stone at the Maggadāyavana Monastery in India, which was discovered in BE 2484. The Buddha spoke to his attendant, Ānanda Thera, explaining that all living beings were born into suffering according to their karma. He predicted that when the religion of the Buddha passed 500 years, the world would become confused. When the religion has passed 2,500 years, humans and animals would be destroyed by people who are immoral and possessed by ignorance. People will witness things they have never seen before. The cause is that humans do not follow the teachings of the Buddha. The world will experience wars with serious fighting, and the earth will be engulfed in flames and filled with blood.**Colophon:** ລານທີ ໘ ໜ້າ ໑-໒: ຂຽນແລ້ວ ຂຶ້ນ ໔ ຄຳ ເດືອນ ໑໒ ປີເຕົາສີ ພສ. ໒໔໙໔ ຂອງນາງສະມຽນ ຊຽງເພັງ ເມືອງຂວາ ໑໙໕໒. ຜູ້ຂຽນພະຄູຈັນດີ ສົບກ່າຍ ຂ້າພະເຈົ້າ ນາງສະມຽນ ຊຽງເພັງ ເມືອງຂວາ ໄດ້ສ້າງໜັງສື ພຸດທະທຳນາຍ ໄວ້ຄຳຂຽນສາສະໜາ ຂໍໃຫ້ເປັນນິຍາມິກາແກ່ຜູ້ຂ້າ ຕາບເທົ່າເຂົ້າສູ່ນິຣະພາບແດ່ກໍຂ້າເທີ້ນ.Folio 8 on the recto and verso sides: The writing was accomplished on the fourth waxing-moon day of the twelfth lunar month, in a *tao si* year, BE 2495.⁷⁵ Nang Samian and her husband, Xiang Pheng, from the city of Müang Khwa, 1952. Phra Khu Chandi from [Vat] Sop Kai is the scribe. We, Nang Samian and Xiang Pheng from the city of Müang Khwa, sponsored⁷⁵ 1314 Karttika 4 = Wednesday, 22 October 1952.

the making of this manuscript entitled *Phutthathamnai* (the Buddha's predictions) to support the Teachings of the Buddha. May this merit support us until entering Nibbāna.

Date: BE 2495, a *tao si* year (22 Oct 1952)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Phra Khu Chandi from Sop Kai

Sponsor(s): Nang Samian and her husband, Xiang Pheng, from the city of Müang Khwa

Titles: ພຸດທະທຳນາຍ
Phutthathamnai
 The Buddha's Predictions

EAP1398_VSL_1_0189

Long palm-leaf

One phuk: *fascicle ton*

Material: Light brown palm leaves, black ink. **Size:** Height 4 cm, width 57.5 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ເນື້ອໃນກ່າວເຖິງຕອນໂທນະພາມແບ່ງພະສາຣີຣິກະທາດ. ຫຼັງຈາກພະພຸດທະເຈົ້າປະຣິນິບພານ ແລ້ວ ບັນດາພະຍາຕາມທົວເມືອງຕ່າງໆ ກໍ່ຜິດຖຽງກັນຍາດຊິງເອົາພະສາຣີຣິກະທາດຂອງ ພະພຸດທະເຈົ້າ. ໃນຂະນະນັ້ນ ມີພາມຜູ້ໜຶ່ງ ຊື່ວ່າໂທນະ ໄດ້ສະເໜີທາງອອກໃນເລື່ອງນີ້ຕໍ່ພະຍາ ທັງໝາຍວ່າ ເຮົາທຸກຄົນຕ່າງກໍ່ຮັກແລະເຫຼື່ອມໃສສັດທາໃນພະພຸດທະເຈົ້າ. ພະພຸດທະອົງໄດ້ຕັດ ສັງສອນສະເໜີກ່ຽວກັບສັນຕິແລະຂັນຕິ. ສະນັ້ນ ມັນເປັນສິ່ງທີ່ບໍ່ງົດງາມແລະບໍ່ເໝາະສົມຢຶ່ງ ທີ່ ພວກທ່ານຈະມາຍາດຊິງກັນແບບນີ້ ຄວນແບ່ງພະອັດຖິຂອງພະອົງອອກເປັນ ໘ ສ່ວນສະເໝີກັນ ໃຫ້ກັບພະຍາທັງ ໘ ເມືອງ ໃຫ້ພະຍາແຕ່ລະເມືອງສ້າງອານຸສາວະລີທີ່ຢຶ່ງໃຫຍ່ແລະງົດງາມ ເພື່ອ ປະດິດສະຖານພະສາຣີຣິກະທາດ ແລະເປັນສັນຍາລັກຂອງການເຜີຍແຜ່ພະທຳຄຳສອນຂອງ ພະອົງ.

The content tells how Doṇa Brahmin divided the relics of the Buddha. After the Buddha's parinibbāna, kings of various kingdoms fought to take possession of the Buddha's relics. At that time, a Brahmin named Doṇa proposed a solution to the kings, reminding them that they all loved and believed in the Buddha. The Buddha always taught about peace and patience. Therefore, it was not good or proper for them to be fighting over the relics in this way. Doṇa suggested that the relics of the Buddha should be divided into eight portions for eight kingdoms. Each of the kingdoms' rulers would then build a large monument to enshrine their portion of the relics, serving as a symbol of the spreading of the Buddha's teachings.

Colophon: ລານທີ ໒໓ ໜ້າ ໒: ສ.ກ. ໑໒໙໕ ຕົວ ປີກາເຮົ້າ ເດືອນ ຕຸ ຂຶ້ນ ໕ ຄ່ຳ ວັນ ໓ ມູນລະສັດທາໝາຍມີ
ພົ້ນພົມມະຈັກ ຜົວເມຍ ຢູ່ບ້ານມ້າ ສ້າງທານໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ
໕໐໐໐ ວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາທຸກສິ່ງທຸກປະການ. ນິບພານະ ປັດຈະໂຍ ໂທຕຸ
ອະນະຄະເຕ ກາເລ.

Folio 23 on the verso side: In S.K. (CS) 1295, a *ka hao* year, on the fifth waxing-moon day of the eighth lunar month, the third day of the week (Tuesday),⁷⁶ the initiators, Mūn Phommachak and his wife from the village of Ma, sponsored the making of this manuscript to support the Teachings of Gotama Buddha to last until the end of 5000 years. May our wishes and desires come true. May this be a condition to reach Nibbāna in the future.

Date: CS 1295, a *ka hao* year (27 Jun 1933)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Mūn Phommachak and his wife from the village of Ma
Titles: ອຸປະຄູດ (ຜູກຕົ້ນ)
Upakhut (Phuk ton)
Upagupta (Fascicle 1)

EAP1398_VSL_1_0190

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57.5 cm, depth 0.6 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 16. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ພະເຈົ້າອະໂສກມະຫາຣາດ ໄດ້ອະນຸຍາດໃຫ້ພະຣາຊະໂອລົດແລະພະຣາຊະທິດາ ຊົງພະນາມ
ວ່າ ເຈົ້າມະຫິນທະຣາຊະກຸມມານແລະພະນາງສັງຄະມິດຕາຣາຊະທິດາ ໄປບວດເປັນພິກຂຸແລະ
ພິກຂຸນີ ເພື່ອເຮັດໃຫ້ພະອົງເປັນທາຍາດພະພຸດທະສາສະໜາ ຕາມຄຳແນະນຳຂອງພະສົງ. ໃນ
ຂະນະນັ້ນ ພະອົງຍັງມີຫລານຜູ້ໜຶ່ງ ຊົງພະນາມວ່າ ອັກຄີທັດຕະພາມກຸມມານ ມີຄວາມປະສົງ
ຢາກບວດເປັນພະພິກຂຸເຊັ່ນດຽວກັນ ພະອົງຈຶ່ງໃຫ້ມະຫິນທະຣາຊະກຸມມານແລະອັກຄີທັດຕະ
ພາມກຸມມານ ໄປບວດໃນສຳນັກຂອງພິກຂຸ. ສ່ວນພະນາງສັງຄະມິດຕາຣາຊະທິດາ ໃຫ້ໄປບວດ
ໃນສຳນັກພິກຂຸນີຂອງນາງອຸບາລິເຕລີ ເຊິ່ງເປັນປະທານພິກຂຸນີທັງຫຼາຍ ເປັນຕົ້ນ.

King Asoka allowed his son and daughter, Prince Mahinda and Princess Sanghamittā, to be ordained as a bhikkhu and bhikkhuni in order to make them heirs to Buddhism, in accordance with a monk's advice. At that time,

⁷⁶ 1295 Ashadha 5 = Tuesday, 27 June 1933.

the king also had a nephew named Aggidattabrahma Kumāra who wished to be ordained as well. Therefore, the king allowed Prince Mahinda and Aggidatta to be ordained at the place of the bhikkhus, and Princess Sanghamittā to be ordained at the place of the bhikkhunis, where Upāli Theri was the head.

Colophon: ລານທີ ໑໔ ໜ້າ ໒: ໝາຍມີໝື່ນພົມມະຈັກຜົວເມຍຢູ່ບ້ານມ້າສ້າງ.
Folio 15 on the verso side: Mün Phommachak and his wife from the village of Ma are the sponsors.

Date: Early 20th Century

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Mün Phommachak and his wife from the village of Ma

Titles: ອຸປະຄູດ (ຜູກ ໒)
Upakhut (*Phuk 2*)
Upagupta (Fascicle 2)

EAP1398_VSL_1_0191

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 53.8 cm, depth 0.7 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 21. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ພະເຈົ້າອະໂສກມະຫາຣາດ ໄດ້ອະນຸຍາດໃຫ້ພະຣາຊະໂອລົດແລະພະຣາຊະທິດາ ຊົງພະນາມວ່າເຈົ້າມະຫິນທະຣາຊະກຸມມານແລະພະນາງສັງຄະມິດຕາຣາຊະທິດາ ໄປບວດເປັນພິກຂຸແລະພິກຂຸນີ ເພື່ອເຮັດໃຫ້ພະອົງເປັນທາຍາດພະພຸດທະສາສະໜາ ຕາມຄໍາແນະນໍາຂອງພະສົງ. ໃນຂະນະນັ້ນ ພະອົງຍັງມີຫລານຜູ້ໜຶ່ງ ຊົງພະນາມວ່າ ອັກຄີທັດຕະພາມກຸມມານ ມີຄວາມປະສົງຢາກຈະບວດເປັນພະພິກຂຸເຊັ່ນດຽວກັນ ພະອົງຈຶ່ງໃຫ້ມະຫິນທະຣາຊະກຸມມານແລະອັກຄີທັດຕະພາມກຸມມານ ໄປບວດໃນສໍານັກຂອງພິກຂຸ. ສ່ວນພະນາງສັງຄະມິດຕາຣາຊະທິດາ ໃຫ້ໄປບວດໃນສໍານັກພິກຂຸນີຂອງນາງອຸບາລີເຕລີ ເຊິ່ງເປັນປະທານພິກຂຸນີທັງໝາຍ ເປັນຕົ້ນ.

King Asoka allowed his son and daughter, Prince Mahinda and Princess Sanghamittā, to be ordained as a bhikkhu and bhikkhuni in order to make them heirs to Buddhism, in accordance with a monk's advice. At that time, the king also had a nephew named Aggidattabrahmā Kumāra who wished to be ordained as well. Therefore, the king allowed Prince Mahinda and Aggidatta to be ordained at the place of the bhikkhus, and Princess Sanghamittā to be ordained at the place of the bhikkhunis, where Upāli Theri was the head.

Colophon: None

Date: 1924/24 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0192)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ມະຫາອຸປະຄູດ
Maha Upakhut
Mahā Upagupta

EAP1398_VSL_1_0192

Long palm-leaf

One phuk: *fascicle 13*

Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 53.8 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** three.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ໃນສະໄໝພະຍາອະພະຍະຄາມິນິຣາດສະເຫວີຍຣາຊະສົມບັດຢູ່ນັ້ນ ຍັງມີພະຍາຕົນໜຶ່ງ ຊຶ່ງພະນາມວ່າ ພະຍາພັນລຸກະທະມິຣາດ ໄດ້ເຄື່ອນທັບມາສູ່ຮີບ ເພື່ອຊຶງເອົາເມືອງ. ພະຍາອະພະຍະຄາມິນິຣາດ ຈຶ່ງມີພະຣາຊະໂອງການ ໃຫ້ເສນາອາມາດທັງຫລາຍ ໄດ້ກະກຽມອາວຸດຢຸດໂທປະກອນຕ່າງໆ ແລ້ວເຄື່ອນທັບດ້ວຍຊ້າງແກ້ວກຸນດະລະໄປຕໍ່ສູ້ກັບສັດຕູ. ພະຍາອະພະຍະຄາມິນິຣາດ ໄດ້ຍິງທະນູໄປຖືກປາກພະຍາພັນລຸກະທະມິຣາດຈົນສະຫຼົບ ເສນາອາມາດຈຶ່ງຕັດຄໍພະຍາພັນລຸກະທະມິຣາດ ແລະເອົາຫົວມາຖວາຍແກ່ພະອົງ. ເມື່ອຊະນະຂ້າເສິກແລ້ວ ພະຍາອະພະຍະຄາມິນິຣາດ ກໍ່ສະເດັດກັບຄືນເມືອງ ແລະປົກຄອງດ້ວຍຫລັກທິດສະພິດຣາຊະທຳ ໑໐ ປະການ ແລະໄດ້ສ້າງມະຫາວິທາຫລັງໜຶ່ງ ຖວາຍໃຫ້ແກ່ພະພຸດທະສາສະໜາ ມີຊື່ວ່າ ມະຣິຈິວັດຕະມະຫາວິທານ.

During the reign of King Abhayagāmini, a king named Panlukadamirāja came with his troops to fight against King Abhayagāmini for his kingdom. King Abhayagāmini ordered his ministers to prepare weapons and military equipment. Then, the king rode his crystal elephant, Kuṇḍala, to confront his enemy. King Abhayagāmini shot King Panlukadamirāja in the mouth with his bow, causing King Panlukadamirāja to lose consciousness. The ministers of King Abhayagāmini then beheaded King Panlukadamirāja and brought his head to their king. After conquering his opponent, King Abhayagāmini returned to his kingdom and ruled it according to the ten virtues of kingship. He also built a monastery named Marichivatta Mahā Vihāra.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ສັງກາດຣາຊະ ໑໑໘໕ ປີກາມິດ ເດືອນ ໖ ແຮມ ໑໑ ຄໍ່າ ວັນ ໒ ມີ້ກາບສະງ້າ
ຮິດຈະນາແລ້ວຍາມກອງແລງ ມູນລະສັດທາ ຊຽງອຸ່ນ ກັບທັງສະຫະພະຣິຍາບຸດຕະມັດຕາ ພັນທຸ

ວົງສາ ພ້ອມກັນເປັນອັນຍິ່ງ ຈຶ່ງສ້າງ ມະຫາອຸປະຄູດ ໄວ້ກັບສາສະໜາພະເຈົ້າ ຕາບຕໍ່ເທົ່າ
໔໐໐໐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂໜຕຸ ໂນ ທຸວັງ ທຸວັງ.

Folio 26 on the recto side: In Sangkatrasa (CS) 1185, a *ka mot* year, on the eleventh waning-moon day of the sixth lunar month, the second day of the week (Monday), a *kap sanga* day,⁷⁷ the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). The initiators, Xiang (ex-novice) Un and his wife, together with all their children, grandchildren, and relatives, jointly sponsored the making of this manuscript entitled *Maha Upakhut* (Great Upagupta) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May this be a condition for us to reach Nibbāna certainly.

Date: CS 1185, a *ka mot* year (5 May 1823)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Xiang (ex-novice) Un and his wife, together with all their children, grandchildren, and relatives

Titles: ມະຫາອຸປະຄູດ (ຜູ້ກາ ໑໓)

Maha Upakhut (Phuk 13)

Mahā Upagupta (Fascicle 13)

EAP1398_VSL_1_0193

Long palm-leaf

One phuk: *single fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 51.5 cm, depth 0.7 cm.

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

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 17. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ໃນປີ ພ.ສ. ໒໑໘ ພະເຈົ້າອະໂສກມະຫາຣາດ ໄດ້ທຳການສະຫຼອງເຈດີ ໘໔,໐໐໐ ອົງ ເປັນເວລາ
ເຈັດປີ ເຈັດເດືອນ ເຈັດວັນ. ໃນຂະນະນັ້ນ ພະຍາມານໄດ້ປາກົດຕົວ ແລະບັນດານໃຫ້ມີຝົນຕົກ
ໜັກ ເພື່ອທຳລາຍພິທີການສະຫຼອງນັ້ນ. ພະອຸປະຄູດເຖລະທີ່ພຳນັກຢູ່ໃນທ້ອງມະຫາສະໝຸດ
ໄດ້ຂຶ້ນມາປາບພະຍາມານ. ທັງສອງໄດ້ຕໍ່ສູ້ກັນດ້ວຍກຳລັງລົດ. ໃນທີ່ສຸດ ພະຍາມານກໍ່ຖືກຄວບ
ຄຸມ. ພະເຖລະໄດ້ຜູກຄໍພະຍາມານດ້ວຍຊາກສົບຫມາຕິດກັບພູເຂົາພະສຸເມນ ຈົນພິທີການ
ສະຫຼອງນັ້ນສຳເລັດສົມບູນ. ພະເຖລະຈຶ່ງປ່ອຍພະຍາມານເປັນອິດສະຫຼະ.

In BE 218, King Asoka celebrated his 84,000 stupas for seven years, seven months, and seven days. At that time, Lord Māra appeared and caused a heavy rain, intending to ruin the ceremony. Venerable Upagupta Thera, who was living in the ocean world, suppressed Lord Māra. They both

⁷⁷ 1185 Vaisakha 26 = Monday, 5 May 1823. This day was indeed a *kap sanga* day.

fought against each other with supernatural powers. Finally, Lord Māra was subdued. The Venerable tied Lord Māra's neck with the carcass of a dog and attached him to Mount Sumeru until the celebration was fully completed. Then, the Venerable released Lord Māra.

Colophon: ລານທີ ໑໗ ໜ້າ ໑: ພຸດທະສັງກາດຣາຊະໄດ້ ໒໔໑໔ ຕົວ ປີຮ້ວງໃຕ້ ເດືອນ ໔ ຂັນ ໗ ຄ່ຳ ວັນອາທິດ ຮິດຈະນາແລ້ວ ໑໒ ໂມງ ໝາຍມີ ສາທຸບຸດດາ ວັດພະມະຫາທາດ ຣາຊະປະວໍຣະວິຫານ ໄດ້ມີໃຈ ໃສ່ສັດທາສ້າງໜັງສື ອຸປະຄຸດທໍຣະມານ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເປັນຂີນາສະວະກະແຫ່ງອົງພະສີອາຣິຍະເພັດ(ເມດ)ໂຕ ລົງມາຕັດ ສັບພັນຍູພາຍຂ້າງໜ້າ ຢ່າຄາດຢ່າຄາແດ່ກໍ່ຂ້າເທີ້ນ.

Folio 17 on the recto side: In Buddhist Era (BE) 2514, a *huang khai* year, on the seventh waxing-moon day of the fourth lunar month, a Sunday,⁷⁸ the writing was accomplished at 12:00. Sathu (Monk) Butda from Vat Maha That Rasabovoravihan had the religious faith to sponsor the making of this manuscript entitled *Upakhut Thòraman* (Upagupta Thera racking the Māra) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May I become a disciple of Phra Si Ariya Metteyya who will attain enlightenment in the future. May my wishes not be ignored.

Date: BE 2514, a *huang khai* year (20 Feb 1972)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Sathu (Monk) Butda from Vat Maha That Rasabovoravihan

Titles: ອຸປະຄຸດທໍຣະມານ (ຜູກດຸງໄວ)

Upakhut Thòraman (Phuk diao)

Phra Upagupta Overcame and Punished King Māra (Single Fascicle)

EAP1398_VSL_1_0194

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 59.2 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between 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:** Damaged.

Description: ໃນຕຳນານກ່າວວ່າ ພໍ່ຄ້າສອງພີ່ນ້ອງ ຊື່ຕະປຸດສະແລະພະລິກາ ໄດ້ເດີນທາງໄປຄ້າຂາຍຍັງຊົມພູ ທະວີບ ລະຫວ່າງທາງ ໄດ້ພົບພະພຸດທະເຈົ້າເຊິ່ງຕັດສະຮູ້ໃໝ່ໆ ໄດ້ຖວາຍເຂົ້າສັດຕູຜົງແລະສັດຕູ ກ້ອນແກ່ພະພຸດທະເຈົ້າ ແລະທັງໄດ້ຖວາຍຕົວເປັນອຸປາສິກຮັບພະພຸດແລະພະທຳເປັນທີ່ເພິ່ງ ຕອນນັ້ນຍັງບໍ່ມີພະລົງເທື່ອ ຖືວ່າທັງສອງເປັນປະຖົມອຸປາສິກກຸ່ມທຳອິດ ທີ່ຖືຮັດຕະນະສອງ ຄື

⁷⁸ 1333 Phalgunā 7 = Sunday, 20 February 1972.

ພຸດທະຮັດຕະນະແລະທຳມະຮັດຕະນະ ເປັນສະຣະນະ. ພໍ່ຄ້າທັງສອງ ຈຶ່ງຂໍຂອງທີ່ລະນຶກຈາກ ພະພຸດທະເຈົ້າ ພະພຸດທະອົງຈຶ່ງປະທານພະເກສາ (ເສັ້ນຜົມ) ໃຫ້ ຕູ ເສັ້ນເມື່ອພໍ່ຄ້າທັງສອງໄປ ຮອດປະເທດພະມ້າແລະໄດ້ຮັບຄວາມຊ່ວຍເຫຼືອຈາກຜູ້ປົກຄອງທ້ອງຖິ່ນ ຄືພະເຈົ້າໂອກາລະປະ ໄດ້ນຳພະເກສາທາດນັ້ນໄປປະດິດສະຖານໄວ້ທີ່ດອຍສິງຄຸດຕະຣະ ທີ່ປະດິດສະຖານພະເຈດີ ຫຼື ພະທາດຊະກຸງໃນປັດຈຸບັນ.

The chronicle deals with two merchant brothers named Tapussa and Bhallika who traveled to trade in Jambudīpa. On the way, they met the Buddha, who had just attained enlightenment. They offered the Buddha milk-rice and honey balls and took refuge in the Buddha and the Dhamma, as the Sangha had not yet been established, and became the Buddha's first disciples. Both merchants asked for a souvenir from the Buddha, and he gave them eight of his hairs. When the two merchants traveled to Burma, they received help from the local ruler, King Okalapa, to enshrine the hair relics on the hillside of Singuttara, where the Shwedagon Stupa stands today.

Colophon: None
Date: Early 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ຕັບປຸດສາພະຣິກະ ໒ ພີ່ນ້ອງ
Tapputsa Pharika 2 Phi Nong
 Two Merchant Brothers, Tapussa and Balika

EAP1398_VSL_1_0195

Long palm-leaf

One phuk: fascicle

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 57.8 cm, depth 0.4 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 9. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ຫລັງຈາກທີ່ພະຜູ້ມີພະພາກເຈົ້າ ຊົງສະເດັດບິນດະບາດ ໂຜດຊາວເມືອງມະຫາຣຸກຂະນະຄອນ ແລ້ວ, ພະພຸດທະອົງ ຊົງສະແດງພະທຳມະເທດສະໜາແກ່ພະອານົນ ແລະຊົງພະຍາກອນໄວ້ວ່າ ດູລາອານົນ ໃນເມື່ອຕະຖາຄົດເຂົ້າສູ່ນິບພານໄປໄດ້ ໘ ປີ ໘ ເດືອນ ຍັງຈັກມີລູກສິດຂອງ ຕະຖາຄົດອົງໜຶ່ງ ຊື່ວ່າ ມະຫາກັດສະປະເຖລະ ນຳເອົາທາດຫົວອີກຕະຖາຄົດຈຳນວນ ໒໔ ລູກ ມາປະດິດສະຖານຕັ້ງໄວ້ໃນທີ່ພູກຳພ້າແຫ່ງນີ້ ເພື່ອໃຫ້ເປັນທີ່ສັກກາລະບູຊາໃຫ້ແກ່ຄົນແລະ ເທວະດາທັງຫລາຍ. ພະມະຫາກັດສະປະເຖລະມານຳເອົາພະສາຣີຣິກະທາດມາພ້ອມດ້ວຍພະ

ອິລະຫັນ ໕໐໐ ອົງ ແລະມີທ້າວພະຍາທັງ ໕ ເປັນປະທານໃນການກໍ່ສ້າງເຈດີເພື່ອບັນຈຸພະສາຣີຣິ
ກະທາດນັ້ນ.

After having a meal offered by the people of Maha Rukkha city, the Buddha gave a sermon to Ānanda Thera and made a prediction. “Ānanda! Eight years and eight months after the Buddha's passing away, there will be a disciple named Mahā Kassapa Thera who will bring 24 pieces of my chest relics to be enshrined at this Phukhampha Mountain as a place of worship for human beings and deities. Phra Mahā Kassapa Thera will be accompanied by 500 arahants, and the five kings of this region will give their support in building a stupa for installing the relics.”

Colophon: (໑) ລານທີ ໘ ໜ້າ ໑: ຮິດຈະນາແລ້ວຍາມກອງທຸ່ງ ມັກະດ້າງ ໂຕປຸ່ງາມເທົ່າໃດແລ.

(໒) ລານທີ ໙ ໜ້າ ໑: ມູນລະສັດທາໝາຍມີ ພໍ່ອອກ ແມ່ອອກຍົກ ຊື່ ອ້າຍຊຽງຈັນ ສາວທີ ກັບທັງ
ລູກເຕົ້າຊູ່ຄົນ ໄດ້ພ້ອມກັນສ້າງທັງສີ ຕຳນານທາດເຈົ້າ ກັບ ປັນຍາປາຣະມີ ໓໐ ທັດທັງ ໒ ຜູກນີ້
ໄວ້ກັບພະພຸດທະສາສະໜາເຈົ້າ ຂໍໃຫ້ຜູ້ຂ້າທາຍບາບທາຍກຳທາຍເວນແດ່ກໍ່ຂ້າເທີ້ນ ຂໍໄດ້ດັງຄຳ
ມັກຄຳປາດຖະໜາ ຂໍໃຫ້ໄດ້ເຂົ້າສູ່ພະນິບພານເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ແດ່ກໍ່ຂ້າເທີ້ນ ທຸ
ວັງ ທຸວັງ ນິດຈັງ ນິດຈັງ ປາຣະມັງ ສຸກຂັງ ສາທຸ ສາທຸ.

(1) Folio 8 on the recto side: The writing was accomplished at the time of the noon drum (*nyam kòng thiang*). My hand is stiff, so the letters are not beautiful.

(2) Folio 9 on the recto side: The initiators, Phò Òk and Mae Òk Nyok (step-parents) named Ai Xiang Chan and Sao Thi, together with their children, jointly sponsored the making of these two manuscript-fascicles entitled *Tamnan That Chao* (the chronicle of the Buddha's relics) and *Pannya Parami* (Perfection of wisdom) to support the Teachings of the Buddha. May we be free from the results of bad deeds definitely. May our wishes and desires come true. Until the end of 5000 years, may we enter Nibbāna certainly and constantly, the greatest bliss. Well done, well done!

Date: Early 19th century

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Phò Òk and Mae Òk Nyok (step-parents) named Ai Xiang Chan and Sao Thi, together with their children

Titles: ຕຳນານທາດ

Tamnan That

The Legend of the Relics

EAP1398_VSL_1_0196

Long palm-leaf

One phuk: *single fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 58 cm, depth 1.7 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ເມື່ອເຈົ້າຊາຍສິດທັດຖະມີພະຊົນມາຍຸໄດ້ ໒໙ ພັນສາ ໄດ້ສະເດັດທອດພະເນດສວນອຸທະຍານ ບັງເອີນໄດ້ພົບເທວະທູດທັງ ໔ ໄດ້ແກ່ ຄົນແກ່, ຄົນເຈັບ, ຄົນຕາຍ ແລະສະມະນະ ທີ່ເທວະດາ ເນລະມິດ ພະອົງຊົງສັງເກດພະໄທ ຈຶ່ງຕັດສິນໃຈອອກບວດໃນຄືນມື້ນັ້ນ ແຕ່ກ່ອນຈະອອກບວດ ພະອົງໄດ້ສະເດັດໄປທອດພະເນດພະຣາຫຸນ ຣາຊະໂອລົດທີ່ເພິ່ງປະສູດ ແລະພະນາງພິມພາ ພະຊາຍາ ແລ້ວຈຶ່ງສະເດັດພ້ອມກັບທ້າວສັນນະແລະມ້າກັນທະກະ ເມື່ອເຖິງແຄມແມ່ນ້ຳເນຣັນ ຊະຣາ ຈຶ່ງໄດ້ຕັດພະເກສາ ລະເພດຄະລາວາດ ພະຍາອິນໄດ້ອັນເຊີນພະເກສານັ້ນ ໄປປະດິດສະຖານຍັງເຈດີຈຸລາມະນີ ເທິງດາວະດົງສະຫວັນ.

At the age of 29, after seeing the four signs—old age, sickness, death, and a monk—Siddhattha felt deep sadness and finally decided to leave his kingdom and worldly life for asceticism. Before leaving, Siddhattha quietly went to see his newborn son and his wife, Yasodharā, who were sleeping. The prince rode his horse Kaṇṭhaka, with Channa, his faithful servant. He rode to the bank of Neranjara river and dismounted from his horse. The prince cut off his hair to detach the secular life. God Indra took the Prince's hair to be enshrined in the Cūlāmaṇi Cetiya in Tāvātimsa heaven.

Colophon: ລານທີ ໓໘ ໜ້າ ໑: ພຸດທະສັງກາດຣາຊະໄດ້ ໒໕໐໑໒ (ກົງກັບ ພ.ສ. ໒໕໐໒) ປີ[ກັດ]ໃຄ້ ເດືອນ ໑໑ ຂຶ້ນ ໖ ຄ່ຳ ປະຖະມະມູນລະສັດທາໝາຍມີ ພໍ່ເຖົ້າທິດອ້ວນ ບ້ານຊາດ ເປັນເຄົ້າ ກັບທັງລູກເຕົ້າ ຫລານເຫລັ້ນຊູ່ຄົນ ພ້ອມກັນຂົນຂວາຍຫາໂປທະກໍ່ຍັງໄປລານໄດ້ແລ້ວ ມາສ້າງທຳດຽວຊື່ວ່າ ທາດກຸງ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າເຂົ້າສູ່ນິຣະພາບແດ່ກໍ່ຂ້າເທີ້ນ. ຂໍໃຫ້ໄດ້ເຖິງສຸກ ໓ ປະການ ມີນິຣະພາບເປັນທີ່ແລ້ວ ດັ່ງຄຳມັກຄຳປາດຖະໜາກໍ່ຂ້າເທີ້ນ ນິດຈັງ ທຸວັງ ທຸວັງ. ປະການ ໑ ຂໍກຸສົນຜົນບຸນອັນນີ້ນຳໄປຮອດໄປເຖິງບິດາຂ້າພະເຈົ້າ ຜູ້ຊື່ວ່າ ທິດສາ ຜູ້ລ່ວງລັບໄປແລ້ວນັ້ນ ຂໍໃຫ້ໄດ້ຮັບຜະລິນບຸນອັນນີ້ໄປຄ້ຳໄປຊູ ຫລອນວ່າຕົກທີ່ຮ້າຍ ຂໍໃຫ້ຍ້າຍໃສ່ທີ່ດີ ເຖິງທີ່ດີແລ້ວ ຂໍໃຫ້ດີຍິ່ງກວ່າເກົ່າ ແຖມຮ້ອຍເທົ່າພັນທີ່ກໍ່ຂ້າເທີ້ນ ນິບພານັງ ປະຣະມັງສຸກຂັງ.

Folio 38 on the recto side: In Buddhist Era 25012 (corresponding to BE 2502), a *kat khai* year, on the sixth waxing-moon day of the eleventh lunar month,⁷⁹ the initiator, Phò Thao (grandfather) Thit Uan from the village of Sat, all his children, and grandchildren jointly found the palm leaves and sponsored the making of this manuscript entitled *That Kung* (Kung stupa) to support the Teachings of Gotama Buddha until entering Nibbāna. May I reach the three states of happiness with Nibbāna as the ultimate goal as my wishes constantly and certainly. Besides, I dedicate the results of this merit to my father named Thit Sa who passed away. May the results of this merit support him. If he has been stuck in a misery, move him to a good place. If he is already in a good place, support him

⁷⁹ 1321 Asvina 6 = Thursday, 8 October 1959.

better than ever by hundred and thousand times. Nibbāna is the greatest bliss.

Date: BE 2502, a *kat khai* year (8 Oct 1959)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Phò Thao (grandfather) Thit Uan from the village of Sat, together with all his children and grandchildren

Titles: *ຕຳນານທາດກຸງ (ຜູກດຽວ)*

Tamnan That Kung (Phuk diao)

The Legend of Kung Pagoda (Single Fascicle)

EAP1398_VSL_1_0197

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58.3 cm, depth 0.5 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ເມື່ອພະຜູ້ມີພະພາກເຈົ້າ ຊົງສະເດັດບິນດະບາດ ໂຜດຊາວເມືອງມະຫາຣຸກຂະນະຄອນແລ້ວ, ພະພຸດທະອົງ ຊົງສະແດງພະທຳມະເທດສະໜາແກ່ພະອານົນ ແລະຊົງພະຍາກອນໄວ້ວ່າ ດູລາອານົນ ໃນເມື່ອຕະຖາຄົດເຂົ້າສູ່ນິບພານໄປໄດ້ ໘ ປີ ໘ ເດືອນ ຍັງຈັກມີລູກສິດຂອງຕະຖາຄົດອົງໜຶ່ງ ຊື່ວ່າ ມະຫາກັດສະປະເຖລະ ນຳເອົາທາດຫົວອົກຕະຖາຄົດ ຈຳນວນ ໒໔ ລູກ ມາປະດິດສະຖານ ຕັ້ງໄວ້ໃນທີ່ພູກຳພ້າແຫ່ງນີ້ ເພື່ອໃຫ້ເປັນທີ່ສັກກາລະບູຊາໃຫ້ແກ່ຄົນແລະເທວະດາທັງຫຼາຍ. ພາຍຫຼັງ, ພະມະຫາກັດສະປະເຖລະພ້ອມດ້ວຍພະອໍລະຫັນ ໔໐໐ ອົງ ໄດ້ອັນເຊີນເອົາພະສາຣີຣິກະທາດ ມາປະດິດສະຖານໄວ້ທີ່ພູກຳພ້າ ໂດຍມີທ້າວພະຍາທັງ ໔ ເປັນປະທານໃນການກໍ່ສ້າງເຈດີ ເພື່ອບັນຈຸພະສາຣີຣິກະທາດນັ້ນ.

After having a meal offered by the people of Maha Rukkha city, the Buddha gave a sermon to Ānanda Thera and made a prediction. “Ānanda! Eight years and eight months after the Buddha’s passing away, there will be a disciple named Mahā Kassapa Thera who will bring 24 pieces of my chest relics to be established at this Phukampha Mountain as an object of reverence for human beings and deities. Venerable Mahā Kassapa Thera will be accompanied by 500 other arahants to bring the chest relics to be enshrined at Phukampha Mountain. There will be five kings of this region who support the construction of a stupa for installing the relics.”

Colophon: ລານທີ ໑໐ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໒໔໔ ຕົວ ປົກາໃສ້ ເດືອນ ໑໒ ແຮມ ໒ ຄ່ຳ ມື້ຮວຍຍີ່ ວັນ ກຸຍາມກອງແລງ ຣິດຈະນາແລ້ວ ໝາຍມີ ພໍ່ເຖົ້າທິດພົມມາ ຊື່ນ້ອຍຜູ້ຂ້າວ່າ ທິດບຸດດາ ທັງພະຣິຍາບຸດຕະນັດຕາ ຜູ້ຂ້າທັງຫຼາຍ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ພ້ອມກັນສ້າງໜັງສື ຕຳນານ

ນິທານພັນທາດພະນົມ ເຈົ້າຜູກນີ້ ໄວ້ສາສະໜາພະເຈົ້າ ເທົ່າ ໔ ພັນວັດສາ. ຂໍໃຫ້ຝູງຂ້າທັງຫລາຍ ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາຊູ່ເຍື່ອງຊູ່ປະການ ຂໍໃຫ້ຝູງຂ້າທັງຫລາຍເວັ້ນຈາກອະບາຍທັງ ໔ ຂໍໃຫ້ໄດ້ເຂົ້າສູ່ນິຣະພາບເປັນທີ່ແລ້ວ ຢ່າຄາດແຄ້ວດັ່ງຄຳປາດຖະໜາແຫ່ງຝູງຂ້າທັງຫລາຍ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ເປັນອັນທຸ່ງ ສາທຸ ສາທຸ.

Folio 10 on the recto side: The writing was accomplished in Sangkatrasa (CS) 1255, a *ka sai* year, on the second waning-moon day of the twelfth lunar month, a *hwai nyi* day, the seventh day of the week (Saturday).⁸⁰ Phò Thao (grandfather) Thit Phomma, my former name is Thit Butda, together with my wife, children, and grandchildren, had the most ardent religious faith to sponsor the making of this manuscript entitled *Tamnan Nithan Phün That Phanom* (the chronicle, legend, story of Phanom stupa) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May all our wishes and desires come true. May all of us be free from the four miseries and reach Nibbāna. May our wishes not be ignored. Nibbāna is the greatest bliss constantly. Well done, well done!

Date: CS 1255, a *ka sai* year (25 Nov 1893)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Phò Thao (grandfather) Thit Phomma (Thit Butda), together with his wife, children, and grandchildren

Titles: ຕຳນານນິທານພັນທາດພະນົມ

Tamnan Nithan Phün That Phanom

The Legend of Phanom Pagoda

EAP1398_VSL_1_0198

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 57.3 cm, depth 1.9 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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:** Damaged.

Description: ເນື້ອໃນກ່າວເຖິງ ບຸກຄົນທີ່ປະພຶດປະຕິບັດກຳມັດຖານແລະມຸ່ງສູ່ພະນິບພານນັ້ນ ຈະຕ້ອງມີສິນບໍລິສຸດ ແລະມີກາຍສຸຈະລິດທຳ, ວາຈີສຸຈະລິດທຳ ແລະມະໂນສຸຈະລິດທຳ. ເມື່ອມີຄວາມບໍລິສຸດສຸຈະລິດແລ້ວ ກໍ່ລະອະວິຊາແລະຕັນຫາ ອັນເປັນສະພາວະຈິດ, ສະພາວະທຳທີ່ປຸງແຕ່ງທີ່ມາ ກະທົບກັບຕາ, ທູ, ຈະມູກ, ລັ້ນ, ກາຍແລະໃຈ ເມື່ອລະອະສະວະກິເລດສິ້ນແລ້ວ ກໍ່ຈະບັງເກີດນະວະໂລກຸດຕະລະທັງ ໙ ປະການ ຄື ມັກ ໔, ຜົນ ໔ ແລະນິບພານ ໑ ເປັນຕົ້ນ.

The content explains that a person who practices meditation and aims for Nibbāna must have purity of morality, along with good conducts in body,

⁸⁰ 1255 Karttika 17 = Saturday, 25 November 1893. This day was indeed a *hwai nyi* day.

speech, and mind. When the practitioner attains purity, the mind will abandon ignorance and craving, which are mental states and natural conditions that affect the eyes, ears, nose, tongue, body, and mind. When mental defilements are completely eradicated, the nine supramundane states—consisting of the fourfold path, the fourfold fruition, and Nibbāna—will arise.

Colophon: ລານທີ ໓໑ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ປີ ໑໒໙໘ ຕົວ ປີຮວຍໃຈ ອັດຖະລິກ ເດືອນ ໖ ຂຶ້ນ ໑໓ ຄໍ່າ ວັນອາທິດ ມື້ຮັບເຮົ້າ ຣິດຈະນາແລ້ວຍາມກອງແລງ ມູນລະສັດທາໝາຍມີ ຣາຊະຄູຣັດຕະນະປັນຍາ ວັດສີສະຫວັນສັງຄະໂລກ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງໜັງສື ມັກຄະນິບພານ ຜູກມີ້ ໄວ້ກັບສາສະໜາ ພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ຂໍໃຫ້ [...].

Folio 31 on the recto side: In Chunlasangkatrassa (CS) 1298, a *hwai chai* year, year eighth, on the thirteenth waxing-moon day of the sixth lunar month, a Sunday, a *hap hao* day,⁸¹ the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). The initiator, Rasakhu Rattanapannya from Vat Sisavansangkhlok, had the most ardent religious faith to sponsor the making of this manuscript entitled *Makkha Nipphan* (the path of Nibbāna) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May [...].

Date: CS 1298, a *hwai chai* year (3 May 1936)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Rasakhu Rattanapannya from Vat Sisavansangkhlok
Titles: ທໍາມັກຄະນິບພານ
Tham Makkha Nipphan
 The Way to Nibbāna

EAP1398_VSL_1_0199

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 57 cm, depth 0.8 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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:** Damaged.

Description: ເນື້ອໃນກ່າວເຖິງ ມຸງຄຸນ ມຸງຄຸນ ໓໘ ປະການ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ໃນຄັ້ງນັ້ນ ປະຖົມມະຍາມລ່ວງໄປແລ້ວ ເທວະດາຕົນໜຶ່ງມີລັດສະໝີຮຸ່ງເຮືອງງາມຍິ່ງ ຍັງພະວິຫານເຊຕະວັນໃຫ້ສະຫວ່າງສະໄຫວ ເຂົ້າໄປເຝົ້າພະຜູ້ມີພະພາກເຈົ້າເຖິງທີ່ປະທັບ ຖວາຍບັງຄົມ ແລ້ວຍືນຢູ່ໃນທີ່ອັນສົມຄວນ ໄດ້ຂາບທູນຖາມພະພຸດທະເຈົ້າວ່າ ເທວະດາແລະມະນຸດທັງຫຼາຍ ຜູ້ຫວັງຄວາມສຸກສະວັດດີ ໄດ້ພາກັນຄິດມຸງຄຸນທັງຫຼາຍ ຂໍພະອົງ

⁸¹ 1298 Vaisakha 13 = Sunday, 3 May 1936. This day was indeed a *hap hao* day.

ຈົ່ງຕັດບອກອຸດົມມຸງຄຸນດ້ວຍເທົ່ນ. ເມື່ອນັ້ນ ພະພຸດທະເຈົ້າໄດ້ຊົງສະແດງພະທຳມະເທສະໜາ ເລື່ອງ ມຸງຄຸນ ໓໘ ປະການ. ໃນໜັງສືຜູກນີ້ ເລີ່ມຕັ້ງແຕ່ມຸງຄຸນຂໍ້ທີ່ ໑໒ ຮອດມຸງຄຸນຂໍ້ທີ່ ໒໕ ເປັນຕົ້ນ.

The content deals with the 38 Blessings. On one occasion, the Buddha dwelled at the Jetavana Monastery in Savatthi. When the night was far spent, a certain deity, whose surpassing splendor illuminated the entire Jetavana Monastery, came into the presence of the Buddha. After drawing near, the deity respectfully saluted the Buddha and stood to one side. Standing thus, he addressed the Buddha in verse: "Many are the deities and men, yearning after good, who have pondered on blessings. Pray, tell me what the supreme blessings are." Thereafter, the Buddha preached a sermon about the Thirty-Eight Blessings. This fascicle presents blessings number 12 to 25.

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ມຸງຄຸນ ໓໘
Mungkhn 38
38 Blessings

EAP1398_VSL_1_0200

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56.8 cm, depth 1.5 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** three.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ເນື້ອໃນກ່າວເຖິງ ການສັງຄາຍະນາຄັ້ງທີ່ ໑ ຄະນະສົງໄດ້ນິມົນພະອານົນເຖຣະສາທະຍາຍພະສູດຕັນຕະປິດົກທັງ ໔ ຄຳພີ ແລະພະປະຣະມັດຖະ ໗ ຄຳພີ. ພະອານົນເຖຣະເຈົ້າໄດ້ກ່າວແກ່ສົງວ່າ ຂໍສົງຈົ່ງຟັງຂ້າພະເຈົ້າ, ຂ້າພະເຈົ້າຈັກສາທະຍາຍພະສູດຕັນຕະປິດົກໃນກາລະບັດນີ້. ຖ້າຂ້າພະເຈົ້າທຳຜິດພາດປະການໃດ ຂໍສົງຈົ່ງຕົກເຕືອນຂ້າພະເຈົ້າດ້ວຍ.

The text deals with the first Buddhist Council. The Sangha at the council invited Ānanda Thera to recite the Suttanta Piṭaka through the five collections and the seven volumes of the Abhidhamma. Then Ānanda Thera said, "Sangha, please listen to me. I am reciting the Suttanta right now. If I make a mistake, please remind me."

Colophon: (໑) ລານທີ ໓໑ ໜ້າ ໒: ໝາຍມີ ທິດພັນ ສາວພັນ ບ້ານນາດູ່ ສ້າງ.

(C) ລານທີ ໓໓ ໜ້າ ໑: ມູນລະສັດທາໝາຍມີ ທິດພັນແລະສາວໝັ້ນ ບ້ານນາດູ່ ສ້າງແລ ຕະຕິຍະ ສັງຄາຍະນາແລ ຜູກ ໓.

(1) Folio 31 on the verso side: Thit (ex-monk) Phan and his wife, Sao Man, from the village of Nadu are the sponsors.

(2) Folio 33 on the recto side: The initiators, Thit (ex-monk) Phan and his wife, Sao Man, from the village of Nadu are the sponsor. The third Buddhist Council, fascicle 3.

Date: Mid-20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Thit (ex-monk) Phan and his wife, Sao Man, from the village of Nadu

Titles: ຕະຕິຍະສັງຄາຍະນາ

Tatiya Sangkhayana

Third Buddhist Council

EAP1398_VSL_1_0201

Long palm-leaf

One phuk: *fascicle ton*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56.8 cm, depth 1 cm.

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

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ເນື້ອໃນກ່າວເຖິງ ການດຳເນີນການສັງຄາຍະນາຄັ້ງທີ ໑. ພະອຸບາລິເຖຣະໄດ້ຮັບນິມົນຈາກຄະນະ ສົງໃຫ້ວິສັດສະນາພະວິໄນ. ພະຜູ້ຖາມ ໄດ້ຖາມພະອຸບາລິກ່ຽວກັບສະຖານທີ່ພະພຸດທະເຈົ້າຊົງ ບັນຍັດອາບັດປາຣາຊິກ ແລະພະອຸບາລິກໍໄດ້ວິສັດສະນາໃຫ້ສົງພັງຢ່າງລະອຽດ.

The text describes the proceedings of the first Buddhist Council. Upāli Thera was invited by the Sangha to recite the Vinaya. A questioning monk asked Upāli Thera about the places where the Buddha prescribed the Pārājika (a grave offence involving expulsion from monkhood; defeat), and Upāli Thera explained the details to the Sangha.

Colophon: (໑) ລານທີ ໑ ໜ້າ ໑: ມູນລະສັດທາໝາຍມີ ທິດພັນແລະສາວໝັ້ນ ບ້ານນາດູ່ ສ້າງແລ ປະຖະມະ ສັງຄາຍະນາແລ.

(C) ລານທີ ໒໓ ໜ້າ ໑: ບັນດິກຸລະປັນຍາເປັນຜູ້ຮິດຈະນາ ຂໍກຸສົນນຳແດ່ເທີ້ນ.

(1) Folio 1 on the recto side: The initiators, Thit (ex-monk) Phan and his wife, Sao Man, from the village of Nadu are the sponsor. The first Buddhist Council.

(2) Folio 23 on the recto side: Bandikulapannya is the scribe. May I share with the merit.

Date: Mid-20th century

Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Thit (ex-monk) Phan and his wife, Sao Man, from the village of Nadu
Titles: ປະຖະມະສັງຄາຍະນາ (ຜູກຕົ້ນ)
Pathama Sangkhayana (Phuk ton)
 First Buddhist Council (Initial Fascicle)

EAP1398_VSL_1_0202

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 57.7 cm, depth 0.5 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 9. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Damaged.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າຊົງປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ໃນຄັ້ງນັ້ນພະສາລີ ບຸດໄດ້ທູນຖາມພະພຸດອົງ ເຖິງອານິສົງຂອງການສ້າງໂຕປິຕະກະທັງ ໓ ອັນເປັນຄຳສອນແຫ່ງ ສັບພັນຍູເຈົ້າ. ພະພຸດທະອົງໄດ້ຕັດວ່າ ບຸກຄົນຜູ້ໃດ ມີຈິດໃຈເຫຼື່ອມໃສສັດທາ ໄດ້ສ້າງໂຕປິຕະ ກະທັງ ໓ ອັນເປັນທຳຄຳສັ່ງສອນຂອງຕະຖາຄົດ ດ້ວຍຕົນເອງກໍດີ ດ້ວຍການຈ້າງໃຫ້ຄົນອື່ນຂຽນ ໃຫ້ກໍດີ ຈະໄດ້ຜະລະອານິສົງເປັນອັນມາກ ຈະໄດ້ເປັນພະຍາແກ່ເທວະດາອັນຢູ່ເທິງແຜ່ນດິນໄດ້ ໙ ອະສົງໄຂ ຄັນວ່າ ຕາຍຈາກອັນເປັນພະຍາແກ່ພູມມະເທວະດາທີ່ນັ້ນແລ້ວ ກໍຈະໄດ້ເກີດເປັນ ພະຍາແກ່ອາກາສະເທວະດາໃນສະຫວັນຊັ້ນດູສິດ ໙ ອະສົງໄຂ.

On one occasion, while the Buddha was dwelling at the Jetavana Monastery in Savatthi, Venerable Sāriputta Thera asked the Buddha about the merit derived from making manuscripts of the Tipiṭaka that contain the Teachings of the Buddha. The Buddha then delivered a sermon describing the merit gained from creating such manuscripts. Anyone who, with ardent religious faith, writes or makes a manuscript of the Tipiṭaka containing the Buddha's Teachings, or hires others to write it, will gain great results from this good deed. He will become a ruler among the celestial beings who dwell upon the earth for nine *asongkhai* (divine lifespans). When he passes away from being a ruler among those terrestrial devas, he will be reborn as a ruler among the aerial devas in the Dusit Heaven, for another nine *asongkhai*.

Colophon: (໑) ລານທີ ໘ ໜ້າ ໒: ຂຽນຝ່າວກາຍ ຕົວບໍ່ງາມທີ່ໃດແລ້ວເຈົ້າເອີຍ

(໒) ລານທີ ໙ ໜ້າ ໑: ພຸດທະສັກກະຣາຊະກາຍລ່ວງແລ້ວ ໒໔໘໔ ຂ້າພະເຈົ້າຜູ້ມີນາມຂຶ້ນຊື່ວ່າ ພະອ່ອນສີ ໄດ້ມີໃຈໃສສັດທາ ສ້າງຂຽນສອງໜັງສືຜູກນີ້ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບ ຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ກັນວ່າຂ້າພະເຈົ້າທາກັບຂັນໃນຊາດອັນນີ້ແລ້ວ ຂໍໃຫ້ໄດ້ເອົາຕົວເຂົ້າ

ໄປເກີດໃນວຽງແກ້ວ ກ່າວຄືວ່ານິຣະພາບເຈົ້າ ເປັນທີ່ແລ້ວ ຂໍຢ່າຄາດແຄ້ວດັ່ງຄວາມປາດຖະໜາແຫ່ງຂ້າພະເຈົ້າດ້ວຍເທີ້ນ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ.

(1) Folio 8 on the verso side: Writing in a hurry, so the letters are not beautiful, dear all.

(2) Folio 9 on the recto side: Buddhist Era (BE) 2484. My name is Pha Ōnsi. I had the religious faith to sponsor the making of this manuscript entitled *Sòng Nangsü* (Rewards derived from sponsoring the making of books) to support the Teachings of Gotama Buddha to last until the end of 5000 years. When I die from this life, may I be reborn in the crystal city that is Nibbāna. May my wishes not be ignored. Nibbāna is the greatest bliss.

Date: BE 2484 (1941)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Pha (Monk) Ōnsi

Sponsor(s): Pha (Monk) Ōnsi

Titles: ສອງໜັງສື

Sòng Nangsü

Rewards Derived from Sponsoring the Making of Manuscripts

EAP1398_VSL_1_0203

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 59.7 cm, depth 0.3 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 7. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Damaged.

Description: ໃນສະໄໝພຸດທະການ ພະຜູ້ມີພະພາກເຈົ້າຊົງປະທັບສຳລານຢູ່ໃນປ່າເຊຕະວັນ ອັນເປັນອາຣາມຂອງອະນາຖະບິນດິກະມະຫາເສດຖີ ໃນເມືອງສາວັດຖີ ໃນກາລະຄັ້ງນັ້ນ ພະອານົມໄດ້ທູນຖາມພະຜູ້ມີພະພາກເຈົ້າວ່າ ອັນວ່າບຸກຄະລະຜູ້ໃດ ມີຈິດໃຈເຫຼື້ອມໃສໃນພະພຸດທະສາສະໜາ ໄດ້ບັນພະຊາໃນສາສະໜາຕະຖາຄົດ ຈະມີພະລະອານົສົງຢ່າງໃດນັ້ນ ຈາກນັ້ນ ພະພຸດທະອົງຈຶ່ງຊົງສະແດງພະທຳມະເທສະໜາໃຫ້ແກ່ພະອານົມວ່າ ບຸກຄົນໃດ ເປັນຕົ້ນວ່າ ພໍ່ແມ່ ປູ່ຍ່າ ຕານາຍ ມີຈິດໃຈເຫຼື້ອມໃສໃນພຸດທະສາສະໜາ ໄດ້ອະນຸດຍາດໃຫ້ລູກຫຼານບວດເປັນສາມະເນນ ຈະໄດ້ຮັບອານົສົງ 8 ກັບ ແລະຖ້າບວດເປັນພະພິກຂຸ ຈະໄດ້ຮັບອານົສົງ ໑໖ ກັບ ເປັນຕົ້ນ.

On one occasion, while the Buddha was dwelling at the Jetavana Monastery in Savatthi, Ānanda Thera asked the Buddha about the benefits for a person who has religious faith in the Teachings of the Buddha and is ordained as a novice or a monk. The Buddha answered that a person who had religious faith in the Teachings of the Buddha and

Colophon:

allowed his or her son to become a novice would gain merit for eight *kappas* (eons), and for sixteen *kappas* if ordained as a monk.

ລານທີ ໗ ໜ້າ ໒: ຈຸນລະສັງກາດໄດ້ ໑໒໗໔ ປີເຕົ້າໃຈ ມີຮວາຍຍີ່ ເດືອນ ໖ ອອກໃໝ່ ໔ ຄ່ຳ
ລິດຈະນາແລ້ວຍາມກອງທ່ຽງ ມູນລະສັດທາໝາຍມີ ພໍ່ເຖົ້າພາ ໄດ້ສ້າງ ສອງບວດ ໄວ້ກັບພຸດທະ
ສາສະໜາ ຕາບຕໍ່ເກົ້າສູ່ນິຣະພາບ ປະການ ຜູ້ຂ້າຂໍໃຫ້ໄດ້ເຂົ້າສູ່ນິພານເປັນແລ້ວ ຢ່າຄາດແຄ້ວ
ດັ່ງຄວາມປາຖະໜາຫຼາຍຫຼາຍ ແຕ່ກໍຂ້າເຮັດ ປະການຜູ້ລິດຈະນານັ້ນແມ່ນເຈົ້າໝ່ອມສາມບາສະ
ຄ່ອຍໄດ້ແດ່.

Folio 7 on the verso side: In Chunlasangkat (CS) 1274, a *tao chai* year, on a *hwai nyi* day, the fifth waxing-moon day of the sixth lunar month,⁸² the writing was accomplished at the time of the noon drum (*nyam kòng thiang*). The initiator, Phò Thao Pha (grandfather Pha), sponsored the making of this manuscript entitled *Sòng Buat* (Rewards derived from the ordination as a monk) to support the Teachings of Gotama Buddha until entering Nibbāna. Besides, may I enter Nibbāna. May my wishes not be ignored definitely. Moreover, the scribe is Chao Mòmm (Monk) Sambasa.

Date:

CS 1274, a *tao chai* year (20 Apr 1912)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Scribe(s):

Unknown

Sponsor(s):

Phò Thao Pha (grandfather Pha)

Titles:

ສອງບວດ

Sòng Buat

Rewards Derived from Sponsoring Ordination Ceremonies

EAP1398_VSL_1_0204

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57 cm, depth 0.6 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 14. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Damaged.

Description:

ສອງໃຫ້ທານຜ້າ ໝາຍເຖິງ ອານິສົງທີ່ໄດ້ຮັບຈາກການຖວາຍຜ້າຈິວອນແກ່ພະພິກຂຸສົງ. ໃນ
ກາລະອັນລ່ວງພົ້ນໄປແລ້ວ ມີຊາຍຜູ້ໜຶ່ງ ຢູ່ເມືອງພາຣານະສີ ລ້ຽງຊີວິດດ້ວຍຊອບປະກອບ
ດ້ວຍທຳ. ວັນໜຶ່ງ ໄດ້ເຫັນພະມະຫາເຖລະເຈົ້າອົງໜຶ່ງທີ່ມີຜ້າຈິວອນຂາດ ກໍເກີດມີໃຈຊົມຊື່ນຍິນ
ດີ ຈຶ່ງກັບໄປເອົາຜ້າຢູ່ເຮືອນຂອງຕົນມາຖວາຍໃຫ້ແກ່ພະມະຫາເຖລະອົງນັ້ນ ແລ້ວຕັ້ງຄວາມປາດ
ຖະໜາວ່າ ດ້ວຍຜະລະອານິສົງອັນຂ້າໄດ້ໃຫ້ຜ້າເປັນທານແກ່ເຈົ້າກູນີ້ ອັນວ່າຜູ້ຂ້າເກີດມາໃນ
ຊາດໃດກໍດີ ອັນວ່າ ຄຳວ່າ ບໍ່ມີ ຈຶ່ງຢ່າໄດ້ມີແກ່ຜູ້ຂ້າ ພະເຖຣະອົງນັ້ນ ກໍໃຫ້ພອນວ່າ ອັນວ່າຄຳ
ມັກຄຳປາດຖະໜາຂອງທ່ານຈຶ່ງສຳເລັດ. ເມື່ອຖວາຍແລ້ວ ກໍຊົມຊື່ນຍິນດີໃນທານຂອງຕົນ. ຄັນ

⁸² 1274 Vaisakha 4 = Saturday, 20 April 1912. This day was indeed a *hwai nyi* day.

ເມື່ອຈຸຕິຕາຍໄປ ກໍໄດ້ໄປເກີດໃນຕາວະຕິງສາ ສະເໜີຍທິບພະສົມບັດ ມີວິມານປາສາດອັນ ປະດັບດ້ວຍແກ້ວ ໗ ປະການ ສູງໄດ້ ໑໒ ໂຫຍດ ອັນແວດລ້ອມໄປດ້ວຍເທວະບຸດ ເທວະດາແລະ ນາງຟ້າທັງຫຼາຍ.

Sòng Hai Than Pha refers to the merit gained by offering robes to monks. Once in the past, there was a man who lived in Varanasi and earned his living righteously. One day, the man saw a monk with a torn robe. Upon seeing this, he felt delighted. He returned home, brought a piece of cloth, and offered it to the monk. He then made a wish in front of the monk, saying, “Due to the results of my robe offering to you, in any of my existences, the word ‘nothing’ should never be associated with me.” The monk then blessed him, saying, “May your wish come true.” After making the offering, the man felt joy from his act of generosity. After his death, he was reborn in Tāvātimsa heaven, enjoying heavenly riches with a castle decorated with seven kinds of crystals and twelve-*yojana* height. He was surrounded by angels.

Colophon: None
Date: Early 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສອງໃຫ້ທານ

Sòng Hai Than

Rewards derived from the Donation of Gifts

EAP1398_VSL_1_0205

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 60 cm, depth 0.3 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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:** Damaged.

Description: ສະເໜີຍທິບພະສົມບັດ ມີຊາຍຜູ້ໜຶ່ງຊື່ວ່າ ສິນິວະຄະ ເຊິ່ງມີຄວາມເຊື່ອຄຸນແກ້ວ ໓ ປະການແລະມີ ຄວາມເຫຼື້ອມໃສສັດທາໃນພະພຸດທະສາສະໜາເປັນຢ່າງຍິ່ງ ໄດ້ນັ້ນອມນໍາເອົາບາດ, ຜ້າຈິວອນ, ຜ້າສັງຄາ, ຜ້າສະບົງ, ຜ້າຕອງນໍ້າແລະເຂັມ ໄປຖວາຍໃຫ້ແກ່ພິກຂຸທີ່ວັດເວລຸວັນ. ຫຼັງຈາກນັ້ນ ສິນິ ວະຄະ ໄດ້ກາບທູນຖາມພະພຸດທະເຈົ້າ ເຖິງອານິສົງຂອງຖວາຍອັດຖະບໍລິຂານແກ່ພະພິກສຸສົງ. ພະພຸດທະເຈົ້າໄດ້ຕັດວ່າ ບຸກຄະລະຜູ້ໃດມີໃຈເຫຼື້ອມໃສສັດທາ ໄດ້ຖວາຍອັດຖະບໍລິຂານ ຈະມີ ຜະລະອານິສົງເປັນອັນມາກ ຈະມີຜະລະກໍາລັງຫຼາຍ, ຈະມີອິດທິລິດອານຸພາບຫຼາຍ, ຈະມີຍົດສັກ ແລະບໍລິວານຫຼາຍ, ຈະໄດ້ເປັນພະຍາຈັກກະວັດຕິຣາດ ອັນປະກອບດ້ວຍແກ້ວ ໗ ປະການ, ຈະ ໄດ້ສະເໜີຍທິບພະສົມບັດໃນຊັ້ນຟ້າ ແລະຈະໄດ້ເປັນໃຫຍ່ແກ່ຄົນແລະເທວະດາທັງຫຼາຍ.

In the Buddha's time, there was a man named Sirivaga who believed in the Triple Gems and had religious faith in the Teachings of the Buddha. He offered a bowl, three robes, a water-strainer, and a needle to the monks at the Veluvana monastery. Thereafter, Sirivaga asked the Buddha about the benefits of offering the eight requisites to the monks. The Buddha said that anyone who had a heart full of faith and makes an offering of the eight requisites to the monks would gain great merit, would have great power, high ranks, and many servants, would become an emperor with seven kinds of gems, would possess all the heavenly treasures in heaven, and would be honored by both humans and deities.

Colophon: None
Date: Early 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສອງອັດຖະປະຣິຂານ

Sòng Atthaparikhān

Rewards Derived from Offering the Eight Requisites

EAP1398_VSL_1_0206

Long palm-leaf

One phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 5.5 cm, width 57.2 cm, depth 0.4 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 9. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Damaged.

Description: ສອງຮາວທຽນ ໝາຍເຖິງ ອານິສົງທີ່ໄດ້ຮັບຈາກການເຮັດຮາວທຽນຖວາຍໄວ້ວັດ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ໄດ້ປາຣົບເຖິງຊາຍຜູ້ໜຶ່ງ ທີ່ໄດ້ແປງຮາວທຽນໃຫ້ເປັນທີ່ຕິດທຽນໄຕໄຫວ້ນິບບູຊາແກ້ວທັງສາມ. ຮາວທຽນອັນນັ້ນປະດັບດ້ວຍຮູບນາກ, ດອກດວງ, ລວດລາຍອັນງົດງາມ. ຊາຍຜູ້ນັ້ນ ຈາກນັ້ນຈຶ່ງໄດ້ຕັ້ງຄວາມປາດຖະໜາວ່າ, “ຂໍໃຫ້ຜູ້ຂ້ານີ້ເກີດມາຊາດໃດ ກໍໃຫ້ໄດ້ພົບພະລັດຕະນະໄຕ ແລະຂໍໃຫ້ໄດ້ເກີດໃນເມືອງພ້າສະເຫວີຍທິບພະສົມບັດ” ເມື່ອຊາຍຜູ້ນັ້ນໄດ້ຈຸຕິຕາຍໄປ ກໍໄດ້ເມື່ອເກີດເປັນເທວະບຸດໃນສະຫວັນຊັນດາວະດິງ ສະເຫວີຍທິບພະສົມບັດ ອັນມີວິມານຄຳ ສູງໄດ້ ໑໒ ໂຫຍດ ແລະແວດລ້ອມໄປດ້ວຍນາງພ້າ ໕໐໐ ເປັນບໍລິວານ.

Sòng Hao Thian refers to the merit gained by making a candlestick and donating it to a monastery. On one occasion, while the Buddha was dwelling at the Jetavana Monastery in Savatthi, he spoke to his disciples about a man who made a candlestick to hold candles for worshipping the Triple Gems. The ceremonial candle rack is decorated with images of nāgas, floral motifs, and other exquisite patterns. The man then made his

wish, saying, "In all my future existences, may I always encounter the Triple Gems and may I be born in heaven." After his death, he was reborn in Tāvātīmsa heaven, possessing the divine treasures of a twelve-*yojana* castle and attended by 500 angels as his servants.

Colophon: ລານທີ ໘ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊາ ໑໒໙໒ ຕົວ ປິກິດສະຈັງ ເດືອນຈຽງ ແຮມ ໒ ຄ່ຳ ວັນ ໓ ຣິດ ຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຊຽງທຸມແພງ ກັບພໍ່ແມ່ນ້ອງນຸ່ງສູ່ຄົນ ເປັນອັນຍິ່ງ ຈິ່ງໄດ້ພ້ອມ ກັນສ້າງ ມັດ ໒ ຜູກ ໓ ສອງຮາວທຽນ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນ ວັດສາ. ຂໍຜະລະບຸນອັນນີ້ ມາຄ້າມາຂຽດຊາດນີ້ຊາດໜ້າແດ່ກໍຂ້າເຫັນ ຂໍໃຫ້ຜູ້ຂ້າຊ່າງແຕ້ມຊ່າງ ຊຽນ ຂໍໃຫ້ຜູ້ຂ້າບວດຮຽນຊຽນອ່ານ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາສູ່ເຍື່ອງສູ່ປະການແດ່ກໍຂ້າ ເຫັນ ຫາຮຽນຊຽນໃໝ່ເນີ ຕົກກໍດີ ເຫຼືອກໍດີ ຫາໃສ່ ໃຫ້ຂະນ້ອຍ.

Folio 8 on the recto side: In Chunlasangkatrassa (CS) 1292, a *kot sang* year, on the second waning-moon day of the first lunar month, the third day of the week (Tuesday),⁸³ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Xiang (ex-monk) Humphaeng, together with his parents and younger siblings, jointly sponsored the making of this manuscript entitled *Sòng Hao Thian* (Rewards derived from the donation of candle rails), third fascicle in the second bundle, to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit support me through this life and future lives. May I excel in drawing and writing. May I be ordained and learnt. May all my wishes and desires come true. I have recently learnt to write. Please correct it for me if there is a mistake.

Date: CS 1292, a *kot sang* year (7 Dec 1930)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Xiang (ex-monk) Humphaeng, together with his parents and younger siblings
Titles: ສອງຮາວທຽນ (ມັດ ໒, ຜູກ ໓)
Sòng Hao Thian (Mat 2, phuk 3)
 Rewards derived from the Donation a Candle Line (Bundle 2, fascicle 3)

EAP1398_VSL_1_0207

Long palm-leaf

One phuk: *single fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56.8 cm, depth 0.8 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between 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:** Damaged.

⁸³ 1292 Margasirsha 17 = Sunday, 7 December 1930.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າຊົງປະທັບຢູ່ໃນວັດເຊຕະວັນ ເມືອງສາວັດຖື ຊົງປາຣົບເຊິ່ງທານະປາຣະມີແຫ່ງຕົນພິກຂຸທັງຫຼາຍ. ໃນກາລະອັນລ່ວງໄປແລ້ວ ມີພະຍາຕິນໜຶ່ງ ຊົງພະນາມວ່າ ອະຣິນທຸມມະຣາດ ໄດ້ສະເຫວີຍຣາຊະສົມບັດເປັນເຈົ້າກະສັດໃນເມືອງສຸຈິຣະນະຄອນ ພະອົງມີພະອັກຄະມະເຫສີ ຊົງພະນາມວ່າ ສຸວັນນະຄັບພາຣາຊະເທວີ. ພະຍາອະຣິນທຸມມະຣາດໄດ້ສ້າງສາລາ ໖ ຫຼັງໃຫ້ເປັນທານແກ່ຍາຈິກທັງຫຼາຍ. ເມື່ອຄົນຍາຈິກມາຂໍອັນໃດ ພະຍາກໍ່ສະໜອງໃຫ້ທຸກຢ່າງ ເມື່ອພະຍາອິນຊາບຂ່າວ ກໍ່ຄິດຢາກທົດລອງ ຈຶ່ງລົງມາແປງຮ່າງເປັນພາມເຖົ້າແລ້ວເຂົ້າໄປຂໍສົມບັດແກ່ພະຍາ ເຊິ່ງພະຍາກໍ່ມີຄວາມຊື່ນຊົມຍິນດີ ແລະໄດ້ມອບຊັບສົມບັດສ່ວນໜຶ່ງໃຫ້ແກ່ອິນທະສັກກະພາມຜູ້ນັ້ນ.

On one occasion, while the Buddha was dwelling at the Jetavana Monastery in Savatthi, he spoke to his disciples about his perfection of alms giving. Once, there was a king named Arinadumarāja who ruled the kingdom of Sucira. The king had a queen named Suvanagabbha Rājadevi. The king built six pavilions for beggars. Whenever any beggar asked for something, the king provided everything they needed. When God Indra heard that, he wished to test the king. He transformed himself into an old Brahmin and went to ask the king for treasure. The king was very happy and willingly gave a portion of his treasure to God Indra, disguised as a Brahmin.

Colophon: None
Date: Late 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ອະຣິນທຸມມະ (ຜູກດຽວ)
Arinthumma (*Phuk diao*)
Arindama Rāja Jātaka (Single Fascicle)

EAP1398_VSL_1_0208

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 52.9 cm, depth 0.3 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ຄັ້ງໜຶ່ງ ເຈົ້າສຸພິມມະໂມກຂະ ພ້ອມດ້ວຍອຳມາດທັງຫຼາຍ ໄດ້ປອມຕົວເປັນພໍ່ຄ້າ ອອກທ່ຽວ ສັ່ງສອນຄົນທັງຫຼາຍໄປຕາມເມືອງຕ່າງໆ ເພື່ອໃຫ້ເຈົ້າເມືອງແລະຣາຊະດອນນັ້ນ ດຳເນີນຊີວິດຢູ່ໃນຫຼັກສິນລະທຳອັນດີງາມ ບໍ່ໃຫ້ຍາດແຍງຄູ່ສາມີພັນລະຍາຂອງຜູ້ອື່ນ ຜູ້ທີ່ເປັນສາມີນັ້ນ ກໍ່ຂໍໃຫ້

ມີຫົວໃຈອັນຮັກພັນລະຍາຂອງຕົນທຸກເມື່ອ ຢ່າໃຫ້ມີຫົວໃຈອັນຄົດລ້ຽວ ນອກໃຈພັນລະຍາ. ສ່ວນ ຜູ້ເປັນພັນລະຍາ ຕ້ອງປະຕິບັດຄອງວັດ ໓ ປະການ ຄື ໑. ລຸກກ່ອນສາມີທຸກໆ ມື້, ໒. ນອນລຸນ ສາມີທຸກໆ ມື້ ແລະ ໓. ຈະທຳກິດຈະການອັນໃດ ໃຫ້ຖາມສາມີຂອງຕົນກ່ອນ ແລ້ວຈຶ່ງລົງມືທຳ ອັນວ່າຍິງຄົນໃດບໍ່ລະຄອງວັດ ໓ ປະການນີ້ ແລະຕັ້ງໃຈປະຕິບັດຄອງວັດດັ່ງກ່າວຕາບຕໍ່ເທົ່າອາຍຸ ແຫ່ງຕົນ ຄັນຈຸຕິຕາຍຈາກເມືອງຄົນແລ້ວ ກໍຈະໄດ້ເອົາຕົນເມື່ອເກີດເທິງສະຫວັນເທວະໂລກ.

Once upon a time, King Subrahmamokkha, along with his courtiers, pretended to be merchants and went on a tour to teach people in different cities so that the governors and people would live according to good moral principles and not covet other people's spouses. A husband should always have a heart that loves his wife and should not be hypocritical towards her. As for the wife, there are three things she should do routinely: 1. Get up before her husband every day, 2. Go to bed after her husband every day, and 3. Before doing anything, ask her husband first and then take action. Any woman who intentionally follows these three practices until the end of her life will, after death, be born in heaven.

Colophon: ລານທີ ໘ ໜ້າ ໒: ຂໍອານິສົງນີ້ ຄ້າຊູຜູ້ຂ້າທຸກຊາດແດ່ກໍຂ້າເຫັນ ຕົວບໍ່ສົມ (ສະເໝີ) ຫາຮຽນຂຽນ ໃໝ່ ຂໍຂະນຸຍາດຫຼາຍຫຼາຍແດ່ຂະນ້ອຍທ້ອນ.

Folio 8 on the verso side: May the results of this merit support me in every life. The letters are not in lines because I have recently learnt to write. Forgive me please.

Date: Late 19th century

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ສຸພົມມະໂມກຂະ
Suphommamokkha
Subrahmamokkha

EAP1398_VSL_1_0209

Long palm-leaf

One phuk: fascicle

Material: Light brown palm leaves, black ink. **Size: Height** 4.5 cm, width 59.5 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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:** Fragile.

Description: ເນື້ອໃນໄດ້ກ່າວເຖິງ ສິກຂາບົດ ຫຼືສິນ ໒໒໗ ຂໍຂອງພະພິກຂຸ ແບ່ງອອກເປັນ ໘ ໝວດໄດ້ແກ່:

໑. ປາຣາຊຶກ ໔,

໒. ສັງຄາທິເສສ ໑໓,

໓. ອະນິຍົດ ໒,
໔. ນິດສັກຄືປາຈິດຕີ ໓໐,
໕. ປາຈິດຕີ ໙໒,
໖. ປະຕິເທສະນິຍະ ໔,
໗. ເສຂີຍະວັດ ໗໕,
໘. ອະທິກະຣະນະສະມະຖະ ໗.

The content deals with the 227 rules of conduct that all the bhikkhus are supposed to observe. The rules are divided into eight groups as follows:

1. The 4 *pārājika*
2. The 13 *saṅghādisesa*
3. The 2 *aniyata*
4. The 30 *nissaggiya pācittiya*
5. The 92 *pācittiya*
6. The 4 *pāṭidesanīya*
7. The 75 *sekhiya*
8. The 7 *adhikaraṇasamatha*.

Colophon:

ລາມທີ ໒໕ ໜ້າ ໑-໒: ຈຸນລະສັງກາດຣາຊາລ່ວງໄປແລ້ວໄດ້ ໒ ພັນ ໓ ຮ້ອຍ ຕູ້໑໐໑ (ກົງກັບ ພ.ສ. ໒໓໘໑) ພະວັດສາ ເສັດສັງຂະລະ ເດືອນ ໒ ລ່ວງໄປແລ້ວ ໓ ເດືອນ ເສັດວັນລ່ວງໄປໄດ້ ໘ ວັນ ປີ ກຸນເອັກກະໂສກຢູ່ໃນວະສັນຕະລະດູ ເດືອນ ຕູ້ ແຮມ ໙ ຄ່ຳ ວັນທິດ ຫົວເຈົ້າສີສະງ້າ ມີໃຈໃສ ສັດທາສ້າງ ພະວິໄນ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນພະວັດສາ ກໍຂ້າເທີ້ນ ສາທຸ ສາທຸ. ຂໍໃຫ້ຮອດພໍ່ແມ່ປູ່ຍ່າຕານາຍ ຝູງຍັງກໍດີ ຝູງຕາຍກໍດີ ຂໍໃຫ້ຮອດຊູ່ຄົນກໍຂ້າເທີ້ນ ອັນ ໜຶ່ງ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຖິງສຸກ ໓ ປະການ ມີນິຣະພານເປັນທີ່ແລ້ວ. ອັນໜຶ່ງ ຂໍຢ່າໃຫ້ມານມາບຽດຜູ້ ຂ້າ ໃຫ້ຜູ້ຂ້າໄດ້ຕັ້ງຢູ່ໃນສາສະໜາພະເຈົ້າເທີ້ນ. ອັນໜຶ່ງ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ບວດແຕ່ອາຍຸໄດ້ ໑໐໕ (໑໔) ປີ ພຸ້ນກໍຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ສາທຸ ສາທຸ.

Folio 25 on the recto and verso sides: In Chunlasangkatrassa 2 thousand 3 hundred and 8101 (possibility is BE 2381), from the second lunar month, three months have passed; from the day count, eight days have passed. In a *kun* year (Year of the Pig), Ekka-sok era, during the rainy season, on the ninth waning-moon day of the eighth lunar month, a Sunday,⁸⁴ Hua Chao Sisanga had the religious faith to sponsor the making of this manuscript entitled Phavinai (Discipline) to support the Teachings of the Buddha to last until the end of 5000 years. Well done, well done! May the results of this merit support my parents and grandparents who are still alive and passed away. May I reach the three states of happiness with Nibbāna as the ultimate goal. May I be free from being exploited by Māra. May I be stable in the Teachings of the Buddha. Moreover, may I be ordained when I am 15 years old. May this be a condition to reach Nibbāna. Well done, well done!

Date: BE 2381 (1838/39)
Script(s): Tham Lao
Language(s): Lao, Pali

⁸⁴ 1201 Toutyashada 24 = Sunday, 4 August 1839.

Scribe(s): Unknown
Sponsor(s): Hua Chao Sisanga
Titles: ພະວິໄນ
Phavinaya
Vinaya

EAP1398_VSL_1_0210

Long palm-leaf

One phuk: fascicle ton

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.2 cm, depth 1 cm.

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

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ມູນລະປັນນາດ ມັດຊິມະນິກາຍ ມີເນື້ອໃນບາງສ່ວນເປັນພາສາບາລີ ເປັນໝວດທີ່ ໑ ໃນ ໓ ໝວດ ຂອງມັດຊິມະນິກາຍ ບັນຈຸ ໕໐ ພະສູດ ມີມູນລະປະຣິຍາຍສູດ ວ່າດ້ວຍເລື່ອງລາວອັນເປັນ ມຸງຄຸນແຫ່ງທຳທັງປວງ ເປັນຕົ້ນ ແລະມາຣະຕັດຊະນິຍະສູດ ວ່າດ້ວຍມານຖືກຄຸກຄາມ ເປັນທີ່ ສູດ. ມັດຊິມະນິກາຍ ເປັນນິກາຍລຳດັບທີ່ ໒ ໃນຈຳນວນ ໔ ນິກາຍ ທີ່ບັນຈຸໃນພະສູດຕັ້ນຕະປິດົກ ບັນຈຸພະສູດທີ່ມີຄວາມຍາວປານກາງ ມີພະສູດທັງໝົດ ໑໔໒ ສູດ.

Mūlapaṇṇāsa Majjhima Nikāya (The Root Fifty Discourses in the Collection of Discourses of Medium Length) includes some parts of the text written in Pali. It is the first group of the three groups of the *Majjhima Nikāya* and contains 50 Suttas, beginning with the *Mūlapariyāya Sutta* (the root of all auspicious things) and ending with the *Māratajjaniya Sutta* (the rebuke to Mara). The *Majjhima Nikāya* is the second book of the five books of the *Suttanta Piṭaka* and contains a collection of discourses of medium length, comprising a total of 152 Suttas.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ບໍວະຣະມັງຄະລະມະຫາສັງກາດ ໑໒໑໗ ຕົວ ປີຮັບເໝົ້າ ເດືອນ ໙ ແຮມ ຕູ ຄຳ ວັນ ໔ ມື້ຮັບເຮົ້າ ຣິດຈະນາແລ້ວຍາມທຸງງວັນ ໝາຍມີ ສົມເດັດມະຫາພູມມີປາລະ ມະຫາ ນະຄອນຣາຊະທານີ ສີສັດຕະນະຄະນະທຸດ ອຸດຕະມະຄັດຊະຣາຊະທານີ ສຸວັນນະຈັນທະມະຫາ ປຸນຍາ ສະຫະພະຣາຊະມາຕາ ພະຣາຊະເສດຖາ ພະຣາຊະກະນິດຖາ ພະຣາຊະກັນຍາ ພະຣາ ຊະບຸດຕະທິຕະນັດຕາ ຂັດຕິຍະຣາຊະວົງສາ ມີມະທຸຣະຜາຣົມມະນະຈິດຕະເຈຕະນາໃສສຸດໃນ ວໍຣະພະພຸດທະສາສະໜາເປັນອັນຢຶ່ງ ຈຶ່ງພ້ອມກັນສ້າງຍັງ ພະສັດທະທຳມະຄຳພີຣະກຳພີ ມັດຊິມະນິກາຍ ດວງນີ້ ໄວ້ພະພຸດທະໂຊຕະກະສາສະໜາ ຍາວະມັກຄະ ຜະລະ ນິບພານະ ປັດ ຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ ທຸວັງ. ຜູກຕົ້ນ ມັດ ໒ ມີ ໑໓ ຜູກ ທຳມະຈິນດາ ເປັນຜູ້ລິດຈະນາແລ ເຈົ້າເຮີຍ.

Folio 26 on the recto side: In bovara mangkhala Maha Sangkatrasa 1217, a *hap mao* year, on the eighth waning-moon day of the ninth lunar month,

the fourth day of the week (Wednesday), a *hap hao* day,⁸⁵ the writing was accomplished at noon time (*nyam thiang wan*). Somdet Mahaphummipala Mahanakhala Rasathani Sisattanakhanahut Uttamakhatsa Rasathani Suvannachantha Mahapunnya (the King of Luang Prabang), together with his mother, brother, sister, wife, children, grandchildren, and relatives, had the most ardent religious faith in Buddhism and jointly sponsored the making of this manuscript entitled *Matsimanikay (Majjhima Nikāya)* to support the Teachings of the Buddha. May this be a condition for us to obtain the path and the fruitions and reach Nibbāna constantly and certainly. The first fascicle of the second bundle that contains 12 fascicles in total. Thammachinda is the scribe, dear all.

Date: CS 1217, a *hap mao* year (5 Sep 1855)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Somdet Mahaphummipala Mahanakhala Rasathani Sisattanakhanahut Uttamakhatsa Rasathani Suvannachantha Mahapunnya (the King of Luang Prabang), together with his mother, brother, sister, wife, children, grandchildren, and relatives
Titles: ມັດຊິມະນິກາຍ (ມັດ ໒, ຜູກຕົ້ນ)
Matsimanikai (*Mat 2, phuk ton*)
Majjhima Nikāya (Bundle 2, fascicle 1)

EAP1398_VSL_1_0211

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.2 cm, depth 0.9 cm.

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

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ມູນລະປັນນາດ ມັດຊິມະນິກາຍ ມີເນື້ອໃນບາງສ່ວນເປັນພາສາບາລີ ເປັນໝວດທີ່ ໑ ໃນ ໓ ໝວດ ຂອງມັດຊິມະນິກາຍ ບັນຈຸ ໕໐ ພະສູດ ມີມູນລະປະນິຍາຍສູດ ວ່າດ້ວຍເລື່ອງລາວອັນເປັນ ມຸງຄຸນແຫ່ງທຳທັງປວງ ເປັນຕົ້ນ ແລະມາຣະຕັດຊະນິຍະສູດ ວ່າດ້ວຍມານຖືກຄຸມຄາມ ເປັນທີ່ ສູດ. ມັດຊິມະນິກາຍ ເປັນນິກາຍລຳດັບທີ່ ໒ ໃນຈຳນວນ ໔ ນິກາຍ ທີ່ບັນຈຸໃນພະສູດຕັນຕະປິດົກ ບັນຈຸພະສູດທີ່ມີຄວາມຍາວປານກາງ ມີພະສູດທັງໝົດ ໑໔໒ ສູດ.

Mūlapaṇṇāsa Majjhima Nikāya (The Root Fifty Discourses in the Collection of Discourses of Medium Length) includes some parts of the text written in Pali. It is the first group of the three groups of the *Majjhima Nikāya* and contains 50 Suttas, beginning with the

⁸⁵ 1217 Sravana 24 = Wednesday, 5 September 1855. This day was indeed a *hap hao* day.

Mūlapariyāya Sutta (the root of all auspicious things) and ending with the *Māratajjaniya Sutta* (the rebuke to Mara). The *Majjhima Nikāya* is the second book of the five books of the *Suttanta Piṭaka* and contains a collection of discourses of medium length, comprising a total of 152 Suttas.

Colophon: None
Date: AD 1855/56 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0210)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ມັດຊິມະນິກາຍ (ມັດ ໒, ຜູກ ໒)*
Matsimanikai (Mat 2, phuk 2)
Majjhima Nikāya (Bundle 2, fascicle 2)

EAP1398_VSL_1_0212

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.

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

Appearance: The fascicles are enclosed between 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:** Damaged.

Description: ມູນລະປັນນາດ ມັດຊິມະນິກາຍ ມີເນື້ອໃນບາງສ່ວນເປັນພາສາບາລີ ເປັນໝວດທີ່ ໑ ໃນ ໓ ໝວດ ຂອງມັດຊິມະນິກາຍ ບັນຈຸ ໕໐ ພະສູດ ມີມູນລະປະນິຍາຍສູດ ວ່າດ້ວຍເລື່ອງລາວອັນເປັນ ມຸງຄຸນແຫ່ງທຳທັງປວງ ເປັນຕົ້ນ ແລະມາຣະຕັດຊະນີຍະສູດ ວ່າດ້ວຍມານຖືກຄຸມຄາມ ເປັນທີ່ ສູດ. ມັດຊິມະນິກາຍ ເປັນນິກາຍລຳດັບທີ່ ໒ ໃນຈຳນວນ ໔ ນິກາຍ ທີ່ບັນຈຸໃນພະສູດຕັ້ນຕະປິດິກ ບັນຈຸພະສູດທີ່ມີຄວາມຍາວປານກາງ ມີພະສູດທັງໝົດ ໑໔໒ ສູດ.

Mūlapariyāya Sutta (The Root Fifty Discourses in the Collection of Discourses of Medium Length) includes some parts of the text written in Pali. It is the first group of the three groups of the *Majjhima Nikāya* and contains 50 Suttas, beginning with the *Mūlapariyāya Sutta* (the root of all auspicious things) and ending with the *Māratajjaniya Sutta* (the rebuke to Mara). The *Majjhima Nikāya* is the second book of the five books of the *Suttanta Piṭaka* and contains a collection of discourses of medium length, comprising a total of 152 Suttas.

Colophon: None
Date: 1855/56 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0210)
Script(s): Tham Lao
Language(s): Lao, Pali

Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ມັດຊິມະນິກາຍ (ມັດ ໒, ຜູກ ໓)
Matsimanikai (Mat 2, phuk 3)
 Majjhima Nikāya (Bundle 2, fascicle 3)

EAP1398_VSL_1_0213

Long palm-leaf

One phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 55.2 cm, depth 0.9 cm.

Fascicle 1: Front cover folio: one. **Back cover folio:** none.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ມູນລະປັນນາດ ມັດຊິມະນິກາຍ ມີເນື້ອໃນບາງສ່ວນເປັນພາສາບາລີ ເປັນໝວດທີ່ ໑ ໃນ ໓ ໝວດ ຂອງມັດຊິມະນິກາຍ ບັນຈຸ ໕໐ ພະສູດ ມີມູນລະປະນິຍາຍສູດ ວ່າດ້ວຍເລື່ອງລາວອັນເປັນ ມຸງຄຸນແຫ່ງທຳທັງປວງ ເປັນຕົ້ນ ແລະມາຣະຕັດຊະນິຍະສູດ ວ່າດ້ວຍມານຖືກຄຸມຄາມ ເປັນທີ່ ສຸດ. ມັດຊິມະນິກາຍ ເປັນນິກາຍລຳດັບທີ່ ໒ ໃນຈຳນວນ ໔ ນິກາຍ ທີ່ບັນຈຸໃນພະສູດຕັນຕະປິດິກ ບັນຈຸພະສູດທີ່ມີຄວາມຍາວປານກາງ ມີພະສູດທັງໝົດ ໑໕໒ ສູດ.

Mūlapaṇṇāsa Majjhima Nikāya (The Root Fifty Discourses in the Collection of Discourses of Medium Length) includes some parts of the text written in Pali. It is the first group of the three groups of the *Majjhima Nikāya* and contains 50 Suttas, beginning with the *Mūlapariyāya Sutta* (the root of all auspicious things) and ending with the *Māratajjaniya Sutta* (the rebuke to Mara). The *Majjhima Nikāya* is the second book of the five books of the *Suttanta Piṭaka* and contains a collection of discourses of medium length, comprising a total of 152 Suttas.

Colophon: None

Date: AD 1855/56 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0210)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ມັດຊິມະນິກາຍ (ມັດ ໒, ຜູກ ໔)

Matsimanikai (Mat 2, phuk 4)

Majjhima Nikāya (Bundle 2, fascicle 4)

Long palm-leaf

One phuk: *fascicle 5***Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 55.2 cm, depth 1 cm.**Fascicle 1: Front cover folio:** one. **Back cover folio:** none.**Appearance:** The fascicles are enclosed between 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:** Damaged.**Description:** ມູນລະປັນນາດ ມັດຊິມະນິກາຍ ມີເນື້ອໃນບາງສ່ວນເປັນພາສາບາລີ ເປັນໝວດທີ່ ໑ ໃນ ໓ ໝວດ ຂອງມັດຊິມະນິກາຍ ບັນຈຸ ໕໐ ພະສູດ ມີມູນລະປະຣິຍາຍະສູດ ວ່າດ້ວຍເລື່ອງລາວອັນເປັນ ມຸງຄຸນແຫ່ງທຳທັງປວງ ເປັນຕົ້ນ ແລະມາຣະຕັດຊະນິຍະສູດ ວ່າດ້ວຍມານຖືກຄຸມຄາມ ເປັນທີ່ ສູດ. ມັດຊິມະນິກາຍ ເປັນນິກາຍລຳດັບທີ່ ໒ ໃນຈຳນວນ ໕ ນິກາຍ ທີ່ບັນຈຸໃນພະສູດຕັນຕະປິດິກ ບັນຈຸພະສູດທີ່ມີຄວາມຍາວປານກາງ ມີພະສູດທັງໝົດ ໑໔໒ ສູດ.*Mūlapaṇṇāsa Majjhima Nikāya* (The Root Fifty Discourses in the Collection of Discourses of Medium Length) includes some parts of the text written in Pali. It is the first group of the three groups of the *Majjhima Nikāya* and contains 50 Suttas, beginning with the *Mūlapariyāya Sutta* (the root of all auspicious things) and ending with the *Māratajjanīya Sutta* (the rebuke to Mara). The *Majjhima Nikāya* is the second book of the five books of the *Suttanta Piṭaka* and contains a collection of discourses of medium length, comprising a total of 152 Suttas.**Colophon:** None**Date:** AD 1855/56 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0210)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ມັດຊິມະນິກາຍ (ມັດ ໒, ຜູກ ໕)*Matsimanikai* (Mat 2, phuk 5)*Majjhima Nikāya* (Bundle 2, fascicle 5)

Long palm-leaf

One phuk: *fascicle 6***Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 55.2 cm, depth 1 cm.**Fascicle 1: Front cover folio:** one. **Back cover folio:** two.**Appearance:** The fascicles are enclosed between 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:** Fragile.

Description: ມູນລະປັນນາດ ມັດຊິມະນິກາຍ ມີເນື້ອໃນບາງສ່ວນເປັນພາສາບາລີ ເປັນໝວດທີ່ ໑ ໃນ ໓ ໝວດ ຂອງມັດຊິມະນິກາຍ ບັນຈຸ ໕໐ ພະສູດ ມີມູນລະປະຣິຍາຍະສູດ ວ່າດ້ວຍເລື່ອງລາວອັນເປັນ ມຸງຄຸນແຫ່ງທຳທັງປວງ ເປັນຕົ້ນ ແລະມາຣະຕັດຊະນິຍະສູດ ວ່າດ້ວຍມານຖືກຄຸມຄາມ ເປັນທີ່ ສູດ. ມັດຊິມະນິກາຍ ເປັນນິກາຍລຳດັບທີ່ ໒ ໃນຈຳນວນ ໔ ນິກາຍ ທີ່ບັນຈຸໃນພະສູດຕັນຕະປິດິກ ບັນຈຸພະສູດທີ່ມີຄວາມຍາວປານກາງ ມີພະສູດທັງໝົດ ໑໕໒ ສູດ.

Mūlapaṇṇāsa Majjhima Nikāya (The Root Fifty Discourses in the Collection of Discourses of Medium Length) includes some parts of the text written in Pali. It is the first group of the three groups of the *Majjhima Nikāya* and contains 50 Suttas, beginning with the *Mūlapariyāya Sutta* (the root of all auspicious things) and ending with the *Māratajjaniya Sutta* (the rebuke to Mara). The *Majjhima Nikāya* is the second book of the five books of the *Suttanta Piṭaka* and contains a collection of discourses of medium length, comprising a total of 152 Suttas.

Colophon: None

Date: AD 1855/56 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0210)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ມັດຊິມະນິກາຍ (ມັດ ໒, ຜູກ ໖)
Matsimanikai (Mat 2, phuk 6)
 Majjhima Nikāya (Bundle 2, fascicle 6)

EAP1398_VSL_1_0216

Long palm-leaf

One phuk: fascicle 7

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 55.2 cm, depth 1.1 cm.

Fascicle 1: Front cover folio: one. **Back cover folio:** four.

Appearance: The fascicles are enclosed between 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:** Fragile.

Description: ມູນລະປັນນາດ ມັດຊິມະນິກາຍ ແລະມີເນື້ອໃນບາງສ່ວນເປັນພາສາບາລີ ເປັນໝວດທີ່ ໑ ໃນ ໓ ໝວດຂອງມັດຊິມະນິກາຍ ບັນຈຸ ໕໐ ພະສູດ ມີມູນລະປະຣິຍາຍະສູດ ວ່າດ້ວຍເລື່ອງລາວອັນ ເປັນມຸງຄຸນແຫ່ງທຳທັງປວງ ເປັນຕົ້ນ ແລະມາຣະຕັດຊະນິຍະສູດ ວ່າດ້ວຍມານຖືກຄຸມຄາມ ເປັນ ທີ່ສູດ. ມັດຊິມະນິກາຍ ເປັນນິກາຍລຳດັບທີ່ ໒ ໃນຈຳນວນ ໔ ນິກາຍ ທີ່ບັນຈຸໃນພະສູດຕັນຕະປິ ດິກ ບັນຈຸພະສູດທີ່ມີຄວາມຍາວປານກາງ ມີພະສູດທັງໝົດ ໑໕໒ ສູດ.

Mūlapaṇṇāsa Majjhima Nikāya (The Root Fifty Discourses in the Collection of Discourses of Medium Length) includes some parts of the text written in Pali. It is the first group of the three groups of the *Majjhima Nikāya* and contains 50 Suttas, beginning with the *Mūlapariyāya Sutta* (the root of all auspicious things) and ending with the *Māratajjanīya Sutta* (the rebuke to Mara). The *Majjhima Nikāya* is the second book of the five books of the *Suttanta Piṭaka* and contains a collection of discourses of medium length, comprising a total of 152 Suttas.

Colophon: None
Date: AD 1855/56 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0210)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ມັດຊິມະນິກາຍ (ມັດ ໒, ຜູກ ໗)
Matsimanikai (Mat 2, phuk 7)
Majjhima Nikāya (Bundle 2, fascicle 7)

EAP1398_VSL_1_0217

Long palm-leaf

One phuk: fascicle 8

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 55.2 cm, depth 1 cm.

Fascicle 1: Front cover folio: one. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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:** Fragile.

Description: ມູນລະປັນນາດ ມັດຊິມະນິກາຍ ມີເນື້ອໃນບາງສ່ວນເປັນພາສາບາລີ ເປັນໝວດທີ່ ໑ ໃນ ໓ ໝວດ ຂອງມັດຊິມະນິກາຍ ບັນຈຸ ໕໐ ພະສູດ ມີມູນລະປະຣິຍາຍະສູດ ວ່າດ້ວຍເລື່ອງລາວອັນເປັນ ມຸງຄຸນແຫ່ງທຳທັງປວງ ເປັນຕົ້ນ ແລະມາຣະຕັດຊະນິຍະສູດ ວ່າດ້ວຍມານຖືກຄຸມຄາມ ເປັນທີ່ ສຸດ. ມັດຊິມະນິກາຍ ເປັນນິກາຍລຳດັບທີ່ ໒ ໃນຈຳນວນ ໕ ນິກາຍ ທີ່ບັນຈຸໃນພະສູດຕັ້ນຕະປິດິກ ບັນຈຸພະສູດທີ່ມີຄວາມຍາວປານກາງ ມີພະສູດທັງໝົດ ໑໔໒ ສູດ.

Mūlapaṇṇāsa Majjhima Nikāya (The Root Fifty Discourses in the Collection of Discourses of Medium Length) includes some parts of the text written in Pali. It is the first group of the three groups of the *Majjhima Nikāya* and contains 50 Suttas, beginning with the *Mūlapariyāya Sutta* (the root of all auspicious things) and ending with the *Māratajjanīya Sutta* (the rebuke to Mara). The *Majjhima Nikāya* is the second book of the five books of the *Suttanta Piṭaka* and contains a collection of discourses of medium length, comprising a total of 152 Suttas.

Colophon: None

Date: AD 1855/56 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0210)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ມັດຊິມະນິກາຍ (ມັດ ໒, ຜູກ ໘)
Matsimanikai (Mat 2, phuk 8)
 Majjhima Nikāya (Bundle 2, fascicle 8)

EAP1398_VSL_1_0218

Long palm-leaf

One phuk: *fascicle 9*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 55.2 cm, depth 1 cm.

Fascicle 1: Front cover folio: one. **Back cover folio:** none.

Appearance: The fascicles are enclosed between 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:** Damaged.

Description: ມູນລະປັນນາດ ມັດຊິມະນິກາຍ ມີເນື້ອໃນບາງສ່ວນເປັນພາສາບາລີ ເປັນໝວດທີ່ ໑ ໃນ ໓ ໝວດ ຂອງມັດຊິມະນິກາຍ ບັນຈຸ ໕໐ ພະສູດ ມີມູນລະປະຣິຍາຍະສູດ ວ່າດ້ວຍເລື່ອງລາວອັນເປັນ ມຸງຄຸນແຫ່ງທຳທັງປວງ ເປັນຕົ້ນ ແລະມາຣະຕັດຊະນີຍະສູດ ວ່າດ້ວຍມານຖືກຄຸມຄາມ ເປັນທີ່ ສູດ. ມັດຊິມະນິກາຍ ເປັນນິກາຍລຳດັບທີ່ ໒ ໃນຈຳນວນ ໔ ນິກາຍ ທີ່ບັນຈຸໃນພະສູດຕັນຕະປິດິກ ບັນຈຸພະສູດທີ່ມີຄວາມຍາວປານກາງ ມີພະສູດທັງໝົດ ໑໕໒ ສູດ.

Mūlapaṇṇāsa Majjhima Nikāya (The Root Fifty Discourses in the Collection of Discourses of Medium Length) includes some parts of the text written in Pali. It is the first group of the three groups of the *Majjhima Nikāya* and contains 50 Suttas, beginning with the *Mūlapariyāya Sutta* (the root of all auspicious things) and ending with the *Māratajjaniya Sutta* (the rebuke to Mara). The *Majjhima Nikāya* is the second book of the five books of the *Suttanta Piṭaka* and contains a collection of discourses of medium length, comprising a total of 152 Suttas.

Colophon: None

Date: 1855/56 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0210)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ມັດຊິມະນິກາຍ (ມັດ ໒, ຜູກ ໙)

Matsimanikai (Mat 2, phuk 9)

Majjhima Nikāya (Bundle 2, fascicle 9)

Long palm-leaf

One phuk: *fascicle 10***Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 55.2 cm, depth 1 cm.**Fascicle 1: Front cover folio:** one. **Back cover folio:** two.**Appearance:** The fascicles are enclosed between 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:** Damaged.**Description:** ມູນລະປັນນາດ ມັດຊິມະນິກາຍ ມີເນື້ອໃນບາງສ່ວນເປັນພາສາບາລີ ເປັນໝວດທີ່ ໑ ໃນ ໓ ໝວດ ຂອງມັດຊິມະນິກາຍ ບັນຈຸ ໕໐ ພະສູດ ມີມູນລະປະຣິຍາຍະສູດ ວ່າດ້ວຍເລື່ອງລາວອັນເປັນ ມຸງຄຸນແຫ່ງທຳທັງປວງ ເປັນຕົ້ນ ແລະມາຣະຕັດຊະນິຍະສູດ ວ່າດ້ວຍມານຖືກຄຸມຄາມ ເປັນທີ່ ສູດ. ມັດຊິມະນິກາຍ ເປັນນິກາຍລຳດັບທີ່ ໒ ໃນຈຳນວນ ໕ ນິກາຍ ທີ່ບັນຈຸໃນພະສູດຕັນຕະປິດິກ ບັນຈຸພະສູດທີ່ມີຄວາມຍາວປານກາງ ມີພະສູດທັງໝົດ ໑໔໒ ສູດ.*Mūlapaṇṇāsa Majjhima Nikāya* (The Root Fifty Discourses in the Collection of Discourses of Medium Length) includes some parts of the text written in Pali. It is the first group of the three groups of the *Majjhima Nikāya* and contains 50 Suttas, beginning with the *Mūlapariyāya Sutta* (the root of all auspicious things) and ending with the *Māratajjanīya Sutta* (the rebuke to Mara). The *Majjhima Nikāya* is the second book of the five books of the *Suttanta Piṭaka* and contains a collection of discourses of medium length, comprising a total of 152 Suttas.**Colophon:** None**Date:** AD 1855/56 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0210)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ມັດຊິມະນິກາຍ (ມັດ ໒, ຜູກ ໑໐)*Matsimanikai (Mat 2, phuk 10)**Majjhima Nikāya (Bundle 2, fascicle 10)*

Long palm-leaf

One phuk: *fascicle 11***Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 55.2 cm, depth 1 cm.**Fascicle 1: Front cover folio:** one. **Back cover folio:** two.**Appearance:** The fascicles are enclosed between 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:** Damaged.

Description: ມູນລະປັນນາດ ມັດຊິມະນິກາຍ ແລະມີເນື້ອໃນບາງສ່ວນເປັນພາສາບາລີ ເປັນໝວດທີ່ ໑ ໃນ ໓ ໝວດຂອງມັດຊິມະນິກາຍ ບັນຈຸ ໕໐ ພະສູດ ມີມູນລະປະຣິຍາຍະສູດ ວ່າດ້ວຍເລື່ອງລາວອັນ ເປັນມຸງຄຸນແຫ່ງທຳທັງປວງ ເປັນຕົ້ນ ແລະມາຣະຕັດຊະນິຍະສູດ ວ່າດ້ວຍມານຖືກຄຸມຄາມ ເປັນ ທີ່ສຸດ. ມັດຊິມະນິກາຍ ເປັນນິກາຍລຳດັບທີ່ ໒ ໃນຈຳນວນ ໕ ນິກາຍ ທີ່ບັນຈຸໃນພະສູດຕັນຕະປິ ດົກ ບັນຈຸພະສູດທີ່ມີຄວາມຍາວປານກາງ ມີພະສູດທັງໝົດ ໑໕໒ ສູດ.

Mūlapaṇṇāsa Majjhima Nikāya (The Root Fifty Discourses in the Collection of Discourses of Medium Length) includes some parts of the text written in Pali. It is the first group of the three groups of the *Majjhima Nikāya* and contains 50 Suttas, beginning with the *Mūlapariyāya Sutta* (the root of all auspicious things) and ending with the *Māratajjaniya Sutta* (the rebuke to Mara). The *Majjhima Nikāya* is the second book of the five books of the *Suttanta Piṭaka* and contains a collection of discourses of medium length, comprising a total of 152 Suttas.

Colophon: None

Date: 1855/56 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0210)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ມັດຊິມະນິກາຍ (ມັດ ໒, ຜູກ ໑໑)
Matsimanikai (Mat 2, phuk 11)
 Majjhima Nikāya (Bundle 2, fascicle 11)

EAP1398_VSL_1_0221

Long palm-leaf

One phuk: fascicle 12

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 55.2 cm, depth 1 cm.

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

Appearance: The fascicles are enclosed between 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:** Fragile.

Description: ມູນລະປັນນາດ ມັດຊິມະນິກາຍ ແລະມີເນື້ອໃນບາງສ່ວນເປັນພາສາບາລີ ເປັນໝວດທີ່ ໑ ໃນ ໓ ໝວດຂອງມັດຊິມະນິກາຍ ບັນຈຸ ໕໐ ພະສູດ ມີມູນລະປະຣິຍາຍະສູດ ວ່າດ້ວຍເລື່ອງລາວອັນ ເປັນມຸງຄຸນແຫ່ງທຳທັງປວງ ເປັນຕົ້ນ ແລະມາຣະຕັດຊະນິຍະສູດ ວ່າດ້ວຍມານຖືກຄຸມຄາມ ເປັນ ທີ່ສຸດ. ມັດຊິມະນິກາຍ ເປັນນິກາຍລຳດັບທີ່ ໒ ໃນຈຳນວນ ໕ ນິກາຍ ທີ່ບັນຈຸໃນພະສູດຕັນຕະປິ ດົກ ບັນຈຸພະສູດທີ່ມີຄວາມຍາວປານກາງ ມີພະສູດທັງໝົດ ໑໕໒ ສູດ.

Mūlapaṇṇāsa Majjhima Nikāya (The Root Fifty Discourses in the Collection of Discourses of Medium Length) includes some parts of the text written in Pali. It is the first group of the three groups of the *Majjhima Nikāya* and contains 50 Suttas, beginning with the *Mūlapariyāya Sutta* (the root of all auspicious things) and ending with the *Māratajjanīya Sutta* (the rebuke to Mara). The *Majjhima Nikāya* is the second book of the five books of the *Suttanta Piṭaka* and contains a collection of discourses of medium length, comprising a total of 152 Suttas.

Colophon: None
Date: AD 1855/56 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0210)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ມັດຊິມະນິກາຍ (ມັດ ໒, ຜູກ ໑໒)
Matsimanikai (Mat 2, phuk 12)
Majjhima Nikāya (Bundle 2, fascicle 12)

EAP1398_VSL_1_0222

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.5 cm, width 28.5 cm, depth 0.7 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 16. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Damaged.

Description: ພະອະພິທຳ ວ່າດ້ວຍເລື່ອງ ໂພທິປັກຂີຍະທຳ ຄື ຫຼັກທຳທີ່ເກື້ອໝູນແກ່ອະຣິຍະມັກ ມີ ໑໗ ປະກອບດ້ວຍ: ໑. ສະຕິປັດຖານ (ທີ່ຕັ້ງຂອງສະຕິ) ໔, ໒. ສຳມັບປະທານ (ຄວາມພຽນຊອບ) ໔, ໓. ອິດທິບາດ (ຄຸນນະທຳທີ່ນຳໄປສູ່ຄວາມສຳເລັດ) ໔, ໔. ອິນຊີ (ທຳທີ່ເປັນໃຫຍ່ໃນກິດຂອງຕົນ) ໔, ໕. ພະລະ (ທຳອັນເປັນກຳລັງ) ໕, ໖. ໂພດຊິງ (ທຳທີ່ເປັນອົງແຫ່ງການຕັດສະຮູ້) ໗ ແລະ ໗. ອັດຕັງຄຶກະມັກ (ທາງມີອົງແປດປະການອັນປະເສີດ) ໘.

The *Abhidhamma* on the *Bodhipakkhiya-dhamma*, the virtues partaking of enlightenment consists of 37 items: 1. *Satipatṭhāna* (foundations of mindfulness) 4; 2. *Sammappadhāna* (great efforts) 4; 3. *Iddhipāda* (part of accomplishment) 4; 4. *Indriya* (controlling faculty) 5; 5. *Bala* (power) 5; 6. *Bojjhaṅga* (enlightenment factors) 7; and 7. *Aṭṭhaṅgika-magga* (the noble eightfold path) 8.

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

Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ພຸດທານຸດສະຕິກຳມະຖານ
Phutthanutsati Kammathan
 Meditation on Recollection of the Buddha

EAP1398_VSL_1_0223

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.5 cm, depth 0.8 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between 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:** Fragile.

Description: ເມື່ອພະສາຣີບຸດໄດ້ຟັງພະອະພິທຳຈາກພະສາດສະດາແລ້ວ ກໍໄດ້ນຳໄປສອນແກ່ພິກຂຸ ໕໐໐ ອົງ ອັນເປັນລູກສິດຂອງທ່ານ ໂດຍສອນຕາມຮອຍຂອງພະພຸດທະອົງທີ່ເຄີຍສອນມາ ໃຊ້ເວລາ ໓ ເດືອນຈຶ່ງສຳເລັດ ເນື່ອງດ້ວຍພິກຂຸທັງ ໕໐໐ ອົງນີ້ ເຄີຍມີອຸປະນິໄສມາແລ້ວໃນຊາດກ່ອນ ກ່າວຄື ໃນສະໄໝຂອງພະກັດສະປະພຸດທະເຈົ້າ ພິກຂຸ ໕໐໐ ອົງນີ້ ໄດ້ເກີດເປັນໂຕເຈຍ ອາໄສຢູ່ໃນຖ້ຳ ແຫ່ງໜຶ່ງ ໄດ້ຟັງພິກຂຸຜູ້ຊົງພະອະພິທຳ ໒ ອົງ ສູດສາທະຍາຍພະອະພິທຳ ເຖິງຈະຟັງບໍ່ເຂົ້າໃຈ ແຕ່ກໍພາກັນຕັ້ງໃຈຟັງ ເພາະມັກໃນສຽງທີ່ສະເນາະຫຼາຍ. ຫຼັງຈາກສິ້ນອາຍຸໄຂແລ້ວ ເຈ້ຍເຫຼົ່ານັ້ນ ກໍໄດ້ໄປເກີດເປັນເທວະດາຢູ່ເທິງສະຫວັນ. ໃນສາສະໜາຂອງພະໂຄຕະມະພຸດທະເຈົ້ານີ້ ຈຶ່ງໄດ້ມາເກີດເປັນມະນຸດ, ໄດ້ບວດເປັນພິກຂຸ ແລະໄດ້ຮຽນພະອະພິທຳຈາກພະສາຣີບຸດ.

After listening to the preaching of the *Abhidhamma* from the Buddha, Venerable Sāriputta also taught his 500 disciples in the same way as the Buddha. The Venerable spent three months completing the teaching. The reason that these 500 monks had such a disposition was because of their past lives. In the time of Kassapa Buddha, these 500 monks were born as bats living in a cave, where they listened to the chant of the *Abhidhamma* recited by two monks. Even though they did not understand it, they listened intentionally because they enjoyed the melodious sound. After the end of their lives, those bats were born as deities in heaven. In the time of Gotama Buddha, they were born as human beings, became monks, and learned the *Abhidhamma* from Venerable Sāriputta.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ອະພິທຳສັງຄະທະ
Aphitham Sangkhaha

Long palm-leaf**One phuk:** *fascicle 3***Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57.8 cm, depth 1.5 cm.**Fascicle 1: Front cover folio:** one. **Back cover folio:** two.**Appearance:** The fascicles are enclosed between 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:** Fragile.**Description:** ເນື້ອໃນກ່າວເຖິງພຸດທະປະຫວັດ. ຫຼັງຈາກພະພຸດທະເຈົ້າໄດ້ຕັດສະຮູ້ເປັນພະສຳມາສຳພຸດທະເຈົ້າແລ້ວ ພະພຸດທະອົງໄດ້ສະເດັດໄປສູ່ປ່າອີຊີປະຕະນະມິຄະທາຍະວັນ ໃກ້ກັບເມືອງພາຣາມະສີ ໄດ້ສະແດງປະຖົມມະເທສະໜາ ທັມມະຈັກກັບປະວັດຕະນະສູດ ໂຜດປັນຈະວັກຄີທັງຫຼ້າ ແລະໄດ້ຈຳພັນສາຢູ່ທີ່ນັ້ນ ແລະກໍ່ເປັນປະຖະມະພັນສາຫຼັງຈາກການຕັດສະຮູ້. ຫຼັງຈາກນັ້ນພະພຸດທະອົງໄດ້ສະເດັດໄປສູ່ເມືອງຣາຊະຄຣີ ເພື່ອໄປພົບພະເຈົ້າພົມພິສານ.The text deals with the story of the Buddha. After attaining enlightenment and becoming the Buddha, he traveled to Isipatana Mṛgadāyavana near Varanasi and preached the first sermon, the *Dhammacakkappavattana* Discourse, to the Five Ascetics. He stayed there as the first Buddhist Lent after enlightenment. Thereafter, the Buddha went to Rājagaha and met King Bimbisāra.**Colophon:** ລານທີ ໔໑ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໓໐໑ ຕົວ ປີກັດເໝົ້າ ເດືອນ ໑໑ ອອກໃໝ່ ໑໒ ຄ່ຳ ວັນ ໔ ມື້ ຮັບມິດ ແຖວທ້າຍປາວ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ມູນລະສັດທາພາຍມື ພໍ່ເຖົ້າເພັຍຄຳ ຜົວເມຍ ຢູ່ບ້ານນາເດືອຍ ມີໃຈໃສ່ສັດທາເຫຼື້ອມໃສ່ສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ພ້ອມກັນສ້າງຍັງທຳມະດວງຊື່ວ່າ ປິຕະກະທັງສາມ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ. ຂໍຜະລະກຸສົນສ່ວນບຸນອັນນີ້ ຈິ່ງເປັນອຸປະນິດໄສປັດໄຈ ຄ້າຊູຈະເລີນໄປທັງຊາດນີ້ແລະຊາດໜ້າ. ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາທຸກສິ່ງທຸກປະການ ໃຫ້ໄດ້ຕັດບວງເປັນຈະມານຂາດໄດ້ ຈິ່ງລູທາງພະນົບພານ ດັ່ງຄຳໝາຍແດ່ກໍ່ຂ້າເທີນ ນົບພານະ ປັດຈະໂຍ ໂຫຕຸ ອະນະຄະເຕ ກາເລ.Folio 41 on the recto side: In Chunlasangkat (CS) 1301, a *kat mao* year, the twelfth waxing-moon day the eleventh lunar month, the fourth day of the week (Wednesday), a *hap mot* or *thaeo thai pao* day,⁸⁶ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiators, Phò Thao Phia Kham and his wife from the village of Nadüai, had the most ardent religious faith to sponsor the making of this manuscript entitled *Pitaka Thang Sam* (The three baskets) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a disposition and condition to support us through this life and future lives. May all our wishes and desires come true. May⁸⁶ 1301 Asvina 12 = Wednesday, 25 October 1939. This day was indeed a *hap mot* day.

we cut the five obstructions off and reach Nibbāna along our wishes. May this be a condition to reach Nibbāna in the future.

Date: CS 1301, a *kat mao* year (25 Oct 1939)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Phò Thao Phia Kham and his wife from the village of Nadüai
Titles: ອະພິທຳມາປິຕະກະ (ຜູກຖ້ວນ ໓)
Aphithamma Pitaka (Phuk thuan 3)
Abhidhamma Piṭaka (Fascicle 3)

EAP1398_VSL_1_0225

Long palm-leaf

One phuk: *fascicle ton*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.7 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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:** Damaged.

Description: ເນື້ອໃນກ່າວເຖິງ ອາຍຸ ແລະ ຄວາມເປັນໄປຂອງພະພຸດທະສາສະໜາ. ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ວັດພະເຊຕະວັນ ເມືອງສາວັດຖິ. ພະສາຣີບຸດແລະເທວະດາ ໄດ້ທູນຖາມພະພຸດທະເຈົ້າ ເລື່ອງຄວາມເປັນໄປຂອງພະທຳຄຳສັ່ງສອນຂອງພະພຸດທະເຈົ້າ ຈະເປັນໄປແນວໃດ? ພະພຸດທະອີງໄດ້ຕັດເທສະໜາວ່າ ພະທຳຄຳສອນຂອງເຮົາ ຈະພົດໄປໃນຊົມພູທະວີບ ແລະ ລັງກາທະວີບພາຍຫຼັງ ໕໐໐໐ ວັດສາ. ເມື່ອສາສະໜາລ່ວງໄປໄດ້ ໕໐໐ ວັດສາ ຈະຫາພິກຂຸນີ້ບໍ່ໄດ້. ເມື່ອສາສະໜາລ່ວງໄປໄດ້ ໑໐໐໐ ວັດສາ ຈະຫາພະອໍຣະຫັນຕາບໍ່ໄດ້. ເມື່ອສາສະໜາລ່ວງໄປໄດ້ ໒໐໐໐ ວັດສາ ຈະຫາຜູ້ທີ່ຈະທ່ອງຂຶ້ນໃຈເອົາຍັງພະໂຕປິດກໍບໍ່ໄດ້. ເມື່ອສາສະໜາລ່ວງໄປໄດ້ ໓໐໐໐ ວັດສາ ຈະບໍ່ມີເຈົ້າພິກຂຸມາຊຸມນຸມກັນເພື່ອລົງອຸໂປສິດ. ເມື່ອສາສະໜາລ່ວງໄປໄດ້ ໔໐໐໐ ວັດສາ ບຸກຄົນຜູ້ທີ່ມີຜ້າເຫຼືອງແຜ່ນນ້ອຍພາດໃສ່ບ່າໄປມາກໍຈະຖືກຮຽກວ່າພະພຸກຊຸ. ເມື່ອສາສະໜາລ່ວງໄປໄດ້ ໕໐໐໐ ວັດສາ ຈະບໍ່ມີພິກສຸສົງອີງຈະສັ່ງສອນຍັງຄຳສອນແຫ່ງພະພຸດທະອີງ.

