

CENTRE OF NORTHERN LAO MANUSCRIPT CULTURE

A Catalogue of Manuscripts from Vat Xiang Yün Saiya Settharam Luang Prabang

Volume 1



Khamvone Boulyaphonh, Volker Grabowsky and Silpsupa Jaengsawang

In collaboration with
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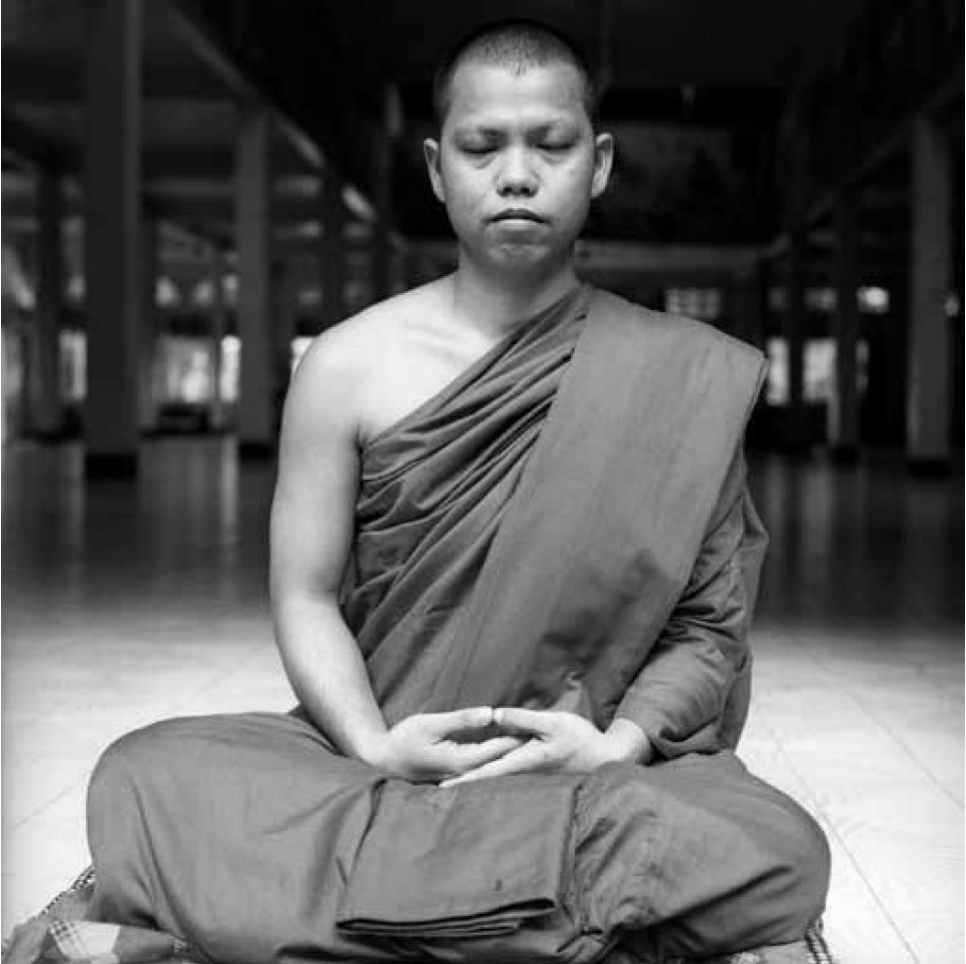


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Luang Prabang**

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

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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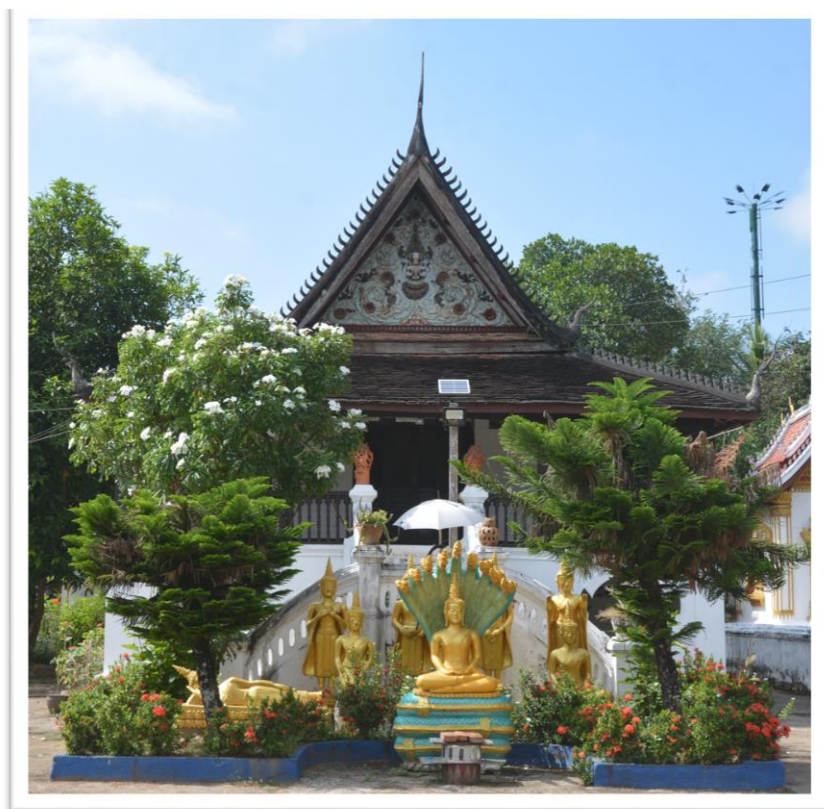
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2021–2023

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

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ປອ. ຄຳວອນ ບຸນຍະພອນ, ສ. ປອ. ໂຟນເກີ ກຣາບອສກີ
ແລະ ປອ. ສິນສຸພາ ແຈ້ງສະຫວ່າງ
ກະຕາລັອກທັງສີ່ໂບລານທີ່ເກັບຮັກສາໄວ້
ໃນກຸຕິເຈົ້າອະທິການວັດຊຽງຍືນ ໄຊຍະເສດຖາຣາມ, ເມືອງຈອມເພັດ, 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

Khamvone Boulyaphonh,
Volker Grabowsky and Silpsupa Jaengsawang

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Note on Transcription and Spelling of Lao

There is no officially endorsed system of transcription for Lao words. The system elaborated by French scholars can be quite misleading for speakers of English. For the purpose of this volume, a system of transcription was applied which resembles the system applied by the Royal Thai Institute for the Romanisation of Thai words. There are, however, a few remarkable differences. Whereas the Thai consonant/ɰ/ is transcribed /w/, we preferred /v/ for the corresponding Lao consonant /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 it /ü/ (in some cases: /ue/). Finally, we retrained some very common spellings, although they deviate from our system. Examples are Vientiane (Viang Chan) and Luang Prabang (Luang Phabang).

Acknowledgements

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

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

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

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

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

We are grateful to Sathu Vannalit, abbot of Vat That Luang, Achan Bounsouk Inkhummanyvong, ceremonial master of Luang Prabang, Achan Noupeng Keophommavong, member of Vat That Luang committee. Finally, we wish to thank our team members at the Buddhist Archives of Luang Prabang: Monk Khamvanh Thatsaphone, Monk Vanhny Sonevilaiphet, Phap Pisavath, Bounsou Saytham, Somsack Thongsavatphon, Somvanh Ounditsack and Saengchan Soukmany. Whatever mistakes and inaccuracies remain are our sole responsibility.



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.



Atmosphere and the ordination hall of Vat Xiang Yün in the 1920s. (Courtesy of EFE0).

Introduction

Part I: The Monastery of Vat Xiang Yün Saiya Settharam

One of the oldest and most historic monasteries outside Luang Prabang, Vat Xiang Yün Saiya Settharam or Vat Xiang Maen, is situated in the village of Xiang Maen on the right bank of the Mekong River, directly across from the town of Luang Prabang. The name “Xiang Maen” translates to “Heavenly City.” According to the village chief of Ban Xiang Maen, the name “Vat Xiang Yün” may have originated from the name of the person who constructed the temple, Xiang Yün. Likewise, the village name “Ban Xiang Maen” might have been derived from the leader who oversaw the village's construction, Xiang Maen. In 2020, Vat Xiang Yün was renamed Vat Xiang Maen, after the village's name, and is now called Vat Xiang Maen Saiya Settharam.¹

To reach the monastery, visitors take a boat from the main pier of Luang Prabang, known as Tha Luang (Royal Pier). After disembarking, they walk through the village of Xiang Maen to arrive at the monastery. The location of Ban Xiang Maen has been important both historically and currently. This is because it served as the starting point for the route from Luang Prabang to Hongsa in Xaiyabuli Province and to the city of Nan in Thailand, which was the most commonly used route for travel. In 1866, the procession of the Phra Bang Buddha image returning from Bangkok to Luang Prabang also took this route. When the procession arrived at Ban Xiang Maen, a ceremony was held to celebrate the Phra Bang Buddha image on the Don Sai Mungkhun island, located in the middle of the Mekong River at the Ban Xiang Maen pier, for seven days and nights. Afterward, the image was enshrined at Vat Visunnarat.

The monastery was constructed during the reign of King Saiya Setthathirat (r. 1546–1571) and was originally named Vat Xiang Yün. It later came under the patronage of King Phra Vòrarattana Thammaprajoti (Phra Nò Müang),² the son of King Saiya Setthathirat. This is evidenced by an inscription located at the lower base of the sacred pedestal on the right side of the principal Buddha image. The inscription records a royal donation of land

¹ Interviewed Mr. Phet, head of the village of Ban Xiang Maen in 2023.