The text discusses the age and the decline of the Teachings of the Buddha. On one occasion, while the Buddha was dwelling at the Jetavana Monastery in Savatthi, Venerable Sāriputta and deities asked the Buddha about the future of his teachings. The Buddha gave a sermon and explained that his teachings would disappear from Jambūdvīpa and Lankādvīpa after 5000 years. After 500 years, there will be no more bhikkhunis. After 1000 years, there will be no more Arahants. After 2000 years, no one will memorize the three baskets (*Tipiṭaka*) by heart. After 3000 years, there will be no assemblies of monks for the recitation of the *Pāṭimokkha*. After 4000 years, anyone with a small piece of yellow robes on his shoulder will be called a monk. After 5000 years, there will be no monks who teach the teachings of the Buddha.

Colophon: None
Date: AD 1926/27 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0229)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສັງຮອມທາດ (ຜູກຕົ້ນ)
Sanghòṃ That (Phuk ton)
 Integration of the Relics (Fascicle 1)

EAP1398_VSL_1_0226

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57.7 cm, depth 1 cm.

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

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ເນື້ອຫາໄດ້ພັນລະນາກິລິຍາ ຫຼືການປະພຶດຂອງສາມະເນນ ເມື່ອສາສະໜາລ່ວງໄດ້ ໒໐໐໐ ພະ
 ວັດສາ: ເຊັ່ນວ່າ ສາມະເນນຈະນັ່ງອາດສະນະສູງກວ່າຄູບາອາຈານ, ບຸງດນັ່ງອາດສະນະ ແລະທີ່
 ນອນຂອງຄູບາອາຈານ, ສາມະເນນຈະບໍ່ມີຄວາມເຄົາລົບຍຳແຍ່ງຍັງຄູບາອາຈານທັງຫຼາຍ. ນອກນັ້ນ
 ສາມະເນນບາງພວກ ກໍຈະກາຍເປັນໂຈນ ເປັນພວກທີ່ຂ້າເຈົ້າເອົາຂອງ ແລະກໍຈະເຮັດໃຫ້ສາສະ
 ໜາເສື່ອມໂຊມລົງໄປເລື້ອຍໆ.

The text describes improper behaviors of novices when the Teachings of the Buddha have endured for 2000 years. For example, the novices will sit on seats that are higher than those of their masters. They will crowd onto seats or sleep on beds that belong to their masters. They will fail to pay respect to their masters. Moreover, some novices will become thieves, killing the owners and taking their belongings. Such actions by novices will contribute to the decline of the Teachings of the Buddha.

Colophon: None
Date: AD 1926/27 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0229)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສັງຮອມທາດ (ຜູກ ໒)
Sanghòṃ That (Phuk 2)
 Integration of the Relics (Fascicle 2)

Long palm-leaf**One phuk:** *fascicle 3***Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57.7 cm, depth 1 cm.**Fascicle 1: Front cover folio:** one. **Back cover folio:** one.**Appearance:** The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 28. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.**Description:** ເນື້ອໃນໄດ້ອະທິບາຍເຖິງພຶດຕິກຳຂອງຜູ້ຄົນສ່ວນໃຫຍ່ໃນໂລກ. ເມື່ອສາສະໜາລ່ວງໄດ້ ໓໐໐໐ ພະວັດສາ. ຄົນສ່ວນຫຼາຍຈະບໍ່ຟັງຄຳສັ່ງສອນຂອງພໍ່ແມ່ ຄູບາອາຈານ ຈະເປັນຄົນເຫັນແກ່ຕົວ, ຕັນຫາ, ໂລບມາກໂລພາ, ມີທິດຖືມານະສູງ ແລະມີຄວາມເຫັນຜິດ. ຄົນສ່ວນຫຼາຍຈະຖືເອົາຜີພໍ່ຜີແມ່ ເຈົ້າເທພາອາຮັກ ແລະເທວະດາ ເປັນທີ່ຈັ່ງທີ່ເພິ່ງແກ່ພວກເຂົາ. ຄົນສ່ວນໃຫຍ່ຈະບໍ່ສັດທາໃນພະທຳຄຳສອນຂອງພະຕະຖາຄົດ ແມ້ແຕ່ໄດ້ຍິນໄດ້ຟັງຈາກການເທສະໜາຂອງພະສົງ ພວກເຂົາກໍຈະບໍ່ເຊື່ອ ແລະບໍ່ມີຄວາມເຫຼື່ອມໃສສັດທາໃນພະທຳຄຳສອນນັ້ນ. ດ້ວຍເຫດນີ້ ສາສະໜາຂອງພະຕະຖາຄົດ ຈຶ່ງຄ່ອຍດຶງແລະເສື່ອມລົງໄປຕາມການເວລາ.

The text describes behaviors of the major groups of people in the world after the Teachings of the Buddha have endured for 3000 years. People will no longer believe in the teachings of their parents or teachers. They will become selfish, lustful, greedy, highly conceited, and hold wrong views. They will revere parent spirits, guardian spirits, and deities as their refuge instead of the Buddha. They will not believe in the Buddha's teachings. Even when they hear sermons from monks, they will neither believe in nor follow the teachings. As a result, the Teachings of the Buddha will gradually decline over time.

Colophon: None**Date:** AD 1926/27 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0229)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ສັງຮອມທາດ (ຜູກ ໓)*Sanghòṃ That (Phuk 3)*

Integration of the Relics (Fascicle 3)

Long palm-leaf**One phuk:** *fascicle 4***Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57.7 cm, depth 1 cm.**Fascicle 1: Front cover folio:** one. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ພະພຸດທະອົງໄດ້ຕັດເທສະໜາແກ່ເທວະດາ ເຖິງຄວາມສັກສິດຂອງພະພຸດທະສາສະໜາ. ເຖິງແມ້ວ່າ ພະທຳຄຳສອນຂອງເຮົາຕະຫຼາດ ຈະສິ້ນສຸດລົງໃນເວລາອັນໃກ້ ແມ້ແຕ່ມີໜຶ່ງກໍດີ ເຄິ່ງມື້ກໍດີ ຊົ່ວໂມງໜຶ່ງກໍດີ ຍາມໜຶ່ງກໍດີ ເມື່ອນັ້ນ ຫາກມີຄົນຜູ້ໃດຜູ້ໜຶ່ງກໍດີມາເວົ້າໃສ່ຮ້າຍປ້າຍສີ ຫຼື ບ້ອຍດຳຍັງພະພຸດທະຮູບ ພະເຈດີ ພະທຳຄຳສອນ ພະພິກຂຸລິງສາມະເນນ ຕົ້ນໄມ້ສີມະຫາໂພກຸດຕິວິຫານ ຫຼືແມ້ແຕ່ພຸດທະສະຖານຕ່າງໆ ກໍດີ ບຸກຄົນເຫຼົ່ານັ້ນກໍໄດ້ຊື່ວ່າເປັນຜູ້ມີບາບອະກຸສິນ ຕິດຕົວ ເມື່ອຕາຍ ກໍຈະໄດ້ໄປຕົກໃນອະບາຍຍະພູມ.

The text deals with the Buddha speaking to a deity regarding the holiness of his Teachings. Even though his teachings will come to an end in the near future—even if only one day, half a day, one hour, or even a moment remains—if someone insults or slanders a Buddha statue, a stupa, his teachings, a monk or a novice, a Bodhi tree, a monk's abode, or any religious place, they are regarded as sinners. After death, they will go to hell.

Colophon: None

Date: AD 1926/27 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0229)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ສັງຮອມທາດ (ຜູກ ໔)

Sanghòṃ That (Phuk 4)

Integration of the Relics (Fascicle 4)

EAP1398_VSL_1_0229

Long palm-leaf

One phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57.7 cm, depth 0.4 cm.

Fascicle 1: Front cover folio: None. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ວັດພະເຊຕະວັນ ເມືອງສາວັດຖີ. ໃນຄັ້ງນັ້ນ ພະຍາສຸດທັດສະນະຈັກ ຜູ້ປົກຄອງເມືອງລັງກາ ເມື່ອຮູ້ວ່າພະພຸດທະເຈົ້າໄດ້ເທສະໜາເລື່ອງ ສັງຮອມທາດ

ແກ່ເທວະດາຕິນໜຶ່ງ ກໍໄດ້ສັ່ງໃຫ້ເສນາອາມາດ ກະກຽມເຄື່ອງສັກກະລະບູຊາ ແລ້ວກໍ່ພາກັນໄປ
ສູ່ສຳນັກພະພຸດທະເຈົ້າ. ພະຍາຕິນນັ້ນ ກໍ່ໄຫວ້ຖາມພະພຸດທະເຈົ້າວ່າ ບຸກຄະລະຜູ້ທີ່ມີຈິດສັດທາ
ໄດ້ຟັງ ຫຼືນິບໄຫວ້ສັກກະລະບູຊາຍັງທຳອັນຊື່ວ່າ ສັງຮອມທາດ ຈະມີຜະລະອານິສົງຢ່າງໃດ?
ເມື່ອນັ້ນ ພະພຸດທະອົງກໍ່ໄດ້ຕັດເທສະໜາເລື່ອງອານິສົງແຫ່ງການຟັງທຳ ສັງຮອມທາດ ແກ່
ພະຍາຕິນນັ້ນ ພ້ອມດ້ວຍເສນາອາມາດຂອງພະອົງຢ່າງລະອຽດ.

On one occasion, the Buddha dwelled at the Jetavana Monastery in Savatthi. King Sudassanacakka, who ruled Lanka City, heard that the Buddha had delivered a sermon to a deity on *Sanghòṃ That* (the integration of the relics). The king, along with his attendants, brought offerings and came to the Buddha's residence. The king paid respect to the Buddha and asked what rewards a person would gain if they had religious faith and listened to or worshipped the Dhamma scripture called *Sanghòṃ That*. Later, the Buddha gave a detailed sermon to the king and his attendants on the *Sanghòṃ That*.

Colophon: ລານທີ ໙ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໒໕໘ ຕົວ ປັຣວາຍຍີ່ ເດືອນຍີ່ ແຮມ ຕູ ຄ່ຳ ວັນ ໓ ມັກັດມິດ
ຍາມກອງແລງ ໝາຍມີ ເພັຍອາຣິຍະລັດສີ ທິດອິນ ສາວອ້ວນ ຜົວເມຍ ມີໃຈໃສສັດທາພ້ອມກັບ
ບຸດຕາບຸດຕິພັນທຸວົງສາ ສ້າງລຳ ສັງຮອມທາດ ລຳນີ້ ຂໍໃຫ້ທັບປະຕູອະບາຍທັງ ໔ ຂໍໃຫ້ໄດ້ດັ່ງຄຳ
ມັກຄຳປາດຖະໜາຊູ່ເຍື່ອງຊູ່ປະການແດ່ກໍ່ຂ້າເທີ້ນ ອີກປະການ ໑ ຂໍໃຫ້ໄດ້ເຖິງສຸກ ໓ ປະການ
ມີນິຣະພາບເປັນທີ່ແລ້ວ ຢ່າຄາດແຄ້ວດັ່ງຄຳມັກຄຳປາດຖະໜາແດ່ກໍ່ຂ້າເທີ້ນ ນິບພານັງ ປະຣະ
ມັງ ສຸກຂັງ ສາທຸ ອະນຸໂມທາມີ.

Folio 9 on the recto side: In Chunlasangkat 1288, a *hwai nyi* year, on the eighth waning-moon day of the second lunar month, the third day of the week (Tuesday), a *kat mot* day,⁸⁷ the writing was accomplished at the time of the sunset drum (*nyam kòṅ laeng*). Phia Ariyalatsi or Thit In and his wife, Sao Uan, along with all their children and relatives, had the religious faith to sponsor the making of this manuscript entitled *Sanghòṃ That* (Integration of the Buddha's relics). May this merit close the doors to the four miseries for us. May all our wishes and desires come true. May we reach the three states of happiness with Nibbāna as the ultimate goal. May our wishes and desires not be ignored. Nibbāna is the greatest bliss. Well done, well done! I rejoice.

Date: CS 1288, a *hwai nyi* year (25 Jan 1927)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Phia Ariyalatsi or Thit In and his wife, Sao Uan, along with all their children and relatives
Titles: ສັງຮອມທາດ (ຜູກ ໔)
Sanghòṃ That (Phuk 5)
Integration of the Relics (Fascicle 5)

⁸⁷ 1288 Pausha 23 = Tuesday, 25 January 1927. This day was indeed a *kat mot* day.

Long palm-leaf**One phuk:** *fascicle ton***Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.4 cm, depth 0.8 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** one.**Appearance:** The fascicles are enclosed between 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, and the legibility is as well.**Description:** ເນື້ອໃນເວົ້າເຖິງ ຄວາມສຳຄັນຂອງ “ທຳ ໓ ໄຕ” ກັບ “ຜ້າ ໓ ຜືນ” ຂອງພະພຸກຊຸ. ທຳ ໓ ໄຕ ກໍໄດ້ແກ່ ພະວິໄນປິດົກ, ພະອະພິທຳປິດົກ ແລະພະສຸດຕັນຕະປິດົກ ຮຽກວ່າ ພະໄຕປິດົກ ຫຼືຕິປິຕະກະ. ຜ້າ ໓ ຜືນ ກໍໄດ້ແກ່ ຜ້າຈິວອນ, ຜ້າສັງຄາຕິ ແລະຜ້າສະບົງ ທີ່ຮຽກວ່າ ໄຕຈິວອນ. ຜ້າໄຕຈິວອນ ມີຄວາມສຳຄັນຕໍ່ພະພິກຂຸ ຖ້າບໍ່ມີຜ້າສາມຜືນນັ້ນ ກໍບໍ່ສາມາດບວດເປັນພິກຂຸໄດ້. ຄຳສອນທາງພະພຸດທະສາສະໜາ ປະກອບດ້ວຍອົງສາມ ໄດ້ແກ່ ພະໄຕປິດົກ. ຖ້າບໍ່ມີພະໄຕປະດົກ ກໍບໍ່ມີພະພຸດທະສາສະໜາ. ຜ້າຈິວອນ ກໍປຸງເໝືອນພະວິໄນປິດົກ. ຜ້າສັງຄາ ປຸງເໝືອນພະອະພິທຳປິດົກ ແລະຜ້າສະບົງປຸງເໝືອນພະສຸດຕັນຕະປິດົກ.

The text explains the importance of the three doctrines and the three robes. The three doctrines consist of the *Vinaya Piṭaka*, *Abhidhamma Piṭaka*, and *Suttanta Piṭaka*, which together are called the *Tipiṭaka*. The three robes consist of *pha chivòn* (the under robe), *pha sangkhati* (the outer robe), and *pha sabong* (the inner robe), which together are called *Ticīvara*. The three robes are essential for monks; without them, a person cannot be ordained as a monk. The Teachings of the Buddha consist of the three collections known as the *Tipiṭaka*. Without the *Tipiṭaka*, Buddhism would not exist. *Pha chivòn* is comparable to the *Vinaya Piṭaka*, *pha sanghati* is comparable to the *Abhidhamma Piṭaka*, and *pha sabong* is comparable to the *Suttanta Piṭaka*.

Colophon: None**Date:** AD 1926/27 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0232)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ທຳ ໓ ໄຕ (ຜູກຕົ້ນ)*Tham 3 Tai (Phuk ton)*

The Three Dhammas (Initial Fascicle)

Long palm-leaf**One phuk:** *fascicle 2***Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 55.4 cm, depth 0.9 cm.**Fascicle 1: Front cover folio:** one. **Back cover folio:** two.**Appearance:** The fascicles are enclosed between 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, and the legibility is as well.**Description:** ເນື້ອໃນເວົ້າເຖິງ ຄວາມສຳຄັນຂອງ “ທຳ ໓ ໄຕ” ກັບ “ຜ້າ ໓ ຜືນ” ຂອງພະພຸກຊຸ. ທຳ ໓ ໄຕ ກໍໄດ້ແກ່ ພະວິໄນປິດົກ, ພະອະພິທຳປິດົກ ແລະພະສຸດຕັນຕະປິດົກ ຮຽກວ່າ ພະໄຕປິດົກ ຫຼື ຕິປິຕະກະ. ຜ້າ ໓ ຜືນ ກໍໄດ້ແກ່ ຜ້າຈິວອນ, ຜ້າສັງຄາຕິແລະຜ້າສະບົງ ທີ່ຮຽກວ່າ ໄຕຈິວອນ. ຜ້າໄຕຈິວອນ ມີຄວາມສຳຄັນຕໍ່ພະພິກຂຸ ຖ້າບໍ່ມີຜ້າສາມຜືນນັ້ນ ກໍບໍ່ສາມາດບວດເປັນພິກຂຸໄດ້. ຄຳສອນທາງພະພຸດທະສາສະໜາ ປະກອບດ້ວຍອົງສາມ ໄດ້ແກ່ ພະໄຕປິດົກ. ຖ້າບໍ່ມີພະໄຕປະດົກ ກໍບໍ່ມີພະພຸດທະສາສະໜາ. ຜ້າຈິວອນ ກໍປຽບເໝືອນພະວິໄນປິດົກ. ຜ້າສັງຄາ ປຽບເໝືອນພະອະພິທຳປິດົກ ແລະ ຜ້າສະບົງປຽບເໝືອນພະສຸຕັນຕະປິດົກ.

The text explains the importance of the three doctrines and the three robes. The three doctrines consist of the *Vinaya Piṭaka*, *Abhidhamma Piṭaka*, and *Suttanta Piṭaka*, which together are called the *Tipiṭaka*. The three robes consist of *pha chivòn* (the under robe), *pha sanghati* (the outer robe), and *pha sabong* (the inner robe), which together are called *Ticīvara*. The three robes are essential for monks; without them, a person cannot be ordained as a monk. The Teachings of the Buddha consist of the three collections known as the *Tipiṭaka*. Without the *Tipiṭaka*, Buddhism would not exist. *Pha chivòn* is comparable to the *Vinaya Piṭaka*, *pha sanghati* is comparable to the *Abhidhamma Piṭaka*, and *pha sabong* is comparable to the *Suttanta Piṭaka*.

Colophon: None**Date:** AD 1926/27 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0232)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ທຳ ໓ ໄຕ (ຜູກ ໒)*Tham 3 Tai (Phuk 2)*

The Three Dhammas (Fascicle 2)

Long palm-leaf**One phuk:** *fascicle 3***Material:** Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 54.5 cm, depth 0.5 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** one.**Appearance:** The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 13. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.**Description:** ເນື້ອໃນເວົ້າເຖິງ ຄວາມສຳຄັນຂອງ “ທຳ ໓ ໂຕ” ກັບ “ຜ້າ ໓ ຜືນ” ຂອງພະພຸດທະ. ທຳ ໓ ໂຕກໍໄດ້ແກ່ພະວິໄນປິດົກ, ພະອະພິທຳປິດົກ ແລະພະສຸດຕັນຕະປິດົກ ຮຽກວ່າ ພະໂຕປິດົກ ຫຼືຕິປິຕະກະ. ຜ້າ ໓ ຜືນ ກໍໄດ້ແກ່ ຜ້າຈິວອນ, ຜ້າສັງຄາຕິ ແລະຜ້າສະບົງ ທີ່ຮຽກວ່າ ໂຕຈິວອນ. ຜ້າໂຕຈິວອນ ມີຄວາມສຳຄັນຕໍ່ພະພິກຂຸ ຖ້າບໍ່ມີຜ້າສາມຜືນນັ້ນ ກໍບໍ່ສາມາດບວດເປັນພິກຂຸໄດ້. ຄຳສອນທາງພະພຸດທະສາສະໜາ ປະກອບດ້ວຍອົງສາມ ໄດ້ແກ່ ພະໂຕປິດົກ. ຖ້າບໍ່ມີພະໂຕປະດົກ ກໍບໍ່ມີພະພຸດທະສາສະໜາ. ຜ້າຈິວອນ ກໍປຸງເໝືອນພະວິໄນປິດົກ. ຜ້າສັງຄາ ປຸງເໝືອນພະອະພິທຳປິດົກ ແລະ ຜ້າສະບົງປຸງເໝືອນພະສຸດຕັນຕະປິດົກ.

The text explains the importance of the three doctrines and the three robes. The three doctrines consist of the *Vinaya Piṭaka*, *Abhidhamma Piṭaka*, and *Suttanta Piṭaka*, which together are called the *Tipiṭaka*. The three robes consist of *pha chivòn* (the under robe), *pha sanghati* (the outer robe), and *pha sabong* (the inner robe), which together are called *Ticīvara*. The three robes are essential for monks; without them, a person cannot be ordained as a monk. The Teachings of the Buddha consist of the three collections known as the *Tipiṭaka*. Without the *Tipiṭaka*, Buddhism would not exist. *Pha chivòn* is comparable to the *Vinaya Piṭaka*, *pha sanghati* is comparable to the *Abhidhamma Piṭaka*, and *pha sabong* is comparable to the *Suttanta Piṭaka*.

Colophon: ລານທີ ໑໓ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໒໑໒ ປີ ເບີກເສັດ (ກົງກັບ ຈ.ສ. ໑໒໑໒ ປີ ກົດເສັດ) ເດືອນ ໗ ແຮມ ສິບ (໑໐) ຄ່ຳ ວັນ ໔ ໝາຍມີ ໝ່ອມແກ້ວ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງທຳ ໓ ໂຕ ຜູກ ໓ ໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເທົ່າ ໔ ພັນ ພະວັດສາ ຂໍຈິ່ງໃຫ້ໂກສິນສ່ວນບຸນອັນນີ້ໄປຮອດພໍ່ແມ່ ພີ່ນ້ອງ ປູ່ຍ່າ ຕານາຍ ສູ່ຜູ້ສູ່ຄົນ ກໍຂ້າເທີ້ນ. ວິຣິຍະປັນຍາ ເປັນຜູ້ຮິດຈະນາແລ້ວ ທຸວັງ ທຸວັງ.

Folio 13 on the recto side: In Chunlasangkatrassa 212, a *poek set* year (corresponding to CS 1212, a *kot set* year), on the tenth waning-moon day of the seventh lunar month, the fourth day of the week (Wednesday),⁸⁸ Mò̃m (Monk) Kaeo had the most ardent religious faith to sponsor the making of this manuscript entitled *Tham Sam Tai* (Three baskets of the Dhamma), third fascicle, to support the Teachings of the Buddha to last

⁸⁸ 1212 Jyestha 25 = Wednesday, 5 June 1850.

until the end of 5000 years. May the results of this merit support my parents, siblings, and grandparents. Virinyapannya is the scribe certainly.
Date: CS 1212, a *kot set* year (5 Jun 1850)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Virinyapannya
Sponsor(s): Mòṃ (Monk) Kaeo
Titles: ທຳ ໓ ໄຕ (ຜູກ ໓)
Tham 3 Tai (Phuk 3)
 The Three Dhammas (Fascicle 3)

EAP1398_VSL_1_0233

Long palm-leaf

One phuk: *fascicle ton*

Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 54.3 cm, depth 1 cm.

Fascicle 1: Front cover folio: one. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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:** Fragile.

Description: ຈະຕຸຣາລັກຂາ ພາຍເຖິງ ພາວະນາທັງ ໔ ຄື ພຸດທານຸສະຕິ ການລະນຶກເຖິງພະພຸດທະເຈົ້າ, ເມດຕາ ປາດຖະໜາໃຫ້ຜູ້ອື່ນເປັນສຸກ, ອະສຸພະ ພິຈາລະນາກາຍໃຫ້ເຫັນເປັນຂອງບໍ່ງາມ, ແລະ ມໍລະນະສະຕິ ການນຶກເຖິງຄວາມຕາຍ. ພຸດທານຸສະຕິ ຄືການລະນຶກເຖິງຄຸນງາມຄວາມດີຂອງ ພະພຸດທະເຈົ້າ ໄດ້ແກ່ພຸດທະຄຸນ ໓ ປະການຄື ພະປັນຍາທິຄຸນ ພະກະລຸນາທິຄຸນ ແລະພະວິສຸດທິຄຸນ.

Caturārakkhā means the four protective meditations, which include *Buddhānussati* (recollection of the Buddha), *Mettā* (loving-kindness, the wish for others to be happy), *Asubha* (contemplation of unattractiveness, reflecting on the body as not beautiful), and *Maraṇassati* (mindfulness of death). *Buddhānussati* is the recollection of the virtues of the Buddha, which are threefold: wisdom, compassion, and purity.

Colophon: ລານທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດໄດ້ ໑໒໔໓ ຕົວ ປີຮ້ວງເໝົ້າ ເດືອນ ໖ ອອກໃໝ່ ຕູ ຄໍ່າ ມື້ຮ້ວງ ເບົ້າ ວັນ ໖ ຮິດຈະນາແລ້ວຍາມກອງແຖໃກ້ທ່ຽງ ພາຍມີ ເພັຍພຸມມິນ ສິວເມັຍ ມີໃຈໃສສັດທາ ເປັນອັນຍິ່ງ ຈິ່ງໄດ້[ສ້າງ] ພຸດທານຸສະຕິ ໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ນິດຈັງ ທຸວັງ ທຸວັງ.

Folio 24 on the recto side: In Chunlasangkat 1253, a *huang mao* year, on the eighth waxing-moon day of the sixth lunar month, a *huang pao* day, the sixth day of the week (Friday),⁸⁹ the writing was accomplished at the time of the forenoon drum/horn (*kòṅg thae kai thiāṅ*). Phia Phummin and his wife had the most ardent religious faith to sponsor the making of this manuscript entitled *Phutthanutsati* (Recollection of the Buddha) to

⁸⁹ 1253 Vaisakha 8 = Friday, 15 May 1891.

support the Teachings of the Buddha to last until the end of 5000 years.
May this be a condition for us to reach Nibbana constantly and certainly.
CS 1253, a *huang mao* year (15 May 1891)
Date: CS 1253, a *huang mao* year (15 May 1891)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ພຸດທານຸດສະຕິ (ຜູກຕົ້ນ)
Phutthanutsati (Phuk ton)
Recollection of the Buddha (Initial Fascicle)

EAP1398_VSL_1_0234

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 58 cm, depth 0.5 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 12. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Damaged.

Description: ໃນກາລະຄັ້ງໜຶ່ງ ມີມານົບຜູ້ໜຶ່ງ ປາດຖະໜາຢາກເປັນພະພຸດທະເຈົ້າ ຈຶ່ງບໍາເພັນຄວາມພຽນ ໂດຍການຫຼີກເວັ້ນການກິນເນື້ອສັດ ໂດຍກິນໝາກໄມ້ໃນການລ້ຽງຊີບ ຄັນເມື່ອຈຸຕິຕາຍໄປແລ້ວ ກໍໄດ້ໄປປະຕິສົນທິໃນທ້ອງຂອງນາງສຸມິນທາໄກ່ສອນດອກບົວຄໍາ ເຊິ່ງນາງອາໄສໝາກບົວເປັນ ອາຫານໃນການລ້ຽງຊີວິດ ໃນຣາຕິວັນນັ້ນ ນາງໄດ້ຝັນເຫັນລູກແກ້ວອັນໜຶ່ງ ຕົກລົງມາໃສ່ເອິກ ຂອງນາງ. ຫຼັງຈາກນັ້ນ ນາງກໍໄດ້ຕັ້ງຄັນແລະເກີດລູກເປັນຜູ້ຊາຍ ຄັນເມື່ອເຈົ້າກຸມມານນ້ອຍຜູ້ນັ້ນ ໃຫຍ່ຂຶ້ນມາໄດ້ ໑໓ ປີ ກໍໄດ້ຕັດສະຮູ້ປິຕະກະທັງ ໓ ຈຶ່ງໄດ້ຊື່ວ່າ ພະສັງຄະຊົມມຸດຕິກຸສັນໂທ.

Once, there was a young man who wished to become a Buddha. He refrained from eating meat and survived only on fruits. After his death, he was reborn in the womb of *Sumontha Kaisòn Dòkbuakham*, who ate lotus fruit as food. One night, she dreamed of a crystal falling from the sky onto her chest. Thereafter, she became pregnant and gave birth to her son. When the boy was thirteen years old, he excelled in the *Tipiṭaka*. Therefore, he was given the name Sangkha Sommutti Kukusandho.

Colophon: ລານທີ ໑໑ ໜ້າ ໑: ລໍາໄກສອນດອກບົວຄໍາ ຜູກ ໒ ນີ້ ມູນລະສັດທາ ເພັຍອະຣິຍະລັດສີ ຜົວເມຍ ວັນ ໑ ເດືອນ ໓ ຂຶ້ນ ໙ ຄໍາ ປີ ໑໒໘໐.

Folio 11 on the recto side: Phia Ariyalatsi and his wife sponsored this second fascicle of *Lam Kaisòn Dòk Bua Kham* on the first day of the week (Sunday), the ninth waxing-moon day of the third lunar month in (CS) 1280.⁹⁰

Date: CS 1280 (3 Feb 1919)

Script(s): Tham Lao

⁹⁰ 1280 Magha 3 = Monday, 3 February 1919.

Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Phia Ariyalatsi and his wife
Titles: ລຳດອກບົວຄຳ (ຜູກຖ້ວນ ໒)
Lam Dòk Bua Kham (Phuk thuan 2)
 Preaching on the Golden Lotus (Fascicle 2)

EAP1398_VSL_1_0235

Long palm-leaf

One phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 58.3 cm, depth 0.5 cm.

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

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 13. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Damaged.

Description: ເມື່ອພະຍານາຣາຍແລະເສນາອຳມາດທັງຫຼາຍ ເມື່ອໄດ້ຟັງທຳ ຈາກພະພຸດທະເຈົ້າກຸກຸສັນໂທ ແລ້ວ ເກີດຄວາມເຫຼື້ອມໃສສັດທາ ຈຶ່ງກາຍທູນຂໍບວດເປັນອັກຄະຣະສາວົກຂອງພະພຸດທະອົງ ຄົ້ນໄດ້ບວດແລ້ວ ພະພຸດທະເຈົ້າຊົງສອນໃຫ້ຮັກສາສິກຂາບົດ ໓ ຢ່າງ ຄື ກາຍະກຳ, ວາຈິກຳ ແລະມະໂນກຳ ເມື່ອພະຍານາຣາຍໄດ້ພິຈາລະນາຮັກສາສິກຂາບົດ ໓ ຢ່າງນັ້ນ ຜ່ານໄປໄດ້ ໗ ມື້ ໗ ຄືນ ກໍໄດ້ບັນລຸທຳ. ຫຼັງຈາກນັ້ນ, ພະພຸດທະເຈົ້າກຸກຸສັນໂທ ກໍໄດ້ຕັ້ງພະພຸດທະສາສະໜາຕາມ ຫົວເມືອງຕ່າງໆ ໂດຍໃຫ້ພະນາຣາຍເປັນຜູ້ໄປປະກາດເຜີຍແຜ່ ເຊິ່ງມີທັງໝົດ ໑໒ ຫົວເມືອງ ຄື: ເມືອງປາຕາຣິບຸດ, ກະບິນລະພັດ, ເວສາລີ, ຈຳປາ, ໂກສຳພີ, ແກ້ວພະເຊໄຊ, ກຸສິນາຣາ, ພາຣາ ນະສີ, ສາວັດຖີ, ກຸຊິນີ, ຣາຊະຄຶທະ ແລະສັງກັດສະ.

When King Nārāya and all his courtiers listened to the preaching of Kukusandho (Kakusandha) Buddha, they became faithful in the Buddha. They asked the Buddha for ordination and became his disciples. After ordination, the Buddha taught them to observe the three kinds of training: bodily action, verbal action, and mental action. After seven days and seven nights of practicing these trainings, Venerable Nārāya attained a high level of Dhamma. Thereafter, with the support of Venerable Nārāya, Kukusandho Buddha established his Teachings in twelve cities: Pāṭalīputta, Kapilavatthu, Vesāli, Campa, Kosambi, Kaeobasejaya, Kusināra, Vārāṇasi, Savatthi, Kusini, Rājagaha, and Saṃkassa.

Colophon: ລານທີ ໑໒ ໜ້າ ໒: ລຳໂກສອນດອກບົວຄຳ ຜູກຖ້ວນ ໓ ເນີ ເພັຍອະຣິຍະລັດສີ ເປັນຜູ້ລິດຈະນາ ເນີ ເຈົ້າເຮີຍ ຂຽນປີ ໑໒໗໕.

Folio 12 on the verso side: *Lam Kaisòn Dòk Bua Kham*, the third fascicle. Phia Ariyalatsi is the scribe in (CS) 1275.

Date: CS 1275 (1913/14)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Phia Arinyalatsi

Sponsor(s): Unknown
Titles: ລຳດອກບົວຄຳ (ຜູກຖ້ວນ ໓)
Lam Dòk Bua Kham (Phuk thuan 3)
Preaching on the Golden Lotus (Fascicle 3)

EAP1398_VSL_1_0236

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 58.2 cm, depth 1.7 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 48. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Damaged.

Description: ທັງສີພະປາຕິໂມກ ເນື້ອໃນຂຽນເປັນພາສາປາລີ ເພື່ອໃຊ້ຮຽນທ້ອງຈຳຂັ້ນໃຈ. ພະປາຕິໂມກ ເປັນກົດເກນພື້ນຖານຂອງພະວິໄນສົງ ເຊິ່ງປະກອບດ້ວຍສິນ ໒໒໗ ຂໍ້ ສຳລັບພະພິກຂຸສົງ. ການສູດປາຕິໂມກ ໂດຍພະສົງອົງຊົງຈຳປາຕິໂມກໃນທີ່ປະຊຸມສົງ ຈຶ່ງຈັດຂຶ້ນເປັນປະຈຳໃນສົມ ທຸກວັນ ເພັງແລະວັນສິນດັບ ເຊິ່ງຮຽກວ່າ ວັນອຸໂປສົດ.

The *Pāṭimokkha* manuscript, written in Pali, is used by monks to learn by heart. The *Pāṭimokkha* is the basic code of monastic discipline, consisting of 227 rules for monks. The recitation of the *Pāṭimokkha* by a monk in the assembly of the Sangha is regularly held in the monastic hall on every full moon day and every new moon day, which is called Uposatha day.

Colophon: ລານທີ ໔໘ ທ້າ ໑: ຈຸນລະສັງກາດ ໑໒໖໑ ຕົວ ປີກັດໃຫ້ ເດືອນ ໑໒ ຂຶ້ນ ໑໑ ຄ່ຳ ວັນ ໓ ມື້ຮ້ວງເປົ້າຮິດຈະນາແລ້ວຍາມແຖໄກ້ທຸ່ງວັນ ໝາຍມີ ເຈົ້າກົມມະຄັງ ແລະພະຣິຍາ ບຸດຕະນັດຕາຊູທະຊາຍາຕິພັນທຸວົງສາ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງພ້ອມກັນສ້າງ ສູດມົນ ໄວ້ສືບອາຍຸພະສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ. ສູດທິນັງ ວັດຕະ ເມ ທານັງ ນິບພານະ ປັດຈະໂຍ ໂຫຕ ໂນ.

Folio 48 on the recto side: In Chunlasangkat 1261, a *kat khai* year, on the eleventh waxing-moon day of the twelfth lunar month, the third day of the week (Tuesday), a *huang pao* day,⁹¹ the writing was accomplished at the time of the forenoon horn (*nyam thae kai thiang*). Chao Kommakhang and his wife, together with all their children, grandchildren, and relatives, had the most ardent religious faith to sponsor the making of this manuscript entitled *Sutmon* (Prayers) to prolong the Teachings of the Buddha to last until the end of 5000 years. May this gift of mine be a condition for us to reach Nibbāna.

Date: CS 1261, a *kat khai* year (13 Nov 1899)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

⁹¹ 1261 Karttika 11 = Monday, 13 November 1899. However, this day was a *hap hao* day.

Sponsor(s): Chao Kommakhang and his wife, together with all their children, grandchildren, and relatives
Titles: ປາຕິໂມກຂະ
Patimokkha
Pātimokkha

EAP1398_VSL_1_0237

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 6 cm, width 58.5 cm, depth 1.3 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ເນື້ອໃນທັງໝົດເປັນບົດພາສາປາລີ ໃຊ້ສູດໃນພິທີປາຣິວາສະກຳ. ປະຣິວາສະກຳ ໝາຍເຖິງ ການຢູ່ກຳ ຫຼືຢູ່ຊົດໃຊ້. ພິກຂຸຜູ້ຕ້ອງອາບັດສັງຄາທິເສດແລ້ວປົກປິດໄວ້ ຈະຕ້ອງປະພຶດເປັນການລົງໂທດຕົນເອງ ຊົດໃຊ້ໃຫ້ຄົບ ເທົ່າຈຳນວນວັນທີ່ປົກປິດອາບັດນັ້ນ ກ່ອນທີ່ຈະປະພຶດມານັດ ອັນເປັນຂັ້ນຕອນປົກກະຕິຂອງການອອກຈາກອາບັດຕໍ່ໄປ, ລະຫວ່າງຢູ່ປະຣິວາດ ຕ້ອງປະພຶດວັດຕ່າງໆ ເຊັ່ນ ງົດໃຊ້ສິດທິບາງຢ່າງ, ລົດຖານະຂອງຕົນ ແລະປະຈານຕົວເອງ.

The text is written in Pali to be used in the *Parivāsa* ritual. *Parivāsa* means probation. A bhikkhu who has been penalized for any offences of the *Samghādisesa* and has concealed it must undergo the probation as a punishment, making restitution for the full number of days that the offence was concealed. This is done before carrying out *Mānatta* (penance), which is the normal process for leaving probation. During the probation period, the monk must perform various duties such as refraining from exercising certain rights, lowering his status, and publicly declaring his offence, among others.

Colophon: None

Date: Early 19th century

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ພິທີບວດນາກ

Pithi Buat Nak

Ordination Ceremony

Long palm-leaf**One phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 59.5 cm, depth 2.9 cm.**Fascicle 1: Front cover folio:** one. **Back cover folio:** one.**Appearance:** The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 71. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.**Description:** ສູດມົນເດິກ ຄື ບົດສູດມົນເປັນພາສາບາລີແລະພາສາລາວ ທີ່ພະສົງສາມະເນນແລະຊາວພຸດໃຊ້ສູດມົນຕອນເຊົ້າເດິກແລະໃນພິທີມຸງຄຸນ ປະກອບດ້ວຍ ຄຳອາຣາທະນາມຸງຄຸນ, ຄຳອາຣາທະນາສິນ, ຄຳອາຣາທະນາທຳ, ຄຳຣະວະ, ພຸດທັງອາຍຸວັດທະນັງ, ອັດຊະຕັກເຄ, ສຳພຸດເທ, ພະເຈົ້າ ໒໘, ສາວະກະ ໘໐, ອະວິດຊາ, ອະເນກະຊາກະຣຸນາ, ອະພິທຳມາ ກຳຣາພິ, ຍັດສະກະຣະນີ, ປຸຣະນະຕະອຸເທນຕະ, ມັນທາທະສະກັງ, ອັດຕັງຄິກກະມັກ ໘, ກັມມັດຖານສູດ, ເກສາສິນ, ເກສາປະຕິກຸລາ, ຈະຕຸຣາລັກຂາ, ປັນຍາປາຣະມີ ໓໐ ທັດ ແລະອື່ນໆ.*Sutmon Doek* is a set of prayers with texts written in Pali and Lao, used for recitation during morning chanting and Buddhist ceremonies by monks, novices, and lay Buddhists. The prayers include *Kham Ārādanā Maṅgala*, *Kham Ārādanā Sila*, *Kham Ārādanā Dhamma*, *Gārava*, *Buddham*, *Ayuvaddhanam*, *Ajjatagge*, *Samṃbuddhe*, *28 Buddhas*, *80 Disciples*, *Avijjā*, *Anekajā Karuṇā*, the seven books of the *Abhidhamma*, *Yassa Karaṇī*, *Purenta Udentā*, *Mandādasakam*, *Eight Aṭṭhaṅgika Magga* (the Noble Eightfold Path), *Kammaṭṭhāna Sutta*, *Kesason*, *Kesāpaṭikūla*, *Caturārakkhā*, *Paññāpārami* 30, and others.**Colophon:** ລານທີ ໗໑ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໒໙໖ ຕົວ ປີກາບເສັດ ເດືອນ ໑໒ ອອກໃໝ່ ໙ ຄ່ຳ ວັນ ໔ ມື້ກົດຍີ່ ອິດຈະນາແລ້ວຍາມກອງແລງ ພູນ(ມູນ)ລະສັດທາພາຍມີ ພິກຂຸຣະຕະນະປັນຍາ ມີໃຈເຫຼືອມໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ສູດມົນເດິກ ຜູກນີ້ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຂໍຜະລະບຸນກຸນສິນສ່ວນອັນນີ້ ຈິ່ງມາເປັນອຸປະນິດໄສປັດໄຈຄຳຊູ ຈຳເລີນໄປໃນຊາດນີ້ແລະຊາດໜ້າ ຂໍໃຫ້ໄດ້ຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈິ່ງລຸທາງພະນິບພານ ດັ່ງຄຳພາຍແດ່ກໍຂ້າເຫັນອະຣະຫັນໂຕ ໂຫມ ອະນິໂຕ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫຕູ ເມ ນິດຈັງ ທຸວັງ ທຸວັງ ປະຣະມັງສຸກຂັງ.Folio 71 on the recto side: In Chunlasangkat (CS) 1296, a *kap set* year, on the ninth waxing-moon day of the twelfth lunar month, the fifth day of the week (Thursday), a *kot nyi* day,⁹² the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). The initiator, Bhikkhu Rattanapannya, had the most ardent religious faith to sponsor the making of this manuscript entitled *Sutmon Doek* (Prayers in the early morning) to support the Teachings of the Buddha. May the results of this merit be a disposition and condition to support me through this life and future lives.⁹² 1296 Karttika 9 = Thursday, 15 November 1934. This day was indeed a *kot nyi* day.

May I cut the five obstructions off and reach Nibbāna as my wishes. May I obtain arahantship. May this be a condition for me to reach Nibbāna constantly and certainly, the greatest bliss.

Date: CS 1296, a *kap set* year (15 Nov 1934)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Bhikkhu Rattanapannya

Titles: ສູດມົນເດິກ

Sutmon Doek

Prayers for the Morning Chant

EAP1398_VSL_1_0239

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 59.6 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** four.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ສູດມົນກາງ ຄືບົດສູດມົນທີ່ມີຄວາມຍາວ ເນື້ອຄວາມທັງໝົດ ຂຽນເປັນພາສາບາລີ ພະລິງສາມະເນນແລະຊາວພຸດໃຊ້ສູດໃນພິທີສູດມົນ ແລະໃນພິທີຈະເລີນພຸດທະມົນຕ່າງໆ ເລີ່ມຕົ້ນດ້ວຍບົດທັມມະຈັກກັບປະວັດຕະນະສູດ, ກຸສະລາທັມມາ ແລະປະຣາພະວະສູດ ເປັນຕົ້ນ.

Sut Mon Kang refers to the lengthy prayers written in Pali and used by monks, novices, and lay Buddhists during chanting ceremonies and other auspicious Buddhist events. The chanting texts often begin with chapters such as the *Dhammacakkappavattana Sutta*, *Kusalāddhamma*, *Parābhava Sutta*, and others.

Colophon: ລານທີ ໓໖ ໜ້າ ໑: ພຸດທະບົວຣະບາດຈຸນລະສັງກາດ ໑໒໑໘ ຕົວ ປີຮວາຍສີ ເດືອນ ໕ ຂຶ້ນ ໖ ຄໍ່າມີ້ກາບໃຈ້ ວັນ ໖ ຣິດຈະນາແລ້ວຍາມທຸງງວັນ ໝາຍມີ ມະຫາສົມເດັດມຸນນິປັນຍາ ມີສັດທາໄດ້ໃບລານ ໝາຍມີ ພໍ່ບາຄໍາເພົ້າ ເປັນຜູ້ຣິດຈະນາ ຂໍໃຫ້ຜູ້ຂ້າທັງ ໒ ໄດ້ເຖິງສຸກ ໓ ປະການ ມີນິຣະພານເປັນທີ່ແລ້ວ ນິບພານັງ ປາຣະມັງ ສຸກຂັງ.

Folio 33 on the recto side: In Phuttha buarabat chunlasangkat (CS) 1218, a *hwai si* year, on the sixth waxing-moon day of the fifth lunar month, the sixth day of the week (Friday), a *kap nyi* day,⁹³ the writing was accomplished at noon (*nyam thiang van*). Maha Somdet Munnipannya is the sponsor and provided the palm leaves. Phò Ba Khamphao (father of Mr. Khamphao) is the scribe. May two of us reach the three states of

⁹³ 1218 Caitra2 6 = Tuesday, 31 March 1857. This day was, however, a *poek sanga* day.

happiness with Nibbāna as the ultimate goal. Nibbāna is the greatest bliss.

Date: CS 1218 a *hwai si* year (31 Mar 1857)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Phò Ba Khamphao (father of Mr. Khamphao)
Sponsor(s): Maha Somdet Munnipannya
Titles: ສູດມົນກາງ
Sutmon Kang
Middle Length Prayers

EAP1398_VSL_1_0240

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 58.9 cm, depth 1.5 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 37. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Damaged.

Description: ສູດພານຍັກ ເປັນບົດສູດມົນພາສາບາລີທີ່ໃຊ້ສູດໃນພິທີສູດພານຍັກ ເຊິ່ງເປັນພິທີກຳທີ່ເຊື່ອກັນວ່າ ສາມາດກຳຈັດປັດເປົ່າສິ່ງຊົ່ວຮ້າຍ ແລະປົກປ້ອງຄຸ້ມຄອງຜູ້ສູດແລະຜູ້ສະດັບຮັບຟັງໃຫ້ມີຄວາມຜາສຸກ. ເນື້ອຫາຂອງບົດສູດພານຍັກ ແມ່ນເອົາມາຈາກອາຕານາຕິຍະສູດ ກ່າວເຖິງ ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ເຂົາຄິດຊະກູດ ເມືອງຣາຊະຄຶ ທ້າວຈະຕຸໂລກກະບານ ທັງ ໔ ໄດ້ເຂົ້າເຝົ້າພະພຸດທະອົງ ຂາບທູນໃຫ້ພະພຸດທະອົງຊົງຊາບວ່າ ສາວົກຂອງພະພຸດທະອົງທີ່ໄປບຳເພັນພຽນຢູ່ໃນບ່າ ອາດຈະຖືກພວກຍັກທີ່ຍັງເປັນມິດສາທິດຖືກກ່ວນແລະທຳອິດຕະລາຍໄດ້. ດ້ວຍເຫດນີ້ ຈຶ່ງທູນໃຫ້ພະພຸດທະອົງຊົງຮຽນເອົາພະຄາຖາບົດໜຶ່ງ ເພື່ອໃຫ້ຍັກເຫຼົ່ານັ້ນເກີດຄວາມເຫຼື້ອມໃສ. ພະພຸດທະອົງຊົງຮັບ. ຈາກນັ້ນ ທ້າວເຫວດສຸວັນ ຈຶ່ງກ່າວຄາຖາອາຕານາຕິຍະສູດນີ້.

Sut Phanyak, with the entire text written in Pali, is a prayer used in the ceremony called *Phanyak*, which is regarded as a protective blessing. This ceremony is organized to dispel evil and to protect both the chanters and the listeners. The text of the *Sut Phanyak* is copied from the *Āṭṇāṭiya Sutta*. According to the sutta, on one occasion, the Buddha dwelled on the Gijjhakuṭṭa Hill near Rājagaha. The four heavenly kings came into the presence of the Buddha, paid their respects, and expressed their concern that the Buddha's disciples who were meditating in remote forests might be disturbed or harmed by ogres holding false views. In response, the four kings requested the Buddha to learn a stanza that would inspire faith in these ogres and protect the practitioners. When the Buddha agreed, the king Vessavaṇa recited the protective verses of the *Āṭṇāṭiya Sutta*.

Colophon: None

Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ພານຍັກ
Phannyak
 Phanyak

EAP1398_VSL_1_0241

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 53.5 cm, depth 1.2 cm.

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

Appearance: The fascicles are enclosed between 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:** Damaged.

Description: ສູດມົນສັດທາສັງຄະທະ ຫຼືອະພິທຳມັດຖະສັງຄະທະ ເນື້ອໃນທັງໝົດຂຽນເປັນພາສາບາລີ ນິຍົມໃຊ້ສູດໃນພິທີງານສົບໃຫຍ່ສຳລັບຜູ້ມີຖານະ. ເຈົ້າພາບຈະນິມົນພະສົງ ໔ ອົງ ມາສູດພະອະພິທຳມັດຖະສັງຄະທະນີ ຍັງສະຖານທີ່ຕັ້ງສົບຜູ້ຕາຍ ເພື່ອເປັນການບຳເພັນກຸສົນໃຫ້ແກ່ຜູ້ຕາຍທີ່ລ່ວງລັບໄປແລ້ວ. ການສູດສັງຄະທະນີນັ້ນ ຈະໃຊ້ທຳນອງການສູດຕ່າງກັນ ເຊັ່ນ ທຳນອງສັງໂຍກ, ທຳນອງຫລວງ ແລະທຳນອງສະລະພັນຍະເປັນຕົ້ນ.

The prayer known as *Saddhā-saṅgaha* or *Abhidhammattha-saṅgaha*, written entirely in Pali, is popularly used during grand funeral ceremonies, particularly for high-ranking individuals. In such ceremonies, the host invites four monks to recite the *Abhidhammattha-saṅgaha* at the location of the deceased, as a meritorious act dedicated to the person who has passed away. The recitation of the *saṅgaha* is traditionally performed using specific melodies, such as the *Saṇyoga* melody, the Royal melody, and the *Sarabhañña* melody.

Colophon: ລານທີ ໓໐ ໜ້າ ໒: ສັງກາດ ໑໗໗ (ກົງກັບ ຈ.ສ. ໑໑໗໗) ຕົວ ປີຮັບໄດ້ ນາຍທາກັບ[ນາງ]ຕາຕິ ຜົວເມຍ ມີໃຈໃສ່ສັດທາສັງ ມົນສູດສັດທາສັງຄະທະ ໄວ້ກັບສາສະໜາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາ ນົບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 30 on the verso side: In Sangkat 177 (corresponding to CS 1177), a *hap khai* year, Nai Tha (Mr. Tha) and his wife, Nang Tatü, had the religious faith to sponsor the making of this manuscript entitled *Sutmon Sattha Sangkhaha* to support the Teachings of the Buddha. May our wishes and desires come true. May this be a condition to reach Nibbāna.

Date: CS 1177, a *hap khai* year (1815/16)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown

Sponsor(s): Nai Tha (Mr. Tha) and his wife, Nang Tatü

Titles: ສູດມົນສັດທາສັງຄະທະ
Sutmon Sattha Sangkhaha
Sutmon Saddhā Saṅgaha

EAP1398_VSL_1_0242

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.7 cm, depth 0.3 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 7. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ບົດສູດມົນ ເນື້ອໃນເປັນພາສາບາລີ ມີສອງບົດ ປະກອບດ້ວຍທຳຫຍໍ້ ຫຼືພະອະພິທຳມະສັງຄິນີ ເຊິ່ງເປັນບົດທີ ໑ ໃນພະອະພິທຳ ໗ ຄຳພີ ແລະໄຊຫຼວງ ຫຼືມະຫາໄຊຍະມຸງຄຸນຄາຖາ.

The prayers with the entire text written in Pali include the Dhamma in brief or the *Abhidhammasaṅgīṇī* (the first of the seven books of the Abhidhamma) and the *Sai Luang* or Mahā Jayamaṅgala Gāthā (The Verses of the Great Auspicious Victories).

Colophon: None

Date: Mid-20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ໄຊຍະຫລວງ

Saiya Luang
Great Victory

EAP1398_VSL_1_0243

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 59.6 cm, depth 0.3 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ບົດສູດໄຊຫຼວງ ຫຼືມະຫາໄຊຍະມຸງຄຸນຄາຖາ ວ່າດ້ວຍໄຊຊະນະຂອງພະພຸດທະເຈົ້າເໝືອນໝູ່ມານ ທັງປວງ ທັງລ່ວງພົ້ນອຳນາດຂອງພະຍາອິນ, ພະຍາພົມ, ມານ, ເທວະດາ, ທ້າວຈະຕູໂລກະບານ ທັງ ໔, ຄຸດ, ນາກ, ຜູດຜີ, ປີສາດ ໂຮມທັງສິ່ງຊົ່ວຮ້າຍທັງຫຼາຍ ເຊື່ອກັນວ່າ ເປັນບົດສູດທີ່ມີ ອານຸພາບຫຼາຍ ສາມາດກຳຈັດປັດເປົ່າເລື່ອງຊົ່ວຮ້າຍແລະພະຍັນຕະລາຍທັງປວງ ທັງແກ່ຕົວຜູ້ ສູດສາທະຍາຍ ແລະບ້ານເມືອງຂອງຜູ້ສູດສາທະຍາຍນັ້ນ.

The prayer of *Sai Luang* or *Maha Jayamaṅgala Gāthā* (The Verses of the Great Auspicious Victories) consists of verses celebrating the Buddha's victories over all forms of evil. This prayer also invokes the power of God Indra, Brahmas, Māras, deities, the Four Heavenly Kings, Garudas, Nagas, ghosts, demons, and protection from all dangers. It is believed to be one of the most powerful suttas, capable of dispelling all evil and dangers from the reciters, their homes, and entire cities.

Colophon: None
Date: Late 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ໄຊຫລວງ
Sai Luang
Great Victory

EAP1398_VSL_1_0244

Long palm-leaf

One phuk: *fascicle 11*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 54 cm, depth 1 cm.

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

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 5 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ຄຳພີບາລີມະນີສາຣະມັນຍະຊຸດສາ ເປັນກະແຈຫຼືຫົວໃຈຂອງພະອະພິທຳມັດຖະພາວີນີ ພະອະຣິຍະວັງສະ ເມືອງສະກາຍ ແຫ່ງປະເທດພະມ້າພາກເໜືອ ເປັນຜູ້ແຕ່ງ.

The scripture *Manisāra Mañjūsā*, considered the essence or "heart" of the *Abhidhammattha Bhāvinī*, was composed by Venerable Ariyavaṃsa from Sakai district in Northern Burma.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown

Titles: *ບາລິມະນິສາຣະມັນຍຸດສະ (ຜູກ ໑໑)*
Bali Manisaramanyutsa (Phut 11)
Manisāramañjūsā in Pali (Fascicle 11)

EAP1398_VSL_1_0245

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.5 cm, width 55 cm, depth 1 cm.

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

Appearance: The fascicles are enclosed between 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:** Damaged.

Description: ກຳມະວາຈາ ເປັນຄຳປະກາດໃນທຳມະກາງສົງ ເປັນບົດສູດພາສາບາລີທີ່ພະສົງໃຊ້ສູດໃນພິທີສັງຄະກຳຕ່າງໆ ປະກອບດ້ວຍ ສູດກຳມະວາຈາບວດພະ, ສູດເຂົ້າປາຣີວາສະກຳ, ສູດມານັດ, ສູດອັບພານ, ສູດຖອດສີມ ແລະສູດກັນຖິນເປັນຕົ້ນ.

Kammavāca is the formal proclamation of activities within the assembly of monks, written in Pali and recited by monks during the Sangha's formal acts. It consists of prescribed phrases used for ceremonies such as ordination, *Parivāsa*, *Mānatta*, *Abbhāna*, and *Kaṭhina*.

Colophon: ລານທີ ໔ ໜ້າ ໑: ຈຸນລະສັກກຣາຊະໄດ້ ໑ ຮ້ອຍ ໙໐໕ ຕົວ (ກົງກັບ ຈ.ສ. ໑໑໙໕) ປີກ່າໃສ່ສະມະນະສັດທາ ອຸປປະສຽນພິກຂຸ ລິກຂິຕະນາໄວ້ຄຳຂູສາສະໜາ ໔ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ໂນ ນິດຈັງ ທຸວັງ ທຸວັງ ໄປໄຈ້ໄຈ້ ຕາບຕໍ່ເທົ່າເຂົ້າສູ່ນິບພານແທ້ແດ່ ບ້ານຍົມ ເມືອງລຳແລ ຂໍທີ່ສ້າງທາຍເສ(ເສຍ)ຍັງທຸກໂທດທັງມວນ ໃນຊາດອັນລວງແລ້ວກໍດີ ໃນພາວະຊາດນີ້ກໍດີ ຂໍພົ້ນຈາກເສ(ເສຍ)ຍັງທຸກຂະໄພທັງມວນກໍຂ້າແດ່.

Folio 5 on the recto side: In Chunlasangkat 1 hundred and 905 (corresponding to CS 1195), a *ka sai* year, Uppasian Bhikkhu wrote the Teachings of the Buddha to last until the end of 5000 years. May this be a condition for us to reach Nibbāna constantly and certainly until entering Nibbāna. The village of Yom, the district of La. May I be free from all suffering and punishments from the previous lives and this life. May I be free from all danger definitely.

Date: CS 1195, *a ka sai* year (1833/34)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Uppasian Bhikkhu

Sponsor(s): Unknown

Titles: ກຳມະວາຈາ

Kammavāca

The Formal Words of an Act

Long palm-leaf**One phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 5.8 cm, width 60 cm, depth 0.4 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** none.**Appearance:** The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 9. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 5 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.**Description:** ເນື້ອໃນເປັນບົດຄຳຖາພາສາບາລີ ຂຶ້ນຕົ້ນດ້ວຍພະຄຳຖາວ່າ ພຸດທາທິດໂຈ ມະຫາເຕໂຊ ທຳມະຈັນໂທ ຣະສາທະໂຣ ສັງຄະຕາຣະຄະໂນ ເສດໂຖ ອັມເຫ ຮັກຂັນຕູ ປາຍະໂຕ ເປັນຕົ້ນ ເປັນພະຄຳຖາທີ່ໃຊ້ສູດໃນພິທີພຸດທາພິເສກ ແລະພິທີບຸນໃຫຍ່ ເຊັ່ນ ບຸນມະຫາຊາດ ເພື່ອລະນຶກເຖິງພະພຸດທະຄຸນ, ທຳມະຄຸນ ແລະພະສັງຄະຄຸນ ແລະພະບາລະມີແຫ່ງພະພຸດທະອົງ.The text, composed in Pali stanzas beginning with *buddhādicco mahātejo dhammacando rasāharo saṅghatāragano settho amhe rakkhantu pāyato* (the Buddha, like the sun, of great radiance; the Dhamma, like the moon, nourishing with its essence; the Sangha, like the most excellent constellation of stars—may they protect us from all dangers) and so on, is recited at *Buddhabhiseka* ceremonies and other major festivals such as the *Vessantara Jātaka* festival. This recitation serves to recollect and honor the virtues of the Buddha, the Dhamma, and the Sangha, as well as the perfections of the Buddha.**Colophon:** None**Date:** Mid-20th century**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ພຸດທາພິເສກວິທີ*Phutthapisek Vithi*

Buddhabhiseka Procedure

Long palm-leaf**One phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 5.8 cm, width 60 cm, depth 0.6 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** two.**Appearance:** The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 13. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 5 lines per side, recto and

verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ເນື້ອໃນເປັນບົດຄຳຖາພາສາບາລີ ຂຶ້ນຕົ້ນດ້ວຍພະຄຳຖາວ່າ ໂພທິສັດໂຕ ວະ ອຳຫາກັງ ເຕມິໂຍ ນາມະ ບັນດິໂຕ ອະທິຕຖານັງ ຄືຮັງ ກັຕວາ ນິກຂະມິ ເປັນຕົ້ນ ເປັນພະຄຳຖາທີ່ໃຊ້ສູດໃນພິທີພຸດ ທາພິເສກ ແລະພິທີບຸນໃຫຍ່ ເຊັ່ນ ບຸນມະຫາຊາດ ເພື່ອລະນຶກເຖິງພະພຸດທະຄຸນ, ທຳມະຄຸນ ແລະພະສັງຄະຄຸນ ແລະພະບາລະມີແຫ່ງພະພຸດທະອົງ.

The text, composed in Pali stanzas beginning with *bodhisatto va amhākaṃ temiyo nāma bandhito adhiṭṭhānaṃ giriṃ katvā nikkhami* (the Bodhisatta, named Temiya, who was confined, having made a mountain of determination, departed) and so on, is recited during the *Buddhabhiseka* ceremony and other major festivals such as the *Vessantara Jātaka* festival. This recitation is intended to recollect and honor the virtues of the Buddha, the Dhamma, and the Sangha, as well as the perfections (*pāramī*) of the Buddha.

Colophon: None

Date: Mid-20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ພຸດທາພິເສກວິທີ
Phutthapisek Vithi
Buddhabhiseka Procedure

EAP1398_VSL_1_0248

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 59.2 cm, depth 0.2 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 4. **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:** Damaged.

Description: ເນື້ອໃນທັງໝົດຂຽນເປັນພາສາບາລີ ແລະກ່າວເຖິງວິທີການເຂົ້າປະຣິວາສະກຳ ມານັດຕະກຳ ແລະອັບພານະກຳຂອງພະພິກຂຸສົງ ໂດຍສັງເຂບ. ປະຣິວາສະກຳ ແປວ່າ ການຢູ່ກຳ ຫຼືຢູ່ຊົດໃຊ້ ເຊິ່ງພິກຂຸຜູ້ຕ້ອງອາບັດສັງຄາທິເສດແລ້ວປົກປິດໄວ້ ຈະຕ້ອງປະພຶດເປັນການລົງໂທດຕົນເອງ ຊົດໃຊ້ໃຫ້ຄົບເທົ່າຈຳນວນວັນທີ່ປົກປິດອາບັດນັ້ນ. ມານັດ ໝາຍເຖິງ ການສຳນຶກຜິດ ເປັນພິທີກຳທີ່ ຄະນະລົງເຮັດໃຫ້ແກ່ພິກຂຸຜູ້ຕ້ອງອາບັດສັງຄາທິເສດ ໃຫ້ເປັນພິກຂຸທີ່ນັບເຂົ້າໝູ່ລົງໄດ້. ການສູດນີ້ ຮຽກວ່າ ສູດມານັດ. ອັບພານ ແປວ່າ ການດຶງກັບມາ ໝາຍເຖິງ ການຮັບພິກຂຸຜູ້ຕ້ອງອາບັດສັງຄາທິເສດ ແລະໄດ້ຖືກທຳໂທດຄື ຢູ່ປະຣິວາສແລ້ວ ໃຫ້ກັບຄືນເປັນຜູ້ບໍລິສຸດ. ການສູດນີ້ ຮຽກວ່າ ສູດອັບພານ.

The whole text is written in Pali and deals with the method of *Parivāsa*, *Mānatta*, and *Abbhāna* of monks. *Parivāsa* (probation) means being under interdiction for a monk who broke any of *Saṅghādisesa* and concealed the offence. He has to practice the probation for a number of days as he has concealed the offence as self-punishment. *Mānatta* refers to an acknowledgment of wrongdoing. It is a formal act performed by the Sangha for a monk who has incurred a *Saṅghādisesa* offence, enabling him to be reinstated as a member of the monastic community. The recitation used for this purpose is called the *Mānatta* recitation. *Abbhāna* means “calling back” or “restoration.” It refers to the acceptance of a monk who has committed a *Saṅghādisesa* offence and has completed the required period of *parivāsa* (probation), restoring him to a state of purity. The recitation of this proclamation is called the *Abbhāna* recitation.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ອັບພານກຳ
Upphankham
 Re-admittance Act

EAP1398_VSL_1_0249

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 55.6 cm, depth 0.5 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** three.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 15. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Damaged.

Description: ເນື້ອໃນບາງສ່ວນເປັນພາສາບາລີ ແລະແປເປັນພາສາລາວ ກ່າວເຖິງລັກສະນະຂອງມະຫາບຸລຸດ ໓໒ ປະການຂອງພະພຸດທະເຈົ້າ ທີ່ມີໃນມະຫາປະທານສູດ ແລະລັກຂະນະສູດ. ລັກສະນະມະຫາບຸລຸດ ເຊັ່ນ ພະພຸດທະເຈົ້າມີພະບາດທັງສອງປະດິດສະຖານຮູບສະນິດ ພື້ນໃຕ້ຝ່າພະບາດມີລາຍຄ້າຍຈັກ, ມີສີນພະບາດຍາວສົມສ່ວນກົມງາມ, ມີນິ້ວມືຮຽງງາມເໝືອນລຳທຽນ, ແຕ່ລະນິ້ວຍາວເທົ່າກັນ, ມີຝ່າພະຫັດ ແລະຝ່າພະບາດອ່ອນນຸ່ມ ທັງຝ່າພະຫັດແລະຝ່າພະບາດ ມີລາຍເໝືອນຕາຂ່າຍ ດັ່ງນີ້ເປັນຕົ້ນ.

The text, written in Pali and translated into Lao, describes the 32 marks of a Great Man (*Mahāpurisa*) as attributed to the Buddha, referred in the *Mahāpadāna Sutta* and the *Lakkhaṇa Sutta*. These marks include features such as the Buddha's feet being completely smooth, the soles of his feet bearing a wheel (*cakra*) pattern, long and well-rounded heels, slender

and evenly proportioned fingers like candles, hands and feet that are soft to the touch, and net-like patterns on the palms and soles. Other distinctive features are also mentioned in these texts.

Colophon: ລານທີ ໑໔ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໒໑໘ ຕົວ ປັຣວາຍສີ ເດືອນຈຽງ ຂຶ້ນຄ່າ ໑ ວັນ ໖ ມື້ຮັບເໝົ້າ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ເຈົ້າພະຍາຊຽງເໜືອ ຜົວເມຍກັບທັງລູກເຕົ້າຊູ່ຄົນ ມີໃຈໃສ ສັດທາສ້າງໂວຫານ ອິຕິປິໂສ ໄວ້ກັບສາສະໜາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ.

Folio 14 on the recto side: In Chunlasangkat (CS) 1218, a *hwai si* year, on the first waxing-moon day of the first lunar month, the sixth day of the week (Friday), a *hap mao* day,⁹⁴ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Chao Phanya Xiang Nūa and his wife, together with all their children, had the religious faith to sponsor the making of this manuscript entitled *Vohan Itipiso* to support the Teachings of the Buddha. May this be a condition for us to reach Nibbāna.

Date: CS 1218, a *hwai si* year (28 Nov 1856)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Chao Phanya Xiang Nūa and his wife, together with all their children

Titles: ໂວຫານເທສະໜາ

Vohan Thetsana

Vohāra Desanā

EAP1398_VSL_1_0250

Long palm-leaf

One phuk: *sinngle fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.7 cm, depth 0.8 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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:** Damaged.

Description: ຕົກນະໂມ ກ່າວເຖິງ ເທບພະເຈົ້າທັງ ໔ ຄື ສາຕາຄິຣິຍັກ, ອະສຸຣິນທະຣາຫູ, ທ້າວຈະຕຸມະຫາ ຣາດທັງ ໔, ທ້າວສັກກະ ແລະທ້າວມະຫາພົມ ເປັນຜູ້ກ່າວ ນະໂມ ຕັດສະ ພະຄະວະໂຕ ອະຣະ ທະໂຕ ສຳມາສຳພຸດທັດສະ ເປັນຄັ້ງທຳອິດໃນພະພຸດທະສາສະໜາ ເພື່ອສະແດງຄວາມເຄົາລົບ ພະພຸດທະເຈົ້າ ໂດຍ.

ສາຕາຄິຣິຍັກ ເປັນຜູ້ກ່າວ ນະໂມ,

ອະສຸຣິນທະຣາຫູ ເປັນຜູ້ກ່າວ ຕັດສະ

ທ້າວຈະຕຸມະຫາຣາດທັງ ໔ ເປັນຜູ້ກ່າວ ພະຄະວະໂຕ

ທ້າວສັກກະ ເປັນຜູ້ກ່າວ ອະຣະທະໂຕ

ແລະທ້າວມະຫາພົມ ເປັນຜູ້ກ່າວ ສຳມາສຳພຸດທັດສະ.

⁹⁴ 1218 Margasirsha 1 = Friday, 28 November 1856. This day was indeed a *hap mao* day.

The *Tika Namo* explains that the first utterance of "Namo tassa bhagavato arahato sammā sambuddhassa" in Buddhism was spoken by five divine beings: the giant Satakirī, Asura Rahu, the Four Great Kings, Sakka (king of the gods), and Maha Brahma. They recited these words to express humility and veneration towards Lord Buddha.

Giant Satagiri was the one who said "Namo."

Asurin Rahu was the one who said "Tassa."

The four Great Kings were the ones who said "Bhagavato."

Sakka was the one who said "Arahato."

Maha Brahma was the one who said "Sammā sambuddhassa."

Colophon:

(໑) ລານທີ ໒໑ ໜ້າ ໑: ສະເດັດແລ້ວຍາມແຖທຸ່ງແລເຈົ້າເຮີຍ ຜູ້ຂ້າຊື່ວ່າ ແສນຈັນທະວົງສາ ເປັນຜູ້ຮິດຈະນາ ແຕ່ປາງເມື່ອສະຖິດຢູ່ບ້ານຊາດພຸ່ນແລ ມີອາຍຸໄດ້ ໗໑ ຕາບໍ່ຄ່ອຍຮຸ່ງ ຄ່ອຍພິຈາຣະນາເອົາທ້ອນເຈົ້າເຮີຍ.

(໒) ລານທີ ໒໒ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໗໐ ຕົວ ປີເປີກສັນ ເດືອນຍີ່ ຂຶ້ນ ໙ ຄ່ຳ ວັນ ໔ ມື້ກັດມິດ ຍາມແຖໃກ້ທຸ່ງ ປະຖະມະມູນລະສັດທາ ໝາຍມີ ນາງເພັຍປານ ຜົວເມຍເປັນເຄົ້າ ກໍຈົ່ງພ້ອມພັບກັບດ້ວຍບິດຕາມານດາກັບທັງບຸດຕາບຸດຕິ ນັດຕາ ຍາຕິກາສະມະພັນທຸວົງສາຊູ່ຄົນ ກໍຈົ່ງຊວນຂົນຂວາຍ ຫາໄດ້ໂປຖະກັງຍັງໃບລານ ມາຈ້າງສ້າງຂຽນຍັງ ຕິການະໂມຊາດິກ ຜູກນີ້ໄວ້ຄ້າຊູໂຊຕະວໍຣະພຸດທະສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເຄົ້າ ໔ ພັນພະວັດສາ ນິບພານະປັດຈະໂຍ ໂໜຕຸ ໂນ ອະນະຄະເຕ ກາເລ ນິດຈັງ ທຸວັງ ທຸວັງ. ຜູ້ຂ້າຂໍສຸກ ໓ ປະການມີ ນິຣະພານເປັນທີ່ແລ້ວ ຢາຄາດຢ່າແຄ້ວ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາແຫ່ງຜູ້ຂ້າທຸ່ງແທດີຫຼື ກໍຂ້າເຫັນ. ພໍເຖົ້າແສນຈັນທະວົງສາ ເປັນຜູ້ຮິດຈະນາແລ້ວແຕ່ປາງເມື່ອສະຖິດຢູ່ບ້ານຊາດພຸ່ນແລ ເຈົ້າເຮີຍ ຕາບໍ່ຄ່ອຍບໍ່ເຫັນຮຸ່ງ ຄ່ອຍພິຈາຣະນາເອົາທ້ອນ ທີ່ໃດເຫຼືອເອົາອອກໃຫ້ແດ່ທ້ອນ ທີ່ໃດບໍ່ພໍເອົາໃສ່ໃຫ້ແດ່ທ້ອນ ສາທຸ ເຈົ້າໝ່ອມ ອ້າຍຈົວນ້ອຍ ເຮີຍ.

(1) Folio 21 on the recto side: The writing was accomplished at the time of the noon horn (*nyam thae thiang*). I am Saen Chanthavongsa, the scribe of this manuscript. [I wrote this manuscript] when I lived in the village of Sat, at the age of 71. My eyes are not clear, please consider, dear all.

(2) Folio 22 on the recto side: In Chunlasangkatrassa (CS) 1270, a *poek san* year, on the ninth waxing-moon day of the second lunar month, the fourth day of the week (Wednesday), a *kat mot* day,⁹⁵ the writing was accomplished at the time of the forenoon horn (*nyam thae kai thiang*). The initiators, Nang Phia Pan and her husband, together with their parents, children, grandchildren, and relatives, collected palm leaves and hired [someone] to write this manuscript entitled *Tika Namo Sadok* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May this be a condition for us to reach Nibbāna in the future constantly and certainly. May we reach the three states of happiness with Nibbāna as the ultimate goal. I, Phò Thao (grandfather) Saen Chanthavongsa, inscribed this manuscript when I lived in the village of Sat, dear all. My eyes are not clear, please consider. If it is exceeding, please cut off. If it is not complete, please add, dear monks and little novices.

⁹⁵ 1270 Pausha 8 = Wednesday, 30 December 1908. This day was indeed a *kat mot* day.

Date: CS 1270, a *poek san* year (30 Dec 1908)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Saen Chanthavongsa
Sponsor(s): Nang Phia Pan and her husband, together with their parents, children, grandchildren, and relatives
Titles: ຕືກາມະໂມ (ຜູກດຽວ)
Tika Namo (Phuk diao)
 Tika Namo (Single Fascicle)

EAP1398_VSL_1_0251

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 55.5 cm, depth 0.9 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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:** Damaged.

Description: ສັດທາວິມາລາ ເນື້ອຫາກ່າວເຖິງ ຄຸນຂອງພະພຸດທະເຈົ້າ ໔໖ ປະການ, ຄຸນຂອງພະທຳມະເຈົ້າ ໓໘ ປະການ ແລະຄຸນຂອງພະສັງຄະເຈົ້າ ໑໔ ປະການ ໂຮມເປັນ ໑໐໘ ປະການ ທີ່ສະຖິດຢູ່ໃນອົງພະອະຣິຍະບຸກຄົນ ໘ ຈຳພວກ. ພະພຸດທະເຈົ້າທຸກພະອົງ ຊົງສັນລະເສີນຄຸນນະທຳຂອງພະນົບພານວ່າເປັນເລີດ. ນັກບວດຫຼືຄະລິຫັດຜູ້ທີ່ປາດຖະໜາເຂົ້າເຖິງພະນົບພານ ເພິ່ງຮຽນສະມະຖະກຳມະຖານ ໔໐ ຫ້ອງ ແລະວິປັດສະນາກຳມະຖານ ແລ້ວຕັ້ງໃຈປະຕິບັດຕາມ.

Saddhāvimālā deals with the 56 virtues of a Buddha, the 38 virtues of the Dhamma, and the 14 virtues of the Sangha, being 108 virtues in total and existing in the body of the eight groups of Ariya-puggala (noble individuals). Every Buddha praises the virtue of Nibbāna as the superb one. Any ordained and unordained persons who wish to reach Nibbāna should learn forty kinds of *Samatha-kammaṭṭhāna* and *Vipassanā kammaṭṭhāna* and pay intention to follow them.

Colophon: ລານທີ ໒໓ ໜ້າ ໑-໒: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໘໑ ຕົວ ປີເປົກສະງ້າ ເດືອນ ໖ ແຮມ ໑໓ ຄຳພໍ່າວ່າໄດ້ ວັນ ໓ ຣິດຈະນາແລ້ວຍາມທ່ຽງ ໝາຍມີເຈົ້າມູນລະສັດທາ ພື້ນພໍ່ຂຶ້ນ ບ້ານປົ່ງຫວ້ານ ຜົວເມຍ ຈິ່ງໄດ້ສ້າງໜັງສື ສັດທາວິມາລາ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນພະວັດສາ ກໍຂ້າເທິນ. ອັນ ໑ ຄັນວ່າຂ້າຫາກຕາຍໃນປະຈຸບັນຊາດນີ້ ຂໍໃຫ້ຂ້າໄດ້ເຂົ້າສູ່ວຽງແກ້ວນິຣະພານ ກໍຂ້າເທິນ ສາທຸ ສາທຸ ອະນຸໂມທາມີ. ນົບພານະ ປັດຈະໂຍ ໂຫນຕູ ເມ. ຂ້າພະເຈົ້າເປັນຜູ້ຣິດຈະນາ ຊື່ວ່າ ຄຳພິຣະປັນຍາ ຂໍຜະລະໂກສິນນຳຫຼາຍຫຼາຍ ແດ່ກໍຂ້າເທິນ.

Folio 23 on the recto and verso sides: In Chunlasangkatrassa (CS) 1281, a *poek sanga* year, on the thirteenth waning-moon day of the sixth lunar

month, the third day of the week (Tuesday),⁹⁶ the writing was accomplished at noon (*nyam thiang*). Mūn Phò Khon and his wife from the village of Pongvan sponsored the making of this manuscript entitled *Satthavimala* to support the Teachings of the Buddha to last until the end of 5000 years. If I pass away, may I enter the crystal city of Nibbāna definitely. Well done, well done! I rejoice. May this be a condition for me to reach Nibbāna. My name is *Khamphirapannya*, the scribe of this manuscript. May I share with much merit.

Date: CS 1281, a *poek sanga* year (8 May 1918)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Khamphirapannya
Sponsor(s): Mūn Phò Khon and his wife from the village of Pongvan
Titles: ສັດທາວິມາລາ
Sattha Vimala
Saddhāvimālā

EAP1398_VSL_1_0252

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.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 9. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ອຸນຫັດສະວິໄຊ ເປັນຄາຖາສັກສິດເຮັດໃຫ້ມີອາຍຸຍືນ ພະສົງນິຍົມໃຊ້ເທສະໜາໃນພິທີມຸງຄຸນຕ່າງໆ. ສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ຕາວະຕິງສາສະຫວັນ ມີເທວະບຸດຕົນໜຶ່ງຊື່ວ່າ ສຸປະຕິດຖິຕາ ທີ່ຈະພົດອາຍຸໄຂພາຍໃນເຈັດວັນ. ຫຼັງຈາກນັ້ນ ຈະໄປຕິກນະຣົກເປັນເວລາແສນປີ ແລະຕໍ່ຈາກນັ້ນ ກໍຈະໄປເກີດເປັນສັດເດຍລະສານຫຼາຍຈຳພວກເປັນເວລາພັນປີ ເນື່ອງດ້ວຍອະກຸສິນລະກຳທີ່ເຮັດໄວ້ໃນຊາດກ່ອນ. ເທວະບຸດຕົນນັ້ນ ມີຄວາມວິຕົກກັງວົນຫຼາຍ ຈຶ່ງໄດ້ເຂົ້າໄປຂໍຄວາມຊ່ວຍເຫຼືອຈາກພະຍາອິນ. ພະຍາອິນໄດ້ພາໄປເຂົ້າເຝົ້າພະພຸດທະເຈົ້າ. ພະພຸດທະອົງຊົງສະແດງອຸນຫັດສະວິໄຊຄາຖາ ເມື່ອຈົບເທສະໜາແລ້ວ ເທວະດາທັງຫຼາຍມີພະຍາອິນເປັນປະທານ ໄດ້ບັນລຸທຳວິເສດຄືນັກແລະຜົນ. ສ່ວນສຸປະຕິດຖິຕາເທບພະບຸດກໍມີຈິດເຫຼື້ອມໃສ ແລະມີໃຈນ້ອມລະນຶກເຖິງພະພຸດທະເຈົ້າ ແລະເຫຼື້ອມໃສໃນພະທຳຂອງພະອົງ. ປະການໜຶ່ງ ດ້ວຍອານິສົງແຫ່ງການຟັງອຸນຫັດສະວິໄຊຄາຖາຄັ້ງນີ້ ເຮັດໃຫ້ສຸປະຕິດຖິຕາເທບພະບຸດມີອາຍຸຍືນຍາວຕໍ່ໄປຈົນເຖິງສະໄໝທີ່ພະສີອະຣິຍະເມດໄຕພຸດທະເຈົ້າລົງມາຕັດສະຮູ້ ຈຶ່ງຈະຈຸດຕິລົງມາສູ່ໂລກມະນຸດ ແລະຈະໄດ້ເປັນພະອໍລະຫັນຕາຂີນາສົບອົງໜຶ່ງ.

⁹⁶ 1280 Vaisakha 28 = Wednesday, 8 May 1918. The year CS 1280 was a *poek sanga* year whereas CS 1281 was a *kat mot* year.

Unhatsavisai or *Unhassavijaya* is a sacred text causing longevity, read as a sermon by monks in auspicious ceremonies. On one occasion, the Buddha stayed in Tāvātimsa Heaven. At the time, Supatitṭhita Devaputta was about to die within seven days, after which he was destined to be reborn as a hell-being for one hundred thousand years and as various species of animals for a thousand years because of his bad deeds in the former lives. He was very upset by this, so he went to ask for help from God Indra who then led him to the Buddha. The Buddha then preached a sermon of the *Unhassavijaya Khatha*. At the end of the sermon, all the deities, headed by God Indra, attained the special Dhamma, namely the path and fruition. As for Supatitṭhita, he had a mind of respect for the Buddha and his Teachings. Moreover, with the virtue of listening to this *Unhassavijaya Katha*, Supatitṭhita has longevity until the time of Sri Ariya Metteyya Buddha in which he will be reborn in the human world and become an Arahant.

Colophon:

(໑) ລານທີ ໘ ໜ້າ ໑-໒: ຜູ້ຮິດຈະນາຂຽນແມ່ນໝ່ອມມັງ ວັດສະເລື້ອນໃນ ໂຕບ່ງາມປານໃດ ເພາະຮຽນຂຽນໃໝ່ ປວດຂໍ້ມື ສາທຸໂຫຍກໍດີ ສາທຸນ້ອຍກໍດີ ຄູບາເຈົ້າໝ່ອມໂຫຍກໍດີ ຄູບາເຈົ້າໝ່ອມນ້ອຍກໍດີ ອ້າຍຈົວໂຫຍກໍດີ ອ້າຍຈົວນ້ອຍກໍດີ ອ້າຍຈົວຜູ້ນ້ອຍນ້ອຍກວ່າເພິ່ນນັ້ນກໍດີ ອາຍ່າໄດ້ຫົວຂວັນໂຕໜັງສືອາຕະມານີ້ແດ່ທ້ອນ ສາທຸ ສາທຸ ອະນຸໂມທາມີ ຜູ້ຂ້າຂໍໂມທະນາຢ່າງຍິ່ງກໍຂ້າທ້ອນ.

(໒) ລານທີ ໙ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ພັນ ໖ ຣ້ອຍ (ກົງກັບ ຈ.ສ. ໑໓໐໐) ຕົວ ປີກັດເໝົ້າເດືອນ ໑໑ ອອກໃໝ່ ໑໒ ຄໍ່າ ພໍ່າວ່າໄດ້ວັນ ໔ ມື້ຮັບມິດ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີແມ່ອອກໃສ ບ້ານນາລ້ອງແຕງ ເປັນເຄົ້າ ພ້ອມກັບດ້ວຍບຸດຕາບຸດຕິ ຍາຕິກາພັນທຸວົງສາຊູຄົນມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ພ້ອມກັນສ້າງກຳພິທຳອັນຊື່ວ່າ ອຸນຫັດສະວິໄຊ ດວງນີ້ ໄວ້ຄ້າຊູພະພຸດທະສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໔ ພັນພະວັດສາ. ຂໍໃຫ້ຂ້າພະເຈົ້ານີ້ໄດ້ເຖິງສຸກ ໖ ປະການ ມີນິຣະພານເປັນທີ່ແລ້ວ ຢ່າຄາດແຄ້ວ ຂໍໃຫ້ໄດ້ດັ່ງມັກຄຳປາດຖະໜາແຫ່ງຂ້າພະເຈົ້ານີ້ແດ່ກໍຂ້າເທີ້ນ. ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ນິບພານັງ ປາຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ ທຸວັງ. ຊື່ຜູ້ຂ້າຮິດຈະນາເປັນຜູ້ຂຽນໃຫ້ນີ້ຊື່ວ່າ ມັງຄະລະທິປັນຍາ ປາງເມື່ອສະຖິດຢູ່ວັດບ້ານຄອຍພຸ້ນແລ ມີອາຍຸໄດ້ ໒໕ ໃຫ້ຄ່ອຍພິຈາລະນາເອົາທ້ອນ ທີ່ໃດບໍ່ພິສັໄຫ້ທານແດ່ເທີ້ນ ທີ່ໃດເຫຼືອເອົາອອກໃຫ້ແດ່ເທີ້ນ ສາທຸ ເຈົ້າໝ່ອມ ອ້າຍຈົວນ້ອຍນ້ອຍເຮີຍ.

(1) Folio 8 on the recto and verso sides: Mòmm (Monk) Mang from Vat Sa Lüan Nai is the scribe. My handwriting is not beautiful because I have recently learnt to write and have a pain in my wrists. Any great monks, young monks, old monks, young monks, old novices, young novices, and younger novices, please do not laugh at my handwriting. Well done, well done! I very much rejoice with this.

(2) Folio 9 on the recto side: In Chunlasangkatrassa one thousand 3 hundred (corresponding to CS 1300), a *kat mao* year, the twelfth waxing-moon day of the eleventh lunar month, the fourth day of the week (Wednesday), a *hap mot* day,⁹⁷ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Mae Òk (laywoman) Sai from the

⁹⁷ 1301 Asvina 12 = Wednesday, 25 October 1939. This day was indeed a *hap mot* day.

village of Na Lòng Taeng, together with her children and relatives, had the most ardent religious faith to sponsor the making of this manuscript entitled *Unhatsavisai* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May we reach the three states of happiness with Nibbāna as the ultimate goal. May our wished and desires not be ignored. May this gift of mine be a condition to reach Nibbāna which is the greatest bliss constantly and certainly. My name is Mangkhalathipannya. [I wrote this manuscript] when I lived in Vat Ban Khòì at the age of 25. Please consider. If it is not complete, please add; if it is exceeding, please cut off, dear monks and little novices.

Date: CS 1300, a *kat mao* year (25 Oct 1939)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Mò̀m (Monk) Mang from Vat Sa Lüan Nai
Sponsor(s): Mae Òk (laywoman) Sai from the village of Na Lòng Taeng, together with her children and relatives
Titles: ອຸນຫັດສະວີໄຊ
Unhatsavisai
Unhassavijaya

EAP1398_VSL_1_0253

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.5 cm, width 59.7 cm, depth 0.7 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 14. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Damaged.

Description: ອຸນຫັດສະວີໄຊ ເປັນຄຳຖາສັກສິດເຮັດໃຫ້ມີອາຍຸຍືນ ພະສົງນິຍົມໃຊ້ເທສະໜາໃນພິທີມຸງຄຸນຕ່າງໆ. ສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ຕາວະຕິງສາສະຫວັນ ມີເທວະບຸດຕິນໜຶ່ງຊື່ວ່າ ສຸປະຕິດຖິຕາ ທີ່ຈະພົດອາຍຸໄຂພາຍໃນເຈັດວັນ. ຫຼັງຈາກນັ້ນ ຈະໄປຕິກນະຣົກເປັນເວລາແສນປີ ແລະຕໍ່ຈາກນັ້ນ ກໍຈະໄປເກີດເປັນສັດເດຍລະສານຫຼາຍຈຳພວກເປັນເວລາພັນປີ ເນື່ອງດ້ວຍອະກຸສິນລະກຳທີ່ເຮັດໄວ້ໃນຊາດກ່ອນ. ເທວະບຸດຕິນນັ້ນ ມີຄວາມວິຕົກກັງວົນຫຼາຍ ຈຶ່ງໄດ້ເຂົ້າໄປຂໍຄວາມຊ່ວຍເຫຼືອຈາກພະຍາອິນ. ພະຍາອິນໄດ້ພາໄປເຂົ້າເຝົ້າພະພຸດທະເຈົ້າ. ພະພຸດທະອົງຊົງສະແດງອຸນຫັດສະວີໄຊຄຳຖາ ເມື່ອຈົບເທສະໜາແລ້ວ ເທວະດາທັງຫຼາຍມີພະຍາອິນເປັນປະທານ ໄດ້ບັນລຸທຳວິເສດຄືມັກແລະຜົນ. ສ່ວນສຸປະຕິດຖິຕາເທບພະບຸດ ກໍມີຈິດເຫຼື້ອມໃສ ແລະມີໃຈນ້ອມລະນຶກເຖິງພະພຸດທະເຈົ້າແລະເຫຼື້ອມໃສໃນພະທຳຂອງພະອົງ. ປະການໜຶ່ງດ້ວຍອານິສົງແຫ່ງການຟັງອຸນຫັດສະວີໄຊຄຳຖາຄັ້ງນີ້ ເຮັດໃຫ້ສຸປະຕິດຖິຕາເທບພະບຸດ ມີອາຍຸຍືນຍາວຕໍ່ໄປຈົນເຖິງສະໄໝທີ່ພະສີອະຣິຍະເມດໄຕພຸດທະເຈົ້າລົງມາຕັດສະຮູ້ ຈຶ່ງຈະຈຸດຕິລົງມາສູ່ໂລກມະນຸດ ແລະຈະໄດ້ເປັນພະອໍລະຫັນຕາຂີນາລີບອົງໜຶ່ງ.

Unhatsavisai or *Unhassavijaya* is a sacred text causing longevity, read as a sermon by monks in auspicious ceremonies. On one occasion, the Buddha stayed in Tāvātimsa Heaven. At the time, Supatitṭhita Devaputta was about to die within seven days, after which he was destined to be reborn as a hell-being for one hundred thousand years and as various species of animals for a thousand year because of his bad deeds in the former lives. He was very upset by this, so he went to ask for help from God Indra who then led him to the Buddha. The Buddha then preached a sermon of the *Unhassavijaya Khatha*. At the end of the sermon, all the deities, headed by God Indra, attained the special Dhamma, namely the path and fruition. As for Supatitṭhita, he had a mind of respect for the Buddha and his Teachings. Moreover, with the virtue of listening to this *Unhassavijaya Katha*, Supatitṭhita has longevity until the time of Sri Ariya Metteyya Buddha in which he will be reborn in the human world and become an Arahant.

Colophon: ລາມທີ ໑໓ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊາໄດ້ ໒໔໖໖ ຕົວ (ເປັນໄປໄດ້ຄື ພ.ສ.໒໔໖໖) ປີກາໄດ້ ເດືອນ ຕຸ ຂຶ້ນ ໑໐ ຄ່ຳ ວັນຈັນ ມູນລະສັດທາໝາຍມີ ສາວແກ່ນ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ ສ້າງຍິ່ງ ອຸນຫັດສະວິໄຊ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າເຂົ້າສູ່ນິຣະພາບ ແຕ່ກໍຂ້າເທີນ ນິດຈັງ ທຸວັງ ທຸ່ງແທ້ດີຫຼີກຂ້າເທີນ. ເນນມາ ເປັນຜູ້ຮິດຈະນາ ສ້າງໄປທາແມ່ ຂໍໃຫ້ ຜະລະໂກສິນສ່ວນບຸນອັນນີ້ໄປຄ້າໄປຊູ ຂໍໃຫ້ເຖິງສຸກ ໓ ປະການ ມີນິຣະພາບເປັນທີ່ແລ້ວ ນິດຈັງ ທຸກເມື່ອເທີນ.

Folio 13 on the recto side: In Chunlasangkatrasa 2466 (possibility is BE 2466), a *ka khai* year, on the tenth waxing-moon day of the eighth lunar month, a Monday,⁹⁸ the initiator, Sao Kaen, had the most ardent religious faith to sponsor the making of this manuscript entitled *Unhatsavisai* to support the Teachings of Gotama Buddha to last until entering Nibbāna constantly and certainly. Novice Ma is the scribe and dedicates the merit to my mother. May the results of this merit support her. May I reach the three states of happiness with Nibbāna as the ultimate goal constantly and every time.

Date: BE 2466, a *ka khai* year (23 Jul 1923)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Novice Ma
Sponsor(s): Sao Kaen
Titles: ອຸນຫັດສະວິໄຊ
Unhatsavisai
Unhassavijaya

EAP1398_VSL_1_0254

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.1 cm, depth 0.4 cm.

⁹⁸ 1285 Toutyashada 10 = Monday, 23 July 1923.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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:** Damaged.

Description: ອຸນທັດສະວິໄຊ ເປັນຄຳຖາສັກສິດເຮັດໃຫ້ມີອາຍຸຍືນ ພະສົງນິຍົມໃຊ້ເທສະໜາໃນພິທີມຸງຄຸນຕ່າງໆ. ສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ຕາວະຕິງສາສະຫວັນ ມີເທວະບຸດຕິນໜຶ່ງຊື່ວ່າ ສຸປະຕິດຖິຕາ ທີ່ຈະໝົດອາຍຸໄຂພາຍໃນເຈັດວັນ. ຫຼັງຈາກນັ້ນ ຈະໄປຕິກນະຣົກເປັນເວລາແສນປີ ແລະຕໍ່ຈາກນັ້ນ ກໍຈະໄປເກີດເປັນສັດເດຍລະສານຫຼາຍຈຳພວກເປັນເວລາພັນປີ ເນື່ອງດ້ວຍອະກຸສິນລະກຳທີ່ເຮັດໄວ້ໃນຊາດກ່ອນ. ເທວະບຸດຕິນນັ້ນ ມີຄວາມວິຕົກກັງວົນຫຼາຍ ຈຶ່ງໄດ້ເຂົ້າໄປຂໍຄວາມຊ່ວຍເຫຼືອຈາກພະຍາອິນ. ພະຍາອິນໄດ້ພາໄປເຂົ້າເຝົ້າພະພຸດທະເຈົ້າ. ພະພຸດທະອົງຊົງສະແດງອຸນທັດສະວິໄຊຄຳຖາ ເມື່ອຈົບເທສະໜາແລ້ວ ເທວະດາທັງຫຼາຍມີພະຍາອິນເປັນປະທານ ໄດ້ບັນລຸທຳວິເສດຄືມັກແລະຜົນ. ສ່ວນສຸປະຕິດຖິຕາເທບພະບຸດ ກໍມີຈິດເຫຼື້ອມໃສ ແລະມີໃຈນ້ອມລະນຶກເຖິງພະພຸດທະເຈົ້າ ແລະເຫຼື້ອມໃສໃນພະທຳຂອງພະອົງ. ປະການໜຶ່ງດ້ວຍອານິສົງແຫ່ງການຟັງອຸນທັດສະວິໄຊຄຳຖາຄັ້ງນີ້ ເຮັດໃຫ້ສຸປະຕິດຖິຕາເທບພະບຸດມີອາຍຸຍືນຍາວຕໍ່ໄປຈົນເຖິງສະໄໝທີ່ພະສີອະຣິຍະເມດໄຕພຸດທະເຈົ້າລົງມາຕັດສະຮູ້ ຈຶ່ງຈະຈຸດຕິລົງມາສູ່ໂລກມະນຸດ ແລະຈະໄດ້ເປັນພະອໍລະຫັນຕາຂີນາສິບອົງໜຶ່ງ.

Unhatsavisai or *Unhassavijaya* is a sacred text causing longevity, read as a sermon by monks in auspicious ceremonies. On one occasion, the Buddha stayed in Tāvātimsa Heaven. At the time, Supatitṭhita Devaputta was about to die within seven days, after which he was destined to be reborn as a hell-being for one hundred thousand years and as various species of animals for a thousand years because of his bad deeds in the former lives. He was very upset by this, so he went to ask for help from God Indra who then led him to the Buddha. The Buddha then preached a sermon of the *Unhassavijaya Khatha*. At the end of the sermon, all the deities, headed by God Indra, attained the special Dhamma, namely the path and fruition. As for Supatitṭhita, he had a mind of respect for the Buddha and his Teachings. Moreover, with the virtue of listening to this *Unhassavijaya Katha*, Supatitṭhita has longevity until the time of Sri Ariya Metteyya Buddha in which he will be reborn in the human world and become an Arahant.

Colophon: ລານທີ ໗ ໜ້າ ໒: ຮິດຈະນາແລ້ວຍາມກອງງາຍເນີ ໝາຍມີ ແມ່ອອກຕູ່ນ ມີໃຈເຫຼື້ອມໃສເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ອຸນທັດສະວິໄຊ ໄວ້ກັບສາສະໜາ ຂໍໃຫ້ມີອາຍຸຍືນຍາວ ໕ ພັນວັດສາ ກໍຂ້າເທີນ.

Folio 7 on the verso side: The writing was accomplished at the time of the morning drum (*nyam kōng ngai*). Mae Òk (laywoman) Tun had the most ardent religious faith to sponsor the making of this manuscript entitled *Unhatsavisai* to support the Teachings of the Buddha. May Buddhism have longevity for 5000 years.

Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali

Scribe(s): Unknown
Sponsor(s): Mae Òk (laywoman) Tun
Titles: ອຸນທັດສະວິໄຊ
Unhatsavisai
Unhassavijaya

EAP1398_VSL_1_0255

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 59.2 cm, depth 0.4 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 9. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ບົດເທສະໜາ ປັນຍາປາຣະມີ ເນື້ອໃນຂຶ້ນຕົ້ນດ້ວຍພາສາປາລີແລະຄຳອະທິບາຍພາສາລາວ ນິຍົມໃຊ້ເທດໃນພິທີມຸງຄຸນຕ່າງໆ ເຊື່ອວ່າ ປັນຍາປາຣະມີຄຳຖາ ສາມາດປ້ອງກັນແລະກຳຈັດ ເສຍເຊິ່ງສັບພະອັນຕະລາຍທັງຫຼາຍ. ປັນຍາປາຣະມີ ໝາຍເຖິງ ພະປັນຍາປາຣະມີ ໓໐ ທັດ ເປັນ ຍອດແຫ່ງທຳອັນພະພຸດທະເຈົ້າທຸກພະອົງໄດ້ຊົງພ່າເພັງຢ່າງເຕັມປຸ່ມ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນ ພະພຸດທະເຈົ້າ. ພະພຸດທະເຈົ້າຕັດເທສະໜາເລື່ອງປັນຍາປາລະມີແກ່ພະຍາອິນແລະເທວະດາ ທັງຫຼາຍ ປາງເມື່ອພະພຸດທະອົງຈຳວັດສາຍູ່ສະຫວັນຊັນຕາວະຕິງສາ. ນໍລະຍິງຊາຍຜູ້ໃດໄດ້ ສັກກະລາບູຊາ, ໄດ້ທ່ອງສາທະຍາຍ ແລະໄດ້ສະດັບຮັບຟັງເຊິ່ງຄຳຖາປັນຍາລະມີເປັນປະຈຳ ກໍ ຈະເຮັດໃຫ້ເປັນຜູ້ຊັບສົມບັດຫຼາຍ ແລະຈະພົ້ນຈາກໄພອັນຕະລາຍທັງປວງ ແລະຈະເຮັດໃຫ້ຄຳ ປາດຖະໜາປະສົບຄວາມສຳເລັດ.

Panyaparami or *Paññāpāramī* (Perfection of wisdom) for preaching contains the text starting in Pali and continuing the explanation in Lao. *Paññāpāramī* is popularly used by a monk to read during giving a sermon to people at auspicious ceremonies. *Paññāpāramī Gathā* is believed to be able to get rid of all kinds of danger. *Paññāpāramī* means the perfection of wisdom in the total thirty perfections of the Buddha. *Paññāpāramī* is the peak of the Dhamma. All previous Buddhas have completely performed *Paññāpāramī* before their enlightenment and becoming the Blessed Ones. While residing in Tāvātimsa heaven for his Buddhist Lent, the Buddha gave a sermon on *Paññāpāramī* to God Indra and deities. Any woman or man who worships, recites and listens to *Paññāpāramī Gathā* regularly will be wealthy, free from danger, and able to fulfill their wishes.

Colophon: ລານທີ ໙ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໒໗໓ ຕົວ ປີຮ່ວງມິດ (ໃຄ້) ເດືອນ ໑໑ ແຮມ ໙ ຄຳ ມີກາໃຄ້ ວັນ ໒ ຮິດຈະນາແລ້ວຍາມແຖໂກ້ທຸ່ງວັນ ໝາຍມີ ແສນໃໝ່ຕີ ບ້ານມະໂນ ໄດ້ມີໃຈໃສສັດທາ ສ້າງ ປັນຍາປາຣະມີ ອຸນທັດສະວິໄຊ ມັງຄະລະສູດ ໓ ຜູກນີ້ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ

ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ. ຂໍໃຫ້ໄດ້ມັກ ໔ ຜົນ ໔ ຜະລະ ໔ ຂໍໃຫ້ໄດ້ເຖິງຍອດແກ້ວເມືອງນິຣະພາບ
ເປັນທີ່ແລ້ວ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາ ຊູ່ເຍື່ອງຊູ່ປະການ ຂໍໃຫ້ໄດ້ດັ່ງມະໂນຣົດຂອງຜູ້ຂ້າ
ປາດຖະໜາແດ່ກໍຂ້າເທີນ ນິດຈັງ ທຸວັງ ທຸວັງ.

Folio 9 on the recto side: In Sangkatrasa 1273, a *huang mot* (*khai*) year, on the ninth waning-moon day of the eleventh lunar month, a *ka khai* day, the second day of the week (Monday),⁹⁹ the writing was accomplished at the time of the forenoon horn (*nyam thae kai thiang*). Saen Mai Tü from the village of Mano had the religious faith to sponsor the making of these manuscripts entitled *Pannya Parami*, *Unhatsavisai*, and *Mangkhalasut*, three fascicles in total, to support the Teachings of Gotama Buddha to last until the end of 5000 years. May I obtain the four paths and four fruitions and reach the crystal city of Nibbāna. May all of my wishes and desires come true. May I achieve my wishes constantly and certainly.

Date: CS 1273, a *huang khai* year (16 Oct 1911)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Saen Mai Tü from the village of Mano

Titles: ປັນຍາປາຣະມີ

Panya Parami

Perfection of Wisdom

EAP1398_VSL_1_0256

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.4 cm, width 58 cm, depth 0.4 cm.

Fascicle 1: Front cover folio: one. **Back cover folio:** two.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 11. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ບົດເທສະໜາ ປັນຍາປາຣະມີ ເນື້ອໃນຂຶ້ນຕົ້ນດ້ວຍພາສາປາລີແລະຄຳອະທິບາຍພາສາລາວ
ນິຍົມໃຊ້ເທດໃນພິທີມຸງຄຸນຕ່າງໆ ເຊື່ອວ່າ ປັນຍາປາຣະມີຄຳຖາ ສາມາດປ້ອງກັນແລະກຳຈັດ
ເສຍເຊິ່ງສັບພະອັນຕະລາຍທັງຫຼາຍ. ປັນຍາປາຣະມີ ໝາຍເຖິງ ພະປັນຍາປາຣະມີ ໓໐ ທັດ ເປັນ
ຍອດແຫ່ງທຳອັນພະພຸດທະເຈົ້າທຸກພະອົງ ໄດ້ຊົງພໍ້າເພັງຢ່າງເຕັມປຸງມ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນພະ
ພຸດທະເຈົ້າ. ພະພຸດທະເຈົ້າຕັດເທສະໜາເລື່ອງປັນຍາປາຣະມີ ແກ່ພະຍາອິນແລະເທວະດາທັງ
ຫຼາຍ ປາງເມື່ອພະພຸດທະອົງຈຳວັດສາຍູ່ສະຫວັນຊັ້ນຕາວະຕິງສາ. ນໍລະຍົງຊາຍຜູ້ໃດໄດ້ສັກກະ
ລາບູຊາ, ໄດ້ທ່ອງສາທະຍາຍ ແລະໄດ້ສະດັບຮັບຟັງເຊິ່ງຄຳຖາປັນຍາລະມີເປັນປະຈຳ ກໍຈະເຮັດ

⁹⁹ 1273 Asvina 23 = Monday, 16 October 1911.

ໃຫ້ເປັນຜູ້ຊັບສົມບັດຫຼາຍ ແລະຈະພົ້ນຈາກໄພອັນຕະລາຍທັງປວງ ແລະຈະເຮັດໃຫ້ຄຳປາດຖະ
ໜາປະສົບຄວາມສຳເລັດ.

Panyaparami or *Paññāpāramī* (Perfection of wisdom) for preaching contains the text starting in Pali and continuing the explanation in Lao. *Paññāpāramī* popularly used by a monk to read during giving a sermon to people at auspicious ceremonies. *Paññāpāramī Gathā* is believed to be able to get rid of all kinds of danger. *Paññāpāramī* means the perfection of wisdom in the total thirty perfections of the Buddha. *Paññāpāramī* is the peak of the Dhamma. All previous Buddhas have completely performed *Paññāpāramī* before their enlightenment and becoming the Blessed Ones. While residing in Tāvātimsa heaven for his Buddhist Lent, the Buddha gave a sermon on *Paññāpāramī* to God Indra and deities. Any woman or man who worships, recites, and listens to *Paññāpāramī Gathā* regularly will be wealthy, free from all danger, and able to fulfill their wishes.

Colophon: ລານທີ ຕູ ໜ້າ ໒: ມູນລະສັດທາ ໝາຍມີ ແມ່ຕາ ສ້າງປັນຍາປາຣະມິຜູກມີໄວ້ກັບສາສະໜາພະ
ໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາແລ.

Folio 8 on the verso side: The initiator, Mae Ta, sponsored the making of this manuscript entitled *Pannya Parami* (Perfection of wisdom) to support the Teachings of Gotama Buddha to last until the end of 5000 years.

Date: AD 1911/12 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0255)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Mae Ta

Titles: ປັນຍາປາຣະມິ

Panya Parami

Perfection of Wisdom

EAP1398_VSL_1_0257

Long palm-leaf

One phuk: fascicle

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 60.3 cm, depth 0.5 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 11. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າຊົງປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ໃນຄັ້ງນັ້ນ ເປັນເດືອນ ຕູ
ເພັງ ນາງວິສາຂາໄດ້ນັ້ນອມນຳເອົາວັດຖຸທານ ແລະເຄື່ອງສັກກາລະຕ່າງໆ ເປັນຕົ້ນວ່າ ຂອງຄວນ

ຄຽງວຄວນກິນ ແລະຜ້າຂາວ ພ້ອມດ້ວຍບໍລິວານເປັນອັນມາກ ໄປສູ່ວັດເຊຕະວັນ ຖວາຍໃຫ້ແກ່ພະພິກຂຸທັງຫຼາຍ ອັນມີພະພຸດທະເຈົ້າເປັນປະທານ ຈາກນັ້ນ ພະພຸດທະອົງຊົງຕັດພະທຳມະເທສະໜາ ໂດຍການນຳເອົານິທານໃນອະດີດຕະການ ມາຕັດເລົ່າໃຫ້ແກ່ນາງວິສາຂາແລະບໍລິວານທັງຫຼາຍວ່າ ໃນສະໄໝຂອງພະສຸມັງຄະລະພຸດທະເຈົ້າ ພະຕະຖາຄິດໄດ້ເກີດມາເປັນພະຍາສຸຣຸຈິຣາດ ສະເໜີຍຣາຊະສົມບັດໃນເມືອງອຸດຕະຣະນະຄອນ ໃນວັນໜຶ່ງ ພະອົງໄດ້ຖວາຍວັດຖຸທານ ແລະເຄື່ອງສັກກາລະຕ່າງໆ ເຊັ່ນດຽວກັນກັບນາງວິສາຂາ ເມື່ອຖວາຍແລ້ວ ກໍຕັ້ງຄວາມປາຖະນາວ່າ ຂໍໃຫ້ໄດ້ເກີດມາເປັນພະພຸດທະເຈົ້າໃນອະນາຄົດຕະການດ້ວຍເທີ້ນ.

On one occasion, the Buddha resided at the Jetavana monastery in Savatthi. At the time, it was the full moon day of the eighth month. Visākha, along with her servants, brought alms and offerings, such as food and white clothes, to the monastery and offered them to all the monks with the Buddha presiding. Then, the Buddha preached a sermon by telling the story from the past to Visākha and all her servants. In the time of Sumaṅgala Buddha, the Buddha was born as King Surucirāja who ruled the kingdom of Uttara. One day, the king offered alms and food like Visākha did. After offering, he set his wish to become a Buddha in the future.

Colophon:

ລານທີ ໑໑ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໙໗ ປີ [ກາບ]ສະງ້າ ວັນ ໓ ມູນລະສັດທາໝາຍມີ ຊຽງລີມີໃຈໃສ່ສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງໜັງສື ທານທຳ ທານໄປທາເມຍນາມມະກອນຊື່ວ່າ ສາວທິຜູ້ຈຸດຕິຕາຍໄປສູ່ບໍຣະໂລກເບື້ອງໜ້າ ຂໍໃຫ້ຜະລະກຸລິນສ່ວນບຸນອັນນີ້ໄປຄຳຊູເມຍຜູ້ຂ້າ ຖ້າວ່າຕົກທີ່ຮ້າຍ ຂໍໃຫ້ຍ້າຍໃສ່ທີ່ດີ ຖ້າວ່າຕົກທີ່ດີແລ້ວ ຂໍໃຫ້ດີຢູ່ກວ່າເກົ່າ ໝິ່ນແສນທິແດ່ກໍຂ້າເທີ້ນ. ສອງຜ້ານ້ຳຝົນ ທານໄປທາເມຍຊື່ວ່າສາວທິ.

Folio 11 on the recto side: In Buddhist Era (BE) 2497, a *kap sang*a year, the third day of the week (Tuesday), Xiang (ex-novice) Li had the most ardent religious faith to sponsor the making of these manuscripts entitled *Than Tham* (Donation of the Dhamma) to dedicate the merit to my wife named *Sao Thi* who passed away to the other world. May the results of this merit support her. If she has been stuck in a misery, move her to a good place. If she has been in a good place, support her better than ever by ten thousand and one hundred thousand times. *Sòng Pha Nam Fon* (Rewards derived from donation of the rains-cloth) to be dedicated to my wife named Sao Thi.

Date:

BE 2497, a *kap sang*a year (1954/55)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Scribe(s):

Unknown

Sponsor(s):

Xiang (ex-novice) Li

Titles:

ສອງຜ້ານ້ຳຝົນ

Sòng Pha Nam Fon

Rewards Derived from the Donation of Rains-Cloth

Long palm-leaf**One phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 50.5 cm, depth 0.3 cm.**Fascicle 1: Front cover folio:** one. **Back cover folio:** one.**Appearance:** The fascicles are enclosed between 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, and the legibility is as well.**Description:** ສອງຜາສາດເຜິ້ງ ໝາຍເຖິງ ການເຮັດຜາສາດດອກເຜິ້ງບູຊາພະຮັດຕະນະໂຕ. ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ພ້ອມດ້ວຍພິກຂຸທັງຫຼາຍ ໕໐໐ ອົງ ໃນຄັ້ງນັ້ນ ພະສາລິບຸດ ໄດ້ທູນຖາມພະພຸດທະອົງວ່າ ບຸກຄະລະຜູ້ໃດມີໃຈເຫຼື່ອມໃສສັດທາ ໄດ້ສ້າງຍັງປາສາດດອກເຜິ້ງ ໃຫ້ເປັນທານແກ່ພິກຂຸສົງເຈົ້າທັງຫຼາຍ ຈະມີຜະລະອານິສົງເທົ່າໃດ ກໍ່ຂາຈາ? ພະພຸດທະອົງຊົງຕັດວ່າ ດູລາສາລິບຸດ ອັນວ່າບຸກຄະລະຜູ້ໃດ ມີໃຈເຫຼື່ອມໃສສັດທາ ໄດ້ສ້າງແປງຍັງປາສາດດອກເຜິ້ງ ໃຫ້ເປັນທານ ຈະມີຜະລະອານິສົງເປັນອັນມາກ ຈະໄດ້ເປັນພະຍາຈັກກະວັດຕິຣາດໃນບ້ານນ້ອຍ ເມືອງໃຫຍ່ ຈະໄດ້ເກີດເປັນພະຍາອິນ, ພະຍາພົມ ສະເຫວີຍທິບພະຊົມບັດເທິງສະຫວັນເທວະໂລກ.*Sòng Phasat Phoeng* means the making of the beeswax castles to worship the Triple Gems. On one occasion, while the Buddha, along with 500 monks, were residing at the Jetavana monastery, Venerable Sāriputta asked the Buddha about the amount of reward one could gain from faithfully donating a castle decorated with beeswax flowers to monks. The Buddha said that those who faithfully donated a castle decorated with beeswax flowers to monks would gain much merit. They will be an emperor of small and large cities and later became God Indra and Brahma with heavenly treasures.**Colophon:** ລານທີ ໘ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໕໐໖ ຕົວ ປິກາເໝົ້າ ເດືອນ ໑໐ ອອກໃໝ່ ໑໐ ຄໍ່າ ວັນພະຫັດ ມື້ເປີກສັນ ອິດຈະນາແລ້ວ ໕ ໂມງແລງ ໝາຍມີ ຂຽງຈັນຕີ ສາວສີ ໒ ຜົວເມຍ ຈຶ່ງໄດ້ພ້ອມກັນສ້າງ ສອງດອກເຜິ້ງ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ຂໍໃຫ້ ໂກສິນນາບຸນສ່ວນນີ້ຄ້າຊູຜູ້ຂ້າທັງ ໒ ແຕ່ທັງຊາດນີ້ແລະຊາດໜ້າ ຂໍໃຫ້ໄດ້ດັ່ງຄໍາມັກຄໍາປາດຖະ ໜາແດ່ກໍ່ຂ້າເຫັນ ນິບພານັງ ປາຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ ທຸວັງ.**Folio 8 on the recto side:** In Buddhist Era (BE) 2506, a *ka mao* year, on the tenth waxing-moon day of the tenth lunar month, a Thursday, a *poek san* day,¹⁰⁰ the writing was accomplished at 5 p.m. Xiang (ex-monk) Chandi and his wife, Sao Si, jointly sponsored the making of these manuscripts entitled *Sòng Dòk Phoeng* (Rewards derived from donation of beeswax flowers) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit support two of us through this

¹⁰⁰ 1325 Bhadrapada 10 = Thursday, 29 August 1963. This day was, however, not a *poek san* day but a *kap si* day.

life and future lives. May our wishes and desires come true. Nibbāna is the greatest bliss constantly and certainly.
Date: BE 2506, a *ka mao* year (29 Aug 1963)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Xiang (ex-monk) Chandi and his wife, Sao Si
Titles: ສອງຜາສາດເຜິ້ງ
Sòng Phasat Phoeng
 Rewards Derived from the Construction of a Beeswax Castle

EAP1398_VSL_1_0259

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.7 cm, depth 0.3 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 9. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ໃນສະໄໝໜຶ່ງ ພະພຸດທະອົງຊົງປະທັບຢູ່ວັດເຊຕະວັນ ພ້ອມດ້ວຍພິກຂຸທັງຫຼາຍ ໃນຄັ້ງນັ້ນ ຍັງມີພາມຜູ້ໜຶ່ງ ຊື່ວ່າ ສຸບິນນະພາມ ໄດ້ເຂົ້າເຝົ້າພະພຸດທະອົງ ຂາບທູນຖາມວ່າ ຂ້າແດ່ພະຜູ້ມີພະພາກເຈົ້າຜູ້ຈະເລີນ ອັນວ່າບຸກຄະລະຜູ້ໃດ ມີຈິດໃຈເຫຼືອມໃສສັດທາໃນສາສະໜາຂອງພະຕະຖາຄົດ ໄດ້ສ້າງແປງຍັງປາສາດເຜິ້ງ ໃຫ້ເປັນທີ່ຕັ້ງແກ່ພະພຸດທະຮູບ ດ້ວຍຕົນເອງກໍດີ ຈ້າງຜູ້ອື່ນເຮັດກໍດີ ບຸກຄະລະຜູ້ນັ້ນ ຈະໄດ້ຮັບຜະລະອານິສົງເທົ່າໃດກໍຂ້າຈາ? ພະພຸດທະເຈົ້າຊົງຕັດພະທຳມະເທສະໜາວ່າ ດູລາ ທ່ານພາມ ບຸກຄະລະຜູ້ໃດ ມີຈິດໃຈເຫຼືອມໃສສັດທາໄດ້ສ້າງແປງຍັງປາສາດເຜິ້ງໃຫ້ເປັນທີ່ຕັ້ງແກ່ພະພຸດທະຮູບ ດ້ວຍຕົນເອງກໍດີ ຈ້າງຜູ້ອື່ນເຮັດກໍດີ ບຸກຄະລະຜູ້ນັ້ນ ຈະໄດ້ຜະລະອານິສົງ ໓ ກັບ ຄັນວ່າຈຸຕິຈາກມະນຸດສະໂລກ ກໍຈະໄດ້ເມື່ອເກີດໃນຊັ້ນພ້າດາວະດົງ ສະຫວັນເທວະໂລກ.

On one occasion, while the Buddha, along with many monks, were residing at the Jetavana monastery, a Brahmin named Supinna came to the presence of the Buddha and asked him about the amount of reward one could gain from faithfully building a beeswax castle for Buddha statues by themselves or by hiring someone else to do. The Buddha delivered a sermon, saying that those who faithfully built a beeswax castle for Buddha statues by themselves or by hiring someone else to do so could gain much merit for three eons. After their lives end in the human world, they will be born in Tāvātimsa heaven.