² The prince was born in 1571, which was the same year that his father, King Saiya Setthathirat, passed away in the territory of Ong Dam in Attapue region of southern Laos. In 1576, the prince was sent by Phaya Nakòn Nòi, his uncle, to King Burengnong of Hongsawadi in Burma. In 1591, the Burmese sent him to govern the city of Lan Xang. He was crowned as the King of Lan Xang Hom Khao at the age of 20, with the royal title of Phra Vòrarattana Thammāsot. He reigned for 5 years and passed away at the age of 25 in the year 1598, without any sons (Chao Khamman 2504: 51).

and fruit orchards to support the Triple Gems in CS 952 (AD 1590) and includes the royal title “His Majesty King Phra Vòrarattana Thammaprajoti Chetakhat Assachantha Suvannasamukkhat Rattanasala Rajabophitta.” It was further decreed that no future *thao* or *phaya* (rulers) were permitted to violate this royal command.

Another piece of evidence, one bronze Buddha statue, which was cast in the reign of King Saiya Setthathirat, found in this monastery. The inscription on the pedestal of the Buddha statue states that “In the year [CS] 891 (AD 1529), a *kat pao* year, on the second waxing-moon day of the fourth (lunar) month, the fourth [day of the week],³ Nying Phun Bòn purchased rice fields, including the high ground (*din dòn*) of Phan Khum Na Hòi, to support all noble officials paying respect to Phra Sai Setthathirat. The king rejoiced in their meritorious action. Later, the ordination hall (ສິມ *sim*) was fully renovated in 1927 (BE 2470), as evidenced by the inscription on front of the principal Buddha's pedestal mentioning this restoration. Thit Phumi and Nang Thòngsi, a couple from Ban Hua Phon (Ban Vat Nòng), along with monks, novices, and the local people, contributed to the renovation of the entire ordination hall.

The *sim* (ordination hall) features a three-tiered roof supported by six red and gold octagonal columns and is constructed in the Luang Prabang Style II,⁴ adorned with a cluster of ornaments on the ridge of the roof. The gable is decorated with golden patterns, and the bracing woods are shaped like Naga serpents and fish, creating a unique and elegant appearance. One of the most beautiful features of this *sim* is the archway, which serves as the entrance to the *sim*, as well as the archway that houses the principal Buddha

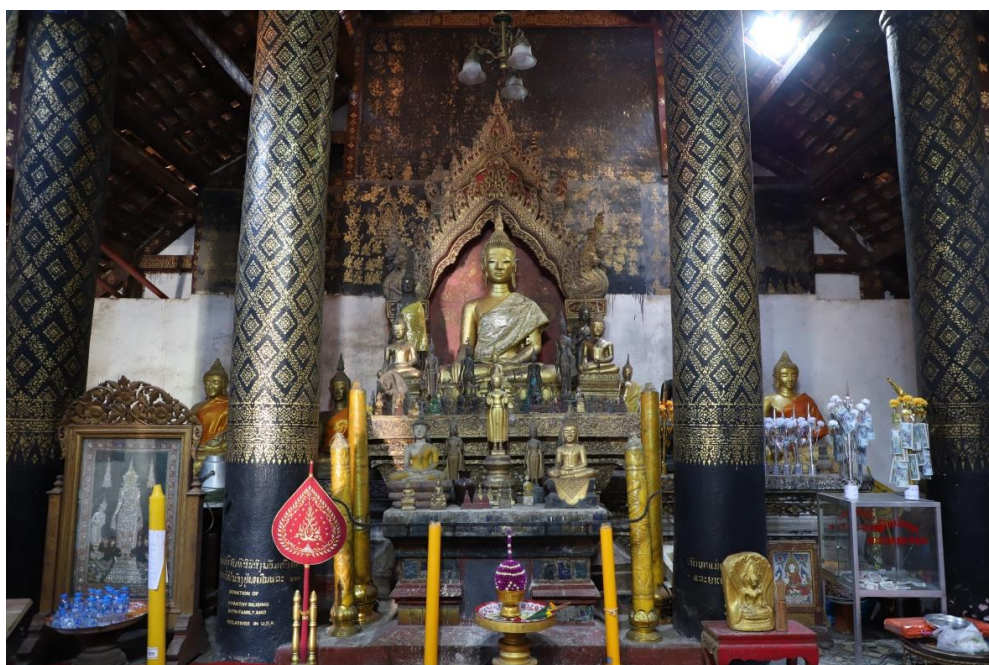
³ 891 Phalguna 2 = Sunday, 30 January 1530.

⁴ The *sim* in Luang Prabang have been categorized by UNESCO. They have identified four styles, based on the layout and supporting pillars, and the position of the Buddha images inside, which they have classified as Luang Prabang Styles I, II, III and Thai Style. Within these classifications there still remains a variety of sizes, types of roof and ornamentation. Luang Prabang Style I has pillars within the central structure that are higher than those of the supporting periphery, and a covered gallery surrounds the central structure. Inside, the pedestal of the Buddha is separated from the back wall by a gallery. In Style II, the pillars within the central structure are higher than those of the exterior supporting periphery, as in Style I. However, in this category, the building spreads out across four sections, when viewed from the front eastern end, with a verandah leading to the main portico. Inside, the pedestal of the Buddha is attached to the back wall. In Style III, the pillars of the central structure are all of the same height, unlike Style I and II. There are no pillars within the building, and the building spreads out across three to five sections, with a verandah in front. Inside, the pedestal of the Buddha is attached to the wall, so there is no gallery behind it. In the Thai Style, the pillars of the main structure are all of the same height, as in Style III. There are no pillars inside the sanctuary and the building extends across three to four closed sections, preceded by a verandah, although the basic structure is the same as Luang Prabang Style III, the *sim* are higher and less graceful (Heywood 2005: 39–40).

image. This architectural style demonstrates continuity with the Lan Na-style stucco work, referred to as “สวดายจีน, Chinese style,” which is currently found only at this monastery in Luang Prabang (Wòralan, 2555: 175).

Later in BE 2479 (AD 1936), Thit Phumi and Nang Thòngsi also sponsored the construction of the abbot’s abode which is a two-story building in the colonial style, located on the east of the *sim*. Two wooden inscriptions on the wall in the living room mention the construction. There are other abodes in the compound of the monastery. Two ancient wooden abodes are located outside the outer wall on the north-eastern side. These abodes were built in the 1950s, are raised on stilts with wooden posts set on cement bases. The roofs were made of two-pitch style, beautiful but dilapidated. Additionally, there is a drum shelter with a big drum hanging inside. The drum is used by monks and novices to play on Buddhist holy days. And there is a dining hall with tiled roof, located inside, which is a newly constructed hall. At present, there are one monk and two novices living in the monastery.

Other significant monuments in the compound of Vat Xiang Maen include the small stupa, an ashes stupa along with a small chapel on the side in front of the *sim*, the chapel of the sacred Buddha statue called Pha Chao Maha Samlet located next to the *sim* on the eastern side, a drum chapel and two traditional wooden abodes.



The main hall (sim) of Vat Xiang Yün Sainya Settharam and the main altar inside the sim. Photographs were taken by the team of the Buddhist Archives on 11 March 2023.



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The stone inscription in the *sim*, written in Fak Kham script reads as follows:

ສັງກາດ 952 ເດືອນ 1 ຂຶ້ນ 13 ຄ່ຳ ວັນ 3 ລືກ 23 ສຸພະມັດສະຕຸ ພຣະຣາຊອາຍາລາຍຈຸ້ມສົມເດັດ
ບໍລົມມະບໍພິດພຣະເປັນເຈົ້າ ຕົນເປັນພຣະຊື້ ພຣະວໍຣະຣັດຕະນະທຳມະປະໂຊດ ເສດຕະຄັດ
ອັດສະຈັນທະສຸວັນນະສະມຸຄະອັກຄະຣັດຕະນະສາລະຣາຊະບໍພິດ ຕົນປະກອບດ້ວຍປະສາທະ
ສັດທາ ປະສິດທິຈຸ້ມດວງນີ້ໄວ້ກັບວັດຊຽງຍືນ ເຂດແດນບ້ານເມືອງໂຮ່ນາ ແຕ່ສົມເດັດພຣະໄຊຍະ
ເສດຖາທິຣາດເຈົ້າ ຕົນເປັນພຣະບິດາແຫ່ງພະອົງ ໄດ້ໃຫ້ເຂດແຕ່ໂພທິໄປກ້າຫາແຄມຝັ່ງ ແຕ່ໂພທິ
ໄປກ້າໃຕ້ສາມສິບວາ ກ້າເໜືອຊາວວາຊເຂດວັດໂຈໂກ ກ້າປ່າຈຸຕິນພູບ້ານຊ້າງນຶ່ງ ບ້ານໜອງກາງນຶ່ງ ມີ
ຄົນ 5 ເບ້ຍ ບັດນີ້ ພະອົງກໍປະສາດໃຫ້ທານໂດຍດັງສົມເດັດພຣະບິດາທິຣາດເຈົ້າໃຫ້ພຶດ ໝາກພູ
ໝາກໄມ້ ຫວານ ສົ້ມ ອັນມີໃນເຂດທັງມວນນັ້ນ ໃຫ້ໄວ້ເປັນອຸປະກາຣະແກ້ວທັງ 3 ໃນອາຣາມຊຽງ
ຍືນຕຶງສຽງ ພາຍໜ້າ ທ້າວມາລຸນ ຊຸນມາໃໝ່ ຜູ້ໃດກໍດີ ຢ່າ...ໃນບ້ານເມືອງ...

In Sangkat (CS) 954, on the thirteenth waxing-moon day of the first (lunar) month, the third day of the week (Tuesday)⁵, at the auspicious time of 23, a royal command was issued by His Majesty, the king, named Phra Vōrarattana Dhammapachot Setakhat Atsachantha Suvannasamukha Aggarattanasala Rajabobita, who was filled with faith and devotion. This dedication was established with the monastery at Xiang Nyün, encompassing the borders of the village and farmland. However, Somdet

⁵ 954 Margasirsha 13 = Wednesday, 16 December 1592.

Phra Saiya Sethathirat, his royal father, had previously granted the territory from the Bodhi tree to the riverbank, extending from the Bodhi tree 30 *va* (60 meters) to the south and 20 *va* (40 meters) to the north, contiguous with the area of Vat Choko monastery, on the side of the forest adjacent to the foot of the forest of Ban Sa and Ban Nongka. In this area, people were obliged to pay 5 cowries (*bia*). Now, His Majesty has granted alms, just as his royal father did, and has provided the plants, including betel, areca nut, sweet wood, and oranges within that entire territory, to support the Triple Gems in Vat Xiang Yün. In the future, any new king should not interfere with the village.



LP_010_VXM_1_0001

The stone inscription in the *sim*, written in Lao Buhan script reads:

ເດີມແຕ່ກ່ອນນັ້ນ ພະໄຊເສດຖາອົງເປັນເຈົ້າແຜ່ນດິນເມືອງຊວາທະບູລີສີລ້ານຊ້າງຮິມຂາວ ຫຼວງພະບາງ ໄດ້ສ້າງອາຣາມ ວິຫານ ວັດຊຽງແມນ ຫຼັງນີ້ໄວ້ກັບສາສະໜາພະພຸດທິເຈົ້າ ແຕ່ເມື່ອມະຫາສັງກາດຣາຊະໄດ້ 954 (ຄ.ສ 1592) ຕົວ ປີຮວາຍຍີ່ ເດືອນ 1 ຂຶ້ນ 13 ຄ່ຳ ວັນ 3 ນັບແຕ່ພະໄຊຍະໄດ້ສ້າງ ຕໍ່ມາເຖິງມະຫາສັງກາດຣາຊະໄດ້ 1288 (ຄ.ສ 1926) ຕົວ ປີຮວາຍຍີ່ ເດືອນ 5 ແຮມ 4 ຄ່ຳ ວັນ 2 ມີກາບສັນ ກໍຈົນເລີຍຂໍລຸດຊຸດໂຊມໂປດເປ່ເປໂລ້ວ ດັ່ງນັ້ນ ຕັ້ງແຕ່ພະໄຊຍະໄດ້ສ້າງມາຮອດ ຂ້າພະເຈົ້າທິດພູມມີ ສາວທອງສີ ຜົວເມຍ ໄດ້ສ້າງນັ້ນມາ ອາຍຸວັດຊຽງແມນນັ້ນໄດ້ 334 ປີ.

ຈົນມາເຖິງພຸດທະສັງກາດຣາຊະເຈົ້າໄດ້ 2470 ຕົວ ປີເມິງເໝົ້າ ກົງກັບມະຫາສັງກາດຣາຊະໄດ້ 1289 (ຄ.ສ 1927) ຕົວ ປີເມິງເໝົ້າ ເດືອນ 8 ຂຶ້ນ 4 ຄ່ຳ ວັນ 3 ມື້ເຕົ້າໃຈ ຍາມແຖເຂົ້າຫາທຸ່ງ ມື້ ເວັນ ໄດ້ແຖວເກົ້າກອງ ໄດ້ພ້ອມກັນມີໃຈໃສ່ສັດທາຍົກວັດຊຽງແມນຫຼັງນີ້ ມື້ນັ້ນໝາຍມີ ທິດພູມມີ ສາວທອງສີ ສາມີພະຣິຍາ ບ້ານຫົວໂພນ ເປັນເຄົ້າເປັນເທົ່າກວ່າມູນລະສັດທາ ກັບທັງບຸດຕະນິດຕາ ສຸທະຊາຍາ ຍາດຕິກາພັນທຸວົງສາພູພິນ້ອງ ເຊື້ອຊາດພັນທຸລາ ກັບອຸບປາສິກອຸບປາສິກາ ທ້າວ ພະຍາ ເພັຍ ແສນ ໝື່ນ ກັບທັງຄົນຜູ້ມີຊື່ໄດ້ເອົາຊັບມາໂມທະນາ ກັບຊາວບ້ານທັງຫຼາຍຍິງຊາຍນ້ອຍ ໃຫຍ່ ຈິ່ງໄດ້ພ້ອມກັນມີໃຈເຫຼື່ອມໃສ່ສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ພ້ອມກັນສ້າງອາລາມວິຫານ ວັດຊຽງ ຍືນຫຼັງນີ້ ໄວ້ກັບສາສະໜາພະໂຄດົມບູລິມະນາດເຈົ້າ ຕາບຕໍ່ເທົ່າ 5 ພັນວັດສາ.

ຂໍໃຫ້ຝູງຂ້າທັງຫຼາຍໄດ້ຈົບໂຕເພດທັງ 3 ມີໂຕພິດົກເປັນຕົ້ນ ປະການ 1 ຂໍໃຫ້ກຸສົນຜົນສ່ວນບຸນອັນນີ້ ໄປຄ້າຊຸພໍ່ແມ່ພິນ້ອງ ຍາດຕິກາພັນທຸວົງສາທັງຫຼາຍ ຝູງອັນຈຸດຕິໄປສູ່ບໍລະໂລກພາຍໜ້ານັ້ນ ກໍຈິ່ງໃຫ້ ໄດ້ເຖິງສຸກທຸກຄົນ ແລ້ວຂໍໃຫ້ເປັນຜົນສຳເລັດອັນເປັນປະໂຫຍດແຫ່ງຄວາມສຸກທຸກປະການ ດັ່ງມະ ໂນລິດຄວາມປາຖະໜາ ເປັນພຣະອໍລະຫັນດັບກິເລດຂາດ ເປັນສະມຸດທະເສປະຫານ ມີພູະນິພານ ເປັນທີ່ແລ້ວ ກໍຂ້າເທີ້ນ. ຊ່າງຕັນ ບ້ານຫຼັກຄຳ ໄປຕົກເມຍບ້ານວັດໜອງແລ [...]. ວັດຊຽງແມນແລ.

Originally, this temple of Vat Xiang Maen Saiya Setharam was built by King Saiyasettha who was the ruler of the kingdom of Suathabuli Si Lan Xang Hom Khao Luang Prabang, to support the Teachings of the Buddha in Maha Sakkarat⁶ 954 (AD 1592), a *hwai nyi* year, on the thirteenth waxing-moon day of the first (lunar) month, the third day of the week (Tuesday).⁷ From the time the king constructed this monastery until Maha Sakkarat 1288 (AD 1926), a *hwai nyi* year, on the fourth waning-moon day of the fifth (lunar) month, the second day of the week (Monday), a *kap san* day,⁸ it had become dilapidated and broken. Thus, from the time the monastery was built by King Saiyasettha until we, Thit (ex-monk) Phummi and Mrs. (Sao) Thòngsi, a couple, reconstructed it, Vat Xiang Maen Saiya Setharam has been standing for 334 years.

In the Buddhist Era 2470, a *moeng mao* year corresponding to Maha Sakkarat 1289 (AD 1927), a *moeng mao* year, on the fourth waxing-moon day of the eighth (lunar) month, the third day of the week (Tuesday), a *tao chai* day,⁹ at the time of the forenoon horn (9:00–10:30 o'clock), [we all] together had the religious faith to restore the temple of Vat Xiang Maen Saiya Setharam. On that day, there were Thit (ex-monk) Phummi and Sao

⁶ This should actually be Chunlasakkarat.

⁷ 954 Margasirsha 13 = Wednesday, 16 December 1592. CS 954 was a *tao si* year.

⁸ 1289 Caitra 19 = Wednesday, 20 April 1917. This day was indeed a *kap san* day.

⁹ 1289 Ashadha 4 = Sunday, 3 July 1927. This day was, however a *poek set* day. The nearest *tao chai* day was 1289 Ashadha 18 = Sunday, 17 July 1927.

(Mrs.) Thòngsi, a couple from the village of Ban Hua Phon as the main donors, along with their children, grandchildren, relatives, siblings, laymen and laywomen, *thao, phanya, phia, saen, mün* and others who donated their money along with all villagers, women and men, youngers and elders together had the ardent religious faith to build this *vihāra* (temple hall) of Vat Xiang Nyün to ensure that the Teaching of Gotama Buddha, the Great, will last until the end of 5000 years.

May we all complete the study of the three Vedas along with the Tipiṭaka. Furthermore, may the results of this merit support our parents, siblings, and relatives who have already passed away and now reside in the other world. May they all reach a state of happiness. May this merit also bring about all kinds of happiness according to our wishes, leading to arahantship and the extinction of defilements, ultimately reaching Nibbāna. Xiang (ex-novice) Tan, with his wife from Vat Nòng village, contributed to the monastery of Vat Xiang Maen.



The abbot's abode where the manuscripts are stored. It looks unique because it combines French art with Lao art, with a beautiful stucco sculpture at the gable. Archive No. LP_Vat_Xiang_Maen_130.



The manuscripts cabinet in the living room of the abbot's abode. Archive No. LP_Vat_Xiang_Maen_135.



LP_010_VXM_3_0002

A wooden inscription board is hanging on the wall inside the abbot's *kuṭi* (monastic residence). It is written in Lao Tham script and Lao language and refers to the construction of this *kuṭi*, which was donated to Vat Xiang Maen. The content of the inscription reads:

ພຸດທະສັງກາດອັນເປັນອະຕິຕະພາບລ່ວງແລ້ວ 2479 (ຄ.ສ 1936) ປີຮວຍໃຈ ເດືອນ 8 ຂຶ້ນ 8 ຄ່ຳ
ວັນ 7 ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ທິດພູມມີ ສາວທອງສີ ບ້ານຫົວໂພນ ພ້ອມດ້ວຍຊູງຜົວ
ສາວພັນ ບ້ານຈຳນ ເປັນເຄົ້າເປັນເຈົ້າມູນລະສັດທາ ມີຈິດຕະເຈຕະນາ ພ້ອມທັງອຸປາສິກອຸປາສິກາ
ທັງຫຼາຍ ມີສັດທາອອກຊັບໂມທະນາເຊິ່ງກອງການກຸສົນ ຫຼົງເຫັນຜົນພາຍໜ້າ ພ້ອມກັນມີໃຈເຫຼື່ອມ
ໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ຊ່ວຍກັນສ້າງກຸດີຫຼັງນີ້ໄວ້ກັບສາສະໜາ ຖວາຍແກ່ສັງຄະເຈົ້າ ຕາບຕໍ່ເທົ່າ
5000 ວັດສາ ຂໍຜົນກຸສົນອັນນີ້ນຳຜູ້ຂ້າພື້ນຈາກສົງສານ ຕັດບັ້ງເປັນຈະມານຂາດໄດ້ ຂໍຈົ່ງລຸພະນົບ
ພານ ກໍຂ້າເທີນ.