Colophon: ລານທີ ໗ ໜ້າ ໒: ຈຸນລະສັງກາດຣາຊະປີ ໑໙໔໐ ປີມະໂລງ ເດືອນ ໑໑ ຂຶ້ນ ໔ ຄ່ຳ ວັນ ໓ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ໝ່ອມບຸນທັນ ກັບປິດຕາມານດາ ໄດ້[ໝ່ອມ]ກັນສ້າງໜັງສືຜູກນີ້

ຊື່ວ່າ ສອງຜາສາດ ຜູກ ໑ ປັນຍາປາຣະມີ ຜູກ ໑ ສອງສັບພະທານ ຜູກ ໑ ມັງຄະລະສູດ ຜູກ ໑ ສອງຮາວທຽນ ຜູກ ໑ ທັງສີ ໕ ຜູກນີ້ ໝ່ອມບຸນທັນເປັນຜູ້ຮິດຈະນາ ຂໍບຸນກຸສົນຄ້າຂູ່ຜູ້ຂ້າທັງ ໓ ພໍ່ ລູກ ຂໍໃຫ້ໄດ້ເອົາຕົວ ເຂົ້າໄປສູ່ວຽງແກ້ວ ອັນກລ່າວແລ້ວຄື ພະອະມຸດຕະມະຫານະຄອນກໍຂ້າ ເທີນ. ນິບພານັງ ປາຣະມັງ ສຸກຂັງ ໂຫນຕຸ ໂນ. ໂອນໍ ແສນທຸກ ໃນຊາດນີ້ບໍ່ທ່ວດເປັນສົມແລ້ວ ບໍ່ຢາກຊິກປານຕາຍຄອບເພາະເວັນນໍາເອີ້ນ ຢູ່ບ້ານຊາດເນີເຈົ້າເຮີຍ ມີກະດ້າງບໍ່ໄດ້ກໍາເຫຼັກຈານ ເທີນ.

Folio 7 on the verso side: In Chunlasangkatrassa 1940 (possibility is AD 1940), a *marong* year, on the fourth waxing-moon day of the eleventh lunar month, the third day of the week (Tuesday),¹⁰¹ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Mòmm (Monk) Bunthan and his parents jointly sponsored the making of these five manuscripts entitled *Sòng Phasat*, *Pannya Parami*, *Sòng Sapphathan*, *Mangkhalasut*, and *Sòng Hao Thian*. Mòmm (Monk) Bunthan is the scribe. May the results of this merit support three of us: father, mother, and son, to reach the crystal city of Nibbāna definitely. May we reach Nibbāna which is the greatest bliss. Alas, great is the suffering in this life, I have not been in the monkhood. I neither wish to disrobe nor to die; I bid farewell, for karma pursues me. I am in Sat village, dear one. My hands rough and hardened, no longer able to hold the iron alms bowl.

Date: CE (AD) 1940, a year (5 Oct 1940)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Mòmm (Monk) Bunthan
Sponsor(s): Mòmm (Monk) Bunthan and his parents
Titles: ສອງຜາສາດ
Sòng Phasat
 Rewards Derived from the Construction of a Castle

EAP1398_VSL_1_0260

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57 cm, depth 0.5 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 12. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ນິທານຊາດິກເລື່ອງເຕົ້າໂຕນຜາ. ພະພຸດທະອົງຊົງຕັດເທສະໜາເລື່ອງອະດີດຕະຊາດຂອງພະພຸດທະອົງ ໃຫ້ແກ່ພິກຂຸທັງຫຼາຍຟັງ ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ. ໃນກາລະລ່ວງໄປແລ້ວນັ້ນ ພະໂພທິສັດໄດ້ເກີດເປັນເຕົ້າ ຊື່ວ່າ ສຸວັນນະກັດສະໂປ ມີຜົວພັນງາມດັ່ງທອງຄໍາ ອາໄສຢູ່ຕືນ

¹⁰¹ 1302 Asvina 4 = Saturday, 5 October 1940.

ພູເຂົາແຫ່ງໜຶ່ງໃນກັບມະຫາສະໝຸດ. ໃນກາລະນັ້ນ ມີພໍ່ຄ້າສະເພົາ ໕໐໐ ຄົນ ທີ່ເຮືອສະເພົາແຕກ
ກາງມະຫາສະໝຸດ ໄດ້ຮ້ອງໄຫ້ຂໍຄວາມຊ່ວຍເຫຼືອ ເມື່ອເຕົ້າຄໍາໄດ້ຍິນ ຈຶ່ງຮີບຟ້າວອອກໄປ
ຊ່ວຍເຫຼືອ ໂດຍໃຫ້ພໍ່ຄ້າເຫຼົ່ານັ້ນ ຂຶ້ນຂີ້ເທິງຫລັງອອງຂອງຕົນ. ເມື່ອຮອດຝັ່ງແລ້ວ ເຕົ້າຄໍາເຫັນ
ພໍ່ຄ້າເຫຼົ່ານັ້ນອິດເມື່ອຍແລະຫົວໂຫຍ ຈຶ່ງບອກໃຫ້ພໍ່ຄ້າເຫຼົ່ານັ້ນຂ້າຕົນກິນເປັນອາຫານ ແຕ່ພໍ່ຄ້າ
ສະເພົາບໍ່ຍອມຂ້າ. ເຕົ້າຄໍາຈຶ່ງຂຶ້ນໄປເທິງພູເຂົາແລ້ວຕັ້ງສັດຈະອະທິດຖານ ຂໍໃຫ້ໄດ້ເປັນ
ພະພຸດທະເຈົ້າໃນອະນາຄົດ ແລະຂໍໃຫ້ຮ່າງກາຍຂອງຕົນນັ້ນແຕກຫັກເປັນຕ່ອນ ເພື່ອໃຫ້ພໍ່ຄ້າ
ສະເພົາເຫຼົ່ານັ້ນໄດ້ກິນເປັນອາຫານເພື່ອປະທັບຊີວິດ. ເມື່ອອະທິດຖານສໍາເລັດແລ້ວ ກໍໂດດລົງ
ຈາກພູເຂົາໜ່ວຍນັ້ນ ຈົນເຖິງແກ່ຄວາມຕາຍ ແລ້ວໄດ້ໄປເກີດເປັນເທວະບຸດຢູ່ເທິງສະຫວັນເທວະ
ໂລກມີຊື່ວ່າ ສຸວັນນະກັດສະປະເທວະບຸດ.

Jātaka tale of a turtle jumping from a cliff. The Buddha preached a sermon on his previous life to his disciples at the Jetavana monastery in Savatthi. In the past, the Bodhisatta was born as a turtle named Suvannakassapo who had beautiful skin like gold living in a foot hill near the ocean. At the time, there were 500 junk traders when their junk broke down in the middle of the ocean. They cried out for help. When the golden turtle heard, he hurried to the rescue, having the traders ride on his back. When they were on the shore, the turtle saw the traders be tired and hungry. So, he told them to kill him for food, but the traders refused to kill him. The golden turtle climbed the mountain and set up his mind to pray for a future Buddhahip and to break his body into pieces, so that the traders could eat him for life. When he finished praying, he jumped down from the mountain. He died and was reborn as a deity named Suvannakassapa Devaputta in the heaven.

Colophon:

ລານທີ ໑໒ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໗໙ ຕົວ ປີເມື່ງໃສ້ ເດືອນ ໑໒ ແຮມ ໑໒ ຄໍາ ວັນ
ອາທິດ ຮິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ສາວແພງດີ ໄດ້ສ້າງລໍາ ເຕົ້າຊະເພົາ ຜູກນີ້ ໄວ້ກັບ
ສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໕ ພັນພະວັດສາ ນິດຈັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ ນິບພານະ
ປັດຈະໂຍ ໂຫນຕູ ເມ.

Folio 12 on the recto side: In Chunlasangkatrassa 1279, a *moeng sai* year, on the twelfth waning-moon day of the twelfth lunar month, a Sunday,¹⁰² the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Sao Phaengdi sponsored the making of this manuscript entitled *Taosaphao* to support the Teachings of Gotama Buddha to last until the end of 5000 years constantly and certainly, the greatest bliss. May this be a condition for me to reach Nibbāna

Date:

CS 1279, a *moeng sai* year (11 Nov 1917)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Scribe(s):

Unknown

Sponsor(s):

Sao Phaengdi

Titles:

ລໍາເຕົ້າຊະເພົາ

Lam Tao Saphao

¹⁰² 1279 Karttika 27 = Sunday, 11 November 1917.

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 53.4 cm, depth 1.4 cm.

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

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ສັງຂະຣະຈັກກະວັດຕິຣາດ ຫຼືນິຍາຍທອຍປັງຄຳ ເປັນນິທານຊາດິກ ທີ່ພະພຸດທະເຈົ້າໄດ້ຕັດເທສະໜາເລື່ອງອະດີດຕະຊາດຂອງພະພຸດທະອົງແກ່ພິກຂຸທັງຫຼາຍ. ກາລະຄັ້ງໜຶ່ງນານມາແລ້ວ ຢູ່ເມືອງໂກສຳພີ ໃນລະດູເດືອນຫົກ ມີຝົນຕົກຫ່າໃຫຍ່ໄດ້ ກຸ ຄົນ ກຸ ວັນ ເມື່ອນັ້ນ ພະຍາອິນທາທິຣາດໄດ້ເອົາທອຍປັງຄຳປ່ອຍລົງມາແຕ່ພ້າ ໄປວາງໄວ້ໃນສວນອຸທິຍານ ມີນາງແກ້ວເລີດຢູ່ທາງໃນຊື່ວ່າ ສຸວັນນະສັງຂານ. ເມື່ອຄົນເຝົ້າສວນໄປພົບເຫັນ ຈຶ່ງໄປທູນພະຍາເຈົ້າເມືອງໂກສຳພີ ເລື່ອງທອຍສັງນັ້ນ. ພະຍາຈຶ່ງສົ່ງໃຫ້ຄົນໃຊ້ນຳທອຍສັງນັ້ນ ໄປໄວ້ໃນພະຣາຊະວັງ ແຕ່ບໍ່ມີໃຜສາມາດຍ້າຍໄດ້.

Sangkarachakkavattirat or *Ninyai Hòì Pang Kham* (The tale of a golden conch). The Buddha preached a sermon to his disciples on his previous existence. One upon a time, in Kosamphi in the sixth lunar month the heavy rain fell for seven nights and seven days. God Indra placed a golden conch in a garden of the city with a beautiful girl inside, whose name was Suvanna Sangkhan. When the gardener found it, he informed the king of Kosamphi about the conch. The king commanded his servants to take the conch to his palace, but nobody could move it.

Colophon: ລານທີ ໓໒ ໜ້າ ໑: ພຸດທະສັງກາດຣາຊະໄດ້ ໒໕໐໖໐ກ (ກົງກັບ ພ.ສ. ໒໕໐໖) ຕົວ ປີ ເດືອນ ຕຸ ແຮມ ໑໑ ຄໍ່າ ວັນ ໓ ໃກ່ທຸ່ງ ຣິດຈະນາແລ້ວ ໝາຍມີມູນລະສັດທາຜູ້ໄດ້ສ້າງ ຊື່ວ່າ ທິດບຸນທັນສາວຈັນເພັງ ລູກເຕົ້າສູ່ຄົນ ຈຶ່ງໄດ້ສ້າງໜັງສື ສັງຂະຣະຈັກກະວັດຕິຣາດ ຜູກນີ້ ໄວ້ສືບສາສະໜາພະໂຄດົມເຈົ້າ ຕາຍຕໍ່ເທົ່າເຂົ້າສູ່ວຽງແກ້ວແລນິຣະພານກໍຂ້າເຫັນ ທຸວັງ ນິບພານັງ ອາສະວະຄະຍາວະທັງ ໂຫນຕູ ອານາຄະເຕ ກາເລ. ສາທຸພໍ້ ມັງຄະລະປັນຍາ ໂມທະນານຳ ວັດຊຽງແກ້ວເນີໃຜເອົາໄປໃຫ້ສົ່ງ.

Folio 32 on the recto side: In Buddhist Era 250607 (corresponding to BE 2506), on the eleventh waning-moon day of the eighth lunar month, the third day of the week (Tuesday),¹⁰³ the writing was accomplished at the forenoon time (*kai thiāng*). The initiators, Thit (ex-monk) Bunthan and his wife, Sao Chanpheng, and all their children sponsored the making of this manuscript entitled *Sangkarachakkavattirat* to support the Teachings of Gotama Buddha to last until entering the crystal city of

¹⁰³ 1325 Ashadha 26 = Wednesday, 17 July 1963.

Nibbāna in the future. May you be free from the defilements that sustain the body in the future time. Sathu Phò Mangkhalapannya rejoices with. [This manuscript] belongs to Vat Xiang Kaeo. One who takes it away, please return it.

Date: BE 2506 (17 Jul 1963)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Sathu Phò Mangkhalapannya from Vat Xiang Kaeo

Sponsor(s): Thit (ex-monk) Bunthan and his wife, Sao Chanpheng, and all their children

Titles: ສັງຂາຣະຈັກກະວັດຕິຣາດ
Sangkharachakkavattirat
Saṅkhāra Cakkavattirāja

EAP1398_VSL_1_0262

Long palm-leaf

One phuk: fascicle 3

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 58 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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:** Fragile.

Description: ເມື່ອໃນກ່າວເຖິງ ຫົວໜ້າພໍ່ຄ້າສຳເລັດ ໄດ້ພານາງແຕງຂຽນ ກັບຄືນໄປໃຫ້ແມ່. ເມື່ອໄດ້ພົບກັນ ທັງແມ່ແລະນາງແຕງຂຽວ ຕ່າງກໍ່ຮ້ອງໄຫ້ອອກມາດ້ວຍຄວາມດີໃຈ. ແຕ່ລະຄົນກໍ່ໄດ້ພັນລະນາ ຄວາມຮູ້ສຶກຂອງຕົນ ທີ່ໄດ້ພັດພາກຈາກກັນເປັນເວລານານ.

The text is about a junk captain who brought Teang Khiao back to her mother. When she met her mother, they cried out with happiness. Both of them described their own feelings while being separated for a long while.

Colophon: ລານທີ ໒໔ ໜ້າ ໑: ສັງກາດ ໑໒໗໐ ຕົວ ປີເບີກສັນ ມີ້ກາບເສັດ ເດືອນຍີ່ ແຮມ ໙ ຄ່ຳ ວັນ ໕ ຣິດຈະ ນາແລ້ວຍາມແຖໂກລ໌ທຸ່ງວັນ ໝາຍມີ ສາວສຸກແລະບຸດຕະນັດຕາຂູຫະຊາຍາດຕິກາພັນທຸວົງສາ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ພ້ອມກັນສ້າງ ຊົມພູແຕງຂຽວ ໄວ້ສືບອາຍຸພະສາສະໜາພະ ໂຄດົມເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ. ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ.

Folio 24 on the recto side: In Sangkat 1270, a *poek san* year, a *kap set* day, on the ninth waning-moon day of the second lunar month, the fifth day of the week (Thursday),¹⁰⁴ the writing was accomplished at time of the forenoon horn (*nyam thae kai thiang*). Sao Suk, together with all her children, grandchildren, and relatives, had the most ardent religious faith to sponsor the making of this manuscript entitled *Somphu Taeng Khiao* to

¹⁰⁴ 1270 Pausha 24 = Friday, 15 January 1909.

support the Teachings of Gotama Buddha to last until the end of 5000 years. May this gift of mine be a condition for us to reach Nibbāna.
Date: CS 1270, a *poek san* year (15 Jan 1909)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Sao Suk, together with all her children, grandchildren, and relatives
Titles: ຊົມພູຮາດແຕງຂຽວ (ຜູກ ໓)
Somphurat Taeng Khiao (Phuk 3)
 Jambūrāja and a Green Melon (Fascicle 3)

EAP1398_VSL_1_0263

Long palm-leaf

One phuk: *fascicle ton*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56.8 cm, depth 1 cm.

Fascicle 1: Front cover folio: one. **Back cover folio:** five.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ໃນກາລະຄັ້ງໜຶ່ງ ພະເຈົ້າພົມມະທັດສະເທວິຍຣາຊະສົມບັດໃນເມືອງພາຣານະສີ ມີພະອັກຄະມະເຫສີ ຊົງພະນາມວ່າ ພະນາງເກດສະນີ ແຕ່ບໍ່ມີທາຍາດທີ່ຈະສືບວົງຕະກູນ. ພະຣາຊາຈຶ່ງສັ່ງໃຫ້ພະມະເຫສີຮັກສາສິນອຸໂປສິດ ແລ້ວຕັ້ງຈິດອະທິດຖານຂໍພະໂອລົດ. ດ້ວຍອຳນາດບຸນໃນການຮັກສາສິນ ເມື່ອພະຍາອິນຣັບຮູ້ ຈຶ່ງເຊີນພະໂພທິສັດເທວະບຸດ ໃຫ້ລົງມາປະຕິສົນທິໃນທ້ອງຂອງພະນາງ. ເມື່ອພະໂພທິສັດປະສູດອອກມາແລ້ວ ມີຊື່ວ່າ ສຸທະນູ. ເມື່ອຈະເລີນໄວຂຶ້ນມາມ້າມະນີກັງຂາ ໄດ້ພາເຈົ້າສຸທະນູ ເຫາະໄປເຖິງເມືອງເສຕະນະຄອນ ເພື່ອເຂົ້າສູ່ການແຂ່ງຂັນຍິງທະນູ. ເຈົ້າສຸທະນູສາມາດຍິງທະນູ ທີ່ມີນ້ຳໜັກໃຊ້ຄົນຍິງເຖິງໜຶ່ງພັນຄົນ. ພະຍາເສວະຕະຣະຣາດຜູ້ປົກຄອງເມືອງນັ້ນ ຈຶ່ງຍົກລູກສາວ ຊື່ວ່າ ພະນາງຈິຣະປະພາ ໃຫ້ເປັນພັນລະຍາ. ຕໍ່ມາຂັນຕາຣະຍັກ ຈັບມ້າມະນີກັງຂາໄປກັກຂັງທີ່ເມືອງຍັກ ເຈົ້າສຸທະນູຈຶ່ງໄປຍັງເມືອງຍັກ ໄດ້ປາບຂັນຕາຣະຍັກ ແລ້ວສັ່ງສອນໃຫ້ຂັນຕາຣະຍັກຢູ່ໃນສີນທຳ.

Once, King Brahmadata ruled Varanasi city. He had a queen named Kesani, but they had no children to inherit the clan. So, the king asked his queen to observe the Uposatha precepts and prayed for a child. Due to the results of observing the precepts, God Indra acknowledged and invited Bodhisatta Devaputta to come down to her womb. After the Bodhisatta was born, he was given a name Suthanu (Sudhanu). When he grew up, the horse Maṇikaṅkha took Suthanu to the city of Seta to participate in the archery competition. Suthanu could lift the bow that weighed up for a thousand people to lift. The ruler of that city, King Sevatarā, offered Suthanu his daughter named Chirapapha as his wife. Later, the giant Khantāra took the horse Maṇikaṅkha and imprisoned it in

the city of giants. So, Suthanu went to the giant town, subdued the giant, and taught the giant to be moral.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ສັງກາດໄດ້ ໑໒໒໖ ຕົວ ປີຮ້ວງເຮົ້າ ເດືອນ ໑໐ ແຮມ ໑໐ ຄ່ຳ ວັນອາທິດ ມື້ຮ້ວງ ໃສ້ ຣິດຈະນາແລ້ວກອງງາຍ ໝາຍມີ ທຸໂສພາ ສະຫະບຸດຕະນັດຕາພັນທຸວົງສາ ພ້ອມກັນມີໃຈ ໃສ້ສັດທາໄດ້ສ້າງ ສຸດທະນຸ ກັບນີ້ ໄວ້ສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໔ ພັນວັດສາ ສາທຸ [ສຸດ]ທິນັງ ວັດຕະ ເມ ທານັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ສາທຸ ນິດຈັງ ທຸວັງ.

Folio 26 on the recto side: In Sangkat 1223, a *huang hao* year, on the tenth waning-moon day of the tenth lunar month, a Sunday, a *huang sai* day,¹⁰⁵ the writing was accomplished at time of the morning drum (*nyam kòng ngai*). Thu (Prince) Sopha, together with all his children, grandchildren, and relatives, had the religious faith to sponsor the making of this manuscript entitled *Sutthanu* to support the Teachings of Gotama Buddha to last until the end of 5000 years. Amen! May this gift of mine be a condition for us to reach Nibbāna which is the greatest bliss constantly and certainly.

Date: CS 1223, a *huang hao* year (29 Sep 1861)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Thu (Prince) Sopha, together with all his children, grandchildren, and relatives

Titles: ສຸດທະນຸ (ຜູກຕົ້ນ)
Sutthanu (*Phuk ton*)
Sutthanu (Initial Fascicle)

EAP1398_VSL_1_0264

Long palm-leaf

One phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56.8 cm, depth 1 cm.

Fascicle 1: Front cover folio: one. **Back cover folio:** three.

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

Description: ໃນກາລະຄັ້ງໜຶ່ງ ພະເຈົ້າພົມມະທັດສະເຫວີຍຣາຊະສົມບັດໃນເມືອງພາຣານະສີ ມີພະ ອັກຄະມະເຫສີ ຂົງພະນາມວ່າ ພະນາງເກດສະນີ ແຕ່ບໍ່ມີທາຍາດທີ່ຈະສືບວົງຕະກູນ. ພະຣາຊາ ຈຶ່ງສັ່ງໃຫ້ພະມະເຫສີຮັກສາສິນອຸໂປສິດ ແລ້ວຕັ້ງຈິດອະທິດຖານຂໍພະໂອລົດ. ດ້ວຍອຳນາດບຸນ ໃນການຮັກສາສິນ ເມື່ອພະຍາອິນຮັບຮູ້ ຈຶ່ງເຊີນພະໂພທິສັດເທວະບຸດ ໃຫ້ລົງມາປະຕິສົນທິໃນ ທ້ອງຂອງພະນາງ. ເມື່ອພະໂພທິສັດປະສູດອອກມາແລ້ວ ມີຊື່ວ່າ ສຸທະນຸ. ເມື່ອຈະເລີນໄວຂຶ້ນມາ

¹⁰⁵ 1223 Bhadrapada 25 = Sunday, 29 September 1861. This day was indeed a *huang sai* day.

ມ້າມະນີກັງຂາໄດ້ພາເຈົ້າສຸທະນູເຫາະໄປເຖິງເມືອງເສຕະນະຄອນ ເພື່ອເຂົ້າສູ່ການແຂ່ງຂັນຍິງທະນູ. ເຈົ້າສຸທະນູສາມາດຍິງທະນູ ທີ່ມີນ້ຳໜັກໃຊ້ຄົນຍິງເຖິງໜຶ່ງພັນຄົນ. ພະຍາເສວະຕະຣະຣາດຜູ້ປົກຄອງເມືອງນັ້ນ ຈຶ່ງຍົກລູກສາວ ຊື່ວ່າ ພະນາງຈິຣະປະພາ ໃຫ້ເປັນພັນລະຍາ. ຕໍ່ມາຂັນຕາຣະຍັກຈັບມ້າມະນີກັງຂາໄປກັກຂັງທີ່ເມືອງຍັກ ເຈົ້າສຸທະນູຈຶ່ງໄປຍັງເມືອງຍັກ ໄດ້ປາບຂັນຕາຣະຍັກ ແລ້ວສັ່ງສອນໃຫ້ຂັນຕາຣະຍັກຢູ່ໃນສິນທຳ.

Once, King Brahmadatta ruled Varanasi city. He had a queen named Ketsani, but they had no children to inherit the clan. So, the king asked his queen to observe the Uposatha precepts and prayed for a child. Due to the results of observing the precepts, God Indra acknowledged and invited Bodhisatta Devaputta to come down to her womb. After the Bodhisatta was born, he was given a name Suthanu (Sudhanu). When he grew up, the horse Maṇikaṅkha took Suthanu to the city of Seta to participate in the archery competition. Suthanu could lift the bow that weighed up for a thousand people to lift. The ruler of that city, King Sevātara, offered Suthanu his daughter named Chirapapha as his wife. Later, the giant Khantāra took the horse Maṇikaṅkha and imprisoned it in the city of giants. So, Suthanu went to the giant town, subdued the giant, and taught the giant to be moral.

Colophon:

ລານທີ ໒໖ ໜ້າ ໑: ສັງກາດໄດ້ ໑໒໒໖ ຕົວ ປີຮ້ວງເຮົ້າ ເດືອນ ໑໐ ແຮມ ໑໐ ຄ່ຳ ວັນອາທິດ ມື້ຮ້ວງໃສ້ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ທຸໂສພາ ສະຫະບຸດຕະນັດຕາພັນທຸວົງສາ ມີໃຈໃສສັດທາໃນສາສະໜາພະພຸດທະເຈົ້າເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ສຸດທະນູ ລຳນີ້ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າເຂົ້າສູ່ນິຣະພາບ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ.

Folio 26 on the recto side: In Sangkat 1223, a *huang hao* year, on the tenth waning-moon day of the tenth lunar month, a Sunday, a *huang sai* day, the writing was accomplished at time of the morning drum (*nyam kòng ngai*). Thu (Prince) Sopha, together with all his children, grandchildren, and relatives, had the most ardent religious faith to sponsor the making of this manuscript entitled *Sutthanu* to support the Teachings of Gotama Buddha to last until entering Nibbāna. Nibbāna is the greatest bliss constantly and certainly.

Date:

CS 1223, a *huang hao* year (29 Sep 1861)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Scribe(s):

Unknown

Sponsor(s):

Thu (Prince) Sopha, together with all his children, grandchildren, and relatives

Titles:

ສຸດທະນູ (ຜູກ ໓)

Sutthanu (Phuk 3)

Sutthanu (Fascicle 3)

Long palm-leaf**One phuk:** *fascicle 4***Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56.8 cm, depth 1 cm.**Fascicle 1: Front cover folio:** one. **Back cover folio:** three.**Appearance:** The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 28. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.**Description:** ໃນກາລະຄັ້ງໜຶ່ງ ພະເຈົ້າພົມມະທັດສະເທວິຍຣາຊະສົມບັດໃນເມືອງພາຣານະສີ ມີພະອັກຄະມະເຫສີ ຊົງພະນາມວ່າ ພະນາງເກດສະນີ ແຕ່ບໍ່ມີທາຍາດທີ່ຈະສືບວົງຕະກູນ. ພະຣາຊາຈຶ່ງສັ່ງໃຫ້ພະມະເຫສີຮັກສາສິນອຸໂປສົດ ແລ້ວຕັ້ງຈິດອະທິດຖານຂໍພະໂອລົດ. ດ້ວຍອຳນາດບຸນໃນການຮັກສາສິນ ເມື່ອພະຍາອິນຮັບຮູ້ ຈຶ່ງເຊີນພະໂພທິສັດເທວະບຸດ ໃຫ້ລົງມາປະຕິສົນທິໃນທ້ອງຂອງພະນາງ. ເມື່ອພະໂພທິສັດປະສູດອອກມາແລ້ວ ມີຊື່ວ່າ ສຸທະນູ. ເມື່ອຈະເລີນໄວຂຶ້ນມາມ້າມະນີກັງຂາ ໄດ້ພາເຈົ້າສຸທະນູເຫາະໄປເຖິງເມືອງເສຕະນະຄອນ ເພື່ອເຂົ້າສູ່ການແຂ່ງຂັນຍິງທະນູ. ເຈົ້າສຸທະນູສາມາດຍົກທະນູທີ່ມີນ້ຳໜັກໃຊ້ຄົນຍົກເຖິງໜຶ່ງພັນຄົນ. ພະຍາເສວະຕະຣະຣາດຜູ້ປົກຄອງເມືອງນັ້ນ ຈຶ່ງຍົກລູກສາວ ຊື່ວ່າ ພະນາງຈິຣະປະພາ ໃຫ້ເປັນພັນລະຍາ. ຕໍ່ມາຂັນຕາຣະຍັກຈັບມ້າມະນີກັງຂາໄປກັກຂັງທີ່ເມືອງຍັກ ເຈົ້າສຸທະນູຈຶ່ງໄປຍັງເມືອງຍັກ ໄດ້ປາບຂັນຕາຣະຍັກ ແລ້ວສັ່ງສອນໃຫ້ຂັນຕາຣະຍັກຢູ່ໃນສິນທຳ.

Once, King Brahmadata ruled Varanasi city. He had a queen named Ketsani but they had no children to inherit the clan. So, the king asked his queen to observe the Upasatha precepts and prayed for a child. Due to the results of observing the precepts, God Indra acknowledged and invited Bodhisatta Devaputta to come down to her womb. After the Bodhisatta was born, he was given a name Suthanu (Sudhanu). When he grew up, the horse Maṇikaṅkha took Suthanu to the city of Seta to participate in the archery competition. Suthanu could lift the bow that weighed up for a thousand people to lift. The ruler of that city, King Sevatarā, offered Suthanu his daughter named Chirapapha as his wife. Later, the giant Khantāra took the horse Maṇikaṅkha and imprisoned it in the city of giants. So, Suthanu went to the giant town, subdued the giant, and taught the giant to be moral.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ສັງກາດໄດ້ ໑໒໒໖ ຕົວ ປີຮ້ວງເຮົ້າ ເດືອນ ໑໐ ແຮມ ໑໐ ຄໍ່າ ວັນອາທິດ ມື້ຮ້ວງໃສ່ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ທຸໂສພາ ສະຫະບຸດຕະນັດຕາພັນທຸວົງສາ ມີສັດທາສ້າງລຳສຸດທະນຸນີ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າເຂົ້າສູ່ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ.

Folio 26 on the recto side: In Sangkat 1223, a *huang hao* year, on the tenth waning-moon day of the tenth lunar month, a Sunday, a *huang sai* day, the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Thu (Prince) Sopha, together with all his children,

grandchildren, and relatives, had the religious faith to sponsor the making of this manuscript entitled *Sutthanu* to support the Teachings of the Buddha until entering Nibbāna which is the greatest bliss constantly and certainly.

Date: CS 1223, a *huang hao* year (29 Sep 1861)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Thu (Prince) Sopha, together with all his children, grandchildren, and relatives
Titles: ສຸດທະນູ (ຜູກ ໔)
Sutthanu (Phuk 4)
Sutthanu (Fascicle 4)

EAP1398_VSL_1_0266

Long palm-leaf

One phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56.8 cm, depth 1 cm.

Fascicle 1: Front cover folio: one. **Back cover folio:** four.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ໃນກາລະຄັ້ງໜຶ່ງ ພະເຈົ້າພົມມະທັດສະເຫວີຍຣາຊະສົມບັດໃນເມືອງພາຣານະສີ ມີພະອັກຄະມະເຫສີ ຊົງພະນາມວ່າ ພະນາງເກດສະນີ ແຕ່ບໍ່ມີທາຍາດທີ່ຈະສືບວົງຕະກູນ. ພະຣາຊາຈຶ່ງສັ່ງໃຫ້ພະມະເຫສີຮັກສາສິນອຸໂປສິດ ແລ້ວຕັ້ງຈິດອະທິດຖານຂໍພະໂອລົດ. ດ້ວຍອຳນາດບຸນໃນການຮັກສາສິນ ເມື່ອພະຍາອິນຮັບຮູ້ ຈຶ່ງເຊີນພະໂພທິສັດເທວະບຸດ ໃຫ້ລົງມາປະຕິສົນທິໃນທ້ອງຂອງພະນາງ. ເມື່ອພະໂພທິສັດປະສູດອອກມາແລ້ວ ມີຊື່ວ່າ ສຸທະນູ. ເມື່ອຈະເລີນໄວຂຶ້ນມາມ້າມະນີກັງຂາ ໄດ້ພາເຈົ້າສຸທະນູເຫາະໄປເຖິງເມືອງເສຕະນະຄອນ ເພື່ອເຂົ້າສູ່ການແຂ່ງຂັນຍິງທະນູ. ເຈົ້າສຸທະນູສາມາດຍົກທະນູທີ່ມີນ້ຳໜັກໃຊ້ຄົນຍົກເຖິງໜຶ່ງພັນຄົນ. ພະຍາເສວະຕະຣະຣາດຜູ້ປົກຄອງເມືອງນັ້ນ ຈຶ່ງຍົກລູກສາວ ຊື່ວ່າ ພະນາງຈິຣະປະພາ ໃຫ້ເປັນພັນລະຍາ. ຕໍ່ມາຂັນຕາຣະຍັກຈັບມ້າມະນີກັງຂາໄປກັກຂັງທີ່ເມືອງຍັກ ເຈົ້າສຸທະນູຈຶ່ງໄປຍັງເມືອງຍັກ ໄດ້ປາບຂັນຕາຣະຍັກ ແລ້ວສັ່ງສອນໃຫ້ຂັນຕາຣະຍັກຢູ່ໃນສິນທຳ.

Once, King Brahmadata ruled Varanasi city. He had a queen named Ketsani but they had no children to inherit the clan. So, the king asked his queen to observe the Uposatha precepts and prayed for a child. Due to the results of observing the precepts, God Indra acknowledged and invited Bodhisatta Devaputta to come down to her womb. After the Bodhisatta was born, he was given a name Suthanu (Sudhanu). When he grew up, the horse Maṇikaṅkha took Suthanu to the city of Seta to participate in the archery competition. Suthanu could lift the bow that

weighed up for a thousand people to lift. The ruler of that city, King Sevātara, offered Suthanu his daughter named Chirapapha as his wife. Later, the giant Khantāra took the horse Maṇikaṅkha and imprisoned it in the city of giants. So, Suthanu went to the giant town, subdued the giant, and taught the giant to be moral.

Colophon: ລາມທີ ໒໒ ໜ້າ ໑: ສັງກາດໄດ້ ໑໒໒໓ ຕົວ ປີຮ້ວງເຮົ້າ ເດືອນ ໑໐ ແຮມ ໑໐ ຄ່ຳ ວັນອາທິດ ມື້ຮ້ວງ ໃສ່ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ທຸໂສພາ ສະຫະບຸດຕະນັດຕາພັນທຸວົງສາ ມີໃຈໃສ ສັດທາສ້າງ ສູດທະນຸ ກັບນີ້ໄວ້ໃສສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ສາທຸ ສຸທິ ນັ່ງ ວັດຕະ ເມ ທານັ່ງ ເຂົ້າສູ່ນິບພານັ່ງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ.

Folio 22 on the recto side: In Sangkat 1223, a *huang hao* year, on the tenth waning-moon day of the tenth lunar month, a Sunday, a *huang sai* day, the writing was accomplished at time of the morning drum (*nyam kòng ngai*). Thu (Prince) Sopha, together with all his children, grandchildren, and relatives, had the religious faith to sponsor the making of this manuscript entitled *Sutthanu* to support the Teachings of Gotama Buddha to last until the end of 5000 years. Amen! May this gift of mine be a condition for us to reach Nibbāna which is the greatest bliss constantly.

Date: CS 1223, a *huang hao* year (29 Sep 1861)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Thu (Prince) Sopha, together with all his children, grandchildren, and relatives

Titles: ສູດທະນຸ (ຜູກ ໕)

Sutthanu (Phuk 5)

Sutthanu (Fascicle 5)

EAP1398_VSL_1_0267

Long palm-leaf

One phuk: *fascicle 6*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56.7 cm, depth 1 cm.

Fascicle 1: Front cover folio: one. **Back cover folio:** six.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ໃນກາລະຄັ້ງໜຶ່ງ ພະເຈົ້າພົມມະທັດສະເທວິຍຣາຊະສົມບັດໃນເມືອງພາຣານະສີ ມີພະ ອັກຄະມະເທສີ ຊົງພະນາມວ່າ ພະນາງເກດສະນີ ແຕ່ບໍ່ມີທາຍາດທີ່ຈະສືບວົງຕະກູນ. ພະຣາຊາ ຈຶ່ງສັ່ງໃຫ້ພະມະເທສີຮັກສາສິນອຸໂປສິດ ແລ້ວຕັ້ງຈິດອະທິດຖານຂໍພະໂອລົດ. ດ້ວຍອຳນາດບຸນ ໃນການຮັກສາສິນ ເມື່ອພະຍາອິນຮັບຮູ້ ຈຶ່ງເຊີນພະໂພທິສັດເທວະບຸດ ໃຫ້ລົງມາປະຕິສົນທິໃນ

ທ້ອງຂອງພະນາງ. ເມື່ອພະໂພທິສັດປະສູດອອກມາແລ້ວ ມີຊື່ວ່າ ສຸທະນູ. ເມື່ອຈະເລີນໄວຂຶ້ນມາ ມ້າມະນີກັງຂາ ໄດ້ພາເຈົ້າສຸທະນູເທາະໄປເຖິງເມືອງເສຕະນະຄອນ ເພື່ອເຂົ້າສູ່ການແຂ່ງຂັນຍິງ ທະນູ. ເຈົ້າສຸທະນູສາມາດຍົກທະນູທີ່ມີນ້ຳໜັກໃຊ້ຄົນຍົກເຖິງໜຶ່ງພັນຄົນ. ພະຍາເສວະຕະ ຣະຣາດຜູ້ປົກຄອງເມືອງນັ້ນ ຈຶ່ງຍົກລູກສາວ ຊື່ວ່າ ພະນາງຈິຣະປະພາ ໃຫ້ເປັນພັນລະຍາ. ຕໍ່ມາ ຂັນຕາຣະຍັກຈັບມ້າມະນີກັງຂາໄປກັກຂັງທີ່ເມືອງຍັກ ເຈົ້າສຸທະນູຈຶ່ງໄປຍັງເມືອງຍັກ ໄດ້ປາບຂັນ ຕາຣະຍັກ ແລ້ວສັ່ງສອນໃຫ້ຂັນຕາຣະຍັກຢູ່ໃນສິນທຳ.

Once, King Brahmadatta ruled Varanasi city. He had a queen named Ketsani but they had no children to inherit the clan. So, the king asked his queen to observe the Upasatha precepts and prayed for a child. Due to the results of observing the precepts, God Indra acknowledged and invited Bodhisatta Devaputta to come down to her womb. After the Bodhisatta was born, he was given a name Suthanu (Sudhanu). When he grew up, the horse Maṇikaṅkha took Suthanu to the city of Seta to participate in the archery competition. Suthanu could lift the bow that weighed up for a thousand people to lift. The ruler of that city, King Sevātara, offered Suthanu his daughter named Chirapapha as his wife. Later, the giant Khantāra took the horse Maṇikaṅkha and imprisoned it in the city of giants. So, Suthanu went to the giant town, subdued the giant, and taught the giant to be moral.

Colophon:

ລາມທີ ໒໔ ໜ້າ ໑: ສັງກາດໄດ້ ໑໒໒໖ ຕົວ ປີຮ້ວງເຮົາ ເດືອນ ໑໐ ແຮມ ໑໐ ຄ່ຳ ວັນອາທິດ ມື້ຮ້ວງ ໃສ່ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ທຸໂສພາ ສະຫະບຸດຕະມັດຕາພັນທຸວົງສາ ມີໃຈໃສ ສັດທາໃສສາສະໜາພະພຸດທະເຈົ້າເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ສຸດທະນູ ລຳນີ້ໄວ້ໃສສາສະໜາ ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າເຂົ້າສູ່ນິພານ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ.

Folio 26 on the recto side: In Sangkat 1223, a *huang hao* year, on the tenth waning-moon day of the tenth lunar month, a Sunday, a *huang sai* day, the writing was accomplished at time of the morning drum (*nyam kōng ngai*). Thu (Prince) Sopha together with all his children, grandchildren, and relatives, had the most ardent religious faith to sponsor the making of this manuscript entitled *Sutthanu* to support the Teachings of the Buddha until entering Nibbāna which is the greatest bliss constantly and certainly.

Date:

CS 1223, a *huang hao* year (29 Sep 1861)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Scribe(s):

Unknown

Sponsor(s):

Thu (Prince) Sopha, together with all his children, grandchildren, and relatives

Titles:

ສຸດທະນຸຊາດິກ (ຜູກ ໖)

Sutthanusadok (Phuk 6)

Sutthanu Jātaka (Fascicle 6)

Long palm-leaf**One phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.5 cm, depth 0.5 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** two.**Appearance:** The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 14. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.**Description:** ເນື້ອໃນກ່າວເຖິງ ໃນກາລະຄັ້ງໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າຊົງສະແດງພະທຳມະເທສະໜາແກ່ພະສາລີບຸດວ່າ, ດູລາສາລີບຸດ ການທີ່ຈະພຸດທະເຈົ້າຈະອຸບັດຂຶ້ນໃນໂລກນັ້ນ ເປັນເລື່ອງຍາກເປັນຢ່າງຍິ່ງ ບຸກຄະລະຍິງຊາຍຜູ້ໃດ ປາດຖະໜາຢາກເຫັນພະພຸດທະເຈົ້າ ທີ່ຈະອຸບັດຂຶ້ນໃນພາຍພາກໜ້າ ຕໍ່ຈາກພະຕະຖາຄົດນັ້ນ ມີຊື່ວ່າ ພະສີອະຣິຍະເມດໂຕ ຈຶ່ງມີຄວາມພຽນ ແລະໝັ້ນບຳເພັນກຸສົນໃຫ້ເປັນນິດ ຢ່າໄດ້ຂາດ ກໍຈະໄດ້ພົບສາສະໜາຂອງພະສີອະຣິຍະເມດໂຕ. ບຸກຄະລະຜູ້ໃດ ທີ່ໄດ້ເກີດມາພົບພະພຸດທະສາສະໜາ ໄດ້ຊື່ວ່າຜູ້ມີບຸນ.

The text deals with the Buddha giving a sermon to Venerable Sāriputta. The Buddha said “Sāriputta! The happening of a Buddha in the world is the most difficult. Any person, male or female, who wishes to meet the Buddha who will be born in the future called Si Ariya Metteyya Buddha, after the period of Gotama Buddha, should have perseverance and diligence in merit-making constantly. Thereafter they will also find the religion of Si Ariya Metteyya. One who is born to meet the Teachings of the Buddha is regarded a meritorious person.

Colophon: ລານທີ ໑໔ ໜ້າ ໑: ມູນລະສັດທາເຈົ້າຫົວເພີຍຈັນສາງແລ.

Folio 14 on the recto side: The initiator, Chao Hua Phia Chan, is the scribe.

Date: Early 20th century**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Chao Hua Phia Chan**Titles:** ອະນາຄະຕະພຸດທະວົງ*Anakhata Phuttavong*

The Family of the Future Buddha

Long palm-leaf**One phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 56.5 cm, depth 0.3 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** none.**Appearance:** The fascicles are enclosed between 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, and the legibility is as well.

Description: ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າຊົງປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ພະພຸດທະອົງຊົງສະແດງ ພະທຳມະເທສະໜາໃຫ້ແກ່ພຸດທະບໍລິສັດທັງຫຼາຍວ່າ ດູລາທ່ານທັງຫຼາຍ ບຸກຄະລະຜູ້ໃດມີ ຈິດໃຈເຫຼື້ອມໃສສັດທາໃນແກ້ວທັງ ໓ ປະການ ແລະໄດ້ທຳບຸນໃຫ້ທານດ້ວຍຄວາມບໍລິສຸດ, ໄດ້ ຮັກສາສິນ, ຟັງທຳ ແລະເມດຕາພາວະນາຢ່າງເນື່ອງໆ ຄັນຈຸຕິຕາຍໄປກໍຈະໄດ້ໄປເກີດໃນຊັ້ນຟ້າ ສະເຫວີຍທິບພະສົມບັດຫຼາຍພົບຫຼາຍຊາດ. ສ່ວນວ່າບຸກຄະລະຜູ້ໃດ ບໍ່ໄດ້ທຳບຸນໃຫ້ທານ ຫຼືທຳ ບຸນໃຫ້ທານດ້ວຍເຂົ້າຂອງຊັບສົມບັດທີ່ ບໍ່ບໍລິສຸດນັ້ນ ເມື່ອຈຸຕິຕາຍໄປ ກໍຈະໄດ້ໄປຕົກນະຣົກ ເປັນຜີເຜດ ໄດ້ຮັບຄວາມທຸກຂະເວຫະນາ.

Once, while residing at the Jetavana monastery in Savatthi, the Buddha preached a sermon to his disciples and said "Whoever has belief in the Triple Gems, gives alms with purity, observes the precepts, listens to the Dhamma, and practices meditation regularly, after death, will be reborn in heaven with heavenly treasures for many existences. As for the person who does not give alms or give alms with impurity, when he dies, he will go to hell as a ghost with suffering all the time."

Colophon: None
Date: Mid-19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ບຸນກິຣິຍາວັດຖຸ
Bunkirinya Vatthu
Bases of Meritorious Actions

EAP1398_VSL_1_0270

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 54.5 cm, depth 0.9 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between 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:** Damaged.

Description: ກຸສົນກຳມະບົດ ໝາຍເຖິງ ທາງແຫ່ງກຳຕິທີ່ເປັນກຸສົນ, ກຳຕິອັນເປັນທາງນຳໄປສູ່ຄວາມສຸກ ຄວາມຈະເລີນແລະສຸຂະຕິ ມີ ໑໐ ປະການ ປະກອບດ້ວຍ ກາຍະກຳ ໓, ວະຈິກຳ ໔ ແລະມະໂນ ກຳ ໓. ກາຍະກຳ ໓ ໄດ້ແກ່ ເວັ້ນຈາກການຂ້າສັດຕັດຊີວິດ, ເວັ້ນຈາກການລັກຊັບ, ເວັ້ນຈາກການ ປະພຶດຜິດທາງກາມ. ວະຈິກຳ ໔ ໄດ້ແກ່ ເວັ້ນຈາກການເວົ້າຕົວະ, ເວັ້ນຈາກການເວົ້າສໍ້ສູງ, ເວັ້ນ

ຈາກການເວົ້າຄໍາທຍາບ, ເວັ້ນຈາກການເວົ້າໂລເລ. ມະໂນກຳ ໓ ໄດ້ແກ່ ຄວາມບໍ່ຄິດເພິ່ງຢາກ
ໄດ້ຂອງຄົນອື່ນ, ຄວາມບໍ່ຄິດປອງຮ້າຍຜູ້ອື່ນ, ແລະມີຄວາມເຫັນຖືກຕ້ອງ.

Kusala-kammapha means the wholesome course of actions or good actions that lead to prosperity and good bourn, consisting of 10: threefold bodily action, fourfold verbal action, and threefold mental action. The threefold bodily action include abstention from killing, abstention from taking what is not given, and abstention from sexual misconduct. The fourfold verbal action include abstention from false speech, abstention from tale-bearing, abstention from harsh speech, and abstention from vain talk or gossip. The threefold mental action includes non-covetousness, non-illwill, and right view.

Colophon: None
Date: Late 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ກຸສົນກຳມະບົດສິບ
Kuson Kammabot Sip
Ten Wholesome Causes of Action

EAP1398_VSL_1_0271

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 59.8 cm, depth 0.5 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 13. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Damaged.

Description: ທັງສີຫົນທາງ ໔ ສາຍ ໄດ້ກ່າວເຖິງຫຼັກການພື້ນຖານຂອງການປະຕິບັດວິປັດສະນາ ຄື ການຝຶກ
ອົບຮົມຈິດໃຫ້ເກີດປັນຍາຮູ້ແຈ້ງ ຕາມຄວາມເປັນຈິງຂອງສະພາວະທຳ. ໃນບົດນີ້ ໄດ້ອະທິບາຍ
ເຖິງຫຼັກທຳຕ່າງໆ ທີ່ເກື້ອກູນໃນການປະຕິບັດວິປັດສະນາ ເພື່ອໃຫ້ຈິດເກີດຄວາມບໍລິສຸດ ແລະ
ຫຼັກທຳທີ່ຄວນລະ ເພື່ອບໍ່ໃຫ້ຈິດເກີດຄວາມເສົ້າໝອງ ອັນປະກອບດ້ວຍ:

໑. ອະກຸສົນລະມູນ ໓ ປະການ ອັນເປັນຮາກເຫງົາຂອງຄວາມຊົ່ວ,

໒. ສິນ ໕ ປະການ ຄື ຄວາມປົກກະຕິ ໝາຍເຖິງ ຄວາມປົກກະຕິຂອງກາຍແລະວາຈາ ເຊິ່ງເປັນ
ຫຼັກທຳແລະຄຸນນະທຳພື້ນຖານຂອງພຸດທະສາສະນິກກະຊົນ,

໓. ບຸນກິຣິຍາວັດຖຸ ໑໐ ປະການ ຄື ທີ່ຕັ້ງແຫ່ງການທຳບຸນ ອັນເປັນຫົນທາງຄວາມດີ.

The book of the five ways mentions the basic principles of Vipassanā practice, which is to train the mind to produce wisdom according to the reality of the Dhamma. This chapter explains various principles that are necessary in the practice of Vipassanā in order to purify the mind. The

text also includes the principles that should be abandoned, so that the mind does not become sad. The principles are:

1. *Akusala-mūla* 3: The threefold unwholesome root

2. Five Precepts: Regularity of body and speech. They are the fundamental principles and virtues of Buddhists.

3. *Puññakiriyā-vatthu* 10: The ten bases of meritorious actions.

Colophon:

None

Date:

Mid-20th century

Script(s):

Tham Lao

Language(s):

Lao, Pali

Scribe(s):

Unknown

Sponsor(s):

Unknown

Titles:

ໜັງສືຫົນທາງ ໕ ສາຍ

Nangsū Hon Thang Ha Sai

The Book of Five Ways

EAP1398_VSL_1_0272

Long palm-leaf

One phuk:

fascicle

Material:

Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 53.2 cm, depth 1.5 cm.

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

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 38. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description:

ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າຊົງປະທັບຢູ່ໃນເມືອງອຸທຸມພະຣະນະຄອນ ໃນຄັ້ງນັ້ນ ມີຊາຍທຸກໄຮ້ຄົນໜຶ່ງ ໄດ້ເຂົ້າເຝົ້າພະພຸດທະອົງ ທູນຖາມວ່າ ຄົນທັງຫຼາຍເກີດມາໃນໂລກນີ້ ລ້ວນແລ້ວແຕ່ມີຄວາມແຕກຕ່າງກັນ, ແມ່ນແຕ່ນັກບວດທີ່ປະຕິບັດຢູ່ໃນສາສະໜາ ຮັກສາເຊິ່ງພົມມະຈັນ ກໍຍັງມີຈິດແຕກຕ່າງກັນ ບາງພ່ອງມີຈິດເປັນບາບ, ບາງພ່ອງມີຈິດເປັນບຸນ ນັ້ນເປັນດ້ວຍເຫດໃດກໍຂ້າຈາ? ພະພຸດທະອົງໄດ້ສະແດງພະທຳມະເທສະໜາແກ່ຊາຍຜູ້ນັ້ນ ເລື່ອງມະນຸດທີ່ເກີດມາໃນໂລກນີ້ມີຄວາມແຕກຕ່າງກັນ ແມ່ນດ້ວຍຜົນຂອງກຳທີ່ເຮັດໄວ້ໃນອະດີດຕະຊາດ.

Once, the Buddha was present in the city of Udumbara. At the time, a poor man came to the presence of the Buddha and asked him about differences of people in the world. Even monks who practiced the Buddha's teachings also had different minds; some had sinful minds and others had good minds. He was also curious about the reasons behind. The Buddha gave a sermon to that man about the differences, which were the results of previous deeds they had done in the past.

Colophon:

ລານທີ ໓໘ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໕໐໔ ຕົວ ປີຮ່ວງເປົ້າ ເດືອນ ໑໑ ແຮມ ໑໑ ຄຳ ວັນພະຫັດ ຮິດຈະນາແລ້ວຍາມບ່າຍໂມງ ໑. ສາທຸພໍ່ ມັງຄະລະປັນຍາ ໄດ້ມີໃຈໄດ້ສ້າງ ມະນຸດສະບັນຫາ ພົມມະຊາດ ຜູ້ນີ້ ສືບສາສະໜາພະໂຄດົມເຈົ້າ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາສູ່ເຍື້ອງສູ່

ປະການແດ່ທ້ອນ ສາທຸ ສາທຸ ອະນຸໂມທາມີ. ທັງສີວັດຊຽງແກ້ວ ສາທຸ ເຈົ້າໝ່ອມ ຈິວ ຂະ
ນ້ອຍຮິດຈະນາ(ພິຈາລະນາ)ເອົາແດ່ ລານບາງຂຽນກໍ່ສອດເນີເຈົ້າ.

Folio 38 on the recto side: In Buddhist Era (BE) 2504, a *huang pao* year, on the eleventh waning-moon day of the eleventh lunar month, a Thursday,¹⁰⁶ the writing was accomplished at 13:00. Sathu Phò Maṅgalapaññā had the religious faith to sponsor the making of this manuscript entitled *Manutsa Banha Phommasat* to prolong the Teachings of Gotama Buddha. May my wishes and desires come true. Well done, well done! I rejoice in the merit. This manuscript belongs to Vat Xiang Kaeo. Dear monks and novices, please consider. The palm leaves are thin, so the writing is visible on the other side.

Date: BE 2504, a *huang pao* year (4 Nov 1961)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Sathu Phò Maṅgalapaññā
Titles: ມະນຸດສະບັນຫາພົມມະຊາດ
Manutsa Banha Phommasat
The Human's Questions on Fate

EAP1398_VSL_1_0273

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 54 cm, depth 1.2 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** three.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ເນື້ອໃນກ່າວເຖິງການສະແດງຕື່ນເປັນພຸດທະມາມະກະ ຄື ການປະກາດຕື່ນວ່າ ເປັນຜູ້ນັບຖືພະ
ພຸດທະສາສະໜາ ຄື ພະພຸດ ພະທຳ ແລະພະສົງ ເປັນສິ່ງສູງສຸດ ແລະເປັນທີ່ເພິ່ງທີ່ລະນຶກຂອງຕື່ນ
ແລະຫຼັກການປະຕິບັດໃນພິທີປະກາດຕື່ນເປັນພຸດທະມາມະກະ.

The text deals with a confession of an individual as a Buddhist who believes in Buddhism: the Buddha, the Dhamma, and the Sangha, as a refuge. Procedures in the ritual of Buddhisthood confessions are also included in the manuscript.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown

¹⁰⁶ 1323 Asvina 26 = Saturday, 4 November 1961.

Sponsor(s): Unknown
Titles: ຫຼັງສືພຸດທະມາມະກະປະຕິບັດ
Nangsü Phutthamamaka Patibat
The Book for One Who Confesses Buddhism

EAP1398_VSL_1_0274

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 44.9 cm, depth 0.5 cm.

Fascicle 1: Front cover folio: one. **Back cover folio:** three.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 13. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ເນື້ອໃນກ່າວເຖິງ ວິບາກກຳ ໝາຍເຖິງຜົນກຳ ຫຼືຜົນທີ່ເກີດຈາກກຳທີ່ທຳໄວ້ກ່ອນ. ບໍ່ວ່າຈະເປັນກຳດີຫຼືກຳຊົ່ວ ລ້ວນແລ້ວແຕ່ມີວິບາກກຳ ຄືຜົນຂອງກຳທັງສິ້ນ ໂດຍກຳດີຈະມີວິບາກເປັນສຸກ ສ່ວນກຳຊົ່ວຈະມີວິບາກເປັນທຸກ ເຊັ່ນວ່າ ບຸກຄະລະຜູ້ໃດໄດ້ດຳພະສົງ ຄັນເມື່ອຈຸຕິຕາຍໄປ ກໍຈະຕິກນະຣິກນານ ໑໒ ກັບ, ບຸກຄະລະຜູ້ໃດໄດ້ດຳພະສົງ ຄັນເມື່ອຈຸຕິຕາຍໄປ ກໍຈະຕິກນະຣິກນານ ໑໐ ກັບ, ບຸກຄະລະຜູ້ໃດໄດ້ດຳພະທຳມະເຈົ້າ ຄັນເມື່ອຈຸຕິຕາຍໄປ ກໍຈະຕິກນະຣິກນານໝື່ນກັບ, ບຸກຄະລະຜູ້ໃດໄດ້ທັບມ້າງພະພຸດທະຮູບ, ທັບມ້າງພະທາດເຈດີ, ທັບມ້າງວັດວາອາຮາມ ຄັນເມື່ອຈຸຕິຕາຍໄປ ກໍຈະຕິກນະຣິກນານ ໑໗ ກັບ.

The content deals with consequences of actions.

Good and bad actions result in consequences. Good deeds bring happiness, while evil deeds bring suffering. The person who cursed his parents will go to hell for 12 eons after the death. The person who cursed a monk will go to hell for 10 eons after the death. The person who cursed the Dhamma will go to hell for ten thousand eons after the death. The person who destroyed Buddha images, pagodas, or monasteries will go to hell for 17 eons after the death.

Colophon: ລານທີ ໑໑ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໑໕ ຕົວ ປີກາເປົ້າ ເດືອນ ໘ ອອກໃໝ່ ໓ ຄ່ຳ ຣິດຈະນາ ແລ້ວຍາມບາຍໂມງ ໑ ໝາຍມີເຈົ້າມູນລະສັດທາ ສາວບົວຈັນ ບ້ານສັງຄະໂລກ ພ້ອມດ້ວຍລູກເຕົ້າສູ່ຄົນ ສ້າງຫຼັງສື ວິບາກກຳ ຜູກມີໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ຂໍໃຫ້ເຂົ້າສູ່ພະນົບພານັນແດ່ກໍຂ້າເທີ້ນ ສາທຸ ສາທຸ ອະນຸໂມທາມີ ນິດຈັງ ນິດຈັງ ທຸວັງ ທຸວັງ.

Folio 11 on the recto side: In Buddhist Era (BE) 2515, a *ka pao* year, on the third waxing-moon day of the eighth lunar month,¹⁰⁷ the writing was accomplished at 13:00. Sao Buachan from the village of Sangkhalok was the principal initiator, together with all her children, to sponsor the making of this manuscript entitled *Vibakkam* (Unjust deed) to support the Teachings of Gotama Buddha until [entering Nibbāna]. May we reach

¹⁰⁷ 1335 Ashadha 3 = Tuesday, 3 July 1973.

Nibbāna. Well done, well done! I rejoice [in the merit] constantly and certainly.
Date: BE 2515, a *ka pao* year (3 Jul 1973)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Sao Buachan from the village of Sangkhalok, together with all her children
Titles: *ວິບາກກຳ*
Vibakkam
 The Results of Bad Deeds

EAP1398_VSL_1_0275

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 59.2 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ເນື້ອໃນພັນລະນາພຸດທະຄຸນ ໙ ປະການ ໄດ້ແກ່ ໑. ອະຣະທັງ ເປັນຜູ້ໂກຈາກກິເລດ, ໒. ສຳມາສຳພຸດ ເປັນຜູ້ຕັດສະຮູ້ຊອບດ້ວຍພະອົງເອງ, ໓. ວິຊາຈາຣະນະສຳປັນໂນ ເປັນຜູ້ເຖິງພ້ອມດ້ວຍວິຊາແລະຈາລະນະ, ໔. ສຸຄະໂຕ ເປັນຜູ້ສະເດັດໄປດີແລ້ວ, ໕. ໂລກະວິທູ ເປັນຜູ້ຮູ້ແຈ້ງແກ່ໂລກ, ໖. ອະນຸດຕະໂຣ ປຸຣິສະທຳມະສາຣະຖິ ເປັນຜູ້ທີ່ສາມາດຝຶກບຸລຸດທີ່ສົມຄວນຝຶກໄດ້ດີແລ້ວ ບໍ່ມີໃຜຢັ້ງໄປກວ່າ, ໗. ສັດຖາ ເທວະມະນຸດສາມັງ ເປັນສາດສະດາຂອງເທວະດາແລະມະນຸດທັງຫຼາຍ, ໘. ພຸດໂທ ເປັນຜູ້ຕື່ນ ຜູ້ເບີກບານ, ໙. ພະຄະວາຕິ ເປັນຜູ້ມີຄວາມຈຳເລີນ ຊົງຈຳແນກແຈກແຈງທຳແລ້ວ.

The content describes the nine qualities of the Buddha: 1. *Arahant* (the accomplished one); 2. *Sammāsambuddho* (the one who enlightened by himself); 3. *Vijjācaranasampanno* (the endowed one with knowledge and conduct); 4. *Sugato* (the well-gone one); 5. *Lokavidū* (the knower of the worlds); 6. *Anuttaropurisadhammasārathi* (the incomparable leader of men to be tamed); 7. *Satthā devamanussānam* (the teacher of celestials and human beings); 8. *Buddho* (the enlightened one); and 9. *Bhagavāti* (the blessed one who explained the Dhamma).

Colophon: None

Date: AD 1929/30 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0282)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Unknown
Titles: ພຸດທະຄຸນຫລວງ (ຜູກ ໒)
Phutthakhun Luang (Phuk 2)
Great Virtues of the Buddha (Fascicle 2)

EAP1398_VSL_1_0276

Long palm-leaf

One phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 59.2 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ເນື້ອໃນພັນລະນາພຸດທະຄຸນ ໙ ປະການ ໄດ້ແກ່ ໑. ອະຣະທັງ ເປັນຜູ້ໂກຈາກກິເລດ, ໒. ສຳມາສຳພຸດ ເປັນຜູ້ຕັດສະຮູ້ຊອບດ້ວຍພະອົງເອງ, ໓. ວິຊາຈາຣະນະສຳປັນໂນ ເປັນຜູ້ເຖິງພ້ອມດ້ວຍວິຊາແລະຈາລະນະ, ໔. ສຸຄະໂຕ ເປັນຜູ້ສະເດັດໄປດີແລ້ວ, ໕. ໂລກະວິທູ ເປັນຜູ້ຮູ້ແຈ້ງແກ່ໂລກ, ໖. ອະນຸດຕະໂຣ ປຸຣິສະທຳມະສາຣະຕິ ເປັນຜູ້ທີ່ສາມາດຝຶກບຸລຸດທີ່ສົມຄວນຝຶກໄດ້ດີແລ້ວ ບໍ່ມີໃຜຍິ່ງໄປກວ່າ, ໗. ສັດຖາ ເທວະມະນຸດສານັງ ເປັນສາດສະດາຂອງເທວະດາແລະມະນຸດທັງຫຼາຍ, ໘. ພຸດໂທ ເປັນຜູ້ຕື່ນ ຜູ້ເບີກບານ, ໙. ພະຄະວາຕິ ເປັນຜູ້ມີຄວາມຈຳເລີນ ຂົງຈຳແນກແຈກແຈງທຳແລ້ວ.

The content describes the nine qualities of the Buddha: 1. *Arahant* (the accomplished one); 2. *Sammāsambuddho* (the one who enlightened by himself); 3. *Vijjācaranasampanno* (the endowed one with knowledge and conduct); 4. *Sugato* (the well-gone one); 5. *Lokavidū* (the knower of the worlds); 6. *Anuttaropurisadhammasārathi* (the incomparable leader of men to be tamed); 7. *Satthādevamanussānaṃ* (the teacher of celestials and human beings); 8. *Buddho* (the enlightened one); and 9. *Bhagavāti* (the blessed one who explained the Dhamma).

Colophon: None

Date: AD 1929/30 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0282)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ພຸດທະຄຸນຫລວງ (ຜູກ ໓)

Phutthakhun Luang (Phuk 3)

Great Virtues of the Buddha (Fascicle 3)

Long palm-leaf**One phuk:** *fascicle 4***Material:** Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 59.2 cm, depth 1.2 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** two.**Appearance:** The fascicles are enclosed between 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, and the legibility is as well.**Description:** ເນື້ອໃນພັນລະນາພຸດທະຄຸນ ໙ ປະການ ໄດ້ແກ່ ໑. ອະຣະທັງ ເປັນຜູ້ໄກຈາກກິເລດ, ໒. ສຳມາສຳພຸດ ເປັນຜູ້ຕັດສະຮູ້ຊອບດ້ວຍພະອົງເອງ, ໓. ວິຊາຈາຣະນະສຳປັນໂນ ເປັນຜູ້ເຖິງພ້ອມດ້ວຍວິຊາແລະຈາລະນະ, ໔. ສຸຄະໂຕ ເປັນຜູ້ສະເດັດໄປດີແລ້ວ, ໕. ໂລກະວິທູ ເປັນຜູ້ຮູ້ແຈ້ງແກ່ໂລກ, ໖. ອະນຸດຕະໂນ ປຸຣິສະທຳມະສາຣະຖິ ເປັນຜູ້ທີ່ສາມາດຝຶກບຸລຸດທີ່ສົມຄວນຝຶກໄດ້ດີແລ້ວ ບໍ່ມີໃຜຢັ້ງໄປກວ່າ, ໗. ສັດຖາ ເທວະມະນຸດສານັງ ເປັນສາດສະດາຂອງເທວະດາແລະມະນຸດທັງຫຼາຍ, ໘. ພຸດໂທ ເປັນຜູ້ຕົ້ນ ຜູ້ເບີກບານ, ໙. ພະຄະວາຕິ ເປັນຜູ້ມີຄວາມຈຳເລີນ ຊົງຈຳແນກແຈກແຈງທຳແລ້ວ.The content describes the nine qualities of the Buddha: 1. *Arahant* (the accomplished one); 2. *Sammāsambuddho* (the one who enlightened by himself); 3. *Vijjācaranasampanno* (the endowed one with knowledge and conduct); 4. *Sugato* (the well-gone one); 5. *Lokavidū* (the knower of the worlds); 6. *Anuttaropurisadhammasārathi* (the incomparable leader of men to be tamed); 7. *Satthā devamanussānam* (the teacher of celestials and human beings); 8. *Buddho* (the enlightened one); and 9. *Bhagavāti* (the blessed one who explained the Dhamma).**Colophon:** None**Date:** AD 1929/30 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0282)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** *ພຸດທະຄຸນຫລວງ (ຜູກ ໔)**Phutthakhun Luang (Phuk 4)*

Great Virtues of the Buddha (Fascicle 4)

Long palm-leaf**One phuk:** *fascicle 5***Material:** Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 59.2 cm, depth 1.3 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ເນື້ອໃນພັນລະນາພຸດທະຄຸນ ໙ ປະການ ໄດ້ແກ່ ໑. ອະຣະທັງ ເປັນຜູ້ໄກຈາກກິເລດ, ໒. ສຳມາສຳພຸດ ເປັນຜູ້ຕັດສະຮູ້ຊອບດ້ວຍພະອົງເອງ, ໓. ວິຊາຈາຣະນະສຳປັນໂນ ເປັນຜູ້ເຖິງພ້ອມດ້ວຍວິຊາແລະຈາລະນະ, ໔. ສຸຄະໂຕ ເປັນຜູ້ສະເດັດໄປດີແລ້ວ, ໕. ໂລກະວິທູ ເປັນຜູ້ຮູ້ແຈ້ງແກ່ໂລກ, ໖. ອະນຸດຕະໂຣ ປຸຣິສະທຳມະສາຣະຖິ ເປັນຜູ້ທີ່ສາມາດຝຶກບຸລຸດທີ່ສົມຄວນຝຶກໄດ້ດີແລ້ວ ບໍ່ມີໃຜຢັ້ງໄປກວ່າ, ໗. ສັດຖາ ເທວະມະນຸດສາມັງ ເປັນສາດສະດາຂອງເທວະດາແລະມະນຸດທັງຫຼາຍ, ໘. ພຸດໂທ ເປັນຜູ້ຕັ້ນ ຜູ້ເບີກບານ, ໙. ພະຄະວາຕິ ເປັນຜູ້ມີຄວາມຈຳເລີນ ຊົງຈຳແນກແຈກແຈງທຳແລ້ວ.

The content describes the nine qualities of the Buddha: 1. *Araham* (the accomplished one); 2. *Sammāsambuddho* (the one who enlightened by himself); 3. *Vijjācaranasampanno* (the endowed one with knowledge and conduct); 4. *Sugato* (the well-gone one); 5. *Lokavidū* (the knower of the worlds); 6. *Anuttaropurisadhammasārathi* (the incomparable leader of men to be tamed); 7. *Satthā devamanussānaṃ* (the teacher of celestials and human beings); 8. *Buddho* (the enlightened one); and 9. *Bhagavāti* (the blessed one who explained the Dhamma).

Colophon: ລານທີ ໓໐ ໜ້າ ໒: ໂວຫານກາລະທຳມະເທສະໜາ ພຸດທະຄຸນຫລວງ ມັດນີ້ ຊຽງກຸນນາຄຳພິລະປັນຍາ ເປັນຜູ້ຮິດຈະນາແລ.

Folio 30 on the verso side: Xiang Kunna Khamphilapannya is the scribe of this bundle of this sermon text *Phutthakhun Luang*.

Date: AD 1929/30 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0282)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Xiang Kunna Khamphilapannya

Sponsor(s): Unknown

Titles: ພຸດທະຄຸນຫລວງ (ຜູກ ໕)

Phutthakhun Luang (Phuk 5)

Great Virtues of the Buddha (Fascicle 5)

EAP1398_VSL_1_0279

Long palm-leaf

One phuk: *fascicle 6*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 59.2 cm, depth 0.9 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ເນື້ອໃນພັນລະນາພຸດທະຄຸນ ໙ ປະການ ໄດ້ແກ່ ໑. ອະຣະຫັງ ເປັນຜູ້ໂກຈາກກິເລດ, ໒. ສຳມາສຳພຸດ ເປັນຜູ້ຕັດສະຮູ້ຊອບດ້ວຍພະອົງເອງ, ໓. ວິຊາຈາຣະນະສຳປັນໂນ ເປັນຜູ້ເຖິງພ້ອມດ້ວຍວິຊາແລະຈາລະນະ, ໔. ສຸຄະໂຕ ເປັນຜູ້ສະເດັດໄປດີແລ້ວ, ໕. ໂລກະວິທູ ເປັນຜູ້ຮູ້ແຈ້ງແກ່ໂລກ, ໖. ອະນຸດຕະໂຣ ປຸຣິສະທຳມະສາຣະຖິ ເປັນຜູ້ທີ່ສາມາດຝຶກບຸລຸດທີ່ສົມຄວນຝຶກໄດ້ດີແລ້ວ ບໍ່ມີໃຜຍິ່ງໄປກວ່າ, ໗. ສັດຖາ ເທວະມະນຸດສາມັງ ເປັນສາດສະດາຂອງເທວະດາແລະມະນຸດທັງຫຼາຍ, ໘. ພຸດໂທ ເປັນຜູ້ຕື່ນ ຜູ້ເບີກບານ, ໙. ພະຄະວາຕິ ເປັນຜູ້ມີຄວາມຈຳເລີນ ຊົງຈຳແນກແຈກແຈງທຳແລ້ວ.

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Colophon: None

Date: AD 1929/30 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0282)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ພຸດທະຄຸນຫລວງ (ຜູ້ກາ ໖)

Phutthakhun Luang (Phuk 6)

Great Virtues of the Buddha (Fascicle 6)

EAP1398_VSL_1_0280

Long palm-leaf

One phuk: *fascicle 7*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 59.2 cm, depth 0.9 cm.

Fascicle 1: Front cover folio: one. **Back cover folio:** none.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ເນື້ອໃນພັນລະນາພຸດທະຄຸນ ໙ ປະການ ໄດ້ແກ່ ໑. ອະຣະຫັງ ເປັນຜູ້ໂກຈາກກິເລດ, ໒. ສຳມາສຳພຸດ ເປັນຜູ້ຕັດສະຮູ້ຊອບດ້ວຍພະອົງເອງ, ໓. ວິຊາຈາຣະນະສຳປັນໂນ ເປັນຜູ້ເຖິງພ້ອມດ້ວຍວິຊາແລະຈາລະນະ, ໔. ສຸຄະໂຕ ເປັນຜູ້ສະເດັດໄປດີແລ້ວ, ໕. ໂລກະວິທູ ເປັນຜູ້ຮູ້ແຈ້ງແກ່ໂລກ,

ຜ. ອະນຸດຕະໂຣ ບຸຣິສະທຳມະສາຣະຕິ ເປັນຜູ້ທີ່ສາມາດຝຶກບຸລຸດທີ່ສົມຄວນຝຶກໄດ້ດີແລ້ວ ບໍ່ມີໃຜຍິ່ງໄປກວ່າ, ກ. ສັດຖາ ເທວະມະນຸດສານັງ ເປັນສາດສະດາຂອງເທວະດາແລະມະນຸດທັງຫຼາຍ, ຕ. ພຸດໂທ ເປັນຜູ້ຕື່ນ ຜູ້ເບີກບານ, ນ. ພະຄະວາຕິ ເປັນຜູ້ມີຄວາມຈຳເລີນ ຂົງຈຳແນກແຈກແຈງທຳແລ້ວ.

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Colophon: None
Date: AD 1929/30 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0282)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ພຸດທະຄຸນຫລວງ (ຜູ້ກາ ກ)
Phutthakhun Luang (Phuk 7)
 Great Virtues of the Buddha (Fascicle 7)

EAP1398_VSL_1_0281

Long palm-leaf

One phuk: *fascicle 8*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 59.2 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ເນື້ອໃນພັນລະນາພຸດທະຄຸນ ໙ ປະການ ໄດ້ແກ່ ໑. ອະຣະທັງ ເປັນຜູ້ໂກຈາກກິເລດ, ໒. ສຳມາສຳພຸດ ເປັນຜູ້ຕັດສະຮູ້ຊອບດ້ວຍພະອົງເອງ, ໓. ວິຊາຈາຣະນະສຳປັນໂນ ເປັນຜູ້ເຖິງພ້ອມດ້ວຍວິຊາແລະຈາລະນະ, ໔. ສຸຄະໂຕ ເປັນຜູ້ສະເດັດໄປດີແລ້ວ, ໕. ໂລກະວິທູ ເປັນຜູ້ຮູ້ແຈ້ງແກ່ໂລກ, ໖. ອະນຸດຕະໂຣ ບຸຣິສະທຳມະສາຣະຕິ ເປັນຜູ້ທີ່ສາມາດຝຶກບຸລຸດທີ່ສົມຄວນຝຶກໄດ້ດີແລ້ວ ບໍ່ມີໃຜຍິ່ງໄປກວ່າ, ກ. ສັດຖາ ເທວະມະນຸດສານັງ ເປັນສາດສະດາຂອງເທວະດາແລະມະນຸດທັງຫຼາຍ, ຕ. ພຸດໂທ ເປັນຜູ້ຕື່ນ ຜູ້ເບີກບານ, ນ. ພະຄະວາຕິ ເປັນຜູ້ມີຄວາມຈຳເລີນ ຂົງຈຳແນກແຈກແຈງທຳແລ້ວ.

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Colophon: None
Date: AD 1929/30 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0282)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ພຸດທະຄຸນຫລວງ (ຜູກ ໘)
Phutthakhun Luang (Phuk 8)
 Great Virtues of the Buddha (Fascicle 8)

EAP1398_VSL_1_0282

Long palm-leaf

One phuk: *fascicle 9*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 59.2 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ເນື້ອໃນພັນລະນາພຸດທະຄຸນ ໙ ປະການ ໄດ້ແກ່ ໑. ອະຣະທັງ ເປັນຜູ້ໄກຈາກກິເລດ, ໒. ສຳມາສຳພຸດ ເປັນຜູ້ຕັດສະຮູ້ຊອບດ້ວຍພະອົງເອງ, ໓. ວິຊາຈາຣະນະສຳປັນໂນ ເປັນຜູ້ເຖິງພ້ອມດ້ວຍວິຊາແລະຈາລະນະ, ໔. ສຸຄະໂຕ ເປັນຜູ້ສະເດັດໄປດີແລ້ວ, ໕. ໂລກະວິທູ ເປັນຜູ້ຮູ້ແຈ້ງແກ່ໂລກ, ໖. ອະນຸດຕະໂຣ ປຸຣິສະທຳມະສາຣະຖິ ເປັນຜູ້ທີ່ສາມາດຝຶກບຸລຸດທີ່ສົມຄວນຝຶກໄດ້ດີແລ້ວ ບໍ່ມີໃຜຢັ້ງໄປກວ່າ, ໗. ສັດຖາ ເທວະມະນຸດສານັງ ເປັນສາດສະດາຂອງເທວະດາແລະມະນຸດທັງຫຼາຍ, ໘. ພຸດໂທ ເປັນຜູ້ຕື່ນ ຜູ້ເບີກບານ, ໙. ພະຄະວາຕິ ເປັນຜູ້ມີຄວາມຈຳເລີນ ຊົງຈຳແນກແຈກແຈງທຳແລ້ວ.

The content describes the nine qualities of the Buddha: 1. *Arahant* (the accomplished one); 2. *Sammāsambuddho* (the one who enlightened by himself); 3. *Vijjācaranasampanno* (the endowed one with knowledge and conduct); 4. *Sugato* (the well-gone one); 5. *Lokavidū* (the knower of the worlds); 6. *Anuttaropurisadhammasārathi* (the incomparable leader of men to be tamed); 7. *Satthā devamanussānaṃ* (the teacher of celestials and human beings); 8. *Buddho* (the enlightened one); and 9. *Bhagavāti* (the blessed one who explained the Dhamma).

Colophon: ລານທີ ໒໖ ໜ້າ ໒: ອະທິບາດປັກກະຕິມາດ ສັງກາດຣາຊະໄດ້ ໑໒ ຮ້ອຍ ໙໐໑໐ (ກົງກັບ ຈ.ສ. ໑໒໙໑) ຕົວ ປັກດໃສ້ ເດືອນ ໑໒ ຂຶ້ນ ໒ ຄ່ຳ ພ່ຳວ່າໄດ້ ວັນ ຣິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ມູນລະສັດທາ ຊື່ວ່າ ອ້າຍນ້ອຍ ແລະສາວຈັນ ເປັນສັດທາ ລູກເຕົ້າຊູ່ຄົນ ຈຶ່ງພ້ອມກັນມີໃຈໃສ ສັດທາເປັນອັນຍິ່ງ ຈຶ່ງມາສ້າງໜັງສື ພຸດທະຄຸນຫລວງ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພັນວັດສາ. ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຂົ້າສູ່ນິຣະພາບເປັນທີ່ແລ້ວ ຢ່າຄາດຢ່າແຄ້ວດັ່ງຄຳ ມັກຄຳປາດຖະໜາແດ່ກໍຂ້າເທີ້ນ ສາທຸ ສາທຸ ອະນຸໂມທາມີ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ເມ ທຸ ວັງ ທຸວັງ.

Folio 26 on the verso side: In Sangkat 12 hundred 9010 (corresponding to CS 1291), a *kat sai* year, on the second waxing-moon day of the twelfth lunar month,¹⁰⁸ the [...] day of the week, the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). The initiators, Ai Nòi and his wife, Sao Chan, together with all her children, had the most ardent religious faith to sponsor the making of this manuscript entitled *Phutthakhun Luang* (Great virtues of the Buddha) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May we reach Nibbāna as the ultimate goal. May my wishes and desires not be ignored. Well done, well done! I rejoice [in this merit]. May this be a condition for me to reach Nibbāna certainly.

Date: CS 1291, *kat sai* year (3 Nov 1929)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Ai Nòi and his wife, Sao Chan, together with all her children
Titles: ພຸດທະຄຸນຫລວງ (ຜູກ ໙)
Phutthakhun Luang (Phuk 9)
 Great Virtues of the Buddha (Fascicle 9)

EAP1398_VSL_1_0283

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 59 cm, depth 1 cm.

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

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ນະວະໂກວາດ ແປວ່າ ຄຳສັ່ງສອນພະບວດໃຫມ່ ເປັນໜັງສືທີ່ປະມວນຫົວຂໍ້ທຳໂດຍຫຍໍ້ຈາກພະ ໂຕປິດິກ ສຳຫຼັບສັ່ງສອນອົບຮົມພະນະວະກະ ໜັງສືຜູກນີ້ ວ່າດ້ວຍເລື່ອງ ອະນຸສາດ ແປວ່າ ຄຳ ສັ່ງສອນ ເປັນຄຳສອນເບື້ອງຕົ້ນ ທີ່ພະອຸປັດຊາຈະສັ່ງສອນພະພິກຂຸຜູ້ບວດໃໝ່ ມີ ໘ ຂໍ້ ໂດຍແບ່ງ

¹⁰⁸ 1291 Karttika 2 = Sunday, 3 November 1929.

ເປັນກິດຈະວັດທີ່ຕ້ອງປະຕິບັດໃນການດຳເນີນຊີວິດແບບພະພິກຂຸຮຽກວ່າ ນິດໄສ ໔ ແລະກິດທີ່ຕ້ອງຫ້າມຮຽກວ່າ ອະກະຣະນິຍະກິດ ມີ ໔.

Navakovāda means the instructions for newly-ordained monks. The book includes the Dhamma in brief derived from the *Tipiṭaka* for training the newly-ordained monks. The text of this manuscript provides *Anusāsana*, the eight basic instructions that preceptors must teach newly-ordained monks. They are divided into *Nisaya* 4 (the fourfold activities that must be done) and *Akaraṇīyakicca* 4 (the fourfold deeds that are prohibited).

Colophon:

ລາມທີ ໒໔ ໜ້າ ໑-໒: ພູດທະສັງກາດຣາຊະໄດ້ ໒໔໒໗ ປີກາໄຄ້ ເດືອນຈຽງ ແຮມ ຕູ ຄໍ່າ ວັນອາທິດ ລິດຈະນາແລ້ວຍາມປ່າຍໂມງ ມູນລະສັດທາ ພາຍມີ ພິກຂຸຣັດຕະນະປັນຍາ ມີໃຈເຫຼື້ອມໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ນະວະໂກວາດວິໄນ ຜູກນີ້ໄວ້ກັບສາສະໜາ ພະໂຄຕະມະເຈົ້າຕາບຕໍ່ເທົ້າ ໕໐໐໐ ວັດສາ. ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຖິງເປັນພະອໍຣະຫັນຕະຕິນປະເສີດ ອັນຂ້າຈະໄດ້ເກີດມາພາຍຄັ້ງໜ້າ ຕາບຕໍ່ເທົ້າເຂົ້າສູ່ນິຣະພາບແດ່ກໍຂ້າເທີ້ນ. ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ເມ ນິບພານັງ ປາຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ ທຸວັງ.

Folio 24 on the recto and verso sides: In Buddhist Era (BE) 2467, a *ka khai* year, on the eighth waning-moon day of the second lunar month, a Sunday,¹⁰⁹ the writing was accomplished at 13:00. The initiator, Bhikkhu Rattanapannya, had the most ardent religious faith to sponsor the making of this manuscript entitled *Navakovat Vinai* (Vinaya on teachings for new ordained ones) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May I become an arahant who is a noble one in the future and enter Nibbāna. May this be a condition for me to reach Nibbāna which is the greatest bliss constantly and certainly.

Date:

BE 2467, a *ka khai* year (29 Jan 1924)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Scribe(s):

Unknown

Sponsor(s):

Bhikkhu Rattanapannya

Titles:

ນະວະໂກວາດ

Navakovat

Teachings for a New Ordained One

EAP1398_VSL_1_0284

Long palm-leaf

One phuk:

fascicle 10

Material:

Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 56 cm, depth 0.7 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 17. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Damaged.

¹⁰⁹ 1285 Pausha 23 = Tuesday, 29 January 1924.

Description: ເນື້ອໃນກ່າວເຖິງ ທະນົນໄຊຍະບັນດິດຊາດິກ ພະໂພທິສັດເກີດເປັນທະນົນໄຊຍະບັນດິດ ຜູ້ເປັນປາດ
ໃນຣາຊະສຳນັກຂອງພະເຈົ້າໂກຣົບພະຣາດແຫ່ງນະຄອນອິນທະປັດ. ຄັ້ງໜຶ່ງ ທະນົນໄຊຍະບັນດິດ
ໄດ້ຊ່ວຍພະເຈົ້າໂກຣົບພະຣາດໃຫ້ພົ້ນຈາກນັນທະຍັກ ດ້ວຍການສະແດງທຳ. ພະເຈົ້າໂກຣົບ
ພະຣາດຈຶ່ງແຕ່ງຕັ້ງໃຫ້ເປັນບັນດິດຄົນທີ່ ໔ ປະຈຳຣາຊະສຳນັກ. ວັນໜຶ່ງ ທະນົນໄຊຍະບັນດິດແລະ
ບັນດິດທັງສາມ ໄດ້ວິນິໄສປັນຫາຕ່າງໆ ຖວາຍພະເຈົ້າໂກຣົບພະຣາດ. ທະນົນໄຊຍະບັນດິດຕອບ
ປັນຫາໄດ້ຢ່າງຄົມຄາຍ ໂດຍອີງໃສ່ຄວາມເປັນຈິງຂອງທຳມະຊາດ ເຮັດໃຫ້ບັນດິດທັງ ໓ ຄົນນັ້ນບໍ່
ອາດໂຕ້ແຍ້ງໄດ້. ບັນດິດທັງ ໓ ທີ່ຮິດສະຫຍາ ຈຶ່ງຫາເລື່ອງໃສ່ຮ້າຍທະນົນໄຊຍະບັນດິດ ເຮັດໃຫ້
ພະຣາດຊາບໍ່ພໍພະໂທ. ໃນທີ່ສຸດພະຣາດຊາກໍຂັບໄລ່ເຈົ້າທະນົນໄຊຍະບັນດິດອອກຈາກເມືອງ. ຕໍ່ມາ
ເມືອງອິນທະປັດເກີດຄວາມວຸ່ນວາຍ ເພາະເທວະດາຮັກສາເມືອງແລະນັນທະຍັກ ບໍ່ໄດ້ຟັງທຳ
ເປັນເວລາມາດົນນານ ຈຶ່ງດົນບັນດານໃຫ້ເກີດເຫດວິປະລິດຂຶ້ນໃນເມືອງ ພະເຈົ້າໂກຣົບພະຣາດ
ຈຶ່ງໃຫ້ເຊີນເຈົ້າທະນົນໄຊຍະບັນດິດກັບຄືນມາແກ້ໄຂປັນຫາ. ຈາກນັ້ນ, ພະເຈົ້າໂກຣົບພະຣາດຈຶ່ງຕັ້ງ
ໃຫ້ທະນົນໄຊຍະບັນດິດເປັນອຸປະຣາດ.

The text is about *Dhanañjaya Paṇḍita Jātaka*. The Bodhisatta had his life as Dhanañjaya Paṇḍita who was a sage in the court of King Koroppharat of Indapatta kingdom. Once, 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 the other three sages discussed various problems for the king. Dhanañjaya's answers were clever according to the truth that made the other three sages could not argue. The three sages were jealous and slandered Dhanañjaya, making the king unhappy. Finally, Dhanañjaya was expelled by the king. Later on, Indapatta kingdom was chaotic because guardian spirits and Nanda Giant did not listen to the Dhamma for long time. They thus caused disturbance in the kingdom. Therefore, the king gave his order to call Dhanañjaya back for resolving the chaos. Later, Dhanañjaya was appointed by the king as a viceroy

Colophon: ລານທີ ໑໗ ໜ້າ ໑: ສັງກາດ ໑໒໐໑ ຕົວ ປີກັດໃຄ້ ເດືອນຈຽງ ອອກໃໝ່ ກຸ ຄຳ ວັນ ໖ ມື້ກົດໃຈ ຮິດ
ຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ພະຍາຕິນຊຽງ ກັບບຸດຕະນັດຕາຍາຕິກາວົງສາ ມີໃຈໃສສັດທາ
ສ້າງລຳໂລກະໄນ ມັດນີ້ ຖະປັນນາໄວ້ກັບທໍໂຕຍະຫລັງນີ້ເທົ່າ ໕໐໐໐ ວັດສາ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳ
ປາດຖະໜາ. ນົບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ທຸວັງ ທຸວັງ ນິດຈັງ.

Folio 17 on the recto side: Sangkat 1201, a *kat khai* year, on the seventh day of the waxing moon of the first lunar month, the sixth day of the week (Friday), a kot chai day, the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Phanya Tin Xiang together with all his children, grandchildren and relatives had the religious faith to sponsor the making of this manuscript-bundle entitled *Lokanai* to establish at this library until the end of 5000 years. May my wishes and desires come true. May this be a condition for us to reach Nibbāna certainly and constantly.

Date: CS 1201, a *kat khai* year (13 Dec 1839)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Phanya Tin Xiang together with all his children, grandchildren and relatives
Titles: ໂລກະໄນ (ຜູກ ໑໐, ມັດ ໓)
Lokanai (Phuk 10, mat 3)
World Principles (Fascicle 10, bundle 3)

EAP1398_VSL_1_0285

Long palm-leaf

One phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 56 cm, depth 0.7 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ໃນສະໄໝພຸດທະການ ມີນາງອຸບາສີກາຜູ້ໜຶ່ງ ຢູ່ໃນເມືອງສາວັດຖິ ໄດ້ຄອງວັດປະຕິບັດຕໍ່ສາມີຂອງນາງໄດ້ເປັນຢ່າງດີ ແລະມີຄວາມເຫຼືອມໃສໃນແກ້ວທັງ ໓ ປະການ ຄື ການນັ່ມນໍາເອົາພະພຸດ, ພະທໍາ ແລະພະສົງ ເປັນທີ່ເພິ່ງທີ່ລະນຶກ ພ້ອມກັບຮັກສາສິນ ໔ ຢ່າງເຄັ່ງຄັດ. ເມື່ອສິ້ນອາຍຸໄຂ ກໍໄດ້ໄປເກີດເທິງສະຫວັນຊັ້ນດາວະດິງ ມີວິມານປາສາດສູງໄດ້ ໑໒ ໂຫຍດ ມີນາງພ້າແລະເທວະບຸດໝູ່ມັງຫຼາຍ ແວດລ້ອມເປັນບໍລິວານ.

The text is about in the Buddha's time. There was a laywoman in Savatthi. She behaved perfectly to her husband and was faithful in the Triple Gems by taking the Buddha, the Dhamma, and the Sangha as her refuge. Besides, she observed the five precepts very well. After the death, she was born in Tāvātimsa heaven, living in a castle with twelve-*yojana* height and surrounded by male deities as her servants.

Colophon: None

Date: Mid-20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ວິມານວັດຖຸ (ຜູກ ໔)

Viman Vatthu (Phuk 4)

Stories of Celestial Mansions (Fascicle 4)

EAP1398_VSL_1_0286

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 54.5 cm, depth 0.4 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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:** Damaged.

Description: ເນື້ອໃນກ່າວເຖິງ ພາຍຫຼັງ ພະພຸດທະເຈົ້າໄດ້ຕັດສະຮູ້ພະອະນຸດຕະອະສຳມາສຳໂພທິຍານແລ້ວ ພະພຸດທະອົງໄດ້ສະເດັດໄປສະແດງປະຖົມມະເທສະໜາ ໂຜດປັນຈະວັກຄີທັງຫຼ້າ ທີ່ປ່າອິຊິ ປະຕະນະມິຄະທາຍະວັນ ເມືອງພາຣານະສີ. ຫຼັງຈາກນັ້ນ ພະພຸດທະອົງໄດ້ສະເດັດໄປເມືອງຣາ ຊະຄຶ ເພື່ອໄປພົບພະເຈົ້າພິມພິສານ. ໃນພັນສາທີ່ ກຸ ພະພຸດທະອົງໄດ້ສະເດັດໄປສະແດງພະ ອະພິທຳ ກຸ ຄຳພີ ໂຜດພະພຸດທະມານດາທີ່ສະຫວັນຊັນຕາວະຕິງສາ. ພະພຸດທະອົງກໍ່ສະເດັດລົງ ມາຍັງໂລກມະນຸດໃນວັນປະວາຣະນາ. ຈາກນັ້ນ ພະພຸດທະອົງກໍ່ຊົງສະແດງພະທຳມະເທສະໜາ ໂຜດເວໂນຍະສັດທັງຫຼາຍ.

After the Buddha had attained enlightenment, he went to give the first sermon to the Five Ascetics (*Pañcavaggiya*) at the Isipatana Mṛgadāyavana in Varanasi. After that, the Buddha went to the city of Rājagaha to meet King Bimbisāra. In the seventh year, the Buddha ascended to Tāvatisa heaven to deliver the sermon on the seven chapters of the *Abhidhamma* (higher doctrine) to his mother. Thereafter, he descended to the world on the day of the end of the Buddhist Lent. Later, the Buddha travelled around to disseminate his teachings to people.

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ໂພທິປັກຂີຍະທຳ
Phothipakkhinyatham
Bodhipakkhiya-dhamma

EAP1398_VSL_1_0287

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.5 cm, depth 0.9 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 9. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ເນື້ອໃນສ່ວນຕົ້ນກ່າວເຖິງອະກຸສິນລະຈິດ ໑໒ ດວງ ຄື ໂລພະມູນລະຈິດ ໘ ດວງ, ໂທສະມູນລະຈິດ ໒ ດວງ ແລະໂມຫະມູນລະຈິດ ໒ ດວງ ເປັນຕົ້ນ. ສ່ວນປາຍກ່າວເຖິງມະຫານະຣິກ ໘ ຊຸມປະກອບດ້ວຍ: ໑. ສັນຊີວະມະຫານະຣິກ, ໒. ກາລະສຸຕະມະຫານະຣິກ, ໓. ສັງຄາຕະມະຫານະຣິກ, ໔. ໂຣຣຸວະມະຫານະຣິກ, ໕. ມະຫາໂຣຣຸວະມະຫານະຣິກ, ໖. ຕາປະນະມະຫານະຣິກ, ໗. ມະຫາຕາປະນະມະຫານະຣິກ, ແລະ ໘. ອະເວຈີມະຫານະຣິກ.

The first part of the text deals with *Akusala-citta* 12 or the twelve immoral consciousnesses: *Lobhamula-citta* 8 (Eight consciousnesses rooted in greed), *Dosamula-citta* 2 (Two consciousnesses rooted in hatred), and *Mohamula-citta* 2 (Two consciousnesses rooted in delusion). The last part is about the eight great hells: 1. *Sañjīva Hell*, 2. *Kāḷasuta Hell*, 3. *Saṅghāta Hell*, 4. *Roruva Hell*, 5. *Mahāruruva Hell*, 6. *Tāpana Hell*, 7. *Mahātāpana Hell*, and 8. *Avici Hell*.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ໂພທິປັກຂີຍະທຳ
Phothipakkhinyatham
Bodhipakkhiya-dhamma

EAP1398_VSL_1_0288

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56.8 cm, depth 0.4 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າຊົງປະທັບຢູ່ວັດເວລຸວັນ ເມືອງຣາຊະຄຶ ພະພຸດທະອົງຊົງສະແດງພະທຳມະເທສະໜາໃຫ້ແກ່ພຸດທະບໍລິສັດ ໔ ວ່າ ບຸກຄະລະຜູ້ໃດ ມີຈິດໃຈເຫຼື້ອມໃສສັດທາໃນແກ້ວທັງ ໓ ປະການ ແລະທຳບຸນໃຫ້ທານ, ຈະເລີນເມດຕາພາວະນາ, ຮັກສາສິນ ໕, ສິນ ໘ ແລະເຂົ້າວັດຟັງທຳ ລະນິກຄົດເຖິງຄຸນພະພຸດທະເຈົ້າ, ພະທຳມະເຈົ້າແລະພະສັງຄະເຈົ້າຢູ່ເນື່ອງໆ ຄັນຈຸຕິຕາຍໄປ ກໍຈະໄດ້ໄປເກີດໃນຊັ້ນຟ້າ ສະເຫວີຍທິບພະສົມບັດ. ສ່ວນວ່າບຸກຄະລະຜູ້ໃດ ບໍ່ໄດ້ທຳບຸນໃຫ້ທານ ແລະມີວເມົາຢູ່ໃນສຸຣາເມໄລ ຄັນເມື່ອຈຸຕິຕາຍໄປ ກໍຈະໄດ້ໄປຕິກນະຣິກ ເປັນຜີເຜດ ໄດ້ຮັບຄວາມທຸກທໍລະມານ.

On one occasion, the Buddha was present at Veluvana Monastery in Rājagaha. The Buddha delivered a sermon to the four groups of his

disciples, saying that those who had religious faith in the Triple Gems, gave alms-offerings, cultivated kindness, observed the five and the eight precepts, listened to the the Dhamma, and regularly recollected the virtues of the Buddha, the Dhamma, and the Sangha, after death, will be reborn in heaven and enjoy heavenly properties. However, those who did not give alms-offerings and were intoxicated, after death, would go to hell and become hungry ghosts with suffering.

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ອະນຸໂລມະກະສາສະໜາ
Anulomaka Sasana
 Religion in Accordance with the Right Path

EAP1398_VSL_1_0289

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.5 cm, width 59 cm, depth 0.7 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 19. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Poor.

Description: ໃນເນື້ອບາງສ່ວນເປັນພາສາບາລີແລະຄຳແປພາສາລາວ ມີຫຼາຍເລື່ອງຢູ່ນຳກັນຄື: ສູດຜ້າ, ຄອງຜ້າ, ຄອງບາດມື້ເຊົ້າ, ອະພິທຳມາ ໗ ຄຳພີ, ຄວາມສົມມາພະພຸດທະເຈົ້າ, ທຸກແທນໃຊ້ຄຸນພໍ່ແມ່, ພະປັນຍາປາຣະມີຮອມ, ຫ້ອງຈຳສິນ, ພຸດທະຄຸນ, ພາວະນາຫ້ອງຈິມກົມ, ກຳມະຖານ ໔໐ ທັດ ແລະຄອງຜ້າມື້ເຊົ້າເປັນຕົ້ນ.

The content is in Pali and includes Lao translation. Several entries are in the manuscript: *Sut pha* (reciting at the robes), *Khòng pha* (keeping the robes), *Khòng bat* (keeping the alms-bowl) in the morning, the seven books of the *Abhidhamma*, *Khwam somma phaphutthachao* (reverence words to the Buddha), *Thuk thaen sai khun phò mae* (meditation in return to the parents), *Pha pannya parami hòm* (the perfection of wisdom in brief), *Hòng cham sin* (the room for observing the precepts), *Buddhaguna* (the virtue of the Buddha), *Phavana hòng chomkom* (walking meditation), *Kammaṭṭhāna 40* (40 objects of meditation) and *Khòng pha* (keeping the robes) in the morning, etc.

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

Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພະປັນຍາປາຣະມິຮອມ*
Pha Pannya Parami Hòm
 Perfection of Wisdom in Brief

EAP1398_VSL_1_0290

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 57 cm, depth 0.3 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 6. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ເກສາສັງເວດ ໝາຍເຖິງ ຄວາມສະລິດໃຈໃນເສັ້ນຜົມ ວ່າດ້ວຍເລື່ອງ ການປະຕິບັດສະມະຖະກຳ ມັດຖານແລະວິປັດສະນາກຳມັດຖານ ໂດຍການພິຈາລະນາອາຍະຕະນະທີ່ຢູ່ໃນຮ່າງກາຍວ່າ ເປັນຂອງປະຕິກູນ ມີ ໓໒ ປະການ ອັນປະກອບດ້ວຍ: ເກສາ ຜົມ, ໂລມາ ຂົນ, ນະຂາ ເລັບ, ທັນຕາ ແຂ້ວ, ຕະໂຈ ໜັງ, ມັງສັງ ຊີ້ນ, ນະທະຣູ ເອັນ, ອັຕຖິ ກະດູກ, ແລະອື່ນໆ.

Kesāsamveja means sense of urgency on the hair. It deals with the practices of *Samatha* and *Vipassanā* by contemplating on the 32 parts of the body as sewage: *kesa* (hair), *loma* (body hair), *nakha* (nails), *danta* (teeth), *taco* (skin), *mamsam* (flesh), *nahāru* (sinews), *aṭṭhi* (bones), and etc.

Colophon: ລານທີ ໖ ໜ້າ ໑: ສັງກາດໄດ້ ໑໒໘໒ ປີໃຄ້ ເດືອນ ໑໒ ອອກໃໝ່ ໓ ຄ່ຳ ໔ ຍາມກອງງາຍ ໝາຍມີ ຊຽງເຫລັກແລະສາວສີ ຜົວເມຍແລະລູກເຕົ້າຫລານເຫລັ້ນນ້ອງນ້ອງຊູ່ຄົນ ມີໃຈໃສ່ສັດທາໄດ້ສ້າງ ເກສາສັງເວດ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະໂຄດົມບຸລິມມະໂພທິສັດເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ. ຂໍໃຫ້ຂ້າພະເຈົ້າທັງຫລາຍໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາ ແຫ່ງຂ້າພະເຈົ້າຊູ່ຄົນກໍ່ຂ້າເຫັນ.

Folio 17 on the recto side: Sangkat 1282, on the third day of the waxing moon of the twelfth lunar month, the fifth day of the week (Thursday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Xiang (ex-monk) Lek and his wife, Sao Si together with all their children, grandchildren and siblings had the religious faith to sponsor the making of this manuscript entitled *Kesa sangvet* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May all our wishes and desires come true.

Date: CS 1282, a *kot san* year (13 Nov 1920)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ເກສາສັງເວດ*

EAP1398_VSL_1_0291

Long palm-leaf

One phuk: *fascicle ton*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 57.5 cm, depth 0.6 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 13. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ກ່າວເຖິງຕອນຈັນທະພານິດ ສະເໜີຍຣາຊະສົມບັດເປັນພະຍາ ປົກຄອງມະຫານະຄອນຣາຊະທານີ ພະອົງຊົງປົກຄອງດ້ວຍຫຼັກທິດສະພິດຣາຊະທຳ ເຊິ່ງເປັນຈະຣິຍະວັດ ໑໐ ປະການ ທີ່ພະເຈົ້າແຜນດິນຊົງປະພຶດເປັນຫຼັກທຳປະຈຳພະອົງ ຫຼືເປັນຄຸນນະທຳປະຈຳຕົນຂອງຜູ້ປົກຄອງບ້ານເມືອງ ໃຫ້ມີຄວາມເປັນໄປໂດຍຊອບທຳ ແລະກໍໃຫ້ເກີດປະໂຫຍດສຸກແກ່ຣາຊະດອນ ຈຶ່ງເປັນທີ່ເຄົາຮົບຮັກຂອງຊາວມະຫານະຄອນເປັນຢ່າງຍິ່ງ ພະອົງຊົງເປັນບຸກຄົນຕົວຢ່າງ ຫຼືບຸກຄົນຕົ້ນແບບໃຫ້ແກ່ປວງຊົນທັງຫຼາຍ ດ້ວຍການໃຫ້ທານ ຮັກສາສິນ ແລະຈະເລີນເມດຕາພາວະນາ ເຊິ່ງພະອົງໄດ້ຊົງປົກຄອງເປັນເວລາຍາວນານຈົນເຖິງສະຫວັນນະຄົດ, ຈາກນັ້ນ ຜູ້ເປັນບຸດ ກໍໄດ້ຂຶ້ນສະເໜີຍຣາຊະສົມບັດ ປົກຄອງບ້ານເມືອງແທນພະບິດາ ເພື່ອສືບສາຍວົງຕະກຸນຕໍ່ໄປ.

The text deals with Phaya Chanthaphanit who ruled Mahānagara Rājadhāni with the Ten Rājadhama (Ten Virtues for a ruler). He was much respected and admired by his people and became a role model. He regularly donated things, observed the precepts, and practiced loving-kindness meditation. After his death, his son was his successor.

Colophon: None

Date: AD 1928/29 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0292)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ຈັນທະພານິດ (ຜູກຕົ້ນ)

Chanthaphanit (Phuk ton)

Chanthaphanit (Initial Fascicle)

EAP1398_VSL_1_0292

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 57.5 cm, depth 0.4 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 11. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Damaged.

Description: ໃນສະໄໝພຸດທະການ ມີຊາຍເຖົ້າຜູ້ໜຶ່ງ ໄດ້ຖວາຍໝາກແຕງ ໗ ໜ່ວຍແກ່ພະພຸດທະເຈົ້າ ເມື່ອພະພຸດທະອົງໄດ້ສັນໝາກແຕງແລ້ວກໍ່ ຊົງແຍ້ມພະໂອດ (ຍັ້ມຫົວ) ພະອານິນຈິງທູນຖາມເຫດທີ່ພະພຸດທະອົງຊົງແຍ້ມພະໂອດນັ້ນ. ພະພຸດທະອົງຈຶ່ງຕັດວ່າ ຊາຍເຖົ້າຜູ້ຖວາຍໝາກແຕງໃຫ້ແກ່ເຮົານັ້ນ ຈະໄດ້ເປັນພະຍາທຳມິກະຣາດຕົນໃຫຍ່ ເມື່ອສາສະໜາພະຕະຖາຄົດເຖິງ ໓໐໐໐ ວັດສາຊາຍຜູ້ນັ້ນຈະໄດ້ເກີດໃນຕະກູນຜູ້ທຸກໄຮ້ ເຫດວ່າ ໄດ້ຢຽບເທງົາຂອງພະຕະຖາຄົດ ເມື່ອເກີດມາຈະມີຮູບໂສມອັນບ່ຽງມ ແຕ່ຈະມີຮູບໂສມງົດງາມພາຍຫຼັງດ້ວຍຜະລະອານິສົງທີ່ໄດ້ຖວາຍໝາກແຕງແກ່ພະຕະຖາຄົດ. ເມື່ອຕາຍຈາກຊາດນັ້ນແລ້ວ ຈະໄດ້ທ່ອງທ່ຽວໃນວັດຕະສົງສານຫຼາຍຊາດ ແລະຖັດຈາກນັ້ນໄປກໍ່ຈະໄດ້ໄປເກີດໃນເມືອງກະບິນລະນະຄອນ.

In the Buddha's time, there was an old man who offered seven cucumbers to the Buddha. After having eaten the cucumber, the Buddha made a smile. Venerable Ānanda then asked the reason why he smiled. The Buddha said that the old man who gave him the cucumbers would become a Dhammikarāja (the great righteous king). When the Teachings of the Buddha went for 3000 years, the man would be born in a poor family because he had stepped on the Buddha's shadow. When he was born, he would have an ugly appearance but become more beautiful later on thanks to the offering of the cucumbers to the Buddha. After the death from that existence, he would travel in the Cycle of Rebirths for many existences and be reborn in the city of Kapila.

Colophon: ລາມທີ ໑໑ ໜ້າ ໒: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໙໒໘ (ເປັນໄປໄດ້ຄື ຄ.ສ. 1928) ຕົວ ປີຮວາຍຍີ່ (ເປີກສີ) ເດືອນ ໑໐ ຂຶ້ນ ໑໒ ຄຳ ມື້ກົດສີ ວັນ ໖ ໝາຍມີ ເຈົ້າໝ່ອມບຸນມາ ເປັນສັດທາພ້ອມກັນ ສ້າງ ນິທານຈັນທະພານິດ ແລະນິທານພະຍາທຳມິກະຣາດ ແລະນິທານປາຄະລັກຂະເນເຈົ້າ ໄວ້ ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂທຕູ ໂນ. ເຈົ້າໝ່ອມສຸກເປັນຜູ້ຮິດຈະນານຳພະຕະຖາຄະຕະ ຕາບຕໍ່ເທົ່າເຂົ້າສູ່ນິຣະພານແດ່ກໍ່ຂ້າເທີ້ນ.

Folio 11 on the verso side: In Chunlasangkat 1928 (possibility is AD 1928), a *hwai nyi* year (a *poek si* year), on the twelfth waxing-moon day of the tenth lunar month, a *kot si* day, the sixth day of the week (Friday),¹¹⁰ Chao Mòmm (Monk) Bunma had the religious faith to sponsor the making of these manuscripts entitled *Nithan Chanthaphanit*, *Nithan Phanya Thammikarat*, and *Nithan Pakhalakkhane* 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. Chao Mòmm (Monk) Suk is the scribe to support Gotama Buddha until entering Nibbāna definitely.

Date: CS 1928, a *poek si* year (26 Sep 1928)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Chao Mòmm (Monk) Suk

¹¹⁰ 1290 Bhadrpadā 12 = Wednesday, 26 September 1928. This day was, however, a *kat sai* day.

Sponsor(s): Chao Mònm (Monk) Bunma
Titles: ຈັນທະພານິດ (ຜູກ ໒)
Chanthaphanit (Phuk 2)
Chanthaphanit (Fascicle 2)

EAP1398_VSL_1_0293

Long palm-leaf

One phuk: *single fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.1 cm, depth 0.8 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ໃນຕຳນານກ່າວວ່າ ພໍ່ຄ້າສອງພີ່ນ້ອງ ຊື່ຕະປຸດສະແລະພັນລິກາ ໄດ້ເດີນທາງໄປຄ້າຂາຍຍັງຊົມພູທະວີບ ລະຫວ່າງທາງ ໄດ້ພົບພະພຸດທະເຈົ້າເຊິ່ງຫາກໍໄດ້ຕັດສະຮູ້ໃໝ່ໆ ໄດ້ຖວາຍເຂົ້າສັດຕູຜົງແລະສັດຕູກ້ອນແກ່ພະພຸດທະເຈົ້າ ແລະທັງໄດ້ຖວາຍຕົນເປັນອຸປະສັກ ຍອມຮັບພະພຸດແລະພະທຳເປັນທີ່ເພິ່ງ ເພາະຕອນນັ້ນ ຍັງບໍ່ມີພະສົງເທື່ອ ຖືວ່າທັງສອງເປັນປະຖົມອຸປະສັກກຸ່ມທຳອິດທີ່ຖືຮັດຕະນະສອງ ຄື ພຸດທະຮັດຕະນະແລະທຳມະຮັດຕະນະເປັນສະຣະນະ. ພໍ່ຄ້າທັງສອງຈຶ່ງຂໍຂອງທີ່ລະນຶກຈາກພະພຸດທະເຈົ້າ, ພະພຸດທະອົງຈຶ່ງປະທານພະເກສາ (ເສັ້ນຜົມ) ໄຫ້ ໘ ເສັ້ນ ເມື່ອພໍ່ຄ້າທັງສອງໄປຮອດປະເທດພະມ້າ ແລະໄດ້ຮັບຄວາມຊ່ວຍເຫຼືອຈາກຜູ້ປົກຄອງທ້ອງຖິ່ນ ຄືພະເຈົ້າໂອກາລະປະ ໄດ້ນຳພະເກສາທາດນັ້ນໄປປະດິດສະຖານໄວ້ທີ່ດອຍສົງຄຸດຕະຣະ ທີ່ປະດິດສະຖານພະເຈດີ ຫຼືພະທາດຊະກຸງໃນປັດຈຸບັນ.

The chronicle is about two merchant brothers named Tapussa and Bhallika who travelled for trading in Jambūdvīpa. On the way, they met the Buddha who had just attained enlightenment. They offered the Buddha milk-rice and honey-balls. They took refuge in the Buddha and the Dhamma, as the Sangha was not established yet, and became the Buddha's the first disciples. Both merchants asked for a souvenir from the Buddha. The Buddha gave them his eight hairs. When both merchants travelled to Burma, they got help from the local ruler King Okalapa to enshrine the hair relics at the hillside of Singuttara, where the Sakung stupa is located at present.

Colophon: ລານທີ ໑໙ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໗໕ ຕົວ ປົກກະເຈົ້າ ເດືອນ ໕ ອອກໃໝ່ ຄ່າ ໑ ມື້ ເຕົ້າໃຈ ວັນ ໖ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສາວປ້ອງ ເປັນເຄົ້າເຈົ້າມູນລະສັດທາເປັນອັນຍິ່ງ ກັບທັງລູກເຕົ້າຫລານເຫລັ້ນຊູ່ຄົນ ຈຶ່ງໄດ້ພ້ອມກັນສ້າງ ນິທານສົງຄຸດຕະຣະເຈົ້າ ຜູກນີ້ ໄວ້ກັບສາສະໜາກໍຂ້າເຫັນ ປະການ ໑ ຂໍໃຫ້ກຸສະລະໂກສິນສ່ວນບຸນອັນນີ້ ຄຳຊູກຸນາທັງຊາດນີ້ແລະຊາດໜ້າ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ພົບພະເຈົ້າອະຣິຍະເມດໂຕກໍຂ້າເຫັນ ສາທຸ ສາທຸ ນິບພານັງ ປາຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ.

Folio 19 on the recto side: In Chunlasangkatrassa 1275, a *ka pao* year, on the first waxing-moon day of the fifth lunar month, a *tao chai* day, the sixth day of the week (Friday),¹¹¹ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Sao Pòng, together with her children, grandchildren, and great grandchildren, sponsored the making of these manuscripts entitled *Nithan Singkhuttara* to support the Teachings of the Buddha. May the results of this merit support me through this life and future lives. May I meet Ariya Metteyya Buddha. Well done, well done! Nibbāna is the greatest bliss constantly and certainly.

Date: CS 1275, a *ka pao* year (27 Mar 1914)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Sao Pòng, together with her children, grandchildren, and great grandchildren
Titles: ສົງຄຸດຕະຣະ (ຜູກດູງ) *Singkhuttara* (*Phuk diao*)
Singuttara (Single Fascicle)

EAP1398_VSL_1_0294

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 57 cm, depth 0.6 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 17. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ຕຳນານດອຍເຕົ້າ ເນື້ອຫາກ່າວເຖິງ ໃນສະໄໝພຸດທະການ ພະພຸດທະເຈົ້າພ້ອມດ້ວຍພິກຂຸ ໕໐໐ ອົງ ໂຮມທັງພະອານົນເຖລະເຈົ້າ ໄດ້ສະເດັດໄປດອຍແຫ່ງໜຶ່ງຊື່ວ່າ ດອຍເຕົ້າ ເຊິ່ງເປັນສະຖານທີ່ ປະດິດສະຖານພະເກສາທາດຂອງພະພຸດທະເຈົ້າທັງຫຼາຍໃນອະດີດ. ທີ່ນັ້ນ ພະພຸດທະອົງໄດ້ ເທສະໜາ ໃຜດບັນດາຍັກທັງຫຼາຍ ພ້ອມດ້ວຍທ້າວຈະຕູໂລກກະບານທັງສີ່, ເທວະດາ ແລະ ພະຍາອິນ. ຕໍ່ມາ ພະເຈົ້າອະໂສກມະຫາຣາດ ໄດ້ສ້າງເຈດີບັນຈຸພະເກສາທາດນັ້ນ. ໃນປີ ພ.ສ. ໒໐໐໐ ມີເຈົ້າພິກຂຸຕົນໜຶ່ງແລະນາງສຸດຊາດາ ຜູ້ມີສັດທາໃນພະພຸດທະສາສະໜາ ໄດ້ທຳນຸບຳລຸງ ພະເກສາທາດເຈົ້ານັ້ນ. ທ່ານທັງສອງຍັງໄດ້ຮ່ວມກັນສ້າງພະພຸດທະຮູບອົງໜຶ່ງດ້ວຍແກ້ວມໍລະກົດ ເຮັດໃຫ້ປະຊາຊົນເຂົ້າໃຈຜິດວ່າ ທັງສອງທຳມິດສາຈານແກ່ກັນ ຈຶ່ງເຮັດໃຫ້ທ້າວຜູ້ໃຈບາບທີ່ ປົກຄອງບ້ານນັ້ນ ສັ່ງປະທານຊີວິດນາງສຸດຊາດາ.

The Chronicle of Dòì Tao Mount recounts an event in the time of the Buddha. The Buddha, accompanied by his 500 disciples including Ānanda

¹¹¹ 1275 Caitra2 1 = Friday, 27 March 1914. This day was indeed a *tao chai* day.

Thera, traveled to the hill known as Dòl Tao, where hair relics of previous Buddhas had been enshrined. At this place, the Buddha delivered a sermon to ogres (yakkhas), the Four Heavenly Kings, deities, and God Indra. Later, King Asoka constructed a pagoda to protect these sacred hair relics. In Buddhist Era 800 a monk and a devoted young woman named Sutsada, both of strong religious faith, cared for the relics together and also created an emerald Buddha statue. Their close association led to a misunderstanding and false accusations of sexual misconduct. Although the accusations were untrue, Sutsada was tragically executed by the vicious ruler of the village.

Colophon: ລານທີ ໑໔ ໜ້າ ໑-໒: ມະຫາຈຸນລະສັງກາດຣາຊະໄດ້ ພັນ ໒ ຮ້ອຍ (ກົງກັບ ຈ.ສ. ໑໒໐໐) ຕົວ
ຮິດຈະນາແລ້ວເດືອນ ໔ ອອກ ໖ ຄ່ຳ ວັນສຸກ ໝາຍມີມູນລະສັດທາ ທິດແກ້ວ ສາວຫຼ້າ ຜົວເມັຍ
ຂົນຂວາຍທາໄດ້ແລ້ວຍັງໂປດທະໂບລານມາສ້າງຍັງ ທາດດອນເຕົ້າ ຜູກນີ້ ທານໄປທາລູກ ຊື່ວ່າ
ບາບົວຈັນ ຂໍໃຫ້ນາບຸນອັນນີ້ໄປຄ້າຂູ ຄັນວ່າຕົກທີ່ຮ້າຍ ຂໍໃຫ້ຍ້າຍໃສ່ທີ່ດີ ຄັນວ່າເຖິງທີ່ດີແລ້ວ ຂໍ
ໃຫ້ໂປຕື່ມແມ່ນທິບພະຊະຫຼີ ອັນຍິ່ງໂຍກວິໄວດກວ່າເກົ່າໄດ້ໝື່ນເທົ່າແສນທີ ແດ່ກໍຂ້າເທີ້ນ ສາທຸ
ສາທຸ ອະນຸໂມທາມີ ຜູ້ຂ້າເປັນຜູ້ຮິດຈະນາ ຂໍສ່ວນຂໍບຸນຫຼາຍຫຼາຍແດ່ກໍຂ້າເທີ້ນ ສາທຸ ສາທຸ ອະນຸ
ໂມທາມີ.