The Buddhist Era has passed already for 2479 years (AD 1936). In a *hwai chai* year, on the eighth waxing-moon day of the eighth (lunar) month, the seventh day of the week (Saturday),¹⁰ the writing was completed at the time of the morning drum (7:30–9:00 o'clock). Thit (ex-monk) Phummi and his wife Sao (Mrs.) Thòngsi from Ban Hua Phon village, together with Xiang (ex-novice) Phio and Sao (Mrs.) Phan from Ban Chan village, are the principal initiators, joined by all Buddhist laywomen and laymen who donated to participate in this meritorious deed and to see the benefits it brings in the future. They have profound religious faith to sponsor the construction of this *kuṭi* (abode), offering it to the Sangha to ensure that the Teachings of the Buddha endure until the end of 5,000 years. May the results of this merit lead us to escape the Cycle of Rebirths and death, sever the loop of the five evils, and ultimately reach Nibbāna.

¹⁰ 1298 Ashadha 8 = Saturday, 27 June 1936.



Two old wooden abodes were built in the traditional Lao style serve as residences for monks and novice monks. Archive Nos: above: LP_Vat_Xiang_Maen_160 and below: LP_Vat_Xiang_Maen_163



The drum shelter was probably built in the 1950s with sponsors of Sathu Nyai Singkham, abbot of Vat Na Ham, along with Mr. Humpheng and Nang Chansaeng, a couple from Ban Sai Lom, Luang Prabang. Archive No. LP_Vat_Xiang_Maen_165.



*LP_Vat_Xiang_Maen_320_1:
The chapel of Pha Chao Maha
Samlet Sirimungkhun Buddha*



*LP_Vat_Xiang_Maen_320_5:
Pha Chao Maha Samlet Sirimungkhun Buddha*

Pha Chao Maha Samlet Sirimungkhun

Originally, the Buddha statue was called “Pha Lat” and later renamed Pha Chao Maha Samlet Sirimungkhun. It is a bronze Buddha statue in the Subduing Mara posture with a large lap. The name “Pha Lat” might originate from an event where the statue was seen floating in the Mekong River near Ban Xiang Maen. A villager from Ban Xiang Maen, who was fishing at the time, noticed the statue floating in the water and tried to pull it ashore but was unsuccessful. He then returned to the village and informed the elders, who brought flowers, incense sticks, and candles to perform a ceremony. As a result of the ceremony, they were able to retrieve the Buddha statue.¹¹

In 2013, they built a small chapel called “ທິພຣະເຈົ້າມະຫາສຳເລັດ ສີຣິມຸງຄຸນ Hò Phra Chao Maha Samlet Sirimungkhun, the Chapel of the Achievement and Blessing Buddha statue.” The construction was financially supported by Mister Somsavath Lengsavath, Deputy Prime Minister of Lao PDR. The inscription attached at the chapel says:

ທິພຣະເຈົ້າມະຫາສຳເລັດສີຣິມຸງຄຸນ ວັດຊຽງຍືນ ເມືອງຈອມເພັດ ແຂວງຫຼວງພະບາງ ອຸປະຖຳການ
ກໍ່ສ້າງໂດຍ ທ່ານສົມສະຫວາດ ເລັ່ງສະຫວັດ ຮອງນາຍົກລັດຖະມົນຕີແຫ່ງ ສ.ປ.ປ ລາວ ພ້ອມດ້ວຍ

¹¹ The information from Mr. Phet, head of the village of Xiang Maen in 2023.

ຄອບຄົວຍາດຕິພັນ້ອງ ເພື່ອນມິດສະຫາຍ ແລະຊາວບ້ານຊຸງແມນ. ເລີ່ມຕົ້ນການກໍ່ສ້າງວັນທີ 15
ກຸມພາ ຄ.ສ 2013. ສິ້ນສິ້ດການກໍ່ສ້າງ ວັນທີ 22 ສິງຫາ ຄ.ສ 2013

The house of the Buddha image called Maha Samlet Sirimungkhun at Vat Xiang Yün, Chomphet District, Luang Prabang province, was sponsored by Mister Somsavath Lengsavath, Deputy Prime Minister of Lao PDR, along with all members of his family, his relatives, siblings, friends and the inhabitants of Ban Xiang Maen (village). Construction work began on 15 February 2013 and was completed on 22 August 2013.

During the Lao New Year festival in mid-April, the villagers of Ban Xiang Maen enshrine the Pha Chao Maha Samlet statue in a specially prepared water hall called *hò song* and perform a water blessing ceremony on the statue for three days and nights. This ritual is intended to bring good fortune and underscores the statue's importance as well as the community's deep respect for their traditions.

Ashes stupa of Chao Luang Phiriya Thepphawong

The stupa is situated on a rock in front of the *sim*, with a small shrine for offerings attached to the side. It is believed to contain the ashes of Chao Luang Phiriya Thepphawong (1836–1912), the last ruler of Phrae, a city in the Lanna kingdom. Following the Ngiao Rebellion, Chao Phiriya Thepphawong fled his kingdom and took refuge in Luang Prabang.¹²

The Siamese government deposed him from his position as the ruler of Phrae and stripped him of his noble status, reducing him to commoner status. He was then referred to as Nòi Thepphawong. Following this, he fled from the political turmoil and found refuge in Luang Prabang, where the royal family of Luang Prabang assisting him. He was granted the title of *tasaeng xiang maen* (head of the Xiang Maen sub-district) to govern and was also given a royal niece, Nang Chanhòm, as a wife to serve him, along with several servants. Chao Luang Phiriya Thepphawong passed away in Luang Prabang in 1912 at the age of 76, and his ashes were enshrined in this stupa.

¹² The Ngiao Rebellion (Shan uprising) was an uprising by the Shan people (Tai Yai) against Siamese rule in Phrae from July 25 to August 14, 1902. It occurred in response to the reforms and centralization of power initiated by King Chulalongkorn (Rama V), particularly the implementation of new tax policies and the introduction of the provincial system. Additionally, the division of land with the British required the Shan people to choose between Siamese or British nationality. As for a comprehensive account of the Ngiao Rebellion of Phrae and its causes, see Ramsey 1979 and Tanabe 1984.



Left: The stupa containing the ashes of Chao Phiriya Thepphavong and the worship chapel are located on a stone in front of Vat Xiang Maen.



Right: Chao Phiriya Thepphawong, also known as Chao Luang Phiriya Thepphawong, was the 22nd ruler of Phrae. He reigned from 1889 to 1892. He passed away in 1912 in Luang Prabang.

Part II: The manuscript collection of Vat Xiang Yün Sainya Settharam

The palm-leaf manuscripts of Vat Xiang Yün are kept in a scripture cabinet located in the upper room of the abbot's abode. Inside the abode, several ancient scripture chests and cabinets can be found, but they are not used for storing manuscripts; instead, they contain other items. The scripture cabinet is a wooden, glass-fronted piece with five shelves. The palm-leaf manuscripts are wrapped in white cotton cloth bags, each labeled with the title and registration code.

The palm-leaf manuscripts of Vat Xiang Yün 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 late eighteenth century until the 1980s. 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 Xiang Yün was made in CS 1129,¹³ which corresponds to AD 1767, making it 256 years old as of 2023. This was during the reign of King Anuruttha (r. 1791–1815), who had deep faith and devotion to Buddhism and built many temples, such as Vat Phon Sai Saisana Songkham, Vat Si Phum (now in ruins), and Phra That Chom Si stupa. During his reign, in 1793, Luang Prabang became a vassal state of Siam when King Nanthasen of Vientiane invaded Luang Prabang and captured King Anuruttha, sending him to King Phra Phutthayotfa Chulalok Maharaj, Rama I, of Bangkok. In 1795, he returned to rule Luang Prabang again, but under the control of Siam. He was the first king to be granted royal regalia by the King of Siam and was also the first to ride the royal white umbrella palanquin to celebrate the Pha That Si Thammahaisok stupa at That Luang monastery. Consequently, the people of Luang Prabang bestowed upon him the name “King Hom Khao” (King of the White Parasol).

A series of manuscripts of the *Lokapaññatti* (world of conventions)¹⁴ was inscribed by Aggavararājakhu Chao (Great Venerable Abbot) of Vat Phon Kaeo monastery

¹³ See Archive No. EAP1398_VXY_1_0094.

¹⁴ The *Lokapaññatti* composed by Venerable Saddhamghosa Thera in Sri Lanka, is a scripture that deals with the geography and history of the world. It describes the origin of the world, its changes, and its eventual destruction, as well as the creatures that inhabit the world. Additionally, it covers the concept of the celestial realms, such as the divine world and the realm of the dead, as well as the universe as a whole. This scripture provides a comprehensive view of both the physical and metaphysical aspects of existence, offering insights into how the world and the cosmos are understood within the context of Buddhist teachings. See Archive No. EAP1398_VXY_1_0160–0169.

in 1820 and offered to King Mangthaturat of Luang Prabang in order to support the Teachings of the Buddha. Other interesting manuscripts are manuscripts sponsored by kings and members of the royal family.