Folio 15 on the recto and verso sides: In Maha chunlasangkatrassa one thousand 2 hundred (corresponding to CS 1200), the writing was accomplished on the sixth waxing-moon day of the fourth lunar month, a Friday.¹¹² The initiators, Thit (ex-monk) Kaeo and his wife, Sao La, brought the palm leaves and sponsored the making of this manuscript entitled *That Dòn Tao* (Dòn Tao stupa) to dedicate the merit to their son named Mr. Buachan. May the results of this merit support him. If he has been stuck in a misery, move him to a good place. If he is in a good place, support him better than ever by ten thousand and one hundred thousand times. Well done, well done! I rejoice [in this merit]. I am the scribe. May I share with much merit. Well done, well done! I rejoice [in this merit].

Date: CS 1200, a *poek set* year (19 Feb 1839)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Thit (ex-monk) Kaeo and his wife, Sao La
Titles: ຕຳນານທາດດອນເຕົ້າ
Tamnan That Dòn Tao
Legend of Dòn Tao Pagoda

EAP1398_VSL_1_0295

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 58 cm, depth 0.7 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

¹¹² 1200 Phalguna 6 = Tuesday, 19 February 1839.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 16. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ທັງສີຜູກນີ້ມີສອງເລື່ອງ ຄື ປັນຍາປາຣະມີ ແລະມະໂລຍະເຈດີທົງສາ. ບົດເທສະໜາ ປັນຍາປາຣະມີ ເນື້ອໃນ ຂຶ້ນຕົ້ນດ້ວຍພາສາປາລີແລະຄຳອະທິບາຍພາສາລາວ ນິຍົມໃຊ້ເທດໃນພິທີມຸງຄຸນຕ່າງໆ ເຊື່ອວ່າ ປັນຍາປາຣະມີຄຳຖາ ສາມາດປ້ອງກັນແລະກຳຈັດເສຍເຊິ່ງສັບພະອັນຕະລາຍທັງຫຼາຍ. ຕຳນານມະໂລຍະເຈດີທົງສາກ່າວວ່າ ໃນວັນ ໔ ເດືອນ ໗ ແຮມ ໒ ຄ່ຳ ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໒໕ ປີມະແມ ຍັງມີພະຍາອູ່ທອງພະອົງໜຶ່ງຢູ່ໃນເມືອງທົງສາວະດີ ໄດ້ໃຫ້ຂ່າວສານມາເຖິງກຸງສີອະຍຸດທະຍາ ໃຫ້ຂາບທູນສົມເດັດພະພຸດທະເຈົ້າຢູ່ຫົວວ່າ ຍັງມີເມືອງໜຶ່ງຊື່ວ່າ ຊຽງເໜືອ ຢູ່ຂ້າງຕາເວັນຕົກທິດເໜືອ ມີນາມມະກອນວ່າ ທົງສາວະດີ, ມີພະອະລິຍະເຈົ້າອົງໜຶ່ງ ກ່າວວ່າ ເປັນເມືອງສົມເດັດພະພຸດທະເຈົ້າຂອງເຮົາ ເມື່ອພະພຸດທະເຈົ້າສະເດັດປະທັບຢູ່ໃນລັງກາທິບນັ້ນ ມີພິກຂຸ ໒ ອົງທະເລາະວິວາດກັນ ພະພຸດທະອົງຊົງຫ້າມ ແຕ່ພິກຂຸທັງ ໒ ອົງນັ້ນບໍ່ຍອມຟັງ ພະພຸດທະອົງຈຶ່ງສະເດັດມາຍັງເມືອງທົງສາວະດີ ແລະໄດ້ພົບກັບພະຍາອົງໜຶ່ງ ຊຶ່ງພະນາມວ່າ ພະຍາສີທຳມະອະໂສກໂພທິຣາດ ຜູ້ທີ່ຕໍ່ມາໄດ້ສ້າງພະມາໂລຍະເຈດີຖວາຍໃຫ້ແກ່ສົມເດັດພະພຸດທະເຈົ້າ

This bound book contains two sections: *Paññāpāramī* and *Malaiya Jedi Hongsa*. The *Paññāpāramī* sermon begins with the Pali language accompanied by explanations in Lao. It is commonly used as a chant during various merit-making ceremonies. It is believed that the *Paññāpāramī Kātha* can protect and eliminate many dangers and calamities. According to the Chronicle of Maleyyacetiya Hongsa, on the fifth day of the week (Thursday), the second waning day of the seventh lunar month in the Cullasakkarat (CS) year 1225, which was the Year of the Goat (*mamae*),¹¹³ the King of U Thòng in Hongsavadi City sent a message to the King of the Ayutthaya Kingdom. The message reported the existence of a city called Chiang Nūa, located to the northwest and known as Hongsavadi. A noble monk declared that this city was associated with Lord Buddha. The chronicle recounts that, while residing in Lanka, the Buddha encountered two monks who were quarreling. Despite his admonitions, they did not heed his advice, so the Buddha left Lanka and traveled to Hongsavadi. There, he met King Phanya Si Dhamma Asoka Phothirat, who subsequently built the Maleyya Pagoda in honor of the Buddha.

Colophon: (໑) ລານທີ ໑໔ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊາໄດ້ ໑໒໓໗ ຕົວ ປີຮັບເໝົ້າ ພາຍມີ ສາວຄຳບ້ານສັງຄະໂລກ ໄດ້ສ້າງທັງສີ ມະໂລຍະເຈດີທົງສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຖິງສຸກ ໙ ປະການມີນິຣະພານ.

¹¹³ 1225 Jyestha 17 = Wednesday, 3 June 1863.

(໒) ລານທີ ໑໖ ໜ້າ ໑: ຜົວເມຍໄດ້ພ້ອມພ້າກັບດ້ວຍກັນມີຊື່ວ່າ ສາວຄຳ ທ້າວແກ້ວຈິ່ງໄດ້ຂົນຂວາຍຫາມາຍັງໃບລານສາໃຫ້ເຈົ້າມຸອຸບານຂຽນຍັງໜັງສືມະໄລເຈດີທິງສາ ຂໍຜະລະໂກສິນ.

(1) Folio 15 on the recto side: In Chunlasangkatrasa 1277, a *hap mao* year, Sao Kham from the village of Sangkhalok sponsored the making of this manuscript entitled *Malainya Chedi Hongsa*. May I reach the three states of happiness with Nibbāna.

(2) Folio 16 on the recto side: Sao Kham and her husband, Thao (Mr.) Kaeo, looked for the palm leaves and hired Chao Mu Uban to write the manuscript entitled *Malainya Chedi Hongsa*. May we gain meritorious results.

Date: CS 1277, a *hap mao* year (1915/16)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Chao Mu Uban

Sponsor(s): Sao Kham and her husband, Thao (Mr.) Kaeo, from the village of Sangkhalok

Titles: ມະໄລຍະເຈດີທິງສາ

Malainya Chedi Hongsa

Maleyya Pagoda in Hongsa

EAP1398_VSL_1_0296

Long palm-leaf

One phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 53.9 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ນັກປາດອາຈານໄດ້ເນະນຳວິທີແກ້ໄຂບົດສະໜາແລະບັນຫາຕ່າງໆ ດັ່ງນີ້ ໃຫ້ເອົາຄຳແກ້ຄຳ ເອົາໂທດແກ້ໂທດ ປຽບສະເໝືອນດັ່ງຊ້າງປ່ອຍໃຫ້ເອົາຊ້າງໄປນຳຫາ ເຮືອໄຫຼກໍໃຫ້ເອົາເຮືອໄປນຳຮອດ. ຖ້າປະຕິບັດດັ່ງນີ້ ການແກ້ຄວາມຫຼືບັນຫາຕ່າງໆ ກໍຈະງ່າຍຂຶ້ນ ນີ້ເປັນວິທີທີ່ນັກປາດອາຈານທັງຫຼາຍໄດ້ປະຕິບັດສືບໆ ກັນມາ.

The manuscript deals with instructions of experts on solving different puzzles and problems, emphasizing that each issue should be resolved with an appropriate and corresponding method. For example, cases involving words should be solved with words, while cases involving penalties should be settled with penalties. Similarly, if an elephant is lost, another elephant should be sent to search for it; if a boat floats away, another boat should be used to retrieve it. By addressing problems in this way, solutions are found more easily. These practical methods have been taught and followed by experts since ancient times.

Colophon: ລານທີ ໒໔ ໜ້າ ໑: ສິດທິບົວລະບາດ ຈຸນລະສັງກາດລາຊາໄດ້ ພັນ ໒ ຮ້ອຍ ໔ (ກົງກັບ ຈ.ສ. ໑໒໐໔) ຕົວ ປີເຕົ້າຢື້ ວັນ ໗ ມື້ເຕົ້າຢື້ ໝາຍມີ ອີພັນ ລຸງແກ້ວ ຜົວເມຍ ກັບທັງພະຮິຍາບຸດຕະນັດຕາພັນທຸວົງສາ ມີໃຈໃສສັດທາສ້າງ ມູນລະຕັນໄຕ ໄວ້ກັບສາສະໜາເທົ້າ ໔ ພັນວັດສາ ນິພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ທຸວັງ.

Folio 24 on the recto side: In Sitthi buarabat chunlasangkatrassa one thousand 2 hundred and 4 (corresponding to CS 1204), a *tao nyi* year, on the seventh day of the week (Saturday), a *tao nyi* day, I (Ms) Phan and her husband, Lung (uncle) Kaeo, together with their children, grandchildren, and relatives, has the religious faith and sponsored the making of this manuscript entitled *Munlatantai* to support the Teachings of the Buddha to last until the end of 5000 years. May this be a condition for us to reach Nibbāna certainly.

Date: CS 1204, a *tao nyi* year (1842/43)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): I (Ms) Phan and her husband, Lung Kaeo, together with their children, grandchildren, and relatives

Titles: ມູນລະຕັນໄຕ (ຜູກຕົ້ນ)
Munlatantai (*Phuk ton*)
 Munlatantai (Fascicle 1)

EAP1398_VSL_1_0297

Long palm-leaf

One phuk: *Single fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 52.3 cm, depth 1.3 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ເນື້ອໃນເປັນຄຳຜາທຍາ ເປັນຄຳສອນເຕືອນໃຈ ໃນການດຳລົງຊີວິດຂອງບັນພະບຸລຸດ ກ່າວເຖິງ ຮີດຄອງແລະທຳນອງແຫ່ງກະສັດ ກັບທັງຊຸນໃນແລະຊຸນນອກ ພ້ອມທັງປະຊາຊາດອນ ທັງຄະລິທັດແລະນັກບວດ ໃຫ້ຈື່ຈຳແລະນຳໄປປະຕິບັດ ເຊັ່ນວ່າ ຢ່າເບິ່ງ ໔ ດ້ານ ຢ່າຄ້ານຄຳຈາ, ຢ່າຫລັບຕາເຂົ້າຖ້ຳ, ໃຫ້ໝັ້ນອາບນ້ຳວັງໃສ, ໃຫ້ໝັ້ນໃຊ້ສອງເຖົ້າ, ໃຫ້ໝັ້ນເຝົ້າກາ, ໃຫ້ໝັ້ນຈາ ໓ ບັ້ງ, ໃຫ້ໝັ້ນຍັງ ໓ ບັກ, ໃຫ້ໝັ້ນຮັກ ຕູ ສິ່ງ, ໃຫ້ຂົງ ໓ ບ້າຍ, ກໍຈົ່ງຫາຍ ໓ ໂທດແລ ອັນນີ້ຊື່ວ່າ ບັນທາຣາຊະວັດ.

The text, composed in a poetic style (*phaya*), contains teachings inherited by ancestors as reminders for living a good life. It describes the customs and traditions observed by the king, court officials, public servants, and the general populace, both laypeople and clergy, encouraging them to

remember and uphold these practices. The teachings include several instructions: do not look in all four directions; do not contradict others' words; do not fall asleep in caves; bathe at the river bended with clear water; care for the elderly; care for the crows; speak after reflecting three times; keep having three assistants; take care of eight important matters; give three signals; and beware of receiving three punishments. These teachings were presented as puzzles or riddles for the king to contemplate and solve.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ບັນຫາຮາຊະວັດ (ຜູກດຽວ)
Banha Rasavat (Phuk diao)
Questions Concerning the King's Routines (Single fascicle)

EAP1398_VSL_1_0298

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 55.2 cm, depth 0.7 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ກົດໝາຍບູຮານ ວ່າຄວາມໃນເຮືອນ ມີລັກສະນະເປັນກົດລະບຽບສໍາລັບສະມາຊິກໃນຄອບຄົວ ປະພຶດປະຕິບັດ ໃຫ້ຖືກຕາມຮີດຄອງປະເພນີອັນດີງາມຂອງສັງຄົມລາວ. ຜູ້ທີ່ເປັນຫົວໜ້າຄອບຄົວ ຈະຕ້ອງສັ່ງສອນສະມາຊິກພາຍໃນຄອບຄົວໃຫ້ມີສໍາມາຄາລະວະ ຄື ໃຫ້ເຄົາລົບຢ່າແຍງຜູ້ເຖົ້າ, ຜູ້ແກ່, ພໍ່ແມ່, ປູ່ຍ່າແລະຕາຍາຍ. ເລື່ອງພາຍໃນຢ່ານໍ້າອອກ ແລະເລື່ອງພາຍນອກຢ່ານໍ້າເຂົ້າ, ຢ່າຜິດຜົວຜິດເມຍຜູ້ອື່ນ ຖ້າຜູ້ໃດກະທໍາຜິດກໍຈະຖືກລົງໂທດຕາມສົມຄວນ.

The customary law for judging family cases serves as a guideline for family members to behave in accordance with Lao traditions and good customs. The head of the family is responsible for teaching his family members about respect—especially toward elders, parents, and grandparents. Family matters should remain within the household, and external issues should not be brought into the family. Members are also advised not to have sexual affairs with someone else's spouse. If anyone in the family commits a wrongdoing, they will be subject to appropriate punishment according to these customs.

Colophon: None
Date: Mid-20th century

Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ວ່າຄວາມໃນເຮືອນ
Va Khwam Nai Hüan
 Arguing a Case at Home

EAP1398_VSL_1_0299

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 57.1 cm, depth 0.5 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 13. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Damaged.

Description: ເນື້ອໃນວ່າດ້ວຍເລື່ອງພະວິໄນ ກ່າວເຖິງ ສິນ ໑໐ ຂ້ໍ ຂອງສາມະເນນ ແລະສິນ ໒໒໗ ຂອງພະພິກຂຸ ເຊັ່ນ ອາບັດປາຣາຊິກ ໔ ແລະສັງຄາທິເສດ ໑໓ ເປັນຕົ້ນ. ປາຣາຊິກ ແປວ່າ ຜູ້ພ່າຍແພ້ ເປັນສິກຂາບິດປະເພດຄະຣຸກາບັດ ຄື ອາບັດໜັກ ຫາກພະພິກຂຸອົງໃດລ່ວງລະເມີດ ຈະຕ້ອງຂາດຈາກຄວາມເປັນພິກຂຸທັນທີ ແລະບໍ່ສາມາດກັບເຂົ້າມາບວດເປັນພິກຂຸໄດ້ອີກຕະຫຼອດຊີວິດ. ສັງຄາທິເສດ ຄື ປະເພດຂອງໂທດທີ່ເກີດຈາກການລ່ວງລະເມີດສິກຂາບິດ ປະເພດຄຣຸກາບັດ ຮຽກວ່າ ອາບັດສັງຄາທິເສດ ເປັນອາບັດທີ່ຕ້ອງອາໄສຄະນະສົງໃນການອອກຈາກອາບັດນັ້ນ.

The content discusses the *Vinaya* regarding the ten precepts for novices and the 227 precepts for fully ordained monks. Among these rules are the four *Pārājika* and the thirteen *Saṅghādisesa* offenses. The term "Pārājika" literally means "failure" and is also known as *Garukāpatti* (heavy punishment). If a monk violates any of the *Pārājika* rules, he automatically fails in his holy life. Namely, he is immediately expelled from the monkhood and is no more permitted to be ordained again in this lifetime. *Saṅghādisesa* offenses involve serious transgressions that result in heavy penalties. In such cases, the process of purification or absolution requires a meeting of the Sangha, and the offender must comply with the procedures agreed upon by the monastic community in order to be freed from the penalties.

Colophon: ລານທີ ໑໓ ໜ້າ ໑: ໜັງສືຈົວສຸກຂຽນເອົາເນີ ໜັງສືທາວດີປົ່ງຫວ້ານ ແລະໃຜຍືມໃຫ້ສິ່ງເນີ.

Folio 13 on the recto side: This manuscript was written by Novice Suk. This manuscript belongs to Vat Pongvan. One who borrows it, please return it.

Date: Mid-19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Novice Suk from Vat Pongvan

Sponsor(s): Unknown
Titles: ກາບິນລະຂໍ
Kabinlakhò
Kabinlakhò

EAP1398_VSL_1_0300

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56 cm, depth 0.3 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ເນື້ອໃນກ່າວເຖິງພະຍາຕິນໜຶ່ງ ສະເໜີຍຣາຊະສົມບັດໃນເມືອງພັດທິຍະນະຄອນ. ພະຍາຕິນນັ້ນ ເປັນຜູ້ທີ່ມີກິເລດໜ້າ ຕັນຫາຫຼາຍ ສິ່ງໃຫ້ເສນາອຳມາດຂອງຕົນໄປນຳເອົາຍິງສາວທັງຫຼາຍທີ່ເປັນລູກຫຼານຊາວບ້ານ ມາບຳເລີກາມມະຄຸນຂອງຕົນ ຄັນເມື່ອອີ່ມຄາຍ ເປື້ອໜ່າຍກໍ່ຖິ້ມໄປແລ້ວສິ່ງໃຫ້ເອົາຄົນໃໝ່ມາແທນ ວິນວຽນຢູ່ຢ່າງນີ້ ຈົນເກີດຄວາມເດືອດຮ້ອນພາຍໃນເມືອງ. ວັນໜຶ່ງ, ພະຍາຕິນນັ້ນກໍ່ຖືກໂຈນລັກລອບຂ້າຈົນຕາຍ. ເມື່ອນັ້ນ ຍັງມີເສດຖີຜູ້ໜຶ່ງ ຢູ່ໃນເມືອງຄັນທະຣະຖະ ມີເຂົ້າຂອງ ໑໒໐ ໂກດ ທ່ານເສດຖີຜູ້ນັ້ນ ມີລູກສາວຜູ້ໜຶ່ງ ເຊິ່ງມີຮູບໂສມອັນງົດງາມ ຜູ້ເປັນພໍ່ເກີດຄວາມຫຼົງຫວງ ຫ້າມບໍ່ໃຫ້ລູກສາວເອົາຜົວ. ແຕ່ຕໍ່ມາ ຜູ້ເປັນພໍ່ໄດ້ກະທຳມິດສາຈານລູກສາວຂອງຕົນ ຢູ່ບ່ອນນາເທົ່າໃດ ຊັບສົມບັດທັງຫຼາຍ ພ້ອມທັງຊ້າງ, ມ້າ, ງົວ, ຄວາຍ ຍາດຕິພັນອື່ນ ແລະບໍລິວານທັງຫຼາຍ ກໍ່ຈົບຫາຍໝົດ ຄັນທ່ານເສດຖີຜູ້ນັ້ນໄດ້ຈຸຕິຕາຍໄປ ກໍ່ໄດ້ໄປຕິກນະຣິກ.

The content describes the story of a king who ruled the city of Bhaddiya. The king was known for his strong sexual desires; he ordered his officials to bring him girls from the local villages to serve as his lovers. When he became bored with them, he abandoned them and sought new companions. This behavior caused great trouble and unrest in the city. Eventually, the king was assassinated by thieves. Around the same time, in the city of Gandaratha, there lived a wealthy man who possessed 120 *koṭi* (crore) worth of property. He had a daughter of exceptional beauty. The father, overcome by jealousy, refused to allow her to marry. Tragically, he later committed an offense with his own daughter. As a consequence of his immoral actions, he soon lost all his wealth, including elephants, horses, cattle, relatives, and servants. After his death, he was reborn in hell.

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

Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ກົດໝາຍ
Kotmai
 Customary Law

EAP1398_VSL_1_0301

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56.3 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ເນື້ອໃນອະທິບາຍຄວາມໝາຍອັກຂະລະແຕ່ລະຕົວໃນພາສາປາລີ ແລະໄດ້ຈັດເປັນໝວດໝູ່ ເຊັ່ນ ກະ ຂະ ຄະ ງະ ອັກຂະລະ ໕ ຕົວ ນີ້ໃຫ້ເປັນຮູປະຊັນໂທ, ຈະ ສະ ຊະ ຍະ ອັກຂະລະ ໕ ຕົວ ນີ້ໃຫ້ເປັນເວທະນາຊັນໂທ ເປັນຕົ້ນ. ນອກຈາກນັ້ນ ຍັງໄດ້ກ່າວເຖິງການຈະເລີນສະຕິສຳປະຊັນຍະ ທີ່ບໍ່ພຽງແຕ່ລະນິກຮູ້ຂັນທັງ ໔ ຄື ຮູບ ເວທະນາ ສັນຍາ ສັງຂານ ແລະວິນຍານເທົ່ານັ້ນ, ແຕ່ການຈະເລີນສະຕິສຳປະຊັນຍະນີ້ ຕ້ອງໃຫ້ຮູ້ວ່າຂັນທັງ ໔ ນີ້ບໍ່ທຸ່ງ ເປັນທຸກ ແລະບໍ່ມີຕົວຕົນ.

The content explains the meaning of each letter in the Pali language, organizing them into categories based on the five aggregates (*khandha*). For example, the five letters *ka, kha, ga, gha, ña* are associated with *Rūpa-khandha* (corporeality), while *ca, cha, ja, jha, ña* correspond to *Vedanā-khandha* (feeling), and so on. Additionally, the text discusses the practice of *Sati-sampajañña* (mindfulness and clear awareness), emphasizing that mindfulness should be directed not only toward the five aggregates—*rūpa* (form), *vedanā* (feeling), *saññā* (perception), *saṅkhāra* (mental formations), and *viññāṇa* (consciousness)—but also toward realizing their true nature as impermanent, unsatisfactory (suffering), and non-self.

Colophon: None
Date: Late 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ແມ່ອັກຂະລະ
Mae Akkhala
 Alphabets

Long palm-leaf**One phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 54.2 cm, depth 0.6 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** one.**Appearance:** The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 16. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.**Description:** ເນື້ອໃນກ່າວເຖິງ ມີມະຫາເຖນອົງໜຶ່ງ ເປັນພະອໍຣະຫັນ ແລະເປັນຜູ້ຮອບຮູ້ພະທຳມະວິໄນ. ພະເຖລະໄດ້ເທສະໜາສັງສອນພະຍາ ໒ ພີ່ນ້ອງ ໃຫ້ຕັ້ງພັນໃນທິດສະພິດຣາຊະທຳ ໑໐ ປະການ ແລະໃຫ້ປະຕິບັດຖືກຕ້ອງຕາມຕົວອັກຂະຣະແລະພະຍັນຊະນະ. ຕົວອັກຂະຣະແລະພະຍັນຊະນະທີ່ວ່ານີ້ມີ ໔໑ ຕົວ ແບ່ງອອກເປັນສະຫຼະ ໘ ຕົວ ແລະພະຍັນຊະນະອີກ ໓໓ ຕົວ .The content deals with an old arahant who was knowledgeable in the Dhamma and the *Vinaya*. He gave a sermon to two brother kings and taught them to follow the *Dasavidha-rājadhamma* (the Tenfold Virtue of the ruler) and to act correctly according to the letters and the consonants. There are 41 letters and consonants, divided into 8 letters and 33 consonants.**Colophon:** ລານທີ ໑໖ ໜ້າ ໒: ຈຸນລະສັງກາດຣາຊາໄດ້ ໑໒໗໙ ຕົວ ປີເມື່ງໃສ້ ເດືອນ ໙ ແຮມ ໔ ຄ່ຳ ວັນ ໓ ລິດຈະນາແລ້ວຍາມກອງງາຍ ມູນລະສັດທາພາຍມີ ແມ່ອອກຈຳປາ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງພ້ອມກັບພັນທຸວົງສາ ພີ່ນ້ອງ ລູກເຕົ້າຊູ່ຄົນ ຂົນຂວາຍສ້າງຍັງ ສັງຮອມອັກຂະຣະ ໘໔ ພັນຂັນ ຜູ້ນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດ ຖະໜາ ແດ່ກໍຂ້າເຫັນ. ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ ທຸວັງ.Folio 16 on the verso side: In Chunlasangkatrasa 1279, a *moeng sai* year, on the fifth waning-moon day of the ninth lunar month, the third day of the week (Tuesday),¹¹⁴ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Mae Òk (laywoman) Champa, had the most ardent religious faith, together with her relatives, siblings, and children, sponsored the making of this manuscript entitled *Sanghòmm Akkhara 85 Phan Khan* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May my wishes and desires come true. May this gift of mine be for Nibbāna which is the greatest bliss constantly and certainly.**Date:** CS 1279, a *moeng sai* year (8 Aug 1917)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown¹¹⁴ 1279 Sravana 20 = Wednesday, 8 August 1917.

Sponsor(s): Mae Òk (laywoman) Champa, together with her relatives, siblings, and children
Titles: ສັງຮອມອັກຂະລະ ຜູ້ ພັນຂັນ
Sanghòṃ Akkhala 84 Phan Khan
Compilation of Dhamma Letters in the 84,000 Categories

EAP1398_VSL_1_0303

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 55.4 cm, depth 0.5 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 13. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ເນື້ອໃນກ່າວເຖິງ ມີມະຫາເຖນອົງໜຶ່ງ ເປັນພະອໍຣະຫັນ ແລະເປັນຜູ້ຮອບຮູ້ພະທຳມະວິໄນ. ພະເຖນລະໄດ້ເທສະໜາສັງສອນພະຍາ ໒ ພັນນ້ອງ ໃຫ້ຕັ້ງໝັ້ນໃນທິດສະພິດຣາຊະທຳ ໑໐ ປະການ ແລະໃຫ້ປະຕິບັດຖືກຕ້ອງຕາມຕົວອັກຂະລະ ແລະພະຍັນຊະນະ. ຕົວອັກຂະລະ ແລະພະຍັນຊະນະທີ່ວ່ານີ້ມີ ໔໑ ຕົວ ແບ່ງອອກເປັນສະຫຼະ ໘ ຕົວ ແລະພະຍັນຊະນະອີກ ໓໓ ຕົວ .

The content deals with an old arahant who was knowledgeable in the Dhamma and the *Vinaya*. He gave a sermon to two brother kings and taught them to follow the *Dasavidha-rājadhamma* (the Tenfold Virtue of the ruler) and to act correctly according to the letters and the consonants. There are 41 letters and consonants, divided into 8 letters and 33 consonants.

Colophon: ລານທີ ໑໒ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໒ ພັນປາຍ ໗໑ (ກົງກັບ ຈ.ສ. ໑໒໗໑) ປີກິດເສັດເດືອນ ໙ ແຮມ ໑໒ [ຄໍ່າ] ວັນ ໕ ຍາມກອງແລງ ມູນລະສັດທາ ນາຍນາ ຜົວເມຍ ສ້າງ ຮອມອັກຂະລະທຳມະ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ວັດສາ. ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ໂນ. ທານັງ ເມ ນະ ປະຣິສຸດທັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ.

Folio 12 on the recto side: In Chunlasangkatrassa 2 thousand and 71 (corresponding to CS 1271), a *kot set* year, on the twelfth waning-moon day of the ninth lunar month, the fifth day of the week (Thursday),¹¹⁵ [the writing was accomplished] at the time of the sunset drum (*nyam kòṅ laeng*). The initiators, Nai Na (Mr. Na) and his wife, sponsored the making of this manuscript entitled *Hòm Akkhara Thamma* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May this be for us to reach Nibbāna. My gift is pure for Nibbāna which is the greatest bliss.

Date: CS 1271, a *kot set* year (1 Sep 1910)

Script(s): Tham Lao

¹¹⁵ 1272 Sravana 27 = Thursday, 1 September 1910.

Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Nai Na (Mr. Na) and his wife
Titles: ສັງຄອມອັກຂະຣະທຳມະ ຕູ ພັນ ໔ ພັນຂັນ
Sanghòṃ Akkhara Thamma 8 Mūn 4 Phan Khan
 Compilation of Dhamma Letters in the 84,000 Categories

EAP1398_VSL_1_0304

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4 cm, width 55 cm, depth 0.9 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ຫຼັງສືຜູກນີ້ບໍ່ມີຫົວເລື່ອງ, ແຕ່ຫົວເລື່ອງທີ່ປາກົດໃນຄຳລົງທ້າຍວ່າ ສັບຕະທິດ (ຕັດທິດ) ໝາຍເຖິງ ຄຳສັບທີ່ລົງປັດໄຈຕັດທິດທ້າຍນາມສັບຫຼືອັບພະຍາຍະສັບ ເພື່ອແທນເນື້ອຄວາມຂອງສັບຕ່າງໆ ທັງເປັນການຫຍໍ້ສັບໃຫ້ສັ້ນລົງ. ຫຼັງສືນີ້ ແມ່ນໃຊ້ເພື່ອການສຶກສາພາສາປາລີ. ສິ່ງທີ່ໜ້າສົນໃຈຄື ຄຳລົງທ້າຍຂຽນເປັນໂຕອັກສອນຖົ່ວທງອກ.

This manuscript is untitled but the term *Sap Tathit* (*Taddhita*) appears in the colophon. *Taddhita* refers to suffixes that are added at the end of nouns or upapada (derived words) to convey specific meanings. These suffixes also function to abbreviate or shorten the original words. This manuscript is used for learning the Pali language. The point of interest is that the colophon was written in the beansprout script.

Colophon: ລານທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ ຮ້ອຍ ໖໐໔ (ກົງກັບ ຈ.ສ. ໑໑໖໔) ຕົວ ປິກາໂຄ້ ເດືອນ ໑໐ ຂຶ້ນ ໑໓ ຄ່ຳ ວັນ ໓ ໝ່ອມທິດເສິກ ມີໃຈໃສສັດທາສ້າງ ສັບຕະທິດ ໄວ້ກັບສາສະໜາ ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ສາທຸ ສາທຸ ສາທຸ ຫົວເຈົ້າ ກຸນາ ມີໃຈໃສສັດທາສ້າງລານແລ ຂໍໃຫ້ຜົນຜະລະບຸນ ຜູກ ໔ ຫົວເຈົ້າພັນ ໄດ້ຂຽນໄວ້ໃຫ້ຄົນເບິ່ງ ໃຫ້ພໍຮູ້.

Folio 24 on the recto side: In Chunlasangkatrasa one hundred and 605 (corresponding to CS 1165), a *ka khai* year, the thirteenth waxing-moon day of the tenth lunar month, the third day of the week (Tuesday),¹¹⁶ Mòṃ Thit Soek sponsored the making of this manuscript entitled *Sap Tathit* 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. Well done, well done! Hua Chao Kuna sponsored the palm leaves. May I share with the merit. Fascicle 5, Hua Chao Phan wrote for the people to look and learn.

¹¹⁶ 1165 Bhadrapada 13 = Tuesday, 30 August 1803.

Date: CS 1165, a *ka khai* year (30 Aug 1803)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Hua Chao Phan
Sponsor(s): Mòmm Thit Soek
Titles: ສັບຕະທິດ (ສັບຕັດທິດ)
Saptatthit (Sap Tatthit)
 Vocaburaries of *Taddhita*

EAP1398_VSL_1_0305

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 57.5 cm, depth 2.1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 51. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ເນື້ອໃນກ່າວເຖິງຕອນພະຣາຊາຕິນພໍ່ ໄດ້ສັ່ງໃຫ້ເພັດຊະຄາດ ເອົາສຸຣິຍະວົງແລະທົງອາມາດໄປຂ້າຖິ້ມ ເພາະເຊື້ອຄວາມຍຸແຍ່ຂອງເມຍນ້ອຍ. ສ່ວນມະເຫສີ ຫຼືແມ່ຂອງສຸຣິຍະວົງແລະທົງອາມາດ ໄດ້ເຂົ້າເຝົ້າພະຣາຊາ ເພື່ອວົງວອນຂໍໃຫ້ພະຣາຊາໃຫ້ອະໄພຍະໂທດແກ່ບຸດທັງສອງ ແຕ່ກໍບໍ່ສໍາເລັດ. ຈາກນັ້ນ ພະມານດາກໍໄປທີ່ປະຕູເມືອງ ເພື່ອພົບແລະສັ່ງລາລູກທັງສອງ, ທັງແມ່ແລະລູກໆ ພ້ອມທັງຊາວເມືອງທັງຫຼາຍທີ່ຢູ່ທີ່ນັ້ນ ກໍຮ້ອງໂທ່ຍ່າງອີກກະທົກນິກນອງ ອິນດູກຸມມານທັງສອງ ແລະຊາວເມືອງກໍກ່າວປະນາມພະຣາຊາທີ່ຫຼົງໃນກາມມະຕັນຫາແລະບໍ່ຮູ້ຈັກ ຜິດຊອບຊົ່ວດີໃນການກະທຳຂອງພະອົງໃນຄັ້ງນີ້.

The content deals with a father king ordering the executioner to take his two sons, Suriyavong and Hong Amat, to be killed; because he believed in his concubine's provocation. The queen who was the mother of Suriyavong and Hong Amat went to see the king to beg him to forgive the two sons; but it was unsuccessful. Then, the mother went to the city gate to meet and bid farewell to her two children. Both the mother and the children, as well as all the citizens who were there, wept uncontrollably out of pity for the two princes. The people denounced the king for his obsession of lust and the lack of righteousness.

Colophon: ລານທີ ໔໒ ໜ້າ ໑: ລິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສາວຂໍ້ ລູກເຕົ້າ ພ້ອມກັນສ້າງເນີ ຊຽງແພງ ບ້ານສັງຄະໂລກ ເປັນຜູ້ລິດຈະນາ ໜັງສື ສຸຣິຍະວົງທົງອາມາດນີ້ບໍ່ສຸດເນີ ກຳນົດມີ ໑໐ ຜູກເນີ.

Folio 52 on the recto side: The writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Sao Kham and her children are the sponsors. Xiang (ex-novice) Phaeng from the village of Sangkhalok is the

scribe. This manuscript entitled *Suriyavong Hong Amat* is not finished and includes ten fascicles.

Date: Late 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Xiang (ex-novice) Phaeng from the village of Sangkhalok
Sponsor(s): Sao Kham and her children
Titles: *ບົວລະວົງທົງອາມາດ*
Bualavong Hongamat
Bualavong Hong Amat

EAP1398_VSL_1_0306

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 56 cm, depth 0.7 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between 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:** Damaged.

Description: ເນື້ອໃນໄດ້ກ່າວເຖິງຄຳສອນຂອງບຸ່ງຢ່າຕານາຍ ທີ່ສັ່ງສອນລູກຫຼານໃຫ້ຕັ້ງຢູ່ໃນສິນກິນໃນທຳ ໃຫ້ປະພຶດປະຕິບັດຕາມຈາຮີດປະເພນີ ໃຫ້ເປັນຄົນຮູ້ຜູ້ດີ ມີຄວາມຖະໜອມຖອມຕົນ ເຊັ່ນວ່າ ທ່ານຢ່າໄດ້ດຳພະສົງອົງຄະເຈົ້າ ຢ່າໄດ້ສັບຊ້ອນໃຫ້ທ່ານແຕກແຍກກັນ, ທ່ານຢ່າໄດ້ມ້າງວິຫານແລະເຈດີ, ທ່ານຢ່າໄດ້ດຳເຖົ້າແກ່ບຸ່ງຢ່າຕານາຍ ລວມທັງລູງບ້າອາວອາເປັນຕົ້ນ, ທ່ານຢ່າໄດ້ກິນເຫຼົ້າເຂົ້າອາລາມ, ທ່ານຢ່າໄດ້ໂລບເອົາຂອງທ່ານມາເປັນຂອງຕົນ ເຫຼົ່ານີ້ເປັນຕົ້ນ.

The content deals with the teachings of ancestors to their children to be moral, to behave in accordance with traditions, to be knowledgeable, and to be humble. For example: do not curse monks; do not incite others to cause division; do not destroy temples and pagodas; do not insult your grandparents, uncles, and aunts, etc.; do not drink alcohol in a temple; and do not be greedy or take others' things as your own, etc.

Colophon: None

Date: Early 19th century

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: *ອິນໄຊຊາດ (ພະຍາອິນໄຊຊາດ)*

In Sai Sat (Phanya In Sai Sat)
Indra Spent His Life

Long palm-leaf**One phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.5 cm, depth 0.4 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** none.**Appearance:** The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 11. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Damaged.**Description:** ເນື້ອໃນໄດ້ກ່າວເຖິງຄຳສອນຂອງບຸ່ງຍາຕານາຍ ທີ່ສັງສອນລູກຫຼານໃຫ້ຕັ້ງຢູ່ໃນສິນກິນໃນທຳ ໃຫ້ປະພຶດປະຕິບັດຕາມຈາຣິດປະເພນີ ໃຫ້ເປັນຄົນຮູ້ຜູ້ດີ ມີຄວາມຖະໜອມຖອມຕົນ ເຊັ່ນວ່າ ທ່ານຢ່າໄດ້ດຳພະສົງອົງຄະເຈົ້າ ຢ່າໄດ້ສັບຊ້ອນໃຫ້ທ່ານແຕກແຍກກັນ, ທ່ານຢ່າໄດ້ມ້າງວິຫານແລະເຈດີ, ທ່ານຢ່າໄດ້ດຳເຖົ້າແກ່ບຸ່ງຍາຕານາຍ ລວມທັງລູກບ້າອາວອາເປັນຕົ້ນ, ທ່ານຢ່າໄດ້ກິນເຫຼົ້າເຂົ້າອາລາມ, ທ່ານຢ່າໄດ້ໂລບເອົາຂອງທ່ານມາເປັນຂອງຕົນ ເຫຼົ່ານີ້ເປັນຕົ້ນ.

The content deals with the teachings of ancestors to their children to be moral, to behave in accordance with traditions, to be knowledgeable, and to be humble. For example: do not curse monks; do not incite others to cause division; do not destroy temples and pagodas; do not insult your grandparents, uncles, and aunts, etc.; do not drink alcohol in a temple; and do not be greedy or take others' things as your own, etc.

Colophon: None**Date:** Mid-20th century**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ອິນໄຊຊາດ (ພະຍາອິນໄຊຊາດ)*In Sai Sat* (Phanya In Sai Sat)

Indra Spent His Life

Long palm-leaf**One phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 3.8 cm, width 55.4 cm, depth 1 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** none.**Appearance:** The fascicles are enclosed between 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:** Damaged.**Description:** ເນື້ອໃນໄດ້ກ່າວເຖິງພຸດທະກັບ ຫຼື ເວລາທີ່ພະໂພທິສັດເຈົ້າລົງມາເກີດແລະຕັດສະຮູ້ພະອະນຸດຕະຣະສຳມາສຳໂພທິຍານເປັນພະພຸດທະເຈົ້າໃນມະນຸດໂລກ ເພື່ອເຜີຍແຜ່ຄຳສອນແກ່ມະນຸດທັງ

ຫຼາຍ. ໃນຕອນໜຶ່ງ ໄດ້ກ່າວເຖິງພະລືສີສອງພັນໜຶ່ງທີ່ເປັນຜູ້ປັກໝາຍເຂດເມືອງຊຽງດົງຊຽງທອງ ເຊິ່ງເພິ່ນໄດ້ເອົາຫຼັກເງິນ ຫຼັກຄຳ ຫຼັກຊີນ ແລະຫຼັກທິນສີລາ ມາປັກໄວ້ເປັນສີ່ແຈ່ງແຈ ແລ້ວກໍ່ນຳ ເອົາແກ້ວແຫວນເງິນຄຳຫຼາຍສິ່ງ ໄປຝັງໄວ້ທີ່ໃຕ້ຕົ້ນໄມ້ທອງໃຫຍ່ ອັນສູງໄດ້ ໑໗ ວາ ແລະລວງ ໃຫຍ່ໄດ້ ໑໗ ອູ່ມ. ຈາກນັ້ນ ລືສີທັງສອງກໍ່ເອົານ້ຳມືນໄປທົດສົງຍັງຫຼັກເຂດທັງສີ່ ເພື່ອເປັນສີຣິ ມຸງຄຸນແລະເພື່ອຄວາມຈະເລີນຮຸ່ງເຮືອງໄປພາຍໜ້າ.

The content deals with one Buddha's eon, or the time when a Bodhisatta is born in the human world and attains enlightenment to become a Buddha and spread the Dhamma to all beings. Another part of the manuscript is about two brother hermits who demarcated the district of Xiang Dong Xiang Thong by marking the four corners of the district with a silver pillar, a gold pillar, a lead pillar, and a stone pillar. Then, they buried a large amount of silver, gold, and crystal under a big Thong tree (*Leucaena leucocephala*). The tree was 17 *va* high and 17 *va* wide (a *va* = about two meters). After that, the two hermits poured water onto the four pillars for blessing and prosperity in the future.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ພື້ນພັນທະກັບກໍ່ດິນດອນ

Phūn Phanthakap Ko Din Dòn

The Legend of the Era of Prosperity and the Origin of the World

EAP1398_VSL_1_0309

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 51.9 cm, depth 0.4 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 9. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Poor.

Description: ນິຍາຍຄວາມຮັກທີ່ບໍ່ລົມຫວັງຂອງຂຸນທອງແລະນາງອີ້ວຄຸ່ມ. ເມື່ອທ້າວຂຸນທອງໄດ້ພົບກັບນາງອີ້ວຄຸ່ມ ທັງສອງກໍ່ຕົກຫລຸມຮັກກັນ. ຂຸນທອງໄດ້ບອກມານດາແລະຍາດຜູ້ໃຫຍ່ຂອງຕົນໄປສູ່ຂໍ້ນາງອີ້ວຄຸ່ມ ແຕ່ມານດາຂອງນາງອີ້ວຄຸ່ມບໍ່ຍອມຮັບ ເນື່ອງຈາກແມ່ນາງອີ້ວຄຸ່ມບໍ່ຍາກໃຫ້ລູກສາວຂອງຕົນແຕ່ງງານກັບຂຸນທອງ ເຊິ່ງເປັນຄົນຍາກຈົນ ພ້ອມທັງຂັດຂວາງບໍ່ໃຫ້ທັງສອງໄດ້ລົມຫວັງ. ໃນຂະນະດຽວກັນ ແມ່ຂອງນາງອີ້ວຄຸ່ມ ກໍ່ໄດ້ຊອກຫາຊາຍອື່ນທີ່ມີຖານະດີ ໃຫ້ມາແຕ່ງງານກັບນາງອີ້ວຄຸ່ມ ເພື່ອໃຫ້ຫຼີກຈາກທ້າວຂຸນທອງ. ດ້ວຍຄວາມເກງໃຈແລະຖືກບັງຄັບຈາກແມ່ ນາງອີ້ວຄຸ່ມຈຶ່ງຕົກລົງຮັບປາກວ່າຈະແຕ່ງງານກັບຊາຍທີ່ແມ່ຊອກໃຫ້ ແຕ່ຫົວໃຈຂອງ

ນາງພັດມີແຕ່ທ້າວຂຸນທອງພຽງຜູ້ດຽວ. ເມື່ອຄວາມຮັກມີກຳແພງກັນ ນາງອ້ວງຸ່ມຈຶ່ງຕັດສິນໃຈ
ແຂວນຄໍຕາຍທີ່ໄຕ້ຕື່ນໄມ້ຈັນ. ແຕ່ກ່ອນຈະຜູກຄໍຕາຍນັ້ນ ນາງອ້ວງຸ່ມໄດ້ອະທິຖານໃຫ້ໄດ້ພົບ
ຄົນຮັກເທິງສວງສະຫວັນ.

A sad love story of Khun Thòng and Ua Khiam. When Khun Thòng met Ua Khiam, they both fell in love. Khun Thòng asked his mother and elders to make a marriage proposal for Ua Khiam, but Ua Khiam's mother did not admit it. She did not want her daughter to marry Khun Thòng, who was a poor man, and prevented both of them from marrying. At the same time, the mother also looked for another man of good status to marry Ua Khiam in order to keep her away from Khun Thòng. Fearing and being forced by her mother, Ua Khiam agreed to marry the man her mother chose, but her heart belonged only to Khun Thòng. When love faced a barrier, she decided to hang herself under a sandalwood tree. Before her death, she prayed to find her lover in heaven.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ຂຸນທອງອ້ວງຸ່ມ
Khunthòng Uakhiam
 The Tale of Khun Thòng and Ua Khiam

EAP1398_VSL_1_0310

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.6 cm, width 55.5 cm, depth 1.5 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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:** Fragile.

Description: ສົມພະມິດຊາດິກ. ໃນສະໄໝໜຶ່ງ, ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ໄດ້
ເທສະໜາເລື່ອງພະເທວະທັດ. ໃນກາລະຄັ້ງໜຶ່ງ, ມີກະສັດອົງໜຶ່ງຊື່ວ່າ ສົມພາມິດ ໄດ້ປົກຄອງ
ເມືອງໃຫຍ່ຊື່ເມືອງຈຳປາ. ພະອົງມີພະມະເຫສີ ນາມວ່າ ພະນາງແກ້ວເກດສະນີ ສິວະຣະກັນຍາ
ເທວີ ແລະມີພະໂອລົດສອງພະອົງ ຊື່ວ່າ ເຈົ້າໄຊຍະເສນກຸມມານ ແລະເຈົ້າໄຊຍະທັດກຸມມານ.
ພະອົງມີນ້ອງຊາຍຜູ້ໜຶ່ງ ຊື່ວ່າ ອະສົມພະມິດ. ວັນໜຶ່ງ, ເຈົ້າອະສົມພະມິດ ໄດ້ວາງແຜນທີ່ຈະ
ລອບປົກພະຊົນພະເຈົ້າສົມພະມິດ ເພື່ອຍາດເອົາພະລາຊະບັນລັງ. ໂຊກດີມີອຳນາດຜູ້ສັດຊື່ຄົນ
ໜຶ່ງໄດ້ແຈ້ງໃຫ້ພະອົງຊາບ. ຫຼັງຈາກນັ້ນ, ພະເຈົ້າສົມພະມິດພ້ອມກັບມະເຫສີ ແລະພະໂອລົດ

ທັງສອງອົງ ຫນີອອກຈາກພະນະຄອນ ເດີນທາງເຂົ້າໄປໃນປ່າ ໄດ້ປະສົບກັບອັນຕະລາຍ ແລະ ໄດ້ຮັບຄວາມທຸກທໍລະມານ.

Somphamit Chadok. On one occasion, the Buddha dwelled at the Jetavana Monastery in Savatthi. He gave a sermon about the story of Devadatta Thera. Once upon a time, a king named Somphamit ruled a great city called Champa. He had a queen, Kaeoketsani Sivorakannya Thevi, and two sons, Saiyasen and Saiyathat. The king also had a younger brother, Asomphamit. One day, Asomphamit planned to assassinate King Somphamit for the royal throne. Fortunately, one loyal minister informed the king. The king, along with his queen and two sons, thus escaped from his kingdom. They traveled into a forest where they faced danger and suffering.

Colophon: ລານທີ ໒໙ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໕໐໕ ຕົວ ປີກາຍຍີ່ ເດືອນ ໑໐ ອອກໃໝ່ ໑໒ ຄ່ຳ ວັນ ໖ ຮິດ ຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຊຽງພັນ ແລະສາວທອງຄຳ ບ້ານມ້າ ມີໃຈໃສສັດທາເປັນ ອັນຍິ່ງ ຈຶ່ງພ້ອມກັນສ້າງໜັງສື ນິຍາຍສົມພະທິດ ຜູກນີ້ ໄວ້ກັບສາສະໜາ ພະພຸດທະສາສະໜາ ຂໍໃຫ້ຜູ້ຂ້າທັງ ໒ ຜົວເມຍໄດ້ເຖິງສຸກ ໓ ປະການ ມີນິຣະພາບເປັນທີ່ແລ້ວ ຂໍຢ່າຄາດແຄ້ວຄຳ ມັກຄຳປາດຖະໜາແດ່ກໍຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂໜຕູ ໂນ.

Folio 29 on the recto side: In Buddhist Era (BE) 2505, a *kap nyi* year, on the twelfth waxing-moon day of the tenth lunar month, the sixth day of the week (Friday),¹¹⁷ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Xiang (ex-monk) Phan and his wife, Sao Thòngkham, from the village of Ma had the most ardent religious faith to sponsor the making of this manuscript entitled *Ninyai Somphamit* (Tale of Somphamit) to support the Teachings of the Buddha. May two of us, a couple, reach the three states of happiness with Nibbāna as the ultimate goal. May our wishes and desires not be ignored. May this be a condition for us to reach Nibbāna.

Date: BE 2505, a *kap nyi* year (10 Sep 1962)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Xiang (ex-monk) Phan and his wife, Sao Thòngkham, from the village of Ma
Titles: ສົມພະມິດ
Somphamit
The Tale of Somphamit

EAP1398_VSL_1_0311

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 54.1 cm, depth 1.5 cm.

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

¹¹⁷ 1324 Bhadrapada 12 = Monday, 10 September 1962.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 37. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ວັດຕະຈັກຊີວິດໃນສັງສາຣະວັດ ເລີ່ມຕັ້ງແຕ່ການເກີດ, ການແກ່, ການເຈັບ ແລະການຕາຍ. ສະຖານທີ່ທີ່ສັດທາໄປເກີດຫຼັງຄວາມຕາຍລວມມີ ນະຣົກ, ເຜດ, ອະສຸຣະກາຍ, ສັດ ເດຍລະສານ, ໂລກມະນຸດ ແລະສະຫວັນ. ສະພາບຂອງແຕ່ລະສະຖານທີ່ແມ່ນແຕກຕ່າງກັນ. ພະພຸດທະເຈົ້າຊົງບຳເພັນປາຣະມີໄດ້ ໒໔ ອະສິງໄຂ (ຈຳນວນຕາມດ້ວຍເລກ ໐ ຈຳນວນ ໑໔໐ ໂຕ) ແລະປາຍແສນມະຫາກັບ. ໃນທີ່ສຸດ, ພະພຸດທະເຈົ້າໄດ້ບັນລຸພະອະນຸດຕະຣະສຳມາສຳ ໂພທິຍານເປັນພະອໍລະຫັນ ແລ້ວຊົງສັງສອນສາວິກກຸ່ວກັບວິທີການອອກຈາກວັດຕະສົງສານ ນັ້ນ. ຜູ້ທີ່ມີປັນຍາຄວນປະຕິບັດແຕ່ຄວາມດີ.

The cycle of lives in *samsāra* starts with birth, aging, illness, and death. The places where all beings are born after death are hells, jinns, specters, beasts, the human world, and heavens. The conditions of each place are different. The Buddha performed his perfections for 24 *asaṅkheyya* (a number followed by 140 zeros) and one hundred thousand great eons. Finally, the Buddha attained enlightenment, became the Blessed One, and taught his followers how to escape the *samsāra*. Wise people should perform only good deeds.

Colophon: ລານທີ ໓໗ ໜ້າ ໑: ພຸດທະສັງກາດໄດ້ ພິສິ ໒໕໐໔ ຕົວ ປີຮັບເປົ້າ ເດືອນ ໑໑ ຂຶ້ນ ໒ ຄ່ຳ ອອກໃໝ່ ໒ ຄ່ຳ ວັນພຸດ ຍາມກອງທ່ຽງ ມູນລະສັດທາໝາຍມີ ຊຽງມີ ສາວແກ່ນຈັນ ຢູ່ບ້ານມາ ຈິ່ງໄດ້ພ້ອມ ກັນມີໃຈໃສສັດທາ ໄດ້ສ້າງໜັງສື ສະມາດສົງສານກວ້າງ ຜູກນີ້ ທານໄວ້ສືບສາສະໜາ ພະພຸດທະເຈົ້າ ເທົ່າ ໕໐໐໐ ວັດສາ. ຂໍໃຫ້ຜູ້ຂ້າທັງ ໒ ຜົວເມຍ ຂໍໃຫ້ໄດ້ ດັ່ງຄຳມັກຄຳປາດຖະໜາ ຢ່າຄາດແຄ້ວດັ່ງຄຳມັກຄຳປາດຖະໜາກໍຂ້າເທີ້ນ. ປະການ ໑ ຂໍໃຫ້ກຸສົນສ່ວນບຸນນີ້ ໄປຄ້ຳຊູໄປ ຮອດຜົວຜູ້ຂ້າຊື່ວ່າ ຊຽງພູມີ ຜູ້ຈຸດຕິໄປສູ່ບໍຣະໂລກເບື້ອງໜ້າແດ່ກໍຂ້າເທີ້ນ.

Folio 37 on the recto side: In Buddhist Era (BE) 2504, a *hap pao* year, on the second waxing-moon day of the eleventh lunar month, a Wednesday,¹¹⁸ [the writing was accomplished] at the time of the noon drum (*nyam kòng thiang*). Xiang (ex-monk) Mi and his wife, Sao Kaenchan, from the village of Ma had the ardent religious faith to sponsor the making of this manuscript entitled *Samat Songsan Kwang* to support the Teachings of the Buddha to last until the end of 5000 years. May two of us achieve our wishes. May our wishes and desires not be ignored. Besides, may the results of this merit support my husband named Xiang Phumi who passed away to the other world.

Date: BE 2504 a *huang pao* year (11 Oct 1961)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Xiang (ex-monk) Mi and his wife, Sao Kaenchan from the village of Ma

¹¹⁸ 1323 Asvina 2 = Wednesday, 11 October 1961.

Titles: ສະໝາດສົງສານກວ້າງ
Samat Songsan Kwang
Samat Songsan Kwang

EAP1398_VSL_1_0312

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 53 cm, depth 0.5 cm.

Fascicle 1: Front cover folio: one. **Back cover folio:** none.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 13. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ກິນນາລີ ຫຼືກິນນາຣີ (ສັດເຄິ່ງຄົນເຄິ່ງນົກ). ໃນກາລະຄັ້ງໜຶ່ງ ພະເຈົ້າພົມມະທັດແຫ່ງເມືອງພາຣາ
ນະສີ ໄດ້ເດີນທາງໂດຍພະອົງດຽວ ເຂົ້າໄປໃນປ່າທີ່ມີພະພານເພື່ອລ່າສັດ, ພະອົງເຫັນນາງກິນ
ນາລີຜູ້ສວຍງາມຢູ່ກັບສາມີຂອງນາງ, ກິນນາລາ. ພະອົງໄດ້ຕົກຫຼຸມຮັກກັບນາງໃນທັນໃດ ແລະ
ຕ້ອງການໃຫ້ນາງກາຍເປັນເມຍຂອງພະອົງ. ດັ່ງນັ້ນ, ພະອົງຈຶ່ງຍິງຜົວນາງດ້ວຍທະນູ ແລ້ວເກ້ຍ
ກ່ອມໃຫ້ນາງເປັນເມຍຂອງພະອົງ. ນາງກິນນາລີປະຕິເສດຂໍສະເໜີຂອງພະອົງ. ຍິ່ງໄປກວ່ານັ້ນ,
ນາງໄດ້ກ່າວປະນາມພະອົງວ່າ ເປັນຄົນຊົ່ວ. ນາງໄດ້ຢູ່ຄຽງຂ້າງຜົວແລະຮ້ອງໄຫ້. ເມື່ອພະຍາ
ຈາກໄປ, ພະຍາອິນໄດ້ສະເດັດລົງມາຖອກນ້ຳສັກສິດໃສ່ກິນນາລາ, ແລ້ວກິນນາລາກໍ່ຟື້ນຄືນມາ.

Kinnali or kinnari (a half-human, half-bird creature). Once, King
Brahmadatta of Varanasi traveled alone into the Himalaya forest to hunt.
There, he saw a *kinnali* who was very beautiful, staying with her husband,
kinnala. He suddenly fell in love with her and wanted her to become his
wife. Thus, he shot her husband with his bow and tried to persuade her to
become his wife. Kinnali rejected his offer. Moreover, she condemned him
as a bad man. She stayed beside her husband and cried. When the king
left, God Indra came and poured holy water onto *kinnala*, who then
revived.

Colophon: ລານທີ ໓໑ ໜ້າ ໑: ພຸດທະສັງກາດຣາຊະໄດ້ ໒໔໑໔ ຕົວ ປີຮ້ວງໃຄ້ ເດືອນ ໙ ແຮມ ໑ ຄຳ ວັນ ກ
ຣິດຈະນາແລ້ວ ໓ ໂມງ ໝາຍມີ ສາທຸບຸນທັນ ໄດ້ສ້າງ ກິນນາລີ ໄປຫາອ້າຍທີ ຜູ້ໄດ້ລ່ວງລັບໄປ
ແລ້ວນັ້ນ ຂໍໃຫ້ໂກສິນບຸນອັນນີ້ ໄປຄ້າໄປຊູເຫຼົ່ານັ້ນໃຫ້ໄປເຖິງສຸກໃນຊາດນີ້ແລະຊາດໜ້າແດ່ກໍ
ຂ້າເຫີນ ຜູ້ຂ້າສ້າງນິທານໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້
ຜູ້ຂ້າໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາແດ່ກໍຂ້າເຫີນ. ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ນິບພານນັງ ປາຣະ
ມັງ ສຸກຂັງ ນິດຈັງ ຕຸວັງ ຕຸວັງ ອະນະຄະເຕ ກາເລ ສາທຸ ສາທຸ ອະນຸໂມທາມີ.

Folio 31 on the recto side: In Buddhist Era (BE) 2514, a *huang khai* year,
on the first waning-moon day of the ninth lunar month, the seventh day
of the week (Saturday),¹¹⁹ [the writing was accomplished] at 3 p.m. Sathu

¹¹⁹ 1333 Sravana 16 = Saturday, 7 August 1971.

(Monk) Bunthan sponsored the making of this manuscript entitled *Kinnali* to dedicate the merit to Ai (brother) Thi who passed away. May the results of this merit support him to reach happiness through this life and future lives. I copied this tale to support the Teachings of the Buddha to last until the end of 5000 years. May my wishes and desires come true. May this gift of mine be for Nibbāna which is the greatest bliss constantly and certainly in the future. Well done, well done! I rejoice [in this merit].

Date: BE 2514, a *huang khai* year (7 Aug 1971)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Sathu (Monk) Bunthan

Titles: ກິນນາລີ

Kinnali

The Tale of Kinnali

EAP1398_VSL_1_0313

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.7 cm, depth 0.5 cm.

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

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 11. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ພ້າສະມິງຄຳແດງ ເປັນສານຂອງພະອິນທາທິຣາດຈາກສະຫວັນສິ່ງມາຍັງໂລກມະນຸດ. ເນື້ອຫາກ່າວເຖິງ ໃນປີສັງກາດ ໑໑໒໗ ກົງກັບ ຄ.ສ. ໑໗໙໕ ເມື່ອພະຍາອິນໂປຫຼິ້ນສວນອຸທິຍານ ກໍ່ມາຫຼົງດູຄົນທັງຫຼາຍໃນເມືອງມະນຸດ ຈັກໄດ້ຮັບອັນຕະລາຍຈາກໄພອຸບາດຫຼາຍປະການ ທີ່ເກີດຈາກໄພທຳມະຊາດແລະສີມິມະນຸດ. ໃນປີຈຸນລະສັງກາດ ໑໒໕໐ ກົງກັບ ຄ.ສ. ໑໘໘໘ ຈັກເກີດເສີກສົງຄາມແລະເປັນອັນຕະລາຍຕໍ່ມວນມະນຸດ. ຄົນຊົ່ວທີ່ຂາດສິນທຳແລະບໍ່ເຄົາລົບເຊິ່ງກັນແລະກັນ ກໍ່ຈັກຂ້າຟັນກັນເອງ. ສະເພາະຜູ້ທີ່ມີສິນທຳແລະປະຕິບັດຕາມຄຳສອນຂອງພະພຸດທະເຈົ້າເທົ່ານັ້ນ ທີ່ຈະຫຼຸດພົ້ນຈາກພະຍັນຕະລາຍທັງປວງ. ສະນັ້ນ ພະຍາອິນກໍ່ອິນດູຄົນທັງຫຼາຍເປັນອັນມາກ ຈຶ່ງແຕ່ງທັງສີຄາຖາພ້າສະມິງຄຳນີ້ ເປັນພາສາບາລີ ໃສ່ໄວ້ໃນກັບຄຳແດງ ສິ່ງລົງມາໄວ້ທີ່ທາດຊະກຸ້ງ ເພື່ອໃຫ້ມະນຸດທັງຫຼາຍທ່ອງຈຳແລະບູຊາ. ຜູ້ທີ່ທ່ອງຈຳຄາຖາພ້າສະມິງຄຳ ຫຼືໄດ້ຂຽນໄວ້ໃນເຮືອນກໍ່ຈະປອດໄພຈາກອັນຕະລາຍທັງປວງ.

Fasamang Khamdaeng, the heavenly message from God Indra to human beings in the world. In Sangkat 1127, corresponding to AD 1765, when God Indra was playing in his garden, he saw that humans would be harmed by danger from the nature and from the humans themselves. In Sangkat 1250, corresponding to AD 1888, there would be a war and danger among all human beings. Bad people who were immoral and did not respect one another would cause destruction. Only those who were

mindful of good deeds and followed the Teachings of the Buddha would escape from the danger. Therefore, God Indra, who had compassion for humans, wrote the message of *Khatha Fasamingkham* in Pali, kept it in a golden box, and placed it at the Sakung pagoda for humans to recite and worship. Those who regularly recite this *Fasamingkham* text or keep it in their houses would be safe from misfortune.

Colophon: ລານທີ ໑໑ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊາໄດ້ ໑໒໗໙ ຕົວ ປີເມື່ອງໃສ້ ມີ້ກັດເໝົ້າ ເດືອນ ຕູ ແຮມ ຜ ຄໍ້າ ວັນ ໖ ຍາມກອງແລງ ປັດຕະມະມູນລະສັດທາ ໝາຍມີ ຊຽງເພັງແລະສາວພົມມາ ຜົວເມຍ ຢູ່ ບ້ານສັງຄະໂລກ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງພ້ອມກັນຂົນຂວາຍຫາໄດ້ໂປທະພັບຍິ່ງໃບລ້ານ ມາສ້າງຈ້າງຂຽນຍັງ ຕຳນານນິທານພ້າສະມັງຄໍາແດງ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ນິບພານັງ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ ທຸວັງ ປາຣະມັງ ສຸກ ຂັງ.

Folio 11 on the recto side: In Chunlasangkat (CS) 1279, a *moeng sai* year, on a *kat mao* day, on the sixth waning-moon day of the eighth lunar month, the third day of the week (Tuesday),¹²⁰ [the writing was accomplished] at the time of the sunset drum (*nyam kòng laeng*). The initiators, Xiang (ex-novice) Pheng and his wife, Sao Phomma, from the village of Sangkhalok had the most ardent religious faith to have collected the palm leaves and hired [someone] to write this manuscript entitled *Tamnan Nithan Fasamang Khamdaeng* 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 which is the greatest bliss constantly and certainly.

Date: CS 1279, a *moeng sai* year (10 Jul 1917)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Xiang (ex-novice) Pheng and his wife, Sao Phomma, from the village of Sangkhalok
Titles: ຕຳນານພ້າສະມັງຄໍາແດງ
Tamnan Fasamang Khamdaeng
The Legend of Fasamang Khamdaeng

EAP1398_VSL_1_0314

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.3 cm, depth 1.7 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 42. **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:** Fragile.

¹²⁰ 1279 Ashadha 21 = Tuesday, 10 July 1917.

Description: ເນື້ອຄວາມຂຽນເປັນພາສາບາລີ ເລີ່ມຈາກບົດສູດອຸບາດ, ທິດທັງ ໕, ລາສີ ໑໒, ທິບພະມົນ, ໄຊຍະມັງຄະຣະສູດ ເປັນຕົ້ນ. ບົດສູດເຫຼົ່ານີ້ ພະສົງແລະອາຈານໃຊ້ສູດ ເພື່ອປັດເປົ່າສິ່ງທີ່ບໍ່ດີ ເຊັ່ນ ເຄາະ ໑໓ ນາມ ໑໔ ແລະສິ່ງອັບປະມຸງຄຸນຕ່າງໆ ເພື່ອຄວາມຢູ່ເຢັນຜາສຸກຂອງສະມາຊິກໃນຄອບຄົວ.

The text is written in Pali, beginning with *Ubat* (wickedness), the *Five Thit* (directions), *Twelve Rasi* (zodiac), *Dibamanta*, *Jayamaṅgala Sutta*, etc. These prayers are used by monks and ceremonial masters to remove bad things: the thirteen kinds of bad fortune, the fourteen names, and other inauspicious things, for the well-being of family members.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ອຸບາດຕະສັນຕິ

Ubatta Santi

The Chants for Overcoming Obstacles and Peace

EAP1398_VSL_1_0315

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 57 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between 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:** Damaged.

Description: ເນື້ອຄວາມຂຽນເປັນພາສາບາລີ. ສ່ວນຕົ້ນເປັນບົດຄາຖາແລະຄຳໄຫວ້ພະກ່ອນຈະເລີນພາວະນາ. ສ່ວນປາຍ ກ່າວເຖິງ ອົງການພະເຈົ້າ ໔ ພະອົງ ເຊິ່ງເປັນບົດຄາຖາທີ່ມີລິດທານຸພາບແລະສັກສິດຫຼາຍ ເປັນບົດທີ່ໃຊ້ສູດເພື່ອປັດເປົ່າແລະປ້ອງກັນພະຍັນຕະລາຍທັງປວງ. ໃນບາງທ້ອງຖິ່ນ ອາຈານພິທີຈະສູດຄາຖາອົງການພະເຈົ້າ ໔ ພະອົງ ໃຫ້ຄົນເຈັບ ຄົນປ່ວຍ ເພື່ອເສີມຂວັນແລະກຳລັງໃຈ ແລະຫາຍຈາກການເຈັບປ່ວຍນັ້ນ.

The text was written in Pali. The first part consists of Pali verses and words to pay homage to the Triple Gems before starting the practice of meditation. The last part is *Ongkan Pha Chao Ha Pha Ong* (the bulla of the Five Buddhas), which is an invocation of the power of the Five Buddhas for protection. It is a powerful and sacred spell that protects against all kinds of danger. In some regions, masters recite this bulla of the Five Buddhas to the sick in order to strengthen their spirits and encourage recovery from illness.

Colophon: None

Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ອີຕິປິໂສ ໘ ດ້ານ
Itipiso 8 Dan
 Itipiso in 8 Aspects

EAP1398_VSL_1_0316

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 57.5 cm, depth 0.5 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 15. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Damaged.

Description: ຕຳລາຢາພື້ນເມືອງ. ຢາພື້ນເມືອງ ແມ່ນເປັນທີ່ນິຍົມໃຊ້ຫຼາຍໃນເມືອງກ່ອນ ແລະໝໍຢາພື້ນເມືອງກໍ່ມີບົດບາດຕໍ່ຄົນໃນຊຸມຊົນນັ້ນໆ ຫຼາຍ. ອາດຈະເນື່ອງດ້ວຍວ່າ ເມືອງກ່ອນນັ້ນ ຍັງບໍ່ມີຢາຫຼວງທີ່ໃຊ້ໃນປັດຈຸບັນນີ້, ໂຮງໝໍ ຫຼືສຸກສາລາກໍ່ບໍ່ມີ. ໃນໜັງສືຜູກນີ້ ເພິ່ນກໍ່ໄດ້ບອກເຖິງຢາແຕ່ລະຊະນິດເຊັ່ນ: ຢາຕັດຕຸ່ມ, ຢາປົວເຫຼືອດຈົມ-ເຫຼືອດໄຟ, ໄຂ້ຄົງຮ້ອນ, ອອກປ້າງແດງ, ໄຂ້ເລືອດດັງອອກ, ໄຂ້ເຈັບເນື້ອເຈັບຄົງ ເຫຼົ່ານີ້ເປັນຕົ້ນ.

Medical treatise. Traditional medicine was very popular in the past, and healers played a very important role in the community. This may have been because there were no medicine, no hospitals, or health centers like there are today. In this book, there are many traditional medicines, such as medicine to remove warts, blood-staunching medicine, medicine for hot fever, scarlet fever, nosebleed fever, fever with pain in the body, etc.

Colophon: None

Date: Late 19th century

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ຕຳລາຢາພື້ນເມືອງ

Tamla Nya Phün Müang

Traditional Medical Treatise

Long palm-leaf**One phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 59.3 cm, depth 0.8 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** two.**Appearance:** The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 18. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Poor.**Description:** ເນື້ອໃນກ່າວເຖິງ ຍັກຕົນໜຶ່ງທີ່ມີຍົດສັກແລະບໍລິວານໄດ້ ໑ ພັນ ຍັກນັ້ນມັກຂຶ້ນໄປອຸປະຖຳເຝົ້າພະຍາເວດສຸວັນທີ່ສະຫວັນຊັນຈາຕູມມະຫາຣາຊິກາຢູ່ເນື່ອງໆ. ພະຍາເວດສຸວັນເປັນຫົວໜ້າຂອງທ້າວຈະຕຸໂລກະບານທັງສີ່, ເປັນຜູ້ປົກຄອງທົດເໜືອ ແລະເປັນພະຍາຂອງພວກຍັກ ຈຶ່ງຖາມເຫດຜົນທີ່ຍັກນັ້ນມາເຝົ້າເນື່ອງໆ. ຍັກຕົນນັ້ນຈຶ່ງຕອບວ່າ ຢາກມີທີ່ຢູ່ອາໄສໃນຊຸມພູທະວີບ. ພະຍາເວດສຸວັນຈຶ່ງໃຫ້ບັນຫາ ໑໐ ຂໍ້ ໃຫ້ຍັກເອົາໄປຖາມຄົນ. ຖ້າຜູ້ໃດຕອບບໍ່ໄດ້ ກໍໃຫ້ກິນເປັນອາຫານ. ຖ້າຜູ້ໃດຕອບໄດ້ ໃຫ້ມອບເຂົ້າຂອງເງິນຄຳແລເສື້ອຜ້າອາພອນເທົ່ນ. ເມື່ອຍັກນັ້ນລົງມາຖາມບັນຫານັ້ນແກ່ມະນຸດ ກໍບໍ່ມີໃຜແກ້ບັນຫາເຫຼົ່ານັ້ນໄດ້ ຄົນທັງຫຼາຍກໍກາຍເປັນອາຫານຂອງຍັກນັ້ນ.

The story pertains to an ogre who held a high rank and had one thousand followers. He often ascended to present himself to Lord Vessuvan in Cātumahārājikā heaven. Lord Vessuvan, or Vaisravana, was the chief of the four heavenly kings guarding the four directions on Earth. He was also the king of the ogres and the protector of the north. Lord Vessuvan asked the ogre the reason for his frequent visits. The giant replied that he desired a residence in the human world. The king thus gave him ten puzzles that the ogre had to ask any human he met to figure out the answers. If someone could answer the questions correctly, the giant had to give silver, gold, and cloth to that person. If not, the giant could feed on them. Then, the giant descended to the world and asked people the puzzles. Nobody could answer them correctly, so they all became his food.

Colophon: ລານທີ ໑໗ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໗໗ ຕົວ ປີຮັບເໝົ້າ ເດືອນ ໑໒ ອອກໃໝ່ ໑໐ ຄຳມື້ເຕົ້າໃຈ ວັນ ໔ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ພາຍມີ ສາວປ້ອງ ເປັນຕົ້ນ ລູກຫລານຊູ່ຄົນ ມີໃຈເປັນອັນຍິ່ງຈຶ່ງໄດ້ສ້າງ ປັນຍາປາຣະມີແກ້ວ ຜູກນີ້ໄວ້ກັບສາສະໜາພະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ກໍຂ້າເທົ່ນ ປະການ ໑ ຂໍໃຫ້ສຸສະລະໂກສິນສ່ວນບຸນອັນນີ້ໄປຄ້າຊູຜູ້ຂ້າທັງຊາດນີ້ ແລະຊາດໜ້າ ຂໍໃຫ້ຜູ້ຂ້າມີສຸກທັງຊາດກໍຂ້າເທົ່ນ ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ.Folio 17 on the recto side: In Chunlasangkat (CS) 1277, a *hap mao* year, on the tenth waxing-moon day of the twelfth lunar month, a *tao chai* day, the fourth day of the week (Wednesday),¹²¹ the writing was accomplished¹²¹ 1277 Karttika 11 = Wednesday, 17 November 1915.

at the time of the morning drum (*nyam kòng ngai*). Sao Pòng, together with her children and grandchildren, had the most ardent religious faith to sponsor the making of this manuscript entitled *Pannya Parami Kaeo* (Crystal perfection of wisdom) to support the Teachings of the Buddha to last until the end of 5000 years. Besides, may the results of this merit support me through this life and future lives. May I have happiness through this life. May this gift of mine be for Nibbāna which is the greatest bliss

Date: CS 1277, a *hap mao* year (17 Nov 1915)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Sao Pòng, together with her children and grandchildren
Titles: ປັນຍາປາຣະມີແກ້ວ
Pannya Parami Kaeo
The Diamond of the Perfection of Wisdom

EAP1398_VSL_1_0318

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 59.9 cm, depth 0.4 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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:** Fragile.

Description: ເລັມຫຼວງ ເປັນບົດເທສະໜາພັນລະນາເຖິງພະຍາຕິນໜຶ່ງຢູ່ເມືອງລັງກາ(ສີລັງກາ) ໄດ້ທ້ອນໂຮມຄຳພີຕ່າງໆ ທີ່ບັນທຶກຄຳສອນທາງພະພຸດທະສາສະໜາມາບູຊາ ບາງຄຳພີແຜ່ນພະອໍລະຫັນເອົາມາແຕ່ເມືອງຟ້າ. ບຸກຄະລະຜູ້ໃດມີສັດທາ ໄດ້ແຕ້ມຂຽນເອົາທຳເລັມຫຼວງຜູ້ນີ້ ກໍຈັກໄດ້ຮັບອານິສົງຫຼາຍບໍ່ອາດນັບໄດ້ ພະຍາອິນກໍຈັກອິນດູຜູ້ນັ້ນ. ບຸກຄະລະຜູ້ໃດໄດ້ຟັງທຳເລັມຫຼວງນີ້ ກໍຈັກໄດ້ອານິສົງ ເມື່ອຕາຍໄປຈັກໄດ້ກັບມາເກີດເປັນພະເຈົ້າຈັກກະພັດຕິນປະເສີດແລະພາບແພ້ໂພຍໄພທັງຫຼາຍ ແລະຈະເປັນທີ່ຮັກແກ່ຄົນທັງຫຼາຍ.

Lem Luang is used to preach a sermon depicting a king in Sri Lanka who collected manuscripts that recorded the Dhamma teachings. Some manuscripts were brought from the sky kingdom by arahants. Those who have faith and make a copy of *Lem Luang* or worship it will gain much merit beyond measure. God Indra will be kind to them. Those who have a chance to listen to *Lem Luang* will also gain merit. After death, they will be reborn as a great victorious king in future lives and will be respected and beloved by people.

Colophon: ລານທີ ໗ ໜ້າ ໑ -໒: ພະອັກຄະວໍຣະຄຸນ ຈຸນລະສັງກາດຣາຊາໄດ້ ໑໙໙໙ ຕົວ ປີເສັດ ເດືອນ ໑໑ ຂຶ້ນ ໗ ຄຳ ຍາມກອງແລງແລ້ວລິດຈະນາ ໝາຍມີ ເນນນັນທາ ພໍ່ແມ່ສູ່ຄົນ ຈຶ່ງໄດ້ສ້າງໜັງສື ເລັມ

ຫລວງ ຜູກນີ້ ໄວ້ກັບສາສະໜາ ຂໍໃຫ້ພໍ່ແລະແມ່ພີ່ນ້ອງຊູ່ຄົນ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເມື່ອເກີດຊັ້ນພ້າແລະ
ນິຣະພານແດ່ກໍຂ້າເຫັນ ໃຜເບິ່ງທັງສີຜູກນີ້ ຢ່າທົວຂວັນຂະນ້ອຍແດ່ເນີ ອ້າຍຈົວທັງຫຼາຍເຮີຍ ຕົກ
ກໍດີ ເຫຼືອກໍດີ ໃຫ້ຫາໃສ່ໃຫ້ແດ່ທ້ອນ ຂະນ້ອຍ ຂຽນບ່າງາມ ຂະນ້ອຍຫາຂຽນໃໝ່ແລ ຕຸວັງ ຕຸວັງ
ປາຣະມັງ ສຸກຂັງ ສຸດເທົ່ານີ້ແລ.

Folio 7 on the recto and verso sides: In Pha akkha vorakhun chunlasangkatrassa 1939 (possibly AD 1939), a *set* year, on the seventh waxing-moon day of the eleventh lunar month,¹²² the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Novice Nantha and his parents sponsored the making of this manuscript entitled *Lem Luang* to support the Teachings of the Buddha. May my parents, my siblings, and I be reborn in heaven and reach Nibbāna. Anyone who read this manuscript, please do not laugh at me, dear all novices. Please correct anything missing or exceeding in the manuscript. My handwriting is not beautiful. I have just learnt to write. The greatest bliss certainly. Finished here.

Date: AD 1939
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Novice Nantha and his parents
Titles: ເລັມຫລວງ (ຜູກດຽວ)
Lem Luang (Phuk diao)
 Lem Luang (Single Fascicle)

EAP1398_VSL_1_0319

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 54.8 cm, depth 0.9 cm.

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

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ຕຳນານພະເຈົ້າລຽບໂລກ ຫຼືຕຳນານການເດີນທາງຂອງພະພຸດທະເຈົ້າ ເປັນວັນນະກຳທາງພຸດ
ທະສາສະໜາທີ່ແຜ່ຫຼາຍໃນເຂດອາຊີອາຄະເນ ມີເນື້ອຫາກ່ຽວກັບການເດີນທາງຂອງ
ພະພຸດທະເຈົ້າໂຄດະມະສູ່ດິນແດນລ້ານນາ, ອີ່ສານ, ສິບສອງປັນນາ, ລັດຊານຂອງມຸ່ງນມາ ແລະ
ລ້ານຊ້າງ. ຕຳນານກ່າວເຖິງສະຖານທີ່, ປະຫວັດສາດ ແລະວັດທະນະທຳຂອງຊຸມຊົນແລະກຸ່ມ
ຊາດພັນຕ່າງໆ ຕະລອດເສັ້ນທາງທີ່ພະພຸດທະເຈົ້າຊົງສະເດັດໄປເຜີຍແພ່ຄຳສອນຂອງພະ

¹²² AD 1939 corresponds to CS 1301 which was a *kat mao* year. The nearest set year was CS 1304 (AD 1942) which was a *kap* set year. Assuming AD 1939 the corresponding date of the Gregorian calendar would be 1301 Asvina 7 = Friday, 20 October 1939.

ພຸດທະອົງ. ຕຳນານຍັງກ່າວເຖິງ ພະພຸດທະອົງໄດ້ປະທານພະເກສາ(ເສັ້ນຜົມ)ໃຫ້ແກ່ຊຸມຊົນຕ່າງໆ ແລະປະທັບຮອຍພະພຸດທະບາດ(ຮອຍຕີນ)ໄວ້ໃນສະຖານທີ່ຕ່າງໆ ທີ່ພະພຸດທະອົງສະເດັດໄປຢາມ. ການສ້າງພະທາດເຈດີແລະວັດທີ່ມີພະສາຣີຣິກະທາດແລະຮອຍພະພຸດທະບາດໃນສະຖານທີ່ເຫຼົ່ານີ້ ແມ່ນເກີດຂຶ້ນຈາກຕຳນານ. ຜູກທີ ໒ ນີ້ ກ່າວເຖິງ ພະພຸດທະເຈົ້າປະທານພະເກສາທາດ ໘ ເສັ້ນແກ່ພໍ່ຄ້າສອງພັນນຶ່ງ ຊື່ວ່າ ຕະປຸດສະ ແລະພະລິກາ ແລ້ວບອກໃຫ້ເອົາໄປປະດິດສະຖານໄວ້ເທິງດອຍສິງກຸດຕະຣະໃນເຂດເມືອງທົ່ງສາວະດີ.

Tamnan Pha Chao Liap Lok, or the legend of the Buddha's journeys, is a Buddhist literature that is prevalent in Southeast Asia. It tells the story of the Buddha's journeys to Lanna, Isan, Xishuangbanna, Shan State, and the Lan Xang region. The legend explains the geography, history, and culture of various communities and ethnic groups along the routes the Buddha took during his journeys to disseminate his teachings. The legend also says that the Buddha gave some of his hair to various communities and left footprints in the places he visited. The creation of stupas and temples containing the Buddha's relics and footprints in these places originated from this legend.

This second fascicle tells that the Buddha gave his eight hairs to two brother merchants named Tapussa and Balika and told them to enshrine the hairs on Siṅguttara Mount in the area of Hongsavadi.

Colophon:

ລານທີ ໒໓ ໜ້າ ໒: ສັງກາດ ໑໒໘໐ ປີກົດ (ເປີກ) ສະງາ ເດືອນ ໘ ຂຶ້ນ ໑໓ ຄ່ຳ ວັນ ໑ ຍາມເຊົ້າ.

Folio 23 on the verso side: In Sangkat 1280, a *kot (poek) sang* year, on the thirteenth waxing-moon day of the eighth lunar month, the first day of the week (Sunday),¹²³ [the writing was accomplished] in the morning.

Date:

CS 1280, a *poek sang* year (21 Jul 1918)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Scribe(s):

Unknown

Sponsor(s):

Unknown

Titles:

ພະເຈົ້າລຽບໂລກ (ຜູກ ໒)

Pha Chao Liap Lok (Phuk 2)

The Buddha's Journey around the World (Fascicle 2)

EAP1398_VSL_1_0320

Long palm-leaf

One phuk:

fascicle 7

Material:

Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 55.1 cm, depth 1 cm.

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

Appearance: The fascicles are enclosed between 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

¹²³ 1280 Toutyashada 13 = Sunday, 21 July 1918.

verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ຕຳນານພະເຈົ້າລູປໂລກ ຫຼືຕຳນານການເດີນທາງຂອງພະພຸດທະເຈົ້າ ເປັນວັນນະກຳທາງພຸດທະສາສະໜາ ທີ່ແຜ່ຫຼາຍໃນເຂດອາຊີອາຄະເນ ມີເນື້ອຫາກ່ຽວກັບການເດີນທາງຂອງພະພຸດທະເຈົ້າໂຄຕະມະສູ່ດິນແດນລ້ານນາ, ອີ່ສານ, ສິບສອງປັນນາ, ລັດຊານຂອງມຸງມາ ແລະລ້ານຊ້າງ. ຕຳນານກ່າວເຖິງສະຖານທີ່, ປະຫວັດສາດ ແລະວັດທະນະທຳຂອງຊຸມຊົນ ແລະກຸ່ມຊາດພັນຕ່າງໆ ຕະລອດເສັ້ນທາງທີ່ພະພຸດທະເຈົ້າຊົງສະເດັດໄປເຜີຍແພ່ຄຳສອນຂອງພະພຸດທະອົງ. ຕຳນານຍັງກ່າວເຖິງ ພະພຸດທະອົງໄດ້ປະທານພະເກສາ(ເສັ້ນຜົມ)ໃຫ້ແກ່ຊຸມຊົນຕ່າງໆ ແລະປະທັບຮອຍພະພຸດທະບາດ(ຮອຍຕີນ)ໄວ້ໃນສະຖານທີ່ຕ່າງໆ ທີ່ພະພຸດທະອົງສະເດັດໄປຍາມ. ການສ້າງພະທາດເຈດີແລະວັດທີ່ມີພະສາຣີຣິກະທາດແລະຮອຍພະພຸດທະບາດໃນສະຖານທີ່ເຫຼົ່ານີ້ ແມ່ນເກີດຂຶ້ນຈາກຕຳນານ.

ຜູກທິ ກ ກ່າວເຖິງ ພະພຸດທະອົງຊົງສະເດັດຮັບບິນດະບາດໃນໝູ່ບ້ານຕ່າງໆ ແລະໄດ້ປະທານພະເກສາໃຫ້ແກ່ພະອານົນເອົາໄປປະດິດສະຖານທີ່ດອຍແຫ່ງໜຶ່ງ.

Tamnan Pha Chao Liap Lok, or the legend of the Buddha's journeys, is a Buddhist literature that is prevalent in Southeast Asia. It tells the story of the Buddha's journeys to Lanna, Isan, Xishuangbanna, Shan State, and the Lan Xang region. The legend explains the geography, history, and culture of various communities and ethnic groups along the routes the Buddha took during his journeys to disseminate his teachings. The legend also says that the Buddha gave some of his hair to various communities and left footprints in the places he visited. The creation of stupas and temples containing the Buddha's relics and footprints in these places sprang from the legend.

This seventh fascicle tells that the Buddha collected alms-food in various villages and gave some of his hair to Ānanda Thera to be enshrined on a mountain.

Colophon: ລານທີ ໒໕ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໒໘໐ ປີກົດ (ເປີກ) ສະງາ ເດືອນ ໑໐ ຂຶ້ນ ໑໓ ຄ່ຳ ວັນ ໔ ຍາມ ແຖກໄກ້ທຸງ ໝາຍມີ ແມ່ອອກອຳນາຍຮ້ອຍ ຜົວເມຍ ລູກເຕົ້າ ໄດ້ສ້າງພະທຳ ພະບາດທາດ ໄວ້ກັບສາສະໜາ ເປັນອັນຍິ່ງ ຂໍໃຫ້ໄດ້ດັ່ງຄວາມມັກຄວາມປາດຖະໜາຊູ່ປະການກໍຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸເມ ນິດຈັງ ທຸວັງ ທຸວັງ ບໍຣະບວນແລ້ວພະເຈົ້າລູປໂລກ.

Folio 25 on the recto side: In Chunlasangkat 1280, a *kot* (*poek*) *sanga* year, on the thirteenth waxing-moon day of the tenth lunar month, the fourth day of the week (Wednesday),¹²⁴ [the writing was accomplished] at the time of the forenoon horn (*nyam thae kai thieng*). Mae Òk (laywoman) Ò Nai Hòì and her husband, together with their children, sponsored the making of this manuscript entitled *Phabat That* (Footprints and relics) to support the Teachings of the Buddha. May my wishes and desires come true. May this be a condition for me to reach Nibbāna constantly and certainly. The story of the Buddha's journey around the world has been finished.

Date: CS 1280, a *poek sanga* year (18 Sep 1918)

¹²⁴ 1280 Bhadrapada 13 = Wednesday, 18 September 1918.

Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Mae Òk (laywoman) Ò Nai Hòì and her husband, together with their children
Titles: *ພະເຈົ້າລຽບໂລກ (ຜູກ ໗)*
Pha Chao Liap Lok (Phuk 7)
 The Buddha's Journey around the World (Fascicle 7)

EAP1398_VSL_1_0321

Long palm-leaf

One phuk: *fascicle 8*

Material: Light brown palm leaves, black ink. **Size:** Height 5.4 cm, width 55.1 cm, depth 1 cm.

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

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ຕຳນານພະເຈົ້າລຽບໂລກ ຫຼືຕຳນານການເດີນທາງຂອງພະພຸດທະເຈົ້າ ເປັນວັນນະກຳທາງພຸດທະສາສະໜາ ທີ່ແຜ່ຫຼາຍໃນເຂດອາຊີອາຄະເນ ມີເນື້ອຫາກ່ຽວກັບການເດີນທາງຂອງພະພຸດທະເຈົ້າໂຄຕະມະສູ່ດິນແດນລ້ານນາ, ອີ່ສານ, ສິບສອງປັນນາ, ລັດຊານຂອງມຸງມາ ແລະລ້ານຊ້າງ. ຕຳນານກ່າວເຖິງສະຖານທີ່, ປະຫວັດສາດ ແລະວັດທະນະທຳຂອງຊຸມຊົນແລະກຸ່ມຊາດພັນຕ່າງໆ ຕະລອດເສັ້ນທາງທີ່ພະພຸດທະເຈົ້າຊົງສະເດັດໄປເຜີຍແພ່ຄຳສອນຂອງພະພຸດທະອົງ. ຕຳນານຍັງກ່າວເຖິງ ພະພຸດທະອົງໄດ້ປະທານພະເກສາ(ເສັ້ນຜົມ)ໃຫ້ແກ່ຊຸມຊົນຕ່າງໆ ແລະປະທັບຮອຍພະພຸດທະບາດ(ຮອຍຕີນ)ໄວ້ໃນສະຖານທີ່ຕ່າງໆ ທີ່ພະພຸດທະອົງສະເດັດໄປຍາມ. ການສ້າງພະທາດເຈດີແລະວັດທີ່ມີພະສາຣີຣິກະທາດແລະຮອຍພະພຸດທະບາດໃນສະຖານທີ່ເຫຼົ່ານີ້ ແມ່ນເກີດຂຶ້ນຈາກຕຳນານ.

ຜູກທີ ໘ ກ່າວເຖິງ ພະພຸດທະອົງຊົງປາບພະຍາຍັກ ຊື່ວ່າ ພະຍາອະລະວະກະຍັກ ໃນເມືອງອາລະວີ ແລະຊົງຈຳພັນສາຍູ່ອັງຄານເຈດີ ດອຍໂລທະກຸຕະຣະ ຕາມຄຳອາຣາທະນາຂອງພະຍາອາລະວີ.

Tamnan Pha Chao Liap Lok, or the legend of the Buddha's journeys, is a Buddhist literature that is prevalent in Southeast Asia. It tells the story of the Buddha's journeys to Lanna, Isan, Xishuangbanna, Shan State, and the Lan Xang region. The legend explains the geography, history, and culture of various communities and ethnic groups along the routes the Buddha took during his journeys to disseminate his teachings. The legend also says that the Buddha gave some of his hair to various communities and left footprints in the places he visited. The creation of stupas and temples containing the Buddha's relics and footprints in these places sprang from the legend.

This eighth fascicle tells that the Buddha subdued a giant king named Alavaka in the Alavi kingdom and stayed at Angkhara Stupa on the Mount of Lohakutara during the rainy season at the invitation of the king of Alavi.

Colophon: None
Date: AD 1918/19 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0320)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ພະເຈົ້າລຽບໂລກ (ຜູກ ໘)
Pha Chao Liap Lok (Phuk 8)
The Buddha's Journey around the World (Fascicle 8)

EAP1398_VSL_1_0322

Long palm-leaf

One phuk: *fascicle 10*

Material: Light brown palm leaves, black ink. **Size:** Height 5.4 cm, width 55.1 cm, depth 0.9 cm.

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

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ຕຳນານພະເຈົ້າລຽບໂລກ ຫຼືຕຳນານການເດີນທາງຂອງພະພຸດທະເຈົ້າ ເປັນວັນນະກຳທາງພຸດທະສາສະໜາ ທີ່ແຜ່ຫຼາຍໃນເຂດອາຊີອາຄະເນ ມີເນື້ອຫາກ່ຽວກັບການເດີນທາງຂອງພະພຸດທະເຈົ້າໂຄຕະມະສູ່ດິນແດນລ້ານນາ, ອີ່ສານ, ສິບສອງປັນນາ, ລັດຊານຂອງມຸງມາ ແລະລ້ານຊ້າງ. ຕຳນານກ່າວເຖິງສະຖານທີ່, ປະຫວັດສາດ ແລະວັດທະນະທຳຂອງຊຸມຊົນແລະກຸ່ມຊາດພັນຕ່າງໆ ຕະລອດເສັ້ນທາງທີ່ພະພຸດທະເຈົ້າຊົງສະເດັດໄປເຜີຍແພ່ຄຳສອນຂອງພະພຸດທະອົງ. ຕຳນານຍັງກ່າວເຖິງ ພະພຸດທະອົງໄດ້ປະທານພະເກສາ(ເສັ້ນຜົມ)ໃຫ້ແກ່ຊຸມຊົນຕ່າງໆ ແລະປະທັບຮອຍພະພຸດທະບາດ(ຮອຍຕີນ)ໄວ້ໃນສະຖານທີ່ຕ່າງໆ ທີ່ພະພຸດທະອົງສະເດັດໄປຢາມ. ການສ້າງພະທາດເຈດີແລະວັດທີ່ມີພະສາຣີຣິກະທາດແລະຮອຍພະພຸດທະບາດໃນສະຖານທີ່ເຫຼົ່ານີ້ ແມ່ນເກີດຂຶ້ນຈາກຕຳນານ.

ຜູກທີ ໑໐ ກ່າວເຖິງ ພະພຸດທະອົງຊົງປະທັບທີ່ດອຍເກີ້ງໄດ້ ໗ ມື້ ແລ້ວສະເດັດລົງມາລຽບຝັ່ງແມ່ນ້ຳປົງ ໃນຂະນະນັ້ນ ພະພຸດທະອົງໄປພົບກັບລີວະຜູ້ໜຶ່ງ ກຳລັງສະນຳເຂົ້າໃສ່ນາຂອງຕົນ ເມື່ອລີວະຜູ້ນັ້ນເຫັນພະພຸດທະອົງມາໃນທີ່ນັ້ນ ກໍ່ແກ້ຜ້າສະໄບຂອງຕົນແລ້ວໄປເຊັດພະບາດຂອງພະພຸດທະອົງ ແລ້ວເອົາມາເຊັດທົວແຫ້ງຕົນ ຜ້າສະໄບກໍ່ກັບກາຍເປັນທອງຄຳ.

Tamnan Pha Chao Liap Lok, or the legend of the Buddha's journeys, is a Buddhist literature that is prevalent in Southeast Asia. It tells the story of the Buddha's journeys to Lanna, Isan, Xishuangbanna, Shan State, and the

Lan Xang region. The legend explains the geography, history, and culture of various communities and ethnic groups along the routes the Buddha took during his journeys to disseminate his teachings. The legend also says that the Buddha gave some of his hair to various communities and left footprints in the places he visited. The creation of stupas and temples containing the Buddha's relics and footprints in these places sprang from the legend.

This tenth fascicle tells that the Buddha stayed at the Mount of Koeng for seven days. Thereafter, the Buddha journeyed along the Ping River and met a Lua man who was taking water to his rice farm. When the Lua man saw the Buddha there, he used his scarf to sweep the Buddha's feet and then his head. Later, the scarf became a gold sheet.

Colophon: ລານທີ ໒໒ ໜ້າ ໒: ແລ້ວຍາມແລງ ສັງກາດ ໑໒ ພຶກ (ເປີກ) ສະງາ ເດືອນ ໙ ແຮມ ໔ ຄໍ່າ ວັນ ໓ ເດືອນ ໙.

Folio 22 on the verso side: [The writing was accomplished] in the afternoon in Sangkat 1280, a *kot (poek) sanga*, on the fifth waning-moon day of the ninth lunar month, the third day of the week (Tuesday), the ninth lunar month.¹²⁵

Date: CS 1280, a *poek sanga* year (27 Aug 1918)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ພະເຈົ້າລູບໂລກ (ຜູກ ໑໐)

Pha Chao Liap Lok (Phuk 10)

The Buddha's Journey around the World (Fascicle 10)

EAP1398_VSL_1_0323

Long palm-leaf

One phuk: *fascicle 9*

Material: Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 55.1 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ຕຳນານພະເຈົ້າລູບໂລກ ຫຼື ຕຳນານການເດີນທາງຂອງພະພຸດທະເຈົ້າ ເປັນວັນນະກຳທາງພຸດທະສາສະໜາ ທີ່ແຕ່ຫຼາຍໃນເຂດອາຊີອາຄະເນ ມີເນື້ອຫາກ່ຽວກັບການເດີນທາງຂອງພະພຸດທະເຈົ້າໂຄຕະມະສູ່ດິນແດນລ້ານນາ, ອີ່ສານ, ສິບສອງປັນນາ, ລັດຊານຂອງມຸງມາ ແລະລ້ານຊ້າງ. ຕຳນານກ່າວເຖິງສະຖານທີ່, ປະຫວັດສາດ ແລະວັດທະນະທຳຂອງຊຸມຊົນແລະກຸ່ມຊາດພັນ

¹²⁵ 1280 Sravana 20 = Tuesday, 27 August 1918.

ຕ່າງໆ ຕະລອດເສັ້ນທາງທີ່ພະພຸດທະເຈົ້າຊົງສະເດັດໄປເຜີຍແພ່ຄຳສອນຂອງພະອົງ. ຕຳນານຍັງກ່າວເຖິງ ພະພຸດທະອົງໄດ້ປະທານພະເກສາ(ເສັ້ນຜົມ)ໃຫ້ແກ່ຊຸມຊົນຕ່າງໆ ແລະປະທັບຮອຍພະພຸດທະບາດ(ຮອຍຕີນ)ໄວ້ໃນສະຖານທີ່ຕ່າງໆ ທີ່ພະພຸດທະອົງສະເດັດໄປຢາມ. ການສ້າງພະທາດເຈດີແລະວັດທີ່ມີພະສາຣີຣິກະທາດແລະຮອຍພະພຸດທະບາດໃນສະຖານທີ່ເຫຼົ່ານີ້ ແມ່ນເກີດຂຶ້ນຈາກຕຳນານ.

ຜູກທີ ໙ ກ່າວເຖິງ ພະພຸດທະອົງຊົງສະເດັດໄປເມືອງພະຍັກຂະຣັດ ຄື ເມືອງມົນຊຽງ ຊົງປະທານພະເກສາທາດ ໑ ເສັ້ນ ໃຫ້ແກ່ຊຸມລົວະອ້າຍອົງ.

Tamnan Pha Chao Liap Lok, or the legend of the Buddha's journeys, is a Buddhist literature that is prevalent in Southeast Asia. It tells the story of the Buddha's journeys to Lanna, Isan, Xishuangbanna, Shan State, and the Lan Xang region. The legend explains the geography, history, and culture of various communities and ethnic groups along the routes the Buddha took during his journeys to disseminate his teachings. The legend also says that the Buddha gave some of his hair to various communities and left footprints in the places he visited. The creation of stupas and temples containing the Buddha's relics and footprints in these places sprang from the legend.

This ninth fascicle tells that the Buddha arrived at Phayakkharat city, also known as Mūn Xiang city, and gave one of his hairs to a Lua man named Ai Ong.

Colophon: ລານທີ ໒໓ ໜ້າ ໒: ສັງກາດ ໑໒໘໐ ປີກົດ (ເປັກ) ສະຫ້າ ເດືອນ ໙ ແຮມ ໙ ຄ່ຳ ວັນ ໖ ແລ້ວ.

Folio 23 on the verso side: Sangkat 1280, a *kot (poek) sanga* year, on the ninth waning-moon day of the ninth lunar month, the sixth day of the week (Friday).¹²⁶

Date: CS 1280, a *poek sanga* year (31 Aug 1918)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ພະເຈົ້າລຽບໂລກ (ຜູກ ໙)

Phachao Liap Lok (*Phuk 9*)

The Buddha's Journey around the World (Fascicle 9)

EAP1398_VSL_1_0324

Long palm-leaf

One phuk: *fascicle 11*

Material: Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 55.1 cm, depth 0.9 cm.

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

Appearance: The fascicles are enclosed between 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

¹²⁶ 1280 Sravana 24 = Saturday, 31 August 1918.

verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ຕຳນານພະເຈົ້າລຽບໂລກ ຫຼື ຕຳນານການເດີນທາງຂອງພະພຸດທະເຈົ້າ ເປັນວັນນະກຳທາງພຸດທະສາສະໜາ ທີ່ແຜ່ຫຼາຍໃນເຂດອາຊີອາຄະເນ ມີເນື້ອຫາກ່ຽວກັບການເດີນທາງຂອງພະພຸດທະເຈົ້າໂຄຕະມະສູ່ດິນແດນລ້ານນາ, ອີສານ, ສິບສອງປັນນາ, ລັດຊານຂອງມຸງມາ ແລະລ້ານຊ້າງ. ຕຳນານກ່າວເຖິງສະຖານທີ່, ປະຫວັດສາດ ແລະວັດທະນະທຳຂອງຊຸມຊົນແລະກຸ່ມຊາດພັນຕ່າງໆ ຕະລອດເສັ້ນທາງທີ່ພະພຸດທະເຈົ້າຊົງສະເດັດໄປເຜີຍແພ່ຄຳສອນຂອງພະອົງ. ຕຳນານຍັງກ່າວເຖິງ ພະພຸດທະອົງໄດ້ປະທານພະເກສາ(ເສັ້ນຜົມ)ໃຫ້ແກ່ຊຸມຊົນຕ່າງໆ ແລະປະທັບຮອຍພະພຸດທະບາດ(ຮອຍຕີນ)ໄວ້ໃນສະຖານທີ່ຕ່າງໆ ທີ່ພະພຸດທະອົງສະເດັດໄປຍາມ. ການສ້າງພະທາດເຈດີແລະວັດທີ່ມີພະສາຣີຣິກະທາດແລະຮອຍພະພຸດທະບາດໃນສະຖານທີ່ເຫຼົ່ານີ້ ແມ່ນເກີດຂຶ້ນຈາກຕຳນານ.

ຜູກທີ ໑໑ ກ່າວເຖິງ ພະພຸດທະເຈົ້າຊົງຈຳພັນສາຢູ່ທີ່ດອຍຈາລີບັນພົດ ເຊິ່ງເປັນພັນສາທີ່ ໒໐ ໃນກາລະນັນ ພະຍາອິນທາທິລາດ ໄດ້ທູນຖາມພະພຸດທະອົງເລື່ອງອານິສົງການຮັກສາສິນ, ຟັງທຳ ແລະຈະເລີນເມດຕາພາວະນາ.

Tamnan Pha Chao Liap Lok, or the legend of the Buddha's journeys, is a Buddhist literature that is prevalent in Southeast Asia. It tells the story of the Buddha's journeys to Lanna, Isan, Xishuangbanna, Shan State, and the Lan Xang region. The legend explains the geography, history, and culture of various communities and ethnic groups along the routes the Buddha took during his journeys to disseminate his teachings. The legend also says that the Buddha gave some of his hair to various communities and left footprints in the places he visited. The creation of stupas and temples containing the Buddha's relics and footprints in these places sprang from the legend.

This eleventh fascicle tells that the Buddha stayed at the Mount of Chali for the Buddhist Lent. It was the 20th year of his Buddhahood. God Indra came into the presence of the Buddha and asked questions about the benefits gained from observing precepts, listening to the Dhamma, and practicing loving-kindness meditation

Colophon: ລານທີ ໒໒ ໜ້າ ໒: ສັງກາດ ໑໒໘໐ ປີກົດ (ເປີກ) ສະງາ ເດືອນ [໙] ແຮມ ໑໓ ຄຳ ແລ້ວຍາມແຖທົງ.

Folio 22 on the verso side: In Sangkat 1280, a *kot (poek) sanga* year, on the thirteenth waning-moon day of the [ninth] lunar month,¹²⁷ [the writing was accomplished] at the time of the noon horn (*nyam thae thiang*).

Date: CS 1280, a *poek sanga* year (1918/19)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ພະເຈົ້າລຽບໂລກ (ຜູກ ໑໑)

¹²⁷ 1280 Sravana 28 = Wednesday, September 1918.

Long palm-leaf

One phuk: *fascicle 12*

Material: Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 55.2 cm, depth 1 cm.

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

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ຕຳນານພະເຈົ້າລຽບໂລກ ຫຼື ຕຳນານການເດີນທາງຂອງພະພຸດທະເຈົ້າ ເປັນວັນນະກຳທາງພຸດທະສາສະໜາ ທີ່ແຜ່ຫຼາຍໃນເຂດອາຊີອາຄະເນ ມີເນື້ອຫາກ່ຽວກັບການເດີນທາງຂອງພະພຸດທະເຈົ້າໂຄຕະມະສູ່ດິນແດນລ້ານນາ, ອີ່ສານ, ສິບສອງປັນນາ, ລັດຊານຂອງມຸງມາ ແລະລ້ານຊ້າງ. ຕຳນານກ່າວເຖິງສະຖານທີ່, ປະຫວັດສາດ ແລະວັດທະນະທຳຂອງຊຸມຊົນແລະກຸ່ມຊາດພັນຕ່າງໆ ຕະຫລອດເສັ້ນທາງທີ່ພະພຸດທະເຈົ້າຊົງສະເດັດໄປເຜີຍແພ່ຄຳສອນຂອງພະອົງ. ຕຳນານຍັງກ່າວເຖິງ ພະພຸດທະອົງໄດ້ປະທານພະເກສາ(ເສັ້ນຜົມ)ໃຫ້ແກ່ຊຸມຊົນຕ່າງໆ ແລະປະທັບຮອຍພະພຸດທະບາດ(ຮອຍຕີນ)ໄວ້ໃນສະຖານທີ່ຕ່າງໆ ທີ່ພະພຸດທະອົງສະເດັດໄປຢາມ. ການສ້າງພະທາດເຈດີແລະວັດທີ່ມີພະສາຣີຣິກະທາດແລະຮອຍພະພຸດທະບາດໃນສະຖານທີ່ເຫຼົ່ານີ້ ແມ່ນເກີດຂຶ້ນຈາກຕຳນານ.

ຜູກທີ ໑໑ ກ່າວເຖິງ ປະຫວັດພະພຸດທະເຈົ້າໂຄຕະມະ ຕັ້ງແຕ່ຈຸຕິຈາກສະຫວັນຊັນຟ້າດູສິດ ມາປະຕິສົນທິໃນທ້ອງແຫ່ງພະນາງສີມະຫາມາຍາ, ຊົງປະສູດ, ສະເຫວີຍຣາຊະສີມະບັດ, ອອກບວດ, ຕັດສະຮູ້, ເຜີຍແຜ່ພະພຸດທະສາສະໜາຕະຫຼອດ 45 ພັນສາ ແລະການຈຳພັນສາໃນແຕ່ລະແຫ່ງຈົນເຖິງປະຣິນິບພານ.

Tamnan Pha Chao Liap Lok, or the legend of the Buddha's journeys, is a Buddhist literature that is prevalent in Southeast Asia. It tells the story of the Buddha's journeys to Lanna, Isan, Xishuangbanna, Shan State, and the Lan Xang region. The legend explains the geography, history, and culture of various communities and ethnic groups along the routes the Buddha took during his journeys to disseminate his teachings. The legend also says that the Buddha gave some of his hair to various communities and left footprints in the places he visited. The creation of stupas and temples containing the Buddha's relics and footprints in these places sprang from the legend.

This twelfth fascicle briefly tells the story of Gotama Buddha: his descentance from Tusita Heaven to the womb of Queen Sirimahāmāyā, his birth, occupying the throne, renunciation, enlightenment, dissemination of his teachings over 45 years, the places where he stayed for the Buddhist Lent, and his passing away.

Colophon: ລານທີ ໒໓ ໜ້າ ໒: ສັງກາດ ໑໒໘໐ ປີກົດ (ເປີກ) ສະງາ ເດືອນ ໑໐ ຂຶ້ນ ໓ ຄ່ຳ ວັນ ໑ ຍາມເຂົ້າທາ
ກອງແລງ.
Folio 23 on the verso side: In Sangkat 1280, a *kot* (*poek*) *sanga* year, on
the third waxing-moon day of the tenth lunar month,¹²⁸ [the writing was
accomplished] at the time of the sunset drum (*nyam kòng laeng*).
Date: CS 1280, a *poek sanga* year (8 Sep 1918)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ພະເຈົ້າລຽບໂລກ (ຜູກ ໑໒)
Pha Chao Liap Lok (Phuk 12)
The Buddha's Journey around the World (Fascicle 12)

EAP1398_VSL_1_0326

Long palm-leaf

One phuk: *fascicle 13*

Material: Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 55.1 cm, depth 1 cm.

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

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ຕຳນານພະເຈົ້າລຽບໂລກ ຫຼືຕຳນານການເດີນທາງຂອງພະພຸດທະເຈົ້າ ເປັນວັນນະກຳທາງພຸດ
ທະສາສະໜາ ທີ່ແຜ່ຫຼາຍໃນເຂດອາຊີອາຄະເນ ມີເນື້ອຫາກ່ຽວກັບການເດີນທາງຂອງ
ພະພຸດທະເຈົ້າໂຄຕະມະສູ່ດິນແດນລ້ານນາ, ອີ່ສານ, ສິບສອງປັນນາ, ລັດຊານຂອງມຸງມາ ແລະ
ລ້ານຊ້າງ. ຕຳນານກ່າວເຖິງສະຖານທີ່, ປະຫວັດສາດ ແລະວັດທະນະທຳຂອງຊຸມຊົນແລະກຸ່ມ
ຊາດພັນຕ່າງໆ ຕະລອດເສັ້ນທາງທີ່ພະພຸດທະເຈົ້າຊົງສະເດັດໄປເຜີຍແພ່ຄຳສອນຂອງພະ
ພຸດທະອົງ. ຕຳນານຍັງກ່າວເຖິງ ພະພຸດທະອົງໄດ້ປະທານພະເກສາ(ເສັ້ນຜົມ)ໃຫ້ແກ່ຊຸມຊົນ
ຕ່າງໆ ແລະປະທັບຮອຍພະພຸດທະບາດ(ຮອຍຕີນ)ໄວ້ໃນສະຖານທີ່ຕ່າງໆ ທີ່ພະພຸດທະອົງ
ສະເດັດໄປຍາມ. ການສ້າງພະທາດເຈດີແລະວັດທີ່ມີພະສາຣີຣິກະທາດແລະຮອຍພະພຸດທະ
ບາດໃນສະຖານທີ່ເຫຼົ່ານີ້ ແມ່ນເກີດຂຶ້ນຈາກຕຳນານ.

ຜູກທີ ໑໓ ກ່າວເຖິງ ຫລັງຈາກທີ່ພະພຸດທະເຈົ້າສະເດັດດັບຂັນປະຣິນິບພານໄປແລ້ວ ພະອໍລະຫັນ
ທັງຫຼາຍ ໄດ້ນຳເອົາພະສາຣີຣິກະທາດໄປປະດິດສະຖານໄວ້ໃນສະຖານທີ່ຕ່າງໆ ຕາມທີ່ພະ
ພຸດທະອົງເຄີຍຊົງພະຍາກອນເອົາໄວ້ ແລະກ່າວເຖິງການທຳສັງຄາຍະນາຄັ້ງທີ ໑, ຄັ້ງທີ ໒ ແລະ
ຄັ້ງທີ ໓.

¹²⁸ 1280 Bhadrapada 3 = Sunday, 8 September 1918.

Tamnan Pha Chao Liap Lok, or the legend of the Buddha's journeys, is a Buddhist literature that is prevalent in Southeast Asia. It tells the story of the Buddha's journeys to Lanna, Isan, Xishuangbanna, Shan State, and the Lan Xang region. The legend explains the geography, history, and culture of various communities and ethnic groups along the routes the Buddha took during his journeys to disseminate his teachings. The legend also says that the Buddha gave some of his hair to various communities and left footprints in the places he visited. The creation of stupas and temples containing the Buddha's relics and footprints in these places sprang from the legend.

This thirteenth fascicle tells that after the passing away of the Buddha, his disciples brought the relics of the Buddha to be enshrined in the places that the Buddha had mentioned beforehand. The text also describes the first, the second, and the third Buddhist Councils.

Colophon: None
Date: AD 1918/19 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0325)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ພະເຈົ້າລຽບໂລກ (ຜູກ ໑໓)
Phachao Liap Lok (Phuk 13)
 The Buddha's Journey around the World (Fascicle 13)

EAP1398_VSL_1_0327

Long palm-leaf

One phuk: *fascicle 14*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55 cm, depth 0.8 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ຕຳນານພະເຈົ້າລຽບໂລກ ຫຼືຕຳນານການເດີນທາງຂອງພະພຸດທະເຈົ້າ ເປັນວັນນະກຳທາງພຸດທະສາສະໜາ ທີ່ແຜ່ຫຼາຍໃນເຂດອາຊີອາຄະເນ ມີເນື້ອຫາກ່ຽວກັບການເດີນທາງຂອງພະພຸດທະເຈົ້າໂຄຕະມະສູ່ດິນແດນລ້ານນາ, ອີສານ, ສິບສອງປັນນາ, ລັດຊານຂອງມ່ງນມາ ແລະລ້ານຊ້າງ. ຕຳນານກ່າວເຖິງສະຖານທີ່, ປະຫວັດສາດ ແລະວັດທະນະທຳຂອງຊຸມຊົນແລະກຸ່ມຊາດພັນຕ່າງໆ ຕະລອດເສັ້ນທາງທີ່ພະພຸດທະເຈົ້າຊົງສະເດັດໄປເຜີຍແພ່ຄຳສອນຂອງພະພຸດທະອົງ. ຕຳນານຍັງກ່າວເຖິງ ພະພຸດທະອົງໄດ້ປະທານພະເກສາ(ເສັ້ນຜົມ)ໃຫ້ແກ່ຊຸມຊົນຕ່າງໆ ແລະປະທັບຮອຍພະພຸດທະບາດ(ຮອຍຕີນ)ໄວ້ໃນສະຖານທີ່ຕ່າງໆ ທີ່ພະພຸດທະອົງ

ສະເດັດໄປຢາມ. ການສ້າງພະທາດເຈດີແລະວັດທີ່ມີພະສາຣີຣິກະທາດແລະຮອຍພະພຸດທະບາດໃນສະຖານທີ່ເຫຼົ່ານີ້ ແມ່ນເກີດຂຶ້ນຈາກຕຳນານ.

ຜູກທີ ໑໔ ກ່າວເຖິງ ຫຼັງຈາກທີ່ພະອໍຣະຫັນໄດ້ນຳເອົາພະສາຣີຣິກະທາດໄປປະດິດສະຖານໄວ້ຕາມທີ່ຕ່າງໆ. ພະເຈົ້າອະໂສກກະຣາດ ເອົານະຣາຕະທາດ(ດູກໜ້າຜາກ) ແລະເກສາທາດ ໃສ່ໃນກະອູບຄຳ ແລ້ວນຳເຂົ້າໄປໄວ້ໃນຖ້ຳ ແລ້ວໄດ້ສັ່ງໃຫ້ໂຍຄຶ ໒ ຄົນເປັນຜູ້ເຝົ້າປະຕູຖ້ຳ.

Tamnan Pha Chao Liap Lok, or the legend of the Buddha's journeys, is a Buddhist literature that is prevalent in Southeast Asia. It tells the story of the Buddha's journeys to Lanna, Isan, Xishuangbanna, Shan State, and the Lan Xang region. The legend explains the geography, history, and culture of various communities and ethnic groups along the routes the Buddha took during his journeys to disseminate his teachings. The legend also says that the Buddha gave some of his hair to various communities and left footprints in the places he visited. The creation of stupas and temples containing the Buddha's relics and footprints in these places sprang from the legend.

This fourteenth fascicle tells that the Buddha's relics were installed in various places by arahants. King Asoka kept the relics of the frontal bone and hair in a gold casket and hid the casket in a cave. The king ordered two anchorites to watch the gate of the cave.

Colophon:

None

Date:

AD 1918/19 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0325)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Scribe(s):

Unknown

Sponsor(s):

Unknown

Titles:

ພະເຈົ້າລຽບໂລກ (ຜູກ ໑໔)

Pha Chao Liap Lok (Phuk 14)

The Buddha's Journey around the World (Fascicle 14)

EAP1398_VSL_1_0328

Long palm-leaf

One phuk:

fascicle

Material:

Light brown palm leaves, black ink. **Size:** Height 5.9 cm, width 56.9 cm, depth 1.7 cm.

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

Appearance: The fascicles are enclosed between 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:** Fragile.

Description:

ບົດສູດມົນ ເນື້ອຄວາມທັງໝົດຂຽນເປັນພາສາບາລີ ພະສົງສາມະເນນແລະຊາວພຸດ ໃຊ້ສູດໃນພິທີສູດມົນ ແລະໃນພິທີສູດຈະເລີນພຸດທະມົນຕ່າງໆ, ເລີ່ມຕົ້ນດ້ວຍບົດ ວັນທິຕວາ, ຣາຊະໂຕ, ເອວັມເມນັອຍ, ຣະຕະນະສູດ (ຍານີ), ກະຣະນິຍະເມດຕະສູດຕັ້ງ ເຫຼົ່ານີ້ເປັນຕົ້ນ.

Prayers. The entire text was written in Pali. The prayers are used by monks, novices, and lay Buddhists in chanting ceremonies and other auspicious Buddhist ceremonies. They begin with the chapters of *Vanditvā, Rājato, Evamme Nòì, Ratana Sutta (yānī), Karaṇīyametta Sutta*, etc.

Colophon:

(໑) ລານທີ ໓໒ ໜ້າ ໒: ຕົວ ບໍ່ງາມທີ່ໃດແລ້ວ ເດືອນ ຕູ ອອກໃໝ່ ຕູ ຄ່າ ວັນ ຜ.

(໒) ລານທີ ໓໓ ໜ້າ ໑: ຈຸນລະສັງກາດໄດ້ ໒໐໐໕ (ເປັນໄປໄດ້ຄື ຄ.ສ. ໒໐໐໕) ມູນລະສັດທາໝາຍມີ ສູງ(ຂຽງ)ປົວແລະສາວອ່ອນສີ ຜົວເມຍ ຈິ່ງມີໃຈໃສສັດທາສ້າງທັງສີ ສູດມົນນ້ອຍ ຜູກນີ້ໄວ້ກັບສາສະໜາພະໂຄດົມເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ຂໍໃຫ້ຂ້ານ້ອຍທັງ ໒ ນີ້ໄດ້ເຂົ້າສູ່ນິຣະພາບແດ່ຂ້ານ້ອຍທ້ອນ. ປະການ ໑ ຫລອນວ່າຂ້ານ້ອຍທັງ ໒ ນີ້ ຫາກຕົກທີ່ຮ້າຍ ຂໍໃຫ້ຍ້າຍເຂົ້າສູ່ທີ່ດີ ຫລອນວ່າຕົກທີ່ດີແລ້ວ ຂໍໃຫ້ດີກວ່າເກົ່າ ຮ້ອຍເທົ່າພັນທີ່ແດ່ກໍຂ້ານ້ອຍລອນ(ທ້ອນ) ສາທຸສາທຸ ອະນຸໂມທາມີ ນິດຈັງ ທຸວັງ. ທິດມີເປັນຜູ້ຂຽນ ໂມທະນານໍາ ຕົວບໍ່ງາມທີ່ໃດແລ້ວ.

(1) Folio 32 on the verso side: My handwriting is not beautiful. The eighth waxing-moon day of the eighth lunar month, the sixth day of the week (Friday).

(2) Folio 33 on the recto side: In Chunlasangkat 2005 (possibility is AD 2005), the initiators, Xiang Bua and his wife, Sao Ònsi, had the religious faith to sponsor the making of this manuscript entitled *Sut Mon Nòì* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May both of us reach the Nibbāna. If we will be stuck in a misery, move us to a good place. If we will be in a good place, may we be better than ever one hundred and one thousand times definitely. Well done, well done! I rejoice [in this merit] constantly and certainly. Thit (ex-monk) Mi is the scribe. I rejoice with. My handwriting is not beautiful.

Date:

BE 2005 (2005)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Scribe(s):

Thit (ex-monk) Mi

Sponsor(s):

Xiang Bua and his wife, Sao Ònsi

Titles:

ສູດມົນນ້ອຍ

Sut Mon Nòì

Minor Prayers

EAP1398_VSL_1_0329

Long palm-leaf

One phuk:

fascicle 1

Material:

Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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:** Fragile.

Description: ບົດສູດມົນ ເນື້ອຄວາມທັງໝົດຂຽນເປັນພາສາບາລີ ພະສົງສາມະເນນແລະຊາວພຸດ ໃຊ້ສູດໃນພິທີສູດມົນ ແລະໃນພິທີສູດຈະເລີນພຸດທະມົນຕ່າງໆ, ເລີ່ມຕົ້ນດ້ວຍບົດ ວັນທິຕວາ, ຣາຊະໂຕ, ເອວັມເມນ້ອຍ, ຣະຕະນະສູດ (ຍາມີ), ກະຣະນິຍະເມດຕະສູດຕັ້ງ ເຫຼົ່ານີ້ເປັນຕົ້ນ.

Prayers. The whole text was written in Pali. The prayers are used by monks, novices, and lay Buddhists in the chanting ceremony and other auspicious Buddhist ceremonies. The manuscript starts with the chapters of *Vanditvā*, *Rājato*, *Evamme Nòi*, *Ratana Sutta* (*yānī*), *Karaṇīyamettaya Sutta*, etc.

Colophon: ລານທີ ໒໗ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໒໙໕ ຕົວ ປີກາເຣົ້າ ເດືອນ ໑໐ ຂຶ້ນ ໑໓ ຄ່ຳ ວັນ ໗ ມີຮ້ວງມິດ ຮິດຈະນາແລ້ວຍາມກອງວັດ ມູນລະສັດທາ ໝາຍມີ ຈົວພໍ່ເປັນ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ສູດມົນນ້ອຍ ຜູກນີ້ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ຂໍຜະລະບຸນອັນນີ້ຈິ່ງເປັນອຸປະນິໄສປັດໄຈຄຳຂູຂາດນີ້ຂາດໜ້າ ໃຫ້ໄດ້ເຖິງສຸກ ລ ປະການມີນິຣະພານເປັນທີ່ແລ້ວ ຢ່າຄາດແຄ້ວດັ່ງຄຳມັກຄຳປາດຖະໜາຊູ່ເຍື່ອງຊູ່ປະການ ໜີພາລະຂາດໄດ້ ຕັດບັວງຫ່ວງ ໄພໄປນິບພານ ພານພັນທຸກໄພ ໄມ່(ບໍ່)ອາໄລໃນພົບ ລ ຕາມຄຳໝາຍແດ່ກໍຂ້າເທີ້ນ. ນິບພານະປັດຈະໂຍ ໂຫຕຸ ເມ ນິດຈັງ ທ່ຽງແທ້ດີຫຼືເທີ້ນ. ອາຕະມາພິກຂຸຣະຕະນະປັນຍາ ຜູ້ຮິດຈະນາ ຂໍໂມທະນາດ້ວຍເທີ້ນ ໂຕບໍ່ງາມທີ່ໃດ ຮຽນຂຽນໃຫມ່ ຕົວນ້ອຍຕົວໃຫຍ່ບໍ່ເຖິງສະເໝີແທ້ດີຫຼືເນີ.

Folio 27 on the recto side: In Chunlasangkat 1295, a *ka hao* year, on the thirteenth waxing-moon day of the tenth lunar month, the seventh day of the week (Saturday), a *huang mot* day,¹²⁹ the writing was accomplished at the time of the temple drum (*nyam kòng vat*). The initiator, Novice Phò Poen, had the most ardent religious faith to sponsor the making of this manuscript entitled *Sut Mon Nòi* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit be a disposition and condition to support me through this life and future lives. May I reach the three states of happiness with Nibbāna as the ultimate goal. May all my wishes and desires not be ignored. May I be free from the Cycle of Rebirths and enter into Nibbāna. May I be free from all kinds of danger and not be stuck in the three worlds, as wished. May this be a condition for me to reach Nibbāna constantly and definitely. I am Bhikkhu Rattanapannya, the scribe. I rejoice with [the merit]. My handwriting is not beautiful as a new writer. The letters are small and big, not in the same size.

Date: CS 1295, a *ka hao* year (2 Sep 1933)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Bhikkhu Rattanapannya

Sponsor(s): Novice Phò Poen

Titles: ສູດມົນນ້ອຍ (ຜູກຕົ້ນ)

Sut Mon Nòi (*Phuk ton*)

Minor Prayers (Fascicle 1)

¹²⁹ 1295 Bhadrapada 13 = Saturday, 2 September 1933.

Long palm-leaf**One phuk:** *fascicle 1***Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57.2 cm, depth 1 cm.**Fascicle 1: Front cover folio:** one. **Back cover folio:** one.**Appearance:** The fascicles are enclosed between 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, and the legibility is as well.**Description:** ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າ ປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ໃນຄັ້ງນັ້ນ ປະຖົມມະຍາມລ່ວງໄປແລ້ວ ເທວະດາຕົນໜຶ່ງ ມີລັດສະໝີຮຸ່ງເຮືອງງາມຍິ່ງ ຍັງພະວິຫານເຊຕະວັນໃຫ້ສະຫວ່າງສະໄຫວ ເຂົ້າໄປເຝົ້າພະຜູ້ມີພະພາກເຈົ້າເຖິງທີ່ປະທັບ ຖວາຍບັງຄົມ ແລ້ວຍືນຢູ່ໃນທີ່ອັນສົມຄວນ ໄດ້ຂາບທູນຖາມພະພຸດທະເຈົ້າວ່າ ເທວະດາແລະມະນຸດທັງຫຼາຍ ຜູ້ຫວັງຄວາມສຸກສະວັດຕິ ໄດ້ພາກັນຄິດມຸງຄຸນທັງຫຼາຍ ຂໍພະອົງຈົ່ງຕັດບອກອຸດົມມຸງຄຸນດ້ວຍເທີນ. ເມື່ອນັ້ນ ພະພຸດທະເຈົ້າໄດ້ຊົງສະແດງພະທຳມະເທສະໜາ ເລື່ອງ ມຸງຄຸນ ໓໐ ປະການ ເຊັ່ນ ການບໍ່ຄົບຄົນພານ, ການຄົບແຕ່ບັນດິດ, ການບູຊາບຸກຄົນທີ່ຄວນບູຊາ ນີ້ເປັນອຸດົມມຸງຄຸນ ເປັນເບື້ອງຕົ້ນ ແລະຈິດຂອງຜູ້ໃດອັນໂລກກະທຳຖືກຕ້ອງແລ້ວ ຍ່ອມບໍ່ຫວັ່ນໄຫວ, ບໍ່ເສົ້າໂສກ, ປາສະຈາກທຸລີ ແລະເປັນຈິດອັນກະເສມ ນີ້ເປັນອຸດົມມຸງຄຸນ ເປັນທີ່ສຸດ.

At one time, the Buddha dwelled in the Jetavana monastery of Savatthi. When the night was far spent, a certain deity whose surpassing splendor illuminated the entire Jetavana monastery came into the presence of the Buddha and, after drawing near, respectfully saluted the Buddha and stood to one side. Standing thus, he addressed the Buddha in verses: "Many deities and men, yearning for good, have pondered on blessings. Pray, tell me what the supreme blessings are." Thereafter, the Buddha preached a sermon about the thirty-eight blessings. The blessings start: "Not associate with the fool, associate with the wise, and honor those worthy of honor—this is the supreme blessing," and end: "Though touched by worldly circumstances, the mind of the righteous one is unwavering, sorrowless, stainless, and secure—this is the supreme blessing."

Colophon: None**Date:** AD 1900/01 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0344)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** *ມັງຄະລະທິປ (ຜູກຕົ້ນ)**Mangkhala Thip (Phuk ton)**Maṅgaladīpanī (Fascicle 1)*

Long palm-leaf**One phuk:** *fascicle 2***Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57 cm, depth 1 cm.**Fascicle 1: Front cover folio:** one. **Back cover folio:** one.**Appearance:** The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.**Description:** ຕອນນີ້ໄດ້ກ່າວເຖິງ ພະເທວະທັດຍຸແຍ່ປຸກປັນເຈົ້າຊາຍອາຊາຕະສັດຕູ ໃຫ້ລອບປົງພະຊົນພະເຈົ້າພົມພິສານຜູ້ເປັນພໍ່ ເພື່ອຂຶ້ນຄອງລາດແທນພະອົງ. ສ່ວນພະເທວະທັດ ກໍຈະປົງພະຊົນພະພຸດທະເຈົ້າແລ້ວກໍຈະເປັນພະເຈົ້າແທນພະອົງ. ໃນຄືນໜຶ່ງ ເຈົ້າຊາຍອາຊາຕະສັດຕູ ກໍຄ່ອຍຢ່ອງເຂົ້າໄປໃນຫ້ອງບັນທຶມຂອງພະຣາຊາຕິນພໍ່ ເພື່ອຫວັງປົງພະຊົນ ແຕ່ບໍ່ສໍາເລັດ. ເມື່ອພະເຈົ້າພົມພິສານຮູ້ຂ່າວນີ້ ຈຶ່ງເອີ້ນລູກຊາຍມາຫາແລ້ວກໍມອບຊັບສົມບັດທັງໝົດໃຫ້ ແລະກໍໃຫ້ຂຶ້ນຄອງຣາດແທນຕົນ. ຈາກນັ້ນ ພະເທວະທັດຍັງບອກແກ່ພະເຈົ້າອາຊາຕະສັດຕູວ່າ ທ່ານຢ່າໄດ້ດີໃຈເລີຍ ຕາບໃດທີ່ພະເຈົ້າພົມພິສານຜູ້ເປັນພໍ່ຍັງບໍ່ຕາຍ ກໍຈະເປັນໄພແກ່ທ່ານໃນອະນາຄົດ ປຽບເໝືອນກັບການຂັງໝາຈຶ່ງຈອກຕົວ ໜຶ່ງໃນກອງທີ່ທຸ້ມດ້ວຍໜັງທັງສອງຂ້າງ ວັນໜຶ່ງ ໝາຈຶ່ງຈອກຕົວນັ້ນ ກໍຈະກັດໜັງອອກມາ ແລ້ວມາກັດຜູ້ຄົນ. ໃນເລື່ອງນີ້ແມ່ນຖືກກັບມຸງຄຸນໃນຂໍ້ທີ່ວ່າ ການບໍ່ຄົບຄົນພານ ຖືເປັນມຸງຄຸນຂອງຊີວິດ.

The text mentions that Venerable Devadatta incited Prince Ajātasattu to assassinate his father, King Bimbisāra, and take the throne in his place. As for Devadatta, he planned to kill the Buddha and become the Buddha himself. One night, Prince Ajātasattu entered his father's bedroom to kill him but failed. When King Bimbisāra learned of this, he called his son, gave him all his wealth, and made him king instead. Then, Devadatta told the prince that he should not be happy, because, as long as his father was alive, it would be a danger to him in the future. He compared it to putting a fox in a box covered with skin on both sides: one day, the fox would bite through the skin and attack people. This story illustrates the virtue of life: not being associated with the fool is considered virtuous.

Colophon: None**Date:** AD 1900/01 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0344)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ມັງຄະລະທິປປະນີ (ຜູກ ໒)*Mangkhala Thippāni (Phuk 2)**Maṅgaladīpanī (Fascicle 2)*

Long palm-leaf**One phuk:** *fascicle 3***Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57.2 cm, depth 0.8 cm.**Fascicle 1: Front cover folio:** one. **Back cover folio:** none.**Appearance:** The fascicles are enclosed between 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, and the legibility is as well.**Description:** ເນື້ອໃນກ່າວເຖິງ ຜູ້ຍິງ ໔ ຄົນ ເຫັນພະພິກຂຸອົງໜຶ່ງ ກຳລັງເດີນບິນດະບາດຢູ່ ຍິງຜູ້ທີ່ ໑ ໄດ້ຖວາຍດອກຜັກຕີບ, ຜູ້ທີ່ ໒ ໄດ້ຖວາຍດອກບົວ, ຜູ້ທີ່ ໓ ໄດ້ຖວາຍດອກນິລະມົນ ແລະ ຜູ້ທີ່ ໔ ໄດ້ເອົາດອກສຸມະນະຖວາຍ. ເມືອງຍິງທັງສີ່ຄົນສິ້ນອາຍຸໄຂ ກໍ່ເອົາຕົນເມືອເກີດໃນຕາວະຕິງສາສະຫວັນ ມີນາງພ້າ ໑໐໐໐ ແວດລ້ອມເປັນປະຣິວານ. ນີ້ກໍ່ດ້ວຍຜົນບຸນທີ່ພວກເຂົາທັງສີ່ບຸຊາບຸກຄົນທີ່ຄວນບູຊາ.The content mentions four women who saw a monk walking to collect alms-food. The first woman offered a pumpkin flower; the second offered a lotus flower; the third offered a *niramon* flower; and the fourth offered a *sumana* flower. After their deaths, the four women were born in Tāvatiṃsa heaven, surrounded by one thousand fairies. This was due to the merit they gained by worshipping a person who was worthy of worship.**Colophon:** None**Date:** AD 1900/01 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0344)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ມັງຄະລະທິປປະນີ (ຜູກ ໓)*Mangkhala Thippani (Phuk 3)**Maṅgaladīpanī (Fascicle 3)***Long palm-leaf****One phuk:** *fascicle 4***Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.2 cm, depth 1 cm.**Fascicle 1: Front cover folio:** one. **Back cover folio:** one.**Appearance:** The fascicles are enclosed between 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

Description: verso. **Physical condition:** The overall condition is good, and the legibility is as well.

ເນື້ອໃນກ່າວເຖິງ ສອງຜົວເມຍໄດ້ເອົາຊີ້ນໄກ່ຕົ້ມໂຕໜຶ່ງຖວາຍແກ່ລືສີ. ແຕ່ຊີ້ນໄກ່ນັ້ນເປັນຂອງ ວິເສດ ຖ້າຜູ້ຊາຍໄດ້ກິນຊີ້ນໜ້າເອິກ ຈະໄດ້ເປັນພະຍາ, ຖ້າຜູ້ຍິງໄດ້ກິນ ກໍຈະໄດ້ເປັນ ອັກຄະມະເທສີ. ລືສີຕາທິບ ຈຶ່ງເອົາຊີ້ນໜ້າເອິກໄກ່ໃຫ້ຜົວກິນ ແລະເອົາຊີ້ນນອກອີກໄກ່ນັ້ນໃຫ້ ເມຍກິນ ສ່ວນລືສີກໍກິນຊີ້ນຕິດກະດູກ. ຫຼັງຈາກລືສີສັນແລ້ວ ຈຶ່ງບອກ ໒ ຜົວເມຍວ່າ ຈາກນີ້ໄປອີກ ໓ ວັນ ພວກເຈົ້າທັງສອງຈະໄດ້ເປັນເຈົ້າພະຍາ ແລ້ວທັງສອງຜົວເມຍກໍໄດ້ເປັນພະຍາໃນວັນຖ້ວນ ໓ ຕາມຄໍາເວົ້າຂອງລືສີຕາທິບນັ້ນ. ການປະພຶດກໍາຕີ ແລະການສ້າງສົມທານ ຖືເປັນມຸງຄຸນແຫ່ງ ຊີວິດ.

The text tells of a couple who offered boiled chicken meat as an offering to a clairvoyant hermit. However, the chicken meat was magical. If a man ate the breast meat, he would become a king; if a woman ate it, she would become a queen. The hermit, knowing the magic of the meat with his divine eyes, gave the chicken breast meat to the husband to eat and gave the wife the meat of the outer breast; while the hermit himself ate the meat attached to the bone. After the meal, he told the couple, "From now on, within three days, both of you will become a king and a queen." On the third day, according to the words of the hermit, the couple became a king and a queen. Doing good deeds and cultivating merit are considered virtues of life.

Colophon: None

Date: AD 1900/01 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0344)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ມັງຄະລະທິບປະນີ (ຜູກ ໔)
Mangkhala Thippani (Phuk 4)
Maṅgaladīpanī (Fascicle 4)

EAP1398_VSL_1_0334

Long palm-leaf

One phuk: fascicle 5

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57.4 cm, depth 1 cm.

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

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ໃນສະໄໝພຸດທະການ ມີຊ່າງສານສາດຜູ້ໜຶ່ງ ໄດ້ສານສາດກະລາຜົນໜຶ່ງ ແລ້ວນ້ອມຖວາຍເປັນ ທີ່ກັງບັງແກພະພຸດທະເຈົ້າສີທັດທະ. ເມື່ອຊ່າງສານສາດຜູ້ນັ້ນສິ້ນອາຍຸໄຂ ກໍໄດ້ເອົາຕີນເມືອເກີດ

ໃນສະຫວັນເທວະໂລກ, ແລະເມື່ອສິ້ນອາຍຸໃນເທວະໂລກ ກໍ່ກັບມາເກີດໃນໂລກມະນຸດ ເຊິ່ງໃນແຕ່ລະຊາດ ທັງໃນເທວະໂລກແລະມະນຸດໂລກ ກໍ່ລ້ວນແຕ່ໄດ້ສະເຫວີຍທິບສົມບັດແລະມະນຸດສົມບັດທຸກຊາດ. ການຮອບຮູ້ໃນສິລະປະແລະນຳໃຊ້ສິລະປະນັ້ນໃຫ້ເກີດປະໂຫຍດ ຖືເປັນມຸງຄຸນຊີວິດປະການໜຶ່ງ.

In the Buddha's time, there was a mat weaver who offered a mat to the Buddha. When the mat weaver reached the end of his life, he was born in the heavenly world. When he ended his life in the heavenly world, he was reborn in the human world. In each existence, both in the divine world and the human world, he possessed divine treasures and human treasures. Knowing about art and using that art to be useful is considered one of the virtues of life.

Colophon: None
Date: AD 1900/01 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0344)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ມັງຄະລະທິບປະນີ (ຜູກ ໕)
Mangkhala Thippani (Phuk 5)
Maṅgaladīpanī (Fascicle 5)

EAP1398_VSL_1_0335

Long palm-leaf

One phuk: *fascicle 6*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57.2 cm, depth 1 cm.

Fascicle 1: Front cover folio: one. **Back cover folio:** none.

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

Description: ເນື້ອຫາໃນຜູກນີ້ ອະທິບາຍເລື່ອງປະຣິສຸດທິສິນ ໔ ອັນໄດ້ແກ່:
 ໑. ປາຕິໂມກສັງວອນສິນ (ຄື ຄວາມສຳລວມໃນພະປາຕິໂມກ ເວັ້ນຈາກຂໍ້ທ້າມ, ໃຫ້ປະພຶດຕາມຂໍ້ທີ່ອະນຸຍາດ ແລະປະຕິບັດເຄິ່ງຄັດຕາມສິກຂາບົດ).
 ໒. ອິນຊີຍະສັງວອນສິນ (ຄື ຄວາມສຳລວມໃນອິນຊີ ລະມັດລະວັງບໍ່ໃຫ້ອະກຸສົນມາຄອບງວ່າ).
 ໓. ອາຊີວະປາຣິສຸດທິສິນ (ມີຄວາມບໍລິສຸດແຫ່ງອາຊີບ ຄືລ້ຽງຊີບດ້ວຍອາຊີບບໍລິສຸດ).
 ໔. ປັດໄຈຍະສັນນິສິດຕະສິນ (ມີວິໄນໃນການໃຊ້ສອຍປັດໄຈສີ່ ຄື ບໍ່ບໍລິໂພກປັດໄຈສີ່ດ້ວຍຕົນຫາ).

The text deals with *Pārisuddhi-sīla*, the fourfold morality consisting of purity as follows:

1. *Pātimokkhasaṃvara-sīla*: restraint in accordance with the monastic disciplinary code.
2. *Indriyasaṃvara-sīla*: restraint other senses.
3. *Ājīvapārisuddhi-sīla*: purity of conduct as regards of livelihood.
4. *Paccayasannissita-sīla*: pure conduct as regards of the necessities of life

Colophon: None
Date: AD 1900/01 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0344)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ມັງຄະລະທິປປະນີ (ຜູກ ໖)
Mangkhala Thippani (Phuk 6)
Maṅgaladīpanī (Fascicle 6)

EAP1398_VSL_1_0336

Long palm-leaf

One phuk: *fascicle 7*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.4 cm, depth 1 cm.

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

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ໃນກາລະຄັ້ງໜຶ່ງ ມີລີສີສອງພີ່ນ້ອງ ຜູ້ພີ່ຊື່ໂສນະກະບັນດິດ ແລະຜູ້ນ້ອງຊື່ນັນທະບັນດິດ ທັງສອງໄດ້ລ້ຽງດູອຸປະຖາກພໍ່ແມ່ໃນປ່າທົມມະພານ. ວັນໜຶ່ງ ໂສນະກະບັນດິດ ໄດ້ຂັບໄລ່ນັນທະບັນດິດ ຜູ້ເປັນນ້ອງໜີ ເພາະນັນທະບັນດິດບໍ່ເຊື່ອຟັງໃນຄໍາສອນຂອງຕົນ ແລະກໍ່ຍ້ານຈະເປັນອັນຕະລາຍຕໍ່ພໍ່ແມ່. ນັນທະບັນດິດກໍ່ໜີອອກຈາກທີ່ນັ້ນຕາມປະສົງຂອງຜູ້ເປັນອ້າຍ ແຕ່ດ້ວຍຄວາມສໍານຶກໃນກະຕັນຍູກະຕະເວທີຕໍ່ພໍ່ແມ່ແລະພີ່ອ້າຍ ນັນທະບັນດິດຈຶ່ງກັບມາຫາພໍ່ແມ່ແລະພີ່ອ້າຍ ເພື່ອຂໍຂະມາໂທດໃນສິ່ງທີ່ຕົນໄດ້ກະທຳທີ່ຜ່ານມາ. ຕໍ່ຈາກນັ້ນ ໂສນະກະບັນດິດ ກັບນັນທະບັນດິດ ກໍ່ໄດ້ລ້ຽງດູອຸປະຖາກພໍ່ແມ່ເປັນຢ່າງດີ ຈົນສິ້ນອາຍຸແຫ່ງຕົນ ແລະກໍ່ພາກັນໄປເກີດໃນສະຫວັນເທວະໂລກ. ການລ້ຽງດູອຸປະຖາກບິດາມານດາ ຖືເປັນມຸງຄຸນຂອງຊີວິດປະການໜຶ່ງ.

Once upon a time, there were two brother hermits, the elder named Sonaka and the younger named Nanda. The two brothers took good care of their parents in the Himavana forest. One day, Sonaka sent his younger brother Nanda away because Nanda did not obey his instructions and he was worried that Nanda would harm their parents. Nanda fled from there according to his brother's wishes, but with a sense of gratitude to his parents and brother, Nanda later returned to them to ask for forgiveness for what he had done in the past. After that, Sonaka and Nanda took good

care of their parents until the end of their lives, and they were born in heaven. Parenting is considered one of the virtues of life.

Colophon: None

Date: AD 1900/01 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0344)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ມັງຄະລະທິປປະນີ (ຜູກ ກ)
Mangkhala Thippani (Phuk 7)
 Maṅgaladīpanī (Fascicle 7)

EAP1398_VSL_1_0337

Long palm-leaf

One phuk: *fascicle 8*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.5 cm, depth 1 cm.

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

Appearance: The fascicles are enclosed between 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:** Fragile.

Description: ກາບຄົບຄົນພານ ແລະການດື່ມນໍ້າເມົາ ຖືເປັນໄພຕໍ່ຊີວິດ. ມີຊາຍຜູ້ໜຶ່ງ ເປັນຄົນບໍ່ເຄີຍກິນເຫຼົ້າ ຫຼື ສິ່ງມືນເມົາກ່ອນ. ວັນໜຶ່ງ ຊາຍຜູ້ນັ້ນ ໄດ້ໄປຢູ່ໃນທ່າມກາງຄົນດື່ມເຫຼົ້າທັງຫຼາຍ ພວກທີ່ດື່ມເຫຼົ້າ ເຫຼົ່ານັ້ນ ໄດ້ຊັກຊວນຊາຍຜູ້ນັ້ນດື່ມ ແຕ່ກໍ່ຖືກປະຕິເສດ. ຈາກນັ້ນ ພວກຂີ້ເຫຼົ້າທັງຫຼາຍ ຈຶ່ງເອົາເຫຼົ້າ ປົນນໍ້າເຜິ້ງມາທໍ່ໃສ່ໃບປົວ ແລ້ວບອກຊາຍຜູ້ນັ້ນວ່າ ຖ້າທ່ານບໍ່ດື່ມເຫຼົ້າ ທ່ານຈຶ່ງດື່ມນໍ້າເຜິ້ງໃນທີ່ ໃບປົວນີ້ເທົ່ານັ້ນ. ເມື່ອຊາຍຜູ້ນັ້ນດື່ມແລ້ວກໍ່ເມົາ ຄົນຂີ້ເຫຼົ້າທັງຫຼາຍຈຶ່ງເວົ້າວ່າ ນັ້ນບໍ່ແມ່ນນໍ້າເຜິ້ງແຕ່ ແມ່ນເຫຼົ້າ ແລ້ວຊາຍຜູ້ນັ້ນຈຶ່ງເວົ້າຂຶ້ນວ່າ ຂ້ອຍບໍ່ເຄີຍຮູ້ມາກ່ອນວ່າລົດຊາດຂອງເຫຼົ້າຈະຫອມ ຫວານປານນີ້ ທ່ານຈຶ່ງເອົາແຫວນຂອງຂ້ອຍໄປຂາຍແລ້ວຂີ້ເຫຼົ້າມາກິນອີກ. ນັບແຕ່ນັ້ນ ຊາຍຜູ້ ນັ້ນກໍ່ເລີຍເປັນຄົນຕິດເຫຼົ້າ ບໍ່ຮູ້ເຮັດວຽກເຮັດງານຫຍັງ ກາຍເປັນຄົນເສເພ.

Associating with the fool and drinking intoxicants is considered a danger to life. There was a man who had never consumed alcohol or any intoxicating substance before. One day, the man was among some drunkards. These drunkards persuaded him to drink but he refused. Then, the drunkards mixed alcohol with honey, wrapped it in a lotus leaf, and told the man, "If you don't want to drink alcohol, just drink the honey wrapped in this lotus leaf." When the man drank it and became drunk, the drunkards revealed that it was not honey, but alcohol. Then, the man said, "I have never known before that the taste of alcohol could be so sweet. You should sell my ring and buy more alcohol for me to drink." From then on, that man became alcoholic, stopped working, and became dissolute.

Colophon: None

Date: AD 1900/01 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0344)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ມັງຄະລະທິປປະນີ (ຜູກ ໘)
Mangkhala Thippani (Phuk 8)
 Maṅgaladīpanī (Fascicle 8)

EAP1398_VSL_1_0338

Long palm-leaf

One phuk: *fascicle 9*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.3 cm, depth 0.9 cm.

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

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 24. **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:** Fragile.

Description: ການປະພຶດໃນທຳ ຖືເປັນມຸງຄຸນຊີວິດຂໍ້ໜຶ່ງ. ເນື້ອຫາໃນຜູກນີ້ ໄດ້ກ່າວເຖິງພະຣາຊາແຫ່ງເມືອງສີວີ ທີ່ໄດ້ທອດພະເນດເຫັນນາງອຸມມາທັນຕີ ກໍ່ເກີດຄວາມຫຼົງໄຫຼໃນຄວາມງາມຂອງນາງ ແລະ ຄິດຢາກຈະໄດ້ນາງມາເປັນພະມະເຫສີ. ແຕ່ພາຍຫຼັງ ເມື່ອຮູ້ວ່ານາງອຸມມາທັນຕີເປັນເມຍຂອງອະພິປາຣະກະເສນາບໍ່ດີ ກໍ່ຈຶ່ງຢັບຢັ້ງຊັ່ງໃຈ ແລະຈະບໍ່ເອົານາງມາເປັນມະເຫສີຢ່າງເດັດຂາດ ນີ້ກໍ່ຖືເປັນພະຣາຊາທີ່ຕັ້ງຢູ່ໃນທິດສະພິດຣາຊະທຳ.

Righteous conduct is one of the blessings of life. The content deals with the King of Sivi, who saw Ummadanti, fell in love with her, and wanted to marry her as his queen. Later, when he found out that Ummadanti was the wife of Aphiparaka, the chief official, he was prudent and did not take her as his wife. This is also considered an example of the king following *Dasarājadhamma* (the tenfold virtue or duty of the king).

Colophon: None

Date: AD 1900/01 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0344)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ມັງຄະລະທິປປະນີ (ຜູກ ໙)

Mangkhala Thippani (Phuk 9)

Maṅgaladīpanī (Fascicle 9)

Long palm-leaf**One phuk:** *fascicle 10***Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.5 cm, depth 0.9 cm.**Fascicle 1: Front cover folio:** one. **Back cover folio:** none.**Appearance:** The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 24. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.**Description:** ໃນເມືອງພາຣາຣະສີ ມີເສດຖີຜູ້ໜຶ່ງຊື່ວ່າ ຈິປະຣິວາຣະ ເປັນຜູ້ຕັ້ງໝັ້ນໃນທານແລະສະມາທານສິນບໍ່ຂາດ ຂ້ອຍຂ້າຄົນຮັບໃຊ້ໃນບ້ານຂອງເສດຖີທຸກໆ ຄົນ ກໍ່ລ້ວນປະຕິບັດຕາມເສດຖີຜູ້ເປັນນາຍ ຄືຈະສະມາທານສິນອຸໂປສົດທຸກວັນພະ. ວັນໜຶ່ງ ມີຊາຍທຸກຄະຕະຜູ້ໜຶ່ງ ໄດ້ເຂົ້າມາຂໍເຮັດວຽກເພື່ອຫາລ້ຽງຊີບໃນບ້ານເສດຖີຜູ້ນີ້ ເສດຖີກໍ່ຮັບ. ຕໍ່ມາ ຊາຍທຸກຄະຕະຄົນນັ້ນ ເກີດເຈັບແສບທ້ອງໃນມື້ສະມາທານສິນອຸໂປສົດ ເນື່ອງຈາກບໍ່ໄດ້ກິນເຂົ້າແລງ. ເມື່ອເສດຖີຮູ້ ຈຶ່ງເອົາຢາມາໃຫ້ແຕ່ຊາຍຜູ້ນັ້ນບໍ່ຍອມກິນ ເພາະຢ້ານສິນຂາດ ໃນທີ່ສຸດ ຊາຍຜູ້ນັ້ນກໍ່ຕາຍ. ດ້ວຍອານິສົງທີ່ໄດ້ຮັກສາສິນອຸໂປສົດ, ຊາຍຜູ້ນັ້ນກໍ່ໄດ້ໄປເກີດໃນສະຫວັນ.

In the city of Varanasi, there was a rich man named Chiparivara who was committed to charity and regularly observed the eight precepts. All the servants in the rich man's house followed their master in observing the Uposatha precepts on every Buddhist holy day. One day, a poor man came to ask for a job to earn a living in the rich man's house, and the rich man accepted him. Later, on a day of observing the Uposatha precepts, the man experienced a stomachache because he had not eaten dinner.

When the rich man found out, he offered the man medicine, but the man refused to take it because he was afraid of violating the precept. In the end, the man died. Due to the merit gained from observing the Uposatha precepts, the man was reborn in heaven.

Colophon: None**Date:** AD 1900/01 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0344)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ມັງຄະລະທິປປະນີ (ຜູກ ໑໐)*Mangkhalā Thippaṇi (Phuk 10)**Maṅgaladīpaṇī (Fascicle 10)*

Long palm-leaf**One phuk:** *fascicle 11***Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.5 cm, depth 0.9 cm.**Fascicle 1: Front cover folio:** one. **Back cover folio:** two.**Appearance:** The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 25. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.**Description:** ພາມຜູ້ໜຶ່ງຊື່ວ່າ ສະລະວິມັງສະກະ ອາໄສຢູ່ໃນເມືອງສາວັດຖິ ພາມຜູ້ນີ້ ເປັນຜູ້ມີສັດທາໃນແກ້ວ ໓ ປະການ ແລະຕັ້ງໝັ້ນໃນສິນ ໕ ບໍ່ຂາດ. ພະຍາເຈົ້າເມືອງສາວັດຖິຊື່ວ່າ ພະຍາໂກສະລະຣາດ ເປັນຜູ້ມີສັດທາແລະກາບໄຫວ້ພາມສະລະວິມັງສະກະ ເພາະເຫັນວ່າພາມຜູ້ນີ້ເປັນຜູ້ຖືສິນຢ່າງເຄັ່ງຄັດ. ວັນໜຶ່ງ ພາມຄິດວ່າ ເຫດໃດພະຍາໂກສະລະຣາດຈຶ່ງກາບໄຫວ້ແລະສັກກາລະບູຊາຕົນ ຈຶ່ງຄິດຈະລອງໃຈພະຍາ ດ້ວຍການໄປລັກເອົາຂອງຄົນອື່ນ ພາຍຫຼັງເມື່ອພະຍາຮູ້ແລະເຂົ້າໃຈວ່າ ພາມຄົນນີ້ເປັນຜູ້ປະພຶດຜິດສິນ ຈຶ່ງໃຫ້ເສນາອາມາດເອົາຕົວ ໄປປະຕິບັດຕາມອາຍາບ້ານເມືອງ. ຈາກນັ້ນ ພາມຜູ້ນັ້ນຈຶ່ງອະທິບາຍໃຫ້ພະຍາຟັງ ແລະກ່າວລາພະຍາອອກບວດໃນສຳນັກ ພະພຸດທະເຈົ້າ ແລ້ວກໍໄດ້ບັນລຸເປັນພະອໍຣະຫັນ.

A Brahmin named Salavimangsaka lived in Savatthi. This Brahmin had faith in the Triple Gems and regularly observed the five precepts. The king of Savatthi, named King Kosalarat, was faithful and worshipped the Brahmin because he saw that this Brahmin was strict in morality. One day, the Brahmin wondered why the king paid respect and worshipped him, so he decided to test the king's feelings by stealing other people's belongings. After the king discovered that the Brahmin was an immoral person, he ordered his court officials to bring the Brahmin to legal punishment. Then, the Brahmin explained himself to the king. Thereafter, he said farewell to the king, was ordained as a monk at the Buddha's place, and then became an arahant.

Colophon: None**Date:** AD 1900/01 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0344)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** *ມັງຄະລະທິປະນີ (ຜູກ ໑໑)**Mangkhala Thippani (Phuk 11)**Maṅgaladīpanī (Fascicle 11)*

Long palm-leaf**One phuk:** *fascicle 12***Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57.3 cm, depth 1 cm.**Fascicle 1: Front cover folio:** one. **Back cover folio:** one.**Appearance:** The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.**Description:** ໃນກາລະຄັງໜຶ່ງ ພະຍາເມືອງພາຣາມະສີ ໄດ້ສັ່ງໃຫ້ປູໂຮທິດຄູ່ໃຈ ເອົາແກ້ວສອງໜ່ວຍໄປເຊື່ອງໄວ້ທີ່ສະໂບກຂະຣະນີ. ຈາກນັ້ນ ກໍ່ເອີ້ນເອົາເສນາອາມາດທັງຫຼາຍມາປະຊຸມກັນ ແລ້ວກ່າວວ່າ ຄົນນີ້ມີໂຈນມາລັກເອົາແກ້ວສອງໜ່ວຍ ຖ້າມີຄົນເຫັນຫຼືຮູ້ ທ່ານຈົ່ງບອກແກ່ເຮົາເທິນ. ຂະນະນັ້ນ ມີມານະວະຜູ້ໜຶ່ງ ເຊິ່ງແມ່ນພະໂພທິສັດລົງມາເກີດ ຮູ້ຄວາມຈິງທີ່ພະຍາແລະປູໂຮທິດຜູ້ນັ້ນອຸປະໂລກຂຶ້ນ ແຕ່ມານະວະໂພທິສັດເຮັດເປັນບໍ່ຮູ້ ແລ້ວຈຶ່ງຍົກເອົາຂໍ້ທ້າຕ່າງໆ ມາຕັດເທສະໜາແກ່ພະຍາແລະຄົນທັງຫຼາຍ ເພື່ອໃຫ້ພະຍາແລະປູໂຮທິດຜູ້ນັ້ນເກີດຄວາມລະອາຍແກ່ໃຈ. ແລະໃນທີ່ສຸດ ຄວາມຈິງກໍ່ປາກົດ ພະຍາແລະປູໂຮທິດຖືກຊາວເມືອງຂັບໄລ່ອອກຈາກເມືອງ ແລ້ວກໍ່ຮາຊະພິເສກມານະວະໂພທິສັດຂຶ້ນຄອງຣາດ ຊາວເມືອງກໍ່ຢູ່ຮິ່ມເຢັນຜາສຸກ.

Once, the king of Varanasi ordered his trustful priest to hide two gems in a pond. Then, the king called a meeting of all the court officials and announced that a thief had come the previous night and stolen two gems. He said if anyone saw or knew anything, they should come forward. At the time, there was a young man who was a Bodhisatta. He knew the truth that the king and the priest had told a lie but the Bodhisatta pretended not to know. Instead, he delivered various verses in a sermon, indirectly addressing the king and the people, causing the king and the priest to feel ashamed. Finally, the truth was revealed. The king and the priest were banished by the people, who then offered the throne to the Bodhisatta as their new king. From then on, the people lived in happiness.

Colophon: None**Date:** AD 1900/01 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0344)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** *ມັງຄະລະທິປປະນີ (ຜູກ ໑໒)**Mangkhala Thippani (Phuk 12)**Maṅgaladīpanī (Fascicle 12)*

Long palm-leaf**One phuk:** *fascicle 13***Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.2 cm, depth 1 cm.**Fascicle 1: Front cover folio:** one. **Back cover folio:** none.**Appearance:** The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 25. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ມິດຕະພິນທຸກະ ເປັນລູກເສດຖີ ແຕ່ບໍ່ມີສັດທາໃນພຸດທະສາສະໜາ ໄດ້ຮັກສາສິນອຸໂປສິດ ເພາະເຫັນແກ່ເງິນໜຶ່ງພັນກະທາປະນະ ທີ່ແມ່ເອົາໃຫ້ເປັນສິນຈ້າງ. ວັນໜຶ່ງ ມິດຕະພິນທຸກະຢາກໄປຄ້າກັບພໍ່ຄ້າເຮືອສະເພົາ ແມ່ຈຶ່ງຫ້າມ ລາວໄດ້ເອົາຕີນຖີບແມ່ຈົນລົ້ມ. ເມື່ອເຮືອສະເພົາອອກເດີນທາງໄດ້ ໗ ວັນ ເຮືອສະເພົາໄດ້ຢຸດນຶ່ງຢູ່ກາງມະຫາສະໝຸດ ພໍ່ຄ້າສະເພົາທັງຫຼາຍໄດ້ສັ່ງສະຫຼາກກາລະກິນີ, ສະຫຼາກນັ້ນ ໄດ້ໄປຕີກທີ່ມິດຕະພິນທຸກະ ໓ ເທື່ອ. ມິດຕະພິນທຸກະຈຶ່ງຖືກໃສ່ແພໄຫຼໄປຕາມກະແສນ້ຳ ຈົນໄປຮອດເກາະອັນໜຶ່ງ. ດ້ວຍບຸນທີ່ໄດ້ສະມາທານສິນອຸໂປສິດ ກໍ່ເລີຍໄດ້ສະເຫວີຍສົມບັດທິບ. ໃນຂະນະດຽວກັນ ດ້ວຍບາບກຳທີ່ໄດ້ຖີບແມ່ຈົນລົ້ມ ເມື່ອມິດຕະພິນທຸກະເຫັນກົງຈັກທີ່ຢູ່ເທິງຫົວເຜດຕົນໜຶ່ງ ກໍ່ນຶກວ່າເປັນດອກບົວ ກໍ່ເລີຍຂໍເອົາກົງຈັກນັ້ນມາໃສ່ຫົວຕົນ. ມິດຕະພິນທຸກະ ຈຶ່ງໄດ້ສະເຫວີຍທັງສຸກແລະທຸກຂະເວທະນາໃນເວລາດຽວກັນ.

Mittabinduka was the son of a wealthy man but had no faith in Buddhism. He observed the Uposatha precepts only because his mother gave him 1,000 *kahāpaṇa* as an incentive. One day, Mittabinduka wanted to go trading with junk merchants, but his mother did not allow him to go. In anger, he kicked his mother until she fell down. After the junk had been at the ocean for seven days, it became stuck in the middle of the ocean. All the merchants cast lots, and the lot fell to Mittabinduka three times. Therefore, he was put on a raft to drift along the ocean until he reached an island. Due to the merit of observing the Uposatha precepts, he obtained divine treasures. At the same time, due to his bad deed of kicking his mother, Mittabinduka saw a toothed wheel discus on the head of a ghost, appearing like a lotus, and asked to place the discus on his own head. Thus, Mittabinduka experienced both happiness and suffering at the same time.

Colophon: None**Date:** AD 1900/01 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0344)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** *ມັງຄະລະທິບປະນີ (ຜູກ ໑໓)**Mangkhala Thippāni (Phuk 13)**Maṅgaladīpaṇī (Fascicle 13)*

Long palm-leaf**One phuk:** *fascicle 14***Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57.2 cm, depth 1 cm.**Fascicle 1: Front cover folio:** one. **Back cover folio:** one.**Appearance:** The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.**Description:** ມີພິກຂຸໜຸ່ມຕີນໜຶ່ງ ອາໄສຢູ່ໃນຕິດສະວິຫານ ເມື່ອຍິນຂ່າວວ່າ ຈະມີພະມະຫາເຖຣະອົງໜຶ່ງຈະຂຶ້ນເທສະໜາທຳ ແຕ່ຢູ່ຫ່າງໄກຈາກຕິດສະວິຫານເປັນອັນມາກ ພິກຂຸໜຸ່ມ ຈຶ່ງໄດ້ບາກບັນເດີນທາງແຮມເວັນແຮມຄືນ ເມື່ອໄປຮອດ ກໍເປັນເວລາທີ່ພະມະຫາເຖຣະເທສະໜາທັມສິ້ນສຸດພໍດີ ແລ້ວພະມະຫາເຖຣະອົງນັ້ນ ກໍໄດ້ລຸກອອກຈາກອາສະນະໄປແລ້ວ. ພິກຂຸໜຸ່ມໄດ້ແຕ່ແນມເບິ່ງແລະກໍຮູ້ສຶກນ້ອຍໃຈທີ່ຕີນເດີນທາງມາແຕ່ໄກພັດບໍ່ໄດ້ຟັງທຳ. ເມື່ອພະມະຫາເຖຣະຮູ້ວ່າພິກຂຸໜຸ່ມຕີນນັ້ນມີຈິດອັນເປັນກຸສົນ ແລະຕັ້ງໃຈເພື່ອຈະມາຟັງທຳ ເພິ່ນຈຶ່ງເທສະໜາທັມແກ່ພິກຂຸໜຸ່ມຕີນນັ້ນໃນຕອນເຊົ້າຂອງວັນຖັດໄປ. ເມື່ອໄດ້ຟັງທຳແລ້ວ ກໍເຮັດໃຫ້ພິກຂຸໜຸ່ມມີດວງຕາເຫັນທັມ ແລະບັນລຸເປັນພະອໍຣະຫັນ. ການໄດ້ຟັງທຳມະເທສະໜາກໍເປັນມຸງຄຸນຢ່າງໜຶ່ງ.

There was a young monk who lived in the Tissa temple. When he heard the news that a great monk would be preaching but the location was far from his temple, he travelled all day and night. When he arrived, the great monk had just finished his sermon and had already left his seat. The young monk could only watch him leave and felt a little disappointed that he had traveled so far without being able to listen to the preaching. When the great monk learned that the young monk had a charitable mind and was determined to hear the Dhamma, he preached the Dhamma to the young monk the next morning. After listening, the young monk realized the Dhamma and became an arahant. Listening to a sermon is also a blessing.

Colophon: None**Date:** AD 1900/01 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0344)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** *ມັງຄະລະທິປປະນີ (ຜູກ ໑໔)**Mangkhala Thippani (Phuk 14)**Maṅgaladīpanī (Fascicle 14)*

Long palm-leaf**One phuk:** *fascicle 15***Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57 cm, depth 1 cm.**Fascicle 1: Front cover folio:** one. **Back cover folio:** two.**Appearance:** The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 24. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.**Description:** ມີພິກຂຸຕົນໜຶ່ງ ເຂົ້າປ່າເພື່ອປະຕິບັດວິປັດສະນາກຳມະຖານເປັນເວລາ ໓ ເດືອນ ຈາກນັ້ນ ພິກຂຸຕົນນັ້ນ ກໍ່ຄະນິງໃນໃຈວ່າ ເຫດໃດເຮົາຈຶ່ງມາອົດທຸກອົດຍາກຢູ່ໃນປ່ານີ້ເປັນເວລາ ໓ ເດືອນ ໂດຍທີ່ບໍ່ໄດ້ບັນລຸທຳວິເສດຂັ້ນໃດເລີຍ ເຮົາຄວນເຂົ້າເມືອງແລະໄປຢູ່ໃກ້ພະພຸດທະອົງ. ເມື່ອຄິດແນວນັ້ນແລ້ວ ກໍ່ກັບເຂົ້າມາໃນເມືອງພາຣານະສີ. ຂະນະນັ້ນ ມີພິກຂຸອີກຕົນໜຶ່ງ ໄດ້ເຂົ້າເຝົ້າແລະລາຍງານພະພຸດທະເຈົ້າວ່າ ພິກຂຸທີ່ເຂົ້າໄປປະຕິບັດທຳໃນປ່ານັ້ນ ໄດ້ລະຄວາມພຽນ ແລະເຂົ້າມາໃນເມືອງແລ້ວ. ພະພຸດທະອົງຈຶ່ງເອີ້ນພິກຂຸຕົນດັ່ງກ່າວເຂົ້າເຝົ້າ ແລ້ວພະອົງກໍ່ຕັດເທສະໜາໃຫ້ພິກຂຸຕົນນັ້ນ ເມື່ອໄດ້ຟັງທຳຈາກພະພຸດທະເຈົ້າ ພິກຂຸອົງນັ້ນ ກໍ່ໄດ້ບັນລຸອະຣະທັມຕະຜົນ.

There was a monk who went into the forest to practice Vipassanā meditation for three months. Then, the monk thought to himself, "Why have I come to suffer in this forest for three months without achieving any level of the Dhamma? I should go into the city and stay near the Buddha." Thinking this, he returned to the city of Varanasi. At that time, another monk reported to the Buddha that the monk who had gone to practice in the forest had given up his perseverance and returned to the city. The Buddha called the monk to see him and then preached a sermon to him. After listening to the Dhamma from the Buddha, the monk attained enlightenment.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໒໖໒ ຕົວ ປິກົດໃຈ ເດືອນ ໔ ຂຶ້ນ ໑໔ ຄໍ່າ ມື້ຮ່ວງໃຕ້ ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ສາທຸໂຫຍ່ ວັດໃໝ່ ໄດ້ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ມັງຄະລະທິປະນີ (ມັງຄະລັດຖະທິປະນີ, ແນວທາງການດຳລົງຢູ່ແຫ່ງຊີວິດທີ່ຍິ່ງຍືນ) ມັດນີ້ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາແດ່ກໍ່ຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ ທຸວັງ.

Folio 26 on the recto side: In Sangkatrasa 1262, a *kot chai* year, on the fourteenth waxing-moon day of the fifth lunar month, a *huang khai* day, the fourth day of the week (Wednesday),¹³⁰ the writing was accomplished at the time of the afternoon drum (*nyam kòng leang*). Sathu Nyai (abbot) of Vat Mai had the most ardent religious faith to sponsor the making of this manuscript-bundle entitled *Mangkhala Thippani* (*Maṅgaladīpanī*, the directive of living on sustainable life) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May all my wishes and desires

¹³⁰ 1262 Caitra2 15 = Wednesday, 3 April 1901. This day was indeed a *huang khai* day.

come true. May this be a condition for us to reach Nibbāna constantly and certainly.

Date: CS 1262, a *kot chai* year (3 Apr 1901)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Sathu Nyai (abbot) of Vat Mai

Titles: ມັງຄະລະທິປປະນີ (ຜູກ ໑໕)

Mangkhala Thippani (Phuk 15)

Maṅgaladīpanī (Fascicle 15)

EAP1398_VSL_1_0345

Long palm-leaf

One phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 52.1 cm, depth 1.2 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ໃນກາລະຄັ້ງໜຶ່ງນາມມາແລ້ວ ທີ່ເມືອງຈັກຂິນ ເກີດໄພໃຫຍ່ຂຶ້ນ ຄືມີຮຸ່ງໃຫຍ່ສອງຜົວເມຍ ມາຈັບຊາວເມືອງກິນເປັນອາຫານເປັນປະຈຳ. ພະຍາຈັກຂິນໝົດທາງສູ່ ຈຶ່ງເອົາທິດາຂອງຕົນຊື່ວ່າ ປັດທຸມມາ ໄປເຊື່ອງໄວ້ໃນກອງຫຼວງໃນພະລາຊະວັງ ຈົນເມື່ອຮຸ່ງໃຫຍ່ໄດ້ກິນຊາວເມືອງໝົດແລ້ວ ຕໍ່ມາ ພະຍາຈຸນລະນີແຫ່ງເມືອງປັນຈາລະນະຄອນ ໄດ້ອອກລ່າສັດ ແລະຫຼົງເຂົ້າໄປໃນເມືອງຈັກຂິນ ເຫັນສະພາບເມືອງຮີກຮ້າງ ເຕັມໄປດ້ວຍຊາກກະດູກ ຈຶ່ງໄປຕີກອງ ໄດ້ຍິນສຽງນາງປັດທຸມມາຮ້ອງອອກມາ ຈຶ່ງເອົານາງອອກມາ ດັ່ງນັ້ນ ນາງຈຶ່ງມີອີກຊື່ວ່າ ນາງຄຳກອງ. ພະຍາຈຸນລະນີໄດ້ຮັບເອົານາງເປັນມະເຫສີທີ່ສອງຮອງຈາກນາງອັກຄີ. ນາງອັກຄີມີຄວາມອິດສານາງຄຳກອງ. ເມື່ອນາງຄຳກອງປະສູດລູກເປັນ ໔ ກຸມມານ ຖືກນາງອັກຄີເອົາຜ້າມາປິດຕາ ແລ້ວເອົາລູກໝາຍປ່ຽນ ພ້ອມທັງໃສ່ຮ້າຍນາງວ່າ ມີສຳພັນກັບໝາ. ພະຍາຈຸນລະນີໄດ້ເນລະເຫດນາງອອກຈາກເມືອງໄປເປັນຄົນລ້ຽງໝູ. ສ່ວນກຸມມານທັງສີ່ ຖືກນາງອັກຄີຈັບໃສ່ແພໄຫຼນ້ຳໄປຕິດຢູ່ສວນດອກໄມ້ ຍ່າຈຳສວນເອົາສົບກຸມມານທັງສີ່ໄປເຜົາ. ຕໍ່ມາ ຈຸດທີ່ເຜົາສົບນັ້ນ ເກີດມີຕົ້ນຈຳປາ ໔ ຕົ້ນ. ເມື່ອນາງອັກຄີສືບຮູ້ຄວາມຈິງ ຈຶ່ງໃຫ້ເສນາໄປຕັດ ແລະເອົາໄປໄຫຼນ້ຳ. ຕົ້ນຈຳປາໄຫຼໄປຮອດພະລືສິຕິນໜຶ່ງ ພະລືສິຕິຈຶ່ງຊຸບຊີວິດໃຫ້ເປັນຄົນດັ່ງເກົ່າ ແລ້ວສອນວິຊາອາຄົມຕ່າງໆ ໃຫ້. ກຸມມານທັງສີ່ ໄດ້ທຽວຮິບຊະນະຍັກ, ມານ ແລະມະນຸດ ໄດ້ເມືອງຂຶ້ນຫຼາຍເມືອງ ແລ້ວກັບໄປຫາຍ່າຈຳສວນ. ຈາກນັ້ນ, ໄດ້ອອກຕິດຕາມຫາແມ່ຈິນພົບ ແລ້ວເຂົ້າເຝົ້າພະຍາຈຸນລະນີ ໄດ້ເລົ່າຄວາມຈິງໃຫ້ຊາບ ແລ້ວຢູ່ຄອງເມືອງຕໍ່ໄປ. ສ່ວນນາງອັກຄີ ຖືກລົງໂທດໃຫ້ທາດລ້ຽງໝູ.

Once upon a time, in the city of Chakkhin, a great disaster occurred: a pair of large falcons came regularly to catch people and eat them. The king of Chakkhin was powerless to stop them, so he hid his daughter,

Patthumma, inside a drum in the palace. Eventually, the great falcons ate all the people in the city. Later, King Chunlani of Panchala went hunting and strayed into the deserted city of Chakkhin. He saw the desolate city full of bones. While exploring, he beat a drum and heard the voice of Nang Patthumma from inside. He rescued her, and she became known as Nang Khamkòng. King Chunlani accepted her as his second wife, after Nang Akkhi. Nang Akkhi was very jealous of Nang Khamkòng. When Nang Khamkòng gave birth to four sons, Nang Akkhi blindfolded her and replaced her newborns with puppies, accusing her of having a relationship with a dog. King Chunlani, believing this, exiled Nang Khamkòng from the city to live as a pig herder. As for the four children, Nang Akkhi floated them away on a raft but they became stuck in a flower garden. A grandmother who took care of the garden found their bodies and cremated them. From the crematorium, four frangipani trees grew. When Nang Akkhi discovered this, she had the trees cut down and floated away. The trees floated to a hermit, who revived the children as human beings and taught them various magic spells. The four brothers went on to fight in battles, defeating giants, devils, and humans, conquering many lands before returning to the grandmother. They eventually set out to find their mother and succeeded. The reunited family went to see King Chunlani and told him the truth. They lived in the city, while Nang Akkhi was punished and made a slave to raise pigs.

Colophon: None
Date: AD 1971 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0348)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ຈຳປາ ໔ ຕົ້ນ (ຜູກຕົ້ນ, ມັດຕົ້ນ)
Champa 4 ton (Phuk ton, mat ton)
 The Four Frangipani Trees (Fascicle 1, bundle 1)

EAP1398_VSL_1_0346

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 52.2 cm, depth 1.4 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 35. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ໃນກາລະຄັງໜຶ່ງນານມາແລ້ວ ທີ່ເມືອງຈັກຂິນ ເກີດໄພໃຫຍ່ຂຶ້ນ ຄືມີຮຸ່ງໃຫຍ່ສອງຜົວເມຍ ມາຈັບຊາວເມືອງກິນເປັນອາຫານເປັນປະຈຳ. ພະຍາຈັກຂິນໝົດທາງສູ້ ຈຶ່ງເອົາທິດາຂອງຕົນ ຊື່ວ່າ ປັດ

ທຸມມາ ໄປເຊື່ອງໄວ້ໃນກອງຫຼວງໃນພະລາຊະວັງ ຈົນເມື່ອຮຸ້ງໃຫຍ່ໄດ້ກິນຊາວເມືອງໝົດແລ້ວ ຕໍ່ມາ ພະຍາຈຸນລະນີແຫ່ງເມືອງປັນຈາລະນະຄອນ ໄດ້ອອກລ່າສັດ ແລະຫຼົງເຂົ້າໄປໃນເມືອງຈັກຂົນ ເຫັນສະພາບເມືອງຮີກຮ້າງ ເຕັມໄປດ້ວຍຊາກກະດູກ ຈຶ່ງໄປຕີກອງ ໄດ້ຍິນສຽງນາງປັດ ທຸມມາຮ້ອງອອກມາ ຈຶ່ງເອົານາງອອກມາ ດັ່ງນັ້ນ ນາງຈຶ່ງມີອີກຊື່ວ່າ ນາງຄຳກອງ. ພະຍາຈຸນລະນີໄດ້ຮັບເອົານາງເປັນມະເຫສີທີ່ສອງຮອງຈາກນາງອັກຄີ. ນາງອັກຄີມີຄວາມອິດສານາງຄຳກອງ. ເມື່ອນາງຄຳກອງປະສູດລູກເປັນ ໔ ກຸ່ມມານ ຖືກນາງອັກຄີເອົາຜ້າມາປິດຕາ ແລ້ວເອົາລູກໝາຍປ່ຽນ ພ້ອມທັງໃສ່ຮ້າຍນາງວ່າມີສຳພັນກັບໝາ. ພະຍາຈຸນລະນີໄດ້ເນລະເທດນາງອອກຈາກເມືອງໄປເປັນຄົນລ້ຽງໝູ. ສ່ວນກຸ່ມມານທັງສີ່ ຖືກນາງອັກຄີຈັບໃສ່ແພໄຫຼນ້ຳໄປຕິດຢູ່ສວນດອກໄມ້ ຍ່າຈຳສວນເອົາສົບກຸ່ມມານທັງສີ່ໄປເຜົາ. ຕໍ່ມາ ຈຸດທີ່ເຜົາສົບນັ້ນເກີດມີຕົ້ນຈຳປາ ໔ ຕົ້ນ. ເມື່ອນາງອັກຄີສືບຮູ້ຄວາມຈິງ ຈຶ່ງໃຫ້ເສນາໄປຕັດແລະເອົາໄປໄຫຼນ້ຳ. ຕົ້ນຈຳປາໄຫຼໄປຮອດພະລືສິດິນໜຶ່ງ ພະລືສິດິຈຶ່ງຊຸບຊີວິດໃຫ້ເປັນຄົນດັ່ງເກົ່າ ແລ້ວສອນວິຊາອາຄົມຕ່າງໆ ໃຫ້. ກຸ່ມມານທັງສີ່ໄດ້ທຽວຮິບຊະນະຍັກ, ມານ ແລະມະນຸດ ໄດ້ເມືອງຂຶ້ນຫຼາຍເມືອງ ແລ້ວກັບໄປຫາຍ່າຈຳສວນ. ຈາກນັ້ນ, ໄດ້ອອກຕິດຕາມຫາແມ່ຈົນພົບ ແລ້ວເຂົ້າເຝົ້າພະຍາຈຸນລະນີ ໄດ້ເລົ່າຄວາມຈິງໃຫ້ຊາບ ແລ້ວຢູ່ຄອງເມືອງຕໍ່ໄປ. ສ່ວນນາງອັກຄີ ຖືກລົງໂທດໃຫ້ທາດລ້ຽງໝູ.

Once upon a time, in the city of Chakkhin, a great disaster occurred: a pair of large falcons came regularly to catch people and eat them. The king of Chakkhin was powerless to stop them, so he hid his daughter, Patthumma, inside a drum in the palace. Eventually, the great falcons ate all the people in the city. Later, King Chunlani of Panchala went hunting and strayed into the deserted city of Chakkhin. He saw the desolate city full of bones. While exploring, he beat a drum and heard the voice of Nang Patthumma from inside. He rescued her, and she became known as Nang Khamkòng. King Chunlani accepted her as his second wife, after Nang Akkhi. Nang Akkhi was very jealous of Nang Khamkòng. When Nang Khamkòng gave birth to four sons, Nang Akkhi blindfolded her and replaced her newborns with puppies, accusing her of having a relationship with a dog. King Chunlani, believing this, exiled Nang Khamkòng from the city to live as a pig herder. As for the four children, Nang Akkhi floated them away on a raft but they became stuck in a flower garden. A grandmother who took care of the garden found their bodies and cremated them. From the crematorium, four frangipani trees grew. When Nang Akkhi discovered this, she had the trees cut down and floated away. The trees floated to a hermit, who revived the children as human beings and taught them various magic spells. The four brothers went on to fight in battles, defeating giants, devils, and humans, conquering many lands before returning to the grandmother. They eventually set out to find their mother and succeeded. The reunited family went to see King Chunlani and told him the truth. They lived in the city, while Nang Akkhi was punished and made a slave to raise pigs.

Colophon:

None

Date:

AD 1971 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0348)

Script(s):

Tham Lao

Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໒, ມັດຕົ້ນ)
Champa 4 ton (Phuk 2, mat ton)
 The Four Frangipani Trees (Fascicle 2, bundle 1)

EAP1398_VSL_1_0347

Long palm-leaf

One phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 52.1 cm, depth 1.2 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ໃນກາລະຄັ້ງໜຶ່ງນານມາແລ້ວ ທີ່ເມືອງຈັກຂິນ ເກີດໄພໃຫຍ່ຂຶ້ນ ຄືມີຮຸ່ງໃຫຍ່ສອງຜົວເມຍ ມາຈັບ
 ຊາວເມືອງກິນເປັນອາຫານເປັນປະຈຳ. ພະຍາຈັກຂິນພົດທາງສູ່ ຈຶ່ງເອົາທິດາຂອງຕົນ ຊື່ວ່າ ປັດ
 ທຸມມາ ໄປເຊື່ອງໄວ້ໃນກອງຫຼວງໃນພະລາຊະວັງ ຈົນເມື່ອຮຸ່ງໃຫຍ່ໄດ້ກິນຊາວເມືອງພົດແລ້ວ ຕໍ່
 ມາ ພະຍາຈຸນລະນີແຫ່ງເມືອງປັນຈາລະນະຄອນ ໄດ້ອອກລ່າສັດ ແລະຫຼົງເຂົ້າໄປໃນເມືອງ
 ຈັກຂິນ ເຫັນສະພາບເມືອງຮີກຮ້າງ ເຕັມໄປດ້ວຍຊາກກະດູກ ຈຶ່ງໄປຕີກອງ ໄດ້ຍິນສຽງນາງປັດ
 ທຸມມາຮ້ອງອອກມາ ຈຶ່ງເອົານາງອອກມາ ດັ່ງນັ້ນ ນາງຈຶ່ງມີອີກຊື່ວ່າ ນາງຄຳກອງ. ພະຍາຈຸນ
 ລະນີໄດ້ຮັບເອົານາງເປັນມະເຫສີທີ່ສອງຮອງຈາກນາງອັກຄີ. ນາງອັກຄີມີຄວາມອິດສານາງຄຳ
 ກອງ. ເມື່ອນາງຄຳກອງປະສູດລູກເປັນ ໔ ກຸມມານ ຖືກນາງອັກຄີເອົາຜ້າມາປິດຕາ ແລ້ວເອົາລູກ
 ໝາມາປຸງ ພ້ອມທັງໃສ່ຮ້າຍນາງວ່າ ມີສຳພັນກັບໝາ. ພະຍາຈຸນລະນີໄດ້ເນລະເທດນາງອອກ
 ຈາກເມືອງໄປເປັນຄົນລ້ຽງໝູ. ສ່ວນກຸມມານທັງສີ່ຖືກນາງອັກຄີຈັບໃສ່ແພໄຫຼນ້ຳໄປຕິດຢູ່ສ່ວນ
 ດອກໄມ້ ຍ່າຈຳສ່ວນເອົາສົບກຸມມານທັງສີ່ໄປເຜົາ. ຕໍ່ມາ ຈຸດທີ່ເຜົາສົບນັ້ນເກີດມີຕົ້ນຈຳປາ ໔
 ຕົ້ນ. ເມື່ອນາງອັກຄີສືບຮູ້ຄວາມຈິງ ຈຶ່ງໃຫ້ເສນາໄປຕັດແລະເອົາໄປໄຫຼນ້ຳ. ຕົ້ນຈຳປາໄຫຼໄປຮອດ
 ພະລີສິຕິນໜຶ່ງ ພະລີສິຕິຈຸບຊິວິດໃຫ້ເປັນຄົນດັ່ງເກົ່າ ແລ້ວສອນວິຊາອາຄົມຕ່າງໆ ໃຫ້. ກຸມມານ
 ທັງສີ່ໄດ້ທຽວຮີບຊະນະຍັກ, ມານ ແລະມະນຸດ ໄດ້ເມືອງຂຶ້ນຫຼາຍເມືອງ ແລ້ວກັບໄປຫາຍ່າຈຳ
 ສ່ວນ. ຈາກນັ້ນ, ໄດ້ອອກຕິດຕາມຫາແມ່ຈົນພົບ ແລ້ວເຂົ້າເຝົ້າພະຍາຈຸນລະນີ ໄດ້ເລົ່າຄວາມຈິງ
 ໃຫ້ຊາບ ແລ້ວຢູ່ຄອງເມືອງຕໍ່ໄປ. ສ່ວນນາງອັກຄີ ຖືກລົງໂທດໃຫ້ທາດລ້ຽງໝູ.

Once upon a time, in the city of Chakkhin, a great disaster occurred: a pair of large falcons came regularly to catch people and eat them. The king of Chakkhin was powerless to stop them, so he hid his daughter, Patthumma, inside a drum in the palace. Eventually, the great falcons ate all the people in the city. Later, King Chunlani of Panchala went hunting and strayed into the deserted city of Chakkhin. He saw the desolate city full of bones. While exploring, he beat a drum and heard the voice of Nang

Patthumma from inside. He rescued her, and she became known as Nang Khamkòng. King Chunlani accepted her as his second wife, after Nang Akkhi. Nang Akkhi was very jealous of Nang Khamkòng. When Nang Khamkòng gave birth to four sons, Nang Akkhi blindfolded her and replaced her newborns with puppies, accusing her of having a relationship with a dog. King Chunlani, believing this, exiled Nang Khamkòng from the city to live as a pig herder. As for the four children, Nang Akkhi floated them away on a raft but they became stuck in a flower garden. A grandmother who took care of the garden found their bodies and cremated them. From the crematorium, four frangipani trees grew. When Nang Akkhi discovered this, she had the trees cut down and floated away. The trees floated to a hermit, who revived the children as human beings and taught them various magic spells. The four brothers went on to fight in battles, defeating giants, devils, and humans, conquering many lands before returning to the grandmother. They eventually set out to find their mother and succeeded. The reunited family went to see King Chunlani and told him the truth. They lived in the city, while Nang Akkhi was punished and made a slave to raise pigs.

Colophon: None
Date: AD AD 1971 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0348)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໔, ມັດຕົ້ນ)
Champa 4 ton (Phuk 4, mat ton)
 The Four Frangipani Trees (Fascicle 4, bundle 1)

EAP1398_VSL_1_0348

Long palm-leaf

One phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 52.1 cm, depth 1.3 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ໃນກາລະຄັງໜຶ່ງນານມາແລ້ວ ທີ່ເມືອງຈັກຂິນ ເກີດໄພໃຫຍ່ຂຶ້ນ ຄືມີຮຸ່ງໃຫຍ່ສອງຜົວເມຍ ມາຈັບ
 ຊາວເມືອງກິນເປັນອາຫານເປັນປະຈຳ. ພະຍາຈັກຂິນໝົດທາງສູ້ ຈຶ່ງເອົາທິດາຂອງຕົນຊື່ວ່າ ປັດ
 ທຸມມາ ໄປເຊື່ອງໄວ້ໃນກອງໝູ່ງໃນພະລາຊະວັງ ຈົນເມື່ອຮຸ່ງໃຫຍ່ໄດ້ກິນຊາວເມືອງໝົດແລ້ວ ຕໍ່
 ມາ ພະຍາຈຸນລະນີແຫ່ງເມືອງປັນຈາລະນະຄອນ ໄດ້ອອກລ່າສັດ ແລະຫຼົງເຂົ້າໄປໃນເມືອງ
 ຈັກຂິນ ເຫັນສະພາບເມືອງຮີກຮ້າງ ເຕັມໄປດ້ວຍຊາກກະດູກ ຈຶ່ງໄປຕິກອງ ໄດ້ຍິນສຽງນາງປັດ

ທຸມມາຮ້ອງອອກມາ ຈຶ່ງເອົານາງອອກມາ ດັ່ງນັ້ນ ນາງຈຶ່ງມີອີກຊື່ວ່າ ນາງຄຳກອງ. ພະຍາຈຸນລະນີໄດ້ຮັບເອົານາງເປັນມະເຫສີທີ່ສອງຮອງຈາກນາງອັກຄີ. ນາງອັກຄີມີຄວາມອິດສານາງຄຳກອງ. ເມື່ອນາງຄຳກອງປະສູດລູກເປັນ ໔ ກຸມມານ ຖືກນາງອັກຄີເອົາຜ້າມາປິດຕາ ແລ້ວເອົາລູກໝາຍປ່ຽນ ພ້ອມທັງໃສ່ຮ້າຍນາງວ່າ ມີສຳພັນກັບໝາ. ພະຍາຈຸນລະນີໄດ້ເນລະເຫດນາງອອກຈາກເມືອງໄປເປັນຄົນລ້ຽງໝູ. ສ່ວນກຸມມານທັງສີ່ ຖືກນາງອັກຄີຈັບໃສ່ແພໄຫຼນ້ຳໄປຕິດຢູ່ສວນດອກໄມ້ ຍ່າຈຳສວນເອົາສົບກຸມມານທັງສີ່ໄປເຜົາ. ຕໍ່ມາ ຈຸດທີ່ເຜົາສົບນັ້ນ ເກີດມີຕົ້ນຈຳປາ ໔ ຕົ້ນ. ເມື່ອນາງອັກຄີສືບຮູ້ຄວາມຈິງ ຈຶ່ງໃຫ້ເສນາໄປຕັດແລະເອົາໄປໄຫຼນ້ຳ. ຕົ້ນຈຳປາໄຫຼໄປຮອດພະລືສິຕິນໜຶ່ງ ພະລືສິຕິຈຶ່ງຊຸບຊີວິດໃຫ້ເປັນຄົນດັ່ງເກົ່າ ແລ້ວສອນວິຊາອາຄົມຕ່າງໆ ໃຫ້. ກຸມມານທັງສີ່ໄດ້ທຸ່ງວຮິບຊະນະຍັກ, ມານ ແລະມະນຸດ ໄດ້ເມືອງຂຶ້ນຫຼາຍເມືອງ ແລ້ວກັບໄປຫາຍ່າຈຳສວນ. ຈາກນັ້ນ, ໄດ້ອອກຕິດຕາມຫາແມ່ຈົນພົບ ແລ້ວເຂົ້າເຝົ້າພະຍາຈຸນລະນີ ໄດ້ເລົ່າຄວາມຈິງໃຫ້ຊາບ ແລ້ວຢູ່ຄອງເມືອງຕໍ່ໄປ. ສ່ວນນາງອັກຄີ ຖືກລົງໂທດໃຫ້ທາດລ້ຽງໝູ.

Once upon a time, in the city of Chakkhin, a great disaster occurred: a pair of large falcons came regularly to catch people and eat them. The king of Chakkhin was powerless to stop them, so he hid his daughter, Patthumma, inside a drum in the palace. Eventually, the great falcons ate all the people in the city. Later, King Chunlani of Panchala went hunting and strayed into the deserted city of Chakkhin. He saw the desolate city full of bones. While exploring, he beat a drum and heard the voice of Nang Patthumma from inside. He rescued her, and she became known as Nang Khamkòng. King Chunlani accepted her as his second wife, after Nang Akkhi. Nang Akkhi was very jealous of Nang Khamkòng. When Nang Khamkòng gave birth to four sons, Nang Akkhi blindfolded her and replaced her newborns with puppies, accusing her of having a relationship with a dog. King Chunlani, believing this, exiled Nang Khamkòng from the city to live as a pig herder. As for the four children, Nang Akkhi floated them away on a raft but they became stuck in a flower garden. A grandmother who took care of the garden found their bodies and cremated them. From the crematorium, four frangipani trees grew. When Nang Akkhi discovered this, she had the trees cut down and floated away. The trees floated to a hermit, who revived the children as human beings and taught them various magic spells. The four brothers went on to fight in battles, defeating giants, devils, and humans, conquering many lands before returning to the grandmother. They eventually set out to find their mother and succeeded. The reunited family went to see King Chunlani and told him the truth. They lived in the city, while Nang Akkhi was punished and made a slave to raise pigs.

Colophon:

ລານທີ ໓໐ ໜ້າ ໑: ຜູ້ລິດຈະນາພະສຸກແລ ສັງກາດຣາຊະໄດ້ ໒ ພັນ ໔ ຮ້ອຍປາຍ ໑໐໔ (ກົງກັບ ພ.ສ. ໒໔໑໔) ປີຮ່ວງໃຄ໌ ເດືອນ ໖ ຂຶ້ນ ໖ ຄ່ຳ ກົງກັບວັນສຸກ ມູນລະສັດທາໝາຍມີ ຈານໜຽວ ສາວທອງສີ ຜົວເມຍ ພໍ່ແມ່ ລູກຫລານສູ່ຄົນ ໄດ້ພ້ອມກັນຫາສັບ(ຊັບ)ໄດ້ດ້ວຍຊອບມາສ້າງ ຈຳປາ ໔ ຕົ້ນ ຜູກ ໕ ນີ້ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ນີ້ຂໍຝູງຂະນ້ອຍໄດ້ເຂົ້າສູ່ວຽງແກ້ວແລະ ນິຣະພານແດ່ກໍຂ້າເຫີນ ນິບພານັງ ປາຣະມັງ ສຸກຂັງ ວັດຊຽງແກ້ວ.

Folio 30 on the recto side: Pha (Monk) Suk is the scribe finishing writing in Sangkatrasa 2 thousand 5 hundred and 104 (corresponding to BE 2514), a *huang khai* year, on the sixth waxing-moon day of the sixth lunar month, corresponding to a Friday.¹³¹ The initiators, Chan (ex-monk) Niao and his wife, Sao Thòngsis together with their parents, children, and grandchildren, jointly spent the righteous money to sponsor the making of this manuscript entitled *Champa 4 ton* (The Four Frangipani Trees), fifth fascicle, to support the Teachings of the Buddha. May all of us reach the crystal city of Nibbāna definitely. May this be a condition for us to reach Nibbāna constantly and certainly.

Date: BE 2514, a *huang khai* year (30 Apr 1971)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Chan (ex-monk) Niao and his wife, Sao Thòngsi, together with their parents, children, and grandchildren
Titles: ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໕, ມັດຕົ້ນ)
Champa 4 ton (Phuk 5, mat ton)
The Four Frangipani Trees (Fascicle 5, bundle 1)

EAP1398_VSL_1_0349

Long palm-leaf

One phuk: *fascicle 6*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 52.1 cm, depth 1.3 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ໃນກາລະຄັ້ງໜຶ່ງນານມາແລ້ວ ທີ່ເມືອງຈັກຂິນ ເກີດໄພໃຫຍ່ຂຶ້ນ ຄືມີຮຸ່ງໃຫຍ່ສອງຜົວເມຍ ມາຈັບຊາວເມືອງກິນເປັນອາຫານເປັນປະຈຳ. ພະຍາຈັກຂິນພົດທາງສູ່ ຈຶ່ງເອົາທິດາຂອງຕົນ ຊື່ວ່າ ປັດທຸມມາ ໄປເຊື່ອງໄວ້ໃນກອງໝວງໃນພະລາຊະວັງ ຈົນເມື່ອຮຸ່ງໃຫຍ່ໄດ້ກິນຊາວເມືອງພົດແລ້ວ ຕໍ່ມາ ພະຍາຈຸນລະນີແຫ່ງເມືອງປັນຈາລະນະຄອນ ໄດ້ອອກລ່າສັດແລະຫຼົງເຂົ້າໄປໃນເມືອງຈັກຂິນ ເຫັນສະພາບເມືອງຮີກຮ້າງ ເຕັມໄປດ້ວຍຊາກກະດູກ ຈຶ່ງໄປຕີກອງ ໄດ້ຍິນສຽງນາງປັດທຸມມາຮ້ອງອອກມາ ຈຶ່ງເອົານາງອອກມາ ດັ່ງນັ້ນ ນາງຈຶ່ງມີອີກຊື່ວ່າ ນາງຄຳກອງ. ພະຍາຈຸນລະນີໄດ້ຮັບເອົານາງເປັນມະເຫສີທີ່ສອງຮອງຈາກນາງອັກຄີ. ນາງອັກຄີມີຄວາມອິດສານາງຄຳກອງ. ເມື່ອນາງຄຳກອງປະສູດລູກ ເປັນ ໔ ກຸມມານ ຖືກນາງອັກຄີເອົາຜ້າມາປິດຕາ ແລ້ວເອົາລູກໝາຍປ່ຽນ ພ້ອມທັງໃສ່ຮ້າຍນາງວ່າມີສຳພັນກັບໝາ. ພະຍາຈຸນລະນີໄດ້ເນລະເທດນາງອອກຈາກເມືອງໄປເປັນຄົນລ້ຽງໝູ. ສ່ວນກຸມມານທັງສີ່ ຖືກນາງອັກຄີຈັບໃສ່ແພໂຫຼນ້ຳໄປຕິດຢູ່ສ່ວນ

¹³¹ 1333 Vaisakha 6 = Friday, 30 April 1971.

ດອກໄມ້ ຍ່າຈຳສວນເອົາສົບກຸມມານທັງສີ່ໄປເຜົາ. ຕໍ່ມາ ຈຸດທີ່ເຜົາສົບນັ້ນເກີດມີຕົ້ນຈຳປາ ໔ ຕົ້ນ. ເມື່ອນາງອັກຄີສົບຮູ້ຄວາມຈິງ ຈຶ່ງໃຫ້ເສນາໄປຕັດແລະເອົາໄປໄຫຼນ້ຳ. ຕົ້ນຈຳປາໄຫຼໄປຮອດພະລືສິຕິນໜຶ່ງ ພະລືສິຕິຈຶ່ງຊຸບຊີວິດໃຫ້ເປັນຄົນດັ່ງເກົ່າ ແລ້ວສອນວິຊາອາຄົມຕ່າງໆ ໃຫ້. ກຸມມານທັງສີ່ໄດ້ທຽວຮິບຊະນະຍັກ, ມານ ແລະມະນຸດ ໄດ້ເມືອງຂຶ້ນຫຼາຍເມືອງ ແລ້ວກັບໄປທາຍ່າຈຳສວນ. ຈາກນັ້ນ, ໄດ້ອອກຕິດຕາມຫາແມ່ຈິນພົບ ແລ້ວເຂົ້າເຝົ້າພະຍາຈຸນລະນີ ໄດ້ເລົ່າຄວາມຈິງໃຫ້ຊາບ ແລ້ວຢູ່ຄອງເມືອງຕໍ່ໄປ. ສ່ວນນາງອັກຄີ ຖືກລົງໂທດໃຫ້ທາດລຽງໝູ.

Once upon a time, in the city of Chakkhin, a great disaster occurred: a pair of large falcons came regularly to catch people and eat them. The king of Chakkhin was powerless to stop them, so he hid his daughter, Patthumma, inside a drum in the palace. Eventually, the great falcons ate all the people in the city. Later, King Chunlani of Panchala went hunting and strayed into the deserted city of Chakkhin. He saw the desolate city full of bones. While exploring, he beat a drum and heard the voice of Nang Patthumma from inside. He rescued her, and she became known as Nang Khamkòng. King Chunlani accepted her as his second wife, after Nang Akkhi. Nang Akkhi was very jealous of Nang Khamkòng. When Nang Khamkòng gave birth to four sons, Nang Akkhi blindfolded her and replaced her newborns with puppies, accusing her of having a relationship with a dog. King Chunlani, believing this, exiled Nang Khamkòng from the city to live as a pig herder. As for the four children, Nang Akkhi floated them away on a raft but they became stuck in a flower garden. A grandmother who took care of the garden found their bodies and cremated them. From the crematorium, four frangipani trees grew. When Nang Akkhi discovered this, she had the trees cut down and floated away. The trees floated to a hermit, who revived the children as human beings and taught them various magic spells. The four brothers went on to fight in battles, defeating giants, devils, and humans, conquering many lands before returning to the grandmother. They eventually set out to find their mother and succeeded. The reunited family went to see King Chunlani and told him the truth. They lived in the city, while Nang Akkhi was punished and made a slave to raise pigs.

Colophon:

(໑) ລານທີ ໓໑ ໜ້າ ໑-໒: ຈຸນລະສັງກາດຣາຊະໄດ້ ໒ ພັນ ໔ ຮ້ອຍປາຍ ໑໐໔ (ກົງກັບ ພ.ສ. ໒໔໑໔) ປີຮ່ວງໃຕ້ ເດືອນ ໖ ຂຶ້ນ ໖ ຄໍ່າ ກົງກັບວັນສຸກ ໝາຍມີ [ຊຽງພົມມີແລະສາວມີ ບ້ານສັງຄະໂລກ]ໄດ້ຂົນຂວາຍຫາສັບ(ຊັບ)ໄດ້ດ້ວຍດີແລ ໄດ້ພ້ອມກັບທັງພໍ່ອອກແມ່ອອກແລະຍາດຍົມ (ໂຍມ)ລູກຫລານຊູ່ຄົນໄດ້ ສ້າງຈຳປາ ໔ ຕົ້ນ ມັດຕົ້ນ ຜູກ ໖ ນີ້ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ແລະຂໍໃຫ້ໄດ້ສູ່ວຽງແກ້ວແລະນິຣະພານແດ່ກໍຂ້າເຫັນ ນິບພານັງ ປາຣະມັງ ສຸກຂັງ. ຊຽງພົມມີສາວມີ ບ້ານສັງຄະໂລກສ້າງເນີ ສາທຸບຸນທັນ ໝາຍໃຫ້ເນີ.

(໒) ລານທີ ໓໑ ໜ້າ ໒: ໝາຍມີ ຊຽງພົມມີ ສາວມີ ຜົວເມຍ ລູກເຕົ້າຊູ່ຄົນ ໄດ້ພ້ອມກັນສ້າງ ຈຳປາ ໔ ຕົ້ນ ຜູກ ໖ ນີ້ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າຕາບຕໍ່ເທົ່າໄດ້ເຂົ້າສູ່ວຽງແກ້ວແລະນິຣະພານແດ່ກໍຂ້າເຫັນ.

(1) Folio 31 on the recto and verso sides: In Chunlasangkat 2 thousand 5 hundred and 104 (corresponding to BE 2514), a *huang khai* year, on the sixth waxing-moon day of the sixth lunar month, corresponding to a

Friday. [Xiang Phommi and his wife, Sao Mi from the village of Sangkhalok] together with their parents, children and grandchildren jointly spent the righteous money to sponsor the making of this manuscript entitled *Champa 4 ton* (The Four Frangipani Trees), first bundle, sixth fascicle, to support the Teachings of the Buddha. May all of us reach the crystal city of Nibbāna definitely. May this be a condition for us to reach Nibbāna constantly and certainly. Sathu Bunthan was the manager for them. Xiang (ex-novice) Phommi and his wife, Sao Mi from the village of Sangkhalok were the sponsors. Sathu Bunthan wrote their names.

(2) Folio 31 on the verso side: Xiang (ex-novice) Phommi and his wife, Sao Mi, together with all their children, jointly sponsored the making of this manuscript entitled *Champa 4 ton* (The Four Frangipani Trees), sixth fascicle, to support the Teachings of the Buddha until entering the crystal city of Nibbāna definitely.

Date: BE 2514, a *huang khai* year (30 Apr 1971)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Xiang (ex-novice) Phommi and his wife, Sao Mi, together with all their children from the village of Sangkhalok
Titles: ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໖, ມັດຕົ້ນ)
Champa 4 ton (Phuk 6, mat ton)
 The Four Frangipani Trees (Fascicle 6, bundle 1)

EAP1398_VSL_1_0350

Long palm-leaf

One phuk: *fascicle 7*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 51 cm, depth 1.3 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 36. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ໃນກາລະຄັ້ງໜຶ່ງນາມາແລ້ວ ທີ່ເມືອງຈັກຂິນ ເກີດໄພໃຫຍ່ຂຶ້ນ ຄືມີຮຸ່ງໃຫຍ່ສອງຜົວເມຍ ມາຈັບ
 ຊາວເມືອງກິນເປັນອາຫານເປັນປະຈຳ. ພະຍາຈັກຂິນພົດທາງສູ້ ຈຶ່ງເອົາທິດາຂອງຕົນ ຊື່ວ່າ ປັດ
 ທຸມມາ ໄປເຊື່ອງໄວ້ໃນກອງໜູວງໃນພະລາຊະວັງ ຈົນເມື່ອຮຸ່ງໃຫຍ່ໄດ້ກິນຊາວເມືອງພົດແລ້ວ ຕໍ່
 ມາ ພະຍາຈຸນລະນີແຫ່ງເມືອງປັນຈາລະນະຄອນ ໄດ້ອອກລ່າສັດ ແລະຫຼົງເຂົ້າໄປໃນເມືອງ
 ຈັກຂິນ ເຫັນສະພາບເມືອງຮີກຮ້າງ ເຕັມໄປດ້ວຍຊາກກະດູກ ຈຶ່ງໄປຕີກອງ ໄດ້ຍິນສຽງນາງປັດ
 ທຸມມາຮ້ອງອອກມາ ຈຶ່ງເອົານາງອອກມາ ດັ່ງນັ້ນ ນາງຈຶ່ງມີອີກຊື່ວ່າ ນາງຄຳກອງ. ພະຍາຈຸນ
 ລະນີໄດ້ຮັບເອົານາງເປັນມະເຫສີທີ່ສອງຮອງຈາກນາງອັກຄີ. ນາງອັກຄີມີຄວາມອິດສານາງຄຳ
 ກອງ. ເມື່ອນາງຄຳກອງປະສູດລູກເປັນ ໔ ກຸມມານ ຖືກນາງອັກຄີເອົາຜ້າມາປິດຕາ ແລ້ວເອົາລູກ

ໝາຍປ່ຽນ ພ້ອມທັງໃສ່ຮ້າຍນາງວ່າ ມີສຳພັນກັບໝາ. ພະຍາຈຸນລະນີໄດ້ເນລະເທດນາງອອກ ຈາກເມືອງໄປເປັນຄົນລ້ຽງໝູ. ສ່ວນກຸມມານທັງສີ່ ຖືກນາງອັກຄີຈັບໃສ່ແພໄຫຼນ້ຳໄປຕິດຢູ່ສວນ ດອກໄມ້ ຍ່າຈຳສວນເອົາສົບກຸມມານທັງສີ່ໄປເຜົາ. ຕໍ່ມາ ຈຸດທີ່ເຜົາສົບນັ້ນ ເກີດມີຕົ້ນຈຳປາ ໔ ຕົ້ນ. ເມື່ອນາງອັກຄີສືບຮູ້ຄວາມຈິງ ຈຶ່ງໃຫ້ເສນາໄປຕັດແລະເອົາໄປໄຫຼນ້ຳ. ຕົ້ນຈຳປາໄຫຼໄປຮອດ ພະລືສິຕິນໜຶ່ງ ພະລືສິຈຶ່ງຊຸບຊີວິດໃຫ້ເປັນຄົນດັ່ງເກົ່າ ແລ້ວສອນວິຊາອາຄົມຕ່າງໆ ໃຫ້. ກຸມມານ ທັງສີ່ໄດ້ທ່ຽວຮິບຊະນະຍັກ, ມານ ແລະມະນຸດ ໄດ້ເມືອງຂຶ້ນຫຼາຍເມືອງ ແລ້ວກັບໄປຫາຍ່າຈຳ ສວນ. ຈາກນັ້ນ, ໄດ້ອອກຕິດຕາມຫາແມ່ຈິນພົບ ແລ້ວເຂົ້າເຝົ້າພະຍາຈຸນລະນີ ໄດ້ເລົ່າຄວາມຈິງ ໃຫ້ຊາບ ແລ້ວຢູ່ຄອງເມືອງຕໍ່ໄປ. ສ່ວນນາງອັກຄີ ຖືກລົງໂທດໃຫ້ທາດລ້ຽງໝູ.

Once upon a time, in the city of Chakkhin, a great disaster occurred. That Once upon a time, in the city of Chakkhin, a great disaster occurred: a pair of large falcons came regularly to catch people and eat them. The king of Chakkhin was powerless to stop them, so he hid his daughter, Patthumma, inside a drum in the palace. Eventually, the great falcons ate all the people in the city. Later, King Chunlani of Panchala went hunting and strayed into the deserted city of Chakkhin. He saw the desolate city full of bones. While exploring, he beat a drum and heard the voice of Nang Patthumma from inside. He rescued her, and she became known as Nang Khamkòng. King Chunlani accepted her as his second wife, after Nang Akkhi. Nang Akkhi was very jealous of Nang Khamkòng. When Nang Khamkòng gave birth to four sons, Nang Akkhi blindfolded her and replaced her newborns with puppies, accusing her of having a relationship with a dog. King Chunlani, believing this, exiled Nang Khamkòng from the city to live as a pig herder. As for the four children, Nang Akkhi floated them away on a raft but they became stuck in a flower garden. A grandmother who took care of the garden found their bodies and cremated them. From the crematorium, four frangipani trees grew. When Nang Akkhi discovered this, she had the trees cut down and floated away. The trees floated to a hermit, who revived the children as human beings and taught them various magic spells. The four brothers went on to fight in battles, defeating giants, devils, and humans, conquering many lands before returning to the grandmother. They eventually set out to find their mother and succeeded. The reunited family went to see King Chunlani and told him the truth. They lived in the city, while Nang Akkhi was punished and made a slave to raise pigs.

Colophon:

ລານທີ ໓໔ ໜ້າ ໒: ຈຸນລະສັງກາດລາຊາໄດ້ ໒ ພັນ ໔ ຮອຍປາຍ ໑໐໔ (ກົງກັບ ພ.ສ. ໒໔໑໔) ປີ ເປັນປີຮ່ວງໄທ້ ເດືອນ ໖ ຂຶ້ນ ໖ ຄ່ຳ ກົງກັບວັນສຸກ ພາຍມີ ສາວພັນ ບ້ານສັງຄະໂລກ ໄດ້ສ້າງ ຈຳ ປາ ໔ ຕົ້ນ ມັດຕົ້ນ ຜູກ ກຸນີໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ແລະ ຂໍໃຫ້ໄດ້ເຂົ້າສູ່ວຽງແກ້ວແລະ ນິຣະພາບ ແຕ່ກໍຂ້າເຫີນ ນິບພານັງ ປາຣະມັງ ສຸກຂັງ.

Folio 35 on the verso side: In Chunlasangkat 2 thousand 5 hundred and 104 (corresponding to BE 2514), a *huang khai* year, on the sixth waxing-moon day of the sixth lunar month, corresponding to a Friday, Sao Phan from the village of Sangkhalok sponsored the making of this manuscript entitled *Champa 4 ton* (The Four Frangipani Trees), first bundle, seventh

fascicle, to support the Teachings of the Buddha. May we enter the crystal city of Nibbāna definitely. Nibbāna is the greatest bliss.
Date: BE 2514, a *huang khai* year (30 Apr 1971)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Sao Phan from the village of Sangkhalok
Titles: ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໗ ມັດຕົ້ນ)
Champa 4 ton (Phuk 7, mat ton)
 The Four Frangipani Trees (Fascicle 7, bundle 1)

EAP1398_VSL_1_0351

Long palm-leaf

One phuk: *fascicle 8*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 52.1 cm, depth 0.9 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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:** Damaged.

Description: ໃນກາລະຄັງໜຶ່ງນາມາແລ້ວ ທີ່ເມືອງຈັກຂິນ ເກີດໄພໃຫຍ່ຂຶ້ນ ຄືມີຮຸ່ງໃຫຍ່ສອງຜົວເມຍ ມາຈັບ
 ຊາວເມືອງກິນເປັນອາຫານເປັນປະຈຳ. ພະຍາຈັກຂິນໝົດທາງສູ່ຈິ່ງເອົາທິດາຂອງຕົນ ຊື່ວ່າ ປັດ
 ທຸມມາ ໄປເຊື່ອງໄວ້ໃນກອງຫຼວງໃນພະລາຊະວັງ ຈົນເມື່ອຮຸ່ງໃຫຍ່ໄດ້ກິນຊາວເມືອງໝົດແລ້ວ ຕໍ່
 ມາ ພະຍາຈຸນລະນີແຫ່ງເມືອງປັນຈາລະນະຄອນ ໄດ້ອອກລ່າສັດ ແລະຫຼົງເຂົ້າໄປໃນເມືອງ
 ຈັກຂິນ ເຫັນສະພາບເມືອງຮີກຮ້າງ ເຕັມໄປດ້ວຍຊາກກະດູກ ຈິ່ງໄປຕີກອງ ໄດ້ຍິນສຽງນາງປັດ
 ທຸມມາຮ້ອງອອກມາ ຈິ່ງເອົານາງອອກມາ ດັ່ງນັ້ນ ນາງຈິ່ງມີອີກຊື່ວ່າ ນາງຄຳກອງ. ພະຍາຈຸນ
 ລະນີໄດ້ຮັບເອົານາງເປັນມະເຫສີທີ່ສອງຮອງຈາກນາງອັກຄີ. ນາງອັກຄີມີຄວາມອິດສານາງຄຳ
 ກອງ. ເມື່ອນາງຄຳກອງປະສູດລູກເປັນ ໔ ກຸມມານ ຖືກນາງອັກຄີເອົາຜ້າມາປິດຕາ ແລ້ວເອົາລູກ
 ໝາມາປຸງ ພ້ອມທັງໃສ່ຮ້າຍນາງວ່າມີສຳພັນກັບໝາ. ພະຍາຈຸນລະນີໄດ້ເນລະເຫດນາງອອກ
 ຈາກເມືອງໄປເປັນຄົນລ້ຽງໝູ. ສ່ວນກຸມມານທັງສີ່ ຖືກນາງອັກຄີຈັບໃສ່ແພໄຫຼນ້ຳໄປຕິດຢູ່ສ່ວນ
 ດອກໄມ້ ຍ່າຈຳສ່ວນເອົາສົບກຸມມານທັງສີ່ໄປເຜົາ. ຕໍ່ມາ ຈຸດທີ່ເຜົາສົບນັ້ນເກີດມີຕົ້ນຈຳປາ ໔
 ຕົ້ນ. ເມື່ອນາງອັກຄີສືບຮູ້ຄວາມຈິງ ຈິ່ງໃຫ້ເສນາໄປຕັດແລະເອົາໄປໄຫຼນ້ຳ. ຕົ້ນຈຳປາໄຫຼໄປຮອດ
 ພະລີສິຕິນໜຶ່ງ ພະລີສິຕິຈຸບຊິວິດໃຫ້ເປັນຄົນດັ່ງເກົ່າ ແລ້ວສອນວິຊາອາຄົມຕ່າງໆ ໃຫ້. ກຸມມານ
 ທັງສີ່ໄດ້ທຸ່ວງຮີບຊະນະຍັກ, ມານ ແລະມະນຸດ ໄດ້ເມືອງຂຶ້ນຫຼາຍເມືອງ ແລ້ວກັບໄປຫາຍ່າຈຳ
 ສ່ວນ. ຈາກນັ້ນ, ໄດ້ອອກຕິດຕາມຫາແມ່ຈິນພົບ ແລ້ວເຂົ້າເຝົ້າພະຍາຈຸນລະນີ ໄດ້ເລົ່າຄວາມຈິງ
 ໃຫ້ຊາບ ແລ້ວຢູ່ຄອງເມືອງຕໍ່ໄປ. ສ່ວນນາງອັກຄີ ຖືກລົງໂທດໃຫ້ທາດລ້ຽງໝູ.

Once upon a time, in the city of Chakkhin, a great disaster occurred: a pair of large falcons came regularly to catch people and eat them. The king of Chakkhin was powerless to stop them, so he hid his daughter, Patthumma, inside a drum in the palace. Eventually, the great falcons ate

all the people in the city. Later, King Chunlani of Panchala went hunting and strayed into the deserted city of Chakkhin. He saw the desolate city full of bones. While exploring, he beat a drum and heard the voice of Nang Patthumma from inside. He rescued her, and she became known as Nang Khamkòng. King Chunlani accepted her as his second wife, after Nang Akkhi. Nang Akkhi was very jealous of Nang Khamkòng. When Nang Khamkòng gave birth to four sons, Nang Akkhi blindfolded her and replaced her newborns with puppies, accusing her of having a relationship with a dog. King Chunlani, believing this, exiled Nang Khamkòng from the city to live as a pig herder. As for the four children, Nang Akkhi floated them away on a raft but they became stuck in a flower garden. A grandmother who took care of the garden found their bodies and cremated them. From the crematorium, four frangipani trees grew. When Nang Akkhi discovered this, she had the trees cut down and floated away. The trees floated to a hermit, who revived the children as human beings and taught them various magic spells. The four brothers went on to fight in battles, defeating giants, devils, and humans, conquering many lands before returning to the grandmother. They eventually set out to find their mother and succeeded. The reunited family went to see King Chunlani and told him the truth. They lived in the city, while Nang Akkhi was punished and made a slave to raise pigs.

Colophon:

ລານທີ ໑໗ ໜ້າ ໒: ສັງກາດລາຊາໄດ້ ໒ ພັນ ໕ ຮ້ອຍປາຍ ໑໐໔ (ກົງກັບ ພ.ສ. ໒໔໑໔) ປີຮ້ວງໃຕ້
ເດືອນ ໑ ລົງ ໓ ຄໍ່າ ກົງກັບວັນພຸດ ໝາຍ [...] ຊຽງແພງ ຜົວເມຍ ໄດ້ພ້ອມກັນຫາສັບ(ຊັບ)ໄດ້
ດ້ວຍຊອບມາສ້າງ ຈຳປາ ໔ ຕົ້ນ ມັດຕົ້ນ ຜູກ ໙ ນີ້ ໄວ້ນຳພະສາສະໜາ ພະພຸດທະເຈົ້າ ຕາບຕໍ່
ເທົ້າ ໔ ພັນວັດສາ [...].

Folio 17 on the verso side: In Chunlasangkat 2 thousand 5 hundred and 104 (corresponding to BE 2514), a *huang khai* year, on the third waxing-moon day of the sixth lunar month, corresponding to a Wednesday,¹³² [...] Xiang (ex-monk) Phaeng and his wife jointly spent their financial resources to sponsor the making of this manuscript entitled *Champa 4 ton* (The Four Frangipani Trees), first bundle, ninth fascicle, to support the Teachings of the Buddha to last until the end of 5000 years. [...].

Date:

BE 2514, a *huang khai* year (28 Apr 1971)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Scribe(s):

Unknown

Sponsor(s):

Xiang (ex-monk) Phaeng and his wife

Titles:

ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໙ ມັດຕົ້ນ)

Champa 4 ton (*Phuk 8, mat ton*)

The Four Frangipani Trees (Fascicle 8, bundle 1)

¹³² 1333 Vaisakha 4 = Wednesday, 28 April 1971.

Long palm-leaf**One phuk:** *fascicle 9***Material:** Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 52.1 cm, depth 1.3 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** one.**Appearance:** The fascicles are enclosed between 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, and the legibility is as well.

Description: ໃນກາລະຄັ້ງໜຶ່ງນານມາແລ້ວ ທີ່ເມືອງຈັກຂິນ ເກີດໄພໃຫຍ່ຂຶ້ນ ຄືມີຮຸ່ງໃຫຍ່ສອງຜົວເມຍ ມາຈັບຊາວເມືອງກິນເປັນອາຫານເປັນປະຈຳ. ພະຍາຈັກຂິນໝົດທາງສູ່ ຈຶ່ງເອົາທິດາຂອງຕົນ ຊື່ວ່າ ປັດທຸມມາ ໄປເຊື່ອງໄວ້ໃນກອງໜູວງໃນພະລາຊະວັງ ຈົນເມື່ອຮຸ່ງໃຫຍ່ໄດ້ກິນຊາວເມືອງໝົດແລ້ວ ຕໍ່ມາ ພະຍາຈຸນລະນີແຫ່ງເມືອງປັນຈາລະນະຄອນ ໄດ້ອອກລ່າສັດ ແລະຫຼົງເຂົ້າໄປໃນເມືອງຈັກຂິນ ເຫັນສະພາບເມືອງຮີກຮ້າງ ເຕັມໄປດ້ວຍຊາກກະດູກ ຈຶ່ງໄປຕີກອງ ໄດ້ຍິນສຽງນາງປັດທຸມມາຮ້ອງອອກມາ ຈຶ່ງເອົານາງອອກມາ ດັ່ງນັ້ນ ນາງຈຶ່ງມີອີກຊື່ວ່າ ນາງຄຳກອງ. ພະຍາຈຸນລະນີໄດ້ຮັບເອົານາງເປັນມະເຫສີທີ່ສອງຮອງຈາກນາງອັກຄີ. ນາງອັກຄີມີຄວາມອິດສານາງຄຳກອງ. ເມື່ອນາງຄຳກອງປະສູດລູກເປັນ ໔ ກຸ່ມມານ ຖືກນາງອັກຄີເອົາຜ້າມາປິດຕາ ແລ້ວເອົາລູກໝາມາປຸງນ ພ້ອມທັງໃສ່ຮ້າຍນາງວ່າມີສຳພັນກັບໝາ. ພະຍາຈຸນລະນີໄດ້ເນລະເທດນາງອອກຈາກເມືອງໄປເປັນຄົນລ້ຽງໝູ. ສ່ວນກຸ່ມມານທັງສີ່ ຖືກນາງອັກຄີຈັບໃສ່ແພໄຫຼນ້ຳໄປຕິດຢູ່ສວນດອກໄມ້ ຍ່າຈຳສວນເອົາສົບກຸ່ມມານທັງສີ່ໄປເຜົາ. ຕໍ່ມາ ຈຸດທີ່ເຜົາສົບນັ້ນເກີດມີຕົ້ນຈຳປາ ໔ ຕົ້ນ. ເມື່ອນາງອັກຄີສືບຮູ້ຄວາມຈິງ ຈຶ່ງໃຫ້ເສນາໄປຕັດແລະເອົາໄປໄຫຼນ້ຳ. ຕົ້ນຈຳປາໄຫຼໄປຮອດພະລືສິຕິນໜຶ່ງ ພະລືສິຕິຈຶ່ງຊຸບຊີວິດໃຫ້ເປັນຄົນດັ່ງເກົ່າ ແລ້ວສອນວິຊາອາຄົມຕ່າງໆ ໃຫ້. ກຸ່ມມານທັງສີ່ໄດ້ທຸ່ງວຮິບຊະນະຍັກ, ມານ ແລະມະນຸດ ໄດ້ເມືອງຂຶ້ນຫຼາຍເມືອງ ແລ້ວກັບໄປທາຍ່າຈຳສວນ. ຈາກນັ້ນ, ໄດ້ອອກຕິດຕາມຫາແມ່ຈົນພົບ ແລ້ວເຂົ້າເຝົ້າພະຍາຈຸນລະນີ ໄດ້ເລົ່າຄວາມຈິງໃຫ້ຊາບ ແລ້ວຢູ່ຄອງເມືອງຕໍ່ໄປ. ສ່ວນນາງອັກຄີ ຖືກລົງໂທດໃຫ້ທາດລ້ຽງໝູ.

Once upon a time, in the city of Chakkhin, a great disaster occurred: a pair of large falcons came regularly to catch people and eat them. The king of Chakkhin was powerless to stop them, so he hid his daughter, Patthumma, inside a drum in the palace. Eventually, the great falcons ate all the people in the city. Later, King Chunlani of Panchala went hunting and strayed into the deserted city of Chakkhin. He saw the desolate city full of bones. While exploring, he beat a drum and heard the voice of Nang Patthumma from inside. He rescued her, and she became known as Nang Khamkòng. King Chunlani accepted her as his second wife, after Nang Akkhi. Nang Akkhi was very jealous of Nang Khamkòng. When Nang Khamkòng gave birth to four sons, Nang Akkhi blindfolded her and replaced her newborns with puppies, accusing her of having a relationship with a dog. King Chunlani, believing this, exiled Nang Khamkòng from the city to live as a pig herder. As for the four children,

Nang Akkhi floated them away on a raft but they became stuck in a flower garden. A grandmother who took care of the garden found their bodies and cremated them. From the crematorium, four frangipani trees grew. When Nang Akkhi discovered this, she had the trees cut down and floated away. The trees floated to a hermit, who revived the children as human beings and taught them various magic spells. The four brothers went on to fight in battles, defeating giants, devils, and humans, conquering many lands before returning to the grandmother. They eventually set out to find their mother and succeeded. The reunited family went to see King Chunlani and told him the truth. They lived in the city, while Nang Akkhi was punished and made a slave to raise pigs.

Colophon: None
Date: AD 1971 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0351)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໙, ມັດຕົ້ນ)
Champa 4 ton (Phuk 9, mat ton)
 The Four Frangipani Trees (Fascicle 9, bundle 1)

EAP1398_VSL_1_0353

Long palm-leaf

One phuk: *fascicle 10*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 52.1 cm, depth 1.4 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** three.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ໃນກາລະຄັງໜຶ່ງນານມາແລ້ວ ທີ່ເມືອງຈັກຂິນ ເກີດໄພໃຫຍ່ຂຶ້ນ ຄືມີຮຸ່ງໃຫຍ່ສອງຜົວເມຍ ມາຈັບ ຊາວເມືອງກິນເປັນອາຫານເປັນປະຈຳ. ພະຍາຈັກຂິນພົດທາງສູ່ ຈຶ່ງເອົາທິດາຂອງຕົນຊື່ວ່າ ປັດ ທຸມມາ ໄປເຊື່ອງໄວ້ໃນກອງໝວງໃນພະລາຊະວັງ ຈົນເມື່ອຮຸ່ງໃຫຍ່ໄດ້ກິນຊາວເມືອງພົດແລ້ວ ຕໍ່ມາ ພະຍາຈຸນລະນີແຫ່ງເມືອງປັນຈາລະນະຄອນ ໄດ້ອອກລ່າສັດ ແລະຫຼົງເຂົ້າໄປໃນເມືອງ ຈັກຂິນ ເຫັນສະພາບເມືອງຮີກຮ້າງ ເຕັມໄປດ້ວຍຊາກກະດູກ ຈຶ່ງໄປຕີກອງ ໄດ້ຍິນສຽງນາງປັດ ທຸມມາຮ້ອງອອກມາ ຈຶ່ງເອົານາງອອກມາ ດັ່ງນັ້ນ ນາງຈຶ່ງມີອີກຊື່ວ່າ ນາງຄຳກອງ. ພະຍາຈຸນລະນີໄດ້ຮັບເອົານາງເປັນມະເຫສີທີ່ສອງຮອງຈາກນາງອັກຄີ. ນາງອັກຄີມີຄວາມອິດສານາງຄຳກອງ. ເມື່ອນາງຄຳກອງປະສູດລູກເປັນ ໔ ກຸ່ມມານ ຖືກນາງອັກຄີເອົາຜ້າມາປິດຕາ ແລ້ວເອົາລູກໝາຍປ່ຽນ ພ້ອມທັງໃສ່ຮ້າຍນາງວ່າມີສຳພັນກັບໝາ. ພະຍາຈຸນລະນີໄດ້ເນລະເທດນາງອອກຈາກເມືອງໄປເປັນຄົນລ້ຽງໝູ. ສ່ວນກຸ່ມມານທັງສີ່ ຖືກນາງອັກຄີຈັບໃສ່ແພໄຫຼນ້ຳໄປຕິດຢູ່ສ່ວນ

ດອກໄມ້ ຍ່າຈຳສວນເອົາສົບກຸມມານທັງສີ່ໄປເຜົາ. ຕໍ່ມາ ຈຸດທີ່ເຜົາສົບນັ້ນເກີດມີຕົ້ນຈຳປາ ໔ ຕົ້ນ. ເມື່ອນາງອັກຄີສົບຮູ້ຄວາມຈິງ ຈຶ່ງໃຫ້ເສນາໄປຕັດແລະເອົາໄປໄຫຼນ້ຳ. ຕົ້ນຈຳປາໄຫຼໄປຮອດພະລືສິຕິນໜຶ່ງ ພະລືສິຕິຈຶ່ງຊຸບຊີວິດໃຫ້ເປັນຄົນດັ່ງເກົ່າ ແລ້ວສອນວິຊາອາຄົມຕ່າງໆ ໃຫ້. ກຸມມານທັງສີ່ໄດ້ທຽວຮິບຊະນະຍັກ, ມານ ແລະມະນຸດ ໄດ້ເມືອງຂຶ້ນຫຼາຍເມືອງ ແລ້ວກັບໄປທາຍ່າຈຳສວນ. ຈາກນັ້ນ, ໄດ້ອອກຕິດຕາມຫາແມ່ຈິນພົບ ແລ້ວເຂົ້າເຝົ້າພະຍາຈຸນລະນີ ໄດ້ເລົ່າຄວາມຈິງໃຫ້ຊາບ ແລ້ວຢູ່ຄອງເມືອງຕໍ່ໄປ. ສ່ວນນາງອັກຄີ ຖືກລົງໂທດໃຫ້ທາດລຸ່ງໝູ.

Once upon a time, in the city of Chakkhin, a great disaster occurred: a pair of large falcons came regularly to catch people and eat them. The king of Chakkhin was powerless to stop them, so he hid his daughter, Patthumma, inside a drum in the palace. Eventually, the great falcons ate all the people in the city. Later, King Chunlani of Panchala went hunting and strayed into the deserted city of Chakkhin. He saw the desolate city full of bones. While exploring, he beat a drum and heard the voice of Nang Patthumma from inside. He rescued her, and she became known as Nang Khamkòng. King Chunlani accepted her as his second wife, after Nang Akkhi. Nang Akkhi was very jealous of Nang Khamkòng. When Nang Khamkòng gave birth to four sons, Nang Akkhi blindfolded her and replaced her newborns with puppies, accusing her of having a relationship with a dog. King Chunlani, believing this, exiled Nang Khamkòng from the city to live as a pig herder. As for the four children, Nang Akkhi floated them away on a raft but they became stuck in a flower garden. A grandmother who took care of the garden found their bodies and cremated them. From the crematorium, four frangipani trees grew. When Nang Akkhi discovered this, she had the trees cut down and floated away. The trees floated to a hermit, who revived the children as human beings and taught them various magic spells. The four brothers went on to fight in battles, defeating giants, devils, and humans, conquering many lands before returning to the grandmother. They eventually set out to find their mother and succeeded. The reunited family went to see King Chunlani and told him the truth. They lived in the city, while Nang Akkhi was punished and made a slave to raise pigs.

Colophon:

ລານທີ ໓໒ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊາໄດ້ ໒ ພັນ ໔ ຮ້ອຍປາຍ ໑໐໔ (ກົງກັບ ພ.ສ. ໒໔໑໔) ປີຮ່ວງໃຄ໌ ເດືອນ ໖ ຂຶ້ນ ໑໐ ຄ່ຳ ກົງກັບວັນເສົາ ໝາຍມີ ແສນທິດເຫຼັກແລະນາງເພັຍວັນດີ ຜົວເມຍ ໄດ້ພ້ອມກັນຫາສັບ(ຊັບ)ໄດ້ດ້ວຍຊອບມາສ້າງ ຈຳປາ ໔ ຕົ້ນ ມັດຕິນ ຜູກ ໑໐ ນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຂໍໃຫ້ຂະໜ້ອຍທັງ ໒ ໄດ້ເຂົ້າສູ່ວຽງແກ້ວແລນີຣະພານ ແຕ່ກໍຂ້າເຄັ້ນ ນິບພານັງ ປາຣະມັງ ສຸກຂັງ. ຕາແສນທິດເຫຼັກ ສາວວັນ ນາງເພັຍວັນດີ ສ້າງເຝີ້.

Folio 32 on the recto side: In Chunlasangkat 2 thousand 5 hundred and 104 (corresponding to BE 2514), a *huang khai* year, on the tenth waxing-moon day of the sixth lunar month, corresponding to a Saturday,¹³³ Saen Thit Lek and his wife, Nang Phia Vandi, jointly spent the righteous money to sponsor the making of this manuscript entitled *Champa 4 ton* (The Four Frangipani Trees), first bundle, tenth fascicle, to support the

¹³³ 1333 Vaisakha 10 = Tuesday, 4 May 1971.

Teachings of the Buddha. May two of us enter the crystal city of Nibbāna definitely. Nibbāna is the greatest bliss. Ta Saen Thit Lek and his wife, Sao Van or Nang Phia Vandī, are the sponsors.
Date: BE 2514, a *huang khai* year (4 May 1971)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Saen Thit Lek and his wife, Nang Phia Vandī
Titles: ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໑໐, ມັດຕົ້ນ)
Champa 4 ton (Phuk 10, mat ton)
 The Four Frangipani Trees (Fascicle 10, bundle 1)

EAP1398_VSL_1_0354

Long palm-leaf

One phuk: *fascicle 11*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 52.1 cm, depth 1.4 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 35. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description: ໃນກາລະຄັ້ງໜຶ່ງນາມມາແລ້ວ ທີ່ເມືອງຈັກຂິນ ເກີດໄພໃຫຍ່ຂຶ້ນ ຄືມີຮຸ່ງໃຫຍ່ສອງຜົວເມຍ ມາຈັບ
 ຊາວເມືອງກິນເປັນອາຫານເປັນປະຈຳ. ພະຍາຈັກຂິນໝົດທາງສູ່ ຈຶ່ງເອົາທິດາຂອງຕົນຊື່ວ່າ ປັດ
 ທຸມມາ ໄປເຊື່ອງໄວ້ໃນກອງຫຼວງໃນພະລາຊະວັງ ຈົນເມື່ອຮຸ່ງໃຫຍ່ໄດ້ກິນຊາວເມືອງໝົດແລ້ວ ຕໍ່
 ມາ ພະຍາຈຸນລະນີແຫ່ງເມືອງປັນຈາລະນະຄອນ ໄດ້ອອກລ່າສັດ ແລະຫຼົງເຂົ້າໄປໃນເມືອງ
 ຈັກຂິນ ເຫັນສະພາບເມືອງຮີກຮ້າງ ເຕັມໄປດ້ວຍຊາກກະດູກ ຈຶ່ງໄປຕີກອງ ໄດ້ຍິນສຽງນາງປັດ
 ທຸມມາຮ້ອງອອກມາ ຈຶ່ງເອົານາງອອກມາ ດັ່ງນັ້ນ ນາງຈຶ່ງມີອີກຊື່ວ່າ ນາງຄຳກອງ. ພະຍາຈຸນ
 ລະນີໄດ້ຮັບເອົານາງເປັນມະເຫສີທີ່ສອງຮອງຈາກນາງອັກຄີ. ນາງອັກຄີມີຄວາມອິດສານາງຄຳ
 ກອງ. ເມື່ອນາງຄຳກອງປະສູດລູກເປັນ ໔ ກຸມມານ ຖືກນາງອັກຄີເອົາຜ້າມາປິດຕາ ແລ້ວເອົາລູກ
 ໝາມາປ່ຽນ ພ້ອມທັງໃສ່ຮ້າຍນາງວ່າມີສຳພັນກັບໝາ. ພະຍາຈຸນລະນີໄດ້ເນລະເຫດນາງອອກ
 ຈາກເມືອງໄປເປັນຄົນລ້ຽງໝູ. ສ່ວນກຸມມານທັງສີ່ ຖືກນາງອັກຄີຈັບໃສ່ແພໄຫຼນ້ຳໄປຕິດຢູ່ສ່ວນ
 ດອກໄມ້ ຍ່າຈຳສ່ວນເອົາສົບກຸມມານທັງສີ່ໄປເຜົາ. ຕໍ່ມາ ຈຸດທີ່ເຜົາສົບນັ້ນເກີດມີຕົ້ນຈຳປາ ໔
 ຕົ້ນ. ເມື່ອນາງອັກຄີສືບຮູ້ຄວາມຈິງ ຈຶ່ງໃຫ້ເສນາໄປຕັດແລະເອົາໄປໄຫຼນ້ຳ. ຕົ້ນຈຳປາໄຫຼໄປຮອດ
 ພະລີສິຕິນໜຶ່ງ ພະລີສິຕິຈຸບຊີວິດໃຫ້ເປັນຄົນດັ່ງເກົ່າ ແລ້ວສອນວິຊາອາຄົມຕ່າງໆ ໃຫ້. ກຸມມານ
 ທັງສີ່ໄດ້ທຸ່ວງຮີບຊະນະຍັກ, ມານ ແລະມະນຸດ ໄດ້ເມືອງຂຶ້ນຫຼາຍເມືອງ ແລ້ວກັບໄປຫາຍ່າຈຳ
 ສ່ວນ. ຈາກນັ້ນ, ໄດ້ອອກຕິດຕາມຫາແມ່ຈົນພົບ ແລ້ວເຂົ້າເຝົ້າພະຍາຈຸນລະນີ ໄດ້ເລົ່າຄວາມຈິງ
 ໃຫ້ຊາບ ແລ້ວຢູ່ຄອງເມືອງຕໍ່ໄປ. ສ່ວນນາງອັກຄີ ຖືກລົງໂທດໃຫ້ທາດລ້ຽງໝູ.