Table 1: List of manuscripts sponsored by kings and members of the royal family

No.	Archive No.	Title	Names of sponsors	Number of fascicle(s)
1	EAP1398_VXY_1_0077 - 83 EAP1398_VXY_1_0158	ທິບພະມິນ <i>Dibamanta</i>	The king of Lan Xang Hom Khao	9
2	EAP1398_VXY_1_0085	ຍອດທຳ <i>Nyòt Tham</i> (Peak of the Dhamma)	King Sisavang Vong	1
3	EAP1398_VXY_1_0089	ຍອດທຳ <i>Nyòt Tham</i> (Peak of the Dhamma)	The royal king	1
4	EAP1398_VXY_1_0139	ປາລີສູດມົນປາຕິໂມກ <i>Patimok (Pāṭimokkha)</i>	King Sisavang Vong	1
5	EAP1398_VXY_1_0170	ສັບພານະວານ <i>Sapphanavan</i> (<i>Bhāṇavāra</i>)	The king of Lan Xang Hom Khao	1
6	EAP1398_VXY_1_0266 - 0275	ວິທູຣະບັນດິດຕະ <i>Vithurabanditta</i> (<i>Vidhurapaṇḍita</i>)	Queen Khamfan	10
7	EAP1398_VXY_1_0306 - 0314	໕໐ ຊາດ <i>50 Sat</i> (Fifty former existences of the Buddha)	Younger sister of the king	9
8	EAP1398_VXY_1_0326 - 0330	ນະຣັດທະພົມ <i>Nāratthaphom</i> (<i>Nārada Brahma</i>)	King Sisavang Vong	5
9	EAP1398_VXY_1_0380	໕໐ ຊາດ <i>50 Sat</i> (Fifty former existences of the Buddha)	Younger sister of the king	1
10	EAP1398_VXY_1_0418 - 0432	ສັບພະປາຣະມີ <i>Sabbapāramī</i> (Vocabularies of the perfection of wisdom)	The royal son of the royal king, who lived in the golden palace on the back side	15

11	EAP1398_VXY_1_0452	ອຸປະຄຸດ <i>Uppakhut (Upagupta)</i>	The king's consort	1
12	EAP1398_VXY_1_0523	ມູນລະຕັນໄຕ <i>Munlatantai</i>	The royal king's young brother, who lived in the back palace	1
13	EAP1398_VXY_1_0646	ປີຕະກະທັງ ໓ <i>The Three Baskets</i>	The king's consort	1
Total ລວມທັງໝົດ				56

Selection for digitization

According to the inventory sheets of the Preservation of Lao Manuscripts Programme (PLMP) made in 1997, the Vat Xiang Yün manuscript collection contains a total of 2,264 fascicles, comprising a total of 52,516 palm leaves (folios). Out of this corpus, 757 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.
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 Xiang Yün collection

This catalogue documents only the palm-leaf and paper manuscripts that have been digitized as part of the EAP1398 project. It is intended to serve as a research reference. With the exception of seven paper manuscripts, 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, both palm-leaf and paper, contain a variety of texts from several genres. Most of the texts are canonical Buddhist scriptures,

homiletic texts known as *anisonṅ* (Pali: *āṇisaṃsa*), *Jātaka* tales (stories of the Buddha's previous existences), or other Buddhist literature. A number of secular texts also deserve attention, such as treatises on language and grammar, didactic literature, or astrological and medical treatises, as well as customary law texts.

Table 2: Distribution of texts of the Vat Xiang Yün collection according to genre

Genre	ໝວດ	No. of Fascicles	% of Total
<i>Vinaya</i> (Discipline)	ພະວິໄນ	40	5.29
<i>Abhidhamma</i> (Higher Doctrine)	ພະອະພິທຳ	11	1.46
<i>Suttanta</i> Doctrine	ພະສູດ	123	16.27
<i>Āṇisaṃsa</i>	ອານິສົງ	60	7.94
Customary Law	ກົດໝາຍ	12	1.59
Astrology	ໂຫລາສາດ	4	0.53
<i>Jātaka</i>	ຊາຕິກ	228	30.16
Rites and ceremonies	ພິທີກຳ	6	0.79
Buddhist Chronicle	ຕຳນານພຸດທະສາສະໜາ	65	8.60
Folk-tale	ນິທານ	1	0.13
Buddhist tale	ນິຍາຍທຳມະ	6	0.79
General Buddhism	ທຳມະທົ່ວໄປ	137	18.12
Secular Chronicle	ຕຳນານເມືອງ	7	0.93
Didacticisms	ຄຳສອນ	1	0.13
Health and Medicine	ຕຳລາຢາ	3	0.40
White Magic	ຄາຖາອາຄົມ	11	1.46
Buddhist Prayers	ບົດສູດມົນ	40	5.29
Proverbs	ສູພາສິດ	1	0.13
Total	ລວມທັງໝົດ	756	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 sanòṅ* 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* ຫົງສີໂປລານ). 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).¹⁵

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* ເຈຍສາ); *khòì* paper (*chia khòì* ເຈຍຂ່ອຍ); and the modern industrial paper (*chia samai mai* ເຈຍສະໄໝໃໝ່). Folded books made of mulberry paper are known in Lao as *phap sa* (ພັບສາ), while those made of *khòì* paper¹⁶ are known as *samut khòì* (ສະໝຸດຂ່ອຍ) and those made of modern industrial paper are called *phap lan* (ພັບຫຼັ່ນ). The first two types of folded books were constructed with handmade products, whereas the latter is made of industrial materials. Most paper manuscripts were written in black ink, but some were written in ink of different colours. For example, some manuscripts were made of black *khòì* 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 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

¹⁵ For further details, see Bounleuth 2016: 42–46; *idem* 2015b: 54–57.

¹⁶ *Khòì* is the common name for the types of trees whose bark is used for the making of paper. There are two types of *khòì* tree in Laos: common and thorny. Its botanical name is *Streblus asper*. *Chia sa* and *chia khòì* are the names of two types of paper that were made from the barks of *sa* and *khòì* trees. For more details on the production of *khòì* paper, see No Na Pak Nam and Sangaroon 1985: 6–13 and Kòngkaeo 1987: 3–19.

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, ñ, c, ch, j, jh, ñ*, and so forth, are likewise combined with the same set of twelve vowels. In a few manuscripts, two systems of pagination are applied in parallel.

Remarks on dates and calendrical systems

Lao manuscripts are traditionally dated according to the so-called minor era (*cunlasakkalat, chunlasakkarat, or cuḷasakarāja*), which was introduced in March 638 AD. This era remained popular among the Thai and Lao until the early twentieth century. The calendar originated in Burma and from there spread throughout mainland Southeast Asia, replacing older eras such as *mahāsakarāja*, the “great era,” whose year 1 corresponds to the year 79 AD. This happened during the sixteenth century, at a time when Burma was becoming the dominant regional power in mainland Southeast Asia. As Eade points out, according to convention, *cuḷasakarāja* (CS) starts in March 639 AD. “That is the date of its year 1, from which it does not follow that it began then. Like all Southeast Asian eras, it had a year 0, unlike the Christian Era, which has no 0 AD (Eade 1995: 17).” Since the 1930s, the Buddhist Era (BE), counting the time that has passed since the Buddha’s *parinibbāna* (“Nirvāṇa 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 (ເດືອນຄີ) comprising 29 days and even-numbered months (ເດືອນຄູ່) with 30 days. The name of each month begins with the word *dūan* and is followed by its number, with the exception of the first two months, which are called *chiang* (one) and *nyi*

(two) respectively. Therefore, one animal year has 354 days. To reconcile the lunar calendar with the solar year, 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* (ດິຕິທະເລື່ອງສັກ), or the day on which the New (solar) Year begins. The first day of a year with thirteen months lies between the fifth lunar month – the tenth day of the waning moon – and the sixth lunar month – the fifth day of the waxing moon.

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

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

<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 ¹⁷	8	9	10
Śrāvaṇa	9	10	11
Bhādrapada	10	11	12
Aśvina	11	12	1
Kārttika	12	1	2
Mārgaśīrṣa	1	2	3
Pauṣa	2	3	4
Māgha	3	4	5
Phalguna	4	5	6

Source: Eade 1996: 242.

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

¹⁷ To adjust the differences between the lunar and the solar year, every two to three years a thirteenth lunar month is inserted by doubling the month *Aṣāḍha*. For example, the year CS 1166 (AD 1804/05) has a “first *Aṣāḍha*” (*Pratamāṣāḍha*) and a “second month *Aṣāḍha*” (*Dvitayāṣāḍha*).

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

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

Year of decade	6	7	8	9	10	1	2	3	4	5
<i>mae pi/mü</i> <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 5: Times of the day

Day time			Night time		
Name	From	To	Name	From	To
<i>nyam tut tang</i>	06:00 h	07:30 h	<i>nyam tut tang</i>	18:00 h	19:30 h
<i>nyam kòng ngai</i>	07:30 h	09:00 h	<i>nyam doek</i>	19:30 h	21:00 h
<i>nyam thae kai 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 traditions in manuscripts production as they reveal salient information about the background of the manuscripts, its production, purpose, and usage. Sometimes, colophon texts also pertain to the knowledge and conditions of the societies in which they were written and people's way of life at that time. Colophons in manuscripts of religious content commissioned by sponsors to be donated to a monastery are highly formulaic since they follow a pattern that is characteristic of Buddhist colophons from Laos and other areas of the Dhamma script cultural domain, which includes Northern Thailand (Lan Na), the Tai Khün area of Chiang Tung, and the Tai Lü-speaking regions in southern Yunnan. Colophons usually provide information about the date when the manuscript was finished but the date when the scribe started writing is rarely recorded. This may be followed by the scribe's name, especially when the scribe is also the sponsor of the manuscript. Generally, however, it would be the names of the leading monastic or lay supporters (*mūlasaddhā*; Lao: *mulasattha*)¹⁸ that feature prominently in the second section of the colophon, sometimes mentioning the copied text. Thereafter, the

¹⁸ 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.