Once upon a time, in the city of Chakkhin, a great disaster occurred: a pair of large falcons came regularly to catch people and eat them. The king of

Chakkhin was powerless to stop them, so he hid his daughter, Patthumma, inside a drum in the palace. Eventually, the great falcons ate all the people in the city. Later, King Chunlani of Panchala went hunting and strayed into the deserted city of Chakkhin. He saw the desolate city full of bones. While exploring, he beat a drum and heard the voice of Nang Patthumma from inside. He rescued her, and she became known as Nang Khamkòng. King Chunlani accepted her as his second wife, after Nang Akkhi. Nang Akkhi was very jealous of Nang Khamkòng. When Nang Khamkòng gave birth to four sons, Nang Akkhi blindfolded her and replaced her newborns with puppies, accusing her of having a relationship with a dog. King Chunlani, believing this, exiled Nang Khamkòng from the city to live as a pig herder. As for the four children, Nang Akkhi floated them away on a raft but they became stuck in a flower garden. A grandmother who took care of the garden found their bodies and cremated them. From the crematorium, four frangipani trees grew. When Nang Akkhi discovered this, she had the trees cut down and floated away. The trees floated to a hermit, who revived the children as human beings and taught them various magic spells. The four brothers went on to fight in battles, defeating giants, devils, and humans, conquering many lands before returning to the grandmother. They eventually set out to find their mother and succeeded. The reunited family went to see King Chunlani and told him the truth. They lived in the city, while Nang Akkhi was punished and made a slave to raise pigs.

Colophon: None
Date: AD 1971 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0353)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໑໑, ມັດຕົ້ນ)*
Champa 4 ton (Phuk 11, mat ton)
The Four Frangipani Trees (Fascicle 11, bundle 1)

EAP1398_VSL_1_0355

Long palm-leaf

One phuk: *fascicle 12*
Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 52.1 cm, depth 1.4 cm.
Fascicle 1: Front cover folio: none. **Back cover folio:** two.
Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 35. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** The overall condition is good, and the legibility is as well.

Description:

ໃນກາລະຄັ້ງໜຶ່ງນານມາແລ້ວ ທີ່ເມືອງຈັກຂີນ ເກີດໄພໃຫຍ່ຂຶ້ນ ຄືມີຮຸ່ງໃຫຍ່ສອງຜົວເມຍ ມາຈັບຊາວເມືອງກິນເປັນອາຫານເປັນປະຈຳ. ພະຍາຈັກຂີນພົດທາງສູ່ ຈຶ່ງເອົາທິດາຂອງຕົນຊື່ວ່າ ປັດທຸມມາ ໄປເຊື່ອງໄວ້ໃນກອງຫຼວງໃນພະລາຊະວັງ ຈົນເມື່ອຮຸ່ງໃຫຍ່ໄດ້ກິນຊາວເມືອງພົດແລ້ວ ຕໍ່ມາ ພະຍາຈຸນລະນີແຫ່ງເມືອງປັນຈາລະນະຄອນ ໄດ້ອອກລ່າສັດ ແລະຫຼົງເຂົ້າໄປໃນເມືອງຈັກຂີນ ເຫັນສະພາບເມືອງຮີກຮ້າງ ເຕັມໄປດ້ວຍຊາກກະດູກ ຈຶ່ງໄປຕີກອງ ໄດ້ຍິນສຽງນາງປັດທຸມມາຮ້ອງອອກມາ ຈຶ່ງເອົານາງອອກມາ ດັ່ງນັ້ນ ນາງຈຶ່ງມີອີກຊື່ວ່າ ນາງຄຳກອງ. ພະຍາຈຸນລະນີໄດ້ຮັບເອົານາງເປັນມະເຫສີທີ່ສອງຮອງຈາກນາງອັກຄີ. ນາງອັກຄີມີຄວາມອິດສານາງຄຳກອງ. ເມື່ອນາງຄຳກອງປະສູດລູກເປັນ ໔ ກຸ່ມມານ ຖືກນາງອັກຄີເອົາຜ້າມາປິດຕາ ແລ້ວເອົາລູກໝາກປຸງ ພ້ອມທັງໃສ່ຮ້າຍນາງວ່າມີສຳພັນກັບໝາ. ພະຍາຈຸນລະນີໄດ້ເນລະເທດນາງອອກຈາກເມືອງໄປເປັນຄົນລ້ຽງໝູ. ສ່ວນກຸ່ມມານທັງສີ່ ຖືກນາງອັກຄີຈັບໃສ່ແພໄຫຼນ້ຳໄປຕິດຢູ່ສ່ວນດອກໄມ້ ຍ່າຈຳສວນເອົາສົບກຸ່ມມານທັງສີ່ໄປເຜົາ. ຕໍ່ມາ ຈຸດທີ່ເຜົາສົບນັ້ນເກີດມີຕົ້ນຈຳປາ ໔ ຕົ້ນ. ເມື່ອນາງອັກຄີສືບຮູ້ຄວາມຈິງ ຈຶ່ງໃຫ້ເສນາໄປຕັດແລະເອົາໄປໄຫຼນ້ຳ. ຕົ້ນຈຳປາໄຫຼໄປຮອດພະລິສິດົນໜຶ່ງ ພະລິສິດົນຈຶ່ງຊຸບຊີວິດໃຫ້ເປັນຄົນດັ່ງເກົ່າ ແລ້ວສອນວິຊາອາຄົມຕ່າງໆ ໃຫ້. ກຸ່ມມານທັງສີ່ໄດ້ທຸ່ວງຮິບຊະນະຍັກ, ມານ ແລະມະນຸດ ໄດ້ເມືອງຂຶ້ນຫຼາຍເມືອງ ແລ້ວກັບໄປຫາຍ່າຈຳສວນ. ຈາກນັ້ນ, ໄດ້ອອກຕິດຕາມຫາແມ່ຈົນພົບ ແລ້ວເຂົ້າເຝົ້າພະຍາຈຸນລະນີ ໄດ້ເລົ່າຄວາມຈິງໃຫ້ຊາບ ແລ້ວຢູ່ຄອງເມືອງຕໍ່ໄປ. ສ່ວນນາງອັກຄີ ຖືກລົງໂທດໃຫ້ທາດລ້ຽງໝູ.

Once upon a time, in the city of Chakkhin, a great disaster occurred: a pair of large falcons came regularly to catch people and eat them. The king of Chakkhin was powerless to stop them, so he hid his daughter, Patthumma, inside a drum in the palace. Eventually, the great falcons ate all the people in the city. Later, King Chunlani of Panchala went hunting and strayed into the deserted city of Chakkhin. He saw the desolate city full of bones. While exploring, he beat a drum and heard the voice of Nang Patthumma from inside. He rescued her, and she became known as Nang Khamkòng. King Chunlani accepted her as his second wife, after Nang Akkhi. Nang Akkhi was very jealous of Nang Khamkòng. When Nang Khamkòng gave birth to four sons, Nang Akkhi blindfolded her and replaced her newborns with puppies, accusing her of having a relationship with a dog. King Chunlani, believing this, exiled Nang Khamkòng from the city to live as a pig herder. As for the four children, Nang Akkhi floated them away on a raft but they became stuck in a flower garden. A grandmother who took care of the garden found their bodies and cremated them. From the crematorium, four frangipani trees grew. When Nang Akkhi discovered this, she had the trees cut down and floated away. The trees floated to a hermit, who revived the children as human beings and taught them various magic spells. The four brothers went on to fight in battles, defeating giants, devils, and humans, conquering many lands before returning to the grandmother. They eventually set out to find their mother and succeeded. The reunited family went to see King Chunlani and told him the truth. They lived in the city, while Nang Akkhi was punished and made a slave to raise pigs.

Colophon: ລານທີ ໓໔ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊາໄດ້ ໒ ພັນ ໕ ຮ້ອຍປາຍ ໑໐໔ (ກົງກັບ ພ.ສ. ໒໔໑໔) ປີຮ່ວງໃຕ້ ເດືອນ ໖ ຂຶ້ນ ໑໑ ຄ່ຳ ວັນພຸດ ໝາຍມີ ທ້າວສິງ ສາວພິມ ກໍ່ມີໃຈໃສສັດທາ ໄດ້ພ້ອມກັນ ຂົນຂວາຍຫາສັບ (ຊັບ) ໄດ້ດ້ວຍຊອບມາສ້າງ ຈຳປາ ໔ ຕົ້ນ ມັດຕົ້ນ ຜູກ ໑໒ ນີ້ ໄວ້ໃນສາສະໜາ ພະພຸດທະເຈົ້າ ຂໍໃຫ້ຂ້າພະເຈົ້າທັງ ໒ ນີ້ໄດ້ເຂົ້າສູ່ວຽງແກ້ວແລະມີຣະພານ ໄດ້ເຖິງສຸກ ໓ ປະການ ມີນິຣະພານເປັນທີ່ແລ້ວແດ່ກໍ່ຂ້າເຫັນ.

Folio 34 on the recto side: In Chunlasangkat 2 thousand 5 hundred and 104 (corresponding to BE 2514), a *huang khai* year, on the eleventh waxing-moon day of the sixth lunar month, corresponding to a Wednesday,¹³⁴ Thao (Mr.) Sing and his wife, Sao Phim, jointly spent the righteous money to sponsor the making of this manuscript entitled *Champa 4 ton* (The Four Frangipani Trees), first bundle, twelfth fascicle, to support the Teachings of the Buddha. May two of us enter the crystal city of Nibbāna and reach the three states of happiness with Nibbāna as the ultimate goal.

Date: BE 2514, a *huang khai* year (5 May 1971)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Thao (Mr.) Sing and his wife, Sao Phim

Titles: ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໑໒, ມັດຕົ້ນ)

Champa 4 ton (Phuk 12, mat ton)

The Four Frangipani Trees (Fascicle 12, bundle 1)

EAP1398_VSL_1_0356

Long palm-leaf

One phuk: *fascicle 13*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 53.1 cm, depth 1.3 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ໃນກາລະຄັງໜຶ່ງນາມມາແລ້ວ ທີ່ເມືອງຈັກຂົນ ເກີດໄພໃຫຍ່ຂຶ້ນ ຄືມີຮຸ່ງໃຫຍ່ສອງຜົວເມຍ ມາຈັບ ຊາວເມືອງກິນເປັນອາຫານເປັນປະຈຳ. ພະຍາຈັກຂົນພົດທາງສູ່ ຈຶ່ງເອົາທິດາຂອງຕົນຊື່ວ່າ ປັດ ທຸມມາ ໄປເຊື່ອງໄວ້ໃນກອງຫຼວງໃນພະລາຊະວັງ ຈົນເມື່ອຮຸ່ງໃຫຍ່ໄດ້ກິນຊາວເມືອງພົດແລ້ວ ຕໍ່ມາ ພະຍາຈຸນລະນິແຫ່ງເມືອງປັນຈາລະນະຄອນ ໄດ້ອອກລ່າສັດ ແລະຫຼົງເຂົ້າໄປໃນເມືອງ ຈັກຂົນ ເຫັນສະພາບເມືອງຮີກຮ້າງ ເຕັມໄປດ້ວຍຊາກກະດູກ ຈຶ່ງໄປຕີກອງ ໄດ້ຍິນສຽງນາງປັດ ທຸມມາຮ້ອງອອກມາ ຈຶ່ງເອົານາງອອກມາ ດັ່ງນັ້ນ ນາງຈຶ່ງມີອີກຊື່ວ່າ ນາງຄຳກອງ. ພະຍາຈຸນລະນິໄດ້ຮັບເອົານາງເປັນມະເຫສີທີ່ສອງຮອງຈາກນາງອັກຄີ. ນາງອັກຄີມີຄວາມອິດສານາງຄຳ

¹³⁴ 1333 Vaisakha 11 = Wednesday, 5 May 1971.

ກອງ. ເມື່ອນາງຄຳກອງປະສູດລູກເປັນ ໔ ກຸມມານ ຖືກນາງອັກຄີເອົາຜ້າມາປິດຕາ ແລ້ວເອົາລູກ
ໝາມາປຸງ ພ້ອມທັງໃສ່ຮ້າຍນາງວ່າມີສຳພັນກັບໝາ. ພະຍາຈຸນລະນີໄດ້ເລະເທດນາງອອກ
ຈາກເມືອງໄປເປັນຄົນລຽງໝູ. ສ່ວນກຸມມານທັງສີ່ ຖືກນາງອັກຄີຈັບໃສ່ແພໄຫຼນ້ຳໄປຕິດຢູ່ສ່ວນ
ດອກໄມ້ ຍ່າຈຳສ່ວນເອົາສົບກຸມມານທັງສີ່ໄປເຜົາ. ຕໍ່ມາ ຈຸດທີ່ເຜົາສົບນັ້ນເກີດມີຕົ້ນຈຳປາ ໔
ຕົ້ນ. ເມື່ອນາງອັກຄີສືບຮູ້ຄວາມຈິງ ຈຶ່ງໃຫ້ເສນາໄປຕັດແລະເອົາໄປໄຫຼນ້ຳ. ຕົ້ນຈຳປາໄຫຼໄປຮອດ
ພະລືສີຕົນໜຶ່ງ ພະລືສີຈຶ່ງຊຸບຊີວິດໃຫ້ເປັນຄົນດັ່ງເກົ່າ ແລ້ວສອນວິຊາອາຄົມຕ່າງໆ ໃຫ້. ກຸມມານ
ທັງສີ່ໄດ້ທຸ່ງວຮົບຊະນະຍັກ, ມານ ແລະມະນຸດ ໄດ້ເມືອງຂຶ້ນຫຼາຍເມືອງ ແລ້ວກັບໄປຫາຍ່າຈຳ
ສ່ວນ. ຈາກນັ້ນ, ໄດ້ອອກຕິດຕາມຫາແມ່ຈົນພົບ ແລ້ວເຂົ້າເຝົ້າພະຍາຈຸນລະນີ ໄດ້ເລົ່າຄວາມຈິງ
ໃຫ້ຊາບ ແລ້ວຢູ່ຄອງເມືອງຕໍ່ໄປ. ສ່ວນນາງອັກຄີ ຖືກລົງໂທດໃຫ້ທາດລ້ຽງໝູ.

Once upon a time, in the city of Chakkhin, a great disaster occurred: a pair
of large falcons came regularly to catch people and eat them. The king of
Chakkhin was powerless to stop them, so he hid his daughter,
Patthumma, inside a drum in the palace. Eventually, the great falcons ate
all the people in the city. Later, King Chunlani of Panchala went hunting
and strayed into the deserted city of Chakkhin. He saw the desolate city
full of bones. While exploring, he beat a drum and heard the voice of Nang
Patthumma from inside. He rescued her, and she became known as Nang
Khamkòng. King Chunlani accepted her as his second wife, after Nang
Akkhi. Nang Akkhi was very jealous of Nang Khamkòng. When Nang
Khamkòng gave birth to four sons, Nang Akkhi blindfolded her and
replaced her newborns with puppies, accusing her of having a
relationship with a dog. King Chunlani, believing this, exiled Nang
Khamkòng from the city to live as a pig herder. As for the four children,
Nang Akkhi floated them away on a raft but they became stuck in a flower
garden. A grandmother who took care of the garden found their bodies
and cremated them. From the crematorium, four frangipani trees grew.
When Nang Akkhi discovered this, she had the trees cut down and floated
away. The trees floated to a hermit, who revived the children as human
beings and taught them various magic spells. The four brothers went on
to fight in battles, defeating giants, devils, and humans, conquering many
lands before returning to the grandmother. They eventually set out to
find their mother and succeeded. The reunited family went to see King
Chunlani and told him the truth. They lived in the city, while Nang Akkhi
was punished and made a slave to raise pigs.

Colophon:

(໑) ລານທີ ໓໒ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໑໔ ປີຮ່ວງເຮົາ ເດືອນ ໖ ຂຶ້ນ ໑໓ ຄ່ຳ ວັນ ໖ ອິດຈະນາ
ແລ້ວຍາມກອງແລງ ໝາຍມີ ເຈົ້າມູນລະສັດທານາມມະກອນຊື່ວ່າ ແມ່ເຖົ້າແກ້ວລາ ສາວສີ ສາວ
ສົມດີ ໄດ້ມີໃຈເຫຼື້ອມໃສໃນພະສາສະໜາ ໄດ້ສ້າງໜັງສື ຈຳປາ ໔ ຕົ້ນ ມັດ ໓ ຜູກ ໑໓ ໄວ້ໃນພະ
ສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າເຂົ້າສູ່ພະນິພານແດ່ກໍຂ້າເທົ້ນ ສາທຸ ສາທຸ ອະນຸໂມທາມີ.
ອີກປະການ ໑ ຂໍໃຫ້ຂະນ້ອຍທັງ ໓ ໄດ້ເຂົ້າສູ່ວຽງແກ້ວແລະນິຣະພາບ ແມ່ນວ່າ ວຽນວາຍຕາຍ
ແລະເກີດຢູ່ໃນພົບໃດແລະຊາດໃດ ຂໍຢ່າໄດ້ມີອຸປະສັກມາຂັດຂວາງໄຮ້ຮັບອັບປັນຍາ ຂຶ້ນຊື່ວ່າ
ຂົນໃຈເຫມືອນດັ່ງໃນຊາດນີ້ ຂໍຢ່າໄດ້ມີເລີຍ ຂໍໃຫ້ຂະນ້ອຍບັນລຸພະນິພານໃນອະນາຄົດຕະການ
ເບື້ອງໜ້ານັ້ນເທົ່ານັ້ນ ຈານເຫຼັກເປັນຜູ້ຂຽນ.

(໒) ລານທີ ໓໒ ໜ້າ ໒: ເຈົ້າມູນລະສັດທາແມ່ເຖົ້າແກ້ວລາ ສາວບົວຈັນ ສາວສີ ສາວສົມດີ ບ້ານ ສັງຄະໂລກໄດ້ສ້າງ ຈຳປາ ໔ ຕົ້ນ ຜູກ ໑໓ ມັດຕົ້ນເນີ.

(1) Folio 32 on the recto side: In Buddhist Era (BE) 2514, a *huang hao* year, on the thirteenth waxing-moon day of the sixth lunar month, the sixth day of the week (Friday),¹³⁵ the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). The initiators: Mae Thao (grandmother) Kaeola, Sao Si, and Sao Somdi, had the religious faith to sponsor the making of this manuscript entitled *Champa 4 ton* (The Four Frangipani Trees), third bundle, thirteenth fascicle, to support the Teachings of Gotama Buddha to last until entering Nibbāna. Well done, well done! I rejoice [in this merit]. May three of us enter the crystal city of Nibbāna. If we are still in any existences in the Cycle of Rebirths, may we be free from any obstacles, poverty, dullness, and trouble like this life. May we attain enlightenment in the future. Chan (ex-monk) Lek is the scribe.

(2) Folio 32 on the verso side: The initiators: Mae Thao (grandmother) Kaeola or Sao Buachan, Sao Si, and Sao Somdi, from the village of Sangkhalok sponsored the making of this manuscript entitled *Champa 4 ton* (The Four Frangipani Trees), thirteenth fascicle, first bundle.

Date: BE 2514, a *huang hao* year (7 May 1971)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Mae Thao (grandmother) Kaeola or Sao Buachan, Sao Si, and Sao Somdi from the village of Sangkhalok

Titles: ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໑໓, ມັດຕົ້ນ)

Champa 4 ton (Phuk 13, mat ton)

The Four Frangipani Trees (Fascicle 13, bundle 1)

EAP1398_VSL_1_0357

Long palm-leaf

One phuk: fascicle 14

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 51.2 cm, depth 1.2 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ໃນກາລະຄັງໜຶ່ງນາມາແລ້ວ ທີ່ເມືອງຈັກຂິນ ເກີດໄພໃຫຍ່ຂຶ້ນ ຄືມີຮຸ່ງໃຫຍ່ສອງຜົວເມຍ ມາຈັບ ຊາວເມືອງກິນເປັນອາຫານເປັນປະຈຳ. ພະຍາຈັກຂິນພົດທາງສູ່ ຈຶ່ງເອົາທິດາຂອງຕົນຊື່ວ່າ ປັດ ທຸມມາ ໄປເຊື່ອງໄວ້ໃນກອງຫຼວງໃນພະລາຊະວັງ ຈົນເມື່ອຮຸ່ງໃຫຍ່ໄດ້ກິນຊາວເມືອງພົດແລ້ວ ຕໍ່

¹³⁵ 1333 Vaisakha 13 = Friday, 7 May 1971.

ມາ ພະຍາຈຸນລະນີແຫ່ງເມືອງປັນຈາລະນະຄອນ ໄດ້ອອກລ່າສັດ ແລະຫຼົງເຂົ້າໄປໃນເມືອງ ຈັກຂິນ ເຫັນສະພາບເມືອງຮຶກຮ້າງ ເຕັມໄປດ້ວຍຊາກກະດູກ ຈຶ່ງໄປຕີກອງ ໄດ້ຍິນສຽງນາງປັດ ທຸມມາຮ້ອງອອກມາ ຈຶ່ງເອົານາງອອກມາ ດັ່ງນັ້ນ ນາງຈຶ່ງມີອີກຊື່ວ່າ ນາງຄຳກອງ. ພະຍາຈຸນລະນີໄດ້ຮັບເອົານາງເປັນມະເທີສີທີ່ສອງຮອງຈາກນາງອັກຄີ. ນາງອັກຄີມີຄວາມອິດສານາງຄຳກອງ. ເມື່ອນາງຄຳກອງປະສູດລູກເປັນ ໔ ກຸມມານ ຖືກນາງອັກຄີເອົາຜ້າມາປິດຕາ ແລ້ວເອົາລູກໝາມາປ່ຽນ ພ້ອມທັງໃສ່ຮ້າຍນາງວ່າມີສຳພັນກັບໝາ. ພະຍາຈຸນລະນີໄດ້ເນລະເທດນາງອອກຈາກເມືອງໄປເປັນຄົນລ້ຽງໝູ. ສ່ວນກຸມມານທັງສີ່ ຖືກນາງອັກຄີຈັບໃສ່ແພໄຫຼນ້ຳໄປຕິດຢູ່ສ່ວນດອກໄມ້ ຍ່າຈຳສວນເອົາສົບກຸມມານທັງສີ່ໄປເຜົາ. ຕໍ່ມາ ຈຸດທີ່ເຜົາສົບນັ້ນເກີດມີຕົ້ນຈຳປາ ໔ ຕົ້ນ. ເມື່ອນາງອັກຄີສືບຮູ້ຄວາມຈິງ ຈຶ່ງໃຫ້ເສນາໄປຕັດແລະເອົາໄປໄຫຼນ້ຳ. ຕົ້ນຈຳປາໄຫຼໄປຮອດພະລືສິດິນໜຶ່ງ ພະລືສິດິນຈຶ່ງຊຸບຊີວິດໃຫ້ເປັນຄົນດັ່ງເກົ່າ ແລ້ວສອນວິຊາອາຄົມຕ່າງໆ ໃຫ້. ກຸມມານທັງສີ່ໄດ້ທຸ່ງວຮິບຊະນະຍັກ, ມານ ແລະມະນຸດ ໄດ້ເມືອງຂຶ້ນຫຼາຍເມືອງ ແລ້ວກັບໄປຫາຍ່າຈຳສວນ. ຈາກນັ້ນ, ໄດ້ອອກຕິດຕາມຫາແມ່ຈົນພົບ ແລ້ວເຂົ້າເຝົ້າພະຍາຈຸນລະນີ ໄດ້ເລົ່າຄວາມຈິງໃຫ້ຊາບ ແລ້ວຢູ່ຄອງເມືອງຕໍ່ໄປ. ສ່ວນນາງອັກຄີ ຖືກລົງໂທດໃຫ້ທາດລ້ຽງໝູ.

Once upon a time, in the city of Chakkhin, a great disaster occurred: a pair of large falcons came regularly to catch people and eat them. The king of Chakkhin was powerless to stop them, so he hid his daughter, Patthumma, inside a drum in the palace. Eventually, the great falcons ate all the people in the city. Later, King Chunlani of Panchala went hunting and strayed into the deserted city of Chakkhin. He saw the desolate city full of bones. While exploring, he beat a drum and heard the voice of Nang Patthumma from inside. He rescued her, and she became known as Nang Khamkòng. King Chunlani accepted her as his second wife, after Nang Akkhi. Nang Akkhi was very jealous of Nang Khamkòng. When Nang Khamkòng gave birth to four sons, Nang Akkhi blindfolded her and replaced her newborns with puppies, accusing her of having a relationship with a dog. King Chunlani, believing this, exiled Nang Khamkòng from the city to live as a pig herder. As for the four children, Nang Akkhi floated them away on a raft but they became stuck in a flower garden. A grandmother who took care of the garden found their bodies and cremated them. From the crematorium, four frangipani trees grew. When Nang Akkhi discovered this, she had the trees cut down and floated away. The trees floated to a hermit, who revived the children as human beings and taught them various magic spells. The four brothers went on to fight in battles, defeating giants, devils, and humans, conquering many lands before returning to the grandmother. They eventually set out to find their mother and succeeded. The reunited family went to see King Chunlani and told him the truth. They lived in the city, while Nang Akkhi was punished and made a slave to raise pigs.

Colophon:

ລານທີ ໒໙ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊາໄດ້ ໒ ພັນ ໕ ຮ້ອຍປາຍ ໑໐໔ (ກົງກັບ ພສ. ໒໕໑໔) ປີຮ້ອງໄຄ້ ເດືອນ ໖ ຂຶ້ນ ໑໐ ຄຳ ວັນພຸດ ໝາຍມີ ທ້າວມີ ສາວມີ ໄດ້ຂົນຂວາຍຫາສັດທາໄດ້ດ້ວຍ ຊອບມາສ້າງ ຈຳປາ ໔ ຕົ້ນ ມັດຕົ້ນ ຜູກ ໑໔ ນີ້ ໄວ້ໃນສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ [ເຂົ້າ]

ສູ່ນິຣະພາບ ຂໍໃຫ້ຂ້າພະເຈົ້າໄດ້ເຖິງສຸກ 3 ປະການ ມີນິຣະພາບເປັນທີ່ແລ້ວ ຢ່າຄາດແຄ້ວ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາແດ່ກໍຂ້າເທີ້ນ.

Folio 29 on the recto side: In Chunlasangkat 2 thousand 5 hundred and 104 (corresponding to BE 2514), a *huang khai* year, on the tenth waxing-moon day of the sixth lunar month, corresponding to a Wednesday, ¹³⁶Thao (Mr) Mi and his wife, Sao Mi, jointly spent the righteous money to sponsor the making of this manuscript entitled *Champa 4 ton* (The Four Frangipani Trees), first bundle, fourteenth fascicle, to support the Teachings of the Buddha to last until enteting Nibbāna. May all of us reach the three states of happiness with Nibbāna as the ultimate goal. May our wishes and desires not be ignored.

Date: BE 2514, a *huang khai* year (4 May 1971)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Thao (Mr) Mi and his wife, Sao Mi

Titles: ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໑໔, ມັດຕົ້ນ)

Champa 4 ton (Phuk 14, mat ton)

The Four Frangipani Trees (Fascicle 14, bundle 1)

EAP1398_VSL_1_0358

Long palm-leaf

One phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 52.2 cm, depth 1.3 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ໃນກາລະຄັ້ງໜຶ່ງນານມາແລ້ວ ທີ່ເມືອງຈັກຂິນ ເກີດໄພໃຫຍ່ຂຶ້ນ ຄືມີຮຸ່ງໃຫຍ່ສອງຜົວເມຍ ມາຈັບຊາວເມືອງກິນເປັນອາຫານເປັນປະຈຳ. ພະຍາຈັກຂິນໝົດທາງສູ່ ຈຶ່ງເອົາທິດາຂອງຕົນຊື່ວ່າ ປັດທຸມມາ ໄປເຊື່ອງໄວ້ໃນກອງຫຼວງໃນພະລາຊະວັງ ຈົນເມື່ອຮຸ່ງໃຫຍ່ໄດ້ກິນຊາວເມືອງໝົດແລ້ວ ຕໍ່ມາ ພະຍາຈຸນລະມີແຫ່ງເມືອງປັນຈາລະນະຄອນ ໄດ້ອອກລ່າສັດ ແລະຫຼົງເຂົ້າໄປໃນເມືອງຈັກຂິນ ເຫັນສະພາບເມືອງຮີກຮ້າງ ເຕັມໄປດ້ວຍຊາກກະດູກ ຈຶ່ງໄປຕີກອງ ໄດ້ຍິນສຽງນາງປັດທຸມມາຮ້ອງອອກມາ ຈຶ່ງເອົານາງອອກມາ ດັ່ງນັ້ນ ນາງຈຶ່ງມີອີກຊື່ວ່າ ນາງຄຳກອງ. ພະຍາຈຸນລະມີໄດ້ຮັບເອົານາງເປັນມະເຫສີທີ່ສອງຮອງຈາກນາງອັກຄີ. ນາງອັກຄີມີຄວາມອິດສານາງຄຳກອງ. ເມື່ອນາງຄຳກອງປະສູດລູກເປັນ ໔ ກຸມມານ ຖືກນາງອັກຄີເອົາຜ້າມາປິດຕາ ແລ້ວເອົາລູກໝາຍປຸງ ພ້ອມທັງໃສ່ຮ້າຍນາງວ່າມີສຳພັນກັບໝາ. ພະຍາຈຸນລະມີໄດ້ເນລະເຫດນາງອອກຈາກເມືອງໄປເປັນຄົນລ້ຽງໝູ. ສ່ວນກຸມມານທັງສີ່ ຖືກນາງອັກຄີຈັບໃສ່ແພໄຫຼນ້ຳໄປຕິດຢູ່ສ່ວນ

¹³⁶ 1333 Vaisakha 11 = Wednesday, 5 May 1971.

ດອກໄມ້ ຢ່າຈຳສວນເອົາສົບກຸມມານທັງສີ່ໄປເຜົາ. ຕໍ່ມາ ຈຸດທີ່ເຜົາສົບນັ້ນ ເກີດມີຕົ້ນຈຳປາ ໔ ຕົ້ນ. ເມື່ອນາງອັກຄີສົບຮູ້ຄວາມຈິງ ຈຶ່ງໃຫ້ເສນາໄປຕັດແລະເອົາໄປໄຫຼນ້ຳ. ຕົ້ນຈຳປາໄຫຼໄປຮອດພະລືສິຕິນໜຶ່ງ ພະລືສິຕິຈຶ່ງຊຸບຊີວິດໃຫ້ເປັນຄົນດັ່ງເກົ່າ ແລ້ວສອນວິຊາອາຄົມຕ່າງໆ ໃຫ້. ກຸມມານທັງສີ່ໄດ້ທຸ່ງວຮິບຊະນະຍັກ, ມານ ແລະມະນຸດ ໄດ້ເມືອງຂຶ້ນຫຼາຍເມືອງ ແລ້ວກັບໄປຫາຢ່າຈຳສວນ. ຈາກນັ້ນ, ໄດ້ອອກຕິດຕາມຫາແມ່ຈິນພົບ ແລ້ວເຂົ້າເຝົ້າພະຍາຈຸນລະນີ ໄດ້ເລົ່າຄວາມຈິງໃຫ້ຊາບ ແລ້ວຢູ່ຄອງເມືອງຕໍ່ໄປ. ສ່ວນນາງອັກຄີ ຖືກລົງໂທດໃຫ້ທາດລຸ່ງໝູ.

Once upon a time, in the city of Chakkhin, a great disaster occurred: a pair of large falcons came regularly to catch people and eat them. The king of Chakkhin was powerless to stop them, so he hid his daughter, Patthumma, inside a drum in the palace. Eventually, the great falcons ate all the people in the city. Later, King Chunlani of Panchala went hunting and strayed into the deserted city of Chakkhin. He saw the desolate city full of bones. While exploring, he beat a drum and heard the voice of Nang Patthumma from inside. He rescued her, and she became known as Nang Khamkòng. King Chunlani accepted her as his second wife, after Nang Akkhi. Nang Akkhi was very jealous of Nang Khamkòng. When Nang Khamkòng gave birth to four sons, Nang Akkhi blindfolded her and replaced her newborns with puppies, accusing her of having a relationship with a dog. King Chunlani, believing this, exiled Nang Khamkòng from the city to live as a pig herder. As for the four children, Nang Akkhi floated them away on a raft but they became stuck in a flower garden. A grandmother who took care of the garden found their bodies and cremated them. From the crematorium, four frangipani trees grew. When Nang Akkhi discovered this, she had the trees cut down and floated away. The trees floated to a hermit, who revived the children as human beings and taught them various magic spells. The four brothers went on to fight in battles, defeating giants, devils, and humans, conquering many lands before returning to the grandmother. They eventually set out to find their mother and succeeded. The reunited family went to see King Chunlani and told him the truth. They lived in the city, while Nang Akkhi was punished and made a slave to raise pigs.

Colophon:

ລານທີ ໓໓ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໕໑໓ ປີຮ້ວງໄຄ້ ເດືອນ ໕ ແຮມ ໙ ຄ່ຳ ວັນ ໒ ອິດຈະນາແລ້ວຍາມບາຍ ໒ ໂມງ ເຈົ້າມູນລະສັດທາ ໝາຍມີ ສາວຕັນ ໄດ້ສ້າງ ຈຳປາ ໔ ຕົ້ນ ຜູກຕົ້ນ ມັດ ໒ ທານ ໄປຫາສາມີຜູ້ທີ່ລວງລັບໄປແລ້ວຊື່ວ່າ ທິດໝັ້ນ ແມ່ນວ່າ ວຽນວາຍແລະເກີດຢູ່ໃນຊາດໃດແລະພົບໃດ ຂໍຢ່າໄດ້ມີອຸປະສັກມາຂັດຂວາງ ແລະໄຮ້ຊັບອັບປັນຍາ ຂຶ້ນຊື່ວ່າຂົນໃຈ ເໝືອນດັ່ງໃນຊາດນີ້ ຢ່າໄດ້ມີເລີຍ ຜູ້ຂ້າເປັນຜູ້ສ້າງ ຂໍກຸສົນສ່ວນນີ້ຈຶ່ງເປັນອຸປະນິໄສປັດໄຈ ຂໍໃຫ້ໄດ້ເຂົ້າສູ່ວຽງແກ້ວນິຣະພານ ແດ່ກໍຂ້າເທີ້ນ ສາທຸ ສາທຸ ອະນຸໂມທາມີ.

Folio 33 on the recto side: In Buddhist Era (BE) 2513, a *huang khai* year, on the ninth waning-moon day of the fifth lunar month, the second day of the week (Monday),¹³⁷ the writing was accomplished at 14:00. The initiator, Sao Tan, sponsored the making of this manuscript entitled Champa 4 ton (The Four Frangipani Trees), first fascicle, second bundle,

¹³⁷ 1333 Caitra 24 = Wednesday, 19 April 1971.

to dedicate the merit to my late husband named Thit Man who passed away. If he is in any existences in the Cycle of Rebirths, may he be free from any obstacles, poverty, dullness, and trouble like this life. I am the sponsor of the making of this manuscript. May the results of this merit be disposition and condition for me to reach the crystal city of Nibbāna desfinitely. Well done, well done! I rejoice [in the merit].

Date: BE 2513, a *huang khai* year (19 Apr 1971)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Sao Tan
Titles: ຈຳປາ ໔ ຕົ້ນ (ຜູກຕົ້ນ, ມັດ ໒)
Champa 4 ton (Phuk ton, mat 2)
The Four Frangipani Trees (Fascicle 1, bundle 2)

EAP1398_VSL_1_0359

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 52.2 cm, depth 1.2 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ໃນກາລະຄັ້ງໜຶ່ງນາມມາແລ້ວ ທີ່ເມືອງຈັກຂົນ ເກີດໄພໃຫຍ່ຂຶ້ນ ຄືມີຮຸ່ງໃຫຍ່ສອງຜົວເມຍ ມາຈັບ
ຊາວເມືອງກິນເປັນອາຫານເປັນປະຈຳ. ພະຍາຈັກຂົນພົດທາງສູ່ ຈຶ່ງເອົາທິດາຂອງຕົນຊື່ວ່າ ປັດ
ທຸມມາ ໄປເຊື່ອງໄວ້ໃນກອງຫຼວງໃນພະລາຊະວັງ ຈົນເມື່ອຮຸ່ງໃຫຍ່ໄດ້ກິນຊາວເມືອງພົດແລ້ວ ຕໍ່
ມາ ພະຍາຈຸນລະນີແຫ່ງເມືອງປັນຈາລະນະຄອນ ໄດ້ອອກລ່າສັດ ແລະຫຼົງເຂົ້າໄປໃນເມືອງ
ຈັກຂົນ ເຫັນສະພາບເມືອງຮີກຮ້າງ ເຕັມໄປດ້ວຍຊາກກະດູກ ຈຶ່ງໄປຕີກອງ ໄດ້ຍິນສຽງນາງປັດ
ທຸມມາຮ້ອງອອກມາ ຈຶ່ງເອົານາງອອກມາ ດັ່ງນັ້ນ ນາງຈຶ່ງມີອີກຊື່ວ່າ ນາງຄຳກອງ. ພະຍາຈຸນ
ລະນີໄດ້ຮັບເອົານາງເປັນມະເຫສີທີ່ສອງຮອງຈາກນາງອັກຄີ. ນາງອັກຄີມີຄວາມອິດສານາງຄຳ
ກອງ. ເມື່ອນາງຄຳກອງປະສູດລູກເປັນ ໔ ກຸມມານ ຖືກນາງອັກຄີເອົາຜ້າມາປິດຕາ ແລ້ວເອົາລູກ
ໝາມາປຸງ ພ້ອມທັງໃສ່ຮ້າຍນາງວ່າມີສຳພັນກັບໝາ. ພະຍາຈຸນລະນີໄດ້ເນລະເຫດນາງອອກ
ຈາກເມືອງໄປເປັນຄົນລ້ຽງໝູ. ສ່ວນກຸມມານທັງສີ່ ຖືກນາງອັກຄີຈັບໃສ່ແພໄຫຼນ້ຳໄປຕິດຢູ່ສວນ
ດອກໄມ້ ຍ່າຈຳສວນເອົາສົບກຸມມານທັງສີ່ໄປເຜົາ. ຕໍ່ມາ ຈຸດທີ່ເຜົາສົບນັ້ນເກີດມີຕົ້ນຈຳປາ ໔
ຕົ້ນ. ເມື່ອນາງອັກຄີສືບຮູ້ຄວາມຈິງ ຈຶ່ງໃຫ້ເສນາໄປຕັດແລະເອົາໄປໄຫຼນ້ຳ. ຕົ້ນຈຳປາໄຫຼໄປຮອດ
ພະລືສິຕິນໜຶ່ງ ພະລືສິຕິຈຶ່ງຊຸບຊີວິດໃຫ້ເປັນຄົນດັ່ງເກົ່າ ແລ້ວສອນວິຊາອາຄົມຕ່າງໆ ໃຫ້. ກຸມມານ
ທັງສີ່ໄດ້ທຸ່ງວິບຊະນະຍັກ, ມານ ແລະມະນຸດ ໄດ້ເມືອງຂຶ້ນຫຼາຍເມືອງ ແລ້ວກັບໄປທາຍ່າຈຳ

ສວນ. ຈາກນັ້ນ, ໄດ້ອອກຕິດຕາມຫາແມ່ຈິນພົບ ແລ້ວເຂົ້າເຝົ້າພະຍາຈຸນລະນີ ໄດ້ເລົ່າຄວາມຈິງ ໃຫ້ຊາບ ແລ້ວຍູ້ຄອງເມືອງຕໍ່ໄປ. ສ່ວນນາງອັກຄີ ຖືກລົງໂທດໃຫ້ທາດລ້ຽງໝູ.

Once upon a time, in the city of Chakkhin, a great disaster occurred: a pair of large falcons came regularly to catch people and eat them. The king of Chakkhin was powerless to stop them, so he hid his daughter, Patthumma, inside a drum in the palace. Eventually, the great falcons ate all the people in the city. Later, King Chunlani of Panchala went hunting and strayed into the deserted city of Chakkhin. He saw the desolate city full of bones. While exploring, he beat a drum and heard the voice of Nang Patthumma from inside. He rescued her, and she became known as Nang Khamkòng. King Chunlani accepted her as his second wife, after Nang Akkhi. Nang Akkhi was very jealous of Nang Khamkòng. When Nang Khamkòng gave birth to four sons, Nang Akkhi blindfolded her and replaced her newborns with puppies, accusing her of having a relationship with a dog. King Chunlani, believing this, exiled Nang Khamkòng from the city to live as a pig herder. As for the four children, Nang Akkhi floated them away on a raft but they became stuck in a flower garden. A grandmother who took care of the garden found their bodies and cremated them. From the crematorium, four frangipani trees grew. When Nang Akkhi discovered this, she had the trees cut down and floated away. The trees floated to a hermit, who revived the children as human beings and taught them various magic spells. The four brothers went on to fight in battles, defeating giants, devils, and humans, conquering many lands before returning to the grandmother. They eventually set out to find their mother and succeeded. The reunited family went to see King Chunlani and told him the truth. They lived in the city, while Nang Akkhi was punished and made a slave to raise pigs

Colophon:

ລານທີ ໓໐ ໜ້າ ໑: ແລ້ວຍາມກອງງາຍ ຈຳປາ ໔ ຕົ້ນ ມັດ ໒ ຜູກ ໒ ເຈົ້າມູນລະສັດທານາມະກອນ ຊື່ວ່າ ທ້າວຈັນ ສາວສຸກ ພ້ອມດ້ວຍຊູ່ຄົນ ລູກຊື່ວ່າ ສາວບຸນຕັນ ນາງບົວວັນ ທ້າວວົງຈິດ ໄດ້ພ້ອມ ກັບພໍ່ແມ່ ມີໃຈເຫຼື່ອມໃສໃນພະສາສະໜາ ໄດ້ສ້າງ ຈຳປາ ໔ ຕົ້ນ ມັດ ໒ ຜູກ ໒ ໄວ້ໃນສາສະໜາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັ່ງຄວາມມັກຄວາມປາດຖະໜາ ຈົ່ງໃຫ້ເປັນຜົນສຳເລັດດັ່ງຄວາມມຸ່ງໝາດປາດຖະ ໜາເປັນດັ່ງແກ້ວມະນີໂຊດ ລົດຂອງພະເຈົ້າຈັກກະພັດ ສະນັ້ນເຖົ້ນ.

Folio 30 on the recto side: [The writing of this manuscript] was accomplished at the time of the morning drum (*nyam kòng ngai*), *Champa 4 ton*, second bundle, second fascicle. The initiators, Thao Chan and his wife, Sao Suk, along with all their children: Sao Buntan, Nang Buavan, and Chao Vongchit, and their parents had the religious faith to sponsor the making of this manuscript entitled *Champa 4 ton* (The Four Frangipani Trees), second bundle, second fascicle, to support the Teachings of the Buddha. May our wishes and desires be fulfilled, like we have a wishing crystal of an emperor.

Date:

AD 1971 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0358)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Scribe(s): Unknown
Sponsor(s): Thao Chan and his wife, Sao Suk, along with all their children: Sao Buntan, Nang Buavan, and Chao Vongchit, and their parents
Titles: ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໒, ມັດ ໒)
Champa 4 ton (Phuk 2, mat 2)
 The Four Frangipani Trees (Fascicle 2, bundle 2)

EAP1398_VSL_1_0360

Long palm-leaf

One phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 52.2 cm, depth 1.2 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ໃນກາລະຄັ້ງໜຶ່ງນານມາແລ້ວ ທີ່ເມືອງຈັກຂິນ ເກີດໄພໃຫຍ່ຂຶ້ນ ຄືມີຮຸ່ງໃຫຍ່ສອງຜົວເມຍ ມາຈັບຊາວເມືອງກິນເປັນອາຫານເປັນປະຈຳ. ພະຍາຈັກຂິນພົດທາງສູ່ ຈຶ່ງເອົາທິດາຂອງຕົນຊື່ວ່າ ປັດທຸມມາ ໄປເຊື່ອງໄວ້ໃນກອງຫຼວງໃນພະລາຊະວັງ ຈົນເມື່ອຮຸ່ງໃຫຍ່ໄດ້ກິນຊາວເມືອງພົດແລ້ວ ຕໍ່ມາ ພະຍາຈຸນລະມີແຫ່ງເມືອງປັນຈາລະນະຄອນ ໄດ້ອອກລ່າສັດ ແລະຫຼົງເຂົ້າໄປເມືອງຈັກຂິນ ເຫັນສະພາບເມືອງຮີກຮ້າງ ເຕັມໄປດ້ວຍຊາກກະດູກ ຈຶ່ງໄປຕີກອງ ໄດ້ຍິນສຽງນາງປັດທຸມມາຮ້ອງອອກມາ ຈຶ່ງເອົານາງອອກມາ ດັ່ງນັ້ນ ນາງຈຶ່ງມີອີກຊື່ວ່າ ນາງຄຳກອງ. ພະຍາຈຸນລະມີໄດ້ຮັບເອົານາງເປັນມະເຫສີທີ່ສອງຮອງຈາກນາງອັກຄີ. ນາງອັກຄີມີຄວາມອິດສານາງຄຳກອງ. ເມື່ອນາງຄຳກອງປະສູດລູກເປັນ ໔ ກຸມມານ ຖືກນາງອັກຄີເອົາຜ້າມາປິດຕາ ແລ້ວເອົາລູກໝາຍປ່ຽນ ພ້ອມທັງໃສ່ຮ້າຍນາງວ່າມີສຳພັນກັບໝາ. ພະຍາຈຸນລະມີໄດ້ເນລະເທດນາງອອກຈາກເມືອງໄປເປັນຄົນລ້ຽງໝູ. ສ່ວນກຸມມານທັງສີ່ ຖືກນາງອັກຄີຈັບໃສ່ແພໄຫຼນ້ຳໄປຕິດຢູ່ສ່ວນດອກໄມ້ ຍ່າຈຳສ່ວນເອົາສົບກຸມມານທັງສີ່ໄປເຜົາ. ຕໍ່ມາ ຈຸດທີ່ເຜົາສົບນັ້ນເກີດມີຕົ້ນຈຳປາ ໔ ຕົ້ນ. ເມື່ອນາງອັກຄີສືບຮູ້ຄວາມຈິງ ຈຶ່ງໃຫ້ເສນາໄປຕັດແລະເອົາໄປໄຫຼນ້ຳ. ຕົ້ນຈຳປາໄຫຼໄປຮອດພະລືສິດິນໜຶ່ງ ພະລືສິດິນຈຶ່ງຊຸບຊີວິດໃຫ້ເປັນຄົນດັ່ງເກົ່າ ແລ້ວສອນວິຊາອາຄົມຕ່າງໆ ໃຫ້. ກຸມມານທັງສີ່ໄດ້ທຽວຮິບຊະນະຍັກ, ມານ ແລະມະນຸດ ໄດ້ເມືອງຂຶ້ນຫຼາຍເມືອງ ແລ້ວກັບໄປຫາຍ່າຈຳສ່ວນ. ຈາກນັ້ນ, ໄດ້ອອກຕິດຕາມຫາແມ່ຈົນພົບ ແລ້ວເຂົ້າເຝົ້າພະຍາຈຸນລະມີ ໄດ້ເລົ່າຄວາມຈິງໃຫ້ຊາບ ແລ້ວຢູ່ຄອງເມືອງຕໍ່ໄປ. ສ່ວນນາງອັກຄີ ຖືກລົງໂທດໃຫ້ທາດລ້ຽງໝູ.

Once upon a time, in the city of Chakkhin, a great disaster occurred: a pair of large falcons came regularly to catch people and eat them. The king of Chakkhin was powerless to stop them, so he hid his daughter, Patthumma, inside a drum in the palace. Eventually, the great falcons ate all the people in the city. Later, King Chunlani of Panchala went hunting and strayed into the deserted city of Chakkhin. He saw the desolate city full of bones. While exploring, he beat a drum and heard the voice of Nang

Patthumma from inside. He rescued her, and she became known as Nang Khamkòng. King Chunlani accepted her as his second wife, after Nang Akkhi. Nang Akkhi was very jealous of Nang Khamkòng. When Nang Khamkòng gave birth to four sons, Nang Akkhi blindfolded her and replaced her newborns with puppies, accusing her of having a relationship with a dog. King Chunlani, believing this, exiled Nang Khamkòng from the city to live as a pig herder. As for the four children, Nang Akkhi floated them away on a raft but they became stuck in a flower garden. A grandmother who took care of the garden found their bodies and cremated them. From the crematorium, four frangipani trees grew. When Nang Akkhi discovered this, she had the trees cut down and floated away. The trees floated to a hermit, who revived the children as human beings and taught them various magic spells. The four brothers went on to fight in battles, defeating giants, devils, and humans, conquering many lands before returning to the grandmother. They eventually set out to find their mother and succeeded. The reunited family went to see King Chunlani and told him the truth. They lived in the city, while Nang Akkhi was punished and made a slave to raise pigs.

Colophon:

ລານທີ ໓໐ ໜ້າ ໑: ແລ້ວຍາມກອງງາຍ ຈຳປາ ໔ ຕົ້ນ ມັດ ໒ ຜູກ ໓ ເຈົ້າມູນລະສັດທານາມະກອນ ຊື່ວ່າ ສາວຜູຍ ບ້ານສັງຄະໂລກ ໄດ້ສ້າງ ຈຳປາ ໔ ຕົ້ນ ມັດ ໒ ຜູກ ໓ ນີ້ໃນສາສະໜາ ຂໍຜູ້ຂ້າໄດ້ດັ່ງ ຄວາມມັກຄວາມປາດຖະໜາ ຈົ່ງໃຫ້ເປັນຜົນສຳເລັດດັ່ງຄວາມມຸ່ງໝາດປາດຖະໜາເປັນດັ່ງ ແກ້ວມະນີໂຊດລິດຂອງພະເຈົ້າຈັກກະພັດ ສະນັ້ນເທີ້ນ ສາທຸ ສາທຸ ອະນຸໂມທາມິ.

Folio 30 on the recto side: [The writing of this manuscript] was accomplished at the time of the morning drum (*nyam kòng ngai*), *Champa 4 ton*, second bundle, third fascicle. The initiator, Sao Phui, from the village of Sangkhalok sponsored the making of this manuscript entitled *Champa 4 ton* (The Four Frangipani Trees), second bundle, third fascicle, to support the Teachings of the Buddha. May our wishes and desires be fulfilled, like we have a wishing crystal of an emperor.

Date:

AD 1971 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0358)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Scribe(s):

Unknown

Sponsor(s):

Sao Phui from the village of Sangkhalok

Titles:

ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໓, ມັດ ໒)

Champa 4 ton (Phuk 3, mat 2)

The Four Frangipani Trees (Fascicle 3, bundle 2)

EAP1398_VSL_1_0361

Long palm-leaf

One phuk:

fascicle 4

Material:

Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 52.2 cm, depth 1.3 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ໃນກາລະຄັງໜຶ່ງນາມາແລ້ວ ທີ່ເມືອງຈັກຂີນ ເກີດໄພໃຫຍ່ຂຶ້ນ ຄືມີຮຸ່ງໃຫຍ່ສອງຜົວເມຍ ມາຈັບຊາວເມືອງກິນເປັນອາຫານເປັນປະຈຳ. ພະຍາຈັກຂີນໝົດທາງສູ່ ຈຶ່ງເອົາທິດາຂອງຕົນຊື່ວ່າ ປັດທຸມມາ ໄປເຊື່ອງໄວ້ໃນກອງໜູວງໃນພະລາຊະວັງ ຈົນເມື່ອຮຸ່ງໃຫຍ່ໄດ້ກິນຊາວເມືອງໝົດແລ້ວ ຕໍ່ມາ ພະຍາຈຸນລະນີແຫ່ງເມືອງປັນຈາລະນະຄອນ ໄດ້ອອກລ່າສັດ ແລະຫຼົງເຂົ້າໄປໃນເມືອງຈັກຂີນ ເຫັນສະພາບເມືອງຮີກຮ້າງ ເຕັມໄປດ້ວຍຊາກກະດູກ ຈຶ່ງໄປຕີກອງ ໄດ້ຍິນສຽງນາງປັດທຸມມາຮ້ອງອອກມາ ຈຶ່ງເອົານາງອອກມາ ດັ່ງນັ້ນ ນາງຈຶ່ງມີອີກຊື່ວ່າ ນາງຄຳກອງ. ພະຍາຈຸນລະນີໄດ້ຮັບເອົານາງເປັນມະເຫສີທີ່ສອງຮອງຈາກນາງອັກຄີ. ນາງອັກຄີມີຄວາມອິດສານາງຄຳກອງ. ເມື່ອນາງຄຳກອງປະສູດລູກເປັນ ໔ ກຸ່ມມານ ຖືກນາງອັກຄີເອົາຜ້າມາປິດຕາ ແລ້ວເອົາລູກໝາມາປຸງ ພ້ອມທັງໃສ່ຮ້າຍນາງວ່າມີສຳພັນກັບໝາ. ພະຍາຈຸນລະນີໄດ້ເນລະເຫດນາງອອກຈາກເມືອງໄປເປັນຄົນລ້ຽງໝູ. ສ່ວນກຸ່ມມານທັງສີ່ ຖືກນາງອັກຄີຈັບໃສ່ແພໄຫຼນ້ຳໄປຕິດຢູ່ສວນດອກໄມ້ ຍ່າຈຳສວນເອົາສົບກຸ່ມມານທັງສີ່ໄປເຜົາ. ຕໍ່ມາ ຈຸດທີ່ເຜົາສົບນັ້ນເກີດມີຕົ້ນຈຳປາ ໔ ຕົ້ນ. ເມື່ອນາງອັກຄີສືບຮູ້ຄວາມຈິງ ຈຶ່ງໃຫ້ເສນາໄປຕັດແລະເອົາໄປໄຫຼນ້ຳ. ຕົ້ນຈຳປາໄຫຼໄປຮອດພະລືສິຕິນໜຶ່ງ ພະລືສິຕິຈຸບຊີວິດໃຫ້ເປັນຄົນດັ່ງເກົ່າ ແລ້ວສອນວິຊາອາຄົມຕ່າງໆ ໃຫ້. ກຸ່ມມານທັງສີ່ໄດ້ທຸ່ວງຮີບຊະນະຍັກ, ມານ ແລະມະນຸດ ໄດ້ເມືອງຂຶ້ນຫຼາຍເມືອງ ແລ້ວກັບໄປຫາຍ່າຈຳສວນ. ຈາກນັ້ນ, ໄດ້ອອກຕິດຕາມຫາແມ່ຈົນພົບ ແລ້ວເຂົ້າເຝົ້າພະຍາຈຸນລະນີ ໄດ້ເລົ່າຄວາມຈິງໃຫ້ຊາບ ແລ້ວຢູ່ຄອງເມືອງຕໍ່ໄປ. ສ່ວນນາງອັກຄີ ຖືກລົງໂທດໃຫ້ທາດລ້ຽງໝູ.

Once upon a time, in the city of Chakkhin, a great disaster occurred: a pair of large falcons came regularly to catch people and eat them. The king of Chakkhin was powerless to stop them, so he hid his daughter, Patthumma, inside a drum in the palace. Eventually, the great falcons ate all the people in the city. Later, King Chunlani of Panchala went hunting and strayed into the deserted city of Chakkhin. He saw the desolate city full of bones. While exploring, he beat a drum and heard the voice of Nang Patthumma from inside. He rescued her, and she became known as Nang Khamkòng. King Chunlani accepted her as his second wife, after Nang Akkhi. Nang Akkhi was very jealous of Nang Khamkòng. When Nang Khamkòng gave birth to four sons, Nang Akkhi blindfolded her and replaced her newborns with puppies, accusing her of having a relationship with a dog. King Chunlani, believing this, exiled Nang Khamkòng from the city to live as a pig herder. As for the four children, Nang Akkhi floated them away on a raft but they became stuck in a flower garden. A grandmother who took care of the garden found their bodies and cremated them. From the crematorium, four frangipani trees grew. When Nang Akkhi discovered this, she had the trees cut down and floated away. The trees floated to a hermit, who revived the children as human beings and taught them various magic spells. The four brothers went on

to fight in battles, defeating giants, devils, and humans, conquering many lands before returning to the grandmother. They eventually set out to find their mother and succeeded. The reunited family went to see King Chunlani and told him the truth. They lived in the city, while Nang Akkhi was punished and made a slave to raise pigs.

Colophon: ລານທີ ໓໒ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໕໑໔ ປີຮ້ວງໄຄ້ ເດືອນ ໕ ຂຶ້ນ ໑໓ ຄ່ຳ ວັນ ກຸຣິດຈະນາແລ້ວ ຍາມກອງກາຍ ພາຍມີເຈົ້າມູນລະສັດທານາມມະກອນຊື່ວ່າ ໝ່ອມອ້ວນ ນາງບົວສີ ພ້ອມດ້ວຍ ລູກເຕົ້າຊູ່ຄົນ ມີໃຈເຫຼື້ອມໃສໃນພະສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າເຂົ້າສູ່ພະນິພານ. ອີກ ປະການ ໑ ຂະນ້ອຍທັງ ໒ ຜົວເມຍແລະລູກເຕົ້າ ໄດ້ພ້ອມກັນສ້າງທັງສີ ຈຳປາ ໔ ຕົ້ນ ມັດ ໒ ຜູກ ໔ ນີ້ໄວ້ໃນສາສະໜາ ຂໍໃຫ້ຂະນ້ອຍທັງຫຼາຍໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາທຸກສິ່ງທຸກປະການ ດັ່ງ ຄວາມມຸ່ງໝາດປາດຖະໜາເປັນດັ່ງແກ້ວມະນີໂຊດນັ້ນເທົ່ານ ສາທຸ ສາທຸ ອະນຸໂມທາມີ. ເຈົ້າ ສັດທາແມ່ນໝ່ອມອ້ວນ ນາງບົວສີ ຂໍໃຫ້ໄດ້ເຂົ້າສູ່ວຽງແກ້ວ ນິຣະພາບ. ຜູ້ຂຽນແມ່ນຈານເຫຼັກເນີ.

Folio 32 on the recto side: In Buddhist Era (BE) 2514, a *huang khai* year, on the thirteenth waxing-moon day of the fifth lunar month, the seventh day of the week (Saturday),¹³⁸ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Mò (Princess) Uan or Nang Buasi, together with all her children, had the religious faith in the Teachings of Gotama Buddha until entering Nibbāna. We, husband and wife, and our children sponsored the making of this manuscript entitled *Champa 4 ton* (The Four Frangipani Trees), second bundle, fourth fascicle, to support the Teachings of the Buddha. May we all achieve our wishes and desires. May our wishes and desires come true, like we have a wishing crystal of an emperor. Well done, well done! I rejoice [in the merit]. Mò (Princess) Uan or Nang Buasi is the sponsor. May I enter the crystal city of Nibbāna. Chan Lek is the scribe.

Date: BE 2514, a *huang khai* year (27 Mar 1972)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Chan (ex-monk) Lek
Sponsor(s): Mò (Princess) Uan or Nang Buasi, together with all her children
Titles: ຈຳປາ ໔ ຕົ້ນ (ມັດ ໒, ຜູກ ໔)
Champa 4 ton (Mat 2, phuk 4)
 The Four Frangipani Trees (Fascicle 4, bundle 2)

EAP1398_VSL_1_0362

Long palm-leaf

One phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 52.2 cm, depth 1.4 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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

¹³⁸ 1333 Caitra2 13 = Monday, 27 March 1972.

consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ໃນກາລະຄັງໜຶ່ງນາມາແລ້ວ ທີ່ເມືອງຈັກຂີນ ເກີດໄພໃຫຍ່ຂຶ້ນ ຄືມີຮຸ່ງໃຫຍ່ສອງຜົວເມຍ ມາຈັບຊາວເມືອງກິນເປັນອາຫານເປັນປະຈຳ. ພະຍາຈັກຂີນໝົດທາງສູ້ ຈຶ່ງເອົາທິດາຂອງຕົນຊື່ວ່າ ປັດທຸມມາ ໄປເຊື່ອງໄວ້ໃນກອງຫຼວງໃນພະລາຊະວັງ ຈົນເມື່ອຮຸ່ງໃຫຍ່ໄດ້ກິນຊາວເມືອງໝົດແລ້ວ ຕໍ່ມາ ພະຍາຈຸນລະນີແຫ່ງເມືອງປັນຈາລະນະຄອນ ໄດ້ອອກລ່າສັດ ແລະຫຼົງເຂົ້າໄປໃນເມືອງຈັກຂີນ ເຫັນສະພາບເມືອງຮຶກຮ້າງ ເຕັມໄປດ້ວຍຊາກກະດູກ ຈຶ່ງໄປຕີກອງ ໄດ້ຍິນສຽງນາງປັດທຸມມາຮ້ອງອອກມາ ຈຶ່ງເອົານາງອອກມາ ດັ່ງນັ້ນ ນາງຈຶ່ງມີອີກຊື່ວ່າ ນາງຄຳກອງ. ພະຍາຈຸນລະນີໄດ້ຮັບເອົານາງເປັນມະເຫສີທີ່ສອງຮອງຈາກນາງອັກຄີ. ນາງອັກຄີມີຄວາມອິດສານາງຄຳກອງ. ເມື່ອນາງຄຳກອງປະສູດລູກເປັນ ໔ ກຸ່ມມານ ຖືກນາງອັກຄີເອົາຜ້າມາປິດຕາ ແລ້ວເອົາລູກໝາຍປ່ຽນ ພ້ອມທັງໃສ່ຮ້າຍນາງວ່າມີສຳພັນກັບໝາ. ພະຍາຈຸນລະນີໄດ້ເນລະເທດນາງອອກຈາກເມືອງໄປເປັນຄົນລ້ຽງໝູ. ສ່ວນກຸ່ມມານທັງສີ່ ຖືກນາງອັກຄີຈັບໃສ່ແພໄຫຼນ້ຳໄປຕິດຢູ່ສວນດອກໄມ້ ຍ່າຈຳສວນເອົາສົບກຸ່ມມານທັງສີ່ໄປເຜົາ. ຕໍ່ມາ ຈຸດທີ່ເຜົາສົບນັ້ນເກີດມີຕົ້ນຈຳປາ ໔ ຕົ້ນ. ເມື່ອນາງອັກຄີສືບຮູ້ຄວາມຈິງ ຈຶ່ງໃຫ້ເສນາໄປຕັດແລະເອົາໄປໄຫຼນ້ຳ. ຕົ້ນຈຳປາໄຫຼໄປຮອດພະລືສິດິນໜຶ່ງ ພະລືສິດິນຈຶ່ງຊຸບຊີວິດໃຫ້ເປັນຄົນດັ່ງເກົ່າ ແລ້ວສອນວິຊາອາຄົມຕ່າງໆ ໃຫ້. ກຸ່ມມານທັງສີ່ໄດ້ທຽວຮິບຊະນະຍັກ, ມານ ແລະມະນຸດ ໄດ້ເມືອງຂຶ້ນຫຼາຍເມືອງ ແລ້ວກັບໄປຫາຍ່າຈຳສວນ. ຈາກນັ້ນ, ໄດ້ອອກຕິດຕາມຫາແມ່ຈົນພົບ ແລ້ວເຂົ້າເຝົ້າພະຍາຈຸນລະນີ ໄດ້ເລົ່າຄວາມຈິງໃຫ້ຊາບ ແລ້ວຢູ່ຄອງເມືອງຕໍ່ໄປ. ສ່ວນນາງອັກຄີ ຖືກລົງໂທດໃຫ້ທາດລ້ຽງໝູ.

Once upon a time, in the city of Chakkhin, a great disaster occurred: a pair of large falcons came regularly to catch people and eat them. The king of Chakkhin was powerless to stop them, so he hid his daughter, Patthumma, inside a drum in the palace. Eventually, the great falcons ate all the people in the city. Later, King Chunlani of Panchala went hunting and strayed into the deserted city of Chakkhin. He saw the desolate city full of bones. While exploring, he beat a drum and heard the voice of Nang Patthumma from inside. He rescued her, and she became known as Nang Khamkòng. King Chunlani accepted her as his second wife, after Nang Akkhi. Nang Akkhi was very jealous of Nang Khamkòng. When Nang Khamkòng gave birth to four sons, Nang Akkhi blindfolded her and replaced her newborns with puppies, accusing her of having a relationship with a dog. King Chunlani, believing this, exiled Nang Khamkòng from the city to live as a pig herder. As for the four children, Nang Akkhi floated them away on a raft but they became stuck in a flower garden. A grandmother who took care of the garden found their bodies and cremated them. From the crematorium, four frangipani trees grew. When Nang Akkhi discovered this, she had the trees to down and floated away. The trees floated to a hermit, who revived the children as human beings and taught them various magic spells. The four brothers went on to fight in battles, defeating giants, devils, and humans, conquering many lands before returning to the grandmother. They eventually set out to find their mother and succeeded. The reunited family went to see King

Colophon: Chunlani and told him the truth. They lived in the city, while Nang Akkhi was punished and made a slave to raise pigs.
 ລານທີ ໓໔ ໜ້າ ໑: ເຈົ້າມູນລະສັດທານາມະກອນຊື່ວ່າ ຂຽງພູມມາ ສາວແພງນາຍບ້ານເກົ່າ ລູກ
 ຊື່ວ່າທ້າວຍ້າວ ສາວຫລ້າ ໄດ້ພ້ອມກັນສ້າງ ຈຳປາ ໔ ຕົ້ນ ຜູກ ໕ ມັດ ໒ ໄວ້ໃນພະສາສະໜາ ຂໍ
 ໃຫ້ຂ້າພະເຈົ້າໄດ້ເຂົ້າສູ່ວຽງແກ້ວ ມີຣະພານ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາ ທຸກສິ່ງທຸກ
 ປະການ ແຕ່ກໍຂ້າເທີ້ນ ສາທຸ ອະນຸໂມທາມີ.
 Folio 35 on the recto side: The initiators: Xiang (ex-novice) Phumma who was the former head of the village, his wife Sao Phaeng, and their children named Thao Yao and Sao La, sponsored the making of this manuscript entitled *Champa 4 ton* (The Four Frangipani Trees), fifth fascicle, second bundle, to support the Teachings of the Buddha. May I enter the crystal city of Nibbāna. May our wishes and desires come true. Well done, well done! I rejoice [in the merit].
Date: AD 1970/71 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0361)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Xiang (ex-novice) Phumma who was the former head of the village, his wife Sao Phaeng, and their children Thao Yao and Sao La
Titles: ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໕, ມັດ ໒)
Champa 4 ton (Phuk 5, mat 2)
 The Four Frangipani Trees (Fascicle 5, bundle 2)

EAP1398_VSL_1_0363

Long palm-leaf

One phuk: *fascicle 6*

Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 52.2 cm, depth 1.2 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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:** Damaged.

Description: ໃນກາລະຄັ້ງໜຶ່ງນານມາແລ້ວ ທີ່ເມືອງຈັກຂິນ ເກີດໄພໃຫຍ່ຂຶ້ນ ຄືມີຮຸ່ງໃຫຍ່ສອງຜົວເມຍ ມາຈັບ
 ຊາວເມືອງກິນເປັນອາຫານເປັນປະຈຳ. ພະຍາຈັກຂິນພົດທາງສູ່ ຈຶ່ງເອົາທິດາຂອງຕົນຊື່ວ່າ ປັດ
 ທຸມມາ ໄປເຊື່ອງໄວ້ໃນກອງຫຼວງໃນພະລາຊະວັງ ຈົນເມື່ອຮຸ່ງໃຫຍ່ໄດ້ກິນຊາວເມືອງພົດແລ້ວ ຕໍ່
 ມາ ພະຍາຈຸນລະນີແຫ່ງເມືອງປັນຈາລະນະຄອນ ໄດ້ອອກລ່າສັດ ແລະຫຼົງເຂົ້າໄປໃນເມືອງ
 ຈັກຂິນ ເຫັນສະພາບເມືອງຮີກຮ້າງ ເຕັມໄປດ້ວຍຊາກກະດູກ ຈຶ່ງໄປຕີກອງ ໄດ້ຍິນສຽງນາງປັດ
 ທຸມມາຮ້ອງອອກມາ ຈຶ່ງເອົານາງອອກມາ ດັ່ງນັ້ນ ນາງຈຶ່ງມີອີກຊື່ວ່າ ນາງຄຳກອງ. ພະຍາຈຸນ
 ລະນີໄດ້ຮັບເອົານາງເປັນມະເທສີທີ່ສອງຮອງຈາກນາງອັກຄີ. ນາງອັກຄີມີຄວາມອິດສານາງຄຳ
 ກອງ. ເມື່ອນາງຄຳກອງປະສູດລູກເປັນ ໔ ກຸ່ມມານ ຖືກນາງອັກຄີເອົາຜ້າມາປິດຕາ ແລ້ວເອົາລູກ

ໝາຍປ່ຽນ ພ້ອມທັງໃສ່ຮ້າຍນາງວ່າມີສຳພັນກັບໝາ. ພະຍາຈຸນລະນີໄດ້ເນລະເທດນາງອອກຈາກເມືອງໄປເປັນຄົນລ້ຽງໝູ. ສ່ວນກຸມມານທັງສີ່ຖືກນາງອັກຄີຈັບໃສ່ແພໄຫຼນ້ຳໄປຕິດຢູ່ສ່ວນດອກໄມ້ ຍ່າຈຳສ່ວນເອົາສົບກຸມມານທັງສີ່ໄປເຜົາ. ຕໍ່ມາ ຈຸດທີ່ເຜົາສົບນັ້ນເກີດມີຕົ້ນຈຳປາ ໔ ຕົ້ນ. ເມື່ອນາງອັກຄີສົບຮູ້ຄວາມຈິງ ຈຶ່ງໃຫ້ເສນາໄປຕັດແລະເອົາໄປໄຫຼນ້ຳ. ຕົ້ນຈຳປາໄຫຼໄປຮອດພະລືສິດິນໜຶ່ງ ພະລືສິດິຈຶ່ງຊຸບຊີວິດໃຫ້ເປັນຄົນດັ່ງເກົ່າ ແລ້ວສອນວິຊາອາຄົມຕ່າງໆ ໃຫ້. ກຸມມານທັງສີ່ໄດ້ທ່ຽວຮິບຊະນະຍັກ, ມານ ແລະມະນຸດ ໄດ້ເມືອງຂຶ້ນຫຼາຍເມືອງ ແລ້ວກັບໄປຫາຍ່າຈຳສ່ວນ. ຈາກນັ້ນ, ໄດ້ອອກຕິດຕາມຫາແມ່ຈິນພົບ ແລ້ວເຂົ້າເຝົ້າພະຍາຈຸນລະນີ ໄດ້ເລົ່າຄວາມຈິງໃຫ້ຊາບ ແລ້ວຢູ່ຄອງເມືອງຕໍ່ໄປ. ສ່ວນນາງອັກຄີ ຖືກລົງໂທດໃຫ້ທາດລ້ຽງໝູ.

Once upon a time, in the city of Chakkhin, a great disaster occurred: a pair of large falcons came regularly to catch people and eat them. The king of Chakkhin was powerless to stop them, so he hid his daughter, Patthumma, inside a drum in the palace. Eventually, the great falcons ate all the people in the city. Later, King Chunlani of Panchala went hunting and strayed into the deserted city of Chakkhin. He saw the desolate city full of bones. While exploring, he beat a drum and heard the voice of Nang Patthumma from inside. He rescued her, and she became known as Nang Khamkòng. King Chunlani accepted her as his second wife, after Nang Akkhi. Nang Akkhi was very jealous of Nang Khamkòng. When Nang Khamkòng gave birth to four sons, Nang Akkhi blindfolded her and replaced her newborns with puppies, accusing her of having a relationship with a dog. King Chunlani, believing this, exiled Nang Khamkòng from the city to live as a pig herder. As for the four children, Nang Akkhi floated them away on a raft but they became stuck in a flower garden. A grandmother who took care of the garden found their bodies and cremated them. From the crematorium, four frangipani trees grew. When Nang Akkhi discovered this, she had the trees cut down and floated away. The trees floated to a hermit, who revived the children as human beings and taught them various magic spells. The four brothers went on to fight in battles, defeating giants, devils, and humans, conquering many lands before returning to the grandmother. They eventually set out to find their mother and succeeded. The reunited family went to see King Chunlani and told him the truth. They lived in the city, while Nang Akkhi was punished and made a slave to raise pigs.

Colophon:

ລານທີ ໓໒ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໕໑໓ ປີຮ້ວງໃຄ໌ ເດືອນ ໕ ແຮມ ໙ ຄໍ່າ ວັນ ໒ ໝາຍມີເຈົ້າມູນລະສັດທາ ນາມະກອນຊື່ວ່າ ສາວຟອງ ໄດ້ສ້າງ ຈຳປາ ໔ ຕົ້ນ ຜູກ ໖ ມັດ ໒ ໄວ້ໃນພະພຸດທະສາສະໜາ ຂະນ້ອຍຂໍກຸສົນສ່ວນບຸນທີ່ຂະນ້ອຍໄດ້ສ້າງ ຈຳປາ ໔ ຕົ້ນ ຜູກ ໖ ນີ້ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຂົ້າສູ່ວຽງແກ້ວແລະນິຣະພາບແດ່ກໍຂ້າເທີ້ນ ສາທຸ ສາທຸ ອະນຸໂມທາມີ.

Folio 32 on the recto side: In Buddhist Era (BE) 2513, a *huang khai* year, on the ninth waning-moon day of the fifth lunar month, the second day of the week (Monday),¹³⁹ the initiator named Sao Fòng sponsored the making of this manuscript entitled *Champa 4 ton* (The Four Frangipani Trees), sixth fascicle, second bundle, to support the Teachings of the

¹³⁹ 1333 Caitra 24 = Monday, 19 April 1971.

Buddha. May the results of sponsoring the making of this manuscript entitled *Champa 4 ton*, sixth fascicle, support me to enter the crystal city of Nibbāna. Well done, well done! I rejoice [in this merit].

Date: BE 2513, a *huang khai* year (19 Apr 1971)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Sao Fòng
Titles: ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໖, ມັດ ໒)
Champa 4 ton (Phuk 6, mat 2)
The Four Frangipani Trees (Fascicle 6, bundle 2)

EAP1398_VSL_1_0364

Long palm-leaf

One phuk: *fascicle 7*

Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 52.2 cm, depth 1.2 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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:** Fragile.

Description: ໃນກາລະຄັ້ງໜຶ່ງນານມາແລ້ວ ທີ່ເມືອງຈັກຂີນ ເກີດໄພໃຫຍ່ຂຶ້ນ ຄືມີຮຸ່ງໃຫຍ່ສອງຜົວເມຍ ມາຈັບຊາວເມືອງກິນເປັນອາຫານເປັນປະຈຳ. ພະຍາຈັກຂີນໝົດທາງສູ່ ຈຶ່ງເອົາທິດາຂອງຕົນຊື່ວ່າ ປັດທຸມມາ ໄປເຊື່ອງໄວ້ໃນກອງຫຼວງໃນພະລາຊະວັງ ຈົນເມື່ອຮຸ່ງໃຫຍ່ໄດ້ກິນຊາວເມືອງໝົດແລ້ວ ຕໍ່ມາ ພະຍາຈຸນລະນີແຫ່ງເມືອງປັນຈາລະນະຄອນ ໄດ້ອອກລ່າສັດ ແລະຫຼົງເຂົ້າໄປໃນເມືອງຈັກຂີນ ເຫັນສະພາບເມືອງຮີກຮ້າງ ເຕັມໄປດ້ວຍຊາກກະດູກ ຈຶ່ງໄປຕີກອງ ໄດ້ຍິນສຽງນາງປັດທຸມມາຮ້ອງອອກມາ ຈຶ່ງເອົານາງອອກມາ ດັ່ງນັ້ນ ນາງຈຶ່ງມີອີກຊື່ວ່າ ນາງຄຳກອງ. ພະຍາຈຸນລະນີໄດ້ຮັບເອົານາງເປັນມະເຫສີທີ່ສອງຮອງຈາກນາງອັກຄີ. ນາງອັກຄີມີຄວາມອິດສານາງຄຳກອງ. ເມື່ອນາງຄຳກອງປະສູດລູກເປັນ ໔ ກຸມມານ ຖືກນາງອັກຄີເອົາຜ້າມາປິດຕາ ແລ້ວເອົາລູກໝາຍປ່ຽນ ພ້ອມທັງໃສ່ຮ້າຍນາງວ່າມີສຳພັນກັບໝາ. ພະຍາຈຸນລະນີໄດ້ເນລະເຫດນາງອອກຈາກເມືອງໄປເປັນຄົນລ້ຽງໝູ. ສ່ວນກຸມມານທັງສີ່ ຖືກນາງອັກຄີຈັບໃສ່ແພໄຫຼນ້ຳໄປຕິດຢູ່ສ່ວນດອກໄມ້ ຍ່າຈຳສ່ວນເອົາສົບກຸມມານທັງສີ່ໄປເຜົາ. ຕໍ່ມາ ຈຸດທີ່ເຜົາສົບນັ້ນເກີດມີຕົ້ນຈຳປາ ໔ ຕົ້ນ. ເມື່ອນາງອັກຄີສືບຮູ້ຄວາມຈິງ ຈຶ່ງໃຫ້ເສນາໄປຕັດແລະເອົາໄປໄຫຼນ້ຳ. ຕົ້ນຈຳປາໄຫຼໄປຮອດພະລີສິຕິນໜຶ່ງ ພະລີສິຕິຈຸບຊີວິດໃຫ້ເປັນຄົນດັ່ງເກົ່າ ແລ້ວສອນວິຊາອາຄົມຕ່າງໆ ໃຫ້. ກຸມມານທັງສີ່ໄດ້ທຸ່ງວຮິບຊະນະຍັກ, ມານ ແລະມະນຸດ ໄດ້ເມືອງຂຶ້ນຫຼາຍເມືອງ ແລ້ວກັບໄປຫາຍ່າຈຳສ່ວນ. ຈາກນັ້ນ, ໄດ້ອອກຕິດຕາມຫາແມ່ຈົນພົບ ແລ້ວເຂົ້າເຝົ້າພະຍາຈຸນລະນີ ໄດ້ເລົ່າຄວາມຈິງໃຫ້ຊາບ ແລ້ວຢູ່ຄອງເມືອງຕໍ່ໄປ. ສ່ວນນາງອັກຄີ ຖືກລົງໂທດໃຫ້ທາດລ້ຽງໝູ.

Once upon a time, in the city of Chakkhin, a great disaster occurred: a pair of large falcons came regularly to catch people and eat them. The king of Chakkhin was powerless to stop them, so he hid his daughter,

Patthumma, inside a drum in the palace. Eventually, the great falcons ate all the people in the city. Later, King Chunlani of Panchala went hunting and strayed into the deserted city of Chakkhin. He saw the desolate city full of bones. While exploring, he beat a drum and heard the voice of Nang Patthumma from inside. He rescued her, and she became known as Nang Khamkòng. King Chunlani accepted her as his second wife, after Nang Akkhi. Nang Akkhi was very jealous of Nang Khamkòng. When Nang Khamkòng gave birth to four sons, Nang Akkhi blindfolded her and replaced her newborns with puppies, accusing her of having a relationship with a dog. King Chunlani, believing this, exiled Nang Khamkòng from the city to live as a pig herder. As for the four children, Nang Akkhi floated them away on a raft but they became stuck in a flower garden. A grandmother who took care of the garden found their bodies and cremated them. From the crematorium, four frangipani trees grew. When Nang Akkhi discovered this, she had the trees cut down and floated away. The trees floated to a hermit, who revived the children as human beings and taught them various magic spells. The four brothers went on to fight in battles, defeating giants, devils, and humans, conquering many lands before returning to the grandmother. They eventually set out to find their mother and succeeded. The reunited family went to see King Chunlani and told him the truth. They lived in the city, while Nang Akkhi was punished and made a slave to raise pigs.

Colophon:

ລານທີ ໓໒ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໑໓ ປີຮ້ວງໂຄ້ ເດືອນ ໕ ແຮມ ໙ ຄ່ຳ ວັນ ໒ ຮິດຈະນາແລ້ວ ຍາມແລງ ພາຍມີເຈົ້າມູນລະສັດທາ ນາມະກອນຊື່ວ່າ ທິດຜີລາ ສາວບົວຈັນ ພ້ອມດ້ວຍລູກເຕົ້າ ຊູ່ຄົນ ໄດ້ສ້າງ ຈຳປາ ໔ ຕົ້ນ ຜູກ ກ ມັດ ໒ ໄວ້ໃນພຸດທະສາສະໜາ ຂໍໃຫ້ຂ້າຜົວເມຍ ຄືວ່າ ທິດຜີ ລາແລະສາວບົວຈັນໄດ້ສ້າງ ຈຳປາ ໔ ຕົ້ນ ຜູກ ກ ມັດ ໒ ຂໍໃຫ້ຂ້າຜົວເມຍນີ້ ໄດ້ເຂົ້າສູ່ວຽງແກ້ວ ແລະມີຣະພານ ແມ່ນວ່າວຽນວາຍຕາຍແລະເກີດຢູ່ໃນພົບໃດແລະຊາດໃດ ຂໍຢ່າໄດ້ມີອຸປະສັກມາ ຂັດຂວາງແລະໄຮ້ຊັບອັບປັນຍາ ຂຶ້ນຊື່ວ່າຂົນໃຈ ເໝືອນດັ່ງໃນຊາດນີ້ ຂໍຢ່າໄດ້ມີເລີຍ.

Folio 32 on the recto side: In Buddhist Era (BE) 2513, a *huang khai* year, on the ninth waning-moon day of the fifth lunar month, the second day of the week (Monday), the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). The initiators, Thit (ex-monk) Phila and his wife, Sao Buachan, together with all their children, sponsored the making of this manuscript entitled *Champa 4 ton* (The Four Frangipani Trees), seventh fascicle, second bundle, to support the Teachings of the Buddha. May we the couple, Thit Phila and Sao Buachan, who sponsored the *Champa 4 ton* manuscript, seventh fascicle, second bundle, enter the crystal city of Nibbāna. If we are still in any existences in the Cycle of Rebirths, may we be free from any obstacles, poverty, dullness, and trouble like this life.

Date:

BE 2513, a *huang khai* year (19 Apr 1971)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Scribe(s):

Unknown

Sponsor(s):

Thit (ex-monk) Phila and his wife, Sao Buachan, together with all their children

Titles: ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໗, ມັດ ໒)
 Champa 4 ton (Phuk 7, mat 2)
 The Four Frangipani Trees (Fascicle 7, bundle 2)

EAP1398_VSL_1_0365

Long palm-leaf

One phuk: *fascicle 8*

Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 52.2 cm, depth 1.2 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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:** Fragile.

Description: ໃນກາລະຄັ້ງໜຶ່ງນານາມາແລ້ວ ທີ່ເມືອງຈັກຂິນ ເກີດໄພໃຫຍ່ຂຶ້ນ ຄືມີຮຸ່ງໃຫຍ່ສອງຜົວເມຍ ມາຈັບຊາວເມືອງກິນເປັນອາຫານເປັນປະຈຳ. ພະຍາຈັກຂິນພົດທາງສູ່ ຈຶ່ງເອົາທິດາຂອງຕົນຊື່ວ່າ ປັດທຸມມາ ໄປເຊື່ອງໄວ້ໃນກອງຫຼວງໃນພະລາຊະວັງ ຈົນເມື່ອຮຸ່ງໃຫຍ່ໄດ້ກິນຊາວເມືອງພົດແລ້ວ ຕໍ່ມາ ພະຍາຈຸນລະນີແຫ່ງເມືອງປັນຈາລະນະຄອນ ໄດ້ອອກລ່າສັດ ແລະຫຼົງເຂົ້າໄປໃນເມືອງຈັກຂິນ ເຫັນສະພາບເມືອງຮີກຮ້າງ ເຕັມໄປດ້ວຍຊາກກະດູກ ຈຶ່ງໄປຕີກອງ ໄດ້ຍິນສຽງນາງປັດທຸມມາຮ້ອງອອກມາ ຈຶ່ງເອົານາງອອກມາ ດັ່ງນັ້ນ ນາງຈຶ່ງມີອີກຊື່ວ່າ ນາງຄຳກອງ. ພະຍາຈຸນລະນີໄດ້ຮັບເອົານາງເປັນມະເທສີທີ່ສອງຮອງຈາກນາງອັກຄີ. ນາງອັກຄີມີຄວາມອິດສານາງຄຳກອງ. ເມື່ອນາງຄຳກອງປະສູດລູກເປັນ ໔ ກຸ່ມມານ ຖືກນາງອັກຄີເອົາຜ້າມາປິດຕາ ແລ້ວເອົາລູກໝາມາປຸງນ ພ້ອມທັງໃສ່ຮ້າຍນາງວ່າມີສຳພັນກັບໝາ. ພະຍາຈຸນລະນີໄດ້ເນລະເທດນາງອອກຈາກເມືອງໄປເປັນຄົນລ້ຽງໝູ. ສ່ວນກຸ່ມມານທັງສີ່ ຖືກນາງອັກຄີຈັບໃສ່ແພໄຫຼນ້ຳໄປຕິດຢູ່ສ່ວນດອກໄມ້ ຍ່າຈຳສວນເອົາລົບກຸ່ມມານທັງສີ່ໄປເຜົາ. ຕໍ່ມາ ຈຸດທີ່ເຜົາລົບນັ້ນເກີດມີຕົ້ນຈຳປາ ໔ ຕົ້ນ. ເມື່ອນາງອັກຄີສືບຮູ້ຄວາມຈິງ ຈຶ່ງໃຫ້ເສນາໄປຕັດແລະເອົາໄປໄຫຼນ້ຳ. ຕົ້ນຈຳປາໄຫຼໄປຮອດພະລືສິດິນໜຶ່ງ ພະລືສິດິນຈຶ່ງຊຸບຊີວິດໃຫ້ເປັນຄົນດັ່ງເກົ່າ ແລ້ວສອນວິຊາອາຄົມຕ່າງໆ ໃຫ້. ກຸ່ມມານທັງສີ່ໄດ້ທຸ່ງວິບຊະນະຍັກ, ມານ ແລະມະນຸດ ໄດ້ເມືອງຂຶ້ນຫຼາຍເມືອງ ແລ້ວກັບໄປຫາຍ່າຈຳສວນ. ຈາກນັ້ນ, ໄດ້ອອກຕິດຕາມຫາແມ່ຈົນພົບ ແລ້ວເຂົ້າເຝົ້າພະຍາຈຸນລະນີ ໄດ້ເລົ່າຄວາມຈິງໃຫ້ຊາບ ແລ້ວຢູ່ຄອງເມືອງຕໍ່ໄປ. ສ່ວນນາງອັກຄີ ຖືກລົງໂທດໃຫ້ທາດລ້ຽງໝູ.

Once upon a time, in the city of Chakkhin, a great disaster occurred: a pair of large falcons came regularly to catch people and eat them. The king of Chakkhin was powerless to stop them, so he hid his daughter, Patthumma, inside a drum in the palace. Eventually, the great falcons ate all the people in the city. Later, King Chunlani of Panchala went hunting and strayed into the deserted city of Chakkhin. He saw the desolate city full of bones. While exploring, he beat a drum and heard the voice of Nang Patthumma from inside. He rescued her, and she became known as Nang Khamkòng. King Chunlani accepted her as his second wife, after Nang Akkhi. Nang Akkhi was very jealous of Nang Khamkòng. When Nang Khamkòng gave birth to four sons, Nang Akkhi blindfolded her and

replaced her newborns with puppies, accusing her of having a relationship with a dog. King Chunlani, believing this, exiled Nang Khamkông from the city to live as a pig herder. As for the four children, Nang Akkhi floated them away on a raft but they became stuck in a flower garden. A grandmother who took care of the garden found their bodies and cremated them. From the crematorium, four frangipani trees grew. When Nang Akkhi discovered this, she had the trees cut down and floated away. The trees floated to a hermit, who revived the children as human beings and taught them various magic spells. The four brothers went on to fight in battles, defeating giants, devils, and humans, conquering many lands before returning to the grandmother. They eventually set out to find their mother and succeeded. The reunited family went to see King Chunlani and told him the truth. They lived in the city, while Nang Akkhi was punished and made a slave to raise pigs.

Colophon: None
Date: AD 1970/71 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0364)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໘, ມັດ ໒)
Champa 4 ton (Phuk 8, mat 2)
 The Four Frangipani Trees (Fascicle 8, bundle 2)

EAP1398_VSL_1_0366

Long palm-leaf

One phuk: *fascicle 9*

Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 52.2 cm, depth 1.1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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:** Fragile.

Description: ໃນກາລະຄັງໜຶ່ງນານມາແລ້ວ ທີ່ເມືອງຈັກຂົນ ເກີດໄພໃຫຍ່ຂຶ້ນ ຄືມີຮຸ່ງໃຫຍ່ສອງຜົວເມຍ ມາຈັບຊາວເມືອງກິນເປັນອາຫານເປັນປະຈຳ. ພະຍາຈັກຂົນໝົດທາງສູ່ ຈຶ່ງເອົາທິດາຂອງຕົນຊື່ວ່າ ປັດທຸມມາ ໄປເຊື່ອງໄວ້ໃນກອງໜູວງໃນພະລາຊະວັງ ຈົນເມື່ອຮຸ່ງໃຫຍ່ໄດ້ກິນຊາວເມືອງໝົດແລ້ວ ຕໍ່ມາ ພະຍາຈຸນລະນີແຫ່ງເມືອງປັນຈາລະນະຄອນ ໄດ້ອອກລ່າສັດ ແລະຫຼົງເຂົ້າໄປໃນເມືອງຈັກຂົນ ເຫັນສະພາບເມືອງຮີກຮ້າງ ເຕັມໄປດ້ວຍຊາກກະດູກ ຈຶ່ງໄປຕີກອງ ໄດ້ຍິນສຽງນາງປັດທຸມມາຮ້ອງອອກມາ ຈຶ່ງເອົານາງອອກມາ ດັ່ງນັ້ນ ນາງຈຶ່ງມີອີກຊື່ວ່າ ນາງຄຳກອງ. ພະຍາຈຸນລະນີໄດ້ຮັບເອົານາງເປັນມະເຫສີທີ່ສອງຮອງຈາກນາງອັກຄີ. ນາງອັກຄີມີຄວາມອິດສານາງຄຳກອງ. ເມື່ອນາງຄຳກອງປະສູດລູກເປັນ ໔ ກຸ່ມມານ ຖືກນາງອັກຄີເອົາຜ້າມາປິດຕາ ແລ້ວເອົາລູກ

ໝາຍປ່ຽນ ພ້ອມທັງໃສ່ຮ້າຍນາງວ່າມີສິ້ນພັນກັບໝາ. ພະຍາຈຸນລະນີໄດ້ເນລະເທດນາງອອກຈາກເມືອງໄປເປັນຄົນລ້ຽງໝູ. ສ່ວນກຸມມານທັງສີ່ ຖືກນາງອັກຄີຈັບໃສ່ແພໄຫຼນ້ຳໄປຕິດຢູ່ສ່ວນດອກໄມ້ ຍ່າຈຳສ່ວນເອົາສົບກຸມມານທັງສີ່ໄປເຜົາ. ຕໍ່ມາ ຈຸດທີ່ເຜົາສົບນັ້ນເກີດມີຕົ້ນຈຳປາ ໔ ຕົ້ນ. ເມື່ອນາງອັກຄີສືບຮູ້ຄວາມຈິງ ຈຶ່ງໃຫ້ເສນາໄປຕັດແລະເອົາໄປໄຫຼນ້ຳ. ຕົ້ນຈຳປາໄຫຼໄປຮອດພະລືສິດິນໜຶ່ງ ພະລືສິດິຈຶ່ງຊຸບຊີວິດໃຫ້ເປັນຄົນດັ່ງເກົ່າ ແລ້ວສອນວິຊາອາຄົມຕ່າງໆ ໃຫ້. ກຸມມານທັງສີ່ໄດ້ທ່ຽວຮິບຊະນະຍັກ, ມານ ແລະມະນຸດ ໄດ້ເມືອງຂຶ້ນຫຼາຍເມືອງ ແລ້ວກັບໄປຫາຍ່າຈຳສ່ວນ. ຈາກນັ້ນ, ໄດ້ອອກຕິດຕາມຫາແມ່ຈິນພົບ ແລ້ວເຂົ້າເຝົ້າພະຍາຈຸນລະນີ ໄດ້ເລົ່າຄວາມຈິງໃຫ້ຊາບ ແລ້ວຢູ່ຄອງເມືອງຕໍ່ໄປ. ສ່ວນນາງອັກຄີ ຖືກລົງໂທດໃຫ້ທາດລ້ຽງໝູ.

Once upon a time, in the city of Chakkhin, a great disaster occurred: a pair of large falcons came regularly to catch people and eat them. The king of Chakkhin was powerless to stop them, so he hid his daughter, Patthumma, inside a drum in the palace. Eventually, the great falcons ate all the people in the city. Later, King Chunlani of Panchala went hunting and strayed into the deserted city of Chakkhin. He saw the desolate city full of bones. While exploring, he beat a drum and heard the voice of Nang Patthumma from inside. He rescued her, and she became known as Nang Khamkòng. King Chunlani accepted her as his second wife, after Nang Akkhi. Nang Akkhi was very jealous of Nang Khamkòng. When Nang Khamkòng gave birth to four sons, Nang Akkhi blindfolded her and replaced her newborns with puppies, accusing her of having a relationship with a dog. King Chunlani, believing this, exiled Nang Khamkòng from the city to live as a pig herder. As for the four children, Nang Akkhi floated them away on a raft but they became stuck in a flower garden. A grandmother who took care of the garden found their bodies and cremated them. From the crematorium, four frangipani trees grew. When Nang Akkhi discovered this, she had the trees cut down and floated away. The trees floated to a hermit, who revived the children as human beings and taught them various magic spells. The four brothers went on to fight in battles, defeating giants, devils, and humans, conquering many lands before returning to the grandmother. They eventually set out to find their mother and succeeded. The reunited family went to see King Chunlani and told him the truth. They lived in the city, while Nang Akkhi was punished and made a slave to raise pigs.

Colophon:

ລານທີ ໒໙ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໕໑໓ ປີຮ້ວງໃຄ໌ ເດືອນ ຕຸ ຂຶ້ນ ໑໐ ຄ່ຳ ວັນ ໒ ໝາຍມີເຈົ້າມູນລະສັດທາ ນາມະກອນຊື່ວ່າ ຈານເຫຼັກ ສາວມາ ບ້ານສັງຄະໂລກ ໄດ້ສ້າງ ຈຳປາ ໔ ຕົ້ນ ມັດ ໒ ຜູກ ໙ ຂ້າພະເຈົ້າ ໒ ຜົວເມຍ ຂໍກຸສົນສ່ວນບຸນທີ່ຂ້າພະເຈົ້າໄດ້ສ້າງຈຳປາ ໔ ຕົ້ນ ມັດ ໒ ຜູກ ໙ ຂໍໃຫ້ໄດ້ເຂົ້າສູ່ວຽງແກ້ວ ນິຣະພາບແດ່ກໍຂ້າເທີນ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາກໍຂ້າເທີນ.

Folio 29 on the recto side: In Buddhist Era (BE) 2513, a *huang khai* year, on the tenth waxing-moon day of the eighth lunar month, the second day of the week (Monday),¹⁴⁰ the initiators, Chan (ex-monk) Lek and his wife, Sao Ma, from the village of Sangkhalok sponsored the making of this manuscript entitled *Champa 4 ton* (The Four Frangipani Trees), second

¹⁴⁰ 1333 Ashadha 10 = Friday, 2 July 1971.

bundle, ninth fascicle. May the results of sponsoring the making of this manuscript entitled *Champa 4 ton*, second bundle, ninth fascicle, support two of us, husband and wife, to enter the crystal city of Nibbāna. May our wishes and desires come true.

Date: BE 2513, a *huang khai* year (2 Jul 1971)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Chan (ex-monk) Lek and his wife, Sao Ma, from the village of Sangkhalok

Titles: ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໙, ມັດ ໒)

Champa 4 ton (Phuk 9, mat 2)

The Four Frangipani Trees (Fascicle 9, bundle 2)

EAP1398_VSL_1_0367

Long palm-leaf

One phuk: *fascicle 10*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 52.2 cm, depth 1.5 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 36. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ໃນກາລະຄັ້ງໜຶ່ງນານມາແລ້ວ ທີ່ເມືອງຈັກຂິນ ເກີດໄພໃຫຍ່ຂຶ້ນ ຄືມີຮຸ່ງໃຫຍ່ສອງຜົວເມຍ ມາຈັບຊາວເມືອງກິນເປັນອາຫານເປັນປະຈຳ. ພະຍາຈັກຂິນໝົດທາງສູ່ ຈຶ່ງເອົາທິດາຂອງຕົນຊື່ວ່າ ປັດທຸມມາ ໄປເຊື່ອງໄວ້ໃນກອງຫຼວງໃນພະລາຊະວັງ ຈົນເມື່ອຮຸ່ງໃຫຍ່ໄດ້ກິນຊາວເມືອງໝົດແລ້ວ ຕໍ່ມາ ພະຍາຈຸນລະມີແຫ່ງເມືອງປັນຈາລະນະຄອນ ໄດ້ອອກລ່າສັດ ແລະຫຼົງເຂົ້າໄປໃນເມືອງຈັກຂິນ ເຫັນສະພາບເມືອງຮີກຮ້າງ ເຕັມໄປດ້ວຍຊາກກະດູກ ຈຶ່ງໄປຕີກອງ ໄດ້ຍິນສຽງນາງປັດທຸມມາຮ້ອງອອກມາ ຈຶ່ງເອົານາງອອກມາ ດັ່ງນັ້ນ ນາງຈຶ່ງມີອີກຊື່ວ່າ ນາງຄຳກອງ. ພະຍາຈຸນລະມີໄດ້ຮັບເອົານາງເປັນມະເຫສີທີ່ສອງຮອງຈາກນາງອັກຄີ. ນາງອັກຄີມີຄວາມອິດສານາງຄຳກອງ. ເມື່ອນາງຄຳກອງປະສູດລູກເປັນ ໔ ກຸ່ມມານ ຖືກນາງອັກຄີເອົາຜ້າມາປິດຕາ ແລ້ວເອົາລູກໝາຍປ່ຽນ ພ້ອມທັງໃສ່ຮ້າຍນາງວ່າມີສຳພັນກັບໝາ. ພະຍາຈຸນລະມີໄດ້ເນລະເຫດນາງອອກຈາກເມືອງໄປເປັນຄົນລ້ຽງໝູ. ສ່ວນກຸ່ມມານທັງສີ່ ຖືກນາງອັກຄີຈັບໃສ່ແພໄຫຼນ້ຳໄປຕິດຢູ່ສ່ວນດອກໄມ້ ຍ່າຈຳສ່ວນເອົາສົບກຸ່ມມານທັງສີ່ໄປເຜົາ. ຕໍ່ມາ ຈຸດທີ່ເຜົາສົບນັ້ນເກີດມີຕົ້ນຈຳປາ ໔ ຕົ້ນ. ເມື່ອນາງອັກຄີສົບຮູ້ຄວາມຈິງ ຈຶ່ງໃຫ້ເສນາໄປຕັດແລະເອົາໄປໄຫຼນ້ຳ. ຕົ້ນຈຳປາໄຫຼໄປຮອດພະລິສິຕິນໜຶ່ງ ພະລິສິຕິຈຸບຊີວິດໃຫ້ເປັນຄົນດັ່ງເກົ່າ ແລ້ວສອນວິຊາອາຄົມຕ່າງໆ ໃຫ້. ກຸ່ມມານທັງສີ່ໄດ້ທຸ່ງວຮິບຊະນະຍັກ, ມານ ແລະມະນຸດ ໄດ້ເມືອງຂຶ້ນຫຼາຍເມືອງ ແລ້ວກັບໄປຫາຍ່າຈຳສ່ວນ. ຈາກນັ້ນ, ໄດ້ອອກຕິດຕາມຫາແມ່ຈົນພົບ ແລ້ວເຂົ້າເຝົ້າພະຍາຈຸນລະມີ ໄດ້ເລົ່າຄວາມຈິງໃຫ້ຊາບ ແລ້ວຢູ່ຄອງເມືອງຕໍ່ໄປ. ສ່ວນນາງອັກຄີ ຖືກລົງໂທດໃຫ້ທາດລ້ຽງໝູ.

Once upon a time, in the city of Chakkhin, a great disaster occurred: a pair of large falcons came regularly to catch people and eat them. The king of

Chakkhin was powerless to stop them, so he hid his daughter, Patthumma, inside a drum in the palace. Eventually, the great falcons ate all the people in the city. Later, King Chunlani of Panchala went hunting and strayed into the deserted city of Chakkhin. He saw the desolate city full of bones. While exploring, he beat a drum and heard the voice of Nang Patthumma from inside. He rescued her, and she became known as Nang Khamkòng. King Chunlani accepted her as his second wife, after Nang Akkhi. Nang Akkhi was very jealous of Nang Khamkòng. When Nang Khamkòng gave birth to four sons, Nang Akkhi blindfolded her and replaced her newborns with puppies, accusing her of having a relationship with a dog. King Chunlani, believing this, exiled Nang Khamkòng from the city to live as a pig herder. As for the four children, Nang Akkhi floated them away on a raft but they became stuck in a flower garden. A grandmother who took care of the garden found their bodies and cremated them. From the crematorium, four frangipani trees grew. When Nang Akkhi discovered this, she had the trees cut down and floated away. The trees floated to a hermit, who revived the children as human beings and taught them various magic spells. The four brothers went on to fight in battles, defeating giants, devils, and humans, conquering many lands before returning to the grandmother. They eventually set out to find their mother and succeeded. The reunited family went to see King Chunlani and told him the truth. They lived in the city, while Nang Akkhi was punished and made a slave to raise pigs.

Colophon:

(໑) ລານທີ ໓໔ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໕໑໓ ຕົວ ປີ ເດືອນ ໕ ແຮມ ໙ ຄໍ່າ ວັນ ໒ ຣິດຈະນາແລ້ວ ຍາມເຊົ້າ ເຈົ້າມູນລະສັດທາພາຍມີ ມຸດທຸຈິດໂຕ ສາທຸພັນ ເຈົ້າຕາແສງ ວັດສັງຄະໂລກ ໄດ້ສ້າງ ຈຳປາ ໔ ຕົ້ນ ຜູກ ໑໐ ມັດ ໒ ໄວ້ໃນພະສາສະໜາ ຂໍໃຫ້ອັດຕະມາພົບສາສະໜາຊູ່ຊາດຊາດ ແຕ່ກໍ ຂ້າເທັ້ນ ແມ່ນວ່າອັດຕະມາເກີດເມື່ອພາຍຂ້າງໜ້າ ກໍຂໍໃຫ້ພົບພະອາຣິຍະເມດໂຕຍະ ຜູ້ທີ່ອົງທີ່ ຈະໄດ້ລົງມາຕັດສັບພັນຢູ່ພາຍໜ້ານີ້ແດ່ເທັ້ນ ອີກປະການ ໑ ໃຫ້ເຂົ້າວຽງແກ້ວນິຣະພານແດ່ເທັ້ນ.

(໒) ລານທີ ໓໕ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໕໑໔ ປີຮ່ວງໃຄ້ ເດືອນ ໖ ຂຶ້ນ ໑໔ ຄໍ່າ ວັນ ໗ ຣິດຈະນາ ແລ້ວຍາມກອງງາຍ ພາຍມີເຈົ້າມູນລະສັດທາ ນາມະກອນຊື່ວ່າ ມຸດທຸຈິດໂຕ ເຈົ້າຣາຊາຄະນະ ວັດສັງຄະໂລກຕາແສງ ໄດ້ສ້າງໜັງສື ຈຳປາ ໔ ຕົ້ນ ໄວ້ໃນພຸດທະສາສະໜາ ຂໍໃຫ້ອັດຕະມານີ້ໄດ້ ພົບສາສະໜາພະໂຄຕະມະ ຖ້າວ່າບໍ່ໄດ້ພົບສາສະໜາພະໂຄດົມແລ້ວແມ່ນພະອາຣິຍະເມດໂຕ ຍະລົງມາຕັດສັບພັນຢູ່ ກະຂໍໃຫ້ໄດ້ພົບຢ່າໄດ້ຄາດແຄ້ວ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາ ສົມດັງ ຄວາມມຸ່ງໝາດປາດຖະໜາ ດັ່ງແກ້ວມະນີໂຊດນັ້ນເທັ້ນ ອີກປະການຂະນ້ອຍຫົວເຈົ້າບຸນທັນ ທຳ ມະສະໂລ ໄດ້ພິຈາຣະນານຳສາທຸໃຫຍ່ ຂະນ້ອຍຂໍກຸສົນສ່ວນບຸນທີ່ໄດ້ສ້າງຈຳປາ ໔ ຕົ້ນ ຂໍໃຫ້ໄດ້ ດັ່ງຄຳມັກຄຳປາດຖະໜາ ຂະນ້ອຍຈານເຫຼັກເປັນຜູ້ຂຽນ.

(1) Folio 34 on the recto side: In Buddhist Era (BE) 2513, a [...] year, on the ninth waning-moon day of the fifth lunar month, the second day of the week (Monday),¹⁴¹ the writing was accomplished in the morning. The initiator named Muthuchitto, Sathu Man, head of the sub-district of Vat Sangkhalok, sponsored the making of this manuscript entitled *Champa 4 ton* (The Four Frangipani Trees), tenth fascicle, second bundle, to support

¹⁴¹ 1333 Caitra 24 = Monday, 19 April 1971.

the Teachings of the Buddha. May I meet the Teachings of the Buddha in every existence definitely. If I will be reborn in a future life, may I meet Metteyya Buddha who will attain enlightenment in the future. Besides, may I enter the crystal city of Nibbāna.

(2) Folio 35 on the recto side: In Buddhist Era (BE) 2514, a *huang khai* year, on the fourteenth waxing-moon day of the sixth lunar month, the seventh day of the week (Saturday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator named Muthuchitto, Sathu Man, head of the sub-district of Vat Sangkhalok, sponsored the making of this manuscript entitled *Champa 4 ton* (The Four Frangipani Trees) to support the Teachings of the Buddha. May I meet the Teachings of the Buddha. If I will have missed the Teachings of Gotama Buddha, may I definitely meet Metteyya Buddha who will attain enlightenment in the future. May my wishes and desires be fulfilled, like I have a wishing crystal. Besides, I, Hua Chao Bunthan Thammavalo, rejoiced with the Venerable. May I share the merit derived from sponsored the making of this manuscript entitled *Champa 4 ton*. May my wishes and desires come true. I am Chan (ex-monk) Lek, the scribe.

Date: BE 2513, a *huang khai* year (19 Apr 1971)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Chan (ex-monk) Lek
Sponsor(s): Muthuchitto, Sathu Man, head of the sub-district of Vat Sangkhalok
Titles: ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໑໐, ມັດ ໒)
Champa 4 ton (Phuk 10, mat 2)
The Four Frangipani Trees (Fascicle 10, bundle 2)

EAP1398_VSL_1_0368

Long palm-leaf

One phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 51.1 cm, depth 1.4 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 35. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Damaged.

Description: ໃນກາລະຄັ້ງໜຶ່ງນານມາແລ້ວ ທີ່ເມືອງຈັກຂິນ ເກີດໄພໃຫຍ່ຂຶ້ນ ຄືມີຮຸ່ງໃຫຍ່ສອງຜົວເມຍ ມາຈັບ ຊາວເມືອງກິນເປັນອາຫານເປັນປະຈຳ. ພະຍາຈັກຂິນພົດທາງສູ້ ຈຶ່ງເອົາທິດາຂອງຕົນຊື່ວ່າ ປັດ ທຸມມາ ໄປເຊື່ອງໄວ້ໃນກອງໝູ່ງໃນພະລາຊະວັງ ຈົນເມື່ອຮຸ່ງໃຫຍ່ໄດ້ກິນຊາວເມືອງພົດແລ້ວ ຕໍ່ມາ ພະຍາຈຸນລະນີແຫ່ງເມືອງປັນຈາລະນະຄອນ ໄດ້ອອກລ່າສັດ ແລະຫຼົງເຂົ້າໄປໃນເມືອງ ຈັກຂິນ ເຫັນສະພາບເມືອງຮີກຮ້າງ ເຕັມໄປດ້ວຍຊາກກະດູກ ຈຶ່ງໄປຕີກອງ ໄດ້ຍິນສຽງນາງປັດ ທຸມມາຮ້ອງອອກມາ ຈຶ່ງເອົານາງອອກມາ ດັ່ງນັ້ນ ນາງຈຶ່ງມີອີກຊື່ວ່າ ນາງຄຳກອງ. ພະຍາຈຸນລະນີໄດ້ຮັບເອົານາງເປັນມະເຫສີທີ່ສອງຮອງຈາກນາງອັກຄີ. ນາງອັກຄີມີຄວາມອິດສານາງຄຳ

ກອງ. ເມື່ອນາງຄຳກອງປະສູດລູກເປັນ ໔ ກຸມມານ ຖືກນາງອັກຄີເອົາຜ້າມາປິດຕາ ແລ້ວເອົາລູກ
ໝາມາປຸງນ ພ້ອມທັງໃສ່ຮ້າຍນາງວ່າມີສຳພັນກັບໝາ. ພະຍາຈຸນລະນີໄດ້ເນລະເທດນາງອອກ
ຈາກເມືອງໄປເປັນຄົນລ້ຽງໝູ. ສ່ວນກຸມມານທັງສີ່ຖືກນາງອັກຄີຈັບໃສ່ແພໄຫຼນ້ຳໄປຕິດຢູ່ສ່ວນ
ດອກໄມ້ ຍ່າຈຳສ່ວນເອົາສົບກຸມມານທັງສີ່ໄປເຜົາ. ຕໍ່ມາ ຈຸດທີ່ເຜົາສົບນັ້ນເກີດມີຕົ້ນຈຳປາ ໔
ຕົ້ນ. ເມື່ອນາງອັກຄີສືບຮູ້ຄວາມຈິງ ຈຶ່ງໃຫ້ເສນາໄປຕັດແລະເອົາໄປໄຫຼນ້ຳ. ຕົ້ນຈຳປາໄຫຼໄປຮອດ
ພະລືສີຕົນໜຶ່ງ ພະລືສີຈຶ່ງຊຸບຊີວິດໃຫ້ເປັນຄົນດັ່ງເກົ່າ ແລ້ວສອນວິຊາອາຄົມຕ່າງໆ ໃຫ້. ກຸມມານ
ທັງສີ່ໄດ້ທຸ່ງວຮົບຊະນະຍັກ, ມານ ແລະມະນຸດ ໄດ້ເມືອງຂຶ້ນຫຼາຍເມືອງ ແລ້ວກັບໄປຫາຍ່າຈຳ
ສ່ວນ. ຈາກນັ້ນ, ໄດ້ອອກຕິດຕາມຫາແມ່ຈົນພົບ ແລ້ວເຂົ້າເຝົ້າພະຍາຈຸນລະນີ ໄດ້ເລົ່າຄວາມຈິງ
ໃຫ້ຊາບ ແລ້ວຢູ່ຄອງເມືອງຕໍ່ໄປ. ສ່ວນນາງອັກຄີ ຖືກລົງໂທດໃຫ້ທາດລ້ຽງໝູ.

Once upon a time, in the city of Chakkhin, a great disaster occurred: a pair
of large falcons came regularly to catch people and eat them. The king of
Chakkhin was powerless to stop them, so he hid his daughter,
Patthumma, inside a drum in the palace. Eventually, the great falcons ate
all the people in the city. Later, King Chunlani of Panchala went hunting
and strayed into the deserted city of Chakkhin. He saw the desolate city
full of bones. While exploring, he beat a drum and heard the voice of Nang
Patthumma from inside. He rescued her, and she became known as Nang
Khamkòng. King Chunlani accepted her as his second wife, after Nang
Akkhi. Nang Akkhi was very jealous of Nang Khamkòng. When Nang
Khamkòng gave birth to four sons, Nang Akkhi blindfolded her and
replaced her newborns with puppies, accusing her of having a
relationship with a dog. King Chunlani, believing this, exiled Nang
Khamkòng from the city to live as a pig herder. As for the four children,
Nang Akkhi floated them away on a raft but they became stuck in a flower
garden. A grandmother who took care of the garden found their bodies
and cremated them. From the crematorium, four frangipani trees grew.
When Nang Akkhi discovered this, she had the trees cut down and floated
away. The trees floated to a hermit, who revived the children as human
beings and taught them various magic spells. The four brothers went on
to fight in battles, defeating giants, devils, and humans, conquering many
lands before returning to the grandmother. They eventually set out to
find their mother and succeeded. The reunited family went to see King
Chunlani and told him the truth. They lived in the city, while Nang Akkhi
was punished and made a slave to raise pigs.

Colophon:

ລານທີ ໓໖ ໜ້າ ໑: ຈຸນລະສັງກາດລາຊາໄດ້ ໒ ພັນ ໔ ຮ້ອຍປາຍ ໑໐໔ (ກົງກັບ ພ.ສ. ໒໔໑໔) ປີ
ເປັນປີຮ່ວງໄທ້ ເດືອນ ໖ ຂຶ້ນ ໖ ຄ່ຳ ກົງກັບວັນສຸກ ໝາຍມີ ຈານໜູໆ ສາວທອງສີ ຜົວເມຍມີມູນ
ລະສັດທາໄດ້ສ້າງຈຳປາ ໔ ຕົ້ນ ມັດ ໓ ຜູກຕົ້ນ ນີ້ໄວ້ໃນສາສະໜາ ພະພຸດທະເຈົ້າ ຂໍໃຫ້ຜູ້ຂ້າໄດ້
ເຂົ້າສູ່ວຽງແກ້ວແລະນິຣະພາບແດ່ກໍຂ້າເທີນ ນິບພານັງ ປາຣະມັງ ສຸກຂັງ.

Folio 35 on the recto side: In Chunlasangkat 2 thousand 5 hundred and
104 (corresponding to BE 2514), a *huang khai* year, on the sixth waxing-
moon day of the sixth lunar month, corresponding to a Friday,¹⁴² Chan
(ex-monk) Niao and his wife, Sao Thòngsi, sponsored the making of this

¹⁴² 1333 Vaisakha 6 = Friday, 30 April 1971.

manuscript entitled *Champa 4 ton* (The Four Frangipani Trees), first fascicle, third bundle, to support the Teachings of the Buddha. May we enter the crystal city of Nibbāna definitely. Nibbāna is the greatest bliss.

Date: BE 2514, a *huang khai* year (30 Apr 1971)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Chan (ex-monk) Niao and his wife, Sao Thòngsi

Titles: ຈຳປາ ໔ ຕົ້ນ (ຜູກຕົ້ນ, ມັດ ໓)
Champa 4 ton (Phuk ton, mat 3)
 The Four Frangipani Trees (Fascicle 1, bundle 3)

EAP1398_VSL_1_0369

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 52.2 cm, depth 1.3 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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:** Fragile.