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.¹⁹

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 high-ranking officials and by members of the royal family:



EAP1398_VXY_1_0011_026

ລານທີ ໒໖ ຫ້າ ໑: ສັງກາດໄດ້ ໑໒໒໔ ຕົວ ປົກາເພົ້າ ເດືອນ ຕຸ ຂຶ້ນ ຕຸ ຄໍ່າ ມີ້ຮ້ວງເພົ້າ ໔ ຍາມແຕ່ໄກ້
ທຸ່ງ ພາຍມີ ເຈົ້າຫົວຂອງ ຜົວເມຍ ບ້ານຊຽງມ່ວນ ລູກເຕົ້າຊູ່ຄົນໄດ້ມີໃຈໃສ່ສັດທາສ້າງຍັງ ປັບພັດຊາ
ຂັນ ໖ ຜູກນີ້ ໄວ້ກັບພະສາສະໜາພະໂຄຕະມະເຈົ້າ ເທົ່າ ໔ ພັນວັດສາ ບຸບຜາປັນຍາ ວັດມ່ວງຄໍາ
ເປັນຜູ້ພິຈາຣະນາທາພູນ(ມູນ)ໃຫ້ ຂໍຝູງຂ້າທັງຫລາຍນີ້ໄດ້ດັງຄໍາມັກຄໍາປາດຖະໜາ ຂໍໃຫ້ຝູງຂ້າ
ທັງຫລາຍນີ້ໄດ້ຕັດເສຍຍັງໂອຄະທໍາທັງ ໔ ນີ້ແລ້ວ ຂໍໃຫ້ຝູງຂ້າທັງຫລາຍໄດ້ຕັດຊ່ອງແຈ້ງເຫັນໂລກທັງ
໓ ຂໍໃຫ້ຝູງຂ້າທັງຫລາຍໄດ້ເຖິງມັກຄະທໍາທັງ ໘ ຂໍໃຫ້ຝູງຂ້າທັງຫລາຍໄດ້ແກວດກົດພາຍຮູ້ຍັງທໍາພະ
ເຈົ້າ ຕຸ ພື້ນ ໔ ພັນຂັນ ຂໍໃຫ້ໄດ້ພະຮັນໃຈໂດຍດ່ວນ ຄັນວ່າພວນຊາດແລ້ວ ຂໍໃຫ້ຝູງຂ້າທັງຫລາຍໄດ້
ເຂົ້າສູ່ວຽງແກ້ວນິຣະພາບນໍ້າຂ້າເທີນ.

¹⁹ See, for example, the colophon of manuscript BAD-22-1-0465, which states: “Hua Lung Na Nūa 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 ผัวเมียลูกเข้าคู่กัน ได้มีใจใส่ศัทธาสร้างนิทานจนทะพานินคฺมกนนี้ ไว้กับสาสุสนาพระโคตมะเจ้า ตามต่อเท่า ๕ พัน วสุสา หมคเช่น(สิน)ใบลาน).

Colophon: Folio 26 on the recto side: In Sangkat (CS) 1265, a *ka mao* year, on the eighth day of the waxing moon of the eighth lunar month, a *huang mao* day, the fifth day of the week (Thursday),²⁰ [the writing of this manuscript was accomplished] at the time of the forenoon horn (9:00–10:30). Chao Huakhòng and his wife from Xiang Muan village, together with all their children, had the religious faith to sponsor the making of these six manuscripts entitled *Papphatsa Khan* (*Pabbajā Khandha*) to support the Teachings of Gotama Buddha to last until the end of 5000 years. Bupphapannya from (the monastery of) Vat Muangkham considered and found the original. May we all achieve our desires and wishes. May we all be passed through *Ogha* 4 (the Four Floods). May we all obtain the vision of the three worlds. May we all obtain the Eightfold Noble Path. May we all understand the Teachings of the Buddha of eighty-four thousand categories. May we obtain all these immediately. After death, may we all enter the crystal city of Nibbāna, definitely.



EAP1398_VXY_1_0077_014

ລາມທີ ໑໔ ໜ້າ ໑-໒: ປະວໍຣະມັງຄະລະພະມະຫາສັງກາດ ໑໒໑໕ ຕົວ ປີກາເປົ້າ ເດືອນ ຕຸ ເພັງ ວັນ ໔ ບໍຣະສຸດ ມື້ເປີກໃຈ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສົມເດັດພະເປັນເຈົ້າ ຂັດຕິຍະຣາຊະວົງ ອົງເປັນກະນົດຖາສົມເດັດພະບໍຣົມມະຈັກກະພະຕິສັສຸຣິຍະວົງອົງສະຖິດອິສະລະພິນິໄສ ໃນສີສັດຕະນະຄະນະທູດອຸດຕະມະຣະນະບຸຣີຣົມພົມຈັກກະພັດຕິສັລ້ານຊ້າງຮົ່ມຂາວ ເປັນເຄົ້າ ກັບທັງເຈົ້າຣາຊະກັນຍາ ຣາຊະກັນລະຍາຣາຊະນັດດາ ຣາຊະພັນທຸວົງສາ ມີພິຣົມມະຊະລາໄສໃນພະຣາຊະຫິຣະໄທເຫລື້ອມໃສໃນວໍຣະພຸດທະສາສະໜາພະມະຫາກະຣຸນນາທິຄຸນເຈົ້າເປັນອັນຍິ່ງ ຈິ່ງມີພະຣາຊະສັດທາພ້ອມກັນສ້າງພະສັດທ້າມະຄຳພິຣະ ພະກຳພິ ທິບພະມົນທລວງ ຍອດຍິ່ງ ຈິ່ງຈັກໃຫ້ໄວ້ໂຊຕະນະເປັນມູນລະວໍຣະພະທູດຕະສາສະໜາສືບໄປພາຍໜ້າ ເພື່ອວ່າໃຫ້ກວ້າງຂວາງໃນມະຫາຣະຕະນະບຸຣີສີສັດຕະນະຄະນະທູດອຸດຕະມະຣາຊະທານີທີ່ນີ້ເປັນເຄົ້າ ຕາບຕໍ່ເຄົ້າ ໔ ພັນພະວັດສາ ສາທູສຸດທິນັງ ວັດຕະ ເມ ທານັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ.

Colophon: Folio 14 on the recto and verso sides: In Pavòra Mangkhala Phamahasangkat 1215, a *ka pao* year, on the full moon day of the eighth lunar month, the fourth day of the week (Wednesday), a *poek chai* day,²¹ the writing was completed the time of the morning drum (7:30–9:00). The

²⁰ 1254 Ashadha 8 = Thursday, 2 July 1903. This day was indeed a *huang mao* day.
²¹ 1215 Toutyashada 15 = Wednesday, 20 July 1853. This day was indeed a *poek chai* day.

brother king of the king of Sisattanakhanahut Uttamabòrirom Phrommachakkphatti Lan Xang Hom Khao, along with his wife, children, grandchildren, and all relatives, took pleasure and had the ardent religious faith in the Teachings of the Buddha and his loving-kindness to sponsor the making of the Buddhist scripture of *Thipphamon Luang* (Great *Dibamanta*) to support the Teachings of the Buddha for the future and for its widespread dissemination in the kingdom of Lan Xang Hom Khao, aiming for it to endure until the end of 5000 years and in order to be benefits to all the yogāvacara (ones who practice spiritual exercise) to last until the end of 5000 years. May the alms I have already given be a condition for Nibbāna, the greatest bliss.

Table 6: Contents of colophons

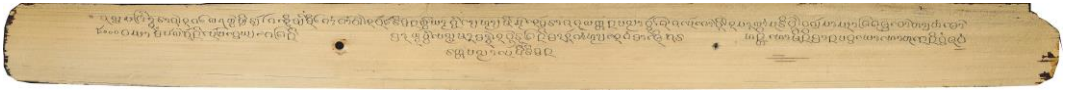
		EAP1398_VXY_1_0011	EAP1398_VXY_1_0077
Era		CS 1265	CS 1215
	Year	<i>ka mao</i> (Year of the Rabbit, the fifth year of the decade)	<i>ka pao</i> (Year of the ox, fifth year of the decade)
	Month	eighth lunar month	eighth lunar month
	Fortnight	eighth waxing-moon day	Full moon day
	Day of the week	fifth day of the week (Thursday)	fourth day of the week (Wednesday)
	Zodiac day	<i>Huang mao</i>	<i>Poek chai</i>
Time		<i>nyam thae kai thiang</i> (time of the forenoon horn, 9:00–10:30 h)	<i>nyam kòng ngai</i> (time of the morning drum, 7:30–9:00 h)
Initiator	Scribe	Bupphapannya from Vat Muang Kham	---
	Sponsor	Chao Huakhòng and his wife from Xiang Muan village together with all their children	Somdet Phra Borom Phommachakkaphatti Sisuriyavong, the king of the kingdom of Lan Xang Hom Khao
Title		<i>Pabphatsa Vinisaiya</i> (Pabbajjā Vinicchaya)	<i>Thipphamon</i> (Dibamantra)
Objective		To support the teachings of the Buddha to last until the end of 5,000 years.	To support the Teachings of the Buddha for the future and for its wide spreading in the kingdom of Maha Rattanaburi Sisattana Khanahut Uttama Rasathani to last until the end of 5000 years.

Wish		May we all achieve our desires and wishes. May we all be passed through <i>Ogha</i> 4 (the Four Floods). May we all obtain the seeing of the three worlds. May we all obtain the Eightfold Noble Path. May we all understand the Buddha's teachings of eighty-four thousand categories. May we obtain all these immediately. After death, may we all enter the crystal city of Nibbāna, definitely.	<i>Sudinnaṃ vatta me danaṃ nibbānaṃ paranaṃ sukhaṃ</i> (May the alms I have already given be a condition for Nibbāna, the greatest bliss).
Concluding phrase		---	<i>Nibbānaṃ paramaṃ sukhaṃ</i> (Nibbāna is the greatest bliss).

Scribes, sponsors, and donors

Only 86 of the colophons in the 757 manuscripts of the Vat Xiang Yün record the names of scribes. The vast majority only state that the writing was accomplished at a certain date, directly followed by the names of the leading and initiating monastic or lay supporters (*mūlasaddhā*) and their intentions for sponsoring the making of the manuscript. However, 541 of the colophons record the names of the sponsors. The scribes are mostly great monks called Somdet, Maha Somdet, Chao Somdet, Chao Maha Somdet, Maha Rasakhu, and Akkhavòrarakhu, while normal monks are called Sathu, Chao Mòu, Bhikkhu, Samanen (novice). Laymen who had once been ordained but later left the Sangha are called Khanan (ex-monk), Chao Khanan (ex-monk), Thit (ex-monk), Chan (ex-monk), Achan (ex-great monk), or Xiang (ex-novice).

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



EAP1398_VXY_1_0571_021

ລານທີ ໒໑ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ໌ ໑໒໙໗ ຕົວ ປີຮັບໃຄ໌ ເດືອນຈຽງ ຂຶ້ນ ໒ ຄໍ່າ ພໍ່າວ່າໄດ້ ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສົມເດັດຣາຊະຄູຣັດຕະນະປັນຍາ ວັດໂພນໄຊເປັນເຄົ້າ ຈຶ່ງໄດ້ສ້າງ ລຳສຸຣິວົງ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ຂໍຜົນອັນນີ້ເປັນປັດໄຈຍະແກ່ພະນິພານຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈຶ່ງລຸພະນິພານດັ່ງຄຳໝາຍແດ່ກໍ່ຂ້າເທິນ ອະຣະຫັນຕິໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ. ຣັດຕະນະປັນຍາເປັນຜູ້ຣິດຈະນາ.

Folio 21 on the recto side: In Chunlasangkatrassa (CS) 1297, a *hap khai* year, on the second waxing-moon day of the first lunar month, the fourth day of the week (Wednesday),²² the writing was accomplished at the time of *kòng ngai* (7:30–9:00). The initiator, Somdet Rasakhu Rattanapannya from Vat Phon Sai sponsored the making of this manuscript entitled *Surivong* to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill my wishes to reach Nibbāna and to cut the Five Obstacles. *Arahantī homi nibbāna paccayo hoto no niccam dhuvam* (May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly). Rattanapannya was the scribe.

Though most scribes were monks and novices, with former monks and novices making up the rest, the vast majority of sponsors/donors were laypeople. The most prominent sponsors were Akkhavòrarasakhuchao (great abbot) of Vat Phon Kaeo, Maha Somdet Rasakhu Phothipannya from Vat Tham temple, Maha Somdet Akkhavòrarasakhu, abbot of Vat Chum Khòng, Somdet Akkhavòrarasakhu Sodathipannya, Somdet Rasakhu Rattanapannya from Vat Phon Sai, Somdet Sitthipannya from Vat Pa Phai, Somdet Rattanapannya, Chao Somdet Khamphirapannya, Somdet Thammachinda, and members of the royal family. One manuscript with a most interesting colophon was sponsored by His Majesty the King. The colophon addresses the King using an exalted title:



EAP1398_VXY_1_0170_032

²² 1297 Margasirsha 2 = Wednesday, 27 November 1935. This day was, however, a *moeng mot* day.

ລານທີ ໓໒ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໒໗໒ ຕົວ ປີຮ້ວງໄດ້ ເດືອນ ໖ ແຮມ ໖ ຄ່ຳ ວັນ ໓ ຣິດຈະນາ ແລ້ວຍາມກອງງາຍ ໝາຍມີ ອົງສົມເດັດພຣະເປັນ[ເຈົ້າ]ບໍຣົມມະເສດຖາ ມະຫາພັດຕິຍະ ສຸຣິຍະ ພຣະຣາສະວົງສາ ມະຫາຈັກກະພັດຕິຍະ ພູມິນທະລິນທອນ ບໍວອນຣັດຕະນະ ທຳມິກະຣາຊາທິຣາ ຊະເຈົ້າ ສີສັດຕະນະຄະນາຫູດ ອຸດຕະມະບູຣິລ້ານຊ້າງຮົ່ມຂາວ ມະຫານັກຄະລະຣາຊະທານີ ສີສະ ຫວ່າງວົງ ທັງອັກຄະມະເຫສີ ພຣະຣາຊະຊົນລະນີ ຣາຊະບຸດຕະ ຣາຊະບຸດຕິ ສຳມະຄີໄດ້ພະຣາຊະ ສັດທາເຫລື້ອມໃສເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ສັບພະນະວານ ຜູກນີ້ ໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພຣະວັດສາ ຂໍຂ້າພະເຈົ້າໄດ້ຈະເລີນໄປດ້ວຍບໍຣົມມະຜາສຸກໂດຍດັ່ງມະໂນຣິດແລະຄຳປາດຖະໜາ ທຸກປະການແດ່ກໍຂ້າເທີ້ນ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ທຸວັງ ທຸວັງ.

Folio 32 on the recto side: In Sangkatrasa (CS) 1272, a *huang khai* year, on the sixth waning-moon day of the sixth lunar month, the third day of the week (Tuesday),²³ the writing was completed at the time of morning drum (7:30–9:00). Ong Somdet Phra Pen Chao Bòrommaseththā Mahaphattiya Suriya Pharasavongsa Mahachakkaphattiya Phuminthalinthòn Bònònrattana Thammika Rasathirasachao Sisattanakhanahut Uttamaburi Lan Xang Hom Khao Mahanakkhala Rasathani Sisavang Vong and his queen, his mother, his sons, and his daughters jointly had the most ardent religious faith to sponsor the making of this manuscript [entitled] *Sapphanavan (Bhāṇavāra)* to support the Teachings of the Buddha to last until the end of 5000 years. May we prosper with the greatest bliss and have all our wishes fulfilled. Nibbāna is the greatest bliss, certainly.

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.

²³ 1272 Vaisakha 21 = Sunday, 29 May 1910. The year CS 11272 was, however, a *kot set* year. The following year, CS 1273, was a *huang khai* year. If we take this year, the corresponding date according to the Gregorian calendar would be 1273 Vaisakha 21 = Thursday, 18 May 1911.

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 Xiang Yün Sainya Settharam 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, Akkhavòrarasakhu, abbot of Vat Phon Kaeo, offered gold and silver to King Anouvong, the king of Chanthaburi kingdom (in Vientiane) in order to sponsor the making of the manuscripts of *Tipiṭaka* and to support the Teachings of the Buddha in Luang Prabang kingdom. The abbot himself also made a series of *Tipiṭaka* manuscripts.

Based on what we know from other Lao, Northern Thai (Lan Na), and Tai Lü manuscripts bearing religious texts, there is little difference in the structure and content of the colophons of the corpus as a whole. That said, the colophons found in these manuscripts reveal a number of interesting features. The vast majority of the manuscripts are dated, and the dates are recorded according to the Lao lunar calendar in a refined and elaborate way, in most cases allowing for a rather precise calculation of the day (and even of the daytime) when the writing of the text was accomplished. The persons figuring most prominently in the colophons are not the scribes, whose names are only occasionally mentioned, but the sponsors or donors who hired the scribes and provided the writing support. They are considered the real “makers” of the manuscripts, and their intentions and wishes are expressed in the colophons. Though the main texts might be written in Pali or bilingual Pali-Lao, the colophons are almost exclusively written in the Lao (or in some cases also Lan Na) vernacular with rather short, standardized Pali phrases at the end. In almost all cases, the scribes were either monks or 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 was astonishing, as was the presence of royalty among the sponsors and donors of manuscripts. Moreover, a closer study of colophons will also sharpen our understanding of the cooperation that took place

between scribes and sponsors/donors as well as the involvement of different sponsors/donors in the making of a manuscript. Even though in recent years a number of projects have been carried out to preserve, document, and digitize manuscripts in various parts of Theravada Buddhist South-east Asia, there remains much to be done to identify either physically or culturally endangered manuscript collections, both in monastic repositories and 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.

Bibliography

Archival Material

- LP_010_VXM_1_0001: Stone inscription kept in the *sim*, written in Fak Kham script. It contains the information about the construction of Vat Xiang Yün. The photograph was taken in 2023 by the Inscription project team.
- LP_010_VXM_1_0002: Stone inscription kept in the *sim*, written in Fak Kham script. It contains the information about the construction of Vat Xiang Yün. The photograph was taken in 2023 by the Inscription project team.
- LP_010_VXM_1_0003: Wooden board with handwriting in Tham Lao script, hanging in the abbot's abode at Vat Xiang Yün Sainya Settharam. It contains information about the construction of the abode. The photograph was taken in 2023 by the Inscription project team.
- LP_Vat_Xiang_Maen_130: The abbot's abode where the manuscripts are stored. The photograph was taken in 2023 by the Buddhist art objects project team.
- LP_Vat_Xiang_Maen_135: The manuscripts cabinet in the abbot's abode. The photograph was taken in 2023 by the Buddhist art objects project team.
- LP_Vat_Xiang_Maen_160: Wooden *kuṭi* (abode) with two roofs in the Lao traditional style is located in the northeast of the monastery. The photograph was taken in 2023 by the Inscription project team.
- LP_Vat_Xiang_Maen_163: Wooden *kuṭi* (abode) with two roofs in the Lao traditional style is located in the northwest of the monastery. The photograph was taken in 2023 by the Inscription project team.
- LP_Vat_Xiang_Maen_165: Drum shelter is located in the northeast of the monastery. The photograph was taken in 2023 by the Inscription project team.
- LP_Vat_Xiang_Maen_187: Ashes stupa and worship enshrine erected on a rock in front of the *sim*. The stupa is believed to contain the ashes of Chao Luang Phiriya Thepphawong (1836–1912), the last ruler of Phrae. The photograph was taken in 2023 by the Inscription project team.
- LP_Vat_Xiang_Maen_320_1: Small chapel called "Hò Phra Chao Maha Samlet Sirimungkhun, the Chapel of the Achievement and Blessing Buddha statue" is located in the east of the *sim*, built in 2013. The photograph was taken in 2023 by the Inscription project team.
- LP_Vat_Xiang_Maen_320_5: Bronze Buddha statue called "Phra Chao Maha Samlet Sirimungkhun," is enshrined in the Chapel called "Hò Phra Chao Maha Samlet

Sirimungkhun,” which is located in the east of the *sim*. The photograph was taken in 2023 by the Inscription project team.