Description: ໃນກາລະຄັ້ງໜຶ່ງນານມາແລ້ວ ທີ່ເມືອງຈັກຂິນ ເກີດໄພໃຫຍ່ຂຶ້ນ ຄືມີຮຸ່ງໃຫຍ່ສອງຜົວເມຍ ມາຈັບຊາວເມືອງກິນເປັນອາຫານເປັນປະຈຳ. ພະຍາຈັກຂິນໝົດທາງສູ່ ຈຶ່ງເອົາທິດາຂອງຕົນຊື່ວ່າ ປັດທຸມມາ ໄປເຊື່ອງໄວ້ໃນກອງຫຼວງໃນພະລາຊະວັງ ຈົນເມື່ອຮຸ່ງໃຫຍ່ໄດ້ກິນຊາວເມືອງໝົດແລ້ວ ຕໍ່ມາ ພະຍາຈຸນລະນີແຫ່ງເມືອງປັນຈາລະນະຄອນ ໄດ້ອອກລ່າສັດ ແລະຫຼົງເຂົ້າໄປໃນເມືອງຈັກຂິນ ເຫັນສະພາບເມືອງຮຶກຮ້າງ ເຕັມໄປດ້ວຍຊາກກະດູກ ຈຶ່ງໄປຕີກອງ ໄດ້ຍິນສຽງນາງປັດທຸມມາຮ້ອງອອກມາ ຈຶ່ງເອົານາງອອກມາ ດັ່ງນັ້ນ ນາງຈຶ່ງມີອີກຊື່ວ່າ ນາງຄຳກອງ. ພະຍາຈຸນລະນີໄດ້ຮັບເອົານາງເປັນມະເຫສີທີ່ສອງຮອງຈາກນາງອັກຄີ. ນາງອັກຄີມີຄວາມອິດສານາງຄຳກອງ. ເມື່ອນາງຄຳກອງປະສູດລູກເປັນ ໔ ກຸມມານ ຖືກນາງອັກຄີເອົາຜ້າມາປິດຕາ ແລ້ວເອົາລູກໝາມາປ່ຽນ ພ້ອມທັງໃສ່ຮ້າຍນາງວ່າມີສຳພັນກັບໝາ. ພະຍາຈຸນລະນີໄດ້ເນລະເຫດນາງອອກຈາກເມືອງໄປເປັນຄົນລ້ຽງໝູ. ສ່ວນກຸມມານທັງສີ່ ຖືກນາງອັກຄີຈັບໃສ່ແພໄຫຼນ້ຳໄປຕິດຢູ່ສ່ວນດອກໄມ້ ຍ່າຈຳສ່ວນເອົາສົບກຸມມານທັງສີ່ໄປເຜົາ. ຕໍ່ມາ ຈຸດທີ່ເຜົາສົບນັ້ນເກີດມີຕົ້ນຈຳປາ ໔ ຕົ້ນ. ເມື່ອນາງອັກຄີສືບຮູ້ຄວາມຈິງ ຈຶ່ງໃຫ້ເສນາໄປຕັດແລະເອົາໄປໄຫຼນ້ຳ. ຕົ້ນຈຳປາໄຫຼໄປຮອດພະລິສິຕິນໜຶ່ງ ພະລິສິຕິຈຸບຊີວິດໃຫ້ເປັນຄົນດັ່ງເກົ່າ ແລ້ວສອນວິຊາອາຄົມຕ່າງໆ ໃຫ້. ກຸມມານທັງສີ່ໄດ້ທຸ່ງວຮິບຊະນະຍັກ, ມານ ແລະມະນຸດ ໄດ້ເມືອງຂຶ້ນຫຼາຍເມືອງ ແລ້ວກັບໄປຫາຍ່າຈຳສ່ວນ. ຈາກນັ້ນ, ໄດ້ອອກຕິດຕາມຫາແມ່ຈົນພົບ ແລ້ວເຂົ້າເຝົ້າພະຍາຈຸນລະນີ ໄດ້ເລົ່າຄວາມຈິງໃຫ້ຊາບ ແລ້ວຢູ່ຄອງເມືອງຕໍ່ໄປ. ສ່ວນນາງອັກຄີ ຖືກລົງໂທດໃຫ້ທາດລ້ຽງໝູ.

Once upon a time, in the city of Chakkhin, a great disaster occurred: a pair of large falcons came regularly to catch people and eat them. The king of Chakkhin was powerless to stop them, so he hid his daughter,

Patthumma, inside a drum in the palace. Eventually, the great falcons ate all the people in the city. Later, King Chunlani of Panchala went hunting and strayed into the deserted city of Chakkhin. He saw the desolate city full of bones. While exploring, he beat a drum and heard the voice of Nang Patthumma from inside. He rescued her, and she became known as Nang Khamkòng. King Chunlani accepted her as his second wife, after Nang Akkhi. Nang Akkhi was very jealous of Nang Khamkòng. When Nang Khamkòng gave birth to four sons, Nang Akkhi blindfolded her and replaced her newborns with puppies, accusing her of having a relationship with a dog. King Chunlani, believing this, exiled Nang Khamkòng from the city to live as a pig herder. As for the four children, Nang Akkhi floated them away on a raft but they became stuck in a flower garden. A grandmother who took care of the garden found their bodies and cremated them. From the crematorium, four frangipani trees grew. When Nang Akkhi discovered this, she had the trees cut down and floated away. The trees floated to a hermit, who revived the children as human beings and taught them various magic spells. The four brothers went on to fight in battles, defeating giants, devils, and humans, conquering many lands before returning to the grandmother. They eventually set out to find their mother and succeeded. The reunited family went to see King Chunlani and told him the truth. They lived in the city, while Nang Akkhi was punished and made a slave to raise pigs.

Colophon:

ລານທີ ໓໔ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໑໔ ປີຮ້ວງໄຄ້ ເດືອນ ໖ ຂຶ້ນ ໑໔ ຄ່ຳ ວັນ ກຸຣິດຈະນາແລ້ວ ຍາມກອງງາຍ ພາຍມີເຈົ້າມູນລະສັດທາ ນາມະກອນຊື່ວ່າ ສາວບາງ ບ້ານສັງຄະໂລກ ມີໃຈ ເຫຼື້ອມໃສໃນພະພຸດທະສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເກົ້າເຂົ້າສູ່ພະນິພານ ອີກປະການ ໑ ຂະນ້ອຍສາວບາງແລະສາວປິ່ນໄດ້ສ້າງໜັງສື ຈຳປາ ໔ ຕົ້ນ ຜູກ ໒ ມັດ ໓ ໄວ້ໃນສາສະໜາ ຂໍໃຫ້ ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາ ຂໍໃຫ້ຂ້າພະເຈົ້າໄດ້ເຂົ້າສູ່ວຽງແກ້ວນິຣະພາບ ແດ່ກໍຂ້າເທີ້ນ ສາທຸ ສາທຸ ອະນຸໂມທາມີ.

Folio 34 on the recto side: In Buddhist Era (BE) 2514, a *huang khai* year, on the fourteenth waxing-moon day of the sixth lunar month, the seventh day of the week (Saturday),¹⁴³ the initiator, Sao Bang, from the village of Sangkhalok had the ardent religious faith in the Teachings of Gotama Buddha until entering Nibbāna. We, Sao Bang and Sao Pin, sponsored the making of this manuscript entitled *Champa 4 ton* (The Four Frangipani Trees), second fascicle, third bundle, to support the Teachings of the Buddha. May our wishes and desires come true. May we enter the crystal city of Nibbāna. Well done, well done! We rejoice [in the merit].

Date:

BE 2514, a *huang khai* year (8 May 1971)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Scribe(s):

Unknown

Sponsor(s):

Sao Bang and Sao Pin from the village of Sangkhalok

Titles:

ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໒, ມັດ ໓)

Champa 4 ton (Phuk 2, mat 3)

¹⁴³ 1333 Vaisakha 14 = Saturday, 8 May 1971.

Long palm-leaf

One phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 52.5 cm, depth 1.2 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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:** Fragile.

Description: ໃນກາລະຄັ້ງໜຶ່ງນານມາແລ້ວ ທີ່ເມືອງຈັກຂິນ ເກີດໄພໃຫຍ່ຂຶ້ນ ຄືມີຮຸ່ງໃຫຍ່ສອງຜົວເມຍ ມາຈັບຊາວເມືອງກິນເປັນອາຫານເປັນປະຈຳ. ພະຍາຈັກຂິນພົດທາງສູ່ ຈຶ່ງເອົາທິດາຂອງຕົນຊື່ວ່າ ປັດທຸມມາ ໄປເຊື່ອງໄວ້ໃນກອງຫຼວງໃນພະລາຊະວັງ ຈົນເມື່ອຮຸ່ງໃຫຍ່ໄດ້ກິນຊາວເມືອງພົດແລ້ວ ຕໍ່ມາ ພະຍາຈຸນລະນີແຫ່ງເມືອງປັນຈາລະນະຄອນ ໄດ້ອອກລ່າສັດ ແລະຫຼົງເຂົ້າໄປໃນເມືອງຈັກຂິນ ເຫັນສະພາບເມືອງຮີກຮ້າງ ເຕັມໄປດ້ວຍຊາກກະດູກ ຈຶ່ງໄປຕີກອງ ໄດ້ຍິນສຽງນາງປັດທຸມມາຮ້ອງອອກມາ ຈຶ່ງເອົານາງອອກມາ ດັ່ງນັ້ນ ນາງຈຶ່ງມີອີກຊື່ວ່າ ນາງຄຳກອງ. ພະຍາຈຸນລະນີໄດ້ຮັບເອົານາງເປັນມະເຫສີທີ່ສອງຮອງຈາກນາງອັກຄີ. ນາງອັກຄີມີຄວາມອິດສານາງຄຳກອງ. ເມື່ອນາງຄຳກອງປະສູດລູກເປັນ ໔ ກຸ່ມມານ ຖືກນາງອັກຄີເອົາຜ້າມາປິດຕາ ແລ້ວເອົາລູກໝາມາປຸງ ພ້ອມທັງໃສ່ຮ້າຍນາງວ່າມີສຳພັນກັບໝາ. ພະຍາຈຸນລະນີໄດ້ເນລະເທດນາງອອກຈາກເມືອງໄປເປັນຄົນລ້ຽງໝູ. ສ່ວນກຸ່ມມານທັງສີ່ ຖືກນາງອັກຄີຈັບໃສ່ແພໄຫຼນ້ຳໄປຕິດຢູ່ສວນດອກໄມ້ ຍ່າຈຳສວນເອົາສົບກຸ່ມມານທັງສີ່ໄປເຜົາ. ຕໍ່ມາ ຈຸດທີ່ເຜົາສົບນັ້ນເກີດມີຕົ້ນຈຳປາ ໔ ຕົ້ນ. ເມື່ອນາງອັກຄີສືບຮູ້ຄວາມຈິງ ຈຶ່ງໃຫ້ເສນາໄປຕັດແລະເອົາໄປໄຫຼນ້ຳ. ຕົ້ນຈຳປາໄຫຼໄປຮອດພະລືສິຕິນໜຶ່ງ ພະລືສິຕິຈຶ່ງຊຸບຊີວິດໃຫ້ເປັນຄົນດັ່ງເກົ່າ ແລ້ວສອນວິຊາອາຄົມຕ່າງໆ ໃຫ້. ກຸ່ມມານທັງສີ່ໄດ້ທຸ່ງວິບຊະນະຍັກ, ມານ ແລະມະນຸດ ໄດ້ເມືອງຂຶ້ນຫຼາຍເມືອງ ແລ້ວກັບໄປທາຍ່າຈຳສວນ. ຈາກນັ້ນ, ໄດ້ອອກຕິດຕາມຫາແມ່ຈົນພົບ ແລ້ວເຂົ້າເຝົ້າພະຍາຈຸນລະນີ ໄດ້ເລົ່າຄວາມຈິງໃຫ້ຊາບ ແລ້ວຢູ່ຄອງເມືອງຕໍ່ໄປ. ສ່ວນນາງອັກຄີ ຖືກລົງໂທດໃຫ້ທາດລ້ຽງໝູ.

Once upon a time, in the city of Chakkhin, a great disaster occurred: a pair of large falcons came regularly to catch people and eat them. The king of Chakkhin was powerless to stop them, so he hid his daughter, Patthumma, inside a drum in the palace. Eventually, the great falcons ate all the people in the city. Later, King Chunlani of Panchala went hunting and strayed into the deserted city of Chakkhin. He saw the desolate city full of bones. While exploring, he beat a drum and heard the voice of Nang Patthumma from inside. He rescued her, and she became known as Nang Khamkòng. King Chunlani accepted her as his second wife, after Nang Akkhi. Nang Akkhi was very jealous of Nang Khamkòng. When Nang Khamkòng gave birth to four sons, Nang Akkhi blindfolded her and replaced her newborns with puppies, accusing her of having a relationship with a dog. King Chunlani, believing this, exiled Nang

Khamkòng from the city to live as a pig herder. As for the four children, Nang Akkhi floated them away on a raft but they became stuck in a flower garden. A grandmother who took care of the garden found their bodies and cremated them. From the crematorium, four frangipani trees grew. When Nang Akkhi discovered this, she had the trees cut down and floated away. The trees floated to a hermit, who revived the children as human beings and taught them various magic spells. The four brothers went on to fight in battles, defeating giants, devils, and humans, conquering many lands before returning to the grandmother. They eventually set out to find their mother and succeeded. The reunited family went to see King Chunlani and told him the truth. They lived in the city, while Nang Akkhi was punished and made a slave to raise pigs.

Colophon:

ລານທີ ໓໐ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໑໔ ປີຮ້ວງໃຕ້ ເດືອນ ໖ ຂຶ້ນ ໑໔ ຄ່ຳ ວັນ ໗ ຮິດຈະນາແລ້ວ ຍາມກອງງາຍ ໝາຍມີເຈົ້າມູນລະສັດທາ ນາມະກອນຊື່ວ່າ ສາວແພງ ບ້ານປົ່ງຫວ້ານ ໄດ້ສ້າງ ຈຳ ປາ ໔ ຕົ້ນ ຜູກ ໓ ມັດ ໓ ໄວ້ໃນພຸດທະສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າເຂົ້າສູ່ພະນົບພານ. ອີກປະການ ໑ ຂໍໃຫ້ຂະນ້ອຍສາວແພງໄດ້ເຂົ້າສູ່ວຽງແກ້ວນິຣະພານ ຖ້າວ່າທາກວຽນວາຍຕາຍ ແລະເກີດໃນຊາດໃດ ຂໍຢ່າໄດ້ມີອຸປະສັກມາຂັດຂວາງແລະໂຮ້ຊັບອັບປັນຍາ ຂໍໃຫ້ຂະນ້ອຍໄດ້ ບັນລຸທາງພະນົບພານແດ່ກໍຂ້າເຖິງ.

Folio 30 on the recto side: In Buddhist Era (BE) 2514, a *huang khai* year, on the fourteenth waxing-moon day of the sixth lunar month, the seventh day of the week (Saturday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Sao Phaeng, from the village of Pongvan sponsored the making of this manuscript entitled *Champa 4 ton* (The Four Frangipani Trees), third fascicle, third bundle, to support the Teachings of Gotama Buddha to last until entering Nibbāna. May I, Sao Phaeng, enter the crystal city of Nibbāna. If I am still in any existences in the Cycle of Rebirths, may I be free from any obstacles, poverty, and dullness. May I attain enlightenment definitely.

Date:

BE 2514, a *huang khai* year (8 May 1971)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Scribe(s):

Unknown

Sponsor(s):

Sao Phaeng from the village of Pongvan

Titles:

ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໓, ມັດ ໓)

Champa 4 ton (Phuk 3, mat 3)

The Four Frangipani Trees (Fascicle 3, bundle 3)

EAP1398_VSL_1_0371

Long palm-leaf

One phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 51.2 cm, depth 1.2 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ໃນກາລະຄັງໜຶ່ງນາມມາແລ້ວ ທີ່ເມືອງຈັກຂີນ ເກີດໄພໃຫຍ່ຂຶ້ນ ຄືມີຮຸ່ງໃຫຍ່ສອງຜົວເມຍ ມາຈັບຊາວເມືອງກິນເປັນອາຫານເປັນປະຈຳ. ພະຍາຈັກຂີນໝົດທາງສູ່ ຈຶ່ງເອົາທິດາຂອງຕົນຊື່ວ່າ ປັດທຸມມາ ໄປເຊື່ອງໄວ້ໃນກອງຫຼວງໃນພະລາຊະວັງ ຈົນເມື່ອຮຸ່ງໃຫຍ່ໄດ້ກິນຊາວເມືອງໝົດແລ້ວ ຕໍ່ມາ ພະຍາຈຸນລະນີແຫ່ງເມືອງປັນຈາລະນະຄອນ ໄດ້ອອກລ່າສັດ ແລະຫຼົງເຂົ້າໄປໃນເມືອງຈັກຂີນ ເຫັນສະພາບເມືອງຮີກຮ້າງ ເຕັມໄປດ້ວຍຊາກກະດູກ ຈຶ່ງໄປຕີກອງ ໄດ້ຍິນສຽງນາງປັດທຸມມາຮ້ອງອອກມາ ຈຶ່ງເອົານາງອອກມາ ດັ່ງນັ້ນ ນາງຈຶ່ງມີອີກຊື່ວ່າ ນາງຄຳກອງ. ພະຍາຈຸນລະນີໄດ້ຮັບເອົານາງເປັນມະເຫສີທີ່ສອງຮອງຈາກນາງອັກຄີ. ນາງອັກຄີມີຄວາມອິດສານາງຄຳກອງ. ເມື່ອນາງຄຳກອງປະສູດລູກເປັນ ໔ ກຸ່ມມານ ຖືກນາງອັກຄີເອົາຜ້າມາປິດຕາ ແລ້ວເອົາລູກໝາມາປຸງ ພ້ອມທັງໃສ່ຮ້າຍນາງວ່າມີສຳພັນກັບໝາ. ພະຍາຈຸນລະນີໄດ້ເນລະເຫດນາງອອກຈາກເມືອງໄປເປັນຄົນລ້ຽງໝູ. ສ່ວນກຸ່ມມານທັງສີ່ ຖືກນາງອັກຄີຈັບໃສ່ແພໄຫຼນ້ຳໄປຕິດຢູ່ສ່ວນດອກໄມ້ ຍ່າຈຳສວນເອົາສົບກຸ່ມມານທັງສີ່ໄປເຜົາ. ຕໍ່ມາ ຈຸດທີ່ເຜົາສົບນັ້ນເກີດມີຕົ້ນຈຳປາ ໔ ຕົ້ນ. ເມື່ອນາງອັກຄີສືບຮູ້ຄວາມຈິງ ຈຶ່ງໃຫ້ເສນາໄປຕັດແລະເອົາໄປໄຫຼນ້ຳ. ຕົ້ນຈຳປາໄຫຼໄປຮອດພະລືສິຕິນໜຶ່ງ ພະລືສິຕິຈຸບຊີວິດໃຫ້ເປັນຄົນດັ່ງເກົ່າ ແລ້ວສອນວິຊາອາຄົມຕ່າງໆ ໃຫ້. ກຸ່ມມານທັງສີ່ໄດ້ທຸ່ງວຮິບຊະນະຍັກ, ມານ ແລະມະນຸດ ໄດ້ເມືອງຂຶ້ນຫຼາຍເມືອງ ແລ້ວກັບໄປຫາຍ່າຈຳສວນ. ຈາກນັ້ນ, ໄດ້ອອກຕິດຕາມຫາແມ່ຈົນພົບ ແລ້ວເຂົ້າເຝົ້າພະຍາຈຸນລະນີ ໄດ້ເລົ່າຄວາມຈິງໃຫ້ຊາບ ແລ້ວຢູ່ຄອງເມືອງຕໍ່ໄປ. ສ່ວນນາງອັກຄີ ຖືກລົງໂທດໃຫ້ທາດລ້ຽງໝູ.

Once upon a time, in the city of Chakkhin, a great disaster occurred: a pair of large falcons came regularly to catch people and eat them. The king of Chakkhin was powerless to stop them, so he hid his daughter, Patthumma, inside a drum in the palace. Eventually, the great falcons ate all the people in the city. Later, King Chunlani of Panchala went hunting and strayed into the deserted city of Chakkhin. He saw the desolate city full of bones. While exploring, he beat a drum and heard the voice of Nang Patthumma from inside. He rescued her, and she became known as Nang Khamkòng. King Chunlani accepted her as his second wife, after Nang Akkhi. Nang Akkhi was very jealous of Nang Khamkòng. When Nang Khamkòng gave birth to four sons, Nang Akkhi blindfolded her and replaced her newborns with puppies, accusing her of having a relationship with a dog. King Chunlani, believing this, exiled Nang Khamkòng from the city to live as a pig herder. As for the four children, Nang Akkhi floated them away on a raft but they became stuck in a flower garden. A grandmother who took care of the garden found their bodies and cremated them. From the crematorium, four frangipani trees grew. When Nang Akkhi discovered this, she had the trees cut down and floated away. The trees floated to a hermit, who revived the children as human beings and taught them various magic spells. The four brothers went on to fight in battles, defeating giants, devils, and humans, conquering many lands before returning to the grandmother. They eventually set out to

find their mother and succeeded. The reunited family went to see King Chunlani and told him the truth. They lived in the city, while Nang Akkhi was punished and made a slave to raise pigs.

Colophon: ລານທີ ໓໐ ໜ້າ ໑: ມູນລະສັດທາໝາຍມີ ສາວພູມມາ ຜົວເມຍ ແລະພໍ່ແມ່ລູກຫລານສູ່ຄົນ ໄດ້ພ້ອມກັນຫາສັບ (ຊັບ) ໄດ້ຊອບມາສ້າງທຳ ຊື່ວ່າ ຈຳປາ ໔ ຕົ້ນ ມັດ ໓ ຜູກ ໔ ນີ້ໄວ້ໃນສາສະໜາພະພຸດທະເຈົ້າ ແລະຂໍໃຫ້ຝູງຂະນ້ອຍທັງຫຼາຍໄດ້ເຂົ້າສູ່ນິຣະພາບແດ່ກໍຂ້າເທີ້ນ ນິບພານັງປາຣະມັງ ສຸກຂັງ.

Folio 30 on the recto side: The initiators, Sao Phumma and her husband, together with her parents, children, and grandchildren, jointly spent the righteous money to sponsor the making of this manuscript entitled *Champa 4 ton* (The Four Frangipani Trees), third bundle, fourth fascicle, to support the Teachings of the Buddha. May all of us enter Nibbāna definitely. Nibbāna is the greatest bliss.

Date: AD 1971 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0370)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Sao Phumma and her husband, together with her parents, children, and grandchildren

Titles: ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໔, ມັດ ໓)

Champa 4 ton (Phuk 4, mat 3)

The Four Frangipani Trees (Fascicle 4, bundle 3)

EAP1398_VSL_1_0372

Long palm-leaf

One phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 51 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** three.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ໃນກາລະຄັ້ງໜຶ່ງນາມາແລ້ວ ທີ່ເມືອງຈັກຂິນ ເກີດໄພໃຫຍ່ຂຶ້ນ ຄືມີຮຸ່ງໃຫຍ່ສອງຜົວເມຍ ມາຈັບຊາວເມືອງກິນເປັນອາຫານເປັນປະຈຳ. ພະຍາຈັກຂິນໝົດທາງສູ້ ຈຶ່ງເອົາທິດາຂອງຕົນຊື່ວ່າ ປັດທຸມມາ ໄປເຊື່ອງໄວ້ໃນກອງຫຼວງໃນພະລາຊະວັງ ຈົນເມື່ອຮຸ່ງໃຫຍ່ໄດ້ກິນຊາວເມືອງໝົດແລ້ວ ຕໍ່ມາ ພະຍາຈຸນລະນີແຫ່ງເມືອງປັນຈາລະນະຄອນ ໄດ້ອອກລ່າສັດ ແລະຫຼົງເຂົ້າໄປໃນເມືອງຈັກຂິນ ເຫັນສະພາບເມືອງຮີກຮ້າງ ເຕັມໄປດ້ວຍຊາກກະດູກ ຈຶ່ງໄປຕີກອງ ໄດ້ຍິນສຽງນາງປັດທຸມມາຮ້ອງອອກມາ ຈຶ່ງເອົານາງອອກມາ ດັ່ງນັ້ນ ນາງຈຶ່ງມີອີກຊື່ວ່າ ນາງຄຳກອງ. ພະຍາຈຸນລະນີໄດ້ຮັບເອົານາງເປັນມະເຫສີທີ່ສອງຮອງຈາກນາງອັກຄີ. ນາງອັກຄີມີຄວາມອິດສານາງຄຳ

ກອງ. ເມື່ອນາງຄຳກອງປະສູດລູກເປັນ ໔ ກຸມມານ ຖືກນາງອັກຄີເອົາຜ້າມາປິດຕາ ແລ້ວເອົາລູກໝາມາປຸງ ພ້ອມທັງໃສ່ຮ້າຍນາງວ່າມີສຳພັນກັບໝາ. ພະຍາຈຸນລະນີໄດ້ເນລະເທດນາງອອກຈາກເມືອງໄປເປັນຄົນລ້ຽງໝູ. ສ່ວນກຸມມານທັງສີ່ ຖືກນາງອັກຄີຈັບໃສ່ແພໄຫຼນ້ຳໄປຕິດຢູ່ສ່ວນດອກໄມ້ ຍ່າຈຳສ່ວນເອົາສົບກຸມມານທັງສີ່ໄປເຜົາ. ຕໍ່ມາ ຈຸດທີ່ເຜົາສົບນັ້ນເກີດມີຕົ້ນຈຳປາ ໔ ຕົ້ນ. ເມື່ອນາງອັກຄີສືບຮູ້ຄວາມຈິງ ຈຶ່ງໃຫ້ເສນາໄປຕັດແລະເອົາໄປໄຫຼນ້ຳ. ຕົ້ນຈຳປາໄຫຼໄປຮອດພະລືສີຕົນໜຶ່ງ ພະລືສີຈຶ່ງຊຸບຊີວິດໃຫ້ເປັນຄົນດັ່ງເກົ່າ ແລ້ວສອນວິຊາອາຄົມຕ່າງໆ ໃຫ້. ກຸມມານທັງສີ່ໄດ້ທຸ່ວງຮິບຊະນະຍັກ, ມານ ແລະມະນຸດ ໄດ້ເມືອງຂຶ້ນຫຼາຍເມືອງ ແລ້ວກັບໄປຫາຍ່າຈຳສ່ວນ. ຈາກນັ້ນ, ໄດ້ອອກຕິດຕາມຫາແມ່ຈົນພົບ ແລ້ວເຂົ້າເຝົ້າພະຍາຈຸນລະນີ ໄດ້ເລົ່າຄວາມຈິງໃຫ້ຊາບ ແລ້ວຢູ່ຄອງເມືອງຕໍ່ໄປ. ສ່ວນນາງອັກຄີ ຖືກລົງໂທດໃຫ້ທາດລ້ຽງໝູ.

Once upon a time, in the city of Chakkhin, a great disaster occurred. That Once upon a time, in the city of Chakkhin, a great disaster occurred: a pair of large falcons came regularly to catch people and eat them. The king of Chakkhin was powerless to stop them, so he hid his daughter, Patthumma, inside a drum in the palace. Eventually, the great falcons ate all the people in the city. Later, King Chunlani of Panchala went hunting and strayed into the deserted city of Chakkhin. He saw the desolate city full of bones. While exploring, he beat a drum and heard the voice of Nang Patthumma from inside. He rescued her, and she became known as Nang Khamkòng. King Chunlani accepted her as his second wife, after Nang Akkhi. Nang Akkhi was very jealous of Nang Khamkòng. When Nang Khamkòng gave birth to four sons, Nang Akkhi blindfolded her and replaced her newborns with puppies, accusing her of having a relationship with a dog. King Chunlani, believing this, exiled Nang Khamkòng from the city to live as a pig herder. As for the four children, Nang Akkhi floated them away on a raft but they became stuck in a flower garden. A grandmother who took care of the garden found their bodies and cremated them. From the crematorium, four frangipani trees grew. When Nang Akkhi discovered this, she had the trees cut down and floated away. The trees floated to a hermit, who revived the children as human beings and taught them various magic spells. The four brothers went on to fight in battles, defeating giants, devils, and humans, conquering many lands before returning to the grandmother. They eventually set out to find their mother and succeeded. The reunited family went to see King Chunlani and told him the truth. They lived in the city, while Nang Akkhi was punished and made a slave to raise pigs.

Colophon: (໑) ລານທີ ໒໖ ໜ້າ ໒: ຮິດຈະນາແລ້ວຍາມ ຕູ ໂມງເຊົ້າ ເດືອນ ໑໐ ຂຶ້ນ ໒ ຄ່ຳ ວັນ ກຸ ພສ. ໒໔໑໒ ປີກັດເຮົ້າ.

(໒) ລານທີ ໒໗ ໜ້າ ໑-໒: ພຸດທະສັງກາດໄດ້ ໒໔໑໒ ປີກັດເຮົ້າ ເດືອນ ໑໑ ແຮມ ກຸ ຄ່ຳ ວັນອາທິດ ຮິດຈະນາແລ້ວຍາມເວລາບາຍ ໒ ໂມງແລງ ມູນລະສັດທາໝາຍມີ ສາວອ່ອນສີ ໄດ້ສ້າງທຳ ຈຳປາ ໔ ຕົ້ນ ໄວ້ກັບພະພຸດທະສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນພະວັດສາ. ຂໍໃຫ້ອານິສົງສ່ວນນີ້ຈຶ່ງເປັນມັກຄະຜົນນິຣະພາບໃນອະນາຄົດຕະການເບື້ອງນັ້ນແດ່ເທົ່ນ ມູນລະສັດທາໝາຍມີ ສາວອ່ອນສີແລະພໍ່ແມ່ພີ່ນ້ອງລູກຫລານຊູ່ຄົນໄດ້ພ້ອມກັນຫາສັບໄດ້ດ້ວຍຊອບ

ແລ້ວກໍມີໃຈໃສສັດທາໄດ້ພ້ອມກັນສ້າງ ຈຳປາ ໔ ຕົ້ນ ມັດ ໓ ຜູກ ໔ ນີ້ໄວ້ນຳພຸດທະສາສະໜາ
ພະພຸດທະເຈົ້າ ຂໍໃຫ້ໄດ້ເຂົ້າສູ່ວຽງແກ້ວແລະນິຣະພາບແດ່ ກໍຂ້າເທີນ ນິບພານັງ ປາຣະມັງ ສຸກຂັງ
ອະນິດຈັງ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາ ແດ່ກໍຂ້າເທີນ.

(1) Folio 26 on the verso side: The writing was accomplished at 8:00 in the morning, on the second waxing-moon day of the tenth lunar month, the seventh day of the week (Saturday) in BE 2512, a *kat hao* year.¹⁴⁴

(2) Folio 27 on the recto and verso sides: In Buddhist Era (BE) 2512, a *kat hao* year, on the seventh waning-moon day of the eleventh lunar month, a Sunday,¹⁴⁵ the writing was accomplished at 14:00. The initiator, Sao Õnsi, sponsored the making of this manuscript entitled *Champa 4 ton* (The Four Frangipani Trees) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit be the path and fruition for Nibbāna in the future. The initiator, Sao Õnsi, together with her parents, siblings, children, and grandchildren, jointly spent the righteous money to sponsor the making of this manuscript entitled *Champa 4 ton* (Four frangipani trees), third bundle, fifth fascicle, to support the Teachings of the Buddha. May we enter the crystal city of Nibbāna definitely. Nibbāna is the greatest bliss. Impermanent! May our wishes and desires come true.

Date: BE 2512, a *kat hao* year (AD 1969)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Sao Õnsi together with her parents, siblings, children, and grandchildren

Titles: ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໔, ມັດ ໓)

Champa 4 ton (Phuk 5, mat 3)

The Four Frangipani Trees (Fascicle 5, bundle 3)

EAP1398_VSL_1_0373

Long palm-leaf

One phuk: *fascicle 6*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 51.2 cm, depth 1.2 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ໃນກາລະຄັ້ງໜຶ່ງນານມາແລ້ວ ທີ່ເມືອງຈັກຂິນ ເກີດໄພໃຫຍ່ຂຶ້ນ ຄືມີຮຸ່ງໃຫຍ່ສອງຜົວເມຍ ມາຈັບ
ຊາວເມືອງກິນເປັນອາຫານເປັນປະຈຳ. ພະຍາຈັກຂິນພົດທາງສູ່ ຈຶ່ງເອົາທິດາຂອງຕົນຊື່ວ່າ ປັດ
ທຸມມາ ໄປເຊື່ອງໄວ້ໃນກອງຫຼວງໃນພະລາຊະວັງ ຈົນເມື່ອຮຸ່ງໃຫຍ່ໄດ້ກິນຊາວເມືອງພົດແລ້ວ ຕໍ່

¹⁴⁴ 1331 Bhadrapada 2 = Saturday, 13 September 1969.

¹⁴⁵ 1331 Asvina 22 = Sunday, 2 November 1969.

ມາ ພະຍາຈຸນລະນີແຫ່ງເມືອງປັນຈາລະນະຄອນ ໄດ້ອອກລ່າສັດ ແລະຫຼົງເຂົ້າໄປໃນເມືອງຈັກຂົນ ເຫັນສະພາບເມືອງຮີກຮ້າງ ເຕັມໄປດ້ວຍຊາກກະດູກ ຈຶ່ງໄປຕີກອງ ໄດ້ຍິນສຽງນາງປັດທຸມມາຮ້ອງອອກມາ ຈຶ່ງເອົານາງອອກມາ ດັ່ງນັ້ນ ນາງຈຶ່ງມີອີກຊື່ວ່າ ນາງຄຳກອງ. ພະຍາຈຸນລະນີໄດ້ຮັບເອົານາງເປັນມະເທີສີທີ່ສອງຮອງຈາກນາງອັກຄີ. ນາງອັກຄີມີຄວາມອິດສານາງຄຳກອງ. ເມື່ອນາງຄຳກອງປະສູດລູກເປັນ ໔ ກຸມມານ ຖືກນາງອັກຄີເອົາຜ້າມາປິດຕາ ແລ້ວເອົາລູກໝາມາປ່ຽນ ພ້ອມທັງໃສ່ຮ້າຍນາງວ່າມີສຳພັນກັບໝາ. ພະຍາຈຸນລະນີໄດ້ເນລະເທດນາງອອກຈາກເມືອງໄປເປັນຄົນລ້ຽງໝູ. ສ່ວນກຸມມານທັງສີ່ ຖືກນາງອັກຄີຈັບໃສ່ແພໄຫຼນ້ຳໄປຕິດຢູ່ສ່ວນດອກໄມ້ ຍ່າຈຳສວນເອົາສົບກຸມມານທັງສີ່ໄປເຜົາ. ຕໍ່ມາ ຈຸດທີ່ເຜົາສົບນັ້ນເກີດມີຕົ້ນຈຳປາ ໔ ຕົ້ນ. ເມື່ອນາງອັກຄີສືບຮູ້ຄວາມຈິງ ຈຶ່ງໃຫ້ເສນາໄປຕັດແລະເອົາໄປໄຫຼນ້ຳ. ຕົ້ນຈຳປາໄຫຼໄປຮອດພະລືສິດິນໜຶ່ງ ພະລືສິດິນຈຶ່ງຊຸບຊີວິດໃຫ້ເປັນຄົນດັ່ງເກົ່າ ແລ້ວສອນວິຊາອາຄົມຕ່າງໆ ໃຫ້. ກຸມມານທັງສີ່ໄດ້ທຸ່ງວຮົບຊະນະຍັກ, ມານ ແລະມະນຸດ ໄດ້ເມືອງຂຶ້ນຫຼາຍເມືອງ ແລ້ວກັບໄປຫາຍ່າຈຳສວນ. ຈາກນັ້ນ, ໄດ້ອອກຕິດຕາມຫາແມ່ຈົນພົບ ແລ້ວເຂົ້າເຝົ້າພະຍາຈຸນລະນີ ໄດ້ເລົ່າຄວາມຈິງໃຫ້ຊາບ ແລ້ວຢູ່ຄອງເມືອງຕໍ່ໄປ. ສ່ວນນາງອັກຄີ ຖືກລົງໂທດໃຫ້ທາດລ້ຽງໝູ.

Once upon a time, in the city of Chakkhin, a great disaster occurred: a pair of large falcons came regularly to catch people and eat them. The king of Chakkhin was powerless to stop them, so he hid his daughter, Patthumma, inside a drum in the palace. Eventually, the great falcons ate all the people in the city. Later, King Chunlani of Panchala went hunting and strayed into the deserted city of Chakkhin. He saw the desolate city full of bones. While exploring, he beat a drum and heard the voice of Nang Patthumma from inside. He rescued her, and she became known as Nang Khamkòng. King Chunlani accepted her as his second wife, after Nang Akkhi. Nang Akkhi was very jealous of Nang Khamkòng. When Nang Khamkòng gave birth to four sons, Nang Akkhi blindfolded her and replaced her newborns with puppies, accusing her of having a relationship with a dog. King Chunlani, believing this, exiled Nang Khamkòng from the city to live as a pig herder. As for the four children, Nang Akkhi floated them away on a raft but they became stuck in a flower garden. A grandmother who took care of the garden found their bodies and cremated them. From the crematorium, four frangipani trees grew. When Nang Akkhi discovered this, she had the trees cut down and floated away. The trees floated to a hermit, who revived the children as human beings and taught them various magic spells. The four brothers went on to fight in battles, defeating giants, devils, and humans, conquering many lands before returning to the grandmother. They eventually set out to find their mother and succeeded. The reunited family went to see King Chunlani and told him the truth. They lived in the city, while Nang Akkhi was punished and made a slave to raise pigs.

Colophon:

ລານທີ ໓໐ ໜ້າ ໑: ມູນລະສັດທາໝາຍມີ ສາວຜົວ ຜົວເມຍ ພໍ່ແມ່ລູກຫລານສູ່ຄົນໄດ້ພ້ອມກັນຫາສັບໄດ້ຊອບແລ້ວຈຶ່ງໄດ້ພ້ອມກັນສ້າງທຳຊື່ວ່າ ຈຳປາ ໔ ຕົ້ນ ມັດ ໓ ຜູກ ໖ ນີ້ໄວ້ໃນສາສະໜາພະພຸດທະເຈົ້າ ແລະຂໍໃຫ້ຜູ້ຂະນ້ອຍທັງຫຼາຍໄດ້ເຂົ້າສູ່ນິຣະພາບແດ່ກໍຂ້າເທີ້ນ ນິບພານັງ ປາຣະມັງ ສຸກຂັງ.

Folio 30 on the recto side: The initiator, Sao Phio, and her husband, together with her parents, children, and grandchildren, jointly spent the righteous money to sponsor the making of this manuscript entitled *Champa 4 ton* (The Four Frangipani Trees), third bundle, sixth fascicle, to support the Teachings of the Buddha. May all of us enter Nibbāna definitely. Nibbāna is the greatest bliss.

Date: AD 1969 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0372)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Sao Phio and her husband, together with her parents, children, and grandchildren
Titles: ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໖, ມັດ ໓)
Champa 4 ton (Phuk 6, mat 3)
The Four Frangipani Trees (Fascicle 6, bundle 3)

EAP1398_VSL_1_0374

Long palm-leaf

One phuk: *fascicle 7*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 52.5 cm, depth 1.3 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ໃນກາລະຄັ້ງໜຶ່ງນາມາແລ້ວ ທີ່ເມືອງຈັກຂິນ ເກີດໄພໃຫຍ່ຂຶ້ນ ຄືມີຮຸ່ງໃຫຍ່ສອງຜົວເມຍ ມາຈັບ
ຊາວເມືອງກິນເປັນອາຫານເປັນປະຈຳ. ພະຍາຈັກຂິນພົດທາງສູ່ ຈຶ່ງເອົາທິດາຂອງຕົນຊື່ວ່າ ປັດ
ທຸມມາ ໄປເຊື່ອງໄວ້ໃນກອງຫຼວງໃນພະລາຊະວັງ ຈົນເມື່ອຮຸ່ງໃຫຍ່ໄດ້ກິນຊາວເມືອງພົດແລ້ວ ຕໍ່
ມາ ພະຍາຈຸນລະນີແຫ່ງເມືອງປັນຈາລະນະຄອນ ໄດ້ອອກລ່າສັດ ແລະຫຼົງເຂົ້າໄປໃນເມືອງ
ຈັກຂິນ ເຫັນສະພາບເມືອງຮີກຮ້າງ ເຕັມໄປດ້ວຍຊາກກະດູກ ຈຶ່ງໄປຕຶກອງ ໄດ້ຍິນສຽງນາງປັດ
ທຸມມາຮ້ອງອອກມາ ຈຶ່ງເອົານາງອອກມາ ດັ່ງນັ້ນ ນາງຈຶ່ງມີອີກຊື່ວ່າ ນາງຄຳກອງ. ພະຍາຈຸນ
ລະນີໄດ້ຮັບເອົານາງເປັນມະເຫສີທີ່ສອງຮອງຈາກນາງອັກຄີ. ນາງອັກຄີມີຄວາມອິດສານາງຄຳ
ກອງ. ເມື່ອນາງຄຳກອງປະສູດລູກເປັນ ໔ ກຸ່ມມານ ຖືກນາງອັກຄີເອົາຜ້າມາປິດຕາ ແລ້ວເອົາລູກ
ໝາມາປ່ຽນ ພ້ອມທັງໃສ່ຮ້າຍນາງວ່າມີສຳພັນກັບໝາ. ພະຍາຈຸນລະນີໄດ້ເນລະເທດນາງອອກ
ຈາກເມືອງໄປເປັນຄົນລ້ຽງໝູ. ສ່ວນກຸ່ມມານທັງສີ່ ຖືກນາງອັກຄີຈັບໃສ່ແພໄຫຼນ້ຳໄປຕິດຢູ່ສວນ
ດອກໄມ້ ຍ່າຈຳສວນເອົາສົບກຸ່ມມານທັງສີ່ໄປເຜົາ. ຕໍ່ມາ ຈຸດທີ່ເຜົາສົບນັ້ນເກີດມີຕົ້ນຈຳປາ ໔
ຕົ້ນ. ເມື່ອນາງອັກຄີສືບຮູ້ຄວາມຈິງ ຈຶ່ງໃຫ້ເສນາໄປຕັດແລະເອົາໄປໄຫຼນ້ຳ. ຕົ້ນຈຳປາໄຫຼໄປຮອດ
ພະລືສິຕິນໜຶ່ງ ພະລືສິຕິຈຶ່ງຊຸບຊີວິດໃຫ້ເປັນຄົນດັ່ງເກົ່າ ແລ້ວສອນວິຊາອາຄົມຕ່າງໆ ໃຫ້. ກຸ່ມມານ
ທັງສີ່ໄດ້ທຸ່ງວິຊາຂະນະຍັກ, ມານ ແລະມະນຸດ ໄດ້ເມືອງຂຶ້ນຫຼາຍເມືອງ ແລ້ວກັບໄປທາຍ່າຈຳ

ສວນ. ຈາກນັ້ນ, ໄດ້ອອກຕິດຕາມຫາແມ່ຈິນພົບ ແລ້ວເຂົ້າເຝົ້າພະຍາຈຸນລະນີ ໄດ້ເລົ່າຄວາມຈິງ ໃຫ້ຊາບ ແລ້ວຍູ່ຄອງເມືອງຕໍ່ໄປ. ສ່ວນນາງອັກຄີ ຖືກລົງໂທດໃຫ້ທາດລ້ຽງໝູ.

Once upon a time, in the city of Chakkhin, a great disaster occurred: a pair of large falcons came regularly to catch people and eat them. The king of Chakkhin was powerless to stop them, so he hid his daughter, Patthumma, inside a drum in the palace. Eventually, the great falcons ate all the people in the city. Later, King Chunlani of Panchala went hunting and strayed into the deserted city of Chakkhin. He saw the desolate city full of bones. While exploring, he beat a drum and heard the voice of Nang Patthumma from inside. He rescued her, and she became known as Nang Khamkòng. King Chunlani accepted her as his second wife, after Nang Akkhi. Nang Akkhi was very jealous of Nang Khamkòng. When Nang Khamkòng gave birth to four sons, Nang Akkhi blindfolded her and replaced her newborns with puppies, accusing her of having a relationship with a dog. King Chunlani, believing this, exiled Nang Khamkòng from the city to live as a pig herder. As for the four children, Nang Akkhi floated them away on a raft but they became stuck in a flower garden. A grandmother who took care of the garden found their bodies and cremated them. From the crematorium, four frangipani trees grew. When Nang Akkhi discovered this, she had the trees cut down and floated away. The trees floated to a hermit, who revived the children as human beings and taught them various magic spells. The four brothers went on to fight in battles, defeating giants, devils, and humans, conquering many lands before returning to the grandmother. They eventually set out to find their mother and succeeded. The reunited family went to see King Chunlani and told him the truth. They lived in the city, while Nang Akkhi was punished and made a slave to raise pigs.

Colophon:

ລານທີ ໓໐ ໜ້າ ໑: ມູນລະສັດທາໝາຍມີ ທ້າວສີພັນແລະນາງບົວແພງ ແລະພໍ່ແມ່ພີ່ນ້ອງລູກ ຫລານ ໄດ້ພ້ອມກັນຫາສັບໄດ້ຊອບແລ້ວໄດ້ພ້ອມກັນສ້າງ ຈຳປາ ໔ ຕົ້ນ ມັດ ໓ ຜູກ ໗ ນີ້ໄວ້ໃນສາ ສະໜາພະພຸດທະເຈົ້າ ແລະຂໍໃຫ້ຝູງຂະນ້ອຍທັງໝາຍ ທັງພໍ່ແມ່ລູກເດົານີ້ ໄດ້ເຂົ້າສູ່ນິຣະພາບແດ່ ກໍຂ້າເຫັນ ນິບພານັງ ປາຣະມັງ ສຸກຂັງ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາຖະໜາແດ່ກໍຂ້າເຫັນ.

Folio 30 on the recto side: The initiators, Thao (Mr) Siphon and his wife, Sao Buaphaeng, together with their parents, siblings, children, and grandchildren, jointly spent the righteous money to sponsor the making of this manuscript entitled *Champa 4 ton* (The Four Frangipani Trees), third bundle, seventh fascicle, to support the Teachings of the Buddha. May all of us, parents and children, enter Nibbāna definitely. Nibbāna is the greatest bliss. May our wishes and desires come true.

Date:

1969

Script(s):

Tham Lao

Language(s):

Lao, Pali

Scribe(s):

Unknown

Sponsor(s):

Thao (Mr) Siphon and his wife, Sao Buaphaeng, together with their parents, siblings, children, and grandchildren

Titles:

ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໗ ມັດ ໓)

Long palm-leaf

One phuk: *fascicle 8*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 51 cm, depth 0.8 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ໃນກາລະຄັ້ງໜຶ່ງນານາແລ້ວ ທີ່ເມືອງຈັກຂິນ ເກີດໄພໃຫຍ່ຂຶ້ນ ຄືມີຮຸ່ງໃຫຍ່ສອງຜົວເມຍ ມາຈັບ
ຊາວເມືອງກິນເປັນອາຫານເປັນປະຈຳ. ພະຍາຈັກຂິນພົດທາງສູ່ ຈຶ່ງເອົາທິດາຂອງຕົນຊື່ວ່າ ປັດ
ທຸມມາ ໄປເຊື່ອງໄວ້ໃນກອງໝວງໃນພະລາຊະວັງ ຈົນເມື່ອຮຸ່ງໃຫຍ່ໄດ້ກິນຊາວເມືອງພົດແລ້ວ ຕໍ່
ມາ ພະຍາຈຸນລະນີແຫ່ງເມືອງປັນຈາລະນະຄອນ ໄດ້ອອກລ່າສັດ ແລະຫຼົງເຂົ້າໄປໃນເມືອງ
ຈັກຂິນ ເຫັນສະພາບເມືອງຮີກຮ້າງ ເຕັມໄປດ້ວຍຊາກກະດູກ ຈຶ່ງໄປຕີກອງ ໄດ້ຍິນສຽງນາງປັດ
ທຸມມາຮ້ອງອອກມາ ຈຶ່ງເອົານາງອອກມາ ດັ່ງນັ້ນ ນາງຈຶ່ງມີອີກຊື່ວ່າ ນາງຄຳກອງ. ພະຍາຈຸນ
ລະນີໄດ້ຮັບເອົານາງເປັນມະເຫສີທີ່ສອງຮອງຈາກນາງອັກຄີ. ນາງອັກຄີມີຄວາມອິດສານາງຄຳ
ກອງ. ເມື່ອນາງຄຳກອງປະສູດລູກເປັນ ໔ ກຸ່ມມານ ຖືກນາງອັກຄີເອົາຜ້າມາປິດຕາ ແລ້ວເອົາລູກ
ໝາມາປຸງ ພ້ອມທັງໃສ່ຮ້າຍນາງວ່າມີສຳພັນກັບໝາ. ພະຍາຈຸນລະນີໄດ້ເນລະເທດນາງອອກ
ຈາກເມືອງໄປເປັນຄົນລ້ຽງໝູ. ສ່ວນກຸ່ມມານທັງສີ່ ຖືກນາງອັກຄີຈັບໃສ່ແພໄຫຼນ້ຳໄປຕິດຢູ່ສວນ
ດອກໄມ້ ຍ່າຈຳສວນເອົາສົບກຸ່ມມານທັງສີ່ໄປເຜົາ. ຕໍ່ມາ ຈຸດທີ່ເຜົາສົບນັ້ນເກີດມີຕົ້ນຈຳປາ ໔
ຕົ້ນ. ເມື່ອນາງອັກຄີສືບຮູ້ຄວາມຈິງ ຈຶ່ງໃຫ້ເສນາໄປຕັດແລະເອົາໄປໄຫຼນ້ຳ. ຕົ້ນຈຳປາໄຫຼໄປຮອດ
ພະລືສິຕິນໜຶ່ງ ພະລືສິຕິຈຶ່ງຊຸບຊີວິດໃຫ້ເປັນຄົນດັ່ງເກົ່າ ແລ້ວສອນວິຊາອາຄົມຕ່າງໆ ໃຫ້. ກຸ່ມມານ
ທັງສີ່ໄດ້ທຸ່ງວິບຊະນະຍັກ, ມານ ແລະມະນຸດ ໄດ້ເມືອງຂຶ້ນຫຼາຍເມືອງ ແລ້ວກັບໄປຫາຍ່າຈຳ
ສວນ. ຈາກນັ້ນ, ໄດ້ອອກຕິດຕາມຫາແມ່ຈົນພົບ ແລ້ວເຂົ້າເຝົ້າພະຍາຈຸນລະນີ ໄດ້ເລົ່າຄວາມຈິງ
ໃຫ້ຊາບ ແລ້ວຢູ່ຄອງເມືອງຕໍ່ໄປ. ສ່ວນນາງອັກຄີ ຖືກລົງໂທດໃຫ້ທາດລ້ຽງໝູ.

Once upon a time, in the city of Chakkhin, a great disaster occurred: a pair of large falcons came regularly to catch people and eat them. The king of Chakkhin was powerless to stop them, so he hid his daughter, Patthumma, inside a drum in the palace. Eventually, the great falcons ate all the people in the city. Later, King Chunlani of Panchala went hunting and strayed into the deserted city of Chakkhin. He saw the desolate city full of bones. While exploring, he beat a drum and heard the voice of Nang Patthumma from inside. He rescued her, and she became known as Nang Khamkòng. King Chunlani accepted her as his second wife, after Nang Akkhi. Nang Akkhi was very jealous of Nang Khamkòng. When Nang Khamkòng gave birth to four sons, Nang Akkhi blindfolded her and

replaced her newborns with puppies, accusing her of having a relationship with a dog. King Chunlani, believing this, exiled Nang Khamkông from the city to live as a pig herder. As for the four children, Nang Akkhi floated them away on a raft but they became stuck in a flower garden. A grandmother who took care of the garden found their bodies and cremated them. From the crematorium, four frangipani trees grew. When Nang Akkhi discovered this, she had the trees cut down and floated away. The trees floated to a hermit, who revived the children as human beings and taught them various magic spells. The four brothers went on to fight in battles, defeating giants, devils, and humans, conquering many lands before returning to the grandmother. They eventually set out to find their mother and succeeded. The reunited family went to see King Chunlani and told him the truth. They lived in the city, while Nang Akkhi was punished and made a slave to raise pigs.

Colophon: None
Date: AD 1969 (see the date in the colophon of the manuscript no. EAP1398_VSL_1_0374)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໘, ມັດ ໓)
Champa 4 ton (Phuk 8, mat 3)
 The Four Frangipani Trees (Fascicle 8, bundle 3)

EAP1398_VSL_1_0376

Long palm-leaf

One phuk: *Single fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 57 cm, depth 0.8 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between 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:** Fragile.

Description: ອາກາຣະວັດຕະສູດ ເປັນພະສູດອັນໃຫຍ່ຍິ່ງ ຫາສູດອື່ນມາປຸງບໍ່ໄດ້ ດ້ວຍມືທັງພະສູດ ພະວິໄນ ແລະພະອະພິທຳປິດິກ. ເນື້ອໃນເປັນຄາຖາພາສາບາລີແລະອະທິປາຍເປັນພາສາລາວ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ພູເຂົາຄິດຊະກູດ ໃກ້ເມືອງຣາຊະຄຶ ພະພຸດທະອົງໄດ້ເທສະໜາທຳເລື່ອງອາກາຣະວັດຕະສູດແກ່ພະສາຣີບຸດເຖຣະ. ຄາຖາອາກາຣະວັດຕະສູດມີອານຸພາບຍິ່ງກວ່າສູດອື່ນໆ ໃນການປ້ອງກັນໄພອັນຕະລາຍແກ່ຜູ້ລະນຶກຕາມຢູ່ເນື່ອງມິດ ບາບກຳທັງປວງຈະບໍ່ໄດ້ຫຍັງລົງສູ່ສັນດານໄດ້ດ້ວຍອຳນາດອາກາຣະວັດຕະສູດນີ້. ບຸກຄົນໃດໄດ້ຟັງກໍດີ ໄດ້ຂຽນເອງກໍດີ ຫຼືໄດ້ຈ້າງຄົນອື່ນຂຽນກໍດີ ໄດ້ທ່ອງຈຳກໍດີ ໄດ້ກ່າວສອນຄົນອື່ນກໍດີ ໄດ້ສັກກາລະບູຊາເຄົາລົບນັບຖືກໍດີ ໄດ້ສູດມົນພາວະນາຢູ່ເນື່ອງໆ ກໍດີ ກໍຈະໄດ້ພັນຈາກໄພ ໓໐ ປະການ.

Ākāravattasutta is one of the greatest suttas. No other sutta can compare. It integrates *Suttanta Piṭaka*, *Vinaya Piṭaka*, and *Abhidhamma Piṭaka*. The contents are verses in Pali with explanations in Lao. On one occasion, while residing at Gijjhakuta Hill, the Buddha spoke to Venerable Sāriputta about this *Ākāravatta Sutta*. The verses of *Ākāravattasutta* are said to be more powerful than other sutta in providing protection against all kinds of danger for those who regularly keep these verses in mind. By the power of this *Ākāravattasutta*, all sins will not be able to penetrate one's true nature. Those who listen to it, write it, have someone else write it, memorize it, teach it to others, worship and respect it, and regularly recite it will be free from thirty kinds of dangers.

Colophon:

ລານທີ ໒໐ ໜ້າ ໒: ວິຣະຄຸນຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໗໑ ຕົວ ປີກິດເສັດ ເດືອນ ໑໒ ແຮມ ໙ ຄໍ່າ ວັນ ໓ ມື້ຮ້ວງມິດ ຍາມກອງງາຍ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ເຈົ້າມູນລະສັດທາ ຣະຕະນະປັນຍາພິກຂຸ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ອາກາຣະວັດຕະສູດ ຜູກນີ້ ໄວ້ກັບ ສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໕໐໐໐ ພະວັດສາ. ຂໍໃຫ້ຜະລະບຸນອັນນີ້ໄປຄ້ຳຊຸພະບິດ ຕາຕິນເປັນພໍຜູ້ຂ້ານັ້ນຊື່ວ່າອ້າຍເຮືອນ ຄັນວ່າ ລາວຕົກທີ່ຮ້າຍ ຂໍໃຫ້ຍ້າຍໃສ່ທີ່ດີ ຄັນວ່າຕົກທີ່ດີ ກໍ່ ຂໍໃຫ້ດີຮ້ອຍເທົ່າແສນທີ ຕາບຕໍ່ເທົ້າເຂົ້າສູ່ນິຣະພາບແດ່ກໍ່ຂ້າເທີ້ນ. ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ທານັງ ເມ ປະຣິສຸດທັງ ນິບພານັງ ປາຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ ທຸງແທ້ດີຫຼີກຂ້າເທີ້ນ.

Folio 20 on the verso side: In Vòrakhun chunlasangkat (CS) 1271, a *kot set* year, on the ninth waning-moon day of the twelfth lunar month, the third day of the week (Tuesday), a *huang mot* day,¹⁴⁶ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Ratanapannya Bhikkhu had the most ardent religious faith to sponsor the making of this manuscript entitled *Akaravattasut* (*Ākāravatta Sutta*) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit support my father, Ai Hüan. If he has been stuck in a misery place, may this merit move him to a good place. If he has been in a good place, support him better than ever by one hundred and one hundred thousand times, until he enters Nibābna, definitely. The pure gift of mine is for Nibbāna which is the greatest bliss constantly and certainly.

Date:

CS 1271, a *kot set* year (7 Dec 1909)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Scribe(s):

Unknown

Sponsor(s):

Ratanapannya Bhikkhu

Titles:

ອາກາຣະວັດຕະສູດ (ຜູກດຽວ)

Akaravattasut (*Phuk diao*)

Ākāravatta Sutta (Single fascicle)

¹⁴⁶ 1271 Karttika 25 = Tuesday, 7 December 1909. This day was, however, a *huang pao* day.

Long palm-leaf**One phuk:** *Single fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 52.5 cm, depth 1.3 cm.**Fascicle 1: Front cover folio:** none. **Back cover folio:** two.**Appearance:** The fascicles are enclosed between 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:** Fragile.**Description:** ເນື້ອໃນເປັນຄຳສາທາຍ ເປັນຄຳສອນເຕືອນໃຈໃນການດຳລົງຊີວິດຂອງບັນພະບຸລຸດ ກ່າວເຖິງ ຮີດຄອງແລະທຳນອງແຫ່ງພະກະສັດ ກັບທັງຊຸມໃນແລະຊຸມນອກ ພ້ອມທັງປະຊາຣາຊະດອນທັງ ຄະລີທັດແລະນັກບວດ ໃຫ້ຈື່ຈຳແລະນຳໄປປະຕິບັດ ເຊັ່ນວ່າ ຢ່າເບິ່ງ ໔ ດ້ານ ຢ່າຄ້ານຄຳຈາ, ຢ່າ ຫລັບຕາເຂົ້າຖ້າ, ໃຫ້ໝັ້ນອາບນ້ຳວັງໃສ, ໃຫ້ໝັ້ນໃຊ້ສອງເຖົ້າ, ໃຫ້ໝັ້ນເຝົ້າກາ, ໃຫ້ໝັ້ນຈາ ໓ ບັ້ງ, ໃຫ້ໝັ້ນຍັງ ໓ ບັກ, ໃຫ້ໝັ້ນຮັກ ໘ ສິ່ງ, ໃຫ້ຊົງ ໓ ປ້າຍ, ກໍ່ຈົ່ງຫາຍ ໓ ໂທດແລ ອັນນີ້ຊື່ວ່າ ບັນຫາຣາ ຊະວັດ.

The text is written in the *phaya* poetic style, dealing with instructions given by ancestors. It describes the customs and traditions to be followed and practiced by the king, inner and outer officials, and commoners including laypeople and laity. For example: do not look in four directions, do not contradict words, do not fall asleep in a cave, bathe at the river bended of clear water, take care of two old people, look after crows, speak three times, keep having three assistants, care for eight things, give three signs, and you will avoid three punishments. These are presented as puzzles for the king.

Colophon: ລານທີ ໒໙ ໜ້າ ໒: ພຸດທະສັງກາດຣາຊະໄດ້ ໒໕໐໕ ຕົວ ປີເຕົ້າຢື່ ເດືອນ ໔ ວັນອາທິດ ຮິດຈະນາ ແລ້ວຍາມ ໑໑ ໂມງ ກອງທຸ່ງ ໝາຍມີ ແມ່ອອກຫລ້າ ໄດ້ສ້າງໜັງສື ຣາຊະວັດ ຜູກນີ້ ທານໄປຫາ ຜົວຜູ້ຊື່ວ່າ ພໍ່ອອກຊຽງຫລ້າ ຜູ້ຈຸດຕິໄປສູ່ບໍລະໂລກນັ້ນ ຂໍໃຫ້ໂກສິນຜົນລະນະບຸນສ່ວນນີ້ ນຳ ໄປຄ້າຊູທັງຊົ່ວນີ້ແລະຊົ່ວໜ້າ ຕົກທີ່ຮ້າຍກໍຂໍໃຫ້ຍ້າຍໃສ່ທີ່ດີ ຕົກທີ່ດີກໍຂໍໃຫ້ດີຢູ່ກວ່າເກົ່າ ຮ້ອຍ ເທົ່າແລະແສນທີ່ແດ່ກໍຂ້າເທີ້ນ ສຸດທິນັ້ງ ວັດຕະ ເມ ທານັງ ນິບພານັງ ປາລະມັງ ສຸກຂັງ ນິດຈັງ ຕຸ ວັງ ຕຸວັງ.

Folio 29 on the verso side: In Buddhist (BE) 2505, *a tao nyi* year, on a Sunday in the fifth lunar month,¹⁴⁷ the writing was accomplished at 11:00 at the time of the noon drum (*nyam kòng thiang*). Mae Òk (laywoman) La sponsored the making of this manuscript entitled *Rasavat* (King's duties) to dedicate the merit to her husband named Phò Òk (layman) Xiang La who passed away to the other world. May the results of this merit support him throughout this life and future lives. If he has been stuck in a misery place, may this merit move him to a good place. If he has been in a good place, support him better than ever by one hundred and one

¹⁴⁷ Possibly Sunday, 22 or 29 April 1962.

hundred thousand times, until he enters Nibbāna, definitely. The pure gift of mine is for Nibbāna which is the greatest bliss, certainly and certainly.
Date: BE 2505, a *tao nyi* year (1962)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Mae Òk (laywoman) La
Titles: ບັນຫາຣາຊະວັດ (ຜູກດຽວ)
Banharasavat (Phuk diao)
 The Questions on Royal Conduct (Single fascicle)

EAP1398_VSL_1_0378

Long palm-leaf

One phuk: *Single fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.3 cm, depth 0.5 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 14. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າຊົງປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ໃນຄັ້ງນັ້ນຍັງມີພະຍາດົນໜຶ່ງ ພະນາມວ່າ ພະຍາສຸນິນທະຣາດ ເຊິ່ງເປັນຜູ້ທີ່ມີຄວາມເຫຼື້ອມໃສໃນພະພຸດທະສາສະໜາແລະເຊື້ອໃນແກ້ວທັງ ໓ ປະການ ພະອົງມີຄວາມເປັນຫວ່ງວ່າ ຖ້າພະຕະຖາຄົດນິບພານໄປແລ້ວ ໂຕປີຕະກະທັງ ໓ ຈະເປັນແນວໃດ ຈຶ່ງໄດ້ເຂົ້າເຝົ້າພະພຸດທະອົງແລ້ວທູນຖາມວ່າ ຂ້າແດ່ພະຜູ້ມີພະພາກເຈົ້າຜູ້ຈະເລີນ ເມື່ອພະພຸດທະອົງຊົງດັບຂັນປະລິນິບພານໄປແລ້ວ ສາສະໜາຂອງພະຕະຖາຄົດຈະເປັນແນວໃດ ເມື່ອນັ້ນ ພະພຸດທະອົງກໍຊົງຕັດວ່າ ດູກ່ອນມະຫາຣາດ ໃນພັດທະກັບນີ້ ມີພະພຸດທະເຈົ້າ ໕ ພະອົງ ຄື ພະກຸກກຸສັນໂທພຸດທະເຈົ້າ ລ່ວງໄປແລ້ວ, ພະໂກນາຄະມະໂນພຸດທະເຈົ້າ ລ່ວງໄປແລ້ວ, ພະກັດສະໂປພຸດທະເຈົ້າ ລ່ວງໄປແລ້ວ, ພະໂຄຕະໂມພຸດທະເຈົ້າ (ອົງປັດຈຸບັນ), ແລະພະສີອະຣິຍະເມດໂຕພຸດທະເຈົ້າ ຈະລົງມາເກີດແລະສືບທອດເຜີຍແຜ່ພະສາສະໜາໃນພາຍພາກໜ້າ.

On one occasion, the Buddha resided at the Jetavana monastery in Savatthi. At that time, there was a king named Phanya Sunontharat who was a devout Buddhist and believed in the Triple Gems. He was concerned that if the Buddha passed away into Nibbāna, what would happen to the Tipitaka. The king went into the presence of the Buddha and asked, "Blessed One, after the Buddha has passed away into Nibbāna, what will happen to the Teachings of the Buddha?" Then, the Buddha said, "Your Majesty, there are five Buddhas in this prosperous eon: Kakusandha Buddha, Konāgamana Buddha, Kassapa Buddha, Gotama Buddha, and Ariya Metteyya Buddha."

Colophon: ລານທີ ໑໔ ໜ້າ ໑: ສັງກາດ ໑໒໗໕ ຕົວ ປີກ່າເປົ້າ ຮິດຈະນາແລ້ວຍາມຕູດຊ້າຍ ມູນລະສັດທາ
ໝາຍມີ ພໍ່ອີທອງສີ ໄດ້ສ້າງລຳ ພະຍາສຸນັນທະຣາດ ຜູກນີ້ ໄປຫາແມ່ອີທອງສີຜູ້ຈຸດຕິຕາຍໄປສູ່
ບໍຣະໂລກພາຍໜ້າ ຫລອນວ່າໄປບໍ່ຊາງຢ່າງບໍ່ງາມຕ້ອງຕົກຈະຕຸລາອະບາຍກັບກາຍເປັນເຜດ
ແລະເປັນຜີດັ່ງນັ້ນກໍດີ ຂໍຜະລະກຸສົນນີ້ ໄປຄ້າຊູໃຫ້ໄດ້ເກີດທີ່ດີເຖິງທີ່ສຸກແດ່ກໍຂ້າເທີ້ນ ນິບພານັງ
ປາຣະມັງ ສຸກຂັງ. ຜູ້ຮິດຈະນາ ໝາຍມີ ຈິວຈັນໄຕ ໄດ້ຮິດຈະນາ ຂະນ້ອຍຂໍຜະລະກຸສົນສ່ວນ
ບຸນນຳເຈົ້າຫຼາຍໆ ແດ່ເທີ້ນ. ນິບພານັງ ປາຣະມັງ ສຸກຂັງ ຕົວດິບານໃດແລ້ວຟ້າວກາຍຮ້າຍຕົວ
ລວດບໍ່ງາມແທ້ນີ້.

Folio 14 on the recto side: In Sangkat (CS) 1275, a *ka pao* year, the writing was accomplished in the afternoon (*nyam tut sai*). Father of I (Ms) Thòngsi sponsored the making of this manuscript entitled *Phanya Sunantharat* (King Sunandarāja) to dedicate the merit to the mother of I Thòngsi, who passed away to the other world. If she is lost and went to hell becoming a ghost or a spirit, may the results of this merit bring her to a good and pleasant place definitely. Nibbāna is the greatest bliss. Novice Chantai is the scribe. May I share the merit with the sponsor. Nibbāna is the greatest bliss. My handwriting does not look good as I was very much in a hurry.

Date: CS 1275, a *ka pao* year (1913/14)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Novice Chantai

Sponsor(s): Parents of I (Ms) Thòngsi

Titles: ສຸນັນທະຣາດ (ຜູກດຽວ)

Sunantharat (*Phuk diao*)

Sunandarāja Jātaka (Single fascicle)

EAP1398_VSL_1_0379

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 55.3 cm, depth 0.8 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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:** Fragile.

Description: ປະຣາພະວະສູດ ເຫດແຫ່ງຄວາມເສື່ອມ. ໜັງສືສຳລັບໃຊ້ເທສະໜາ. ສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກ
ເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນແຫ່ງທ່ານອະນາຖະບິນດິກະ ໃກ້ເມືອງສາວັດຖີ. ເມື່ອລາຕິການລ່ວງ
ໄປແລ້ວ ມີເທວະດາຕົນໜຶ່ງມີລັດສະໝີສະຫວ່າງໄປທົ່ວປ່າເຊຕະວັນ ໄດ້ເຂົ້າເຝົ້າພະພຸດທະເຈົ້າ
ຖວາຍບັງຄົມແລ້ວກໍຢືນຢູ່ທີ່ຄວນສ່ວນຄ້າງໜຶ່ງ ແລ້ວຂາບທູນພະພຸດທະເຈົ້າເປັນບາດຄາຖາ.
ເມື່ອນັ້ນ ພະພຸດທະເຈົ້າໄດ້ຕັດຕອບແລະອະທິບາຍເລື່ອງເຫດແຫ່ງຄວາມເສື່ອມ ໑໒ ປະການ.

Paraphava Sut or *Parābhava Sutta*, the causes of downfall. The text is intended for preaching. Once in the past, the Buddha dwelled at Anathapindika's monastery in the Jeta Grove near Savatthi. When the night was far spent, a certain deity whose surpassing splendour illuminated the entire Jeta Grove came into the presence of the Buddha, drawing near, respectfully saluted the Buddha, and stood to one side. Standing thus, he addressed the Buddha in verses. Then, the Buddha responded to him and described the twelve causes of downfall.

Colophon: ລານທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໒໖ ຕົວ ປັກປາບໃຈ ເດືອນ ໓ ແຮມ ໗ ຄ່ຳ ວັນ ໔ ມີ ເປີກໃຈ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ທ້າວນັນ ຜົວເມຍ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງ ໄດ້ສ້າງຍັງປະຣາພະວະສູດ ຜູກນີ້ ໄວ້ກັບວໍຣະພຸດທະສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນພະວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາທັງມວນກໍຂ້າເທີ້ນ. ນົບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ທຸວັງ ທຸວັງ ນິດຈັງ.

Folio 24 on the recto side: In Chunlasangkat (CS) 1226, a *kap chai* year, on the seventh waning-moon day of the third lunar month, the fourth day of the week (Wednesday), a *poek chai* day,¹⁴⁸ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Thao (Mr) Nan and his wife had the most ardent religious faith to sponsor the making of this manuscript entitled *Paraphavasut* (*Parābhava Sutta*) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May all our wishes and desires be fulfilled. May this be a condition for us to reach Nibbāna, certainly and constantly.

Date: CS 1226, a *kap chai* year (17 Feb 1864)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Sponsor(s): Thao (Mr) Nan and his wife

Titles: ປາຣາພະວະສູດ

Paraphavasut

Parābhava Sutta

EAP1398_VSL_1_0380

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 54.7 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between 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:** Fragile.

¹⁴⁸ 1226 Magha 22 = Friday, 17 February 1865. This day was, however, a *poek sangha* day.

Description: ເນື້ອໃນເປັນໂອວາດຄຳສອນພະພຸດທະເຈົ້າ. ພະພຸດທະອົງຊົງຕັດໃຫ້ອຸບາສິກແລະອຸບາສິກາ ທຳບຸນໃຫ້ທານ, ເມດຕາ, ພາວະນາ ແລະສະມາທານສິນ ໔ ຮັກສາໃຫ້ເປັນປົກກະຕິ ກໍຈະເກີດຄວາມຜາສຸກແລະເກື້ອກູນຕໍ່ການປະຕິບັດວິປັດສະໜາກຳມັດຖານ ອັນຈະນຳໄປສູ່ການບັນລຸມັກ, ຜົນ ແລະນິບພານ. ການສະມາທານສິນຈະຕ້ອງກະທຳຕໍ່ໜ້າພະສົງດ້ວຍການເປັ່ງວາຈາຕັ້ງສັດຈະວ່າ ຈະຮັກສາສິນໃຫ້ໄດ້ຄົບຖ້ວນບໍລິບູນ ເຊິ່ງເປັນການໃຫ້ຄຳໝັ້ນສັນຍາທັງແກ່ຕົນເອງ ແລະຜູ້ອື່ນໄວ້ວ່າ ນັບແຕ່ນີ້ຕໍ່ໄປ ຈະຮັກສາສິນຢ່າງເຄັ່ງຄັດ ອັນສະແດງເຖິງຄວາມເປັນຄົນທີ່ມີຈິດໃຈໝັ້ນຄົງ ເວົ້າແທ້ເຮັດຈິງ.

The content is about Buddhist teachings. The Buddha told his laymen and laywomen to make merit through gift-giving, spreading loving-kindness, meditation, and regular observance of the Five Precepts. These actions will lead to happiness and prepare one for the practice of meditation, which, in turn, leads to the attainment of the path, fruition, and Nibbāna. Observance of the precepts should be performed in front of a monk by declaring, “I will observe the precepts completely,” which is a promise to oneself and others that, from now on, one will observe the precepts strictly. This demonstrates that you are a person with a stable mind.

Colophon: (໑) ລານທີ ໒໖ ໜ້າ ໑: ພຸດທະສັງກາດຣາຊະໄດ້ ໒໔໕໘ ຕົວ ປີຮັບເຮົ້າ ເດືອນ ໘ ຂຶ້ນ ໑໔ ຄຳ ພໍ່າວ່າວັນອາທິດ ຣິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ໂພທິປັນຍາພໍ່ພາ ເຈົ້າອາທິການວັດຈອມເພັດ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງໜັງສື ຄຸລຸທຳ ຜູກນີ້ ທານໄປທາພໍ່ຜູ້ຊື່ວ່າທິດເພັງ ແມ່ຊື່ວ່າສາວລ້ອມ ນ້ອງຊື່ວ່າສາວສຸກ ຜູ້ຂ້າຂໍໃຫ້ພະລະບຸນອັນນີ້ໄປຮອດໄປເຖິງຜູ້ຊູຄົນ ຄັນຕົກທີ່ຮ້າຍ ຂໍໃຫ້ຍ້າຍໄປສູ່ທີ່ດີກໍຂ້າເທີ້ນ ອັນໜຶ່ງ ຜູ້ຂ້າໂພທິປັນຍາພໍ່ພາໄດ້ສ້າງໜັງສື ຄຸລຸທຳ ຜູກນີ້ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໕໐໐໐ ພະວັດສາ ຜູ້ຂ້າຂໍຜະລະທານອັນນີ້ ເປັນປັດໄຈຍະແຫ່ງຜູ້ຂ້າຊົ່ວນີ້ຊົ່ວໜ້າ ຕາບຕໍ່ເທົ້າເຖິງນິຣະພານແດ່ກໍຂ້າເທີ້ນ. ສາທຸ ສາທຸ.

(໒) ລານທີ ໒໗ ໜ້າ ໑: ພຸດທະສັງກາດຣາຊະໄດ້ ໒໔໕໘ ຕົວ ປີຮັບເຮົ້າ ເດືອນ ໘ ຂຶ້ນ ໑໔ ຄຳ ພໍ່າວ່າວັນອາທິດ ຣິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ໂພທິປັນຍາພໍ່ພາ ເຈົ້າອາທິການວັດຈອມເພັດ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງໜັງສືຄຸລຸທຳ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໕໐໐໐ ພະວັດສາ ຜູ້ຂ້າຂໍພະລະອັນນີ້ໄປຮອດໄປເຖິງພໍ່ຜູ້ຂ້າຜູ້ຊື່ວ່າ ທິດເພັງ ແມ່ຜູ້ຂ້າຊື່ວ່າສາວລ້ອມ ນ້ອງຊື່ວ່າສາວສຸກ ຜູ້ຂ້າຂໍຜະລະບຸນອັນນີ້ໄປຮອດໄປເຖິງທັງ ໓ ຄົນນີ້ ຕົກທີ່ຮ້າຍ ຂໍໃຫ້ຍ້າຍໄປສູ່ທີ່ດີກໍຂ້າເທີ້ນ ຜູ້ຂ້າເປັນຜູ້ສ້າງ ຂໍຜະລະທານອັນນີ້ຊົ່ວນີ້ຊົ່ວໜ້າ ຕາບຕໍ່ເທົ້າເຖິງພະນິຣະພານແດ່ກໍຂ້າເທີ້ນ.

(1) Folio 26 on the recto side: In Buddhist (BE) 2488, a *hap hao* year, on the fifteenth waxing-moon day of the eighth lunar month, on a Sunday,¹⁴⁹ the writing was accomplished at the time of the sunset drum (*nyam kông laeng*). Phothipannya Phò Pha, the abbot of Vat Chomphet, had the most ardent religious faith to sponsor the making of this manuscript entitled *Khulutham* (*Garudhamma*) to dedicate the merit to his father named Thit Pheng, his mother named Sao Lòm, and his sister named Sao Suk. May the results of this merit support all of them. If they have been stuck in a misery place, may this merit move them to a good place. I, Phothipannya

¹⁴⁹ 1307 Pratomashada 15 = Sunday, 24 June 1945.

Phò Pha, sponsored this manuscript entitled *Khulutham* to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a meritorious condition for me throughout this life and future lives until I enter Nibbāna, definitely. Well done, well done!

(2) Folio 27 on the recto side: In Buddhist (BE) 2488, a *hap hao* year, on the fifteenth waxing-moon day of the eighth lunar month, on a Sunday, the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Phothipannya Phò Pha, the abbot of Vat Chomphet, had the most ardent religious faith to sponsor the making of this manuscript entitled *Khulutham* (*Garudhamma*) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit support my father named Thit Pheng, my mother named Sao Lòm, and my sister named Sao Suk. May the results of this merit support three of them. If they have been stuck in a misery place, may this merit move them to a good place. I am the sponsor. May the results of this merit support me throughout this life and future lives until I enter Nibbāna, definitely.

Date: BE 2488, a *hap hao* year (24 Jun 1945)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Phothipannya Phò Pha, abbot of Vat Chomphet
Titles: ຄູລູທຳຄຳສອນ
Khulutham Khamsòn
Gurudhamma and Teachings

EAP1398_VSL_1_0381

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.5 cm, depth 0.3 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** none.

Appearance: The fascicles are enclosed between 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, and the legibility is as well.

Description: ອານິສົງການບູລະນະສັອມແປງແລະພອກພະພຸດທະຮູບ. ພະພຸດທະເຈົ້າຕັດເທສະໜາເລື່ອງ ອານິສົງການບູລະນະສັອມແປງແລະພອກພະພຸດທະຮູບແກ່ພະເຈົ້າປັດເສນທິໂກສິນທີ່ວັດ ເຊຕະວັນ ເມືອງສາວັດຖື. ບຸກຄະລະຍິງຊາຍທີ່ມີຈິດໃຈເຫຼື່ອມໃສສັດທາ ໄດ້ສ້າງແປງ, ພອກທາ, ຕິດຕໍ່ພະພຸດທະຮູບຂອງພະຕະຖາຄົດ ໄດ້ເອົາຜ້າມາບັງມາກັງບັງພະພຸດທະຮູບ ບຸກຄະລະຜູ້ນັ້ນ ຈະໄດ້ຮັບຜະລະອານິສົງເປັນອັນມາກ ບໍ່ອາດຈະນັບໄດ້ ເກີດມາໃນຊາດໃດກໍຈະໄດ້ຍັງເລື້ອຜ້າ ອາພອນອັນດີວິເສດ, ມີເຄື່ອງປະດັບປະດາອັນງົດງາມລ້ຳເລີດ ຄັນເມື່ອໝົດອາຍຸໄຂໄດ້ຈຸຕິຕາຍ ໄປ ກໍຈະໄດ້ໄປເກີດເທິງສະຫວັນ ສະເໜີຍທິບພະຊົມບັດ ມີວິມານສູງໄດ້ ໑໒ ໂຫຍດແລະແວດ ລ້ອມດ້ວຍບໍລິວານທັງຫຼາຍ.

Rewards derived from the restoration, repair, and painting of Buddha statues. The Buddha gave a sermon on the restoration, repair, and painting of Buddha statues to King Pasenadi at the Jetavana Monastery in Savatthi. Laymen and laywomen who had religious faith and restored, painted, or repaired Buddha statues, as well as covered a Buddha image with a cloth, will gain immeasurable merit. In every existence, such a person would have wonderful clothes and beautiful jewelry. After the end of their life, they would be reborn in heaven with heavenly possessions and a castle in twelve-*yojana* height, surrounded by angels.

Colophon: ລານທີ ໘ ໜ້າ ໑: ໝາຍມີ ສົມເດັດສັງຄະຊາຣັດຕະນະປັນຍາ ເຈົ້າອານະທິການວັດສັງຄະໂລກາ ເປັນສັດທາເນີ. ໝາຍມີ ເພັຍອະຣິຍະລັດສີເປັນຜູ້ຮິດຈະນາເນີ ສາທຸເຈົ້າໝ່ອມອ້າຍຈົວເຮີຍ ຂໍ ບຸນນໍາແດ່.

Folio 8 on the recto side: Somdet Sangkhasa Rattanapannya, the abbot of Vat Sangkhalok, is the sponsor. Phia Ariyalatsi is the scribe. Dear monks and novices, may I share the merit.

Date: Mid-20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Phia Ariyalatsi

Sponsor(s): Somdet Sangkhasa Rattanapannya, the abbot of Vat Sangkhalok

Titles: ສອງພອກຕິດຕໍ່ພຸດທະຮູບ

Sòng Phòk Tittò Phutthahup

Rewards derived from painting and restoring Buddha statues

EAP1398_VSL_1_0382

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 59.5 cm, depth 1.7 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** two.

Appearance: The fascicles are enclosed between two wooden protective covers (*mai pakap*). **Total number of folios:** 47. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 5 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ເນື້ອໃນກ່າວເຖິງ ສິ່ງປະຕິກູນຕ່າງໆ ໃນຮ່າງກາຍຂອງມະນຸດ ເຊັ່ນ ຕີມ ເລັບ ເອັນ ໜັງ ແຂ້ວ ຫົວໃຈ ປອດ ໄສ້ນ້ອຍ ໄສ້ໃຫຍ່ ອາຫານເກົ່າ ອາຫານໃໝ່ ເທື່ອ ຂີ້ໂຄ ນ້ຳເລືອດ ນ້ຳໜອງ ແລະ ອື່ນໆ. ນອກຈາກນັ້ນ ຍັງກ່າວເຖິງໂພທິປັກຂີຍະທຳ ໓໗ ປະການ ເຊິ່ງເປັນທຳອັນເກື້ອກູນແກ່ການ ບັນລຸທຳແລະການຕັດສະຮູ້, ປະກອບດ້ວຍ: ໑. ສະຕິປັດຖານ ໔ ປະການ, ໒. ສຳມັບປະທານ ໔ ປະການ, ໓. ອິດທິບາດ ໔ ປະການ, ໔. ອິນຊີ ໕ ປະການ, ໕. ພະລະ ໔ ປະການ, ໖. ໂພດຊິງ ໗ ປະການ, ແລະ ໗. ມັກມີອີງ ໘ ປະການ.

The text discusses the loathsome things in the human body: head hair, nails, tendons, skin, teeth, heart, lung, small intestine, large intestine, old food, new food, sweat, scurf, blood, pus, etc. Moreover, the text also

describes the *Bodhipakkhiya-dhamma*, the virtues partaking in enlightenment, consisting of 37 items: (1) *Satipaṭṭhāna* (foundations of mindfulness) 4, (2) *Sammappadhāna* (right efforts) 4, (3). *Iddhipāda* (paths of accomplishment) 4, (4). *Indriya* (controlling faculties) 5, (5). *Bala* (powers) 5, (6). *Bojjhaṅga* (enlightenment factors) 7, and (7). *Aṭṭhaṅgika-magga* (the noble eightfold path) 8.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ກຸສະລະນິໄສຍະ
Kusalanisainya
Kusalanisaya

EAP1398_VSL_1_0383

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57 cm, depth 1.6 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** five.

Appearance: The fascicles are enclosed between 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:** Fragile.

Description: ທັງສີພະປາຕິໂມກ ເນື້ອໃນຂຽນເປັນພາສາປາລີ ເພື່ອໃຊ້ຮຽນທ້ອງຖານຂຶ້ນໃຈ. ພະປາຕິໂມກ ເປັນກົດເກນພື້ນຖານຂອງພະວິໄນສົງ ເຊິ່ງປະກອບດ້ວຍສິນ ໒໒໗ ຂໍ້ສຳລັບພະພິກຂຸສົງ. ການສູດປາຕິໂມກ ໂດຍພະສົງອົງຊົງຈຳປາຕິໂມກໃນທີ່ປະຊຸມສົງ ຈຶ່ງຈັດຂຶ້ນເປັນປະຈຳໃນສົມ ທຸກວັນເພັງແລະວັນສິນດັບ ເຊິ່ງຮຽກວ່າ ວັນອຸໂປສົດ.

Pāṭimokkha manuscript: The text, written in Pali, is memorized by monks. The *Pāṭimokkha* is the basic code of monastic discipline, consisting of 227 rules for monks. The recitation of the *Pāṭimokkha* by monks in the assembly of the Sangha is regularly held in the monastic hall on every full moon day and every new moon day, which are called Uposatha days.

Colophon: ລານທີ ໓໗ ໜ້າ ໑: ມະຫາສັງກາດຣາຊະໄດ້ ໑໒໗໓ ຕົວ ປີຮ້ວງໄດ້ ເດືອນ ໓ ແຮມ ໑໑ ຄ່ຳ ວັນ ໔ ມີກົດສັນແຖວພື້ນ (ຮອງພື້ນ) ອິດຈະນາແລ້ວຍາມຕູດຊາຍກາງວັນ ໝາຍມີ ພະຍາຊາມາດ ຜົວເມຍຢູ່ບ້ານກາງ ເປັນເຄົ້າເປັນເທົ່າກວ່າມູນລະສັດທາ ກັບບຸດຕະນັດຕາສຸທະຊາຍາ ພໍ່ແມ່ພີ່ນ້ອງ ຍາດຕິກາວົງສາສູ່ຄົນ ຈຶ່ງໄດ້ພ້ອມກັນມີໃຈໃສ່ສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ສູດມົນນັອຍ, ສູດມົນກາງ, ສັດທາ, ສັງຄະທະ, ປາຕິໂມກຂະ ໔ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ຂໍໃຫ້ຜູ້ຂ້າທັງຫຼາຍໄດ້ສຸກ ໓ ປະການ ມີນິຣະພາບເປັນທີ່ແລ້ວກໍຂ້າເຫັນ. ນິບພານະ ປັດຈະໂຍ ໂທນຕູ ໂນ ທຸວັງ ນິດຈັງ.

Folio 37 on the recto side: In Mahasangkat (CS) 1273, a *huang khai* year, on the eleventh waning-moon day of the third lunar month, the fourth day of the week (Wednesday), a *kot san* day,¹⁵⁰ the writing was accomplished in the afternoon (*nyam tut sai*). The initiators, Phanya Samat and his wife from the village of Kang, together with all their children, grandchildren, parents, siblings, and relatives, sponsored the making of these manuscripts entitled *Sutmon Nòi*, *Sutmon Kang*, *Sattha*, *Saṅgaha*, and *Pāṭimokkha*, in a total of five fascicles, to support the Teachings of Gotama Buddha to last until the end of 5000 years. May all of us reach the three states of happiness with Nibbāna as the ultimate goal. May this be a condition for us to reach Nibbāna, certainly and constantly.

Date: CS 1273, a *huang khai* year (14 Feb 1912)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Phanya Samat and his wife from the village of Kang, together with all their children, grandchildren, parents, siblings, and relatives
Titles: ປາຕິມອກຂະ
Patimokkha
Pāṭimokkha

EAP1398_VSL_1_0384

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 5.8 cm, width 59 cm, depth 1 cm.

Fascicle 1: Front cover folio: none. **Back cover folio:** one.

Appearance: The fascicles are enclosed between 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:** Fragile.

Description: ທັງສີພະວິໄນ ເລື້ອງ ກຳມະວາຈາ ເນື້ອໃນທັງໝົດຂຽນເປັນພາສາບາລີ ພະສົງໄຊ້ສູດໃນພິທີ ອຸປະສົມບົດໃຫ້ພິກຂຸໃນພະພຸດທະສາສະໜາ.

The *Vinaya* text on *Kammavācā*, entirely written in Pali, is used by monks during the ordination procedure in Buddhism.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສູດມົນ
Sut Mon
Prayer

¹⁵⁰ 1273 Magha 26 = Wednesday, 14 February 1912. This day was indeed a *kot san* day.

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Appendix 1: Corpus of manuscripts from the collection of Vat Sangkhalok: Scribes and Sponsors

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
---	---	---	EAP1398_VSL_1_0001	Early 20th century
Somdet Ditsapannya ສົມເດັດດິດສະ ປັນຍາ	Somdet Ditsapannya, along with laymen and laywomen; Xiang (ex-novice) O and his wife ສົມເດັດດິດສະປັນຍາ ອຸ ປາສິກ ອຸປາສິກາ ຊຽງໂອ ຜົວເມຍ	---	EAP1398_VSL_1_0002	29 Mar 1903
---	---	---	EAP1398_VSL_1_0003	Mid-19 th century
---	Saen Sathian and his wife, along with all their children ແສນສະຖານ ກັບທັງ ບຸດຕາພະນິຍາ	---	EAP1398_VSL_1_0004	4 Mar 1662
---	Phanya Tin Xiang and his beloved wife, along with all their lovely children ພະຍາຕິນຊຽງ ກັບທັງພະນິ ຍາບຸດຕະນັດຕາເມຍມິ່ງ ລູກແກ້ວກິ່ງສະເໝ່ຫາ	---	EAP1398_VSL_1_0005	12 Mar 1847

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
---	Phò Thao Xiang Nòipha ພໍ່ເຖົ້າຊຽງນ້ອຍພາ	The village of Xiang Kaeo ບ້ານຊຽງແກ້ວ	EAP1398_VSL_1_0006	29 Mar 1943
Phia Ariyalatsi ເພັຍອາຣິຍະລັດສີ	---	---	EAP1398_VSL_1_0007	1913/14
---	Nang Phia Sao and her husband ນາງເພັຍຊາວ ຜົວເມຍ	The village of Pakkham ບ້ານປາກຂາມ	EAP1398_VSL_1_0008	4 Jul 1913
---	Phò Thao Thit Kaeo, along with all his children ພໍ່ເຖົ້າທິດແກ້ວ ລູກເຖົ້າສູ່ ຄົນ	---	EAP1398_VSL_1_0009	21 Jun 1969
Chan (ex- monk) Mi ຈານມີ	Thit Kaeo and his wife, Sao Khamdi ທິດແກ້ວ ສາວຄຳດີ	---	EAP1398_VSL_1_0010	27 Jun 1964
---	Sao Nangkham ສາວນາງຄຳ	---	EAP1398_VSL_1_0011	Mid-20th century
Phia Ariyalatsi ເພັຍອາຣິຍະລັດສີ	Phia Ariyalatsi and his wife, along with all their children, granchildren, and relatives ເພັຍອາຣິຍະລັດສີ ຜົວ ເມຍ ພ້ອມບຸດຕະນັດຕາ	---	EAP1398_VSL_1_0012	5 Jan 1918

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
	ພັນທຸວົງສາ			
---	---	---	EAP1398_VSL_1_0013	Late 19th century
Bhikkhu Rattanapannya ພິກຂຸຣັດຕະນະປັນຍາ	Bhikkhu Rattanapannya ພິກຂຸຣັດຕະນະປັນຍາ	Vat Sangkhalok Ban Sangkhalok ວັດສັງຄະ ບ້ານສັງຄະໂລກ	EAP1398_VSL_1_0014	2 Aug 1927
Xiang (ex-monk) Suk ຊຶງສຸກ	Xiang (ex-monk) Suk ຊຶງສຸກ	---	EAP1398_VSL_1_0015	10 Feb 1861
---	---	---	EAP1398_VSL_1_0016	1860/61
Novice Phaeng ເນນແພງ	Bhikkhu Rattanapannya ພິກຂຸຣັດຕະນະປັນຍາ	Vat Sisavanthevalok ວັດສີສະຫວັນ ເທວະໂລກ	EAP1398_VSL_1_0017	19 Sep 1948
---	The King ພະຣາຊະສັດທາຫລວງ	---	EAP1398_VSL_1_0018	17 Jun 1850
---	---	---	EAP1398_VSL_1_0019	1850/51
---	Phò Thao Xiang Sida	---	EAP1398_VSL_1_0020	30 Jul 1845

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
	ພໍ່ເຖົ້າຊຽງສີດາ			
---	Phò Thao Xiang Sida ພໍ່ເຖົ້າຊຽງສີດາ	---	EAP1398_VSL_1_0021	30 Jul 1845
---	Phò Thao Xiang Sida ພໍ່ເຖົ້າຊຽງສີດາ	---	EAP1398_VSL_1_0022	30 Jul 1845
Chao Bhikkhu Phothipannya ເຈົ້າພິກຂຸໂພທິປັນຍາ	Chao Bhikkhu Sitthipannya, together with his parents and relatives ເຈົ້າພິກຂຸສິດທິປັນຍາ ກັບ ທັງປີຕາມານດາພີ່ນ້ອງສູ່ຄົນ	Vat Ban Khòì; Vat Sangkhalok ວັດບ້ານຄອຍ ວັດສັງຄະໂລກ	EAP1398_VSL_1_0023	11 Aug 1910
Chao Bhikkhu (Monk) Phothipannya ເຈົ້າພິກຂຸໂພທິປັນຍາ	Maha Somdet Akkhavorarasakhu Phumpannya; Chao Bhikkhu Sitthipannya and his parents ມະຫາສົມເດັດ ອັກຄະວໍຣະຣາຊະຄູ ພູມປັນຍາ ເຈົ້າພິກຂຸສິດທິປັນຍາ ກັບ ທັງປີຕາມານດາ	Vat Ban Khòì; Vat Sangkhalok ວັດບ້ານຄອຍ ວັດສັງຄະໂລກ	EAP1398_VSL_1_0024	18 July 1845
Chao Bhikkhu Phothipanya ເຈົ້າພິກຂຸໂພທິ	Chao Bhikkhu Sitthipannya together with his	Vat Ban Khòì; Vat	EAP1398_VSL_1_0025	11 Aug 1910

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
ປັນຍາ	parents ເຈົ້າພິກຂຸສິດທິປັນຍາ ກັບ ທັງປີຕາມານດາ	Sangkhalok ວັດບ້ານຄອຍ ວັດສັງຄະໂລກ		
---	---	---	EAP1398_VSL_1_0026	Mid-20th century
Pha (Monk) Khanan Titsapannya ພະຂະໜານຕິດສະປັນຍາ	Pha (Monk) Khanan Inthapannya ພະຂະໜານອິນທະປັນຍາ	---	EAP1398_VSL_1_0027	15 Sep 1854
Sathu Phò Chan Lek ສາທຸພໍ່ຈານເຫຼັກ	Pha (Monk) Man Muthuchitto ພະໝັ້ນ ມຸດທຸຈິດໂຕ	Vat Sangkhalok ວັດສັງຄະໂລກ	EAP1398_VSL_1_0028	29 May 1974
Chao (Novice) Pha ຈົວຜາ	---	---	EAP1398_VSL_1_0029	Late 19th century
---	Father and mother of Novice Rom ພໍ່ຈົວແມ່ຈົວຣົມ	---	EAP1398_VSL_1_0030	19 Aug 1718
---	Sathu (Monk) Khu ສາທຸຄູ	Vat Sisavanthevalok ວັດສີສະຫວັນເທວະໂລກ	EAP1398_VSL_1_0031	25 Oct 1897

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
---	Sathu (Monk) Khu ສາທຸຄູ	Vat Sisavanthevalok ວັດສີສະຫວັນ ເທວະໂລກ	EAP1398_VSL_1_0032	25 Oct 1897
---	Chao (Prince) Ngao and his wife, together with all their children, grandchildren, and relatives ເຈົ້າເຫງົ້າ ຜົວເມຍ ກັບທັງ ບຸດຕະນັດຕາ ພັນທຸວົງສາ ຊູຄົນ	---	EAP1398_VSL_1_0033	9 Jan 1852
---	---	---	EAP1398_VSL_1_0034	Mid-20th century
Chao Khanan Si Sutthipannya ເຈົ້າຂະໜານສີ ສຸດທິປັນຍາ	Father and mother of Mr. Sing, together with all their children ພໍ່ສິງ ແມ່ສິງ ແລລູກເຕົ້າສູ່ ຄົນ	---	EAP1398_VSL_1_0035	4 Oct 1849
---	---	---	EAP1398_VSL_1_0036	Late 19th century
---	Sathu (Monk) Khu Akkhapannya ສາທຸຄູ ອັກຂະປັນຍາ	Vat That ວັດທາດ	EAP1398_VSL_1_0037	31 Mar 1877
---	---	---	EAP1398_VSL_	Late 19th

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
			1_0038	century
---	Phò Òk (Layman) Saen Thit Ma and his wife, together with all their children, grandchildren, and relatives ພໍ່ອອກແສນທິດມາ ຜົວເມຍ ກັບທັງບຸດຕະນັດຕາຍາຕິກາພັນທຸວົງສາທັງຫຼາຍ	---	EAP1398_VSL_1_0039	25 Dec 1923
---	---	---	EAP1398_VSL_1_0040	Mid-20th century
---	---	---	EAP1398_VSL_1_0041	Mid-20th century
---	The royal viceroy of the department of the front royal golden palace and his queen ເຈົ້າຍັງຂະໝອມ ມະຫາອຸປະຣາຊາກິມພະຣາຊະວັງວໍລະພະຣາຊະນິເວດມະຫາສະຖານມຸງຄຸນນະຣາທິປັດຕິ ສີສຸວັນນະທໍຄໍາຝ່າຍໜ້າ ກັບທັງອັກຄະມະເຫສີຍາ	---	EAP1398_VSL_1_0042	27 Nov 1895
---	The royal viceroy of the department of the front royal	---	EAP1398_VSL_1_0043	27 Nov 1895

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
	golden palace and his queen ເຈົ້າຍັງຂະໝ່ອມ ມະຫາ ອຸປະຣາຊາກິມພະຣາຊະ ວັງວໍລະພະຣາຊະນີເວດ ມະຫາສະຖານມຸງຄຸນ ນະຣາທິປັດຕິ ສີສຸວັນນະ ທໍຄຳຝ່າຍໜ້າ ກັບທັງ ອັກຄະມະເຫສີຍາ			
---	The royal viceroy of the department of the front royal golden palace and his queen ເຈົ້າຍັງຂະໝ່ອມ ມະຫາ ອຸປະຣາຊາກິມພະຣາຊະ ວັງວໍລະພະຣາຊະນີເວດ ມະຫາສະຖານມຸງຄຸນ ນະຣາທິປັດຕິ ສີສຸວັນນະ ທໍຄຳຝ່າຍໜ້າ ກັບທັງ ອັກຄະມະເຫສີຍາ	---	EAP1398_VSL_1_0044	27 Nov 1895
---	The royal viceroy of the department of the front royal golden palace and his queen ເຈົ້າຍັງຂະໝ່ອມ ມະຫາ ອຸປະຣາຊາກິມພະຣາຊະ ວັງວໍລະພະຣາຊະນີເວດ	---	EAP1398_VSL_1_0045	27 Nov 1895

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
	ມະຫາສະຖານມຸງຄຸນ ນະຣາທິປັດຕິ ສີສຸວັນນະ ທໍຄໍາຝ່າຍໜ້າ ກັບທັງ ອັກຄະມະເຫສີຍາ			
---	The royal viceroy of the department of the front royal golden palace and his queen ເຈົ້າຍັງຂະໝອມ ມະຫາ ອຸປະຣາຊາກິມພະຣາຊະ ວັງວໍລະພະຣາຊະນິເວດ ມະຫາສະຖານມຸງຄຸນ ນະຣາທິປັດຕິ ສີສຸວັນນະ ທໍຄໍາຝ່າຍໜ້າ ກັບທັງ ອັກຄະມະເຫສີຍາ	---	EAP1398_VSL_1_0046	27 Nov 1895
---	The royal viceroy of the department of the front royal golden palace and his queen ເຈົ້າຍັງຂະໝອມ ມະຫາ ອຸປະຣາຊາກິມພະຣາຊະ ວັງວໍລະພະຣາຊະນິເວດ ມະຫາສະຖານມຸງຄຸນ ນະຣາທິປັດຕິ ສີສຸວັນນະ ທໍຄໍາຝ່າຍໜ້າ ກັບທັງ ອັກຄະມະເຫສີຍາ	---	EAP1398_VSL_1_0047	27 Nov 1895

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
---	The royal viceroy of the department of the front royal golden palace and his queen ເຈົ້າຍັງຂະໝອມ ມະຫາ ອຸປະຣາຊາກິມພະຣາຊະ ວັງວໍລະພະຣາຊະນິເວດ ມະຫາສະຖານມຸງຄຸນ ນະຣາທິປັດຕິ ສີສຸວັນນະ ທໍຄໍາຝ່າຍໜ້າ ກັບທັງ ອັກຄະມະເທສີຍາ	---	EAP1398_VSL_1_0048	27 Nov 1895
---	The royal viceroy of the department of the front royal golden palace and his queen ເຈົ້າຍັງຂະໝອມ ມະຫາ ອຸປະຣາຊາກິມພະຣາຊະ ວັງວໍລະພະຣາຊະນິເວດ ມະຫາສະຖານມຸງຄຸນ ນະຣາທິປັດຕິ ສີສຸວັນນະ ທໍຄໍາຝ່າຍໜ້າ ກັບທັງ ອັກຄະມະເທສີຍາ	---	EAP1398_VSL_1_0049	27 Nov 1895
---	The royal viceroy of the department of the front royal golden palace and his queen ເຈົ້າຍັງຂະໝອມ ມະຫາ	---	EAP1398_VSL_1_0050	27 Nov 1895

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
	ອຸປະຣາຊາກົມພະຣາຊະ ວັງວໍລະພະຣາຊະນິເວດ ມະຫາສະຖານມຸງຄຸນ ນະຣາທິປັດຕິ ສີສຸວັນນະ ທໍຄໍາຝ່າຍໜ້າ ກັບທັງ ອັກຄະມະເທສີຍາ			
---	---	---	EAP1398_VSL_1_0051	27 Nov 1895
---	The royal viceroy of the department of the front royal golden palace and his queen ເຈົ້າຍັງຂະໝອມ ມະຫາ ອຸປະຣາຊາກົມພະຣາຊະ ວັງວໍລະພະຣາຊະນິເວດ ມະຫາສະຖານມຸງຄຸນ ນະຣາທິປັດຕິ ສີສຸວັນນະ ທໍຄໍາຝ່າຍໜ້າ ກັບທັງ ອັກຄະມະເທສີຍາ	---	EAP1398_VSL_1_0052	27 Nov 1895
---	The royal viceroy of the department of the front royal golden palace and his queen ເຈົ້າຍັງຂະໝອມ ມະຫາ ອຸປະຣາຊາກົມພະຣາຊະ ວັງວໍລະພະຣາຊະນິເວດ ມະຫາສະຖານມຸງຄຸນ	---	EAP1398_VSL_1_0053	27 Nov 1895

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
	ນະຣາທິປັດຕິ ສີສຸວັນນະ ທໍຄໍາຝ່າຍໜ້າ ກັບທັງ ອັກຄະມະເຫສີຍາ			
---	The royal viceroy of the department of the front royal golden palace and his queen ເຈົ້າຍັງຂະໝອມ ມະຫາ ອຸປະຣາຊາກົມພະຣາຊະ ວັງວໍລະພະຣາຊະນິເວດ ມະຫາສະຖານມຸງຄຸນ ນະຣາທິປັດຕິ ສີສຸວັນນະ ທໍຄໍາຝ່າຍໜ້າ ກັບທັງ ອັກຄະມະເຫສີຍາ	---	EAP1398_VSL_1_0054	27 Nov 1895
Chao Hua (Abbot) Chantha ຫົວເຈົ້າຈັນທາ	Phò Òk (Layman) Lek and his wife Mae Òk (Laywoman) Ma ພໍ່ອອກເລັກແລະແມ່ອອກ ມາຜົວເມຍ	Vat Xiang Kaeo ວັດຊຽງແກ້ວ	EAP1398_VSL_1_0055	26 Oct 1923
---	Chao Khanan Phommapannya ເຈົ້າຂະໜານພົມມະປັນຍາ	---	EAP1398_VSL_1_0056	5 Jun 1847
---	---	---	EAP1398_VSL_1_0057	Late 19th century
---	---	---	EAP1398_VSL_	Early 19th

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
			1_0058	century
---	Thit (ex-monk) Mi and his wife, Sao Tun, together with all their children ທິດມີ ສາວຕູ່ນ ຜົວເມຍ ລູກເຕົ້າສູ່ຄົນ	---	EAP1398_VSL_1_0059	1960
---	---	---	EAP1398_VSL_1_0060	Mid-20th century
Phia Ariyalatsi ເພຍອາຣີຍະລັດສີ	Xiang (ex-novice) Ma and his wife, together with all their children, grandchildren, and relatives ຊຸງມາ ຜົວເມຍ ພ້ອມກັນ ກັບດ້ວຍບຸດຕະນັດຕາບຸດ ຕິພັນທຸວົງສາຊູ່ຄົນ	---	EAP1398_VSL_1_0061	10 Apr 1924
---	Saen Phalavisasan and his wife ແສນພະລາວິຊາຊານ ຄ ຜົວເມຍ	---	EAP1398_VSL_1_0062	1751/52
---	Phu Nyai Moeng Klang (Müang Kang) ຜູ້ໃຫຍ່ເມືອງກລາງ (ເມືອງກາງ)	---	EAP1398_VSL_1_0063	9 Dec 1910
---	Phu Nyai Moeng	---	EAP1398_VSL_	9 Dec 1910

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
	Klang (Müang Kang) ຜູ້ໃຫຍ່ເມືອງກລາງ (ເມືອງກາງ)		1_0064	
---	Phu Nyai Moeng Klang (Müang Kang) ຜູ້ໃຫຍ່ເມືອງກລາງ (ເມືອງກາງ)	---	EAP1398_VSL_1_0065	9 Dec 1910
---	The King ພະຣາຊະສັດທາຫລວງ	---	EAP1398_VSL_1_0066	13 Apr 1843
---	The King ພະຣາຊະສັດທາຫລວງ	---	EAP1398_VSL_1_0067	13 Apr 1843
---	The King ພະຣາຊະສັດທາຫລວງ	---	EAP1398_VSL_1_0068	13 Apr 1843
---	The King ພະຣາຊະສັດທາຫລວງ	---	EAP1398_VSL_1_0069	13 Apr 1843
---	The King ພະຣາຊະສັດທາຫລວງ	---	EAP1398_VSL_1_0070	13 Apr 1843
Mòm (Monk) Bunthan ໝໍອມບຸນທັນ	Chao (Prince) Chansavang ເຈົ້າຈັນສະຫວ່າງ	---	EAP1398_VSL_1_0071	Mid-20th century
---	---	---	EAP1398_VSL_1_0072	Mid-20th century

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
Mòm (Monk) Phaeng ໝ່ອມແພງ	Somdet Phothipannya ສົມເດັດໂພທິປັນຍາ	Vat Phanom ວັດຜານົມ	EAP1398_VSL_1_0073	28 Mar 1947
---	---	---	EAP1398_VSL_1_0074	Mid-20th century
---	---	---	EAP1398_VSL_1_0075	Mid-20th century
---	Phia Vohan and his wife ເພຍໂວຫານ ຜົວເມຍ	The village of Phanom ບ້ານຜານົມ	EAP1398_VSL_1_0076	Mid-20th century
---	---	---	EAP1398_VSL_1_0077	Mid-20th century
Rasakhru Phuipha ຣາຊະຄຣູຜຸຍຜາ	Phò Òk (Layman) Khao Xiang Ma ພໍ່ອອກຂາວຊຸງມາ	The village of Sangkhalok ບ້ານສັງຄະໂລກ	EAP1398_VSL_1_0078	23 Jun 1912
---	---	---	EAP1398_VSL_1_0079	Mid-20th century
---	---	---	EAP1398_VSL_1_0080	Mid-20th century
---	---	---	EAP1398_VSL_1_0081	Mid-20th century
Bhikkhu Rattanapannya ພິກຂຸຣະຕະນະ ປັນຍາ	---	---	EAP1398_VSL_1_0082	Mid-20th century

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
Bhikkhu Khehapannya ພິກຂຸເຄຫະ ປັນຍາ	Somdet Rasakhru Rattanapannya, Somdet Sangkhasa Ratanapannya, and Somdet Missapannya ສົມເດັດຣາຊະຄຣູ ຣະຕະນະປັນຍາ ແລະ ສົມເດັດສັງຄະຊາ ຣະຕະນະປັນຍາ ແລະ ສົມເດັດມິດສະປັນຍາ	Vat [Si Savan] Sangkhalok ວັດສີສະຫວັນ ສັງຄະໂລກ	EAP1398_VSL_1_0083	20 Jun 1936
Phia Arinyalatsi ເພຍອາຣິຍະລັດສີ	Saen Kwanvat; Phò Thao (grandfather) Xiang Ma and his children ແສນກວານວັດ ພໍ່ເຖົ້າຂຽງມາ ກັບທັງ ລູກເຖົ້າສູ່ຄົນ	---	EAP1398_VSL_1_0084	1913/14
---	---	---	EAP1398_VSL_1_0085	1913/14
---	---	---	EAP1398_VSL_1_0086	1913/14
---	---	---	EAP1398_VSL_1_0087	1913/14
---	---	---	EAP1398_VSL_1_0088	Late 19th century
---	Chao Somdet Yatsapannya	---	EAP1398_VSL_1_0089	3 Oct 1907

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
	ເຈົ້າສົມເດັດຍັດສະປັນຍາ			
---	Chao Somdet Yatsapannya ເຈົ້າສົມເດັດຍັດສະປັນຍາ	---	EAP1398_VSL_1_0090	3 Oct 1907
---	---	---	EAP1398_VSL_1_0091	Early 20th century
---	Phia Ariyalatsi, Thit In, and his wife ເພັຍອາຣິຍະລັດສີ ທິດອິນ ຜົວເມຍ	---	EAP1398_VSL_1_0092	1931/32
---	Xiang (ex-novice) Lao and his wife, Sao Thum, together with all their children, grandchildren, and relatives ຊຶ່ງເຫລົ່າແລະສາວທຸມ ມີໃຈໃສສັດທາກັບທັງ ບຸດຕະນິດຕາພັນທຸວົງສາຊຸ່ ຄົນ	---	EAP1398_VSL_1_0093	1883/84
---	Xiang (ex-novice) Lao and his wife, Sao Thum, together with all their children, grandchildren, and relatives ຊຶ່ງເຫລົ່າແລະສາວທຸມ	---	EAP1398_VSL_1_0094	15 Mar 1884

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
	ມີໃຈໃສສັດທາກັບທັງ ບຸດຕະນັດຕາພັນທຸວົງສາຊູ່ ຄົນ			
---	---	---	EAP1398_VSL_1_0095	1883/84
---	Xiang (ex-novice) Lao and his wife, together with all their children and siblings ຊຸງເທລື້າ ຜົວເມຍ ແລະ ລູກເດົ້າ ພັນທຸວົງສາຊູ່ຄົນ	---	EAP1398_VSL_1_0096	6 Apr 1884
---	Ai (brother) Khuang and his wife, Sao Pao ອ້າຍຄວງ ກັບສາວເປົ້າ	---	EAP1398_VSL_1_0097	1923/24
Achan (ex-monk) Òn ອາຈານອ່ອນ	Mae Thao (grandmother) Saen Sihaksa ແມ່ເຖົ້າແສນສີຮັກສາ	---	EAP1398_VSL_1_0098	1916/17
---	---	---	EAP1398_VSL_1_0099	Mid-20th century
---	Sangkharasa (abbot) Phothipannya ສັງຄະຣາຊາໂພທິປັນຍາ	Vat Phonsai ວັດໂພນໄຊ	EAP1398_VSL_1_0100	25 Oct 1944
---	Sathu Phò (Monk) Phomma, Somdet	Vat Dòn Mai	EAP1398_VSL_	1870/71

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
	Phothipannya ສາທຸພ໌ພົມມາ ສົມເດັດໂພທິປັນຍາ	ວັດອນໄໝ່	1_0101	
---	---	---	EAP1398_VSL_1_0102	Mid-20th century
Phia Arinyalatsi ເພັຍອາຣິຍະລັດສີ	---	---	EAP1398_VSL_1_0103	1913/14
Phia Arinyalatsi ເພັຍອາຣິຍະລັດສີ	---	---	EAP1398_VSL_1_0104	1913/14
Phia Arinyalatsi ເພັຍອາຣິຍະລັດສີ	---	---	EAP1398_VSL_1_0105	1913/14
Phia Arinyalatsi ເພັຍອາຣິຍະລັດສີ	---	---	EAP1398_VSL_1_0106	1913/14
Phia Arinyalatsi ເພັຍອາຣິຍະລັດສີ	---	---	EAP1398_VSL_1_0107	1913/14
---	---	---	EAP1398_VSL_1_0108	1913/14
Phia Arinyalatsi	Phò Thao (grandfather) Nang	---	EAP1398_VSL_1_0109	1913/14

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
ເພັຍອາຣິຍະລັດສີ	ພໍ່ເຖົ້າທິດນັງ			
Phia Arinyalatsi ເພັຍອາຣິຍະລັດສີ	---	---	EAP1398_VSL_1_0110	1913/14
Phia Arinyalatsi ເພັຍອາຣິຍະລັດສີ	---	---	EAP1398_VSL_1_0111	1913/14
---	Bhikkhu Rattanapannya, Abbot ພິກຂຸຣັດຕະນະປັນຍາ ອາທິການວັດ	Vat Sangkhalaok ວັດສັງຄະໂລກ	EAP1398_VSL_1_0112	28 Jun 1930
---	Bhikkhu Rattanapannya ພິກຂຸຣັດຕະນະປັນຍາ	---	EAP1398_VSL_1_0113	3 Sep 1930
---	---	---	EAP1398_VSL_1_0114	1921/22
Novice Mi ຈິວມີ	The laywoman named Sao Vandī, who was the mother, and her son named Novice Phumi ແມ່ອອກ ຊື່ວ່າ ສາວວັນດີ ຜູ້ເປັນແມ່ ກັບຈິວພູມີ ຜູ້ເປັນລູກ	---	EAP1398_VSL_1_0115	19 Apr 1921

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
---	Sao Vandi, together with her children, grandchildren, and relatives ສາວວັນດີ ພ້ອມກັນກັບທັງ ລູກຫລານພັນທຸວົງສາ	---	EAP1398_VSL_1_0116	30 Mar 1922
---	Sao Tha ສາວທາ	---	EAP1398_VSL_1_0117	16 Mar 1922
---	Sao Phio ສາວຜິວ	---	EAP1398_VSL_1_0118	19 May 1921
---	---	---	EAP1398_VSL_1_0119	1921/22
---	Sao Phio ສາວຜິວ	---	EAP1398_VSL_1_0120	7 May 1921
---	Sao Pông ສາວປ້ອງ	---	EAP1398_VSL_1_0121	19 May 1921
---	Nang Saisuni ນາງສາຍສູນີ	Ban Viang Sai ບ້ານວຽງໄຊ	EAP1398_VSL_1_0122	14 Nov 1957
Chan Suk ຈານສຸກ	Nang Phan ນາງພັນ	Luang Prabang; The village of Sangkhalok ເມືອງຫລວງ ບ້ານສັງຄະໂລກ	EAP1398_VSL_1_0123	21 Nov 1968

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
Chan Suk ຈານສຸກ	Nang Tip and her husband, Thit (ex-monk) Pheng ນາງຕິບ ທິດເພັງ	Luang Prabang; The village of Sangkhalok ເມືອງຫລວງ ບ້ານສັງຄະໂລກ	EAP1398_VSL_1_0124	26 Dec 1968
Chan Suk ຈານສຸກ	Nang (Mrs.) Phui ນາງຜຸຍ	The village of Sangkhalok ບ້ານສັງຄະໂລກ	EAP1398_VSL_1_0125	1968/69
Chan Suk ຈານສຸກ	Naikhu (Teacher) Tan and his wife, Nang Buakham ນາຍຄູ່ຕັນ ນາງບົວຄໍາ	Luang Prabang; The village of Sangkhalok ເມືອງຫລວງ ບ້ານສັງຄະໂລກ	EAP1398_VSL_1_0126	1969
Chan Suk ຈານສຸກ	Thu Phò (Monk father) Vandī ທຸພໍ່ວັນດີ	Luang Prabang; Vat Sangkhalok ເມືອງຫລວງ ບ້ານສັງຄະໂລກ	EAP1398_VSL_1_0127	1969
Chan Suk ຈານສຸກ	---	---	EAP1398_VSL_1_0128	1969
Chan Suk ຈານສຸກ	---	---	EAP1398_VSL_1_0129	1969

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
Chan Suk ຈານສຸກ	Sathu Phò (Monk father) Vandi ສາທຸພໍ່ວັນດີ	---	EAP1398_VSL_1_0130	1969
---	---	---	EAP1398_VSL_1_0131	Mid-20th century
---	---	---	EAP1398_VSL_1_0132	Mid-20th century
---	---	---	EAP1398_VSL_1_0133	Mid-20th century
---	---	---	EAP1398_VSL_1_0134	Mid-20th century
---	---	---	EAP1398_VSL_1_0135	Mid-20th century
---	---	---	EAP1398_VSL_1_0136	Mid-20th century
---	---	---	EAP1398_VSL_1_0137	Mid-20th century
---	Chao Sommana (great abbot) Phothipannya ເຈົ້າສົມມະນະໂພທິປັນຍາ	---	EAP1398_VSL_1_0138	1910/11
---	---	---	EAP1398_VSL_1_0139	1910/11
---	Chao Sommana (great abbot) Phothipannya ເຈົ້າສົມມະນະໂພທິປັນຍາ	Vat Xiang Kan (Kang) ວັດຊຶງການ (ກາງ)	EAP1398_VSL_1_0140	1910/11

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
---	---	---	EAP1398_VSL_1_0141	Mid-20th century
---	Chao Khanan Kham ເຈົ້າຂະນານຄຳ	---	EAP1398_VSL_1_0142	13 Nov 1801
---	Phothipannyo ໂພທິປັນຍາ	---	EAP1398_VSL_1_0143	Mid-20th century
---	Novice Hüan ຈິວເຮືອນ	---	EAP1398_VSL_1_0144	5 Sep 1924
---	---	---	EAP1398_VSL_1_0145	Late 19th century
---	---	---	EAP1398_VSL_1_0146	Mid-20th century
Sathu Chantha ສາທຸຈັນທາ	Mae Òk (laywoman) Sao Tha ແມ່ອອກສາວທາ	---	EAP1398_VSL_1_0147	11 Apr 1916
Phia Ariyalatsi or Thit In ເພັຍອາຣິຍະລັດສີ ຫຼີທິດອິນ	Phia Ariyalatsi or Thit In and his wife, Sao Uan, along with all their children, and relatives ເພັຍອະຣະຍະລັດສີ ທິດອິນ ຜົວສາວອ້ວນ ເມຍພ້ອມບຸດຕາບຸດຕິ ພັນທຸວົງສາ	---	EAP1398_VSL_1_0148	14 Mar 1930
---	---	---	EAP1398_VSL_	Early 20th

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
			1_0149	century
---	---	---	EAP1398_VSL_1_0150	Early 20th century
Phò Nyai Chan Phan ພໍ່ໃຫຍ່ຈານພັນ	Sathu Phò (father monk) Phaeng ສາທຸພໍ່ແພງ	The village of Pak Ngoei; Vat Kang ບ້ານປາກເງິຍ ວັດກາງ	EAP1398_VSL_1_0151	9 Aug 1954
---	---	---	EAP1398_VSL_1_0152	1925
---	---	---	EAP1398_VSL_1_0153	1925
---	Thammapannya ທຳມະປັນຍາ	---	EAP1398_VSL_1_0154	12 Aug 1925
Phothipannya ໂພທິປັນຍາ	---	---	EAP1398_VSL_1_0155	25 Jul 1925
Somdet Phra Sangkharat Rattanapannya ສົມເດັດສັງຄະຣາ ຊະ ຣັດຕະນະ ປັນຍາ	---	---	EAP1398_VSL_1_0156	Late 19th century
---	Saen Mai Suk ແສນໄທມ່ສຸກ	The village of Khòì	EAP1398_VSL_1_0157	14 Sep 1933

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
		ບ້ານຄອຍ		
Mòm (Monk) Bunthan ໝ່ອມບຸນທັນ	Sathu Nyai (the Most Venerable) ສາທຸໃຫຍ່	---	EAP1398_VSL_1_0158	17 Sep 1940
Novice Phui ເນນຜູ້ຍ	---	---	EAP1398_VSL_1_0159	1938
---	Photipannya ໂພທິປັນຍາ	---	EAP1398_VSL_1_0160	7 Aug 1925
---	Somdet Pha Sangkhasa Rattanapannya ສົມເດັດສັງຄະຊາຣັດຕະ ນະປັນຍາ	Vat Sisavantheva- lok ວັດສີສະຫວັນ ເທວະໂລກ	EAP1398_VSL_1_0161	7 Nov 1932
---	Thit (ex-monk) Champaban ທິດຈຳປາບານ	---	EAP1398_VSL_1_0162	10 Mar 1924
---	Mom Phò Phan ໝ່ອມພໍ່ພັນ	Vat Phonsang ວັດໂພນສັງ	EAP1398_VSL_1_0163	26 Oct 1943
---	Thit (ex-monk) Khamphao or Phanya Mūnna and his wife, Nang Phia Uan ທິດຄຳເພົ້າ ພະຍາພີ່ນ	The village of Xiang Muan ບ້ານຊຽງມ່ວນ	EAP1398_VSL_1_0164	11 Dec 1949

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	ຫນ້າ ແລະນາງເພັຍອ້ວນ			
---	Sao (Ms) Pa, her husband, her children, and her sisters ສາວປາ ແລະລູກຜົວ ແລະ ນ້ອງນຸ່ງ ແລະພີ່ເອື້ອຍຊູ່ ຄົນ	---	EAP1398_VSL_1_0165	12 Aug 1918
---	---	---	EAP1398_VSL_1_0166	Late 19th century
---	---	---	EAP1398_VSL_1_0167	Late 19th century
---	---	---	EAP1398_VSL_1_0168	Late 19th century
Sathu (Monk) No ສາທຸໂນ	---	---	EAP1398_VSL_1_0169	Late 19th century
---	---	---	EAP1398_VSL_1_0170	1931
---	---	---	EAP1398_VSL_1_0171	1931
---	---	---	EAP1398_VSL_1_0172	1931
---	---	---	EAP1398_VSL_1_0173	1931
Khamphirapa nnya	Sao (Ms) Sida and her husband, Xiang Mi, together with all	---	EAP1398_VSL_1_0174	9 Jan 1931

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
ຄໍາພິລະປັນຍາ	their children ສາວສິດາ ຜົວຊື່ວ່າ ຊຽງມີ ຜົວເມຍເປັນເຄົ້າ ລູກເຕົ້າ ຊູ່ຄົນ			
---	Phu Nyai Sanon and his wife, Phatthaman, together with all their children, grandchildren, and servants ຜູ້ໃຫຍ່ຊານິນ ແລະ ພັດທະມານ ສະຫະພະນິ ຍາ ບຸດຕະນັດຕາ ບ່າວໄພ່ ຊູ່ຄົນ	---	EAP1398_VSL_1_0175	12 May 1877
---	---	---	EAP1398_VSL_1_0176	1877
---	Sadi and Suraha, together with all their children and grandchildren ສາດີ ແລະສຸຣະຫະ ບຸດຕະ ນັດຕາ ລູກເຕົ້າຊູ່ຄົນ	---	EAP1398_VSL_1_0177	1877
---	Sao (Ms) Khamphio ສາວຄໍາຜົວ	---	EAP1398_VSL_1_0178	13 Mar 1910
---	---	---	EAP1398_VSL_1_0179	Early 19th century

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
---	Novice Ra ຈິວຣາ	---	EAP1398_VSL_1_0180	12 Nov 1742
---	---	---	EAP1398_VSL_1_0181	Early 20th century
---	---	---	EAP1398_VSL_1_0182	Early 20th century
---	Thit (ex-monk) Phan and his wife, together with all their children ທິດພັນ ຜົວເມຍ ລູກເຕົ້າຊູ່ຄົນ	---	EAP1398_VSL_1_0183	Early 20th century
Phra Khanan Chavanna ພະຂະໜານຈະວັນນະ	Chavannaratsa Bhikkhu, his friend named Ai Kam, and his wife ຈະວັນນະຣັດສະພິກຂຸ ແລະມິດສະຫາຍຜູ້ຊື່ວ່າ ອ້າຍກຳ ຜົວເມຍ	---	EAP1398_VSL_1_0184	30 Jul 1909
---	Mae I Khon (mother of Miss Khon) and her husband ແມ່ອີຂົນ ຄ ຜົວເມຍ	---	EAP1398_VSL_1_0185	9 Dec 1876
---	Phò Thit Nya and his wife ພໍ່ທິດຍາ ຜົວເມຍ	---	EAP1398_VSL_1_0186	3 Jun 1863

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
---	Thit (ex-monk) Mi and his wife, Sao Tun ທິດມີແລະສາວຕຸ່ນ ຜົວເມຍ	---	EAP1398_VSL_1_0187	14 Feb 1960
Phra Khu Chandi ພະຄູຈັນດີ	Nang Samian and her husband, Xiang Pheng ນາງສະມຽນ ຊຽງເພັງ	Sop Kai; The city of Müang Khwa ສົບກ່າຍເມືອງຂວາ	EAP1398_VSL_1_0188	22 Oct 1952
---	Mün Phommachak and his wife ພົນພົມມະຈັກ ຜົວເມຍ	The village of Ma ບ້ານມ້າ	EAP1398_VSL_1_0189	27 Jun 1933
---	Mün Phommachak and his wife ພົນພົມມະຈັກ ຜົວເມຍ	The village of Ma ບ້ານມ້າ	EAP1398_VSL_1_0190	1929/30
---	---	---	EAP1398_VSL_1_0191	1823/24
---	Xiang (ex-novice) Un and his wife, together with all their children, grandchildren, and relatives ຊຽງອຸ່ນ ກັບທັງສະຫະພະນີ ຍາບຸດຕະນັດຕາ ພັນທຸ ວົງສາ	---	EAP1398_VSL_1_0192	5 May 1823

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
---	Sathu (Monk) Butda ສາທຸບຸດດາ	Vat Maha That Rasabovoravihan ວັດພະມະຫາ ທາດ ຣາຊະປະ ວໍຣະວິຫານ	EAP1398_VSL_1_0193	20 Feb 1972
---	---	---	EAP1398_VSL_1_0194	Early 19th century
---	Phò Òk and Mae Òk Nyok (step-parents) named Ai Xiang Chan and Sao Thi, together with their children ພໍ່ອອກ ແມ່ອອກຍົກ ຊື່ ອ້າຍຊຽງຈັນ ສາວທິ ກັບ ທັງລູກເຕົ້າຊູ່ຄົນ	---	EAP1398_VSL_1_0195	Early 19th century
---	Phò Thao (grandfather) Thit Uan, together with all his children and grandchildren ພໍ່ເຖົ້າທິດອ້ວນ ກັບທັງ ລູກເຕົ້າຫລານເຫລັ້ນຊູ່ຄົນ	The village of Sat ບ້ານຊາດ	EAP1398_VSL_1_0196	8 Oct 1959
---	Phò Thao (grandfather) Thit Phomma (Thit Butda), together with his wife, children, and	---	EAP1398_VSL_1_0197	25 Nov 1893

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	grandchildren ພໍ່ເຖົ້າທິດພົມມາ ຊື່ນ້ອຍຜູ້ ຂ້າວ່າ ທິດບຸດຕາ ທັງພະນີ ຍາບຸດຕະນັດຕາ			
---	Rasakhu Rattanapannya ຣາຊະຄູຣັດຕະນະປັນຍາ	Vat Sisavansangk halok ວັດສີສະຫວັນ ສັງຄະໂລກ	EAP1398_VSL_ 1_0198	3 May 1936
---	---	---	EAP1398_VSL_ 1_0199	Early 20th century
---	Thit (ex-monk) Phan and his wife, Sao Man ທິດພັນ ສາວໝັນ	The village of Nadu ບ້ານນາດູ່	EAP1398_VSL_ 1_0200	Mid-20th century
---	Thit (ex-monk) Phan and his wife, Sao Man ທິດພັນ ສາວໝັນ	The village of Nadu ບ້ານນາດູ່	EAP1398_VSL_ 1_0201	Mid-20th century
Pha (Monk) Ònsi ພະອ່ອນສີ	Pha (Monk) Ònsi ພະອ່ອນສີ	---	EAP1398_VSL_ 1_0202	1941
---	Phò Thao Pha (grandfather Pha) ພໍ່ເຖົ້າພາ	---	EAP1398_VSL_ 1_0203	20 Apr 1912

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
---	---	---	EAP1398_VSL_1_0204	Early 19th century
---	---	---	EAP1398_VSL_1_0205	Early 19th century
---	Xiang (ex-monk) Humpheng, together with his parents and younger siblings ຊຶ່ງທຸມແພງ ກັບພໍ່ແມ່ ນ້ອງນຸ່ງສູ່ຄົນ	---	EAP1398_VSL_1_0206	7 Dec 1930
---	---	---	EAP1398_VSL_1_0207	Late 19th century
---	---	---	EAP1398_VSL_1_0208	Late 19th century
---	Hua Chao Sisanga ຫົວເຈົ້າສີສະງາ	---	EAP1398_VSL_1_0209	4 Aug 1839
---	Somdet Mahaphummipala Mahanakhala Rasathani Sisattanakhanaht Uttamakhatsa Rasathani Suvannachantha Mahapunnya (the King of Luang Prabang), together with his mother, brother, sister, wife, children, grandchildren, and	---	EAP1398_VSL_1_0210	5 Sep 1855

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	relatives ສົມເດັດມະຫາພູມມີປາ ລະ ມະຫານະຄອນຣາຊະ ທານີ ສີສັດຕະນະຄະ ນະທູດ ອຸດຕະມະຄັດ ຊະຣາຊະທານີ ສຸວັນນະ ຈັນທະມະຫາປຸນຍາ ສະຫະພະຣາຊະມາຕາ ພະຣາຊະເສດຖາ ພະຣາ ຊະກະນິດຖາ ພະຣາຊະ ກັນຍາ ພະຣາຊະບຸດຕະ ທິຕະນັດຕາ ຂັດຕິຍະຣາ ຊະວົງສາ			
---	---	---	EAP1398_VSL_1_0211	1855/56
---	---	---	EAP1398_VSL_1_0212	1855/56
---	---	---	EAP1398_VSL_1_0213	1855/56
---	---	---	EAP1398_VSL_1_0214	1855/56
---	---	---	EAP1398_VSL_1_0215	1855/56
---	---	---	EAP1398_VSL_1_0216	1855/56
---	---	---	EAP1398_VSL_1_0217	1855/565

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
---	---	---	EAP1398_VSL_1_0218	1855/565
---	---	---	EAP1398_VSL_1_0219	1855/56
---	---	---	EAP1398_VSL_1_0220	1855/56
---	---	---	EAP1398_VSL_1_0221	1855/56
---	---	---	EAP1398_VSL_1_0222	Mid-20th century
---	---	---	EAP1398_VSL_1_0223	Mid-20th century
---	Phò Thao Phia Kham and his wife ພໍ່ເຖົ້າເພັຍຄຳ ຜົວເມຍ	The village of Nadüai ບ້ານນາເດືອຍ	EAP1398_VSL_1_0224	25 Oct 1939
---	---	---	EAP1398_VSL_1_0225	1926/27
---	---	---	EAP1398_VSL_1_0226	1926/27
---	---	---	EAP1398_VSL_1_0227	1926/27
---	---	---	EAP1398_VSL_1_0228	1926/27
---	Phia Ariyalatsi or Thit In and his wife, Sao Uan, along with all their children and relatives	---	EAP1398_VSL_1_0229	25 Jan 1927

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	ເພັຍອາຣິຍະລັດສີ ທິດອິນ ສາວອ້ວນ ຜົວເມຍ ພ້ອມ ກັບບຸດຕາບຸດຕິພັນທຸ ວົງສາ			
---	---	---	EAP1398_VSL_1_0230	1850
---	---	---	EAP1398_VSL_1_0231	1850
Virinyapannya ວິຣິຍະປັນຍາ	Mòm (Monk) Kaeo ໝ່ອມແກ້ວ	---	EAP1398_VSL_1_0232	5 Jun 1850
---	---	---	EAP1398_VSL_1_0233	15 May 1891
---	Phia Ariyalatsi and his wife ເພັຍອະຣິຍະລັດສີ ຜົວ ເມຍ	---	EAP1398_VSL_1_0234	3 Feb 1919
Phia Ariyalatsi ເພັຍອະຣິຍະລັດ ສີ	---	---	EAP1398_VSL_1_0235	1913/14
---	Chao Kommakhang and his wife, together with all their children, grandchildren, and relatives	---	EAP1398_VSL_1_0236	13 Nov 1899

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
	ເຈົ້າກົມມະຄັງ ແລະພະນິຍາ ບຸດຕະນັດຕາຊູຫະ ຊາຍາຕິພັນທຸວົງສາ			
---	---	---	EAP1398_VSL_1_0237	Early 19th century
---	Bhikkhu Rattanapannya ພິກຂຸຣະຕະນະປັນຍາ	---	EAP1398_VSL_1_0238	15 Nov 1934
Phò Ba Khamphao (father of Mr. Khamphao) ພໍ່ບາຄຳເພົ້າ	Maha Somdet Munnipannya ມະຫາສົມເດັດມຸນນິປັນຍາ	---	EAP1398_VSL_1_0239	31 Mar 1857
---	---	---	EAP1398_VSL_1_0240	Early 20th century
---	Nai Tha (Mr. Tha) and his wife, Nang Tatü ນາຍທາກັບ[ນາງ]ຕາຕື ຜົວເມຍ	---	EAP1398_VSL_1_0241	1815/16
---	---	---	EAP1398_VSL_1_0242	Mid-20th century
---	---	---	EAP1398_VSL_1_0243	Late 19th century
---	---	---	EAP1398_VSL_1_0244	Mid-20th century

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Uppasiang Bhikkhu ອຸປະສັງພິກຂຸ	---	---	EAP1398_VSL_1_0245	1833/34
---	---	---	EAP1398_VSL_1_0246	Mid-20th century
---	---	---	EAP1398_VSL_1_0247	Mid-20th century
---	---	---	EAP1398_VSL_1_0248	Mid-20th century
---	Chao Phanya Xiang Nüa and his wife, together with all their children ເຈົ້າພະຍາຊຽງເໜືອ ຜົວ ເມຍກັບທັງລູກເຕົ້າຊູ່ຄົນ	---	EAP1398_VSL_1_0249	28 Nov 1856
Saen Chanthavong sa ແສນຈັນທະວົງສາ	Nang Phia Pan and her husband, together with their parents, children, grandchildren, and relatives ນາງເພັຍປານ ຜົວເມຍ ເປັນເຄົ້າ ກໍຈິ່ງພ້ອມພັບກັບ ດ້ວຍບິດຕາມານດາກັບທັງ ບຸດຕາບຸດຕິ ນັດຕາ ຍາຕິກາສະມະພັນທຸວົງສາ ຊູ່ຄົນ	---	EAP1398_VSL_1_0250	30 Dec 1908
Khamphirapa	Mün Phò Khon and	The village of	EAP1398_VSL_	8 May 1918

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nnya ຄຳພິຣະປັນຍາ	his wife ພີ່ນ້ຳຂົນ ຜົວເມຍ	Pongvan ບ້ານປົ່ງຫວ້ານ	1_0251	
Mòm (Monk) Mang ໝ່ອມມັງ	Mae Òk (laywoman) Sai, together with her children and relatives ແມ່ອອກໃສ ເປັນເຄົ້າ ພ້ອມດ້ວຍບຸດຕາບຸດຕິ ຍາຕິກາພັນທຸວົງສາຊູ່ຄົນ	Vat Sa Lüan Nai; The village of Na Lòng Taeng ວັດສະເລື້ອນໃນ; ບ້ານນາລ້ອງແຕງ	EAP1398_VSL_ 1_0252	25 Oct 1939
Novice Ma ເນນມາ	Sao Kaen ສາວແກ່ນ	---	EAP1398_VSL_ 1_0253	23 Jul 1923
---	Mae Òk (laywoman) Tun ແມ່ອອກຕູ່ນ	---	EAP1398_VSL_ 1_0254	Mid-20th century
---	Saen Mai Tü ແສນໃໝ່ຕີ	The village of Mano ບ້ານມະໂນ	EAP1398_VSL_ 1_0255	16 Oct 1911
---	Mae Ta ແມ່ຕາ	---	EAP1398_VSL_ 1_0256	1911/12
---	Xiang (ex-novice) Li ຊຸງລີ	---	EAP1398_VSL_ 1_0257	1954/55
---	Xiang (ex-monk) Chandi and his wife,	---	EAP1398_VSL_ 1_0258	29 Aug 1963

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	Sao Si ຊຽງຈັນດີ ສາວສີ ໒ ຜົວ ເມຍ		1_0258	
Mòm (Monk) Bunthan ໝ່ອມບຸນທັນ	Mòm (Monk) Bunthan and his parents ໝ່ອມບຸນທັນ ກັບບິດຕາ ມານດາ	---	EAP1398_VSL_ 1_0259	5 Oct 1940
---	Sao Phaengdi ສາວແພງດີ	---	EAP1398_VSL_ 1_0260	11 Nov 1917
Sathu Phò Mangkhalapa nnya ສາທຸພໍ່ ມັງຄະລະ ປັນຍາ	Thit (ex-monk) Bunthan and his wife, Sao Chanpheng, and all their children ທິດບຸນທັນ ສາວຈັນເພັງ ລູກເຕົ້າສູ່ຄົນ	Vat Xiang Kaeo ວັດຊຽງແກ້ວ	EAP1398_VSL_ 1_0261	17 Jul 1963
---	Sao Suk, together with all her children, grandchildren, and relatives ສາວສຸກແລະບຸດຕະ ນັດຕາຂູທະຊາຍາດຕິກາ ພັນທຸວົງສາ	---	EAP1398_VSL_ 1_0262	15 Jan 1909
---	Thu (Prince) Sopha, together with all his children,	---	EAP1398_VSL_ 1_0263	29 Sep 1861

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
	grandchildren, and relatives ທຸໂສພາ ສະຫະບຸດຕະ ນັດຕາພັນທຸວົງສາ			
---	Thu (Prince) Sopha, together with all his children, grandchildren, and relatives ທຸໂສພາ ສະຫະບຸດຕະ ນັດຕາພັນທຸວົງສາ	---	EAP1398_VSL_1_0264	29 Sep 1861
---	Thu (Prince) Sopha, together with all his children, grandchildren, and relatives ທຸໂສພາ ສະຫະບຸດຕະ ນັດຕາພັນທຸວົງສາ	---	EAP1398_VSL_1_0265	29 Sep 1861
---	Thu (Prince) Sopha, together with all his children, grandchildren, and relatives ທຸໂສພາ ສະຫະບຸດຕະ ນັດຕາພັນທຸວົງສາ	---	EAP1398_VSL_1_0266	29 Sep 1861
---	Thu (Prince) Sopha, together with all his children, grandchildren, and	---	EAP1398_VSL_1_0267	29 Sep 1861

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
	relatives ທຸໂສພາ ສະຫະບຸດຕະ ນັດຕາພັນທຸວົງສາ			
---	Chao Hua Phia Chan ເຈົ້າຫົວເພັຍຈັນ	---	EAP1398_VSL_1_0268	Early 20th century
---	---	---	EAP1398_VSL_1_0269	Mid-19th century
---	---	---	EAP1398_VSL_1_0270	Late 19th century
---	---	---	EAP1398_VSL_1_0271	Mid-20th century
---	Sathu Phò Maṅgalapaññā	---	EAP1398_VSL_1_0272	4 Nov 1961
---	---	---	EAP1398_VSL_1_0273	Mid-20th century
---	Sao Buachan, together with all her children ສາວບົວຈັນ ພ້ອມດ້ວຍ ລູກເຕົ້າສູ່ຄົນ	The village of Sangkhalok ບ້ານສັງຄະໂລກ	EAP1398_VSL_1_0274	3 Jul 1973
---	---	---	EAP1398_VSL_1_0275	1929/30
---	---	---	EAP1398_VSL_1_0276	1929/30
---	---	---	EAP1398_VSL_1_0277	1929/30

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
Xiang Kunna Khamphilapannya ຊຶ່ງກຸນນາຄຳ ພິລະປັນຍາ	---	---	EAP1398_VSL_1_0278	1929/30
---	---	---	EAP1398_VSL_1_0279	1929/30
---	---	---	EAP1398_VSL_1_0280	1929/30
---	---	---	EAP1398_VSL_1_0281	1929/30
---	Ai Nòi and his wife, Sao Chan, together with all her children ອ້າຍນ້ອຍ ແລະສາວຈັນ ເປັນສັດທາ ລູກເຕົ້າຊູ່ຄົນ	---	EAP1398_VSL_1_0282	3 Nov 1929
---	Bhikkhu Rattanapannya ພິກຂຸຣັດຕະນະປັນຍາ	---	EAP1398_VSL_1_0283	29 Jan 1924
---	---	---	EAP1398_VSL_1_0284	13 Dec 1839
---	---	---	EAP1398_VSL_1_0285	Mid-20th century
---	---	---	EAP1398_VSL_1_0286	Early 20th century
---	---	---	EAP1398_VSL_1_0287	Mid-20th century

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
---	---	---	EAP1398_VSL_1_0288	Early 20th century
---	---	---	EAP1398_VSL_1_0289	Late 19th century
---	---	---	EAP1398_VSL_1_0290	13 Nov 1920
---	---	---	EAP1398_VSL_1_0291	1928/29
Chao Mòmm (Monk) Suk ເຈົ້າໝ່ອມສຸກ	Chao Mòmm (Monk) Bunma ເຈົ້າໝ່ອມບຸນມາ	---	EAP1398_VSL_1_0292	26 Sep 1928
---	Sao Pòng, together with her children, grandchildren, and great grandchildren ສາວປ້ອງ ເປັນເຄົ້າເຈົ້າມູນ ລະສັດທາ ກັບທັງລູກເຕົ້າ ຫລານເຫລັ້ນຊູ່ຄົນ	---	EAP1398_VSL_1_0293	27 Mar 1914
---	Thit (ex-monk) Kaeo and his wife, Sao La ທິດແກ້ວ ສາວຫຼ້າ ຜົວເມັຍ	---	EAP1398_VSL_1_0294	19 Feb 1839
Chao Mu Uban ເຈົ້າມຸອຸບານ	Sao Kham and her husband, Thao (Mr.) Kaeo ສາວຄຳ ທ້າວແກ້ວ	The village of Sangkhalok ບ້ານສັງຄະໂລກ	EAP1398_VSL_1_0295	1915/16
---	I (Ms) Phan and her	---	EAP1398_VSL_	1842/43

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
	husband, Lung Kaeo, together with their children, grandchildren, and relatives ອີພັນ ລຸງແກ້ວ ຜົວເມຍ ກັບທັງພະຮີຍາບຸດຕະ ນັດຕາພັນທຸວົງສາ		1_0296	
---	---	---	EAP1398_VSL_1_0297	Mid-20th century
---	---	---	EAP1398_VSL_1_0298	Mid-20th century
Novice Suk ຈິວສຸກ	---	Vat Pongvan ວັດປົ່ງຫວ້ານ	EAP1398_VSL_1_0299	Mid-19th century
---	---	---	EAP1398_VSL_1_0300	Mid-20th century
---	---	---	EAP1398_VSL_1_0301	Late 19th century
---	Mae Òk (laywoman) Champa, together with her relatives, siblings, and children ແມ່ອອກຈຳປາ ພັນທຸ ວົງສາ ພີ່ນ້ອງ ລູກເຕົ້າຊູ່ ຄົນ	---	EAP1398_VSL_1_0302	8 Aug 1917
---	Nai Na (Mr. Na) and his wife	---	EAP1398_VSL_1_0303	1 Sep 1910

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
	ນາຍນາ ຜົວເມຍ			
Hua Chao Phan ຫົວເຈົ້າຟັນ	Mòm Thit Soek ໝ່ອມທິດເສິກ	---	EAP1398_VSL_1_0304	30 Aug 1803
Xiang (ex-novice) Phaeng ຊຸງແພງ	Sao Kham and her children ສາວຂໍ້ ລູກເຕົ້າ	The village of Sangkhalok ບ້ານສັງຄະໂລກ	EAP1398_VSL_1_0305	Late 19th century
---	---	---	EAP1398_VSL_1_0306	Early 19th century
---	---	---	EAP1398_VSL_1_0307	Mid-20th century
---	---	---	EAP1398_VSL_1_0308	Mid-20th century
---	---	---	EAP1398_VSL_1_0309	Mid-20th century
---	Xiang (ex-monk) Phan and his wife, Sao Thòngkham ຊຸງຟັນ ແລະສາວທອງຄໍາ	The village of Ma ບ້ານມ້າ	EAP1398_VSL_1_0310	10 Sep 1962
---	Xiang (ex-monk) Mi and his wife, Sao Kaenchan ຊຸງມີ ສາວແກ່ນຈັນ	The village of Ma ບ້ານມ້າ	EAP1398_VSL_1_0311	11 Oct 1961
---	Sathu (Monk) Bunthan	---	EAP1398_VSL_1_0312	7 Aug 1971

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
	ສາທຸບຸນທັນ			
---	Xiang (ex-novice) Pheng and his wife, Sao Phomma ຊຶ່ງເພັງແລະສາວພົມມາ ຜົວເມຍ	The village of Sangkhalok ບ້ານສັງຄະໂລກ	EAP1398_VSL_1_0313	10 Jul 1917
---	---	---	EAP1398_VSL_1_0314	Mid-20th century
---	---	---	EAP1398_VSL_1_0315	Early 20th century
---	---	---	EAP1398_VSL_1_0316	Late 19th century
---	Sao Pông, together with her children and grandchildren ສາວປ້ອງ ລູກຫລານຊູ່ຄົນ	---	EAP1398_VSL_1_0317	17 Nov 1915
---	Novice Nantha and his parents ເນນນັນທາ ພໍ່ແມ່ສູ່ຄົນ	---	EAP1398_VSL_1_0318	1939
---	---	---	EAP1398_VSL_1_0319	21 Jul 1918
---	Mae Òk (laywoman) Ò Nai Hòi and her husband, together with their children ແມ່ອອກອໍນາຍຮ້ອຍ ຜົວ	---	EAP1398_VSL_1_0320	18 Sep 1918

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
	ເມຍ ລູກເຕົ້າ			
---	---	---	EAP1398_VSL_1_0321	1918/19
---	---	---	EAP1398_VSL_1_0322	27 Aug 1918
---	---	---	EAP1398_VSL_1_0323	31 Aug 1918
---	---	---	EAP1398_VSL_1_0324	1918/19
---	---	---	EAP1398_VSL_1_0325	8 Sep 1918
---	---	---	EAP1398_VSL_1_0326	1918/19
---	---	---	EAP1398_VSL_1_0327	1918/19
Thit (ex-monk) Mi ທິດມີ	Xiang Bua and his wife, Sao Ònsi ສຸງ(ຊຸງ)ບົວແລະສາວອ່ອນສີ ຜົວເມຍ	---	EAP1398_VSL_1_0328	2005
Bhikkhu Rattanapannya ພິກຂຸຣະຕະນະ ປັນຍາ	Novice Phò Poen ຈົວພໍ່ເປັນ	---	EAP1398_VSL_1_0329	2 Sep 1933
---	---	---	EAP1398_VSL_1_0330	1900/01

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
---	---	---	EAP1398_VSL_1_0331	1900/01
---	---	---	EAP1398_VSL_1_0332	1900/01
---	---	---	EAP1398_VSL_1_0333	1900/01
---	---	---	EAP1398_VSL_1_0334	1900/01
---	---	---	EAP1398_VSL_1_0331	1900/01
---	---	---	EAP1398_VSL_1_0335	1900/01
---	---	---	EAP1398_VSL_1_0336	1900/01
---	---	---	EAP1398_VSL_1_0337	1900/01
---	---	---	EAP1398_VSL_1_0338	1900/01
---	---	---	EAP1398_VSL_1_0339	1900/01
---	---	---	EAP1398_VSL_1_0340	1900/01
---	---	---	EAP1398_VSL_1_0341	1900/01
---	---	---	EAP1398_VSL_1_0342	1900/01
---	---	---	EAP1398_VSL_1_0343	1900/01

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
---	Sathu Nyai (abbot) ສາທູໂຫຍ່	Vat Mai ວັດໄໝ່	EAP1398_VSL_1_0344	3 Apr 1901
---	---	---	EAP1398_VSL_1_0345	1971
---	---	---	EAP1398_VSL_1_0346	1971
---	---	---	EAP1398_VSL_1_0347	1971
---	Chan (ex-monk) Niao and his wife, Sao Thòngsi, together with their parents, children, and grandchildren ຈານຫນຽວ ສາວທອງສີ ຜົວເມຍ ພໍ່ແມ່ ລູກຫລານ ສູ່ຄົນ	---	EAP1398_VSL_1_0348	30 Apr 1971
---	Xiang (ex-novice) Phommi and his wife, Sao Mi, together with all their children ຊຽງພົມມີ ສາວມີ ຜົວເມຍ ລູກເຕົ້າຊູ່ຄົນ	The village of Sangkhalok ບ້ານສັງຄະໂລກ	EAP1398_VSL_1_0349	30 Apr 1971
---	Sao Phan ສາວພັນ	The village of Sangkhalok ບ້ານສັງຄະໂລກ	EAP1398_VSL_1_0350	30 Apr 1971

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
---	Xiang (ex-monk) Phaeng and his wife ຊຸງແພງ ຜົວເມຍ	---	EAP1398_VSL_1_0351	28 Apr 1971
---	---	---	EAP1398_VSL_1_0352	1971
---	Saen Thit Lek and his wife, Nang Phia Vandi ແສນທິດເຫຼັກແລະນາງເພັຍວັນດີ ຜົວເມຍ	---	EAP1398_VSL_1_0353	4 May 1971
---	---	---	EAP1398_VSL_1_0354	1971
---	Thao (Mr.) Sing and his wife, Sao Phim ທ້າວສິງ ສາວພິມ	---	EAP1398_VSL_1_0355	5 May 1971
---	Mae Thao (grandmother) Kaeola or Sao Buachan, Sao Si, and Sao Somdi ແມ່ເຖົ້າແກ້ວລາ ສາວບົວຈັນ ສາວສີ ສາວສົມດີ	The village of Sangkhalok ບ້ານສັງຄະໂລກ	EAP1398_VSL_1_0356	7 May 1971
---	Thao (Mr) Mi and his wife, Sao Mi ທ້າວມີ ສາວມີ	---	EAP1398_VSL_1_0357	4 May 1971
---	Sao Tan	---	EAP1398_VSL_	19 Apr 1971

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
	ສາວຕັນ		1_0358	
---	Thao Chan and his wife, Sao Suk, along with all their children: Sao Buntan, Nang Buavan, and Chao Vongchit, and their parents ທ້າວຈັນ ສາວສຸກ ພ້ອມ ດ້ວຍຊູ່ຄົນ ລູກຊື່ວ່າ ສາວ ບຸນຕັນ ນາງບົວວັນ ທ້າວ ວົງຈິດ ໄດ້ພ້ອມກັບພໍ່ແມ່	---	EAP1398_VSL_1_0359	1970/71
---	Sao Phui ສາວຜຸຍ	The village of Sangkhalok ບ້ານສັງຄະໂລກ	EAP1398_VSL_1_0360	1970/71
Chan (ex-monk) Lek ຈານເຫຼັກ	Mòm (Princess) Uan or Nang Buasi, together with all her children ໝ່ອມອ້ວນ ນາງບົວສີ ພ້ອມດ້ວຍລູກເຕົ້າຊູ່ຄົນ	---	EAP1398_VSL_1_0361	27 Mar 1972
---	Xiang (ex-novice) Phumma who was the former head of the village, his wife Sao Phaeng, and their children Thao Yao and Sao La ຊຸງພູມມາ ສາວແພງ	---	EAP1398_VSL_1_0362	1970/71

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
	ນາຍບ້ານເກົ່າ ລູກຊີວາ ທ້າວຢ້າວ ສາວຫລ້າ			
---	Sao Fông ສາວຟອງ	---	EAP1398_VSL_1_0363	19 Apr 1971
---	Thit (ex-monk) Phila and his wife, Sao Buachan, together with all their children ທິດຜີລາ ສາວບົວຈັນ ພ້ອມດ້ວຍລູກເຕົ້າຊູ່ຄົນ	---	EAP1398_VSL_1_0364	19 Apr 1971
---	---	---	EAP1398_VSL_1_0365	1970/71
---	Chan (ex-monk) Lek and his wife, Sao Ma ຈານເຫຼັກ ສາວມາ ຜົວ ເມຍ	The village of Sangkhalok ບ້ານສັງຄະໂລກ	EAP1398_VSL_1_0366	2 Jul 1971
Chan (ex-monk) Lek ຈານເຫຼັກ	Muthuchitto, Sathu Man, head of the sub-district of Vat Sangkhalok ມຸດທຸຈິດໂຕ ສາທຸພັນ ເຈົ້າຣາຊາຄະນະວັດສັງຄະໂລກຕາແສງ	Vat Sangkhalok ວັດສັງຄະໂລກ	EAP1398_VSL_1_0367	19 Apr 1971
---	Chan (ex-monk) Niao and his wife, Sao Thòngsi	---	EAP1398_VSL_1_0368	30 Apr 1971

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
	ຈານໜຽວ ສາວທອງສີ ຜົວ ເມຍ			
---	Sao Bang and Sao Pin ສາວບາງແລະສາວປິນ	The village of Sangkhalok ບ້ານສັງຄະໂລກ	EAP1398_VSL_ 1_0369	8 May 1971
---	Sao Phaeng ສາວແພງ	The village of Pongvan ບ້ານປົ່ງຫວ້ານ	EAP1398_VSL_ 1_0370	8 May 1971
---	Sao Phumma and her husband, together with her parents, children, and grandchildren ສາວພູມມາ ຜົວເມຍ ແລະ ພໍ່ແມ່ລູກຫລານສູ່ຄົນ	---	EAP1398_VSL_ 1_0371	1971
---	Sao Õnsi together with her parents, siblings, children, and grandchildren ສາວອ່ອນສີແລະພໍ່ແມ່ ພັນອາລຸກຫລານຊູ່ຄົນ	---	EAP1398_VSL_ 1_0372	1969
---	Sao Phio and her husband, together with her parents, children, and grandchildren ສາວຜົວ ຜົວເມຍ ພໍ່ແມ່ລູກ	---	EAP1398_VSL_ 1_0373	1969

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
	ຫລານສູຄົນ			
---	Thao (Mr) Siphon and his wife, Sao Buaphaeng, together with their parents, siblings, children, and grandchildren ທ້າວສີພັນແລະນາງບົວແພງ ແລະພໍ່ແມ່ພັນນ້ອງລູກຫລານ	---	EAP1398_VSL_1_0374	1969
---	---	---	EAP1398_VSL_1_0375	1969
---	Ratanapannya Bhikkhu ຣະຕະນະປັນຍາພິກຂຸ	---	EAP1398_VSL_1_0376	7 Dec 1909
---	Mae Òk (laywoman) La ແມ່ອອກຫລ້າ	---	EAP1398_VSL_1_0377	1962
Novice Chantai ຈິວຈັນໄຕ	Parents of I (Ms) Thòngsi ພໍ່ແມ່ອີທອງສີ	---	EAP1398_VSL_1_0378	1913/14
---	Thao (Mr) Nan and his wife ທ້າວນັນ ຜົວເມຍ	---	EAP1398_VSL_1_0379	17 Feb 1864
---	Phothipannya Phò Pha, abbot of Vat	Vat	EAP1398_VSL_	24 Jun 1945

Name of scribe(s)	Name of sponsor(s)	Native village or monastery	Code no. of manuscript	Year/date of production
	Chomphet ໂພທິປັນຍາພໍ່ພາ ເຈົ້າອາທິ ການວັດຈອມເພັດ	Chomphet ວັດຈອມເພັດ	1_0380	
Phia Ariyalatsi ເພັຍອະຣິຍະລັດສີ	Somdet Sangkhasa Rattanapannya, the abbot of Vat Sangkhalok ສົມເດັດສັງຄະຊາຣັດຕະນະປັນຍາ ເຈົ້າອານະທິ ການວັດສັງຄະໂລກ	Vat Sangkhalok ວັດສັງຄະໂລກ	EAP1398_VSL_1_0381	Mid-20th century
---	---	---	EAP1398_VSL_1_0382	Mid-20th century
---	Phanya Samat and his wife, together with all their children, grandchildren, parents, siblings, and relatives ພະຍາຊາມາດ ຜົວເມຍ ກັບບຸດຕະນັດຕາສຸທະ ຊາຍາ ພໍ່ແມ່ພີ່ນ້ອງ ຍາດຕິກາວົງສາສູ່ຄົນ	The village of Kang ບ້ານກາງ	EAP1398_VSL_1_0383	14 Feb 1912
---	---	---	EAP1398_VSL_1_0384	Mid-20th century

Appendix 2: List of Manuscripts

Archive No.	Titles in Lao	Titles Transliterated	Titles in English
EAP1398_VSL_1_0001	ກິດວິໄນ	Kitvinai	Disciplinary Practices
EAP1398_VSL_1_0002	ກະຖິນະເພທະ (ຜູກຕົ້ນ)	Kathinaphetha (Phuk ton)	Types of Kathina (Fascicle 1)
EAP1398_VSL_1_0003	ຂັນອາບັດ	Khan Abat	Khanda Āpatti (Category of Offences)
EAP1398_VSL_1_0004	ກິດຈະວິໄນ (ຜູກ ໔)	Kitchavinai (Phuk 4)	Disciplinary Practices (Fascicle 4)
EAP1398_VSL_1_0005	ສຸດຕັນຕະປິຕະກະ (ຜູກຕົ້ນ)	Suttanta Pitaka (Phuk ton)	Suttanta Pitaka (Fascicle 1)
EAP1398_VSL_1_0006	ສຸດຕັນຕະປິຕະກະ (ຜູກຕົ້ນ)	Suttantapitaka (Phuk ton)	Suttanta Pitaka (Fascicle 1)
EAP1398_VSL_1_0007	ປິຕະກະທັງ ໓ (ຜູກຕົ້ນ)	Pitaka Thang 3 (Phuk ton)	The Three Baskets (Fascicle 1)
EAP1398_VSL_1_0008	ຈຸນທະສຸກະຣິກະສູດ (ຜູກ ໔)	Chunthasukarikasut (Phuk 4)	Cundasukarika Sutta (Fascicle 4)
EAP1398_VSL_1_0009	ອາກາຣະວັດຕະສູດ	Akaravattasut	Ākāravatta Sutta
EAP1398_VSL_1_0010	ອາກາຣະວັດຕະສູດ	Akaravattasut	Ākāravatta Sutta
EAP1398_VSL_1_0011	ອາກາຣະວັດຕະສູດ	Akaravattasut	Ākāravatta Sutta
EAP1398_VSL_1_0012	ອາກາຣະວັດຕະສູດ	Akaravattasut	Ākāravatta Sutta
EAP1398_VSL_1_0013	ມັງຄະລະເຄືອ	Mangkhala Khüa	Maṅgala Sutta

EAP1398_VSL_1_0014	ມຸງຄຸນນະສູດ	Mungkhunnasut	Maṅgala Sutta
EAP1398_VSL_1_0015	ສາມັນຍະຜະລະ (ຜູກ ໑໒)	Samanyaphala (Phuk 12)	Sāmaññaphala Sutta (Fascicle 12)
EAP1398_VSL_1_0016	ສາມັນຍະຜະລະ (ຜູກ ໑໓)	Samanyaphala (Phuk 13)	Sāmaññaphala Sutta (Fascicle 13)
EAP1398_VSL_1_0017	ຄິຣິມານັນທະສູດ (ຜູກຖ້ວນ ໒)	Khirimananthasut (Phuk thoun 2)	Girimānanda Sutta (Fascicle 2)
EAP1398_VSL_1_0018	ສະທຳໂມ (ຜູກຕົ້ນ)	Sathammo (Phuk ton)	Sadhammo (Fascicle 1)
EAP1398_VSL_1_0019	ສະທຳໂມ (ຜູກ ໓)	Sathammo (Phuk 3)	Sadhammo (Fascicle 3)
EAP1398_VSL_1_0020	ສະທຳໂມ (ຜູກ ໘)	Sathammo (Phuk 8)	Sadhammo (Fascicle 8)
EAP1398_VSL_1_0021	ສະທຳໂມ (ຜູກ ໙)	Sathammo (Phuk 9)	Sadhammo (Fascicle 9)
EAP1398_VSL_1_0022	ສະທຳໂມ (ຜູກ ໑໐)	Sathammo (Phuk 10)	Sathammo (Fascicle 10)
EAP1398_VSL_1_0023	ສະຕິປັດຖານສູດ (ຜູກຕົ້ນ)	Satipatthansut (Phuk ton)	Satipaṭṭhāna Sutta (First fascicle)
EAP1398_VSL_1_0024	ສະຕິປັດຖານສູດ (ຜູກປາຍ)	Satipatthansut (Phuk pai)	Satipaṭṭhāna Sutta (Last fascicle)
EAP1398_VSL_1_0025	ສະຕິປັດຖານສູດ (ຜູກ ໔)	Satipatthansut (Phuk 4)	Satipaṭṭhāna Sutta (Fascicle 4)
EAP1398_VSL_1_0026	ປິຕະກະທັງ ໓	Pitaka Thang 3	The Three Baskets
EAP1398_VSL_1_0027	ເມດໄຕຍະສູດ (ຜູກ ໒)	Mettainyasut (Phuk 2)	Metteya Sutta (Fascicle 2)
EAP1398_VSL_1_0028	ທຳໄຕຍະລັກສະນະ	Tham Tainyalaksana	Dhamma of the Three Characteristics

EAP1398_VSL_1_0029	ໂລກາວະຈະຣະນະ ສູດ (ຜູກດຽວ)	Lokavacharanasut	Lokāvacara Sutta (The Discourse on Wordly Realms)
EAP1398_VSL_1_0030	ຊຸມພູປັດຕິ	Sumphupatti	Jambupati
EAP1398_VSL_1_0031	ເທວະທູດຕະສູດ (ຜູກຕົ້ນ)	Thevathuttasut (Phuk ton)	Devadūta Sutta (Fascicle 1)
EAP1398_VSL_1_0032	ເທວະທູດຕະສູດ (ຜູກ ໑)	Thevathuttasut (Phuk 3)	Devadūta Sutta (Fascicle 3)
EAP1398_VSL_1_0033	ອາກາຣະວັດຕະສູດ (ຜູກດຽວ)	Akaravattasut (Phuk diao)	Ākāravatta Sutta (Fascicle single)
EAP1398_VSL_1_0034	ເທວະທູດຕະສູດ (ຜູກ ໕)	Thevathuttasut (Phuk 5)	Devadūta Sutta (Fascicle 5)
EAP1398_VSL_1_0035	ເທວະທູດຕະສູດ (ຜູກ໕)	Thevathuttasut (Phuk 5)	Devadūta Sutta (Fascicle 5)
EAP1398_VSL_1_0036	ເທວະທູດຕະສູດ (ຜູກຖ້ວນ ໕)	Thevathuttasut (Phuk thoun 5)	Devadūta Sutta (Fascicle thoun 5)
EAP1398_VSL_1_0037	ເທວະທູດຕະສູດ (ຜູກ ໕)	Thevathuttasut (Phuk 5)	Devadūta Sutta (Fascicle 5)
EAP1398_VSL_1_0038	ເທວະທູດຕະສູດ (ຜູກ ໕)	Thevathuttasut (Phuk 5)	Devadūta Sutta (Fascicle 5)
EAP1398_VSL_1_0039	ເທວະທູດຕະສູດ (ຜູກ ໕)	Thevathuttasut (Phuk 5)	Devadūta Sutta (Fascicle 5)
EAP1398_VSL_1_0040	ເທວະທູດຕະສູດ	Thevathuttasut	Devadūta Sutta
EAP1398_VSL_1_0041	ເທວະທູດຕະສູດ	Thevathuttasut	Devadūta Sutta
EAP1398_VSL_1_0042	ວິສຸດທິມັກ ມັກຄະ ຜະລະ (ຜູກຕົ້ນ)	Visutthimak Makkha Phala (Phuk ton)	Visuddhimagga Maggā Phala (Fascicle 1)
EAP1398_VSL_1_0043	ວິສຸດທິມັກ ມັກຄະ ຜະລະ (ຜູກ ໒)	Visutthimak Makkha Phala (Phuk 2)	Visuddhimagga Maggā Phala (Fascicle 2)

EAP1398_VSL_1_0044	ວິສຸດທິມັກ ມັກຄະ ຜະລະ (ຜູກ ໓)	Visutthimak Makkha Phala (Phuk 3)	Visuddhimagga Maggā Phala (Fascicle 3)
EAP1398_VSL_1_0045	ວິສຸດທິມັກ ມັກຄະ ຜະລະ (ຜູກ ໔)	Visutthimak Makkha Phala (Phuk 4)	Visuddhimagga Maggā Phala (Fascicle 4)
EAP1398_VSL_1_0046	ວິສຸດທິມັກ ມັກຄະ ຜະລະ (ຜູກ ໕)	Visutthimak Makkha Phala (Phuk 5)	Visuddhimagga Maggā Phala (Fascicle 5)
EAP1398_VSL_1_0047	ວິສຸດທິມັກ ມັກຄະ ຜະລະ (ຜູກ ໖)	Visutthimak Makkha Phala (Phuk 6)	Visuddhimagga Maggā Phala (Fascicle 6)
EAP1398_VSL_1_0048	ວິສຸດທິມັກ ມັກຄະ ຜະລະ (ຜູກ ໗)	Visutthimak Makkha Phala (Phuk 7)	Visuddhimagga Maggā Phala (Fascicle 7)
EAP1398_VSL_1_0049	ວິສຸດທິມັກ ມັກຄະ ຜະລະ (ຜູກ ໘)	Visutthimak Makkha Phala (Phuk 8)	Visuddhimagga Maggā Phala (Fascicle 8)
EAP1398_VSL_1_0050	ວິສຸດທິມັກ ມັກຄະ ຜະລະ (ຜູກ ໙)	Visutthimak Makkha Phala (Phuk 9)	Visuddhimagga Maggā Phala (Fascicle 9)
EAP1398_VSL_1_0051	ວິສຸດທິມັກ ມັກຄະ ຜະລະ (ຜູກ ໑໐)	Visutthimak Makkha Phala (Phuk 10)	Visuddhimagga Maggā Phala (Fascicle 10)
EAP1398_VSL_1_0052	ວິສຸດທິມັກ ມັກຄະ ຜະລະ (ຜູກ ໑໑)	Visutthimak Makkha Phala (Phuk 11)	Visuddhimagga Maggā Phala (Fascicle 11)
EAP1398_VSL_1_0053	ວິສຸດທິມັກ ມັກຄະ ຜະລະ (ຜູກ ໑໒)	Visutthimak Makkha Phala (Phuk 12)	Visuddhimagga Maggā Phala (Fascicle 12)
EAP1398_VSL_1_0054	ວິສຸດທິມັກ ມັກຄະ ຜະລະ (ຜູກ ໑໓)	Visutthimak Makkha Phala (Phuk 13)	Visuddhimagga Maggā Phala (Fascicle 13)
EAP1398_VSL_1_0055	ສອງກຸດຕິວິຫານ	Sòng Kutti Vihan	Rewards derived from the construction of abodes and Vihara
EAP1398_VSL_1_0056	ສອງຂອດສິມ	Sòng Khòtsim	Rewards derived from the consecration of the Assembly Hall Boundary
EAP1398_VSL_1_0057	ສອງເຂົ້າກຳ	Sòng Khao Kam	Rewards derived from the practice of Parivasakam
EAP1398_VSL_1_0058	ສອງເຂົ້າຈີ້	Sòng Khaochi	Rewards derived from the donation of baked rice

EAP1398_VSL_1_0059	ສອງເຂົ້າສານ	Sòng Khaosan	Rewards derived from the donation of rice
EAP1398_VSL_1_0060	ສອງສັງຮອມທາດ	Sòng Sanghòmm That	Rewards derived from listening to the preaching of the Relics of the Buddha
EAP1398_VSL_1_0061	ສອງສັງຮອມທາດ	Sòng Sanghòmm That	Rewards derived from listening to the preaching of the Relics of the Buddha
EAP1398_VSL_1_0062	ສອງສາລາ	Sòng Sala	Rewards derived from the construction of pavilions
EAP1398_VSL_1_0063	ຈັນທະກຸມມານ (ຜູກຕົ້ນ)	Chantha Kumman (Phuk ton)	Canda Kumara Jataka (Fascicle 1)
EAP1398_VSL_1_0064	ຈັນທະກຸມມານ (ຜູກ ໒)	Chantha Kumman (Phuk 2)	Canda Kumara Jataka (Fascicle 2)
EAP1398_VSL_1_0065	ຈັນທະກຸມມານ (ຜູກ ໓)	Chantha Kumman (Phuk 3)	Canda Kumara Jataka (Fascicle 3)
EAP1398_VSL_1_0066	ວິທູຣະບັນດິດ (ຜູກຕົ້ນ)	Vithura Bandit (Phuk ton)	Vidhura Pandita Jataka (Fascicle 1)
EAP1398_VSL_1_0067	ວິທູຣະບັນດິດ (ຜູກ ໓)	Vithura Bandit (Phuk 3)	Vidhura Pandita Jataka (Fascicle 3)
EAP1398_VSL_1_0068	ວິທູຣະບັນດິດ (ຜູກ ໔)	Vithura Bandit (Phuk 4)	Vidhura Pandita Jataka (Fascicle 4)
EAP1398_VSL_1_0069	ວິທູຣະບັນດິດ (ຜູກ ໖)	Vithura Bandit (Phuk 6)	Vidhura Pandita Jataka (Fascicle 6)
EAP1398_VSL_1_0070	ວິທູຣະບັນດິ (ຜູກ ໗)	Vithura Bandit (Phuk 7)	Vidhura Pandita Jataka (Fascicle 7)
EAP1398_VSL_1_0071	ກຸມມານ (ບັນປາຍ)	Kumman (Banpai)	Kumara (Last part)
EAP1398_VSL_1_0072	ກຸມມານ (ບັນປາຍ)	Kumman (Banpai)	Kumāra (Last part)

EAP1398_VSL_1_0073	ກຸມມານ (ບ້ັນປາຍ)	Kumman (Banpai)	Kumāra (Last part)
EAP1398_VSL_1_0074	ກຸມມານ (ບ້ັນປາຍ)	Kumman (Banpai)	Kumāra (Last part)
EAP1398_VSL_1_0075	ກຸມມານ (ບ້ັນປາຍ)	Kumman (Banpai)	Kumāra (Last part)
EAP1398_VSL_1_0076	ກຸມມານ (ບ້ັນປາຍ)	Kumman (Banpai)	Kumāra (Last part)
EAP1398_VSL_1_0077	ກຸມມານ (ບ້ັນປາຍ)	Kumman (Banpai)	Kumāra (Last part)
EAP1398_VSL_1_0078	ສິບຂາດຮອມ (ຜູກຕົ້ນ)	Sipsat Hòm (Phuk ton)	Ten Existences (Fascicle 1)
EAP1398_VSL_1_0079	ທະນັນໄຊຍະບັນດິດ (ຜູກ ໓)	Thanansaiya Bandit (Phuk 3)	Dhananjaya Pandita (Fascicle 3)
EAP1398_VSL_1_0080	ທະນັນໄຊຍະບັນດິດ (ຜູກ ໔)	Thanansaiya Bandit (Phuk 4)	Dhananjaya Pandita (Fascicle 4)
EAP1398_VSL_1_0081	ທະນັນໄຊຍະບັນດິດ (ຜູກ ໗)	Thanansaiya Bandit (Phuk 7)	Dhananjaya Pandita (Fascicle 7)
EAP1398_VSL_1_0082	ທະນັນໄຊຍະບັນດິດ (ຜູກ ໘)	Thanansaiya Bandit (Phuk 8)	Dhananjaya Pandita (Fascicle 8)
EAP1398_VSL_1_0083	ທະນັນໄຊຍະບັນດິດ (ຜູກ ໙)	Thanansaiya Bandit (Phuk 9)	Dhananjaya Pandita (Fascicle 9)
EAP1398_VSL_1_0084	ທຳມິກະມານະວະ (ຜູກຕົ້ນ)	Thammika Manava (Phuk ton)	Dhammika Māṇava (Fascicle 1)
EAP1398_VSL_1_0085	ທຳມິກະມານະວະ (ຜູກ ໔)	Thammika Manava (Phuk 4)	Dhammika Māṇava (Fascicle 4)
EAP1398_VSL_1_0086	ທຳມິກະມານະວະ (ຜູກ ໘)	Thammika Manava (Phuk 8)	Dhammika Māṇava (Fascicle 8)
EAP1398_VSL_1_0087	ທຳມິກະມານະວະ (ຜູກ ໙)	Thammika Manava (Phuk 9)	Dhammika Māṇava (Fascicle 9)

EAP1398_VSL_1_0088	ຈັນທະພາມ ຊາຕະກະ (ຜູກດົງໆ)	Chantha Pham Sataka (Phuk diao)	Canda Kumāra Jātaka (Single fascicle)
EAP1398_VSL_1_0089	ຫົງຜາຄຳ (ຜູກຕົ້ນ)	Hongphakham (Phuk ton)	Hongphakham (Fascicle 1)
EAP1398_VSL_1_0090	ຫົງຜາຄຳ (ຜູກ ໒)	Hongphakham (Phuk 2)	Hongphakham (Fascicle 2)
EAP1398_VSL_1_0091	ຊຸມພູປັດຕິ	Sumphupatti	Jambupati
EAP1398_VSL_1_0092	ຕຳນານໝູຄຳ	Tamnan Nukham	Leged of a Golden Mouse
EAP1398_VSL_1_0093	ສັງສິນໄຊ (ຜູກຕົ້ນ)	Sangsinsai (Phuk ton)	Sang Sin Xai (Fascicle 1)
EAP1398_VSL_1_0094	ສັງສິນໄຊ (ຜູກ ໒)	Sangsinsai (Phuk 2)	Sang Sin Xai (Fascicle 2)
EAP1398_VSL_1_0095	ສັງສິນໄຊ (ຜູກ ໖)	Sangsinsai (Phuk 6)	Sang Sin Xai (Fascicle 6)
EAP1398_VSL_1_0096	ສັງສິນໄຊ (ຜູກ ໗)	Sangsinsai (Phuk 7)	Sang Sin Xai (Fascicle 7)
EAP1398_VSL_1_0097	ຫົວລ້ານເປື່ອເຫັດ	Hualan Buea Het	A Bald Man Poisoned Mushrooms
EAP1398_VSL_1_0098	ເຕົ້າຊະເພົາ	Tao Saphao	A Turtle Served as a Junk
EAP1398_VSL_1_0099	ສຸພິມມະໂມກຂະ (ຜູກ ໕)	Suphommamokkha (Phuk 5)	Suphommamokkha (Fascicle 5)
EAP1398_VSL_1_0100	ປະຣະມັດຖະຊາດົກ	Paramattha Sadok	Paramattha Jātaka
EAP1398_VSL_1_0101	ເຕົ້າຖືກແອກ	Tao Thük Aek	A Turtle Bound in a Yoke
EAP1398_VSL_1_0102	ກຸນາຣະ (ຜູກ ໔)	Kunara (Phuk 4)	Kunāra (Fascicle 4)

EAP1398_VSL_1_0103	ລຳດອກບົວຄຳ (ຜູກ ໒)	Lam Dòk Buakham (Phuk 2)	The Golden Lotus (Fascicle 2)
EAP1398_VSL_1_0104	ລຳດອກບົວຄຳ (ຜູກ ໓)	Lam Dòk Buakham (Phuk 3)	The Golden Lotus (Fascicle 3)
EAP1398_VSL_1_0105	ລຳໄກ່ສອນດອກ ບົວຄຳ (ຜູກ ໔)	Lam Kaisòn Dòk Buakham (Phuk 5)	The Golden Lotus (Fascicle 5)
EAP1398_VSL_1_0106	ລຳໄກ່ສອນດອກ ບົວຄຳ (ຜູກ ໖)	Lam Kaisòn Dòk Buakham (Phuk 6)	The Golden Lotus (Fascicle 6)
EAP1398_VSL_1_0107	ລຳໄກ່ສອນດອກ ບົວຄຳ (ຜູກ ໗)	Lam Kaisòn Dòk Buakham (Phuk 7)	The Golden Lotus (Fascicle 7)
EAP1398_VSL_1_0108	ລຳໄກ່ສອນດອກ ບົວຄຳ (ຜູກ ໙)	Lam Kaisòn Dòk Buakham (Phuk 9)	The Golden Lotus (Fascicle 9)
EAP1398_VSL_1_0109	ລຳໄກ່ສອນດອກ ບົວຄຳ (ຜູກ ໑໐)	Lam Kaisòn Dòk Buakham (Phuk 10)	The Golden Lotus (Fascicle 10)
EAP1398_VSL_1_0110	ລຳໄກ່ສອນດອກ ບົວຄຳ (ຜູກ ໑໑)	Lam Kaisòn Dòk Buakham (Phuk 11)	The Golden Lotus (Fascicle 11)
EAP1398_VSL_1_0111	ລຳໄກ່ສອນດອກ ບົວຄຳ (ຜູກ ໑໒)	Lam Kaisòn Dòk Buakham (Phuk 12)	The Golden Lotus (Fascicle 12)
EAP1398_VSL_1_0112	ປັນຫາທຳມະວິພາກ	Panha Thamma Viphak	Problems in the Analysis of Dhamma
EAP1398_VSL_1_0113	ແກ້ກະທູ້ທຳ	Kae Kathu Tham	Answering Doctrinal Inquiries
EAP1398_VSL_1_0114	ມະຫາວິບາກຫລວງ (ຜູກຕົ້ນ)	Maha Vibak Luang (Phuk ton)	Great Consequences (Fascicle 1)
EAP1398_VSL_1_0115	ມະຫາວິບາກຫລວງ (ຜູກ ໓)	Maha Vibak Luang (Phuk 3)	Great Consequences (Fascicle 3)
EAP1398_VSL_1_0116	ມະຫາວິບາກຫລວງ (ຜູກຖ້ວນ ໕)	Maha Vibak Luang (Phuk 5)	Great Consequences (Fascicle 5)
EAP1398_VSL_1_0117	ມະຫາວິບາກຫລວງ (ຜູກຖ້ວນ ໖)	Maha Vibak Luang (Phuk 6)	Great Consequences (Fascicle 6)

EAP1398_VSL_1_0118	ມະຫາວິບາກຫລວງ (ຜູກຖ້ວນ ໙)	Maha Vibak Luang (Phuk 9)	Great Consequences (Fascicle 9)
EAP1398_VSL_1_0119	ມະຫາວິບາກຫລວງ (ຜູກຖ້ວນ ໑໐)	Maha Vibak Luang (Phuk 10)	Great Consequences (Fascicle 10)
EAP1398_VSL_1_0120	ມະຫາວິບາກຫລວງ (ຜູກຖ້ວນ ໑໑)	Maha Vibak Luang(Phuk 11)	Great Consequences (Fascicle 11)
EAP1398_VSL_1_0121	ມະຫາວິບາກຫລວງ (ຜູກຖ້ວນ ໑໒)	Maha Vibak Luang (Phuk 12)	Great Consequences (Fascicle 12)
EAP1398_VSL_1_0122	ມະຫາວິບາກນ້ອຍ	Maha Vibak Nòi	Short Great Consequences
EAP1398_VSL_1_0123	ວັດຖຸເຜດ (ຜູກຕົ້ນ)	Vatthu Phet (Phuk ton)	Stories of the Hungry Ghosts (Fascicle 1)
EAP1398_VSL_1_0124	ວັດຖຸເຜດ (ຜູກ ໒)	Vatthu Phet (Phuk 2)	Stories of the Hungry Ghosts (Fascicle 2)
EAP1398_VSL_1_0125	ວັດຖຸເຜດ (ກັນ ໓)	Vatthu Phet (Phuk 3)	Stories of the Hungry Ghosts (Fascicle 3)
EAP1398_VSL_1_0126	ວັດຖຸເຜດ (ຜູກ ໔)	Vatthu Phet (Phuk 4)	Stories of the Hungry Ghosts (Fascicle 4)
EAP1398_VSL_1_0127	ວັດຖຸເຜດ (ກັນ ໕)	Vatthu Phet (Phuk 5)	Stories of the Hungry Ghosts (Fascicle 5)
EAP1398_VSL_1_0128	ວັດຖຸເຜດ (ກັນທີ່ ໑໘)	Vatthu Phet (Phuk 18)	Stories of the Hungry Ghosts (Fascicle 18)
EAP1398_VSL_1_0129	ວັດຖຸເຜດ (ຜູກ ໒໐)	Vatthu Phet (Phuk 20)	Stories of the Hungry Ghosts (Fascicle 20)
EAP1398_VSL_1_0130	ວັດຖຸເຜດ (ຜູກ ໒໓)	Vatthu Phet (Phuk 23)	Stories of the Hungry Ghosts (Fascicle 23)
EAP1398_VSL_1_0131	ວິມານວັດຖຸເຜດ (ຜູກຕົ້ນ)	Viman Vatthu Phet (Phuk ton)	Stories of the Hungry Ghost Mansions (Fascicle 1)
EAP1398_VSL_1_0132	ວິມານວັດຖຸເຜດ (ຜູກ ໒)	Viman Vatthu Phet (Phuk 2)	Stories of the Hungry Ghost Mansions (Fascicle 2)

EAP1398_VSL_1_0133	ວິມານວັດຖຸເຜດ (ຜູກ ໓)	Viman Vatthu Phet (Phuk 3)	Stories of the Hungry Ghost Mansions (Fascicle 3)
EAP1398_VSL_1_0134	ວິມານວັດຖຸເຜດ (ຜູກ ໔)	Viman Vatthu Phet (Phuk 5)	Ghost's Castle Stories (Fascicle 5)
EAP1398_VSL_1_0135	ວິມານວັດຖຸເຜດ (ຜູກ ໖)	Viman Vatthu Phet (Phuk 6)	Stories of the Hungry Ghost Mansions (Fascicle 6)
EAP1398_VSL_1_0136	ວິມານວັດຖຸເຜດ (ຜູກ ໗)	Viman Vatthu Phet (Phuk 7)	Stories of the Hungry Ghost Mansions (Fascicle 7)
EAP1398_VSL_1_0137	ວິມານວັດຖຸເຜດ (ຜູກ ໘)	Viman Vatthu Phet (Phuk 8)	Stories of the Hungry Ghost Mansions (Fascicle 8)
EAP1398_VSL_1_0138	ທູຕັງຄະວັດ	Thutangkhavat	Dhutanga Vatta
EAP1398_VSL_1_0139	ກຳມະຖານ (ຜູກ ໒)	Kammathan (Phuk 2)	Kammathanna (Fascicle 2)
EAP1398_VSL_1_0140	ກຳມະຖານ (ຜູກ ໓)	Kammathan (Phuk 3)	Kammathana (Fascicle 3)
EAP1398_VSL_1_0141	ເສັ້ນຮຳເພີງຊາດ (ຜູກດຽວ)	Sen Hamphoeng Sat (Phuk diao)	Think of the Existences (Single fascicle)
EAP1398_VSL_1_0142	ຄູ່ມືອຸປັດຊາ	Khumü Upatsa	The handbook for a Preceptor
EAP1398_VSL_1_0143	ບວດຄົນເປັນຈິວ	Buat Khon Pen Chua	To Ordained a Person into Novicehood
EAP1398_VSL_1_0144	ຄອງບາດ	Khòng Bat	Maintaining and Observing the Rules Regarding the Alms Bowl
EAP1398_VSL_1_0145	ປ່າວເທວະດາຫລວງ	Pao Thevada Luang	Inviting All the Deities
EAP1398_VSL_1_0146	ປະວາຣະນາ	Pavarana	The Act of Inviting Others to Speak of One's Offences
EAP1398_VSL_1_0147	ມູນລະກິດ (ຜູກດຽວ)	Munlaküt	Actions Considered Inauspicious or Unpropitious

			(Fascicle single)
EAP1398_VSL_1_0148	ຊາລີພິເສກ	Sali Pisek	The Royal Marriage of Prince Chali
EAP1398_VSL_1_0149	ຈຳວັດສາໃນເຮືອນ	Cham Vatsa Nai Hūan	Stay in a House during the Buddhist Lent
EAP1398_VSL_1_0150	ສະຕິເມືອງ ໑໐ ປະການ	Sadü Müang 10 Pakan	The Ten Principal Virtues of the City
EAP1398_VSL_1_0151	ພະຈະຕຸຣາຣິຍະສັດ ກະຖາ	Phachaturariyasat Katha	The Four Noble Truths
EAP1398_VSL_1_0152	ປັນຍາປາຣະມີ ຫລວງ (ຜູກຕົ້ນ)	Pannya Parami Luang (Phuk ton)	Great Perfection of Wisdom (Fascicle 1)
EAP1398_VSL_1_0153	ປັນຍາປາຣະມີ ຫລວງ (ຜູກ ໒)	Pannya Parami Luang (Phuk 2)	Great Perfection of Wisdom (Fascicle 2)
EAP1398_VSL_1_0154	ປັນຍາປາຣະມີ ຫລວງ (ຜູກ ໔)	Pannya Parami Luang (Phuk 4)	Great Perfection of Wisdom (Fascicle 4)
EAP1398_VSL_1_0155	ປັນຍາປາຣະມີ ຫລວງ (ຜູກ ໕)	Pannya Parami Luang (Phuk 5)	Great Perfection of Wisdom (Fascicle 5)
EAP1398_VSL_1_0156	ບັນຫາທຳມະວິພາກ ພວກທີ ໑	Panha Thammaviphak Phuakthi 1	Problems of Dhamma Analysis (First part)
EAP1398_VSL_1_0157	ບັນຫາທຳມະວິພາກ ພວກທີ ໑	Panha Thammaviphak Phuakthi 1	Problems of Dhamma Analysis (First part)
EAP1398_VSL_1_0158	ແວນພະຍາມາຣະວິໄຊຍະກະຖາ	Vaen Phayamanvisaiya Katha	Māravijaya Kathā
EAP1398_VSL_1_0159	ສິນສຳມາທິ	Sin Sammathi	Precepts and Meditation
EAP1398_VSL_1_0160	ໂຕຍະຍອດພິນດີກ (ຍອດໂຕປິດີກ)	Tainya Nyòtphindok	The peak of the Three Baskets
EAP1398_VSL_1_0161	ທຳມະທາດ ໗ ປະການ	Thammathat 7 Pakan	Seven Kinds of Mental-data Elements

EAP1398_VSL_1_0162	ຈັນທະປະໂຊດ	Chanthapasot	Canda Pacchoti Jātaka
EAP1398_VSL_1_0163	ຈັນທະປະໂຊດ	Chanthapasot	Canda Pacchoti Jātaka
EAP1398_VSL_1_0164	ຈັນທະປະໂຊດ (ບັນຕິນ)	Chanthapasot (Ban ton)	Canda Pacchoti Jātaka (First part)
EAP1398_VSL_1_0165	ເຜດຮ້າໄຮ	Phet Hamhai	A Mourning Hungry Ghost
EAP1398_VSL_1_0166	ຕຸລະຍະຄັນຖະ (ຜູກຕົ້ນ)	Tulayakhantha (Phuk ton)	Tulayagantha (Fascicle 1)
EAP1398_VSL_1_0167	ມຸງຄຸນ ໓໘ ປະການ	Mungkhun 38 Pakan	38 Blessings
EAP1398_VSL_1_0168	ອະປຸຕະກະເສດຖີ	Aputtaka Setthi	Childless Rich Man
EAP1398_VSL_1_0168	ບັນຫາເທວະດາ	Panha Thevada	The Deva's Questions
EAP1398_VSL_1_0170	ມະຫານາມ (ຜູກ ໖)	Mahanam (Phuk 6)	Mahānāma Jātaka (Fascicle 6)
EAP1398_VSL_1_0171	ມະຫານາມ (ຜູກ ໗)	Mahanam (Phuk 7)	Mahānāma Jātaka (Fascicle 7)
EAP1398_VSL_1_0172	ມະຫານາມ (ຜູກ ໘)	Mahanam (Phuk 8)	Mahānāma Jātaka (Fascicle 8)
EAP1398_VSL_1_0173	ມະຫານາມ (ຜູກ ໙)	Mahanam (Phuk 9)	Mahānāma Jātaka (Fascicle 9)
EAP1398_VSL_1_0174	ມະຫານາມ (ຜູກ ໑໐)	Mahanam (Phuk 10)	Mahānāma Jātaka (Fascicle 10)
EAP1398_VSL_1_0175	ສຸພະອັກສອນພະຍາ ອິນ	Supha Aksòn Phanya In	The Auspicious Lettes of Indra
EAP1398_VSL_1_0176	ສຸພະອັກສອນພະຍາ ອິນ	Supha Aksòn Phanya In	The Auspicious Lettes of Indra

EAP1398_VSL_1_0177	ສຸບພະຄໍາສອນ ພະຍາອິນ	Suppha Khamson Phanya In	The Auspicious Lettes of Indra
EAP1398_VSL_1_0178	ຕຳນານອິນທາ	Tamnan Intha	The Legend of Indra
EAP1398_VSL_1_0179	ໜັງສືຕຳນານພະຍາ ທຳມິກກະຣາດ (ຜູກດຽວ)	Nangsü Tamnan Phanya Thammikarat (Phuk diao)	Legend of the Righteous King (Fascicle single)
EAP1398_VSL_1_0180	ຊາດີກນິທານພະ ອາທິດ	Jadok Nithan Pha athit	The Tale of the Sun
EAP1398_VSL_1_0181	ອຸລັງຄະທາດ (ຜູກຕົ້ນ)	Ulangkha That (Phuk ton)	The Chest Relics (Fascicle ton)
EAP1398_VSL_1_0182	ອຸລັງຄະທາດ (ຜູກ ໓)	Ulangkha That (Phuk 3)	The Chest Relics (Fascicle 3)
EAP1398_VSL_1_0183	ນິທານອຸລັງຄະທາດ ພະນົມ	Nithan Ulangkha That Phanom	The Legend of the Chest Relics
EAP1398_VSL_1_0184	ຕຳນານພະເກສາ ທາດ	Tamnan Pha Kesa That	The Legend of the Hair Relics
EAP1398_VSL_1_0185	ລຳກາເຜືອກ	Lam Kaphüak	A Whilte Crow
EAP1398_VSL_1_0186	ລຳທາດເມືອງຫົງສາ ວະດີ	Lam That Müang Hongsavadi	The Stupa of Hongsavadi District
EAP1398_VSL_1_0187	ນິຍາຍພະເຈົ້າ ນິພານ	Ninyai Phachaoniphan	The Tale of the Buddha Passed Away
EAP1398_VSL_1_0188	ພຸດທະທຳນາຍ	Phutthathamnai	The Buddha's Predictions
EAP1398_VSL_1_0189	ອຸປະຄຸດ (ຜູກຕົ້ນ)	Upakhut (Phuk ton)	Upagupta (Fascicle ton)
EAP1398_VSL_1_0190	ອຸປະຄຸດ (ຜູກ ໒)	Upakhut (Phuk 2)	Upagupta (Fascicle 2)
EAP1398_VSL_1_0191	ມະຫາອຸປະຄຸດ	Maha Upakhut	Maha Upagupta

EAP1398_VSL_1_0192	ມະຫາອຸປະຄຸດ (ຜູກ ໑໓)	Maha Upakhut (Phuk 13)	Mahā Upagupta (Fascicle 13)
EAP1398_VSL_1_0193	ອຸປະຄຸດທໍຣະມານ (ຜູກດຽວ)	Upakhut Thòraman (Phuk diao)	Phra Upagupta Overcame and Punished King Māra (Fascicle single)
EAP1398_VSL_1_0194	ຕັບປຸດສາພະຣິກະ ໒ ພີ່ນ້ອງ	Tapputsa Pharika Sòng Phinòng	Two Merchant Brothers, Tapussa and Balika
EAP1398_VSL_1_0195	ຕຳນານທາດ	Tamnan That	The Legend of the Relics
EAP1398_VSL_1_0196	ຕຳນານທາດກຸ້ງ (ຜູກດຽວ)	Tamnan That Kung (Phuk diao)	The Legend of Kung Pagoda (Fascicle single)
EAP1398_VSL_1_0197	ຕຳນານນິທານພີ່ນ ທາດພະນົມ	Tamnan Nithan Phũn That Phanom	The Legend of Phanom Pagoda
EAP1398_VSL_1_0198	ທຳມັກຄະນິບພານ	Tham Makkha Nipphan	The Way to Nibbāna
EAP1398_VSL_1_0199	ມຸງຄຸນ ໓໘	Mungkhun 38	38 Blessings
EAP1398_VSL_1_0200	ຕະຕິຍະ ສັງຄາຍະນາ	Tatiya Sangkhayana	Third Buddhist Council
EAP1398_VSL_1_0201	ປະຖະມະ ສັງຄາຍະນາ (ຜູກຕົ້ນ)	Pathama Sangkhayana (Phuk ton)	First Buddhist Council (Fascicle ton)
EAP1398_VSL_1_0202	ສອງໜັງສື	Sòng Nangsü	Rewards Derived from Sponsoring the Making of Manuscripts
EAP1398_VSL_1_0203	ສອງບວດ	Sòng Buat	Rewards Derived from Sponsoring Ordination Ceremonies
EAP1398_VSL_1_0204	ສອງໃຫ້ທານ	Sòng Haithan	Rewards derived from the Donation of Gifts
EAP1398_VSL_1_0205	ສອງອັດຖະປະຣິ ຂານ	Sòng Atthaparikhan	Rewards Derived from Offering the Eight Requisites

EAP1398_VSL_1_0206	ສອງຮາວທຽນ (ມັດ ໒, ຜູກ ໓)	Sòng Hao Thian (Mat 2, phuk 3)	Rewards Derived from the Donation a Candle Line (Bundle 2, fascicle 3)
EAP1398_VSL_1_0207	ອະຣິນທຸມມະ (ຜູກດຽວ)	Arinthumma (Phuk diao)	Arindama Rāja Jātaka (Fascicle single)
EAP1398_VSL_1_0208	ສຸພິມມະໂມກຂະ	Suphommamokkha	Suphommamokkha
EAP1398_VSL_1_0209	ພະວິໄນ	Phavinaya	Vinaya
EAP1398_VSL_1_0210	ມັດຊິມະນິກາຍ (ມັດ ໒, ຜູກຕົ້ນ)	Matsimanikai (Mat 2, phuk ton)	Majjhima Nikāya (Bundle 2, fascicle ton)
EAP1398_VSL_1_0211	ມັດຊິມະນິກາຍ (ມັດ ໒, ຜູກ ໒)	Matsimanikai (Mat 2, phuk 2)	Majjhima Nikāya (Bundle 2, fascicle 2)
EAP1398_VSL_1_0212	ມັດຊິມະນິກາຍ (ມັດ ໒, ຜູກ ໓)	Matsimanikai (Mat 2, phuk 3)	Majjhima Nikāya (Bundle 2, fascicle 3)
EAP1398_VSL_1_0213	ມັດຊິມະນິກາຍ (ມັດ ໒, ຜູກ ໔)	Matsimanikai (Mat 2, phuk 4)	Majjhima Nikāya (Bundle 2, fascicle 4)
EAP1398_VSL_1_0214	ມັດຊິມະນິກາຍ (ມັດ ໒, ຜູກ ໕)	Matsimanikai (Mat 2, phuk 5)	Majjhima Nikāya (Bundle 2, fascicle 5)
EAP1398_VSL_1_0215	ມັດຊິມະນິກາຍ (ມັດ ໒, ຜູກ ໖)	Matsimanikai (Mat 2, phuk 6)	Majjhima Nikāya (Bundle 2, fascicle 6)
EAP1398_VSL_1_0216	ມັດຊິມະນິກາຍ (ມັດ ໒, ຜູກ ໗)	Matsimanikai (Mat 2, phuk 7)	Majjhima Nikāya (Bundle 2, fascicle 7)
EAP1398_VSL_1_0217	ມັດຊິມະນິກາຍ (ມັດ ໒, ຜູກ ໘)	Matsimanikai (Mat 2, phuk 8)	Majjhima Nikāya (Bundle 2, fascicle 8)
EAP1398_VSL_1_0218	ມັດຊິມະນິກາຍ (ມັດ ໒, ຜູກ ໙)	Matsimanikai (Mat 2, phuk 9)	Majjhima Nikāya (Bundle 2, fascicle 9)
EAP1398_VSL_1_0219	ມັດຊິມະນິກາຍ (ມັດ ໒, ຜູກ ໑໐)	Matsimanikai (Mat 2, phuk 10)	Majjhima Nikāya (Bundle 2, fascicle 10)
EAP1398_VSL_1_0220	ມັດຊິມະນິກາຍ (ມັດ ໒, ຜູກ ໑໑)	Matsimanikai (Mat 2, phuk 11)	Majjhima Nikāya (Bundle 2, fascicle 11)

EAP1398_VSL_1_0221	ມັດຊິມະນິກາຍ (ມັດ ໒, ຜູກ ໑໒)	Matsimanikai (Mat 2, phuk 12)	Majjhima Nikāya (Bundle 2, fascicle 12)
EAP1398_VSL_1_0222	ພຸດທານຸດສະຕິກຳ ມະຖານ	Phutthanutsati Kammathan	Meditation on Recollection of the Buddha
EAP1398_VSL_1_0223	ອະພິທຳສັງຄະທະ	Aphitham Sangkaha	Abhidhamma Saṅgaha
EAP1398_VSL_1_0224	ອະພິທຳມາປິຕະກະ (ຜູກຖ້ວນ ໓)	Aphithamma Pitaka (Phuk thuan 3)	Abhidhamma Pitaka (Fascicle 3)
EAP1398_VSL_1_0225	ສັງຮອມທາດ (ຜູກຕົ້ນ)	Sanghòmm That (Phuk ton)	Integration of the Relics (Fascicle 1)
EAP1398_VSL_1_0226	ສັງຮອມທາດ (ຜູກ ໒)	Sanghòmm That (Phuk 2)	Integration of the Relics (Fascicle 2)
EAP1398_VSL_1_0227	ສັງຮອມທາດ (ຜູກ ໓)	Sanghòmm That (Phuk 3)	Integration of the Relics (Fascicle 3)
EAP1398_VSL_1_0228	ສັງຮອມທາດ (ຜູກ ໔)	Sanghòmm That (Phuk 4)	Integration of the Relics (Fascicle 4)
EAP1398_VSL_1_0229	ສັງຮອມທາດ (ຜູກ ໕)	Sanghòmm That (Phuk 5)	Integration of the Relics (Fascicle 5)
EAP1398_VSL_1_0230	ທຳ ໓ ໄຕ (ຜູກຕົ້ນ)	Tham 3 Tai (Phuk ton)	The Three Dhammas (Fascicle ton)
EAP1398_VSL_1_0231	ທຳ ໓ ໄຕ (ຜູກ ໒)	Tham 3 Tai (Phuk 2)	The Three Dhammas (Fascicle 2)
EAP1398_VSL_1_0232	ທຳ ໓ ໄຕ (ຜູກ ໓)	Tham 3 Tai (Phuk 3)	The Three Dhammas (Fascicle 3)
EAP1398_VSL_1_0233	ພຸດທານຸດສະຕິ (ຜູກຕົ້ນ)	Phutthanutsati (Phuk ton)	Recollection of the Buddha (Fascicle ton)
EAP1398_VSL_1_0234	ລຳດອກບົວຄຳ (ຜູກຖ້ວນ ໒)	Lam Dòk Buakham (Phuk thuan 2)	Preaching on the Golden Lotus (Fascicle thoun 2)
EAP1398_VSL_1_0235	ລຳດອກບົວຄຳ (ຜູກ ຖ້ວນ ໓)	Lam Dòk Buakham (Phuk thoun 3)	Preaching on the Golden Lotus (Fascicle thoun 3)

EAP1398_VSL_1_0236	ປາຕິໂມກຂະ	Patimokkha	Pāṭimokkha
EAP1398_VSL_1_0237	ພິທີບວດນາກ	Pithi Bout Nak	Ordination Ceremony
EAP1398_VSL_1_0238	ສູດມົນເດິກ	Sutmon Doek	Prayers for the Morning Chant
EAP1398_VSL_1_0239	ສູດມົນກາງ	Sutmon Kang	Middle Length Prayers
EAP1398_VSL_1_0240	ພານຍັກ	Phannyak	Phanyak
EAP1398_VSL_1_0241	ສູດມົນສັດທາສັງຄະ ຫະ	Sutmon Sattha Sangkhaha	Sutmon Sadda Sangaha
EAP1398_VSL_1_0242	ໄຊຍະຫລວງ	Saiya Luang	Great Victory
EAP1398_VSL_1_0243	ໄຊຫລວງ	Sai Luang	Great Victory
EAP1398_VSL_1_0244	ບາລີມະນີສາຣະມັນ ຍຸດສະ (ຜູກ ໑໑)	Bali Manisaramanyutsa (Phut 11)	Manisaramanyussa in Pali (Fascicle 11)
EAP1398_VSL_1_0245	ກຳມະວາຈາ	Kammavacha	The Formal Words of an Act
EAP1398_VSL_1_0246	ພຸດທາພິເສກວິທີ	Phutthapisek Vithi	Buddhabhiseka Procedure
EAP1398_VSL_1_0247	ພຸດທາພິເສກວິທີ	Phutthapisek Vithi	Buddhabhiseka Procedure
EAP1398_VSL_1_0248	ອັບພານກຳ	Upphankham	Readmittance Act
EAP1398_VSL_1_0249	ໂວທານເທດສະໜາ	Vohan Thetsana	Vohan Desana
EAP1398_VSL_1_0250	ຕິການະໂມ (ຜູກດຽວ)	Tika Namō (Phuk diao)	Tika Namō (Fascicle sinngle)
EAP1398_VSL_1_0251	ສັດທາວິມາລາ	Sattha Vimala	Saddavimāla

EAP1398_VSL_1_0252	ອຸນຫັດສະວິໄຊ	Unhatsavisai	Unhassavijaya
EAP1398_VSL_1_0253	ອຸນຫັດສະວິໄຊ	Unhatsavisai	Unhassavijaya
EAP1398_VSL_1_0254	ອຸນຫັດສະວິໄຊ	Unhatsavisai	Unhassavijaya
EAP1398_VSL_1_0255	ປັນຍາປາຣະມີ	Panya Parami	Prefection of Wisdom
EAP1398_VSL_1_0256	ປັນຍາປາຣະມີ	Panya Parami	Prefection of Wisdom
EAP1398_VSL_1_0257	ສອງຜ້ານ້ຳຝົນ	Sòng Pha Namfon	Rewards Derived from the Donation of Rains-Cloth
EAP1398_VSL_1_0258	ສອງຜາສາດເຜິ້ງ	Sòng Phasat Phoeng	Rewards Derived from the Construction of a Wax Castle
EAP1398_VSL_1_0259	ສອງຜາສາດ	Sòng Phasat	Rewards Derived from the Construction of a Castle
EAP1398_VSL_1_0260	ລຳເຕົ້າຊະເພົາ	Lam Tao Saphao	Preaching on a Turtle Served as a Junk
EAP1398_VSL_1_0261	ສັງຂາຣະຈັກກະວັດ ຕິຣາດ	Sangkharachakkava ttirat	Sangkharā Cakkavattiraja
EAP1398_VSL_1_0262	ຊົມພູຣາດແຕງຂຽວ (ຜູກ ໓)	Somphurat Taengkhaio (Phuk 3)	Jamburaja and a Green Melon (Fascicle 3)
EAP1398_VSL_1_0263	ສຸດທະນຸ (ຜູກຕົ້ນ)	Sutthanu (Phuk ton)	Sutthanu (Fascicle ton)
EAP1398_VSL_1_0264	ສຸດທະນຸ (ຜູກ ໓)	Sutthanu (Phuk 3)	Sutthanu (Fascicle 3)
EAP1398_VSL_1_0265	ສຸດທະນຸ (ຜູກ ໔)	Sutthanu (Phuk 4)	Sutthanu (Fascicle 4)
EAP1398_VSL_1_0266	ສຸດທະນຸ (ຜູກ ໕)	Sutthanu (Phuk 5)	Sutthanu (Fascicle 5)

EAP1398_VSL_1_0267	ສຸດທະນຸຊາດີກ (ຜູກ ໖)	Sutthanusadok (Phuk 6)	Suddanu Jātaka (Fascicle 6)
EAP1398_VSL_1_0268	ອະນາຄະຕະພຸດທະ ວົງ	Anathata Phuttavong	The Buddha's Family of the Future
EAP1398_VSL_1_0269	ບຸນກິຣິຍາວັດຖຸ	Bunkirinya Vatthu	Bases of Meritorious Action
EAP1398_VSL_1_0270	ກຸສິນກຳມະບົດສິບ	Kuson Kammabot Sip	Ten Wholesome Causes of Action
EAP1398_VSL_1_0271	ທັງສີທິນທາງ ໕ ສາຍ	Nangsü Honthang Ha Sai	The Book of Five Ways
EAP1398_VSL_1_0272	ມະນຸດສະບັນຫາ ພົມມະຊາດ	Manutsa Banha Phommasat	The Human's Questions on Fate
EAP1398_VSL_1_0273	ທັງສີ ພຸດທະມາມະກະ ປະຕິບັດ	Nangsü Phutthamamaka Patibat	The Book for One Who Professes Buddhism
EAP1398_VSL_1_0274	ວິບາກກຳ	Vibakkam	The Results of Bad Deeds
EAP1398_VSL_1_0275	ພຸດທະຄຸນຫລວງ (ຜູກ ໒)	Phutthakhun Luang (Phuk 2)	Great Virtues of the Buddha (Fascicle 2)
EAP1398_VSL_1_0276	ພຸດທະຄຸນຫລວງ (ຜູກ ໓)	Phutthakhun Luang (Phuk 3)	Great Virtues of the Buddha (Fascicle 3)
EAP1398_VSL_1_0277	ພຸດທະຄຸນຫລວງ (ຜູກ ໔)	Phutthakhun Luang (Phuk 4)	Great Virtues of the Buddha (Fascicle 4)
EAP1398_VSL_1_0278	ພຸດທະຄຸນຫລວງ (ຜູກ ໕)	Phutthakhun Luang (Phuk 5)	Great Virtues of the Buddha (Fascicle 5)
EAP1398_VSL_1_0279	ພຸດທະຄຸນຫລວງ (ຜູກ ໖)	Phutthakhun Luang (Phuk 6)	Great Virtues of the Buddha (Fascicle 6)
EAP1398_VSL_1_0280	ພຸດທະຄຸນຫລວງ (ຜູກ ໗)	Phutthakhun Luang (Phuk 7)	Great Virtues of the Buddha (Fascicle 7)
EAP1398_VSL_1_0281	ພຸດທະຄຸນຫລວງ (ຜູກ ໘)	Phutthakhun Luang (Phuk 8)	Great Virtues of the Buddha (Fascicle 8)

EAP1398_VSL_1_0282	ພຸດທະຄຸນຫລວງ (ຜູກ ໙)	Phutthakhun Luang (Phuk 9)	Great Virtues of the Buddha (Fascicle 9)
EAP1398_VSL_1_0283	ນະວະໂກວາດ	Navakovat	Teachings for a New Ordained One
EAP1398_VSL_1_0284	ໂລກະໂນ (ຜູກ ໑໐, ມັດ ໓)	Lokanai (Phuk 10, mat 3)	World Principles (Fascicle 10, bundle 3)
EAP1398_VSL_1_0285	ວິມານວັດຖຸ (ຜູກ ໔)	Viman Vatthu (Phuk 4)	Stories of Celestial Mansions (Fascicle 4)
EAP1398_VSL_1_0286	ໂພທິປັກຂີຍະທຳ	Phothipakkhinyatha m]	Bodhipakkhia- dhamma
EAP1398_VSL_1_0287	ໂພທິປັກຂີຍະທຳ]	Phothipakkhinyatha m	Bodhipakkhia- dhamma
EAP1398_VSL_1_0288	ອະນຸໂລມະກະສາ ສະໜາ	Anulomaka Sasana	Religion in Accordance with the Right Path
EAP1398_VSL_1_0289	ພະປັນຍາປາຣະມີ ຮອມ	Phapannya Parami Hòm	Perfection of Wisdom in Brief
EAP1398_VSL_1_0290	ເກສາສັງເວດ	Kesa Sangvet	Sense of Urgency on Hair
EAP1398_VSL_1_0291	ຈັນທະພານິດ (ຜູກຕົ້ນ)	Chanthaphanit (Phuk ton)	Chanthaphanit (Fascicle ton)
EAP1398_VSL_1_0292	ຈັນທະພານິດ (ຜູກ ໒)	Chanthaphanit (Phuk 2)	Chanthaphanit (Fascicle 2)
EAP1398_VSL_1_0293	ສິງຄຸດຕະຣະ (ຜູກດຽວ)	Singkhuntara (Phuk diao)	Singkhuttara (Fascicle single)
EAP1398_VSL_1_0294	ຕຳນານທາດດອນ ເຕົ້າ	Tamnan That Dòntao	The Legend of Dontao Pagoda
EAP1398_VSL_1_0295	ມະໄລຍະເຈດີທົງສາ	Malainya Chedi Hongsa	Malaya Pagoda in Hongsa
EAP1398_VSL_1_0296	ມູນລະຕັນໄຕ (ຜູກຕົ້ນ)	Monlatantai (Phuk ton)	Monlatantai (Fascicle 1)

EAP1398_VSL_1_0297	ບັນຫາຮາຊະວັດ (ຜູກດູງວ)	Banha Rasavat (Phuk diao)	Questions on King's Routines (Single fascicle)
EAP1398_VSL_1_0298	ວ່າຄວາມໃນເຮືອນ	Vakhwam Nai Hüan	Conducting Cases in Houses
EAP1398_VSL_1_0299	ກາບິນລະຂໍ	Kabinlakhò	Kabinlakhò
EAP1398_VSL_1_0300	ກົດໝາຍ	Kotmai	Customary Law
EAP1398_VSL_1_0301	ແມ່ອັກຂະລະ	Mae Akkhala	Alphabets
EAP1398_VSL_1_0302	ສັງຮອມອັກຂະລະ ໘໔ ພັນຂັ້ນ	Sanghòmm Akkhala Paetsip Si Phankhan	Compilation of Dhamma Letters in the 84,000 Categories
EAP1398_VSL_1_0303	ສັງຮອມອັກຂະລະ ທຳມະ ໘ ພັນ ໔ ພັນ ຂັ້ນ	Sanghòmm Akkhara Thamma 8 Mùn 4 Phankhan	Compilation of Dhamma Letters in the 84,000 Categories
EAP1398_VSL_1_0304	ສັບຕະທິດ (ສັບຕັດທິດ)	Saptathit (Sap Tatthit)	Vocaburaries of Taddhita
EAP1398_VSL_1_0305	ບົວລະວົງຫົງ ອາມາດ	Bualavong Hong Amat	Bualavong Hong Amat
EAP1398_VSL_1_0306	ອິນໄຊຊາດ (ພະຍາອິນໄຊຊາດ)	In Sai Sat (Phanya In Sai Sat)	Indra Spent His Life
EAP1398_VSL_1_0307	ອິນໄຊຊາດ (ພະຍາອິນໄຊຊາດ)	In Sai Sat (Phanya In Sai Sat)	Indra Spent His Life
EAP1398_VSL_1_0308	ພັນພັນທະກັບກໍດິນ ດອນ	Phün Phantha Kap Kò Dindòn	The Legemd of the Era of Prosperity and the Origin of the World
EAP1398_VSL_1_0309	ຊຸນທອງອີ້ວຄູ່ມ	Khunthòng Uakhiam	The Tale of Khun Thòng and Ua Khiam
EAP1398_VSL_1_0310	ສົມພະມິດ	Somphamit	The Tale of Somphamit
EAP1398_VSL_1_0311	ສະໝາດສົງສານ ກວ້າງ	Samat Songsan Kwang	Samat Songsan Kwang

EAP1398_VSL_1_0312	ກິນນາລີ	Kinnali	The Tale of Kinnali
EAP1398_VSL_1_0313	ຕຳນານພ້າສະມັງຄຳ ແດງ	Tamnan Fasamang Khamdaeng	The Legend of Fasamang Khamdaeng
EAP1398_VSL_1_0314	ອຸບາດຕະສັນຕິ	Ubattasanti	The Chants for Overcoming Obstacles and Peace
EAP1398_VSL_1_0315	ອິຕິປິໂສ ໘ ດ້ານ	Itipiso 8 Dan	Itipiso in 8 Aspects
EAP1398_VSL_1_0316	ຕຳລາຢາພັນເມືອງ	Tamla Nya Phünmüang	Traditional Medical Treatise
EAP1398_VSL_1_0317	ປັນຍາປາຣະມິແກ້ວ	Pannya Parami Kaeo	The Diamond of the Perfection of Wisdom
EAP1398_VSL_1_0318	ເລັມຫລວງ (ຜູກດຽວ)	Lemluang (Phuk diao)	Lem Luang
EAP1398_VSL_1_0319	ພະເຈົ້າລຽບໂລກ (ຜູກ ໒)	Phachao Liaplok (Phuk 2)	The Buddha's Journey around the World (Fascicle 2)
EAP1398_VSL_1_0320	ພະເຈົ້າລຽບໂລກ (ຜູກ ໗)	Phachao Liaplok (Phuk 7)	The Buddha's Journey around the World (Fascicle 7)
EAP1398_VSL_1_0321	ພະເຈົ້າລຽບໂລກ (ຜູກ ໘)	Phachao Liaplok (Phuk 8)	The Buddha's Journey around the World (Fascicle 8)
EAP1398_VSL_1_0322	ພະເຈົ້າລຽບໂລກ (ຜູກ ໑໐)	Phachao Liaplok (Phuk 10)	The Buddha's Journey around the World (Fascicle 10)
EAP1398_VSL_1_0323	ພະເຈົ້າລຽບໂລກ (ຜູກ ໙)	Phachao Liaplok (Phuk 9)	The Buddha's Journey around the World (Fascicle 9)
EAP1398_VSL_1_0324	ພະເຈົ້າລຽບໂລກ (ຜູກ ໑໑)	Phachao Liaplok (Phuk 11)	The Buddha's Journey around the World (Fascicle 11)
EAP1398_VSL_1_0325	ພະເຈົ້າລຽບໂລກ (ຜູກ ໑໒)	Phachao Liaplok (Phuk 12)	The Buddha's Journey around the World (Fascicle 12)
EAP1398_VSL_1_0326	ພະເຈົ້າລຽບໂລກ (ຜູກ ໑໓)	Phachao Liaplok (Phuk 13)	The Buddha's Journey around the World (Fascicle 13)

EAP1398_VSL_1_0327	ພະເຈົ້າລຽບໂລກ (ຜູກ ໑໔)	Phachao Liaplok (Phuk 14)	The Buddha's Journey around the World (Fascicle 14)
EAP1398_VSL_1_0328	ສູດມົນນ້ອຍ	Sutmon Nòi	Minor Prayers
EAP1398_VSL_1_0329	ສູດມົນນ້ອຍ (ຜູກຕົ້ນ)	Sutmon Nòi (Phuk ton)	Minor Prayers (Fascicle 1)
EAP1398_VSL_1_0330	ມັງຄະລະທິບ (ຜູກຕົ້ນ)	Mangkhalthip (Phuk ton)	Maṅgaladīpanī (Fascicle 1)
EAP1398_VSL_1_0331	ມັງຄະລະທິບປະນີ (ຜູກ ໒)	Mangkhalā Thippaṇi (Phuk 2)	Maṅgaladīpanī (Fascicle 2)
EAP1398_VSL_1_0332	ມັງຄະລະທິບປະນີ (ຜູກ ໓)	Mangkhalā Thippaṇi (Phuk 3)	Maṅgaladīpanī (Fascicle 3)
EAP1398_VSL_1_0333	ມັງຄະລະທິບປະນີ (ຜູກ ໔)	Mangkhalā Thippaṇi (Phuk 4)	Maṅgaladīpanī (Fascicle 4)
EAP1398_VSL_1_0334	ມັງຄະລະທິບປະນີ (ຜູກ ໕)	Mangkhalā Thippaṇi (Phuk 5)	Maṅgaladīpanī (Fascicle 5)
EAP1398_VSL_1_0335	ມັງຄະລະທິບປະນີ (ຜູກ ໖)	Mangkhalā Thippaṇi (Phuk 6)	Maṅgaladīpanī (Fascicle 6)
EAP1398_VSL_1_0336	ມັງຄະລະທິບປະນີ (ຜູກ ໗)	Mangkhalā Thippaṇi (Phuk 7)	Maṅgaladīpanī (Fascicle 7)
EAP1398_VSL_1_0337	ມັງຄະລະທິບປະນີ (ຜູກ ໘)	Mangkhalā Thippaṇi (Phuk 8)	Maṅgaladīpanī (Fascicle 8)
EAP1398_VSL_1_0338	ມັງຄະລະທິບປະນີ (ຜູກ ໙)	Mangkhalā Thippaṇi (Phuk 9)	Maṅgaladīpanī (Fascicle 9)
EAP1398_VSL_1_0339	ມັງຄະລະທິບປະນີ (ຜູກ ໑໐)	Mangkhalā Thippaṇi (Phuk 10)	Maṅgaladīpanī (Fascicle 10)
EAP1398_VSL_1_0340	ມັງຄະລະທິບປະນີ (ຜູກ ໑໑)	Mangkhalā Thippaṇi (Phuk 11)	Maṅgaladīpanī (Fascicle 11)
EAP1398_VSL_1_0341	ມັງຄະລະທິບປະນີ (ຜູກ ໑໒)	Mangkhalā Thippaṇi (Phuk 12)	Maṅgaladīpanī (Fascicle 12)

EAP1398_VSL_1_0342	ມັງຄະລະທິປະນີ (ຜູກ ໑໓)	Mangkhalā Thippānī (Phuk 13)	Maṅgaladīpanī (Fascicle 13)
EAP1398_VSL_1_0343	ມັງຄະລະທິປະນີ (ຜູກ ໑໔)	Mangkhalā Thippānī (Phuk 14)	Maṅgaladīpanī (Fascicle 14)
EAP1398_VSL_1_0344	ມັງຄະລະທິປະນີ (ຜູກ ໑໕)	Mangkhalā Thippānī (Phuk 15)	Maṅgaladīpanī (Fascicle 15)
EAP1398_VSL_1_0345	ຈຳປາ ໔ ຕົ້ນ (ຜູກຕົ້ນ, ມັດຕົ້ນ)	Champa 4 ton (Phuk ton, mat ton)	The Four Frangipani Trees (Fascicle 1, bundle 1)
EAP1398_VSL_1_0346	ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໒, ມັດຕົ້ນ)	Champa 4 ton (Phuk 2, mat ton)	The Four Frangipani Trees (Fascicle 2, bundle 1)
EAP1398_VSL_1_0347	ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໔, ມັດຕົ້ນ)	Champa 4 ton (Phuk 4, mat ton)	The Four Frangipani Trees (Fascicle 4, bundle 1)
EAP1398_VSL_1_0348	ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໕, ມັດຕົ້ນ)	Champa 4 ton (Phuk 5, mat ton)	The Four Frangipani Trees (Fascicle 5, bundle 1)
EAP1398_VSL_1_0349	ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໖, ມັດຕົ້ນ)	Champa 4 ton (Phuk 6, mat ton)	The Four Frangipani Trees (Fascicle 6, bundle 1)
EAP1398_VSL_1_0350	ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໗, ມັດຕົ້ນ)	Champa 4 ton (Phuk 7, mat ton)	The Four Frangipani Trees (Fascicle 7, bundle 1)
EAP1398_VSL_1_0351	ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໘, ມັດຕົ້ນ)	Champa 4 ton (Phuk 8, mat ton)	The Four Frangipani Trees (Fascicle 8, bundle 1)
EAP1398_VSL_1_0352	ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໙, ມັດຕົ້ນ)	Champa 4 ton (Phuk 9, mat ton)	The Four Frangipani Trees (Fascicle 9, bundle 1)
EAP1398_VSL_1_0353	ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໑໐, ມັດຕົ້ນ)	Champa 4 ton (Phuk 10, mat ton)	The Four Frangipani Trees (Fascicle 10, bundle 1)
EAP1398_VSL_1_0354	ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໑໑, ມັດຕົ້ນ)	Champa 4 ton (Phuk 11, mat ton)	The Four Frangipani Trees (Fascicle 11, bundle 1)
EAP1398_VSL_1_0355	ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໑໒, ມັດຕົ້ນ)	Champa 4 ton (Phuk 12, mat ton)	The Four Frangipani Trees (Fascicle 12, bundle 1)
EAP1398_VSL_1_0356	ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໑໓, ມັດຕົ້ນ)	Champa 4 ton (Phuk 13, mat ton)	The Four Frangipani Trees (Fascicle 13, bundle 1)

EAP1398_VSL_1_0357	ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໑໔, ມັດຕົ້ນ)	Champa 4 ton (Phuk 14, mat ton)	The Four Frangipani Trees (Fascicle 14, bundle 1)
EAP1398_VSL_1_0358	ຈຳປາ ໔ ຕົ້ນ (ຜູກຕົ້ນ, ມັດ ໒)	Champa 4 ton (Phuk ton, mat 2)	The Four Frangipani Trees (Fascicle 1, bundle 2)
EAP1398_VSL_1_0359	ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໒, ມັດ ໒)	Champa 4 ton (Phuk 2, mat 2)	The Four Frangipani Trees (Fascicle 2, bundle 2)
EAP1398_VSL_1_0360	ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໓, ມັດ ໒)	Champa 4 ton (Phuk 3, mat 2)	The Four Frangipani Trees (Fascicle 3, bundle 2)
EAP1398_VSL_1_0361	ຈຳປາ ໔ ຕົ້ນ (ມັດ ໒, ຜູກ ໔)	Champa 4 ton (Mat 2, phuk 4)	The Four Frangipani Trees (Fascicle 4, bundle 2)
EAP1398_VSL_1_0362	ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໕, ມັດ ໒)	Champa 4 ton (Phuk 5, mat 2)	The Four Frangipani Trees (Fascicle 5, bundle 2)
EAP1398_VSL_1_0363	ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໖, ມັດ ໒)	Champa 4 ton (Phuk 6, mat 2)	The Four Frangipani Trees (Fascicle 6, bundle 2)
EAP1398_VSL_1_0364	ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໗, ມັດ ໒)	Champa 4 ton (Phuk 7, mat 2)	The Four Frangipani Trees (Fascicle 7, bundle 2)
EAP1398_VSL_1_0365	ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໘, ມັດ ໒)	Champa 4 ton (Phuk 8, mat 2)	The Four Frangipani Trees (Fascicle 8, bundle 2)
EAP1398_VSL_1_0366	ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໙, ມັດ ໒)	Champa 4 ton (Phuk 9, mat 2)	The Four Frangipani Trees (Fascicle 9, bundle 2)
EAP1398_VSL_1_0367	ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໑໐, ມັດ ໒)	Champa 4 ton (Phuk 10, mat 2)	The Four Frangipani Trees (Fascicle 10, bundle 2)
EAP1398_VSL_1_0368	ຈຳປາ ໔ ຕົ້ນ (ຜູກຕົ້ນ, ມັດ ໓)	Champa 4 ton (Phuk ton, mat 3)	The Four Frangipani Trees (Fascicle 1, bundle 3)
EAP1398_VSL_1_0369	ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໒, ມັດ ໓)	Champa 4 ton (Phuk 2, mat 3)	The Four Frangipani Trees (Fascicle 2, bundle 3)
EAP1398_VSL_1_0370	ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໓, ມັດ ໓)	Champa 4 ton (Phuk 3, mat 3)	The Four Frangipani Trees (Fascicle 3, bundle 3)
EAP1398_VSL_1_0371	ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໔, ມັດ ໓)	Champa 4 ton (Phuk 4, mat 3)	The Four Frangipani Trees (Fascicle 4, bundle 3)

EAP1398_VSL_1_0372	ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໕, ມັດ ໓)	Champa 4 ton (Phuk 5, mat 3)	The Four Frangipani Trees (Fascicle 5, bundle 3)
EAP1398_VSL_1_0373	ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໖, ມັດ ໓)	Champa 4 ton (Phuk 6, mat 3)	The Four Frangipani Trees (Fascicle 6, bundle 3)
EAP1398_VSL_1_0374	ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໗, ມັດ ໓)	Champa 4 ton (Phuk 7, mat 3)	The Four Frangipani Trees (Fascicle 7, bundle 3)
EAP1398_VSL_1_0375	ຈຳປາ ໔ ຕົ້ນ (ຜູກ ໘, ມັດ ໓)	Champa 4 ton (Phuk 8, mat 3)	The Four Frangipani Trees (Fascicle 8, bundle 3)
EAP1398_VSL_1_0376	ອາກາວັດຕະສູດ (ຜູກດຽວ)	Akaravattasut (Phuk diao)	Ākāvatta Sutta (Single fascicle)
EAP1398_VSL_1_0377	ບັນຫາຣາຊະວັດ (ຜູກດຽວ)	Banharasavat (Phuk diao)	The Questions on Royal Conduct (Single fascicle)
EAP1398_VSL_1_0378	ສຸນັນທະຣາດ (ຜູກດຽວ)	Sunantharat (Phuk diao)	Sunandarāja Jātaka (Single fascicle)
EAP1398_VSL_1_0379	ປາຣາພະວະສູດ	Paraphavasut	Parābhava Sutta
EAP1398_VSL_1_0380	ຄຸລຸທຳຄຳສອນ	Khulutham Khamsòñ	Guludhamma and Teachings
EAP1398_VSL_1_0381	ສອງພອກຕິດຕໍ່ພຸດ ທະຮູບ	Song Phòk Tittò Phutthahup	Rewards derived from paiting and restoring Buddha statues
EAP1398_VSL_1_0382	ກຸສະລະນິໄສຍະ	Kusala Nisainya	Kusala Nisaya
EAP1398_VSL_1_0383	ປາຕິໂມກຂະ	Patimokkha	Pāṭimokkha
EAP1398_VSL_1_0384	ສູດມົນ	Sutmon	Prayers



The votive tablet (ឆេ្វងឃឹម) was made of wood with decoration of gilded flowers on black ground, stands of the layered base, and contains twenty-six Buddha images in the Subduing Mara posture. This votive tablet was made under the royal patronage of King Sisavang Vong and his queen in 1910. The photograph was taken by the Buddhist Archive team on 7 March 2024.

Pha One Keo Sitthivong and Volker Grabowsky

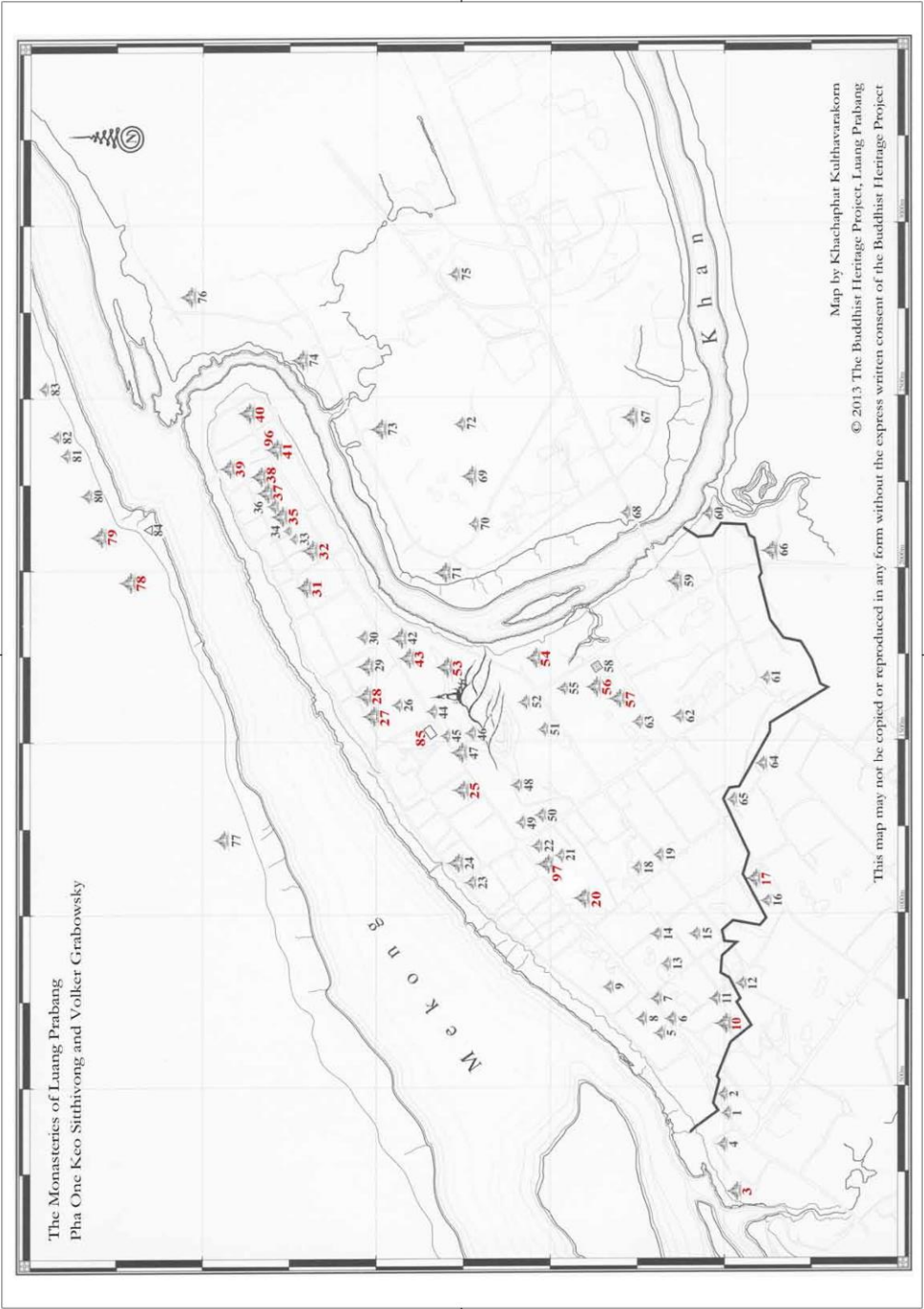
The Monasteries of Luang Prabang

1. Vat Pasaman - 1359/60 *	33. Vat 'That Nòi or Pha Maha 'That Lasabut Vòravihan *	68. Vat Mùang Nga *
2. Vat Kao Fa - 1376/77 *	34. Vat Pha Chao *	69. Vat Phon Sang *
3. Vat Pha Phutthabat Tha Pha Hak or Phutthabat Tai – c. 1400	35. Vat Sop Sikkharam- 1480/81	70. Vat Phan Luang *
4. Vat That Lung *	36. Vat Nak - 1768/69 *	71. Vat Phan Luang
5. Vat Suan Thaen - 1419/20 *	37. Vat Si Mungkhun -1763/64	72. Vat Phon Phaniat *
6. Vat Aham Mungkhun - 1497/98 *	38. Vat Si Bun Hūang - 1758/59	73. Vat Pa Kha
7. Vat Si Phum *	39. Vat Xiang Thòng Vòravihan - 1560/61	74. Vat Phon Sa-at
8. Vat Si Koet - 1854/55 *	40. Vat Pak Khan - 1737/38	75. Vat Phu Dòk Mai
9. Vat Si Than - 1856/57 *	41. Vat Suvannakhili - 1773 - Buddhist Archive of Photography	76. Vat Xiang Lek
10. Vat That Luang - 1818	42. Vat Xiang Ngam or Vat Pa Fang - 1799/1800	77. Vat Xiang Maen
11. Vat Hai Sok - 1795/96 *	43. Vat Pa Khae - 1853/54	78. Vat Chòm Phet
12. Vat Mae Ka - 1438/39 *	44. Vat Sao Liao *	79. Vat Lòng Khun
13. Vat Sadet *	45. Vat Chòm Si *	80. Vat Tham Sakkalin
14. Vat Setthi Luang *	46. Vat Pathiap *	81. Vat Hat Siao
15. Vat Setthi Nòi *	47. Vat Pa Huak - 1861/62	82. Phu Phasat
16. Vat Xiang Kang BòlomVihan – 1408/09	48. Vat Thai Phu *	83. Vat Khok Pap
17. Vat Manolom - 1491/92	49. Vat Hò Khuang *	
18. Vat Lasakhū *	50. Vat That Noeng *	<i>Other Buddhist Places or Monasteries Outside This Map</i>
19. Vat Si Non *	51. Vat Kham Liam *	84. Dòn Sai Mungkhun - Sand bank for ceremonial stupas
20. Vat That Luang Lasa Maha Vihan - 1548	52. Vat Pa Mao *	85. Hò Pha Bang - Shrine of the Pha Bang
21. Vat Hò Siang - 1706	53. Vat Tham Phu Si or Vat Tham Thao	86. Vat Khom Khuang
22. Vat Phon Kao *	54. Vat Aphai (Abhaya) - 1529/30	87. Vat Ban Xiang Ngoen
23. Vat Nòi Ban Lak - 1527/28 *	55. Vat Mūn Sang - 1808/09 *	88. Vat Pa Phon Phao and Santi Chedi
24. Vat Phon Sai Sana Songkham - 1791/92	56. Vat Aham - 1823/24	89. Vat Ban Phik Nòi
25. Vat Si Suvannaphummaham or Vat Mai - 1796/97	57. Vat Visunhalat - 1513	90. Vat Sakaem
26. Vat Nòi Kang Mūang *	58. 'That Mak Mo - 1515	91. Vat Phu Khwai
27. Vat Chum Khòng Sulinthaham - 1843/44	59. Vat Mūn Na Somphu Aham - 1553/54	92. Vat Ban Na Sang Voei
28. Vat Xiang Muan Vajiramangalārāma - 1853/54	60. Vat Pak Huai Mao *	93. Vat Ban Pha Nom
29. Vat Pa Phai - 1815/16	61. Vat Uposot Luang - 1527/28 *	94. Vat Savankhalok
30. Vat Kok Pho Thaen *	62. Vat That Fun *	95. Vat Mai Pa Pha O - The Buddhist Academy
31. Vat Nòng Si Khun Mūang - 1739/40	63. Vat Uposot Nòi - 1536/37 *	96. Buddhist Heritage Project and Buddhist Archives of Luang Prabang
32. Vat Saen Sukharam (Sukhārāma) 1718/19	64. Vat Kha Nyang *	98. Tham Ting - Sacred Grotto of Pak U
	65. Vat Buam Pham *	99. Vat Dòn Khun
	66. Vat Pa Nya Thūp	
	67. Vat Tao Hai	

Christian Year of Founding (A.D.) Listed When Known

* = Abandoned Monastery

Map of monasteries in Luang Prabang town



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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 selected and unique manuscripts which were sponsored by the Supreme Patriarch, members of the royal family and high-ranking monks and officials. The project resulted in a total of 3,927 codicological units with 97,281 digital images. These manuscripts came from the collections of eight historical monasteries in Luang Prabang municipality. The monasteries were built and sponsored by kings. The objective of this catalogue is to document these unique corpuses of manuscripts.

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