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Buddhist Archives of Luang Prabang

**A Catalogue of Manuscripts
from the Collection of Vat Xiang Yün Saiya Settharam,
the outcome of the Project “Hidden and Endangered
Manuscript Collections Connected to the Supreme
Patriarch and Members of the Royal Family of Laos” supported
by the British Library’s Endangered Archives Programme (EAP1398)
2021–2023**

Volume 1

Editors

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August 2021 – August 2023

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Long palm-leaf**One Phuk:** *fascicle 1***Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 50.6 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** one folio is blank. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio is blank.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 39. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.**Description:** ທັງສີພະວິໄນກ່ຽວກັບພະປາຕິໂມກ ເນື້ອຫາຂຽນແບບນິໄສ ແປຍົກສັບ ເວົ້າເຖິງການການລົງອຸໂປສິດຂອງພະພິກຂຸ, ການກະກຽມສະຖານທີ່ກ່ອນທີ່ຈະມີການລົງອຸໂປສິດ, ລະດູການຕ່າງໆ ໃນການລົງອຸໂປສິດ ເຊັ່ນ: ຄົມຫັນຕະຣະດູ ວັດສັນຕະຣະດູ ແລະເຫມັນຕະຣະດູ. ທີ່ສຳຄັນຄືການອະທິບາຍກ່ຽວກັບສຶກຂາບົດ ຫຼື ສິນ ໒໒໗ ຂໍ້ຂອງພະພິກຂຸ ເຊິ່ງໄດ້ແບ່ງອອກເປັນ ໘ ໝວດປະກອບດ້ວຍ:

໑. ປາຣາຊິກ ໔,
໒. ສັງຄາທິເສສ ໑໓,
໓. ອະນິຍົດ ໒,
໔. ນິດສັກຄືປາຈິຕຕິ ໓໐,
໕. ປາຈິຕຕິ ໙໒,
໖. ປະຕິເທສະນິຍະ ໔,
໗. ເສຂີຍະວັດ ໗໕,
໘. ອະທິກະຣະນະສະມະຖະ ໗.

Vinaya text on the Pāṭimokkha. The text was written in Nissaya style and tells about the preparation of the place before the *uposatha* (the recitation of the Pāṭimokkha) will be taken place; the seasons include summer, spring and winter. The importance is to tell about the 227 precepts of monks, which are divided into eight categories including:

1. Pārājika 4,
2. Saṅghādisesa 13,
3. Aniyata 2,
4. Nissaggiya Pācittiya 30,
5. Pācitti 92,
6. Paṭidesanīya 4,
7. Sekhiya 75, and
8. Adhikaraṇasamatha 7.

Colophon: ລານທີ ໓໘ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໒໗໙ ຕົວ ປີເມື່ອງໃສ່ ເດືອນ ໑໐ ແຮມ ໖ ຄ່ຳ ມີເຕົ້າໃຈ ຮິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ສັງຄະຊາໂພທິປັນຍາ ເປັນຜູ້ຮິດຈະນາ ໝາຍມີ ສາວຜົວເປັນສັດທາ ໃບລານກັບທັງປິດຕາມານດາພັນທຸວົງສາພູພີນ້ອງຊູຄົນມີໃຈເຫລື້ອມໃສສັດທາເປັນອັນຍິ່ງຈິ່ງໄດ້ພ້ອມກັນສ້າງ ສັບປາຕິໂມກ ໄວ້ຄຳຊຸພະສາສະໜາ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້

ຝູງຂ້າທັງຫລາຍໄດ້ດັ່ງຄໍາມັກຄໍາປາດຖະໜາຊູ່ເຢື່ອງຊູ່ປະການກໍ່ຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ
ໂຫນຕຸ ໂນ ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ.

Folio 38 on the recto side: In Chunlasangkat (CS) 1279, a *moeng sai* year, on the sixth waning-moon day of the tenth lunar month, a *tao chai* day,¹ the writing of this manuscript was accomplished at the time of the sunset drum (*nyam kòng laeng*). Sangkhasa Phothipannya is the scribe. Sao Phio sponsored the palm leaves together with all her parents, relatives, and siblings who had the most ardent religious faith to sponsor the making of this manuscript entitled *Sap Patimok* (Words of Pāṭimokkha) to support the Teachings of the Buddha to last until the end of 5000 years. May all of us fulfill all our wishes and desires, definitely. May this be a condition for us to reach Nibbāna. May the alms that I have already given be a condition for us to obtain Nibbāna which is the greatest bliss, constantly and certainly.

Date: CS 1279, a *moeng sai* year (7 Sep 1917)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Sangkhasa Phothipannya

Sponsor(s): Sao Phio

Titles: ສັບປາຕິໂມກ (ຜູກຕົ້ນ)

Sap Patimok (Phuk ton)

Vocabularies of Pāṭimokkha (Fascicle 1)

EAP1398_VXY_1_0002

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 50.6 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio is blank. **Back cover folio:** four folios; the first folio contains the colophon; and the last three folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 28. **Edges of the palm leaves:** angled. **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: ທັງສີພະວິໄນກຽວກັບພະປາຕິໂມກ ເນື້ອຫາຂຽນແບບນິໄສ ແປຍົກສັບ ເວົ້າເຖິງການການລົງອຸ
ໂປສິດຂອງພະພິກຂຸ, ການກະກຽມສະຖານທີ່ກ່ອນທີ່ຈະມີການລົງອຸໂປສິດ, ລະດູການຕ່າງໆ ໃນ
ການລົງອຸໂປສິດ ເຊັ່ນ: ຄົມຫັນຕະຣະດູ ວັດສັນຕະຣະດູ ແລະເຫມັນຕະຣະດູ. ທີ່ສໍາຄັນ ຄືການ
ອະທິບາຍກຽວກັບສິກຂາບົດ ຫຼື ສິນ ໒໒໗ ຂໍ້ຂອງພະພິກຂຸ ເຊິ່ງໄດ້ແບ່ງອອກເປັນ ໘ ໝວດ
ປະກອບດ້ວຍ:

໑. ປາຣາຊືກ ໔,

¹ 1279 Bhadrapada 21 = Friday, 7 September 1917. This day was indeed a *tao chai* day.

໒. ສັງຄາທິເສສ ໑໓,
໓. ອະນິຍົດ ໒,
໔. ນິດສັກຄືປາຈິຕຕິ ໓໐,
໕. ປາຈິຕຕິ ໙໒,
໖. ປະຕິເທສະນິຍະ ໔,
໗. ເສຂີຍະວັດ ໗໔,
໘. ອະທິກະຣະນະສະມະຖະ ໗.

Vinaya text on the Pāṭimokkha. The text was written in Nissaya style and tells about the preparation of the place before the *uposatha* (the recitation of the Pāṭimokkha) will be taken place; the seasons include summer, spring and winter. The importance is to tell about the 227 precepts of monks, which are divided into eight categories including:

1. Pārājika 4,
2. Saṅghādisesa 13,
3. Aniyata 2,
4. Nissaggiya Pācittiya 30,
5. Pācitti 92,
6. Paṭidesanīya 4,
7. Sekhiya 75, and
8. Adhikaraṇasamatha 7.

Colophon:

ລານທີ ໒໕ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໒໗໙ ຕົວ ປີເມື່ອງໃສ່ ເດືອນ ໑໐ ແຮມ ໖ ຄ່ຳ ວັນ ໖ ມື້ເຕົ້າໃຈ ຮິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ສັງຄະຊາໂພທິປັນຍາ ເປັນຜູ້ຮິດຈະນາ ໝາຍມີ ສາວຜົວ ເປັນສັດທາໃບລານກັບທັງບິດຕາມານດາພັນທຸວົງສາຊູ່ຄົນມີໃຈໃສ່ສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ ພ້ອມກັນສ້າງ ສັບປາຕິໂມກ ໄວ້ຄ້ຳຊູພະສາສະໜາ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ຜູ້ຂ້າ ທັງຫລາຍໄດ້ດັງຄຳມັກຄຳປາດຖະໜາຊູ່ເຢື້ອງຊູ່ປະການກໍ່ຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂໜຕຸ ໂນ ນິດຈັງ ທຸວັງ.

Folio 25 on the recto side: In Chunlasangkat (CS) 1279, a *moeng sai* year, on the sixth waning-moon day of the tenth lunar month, a *tao chai* day, the writing of this manuscript was accomplished at the time of the sunset drum (*nyam kòng laeng*). Sangkhasa Phothipannya is the scribe. Sao Phio sponsored the palm leaves together with all her parents, relatives, and siblings who had the most ardent religious faith to sponsor the making of this manuscript entitled *Sap Patimok* (Words of Pāṭimokkha) to support the Teachings of the Buddha to last until the end of 5000 years. May all of us fulfill all our wishes and desires, definitely. May this be a condition for us to reach Nibbāna, constantly and certainly.

Date:

CS 1279, a *moeng sai* year (7 Sep 1917)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Sangkhasa Phothipannya

Sponsor(s):

Sao Phio

Titles:

ສັບປາຕິໂມກ (ຜູກ ໒)

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 50.6 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio is blank. **Back cover folio:** three folios; the first folio contains the colophon; and the last two folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 24. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ທັງສີພະວິໄນກ່ຽວກັບພະປາຕິໂມກ ເນື້ອຫາຂຽນແບບນິໄສ ແປຍົກສັບ ເວົ້າເຖິງການການລົງອຸໂປສິດຂອງພະພິກຂຸ, ການກະກຽມສະຖານທີ່ກ່ອນທີ່ຈະມີການລົງອຸໂປສິດ, ລະດູການຕ່າງໆ ໃນການລົງອຸໂປສິດ ເຊັ່ນ: ຄົມຫັນຕະຣະດູ ວັດສັນຕະຣະດູ ແລະເຫມັນຕະຣະດູ. ທີ່ສຳຄັນ ຄືການອະທິບາຍກ່ຽວກັບສິກຂາບົດ ຫຼື ສິນ ໒໒໗ ຂ້ອງພະພິກຂຸ ເຊິ່ງໄດ້ແບ່ງອອກເປັນ ໘ ໝວດປະກອບດ້ວຍ:

໑. ປາຣາຊິກ ໔,
໒. ສັງຄາທິເສສ ໑໓,
໓. ອະນິຍົດ ໒,
໔. ນິດສັກຄືປາຈິຕຕິ ໓໐,
໕. ປາຈິຕຕິ ໙໒,
໖. ປະຕິເທສະນິຍະ ໔,
໗. ເສຂີຍະວັດ ໗໕,
໘. ອະທິກະຣະນະສະມະຖະ ໗.

Vinaya text on the Patimokkha. The text was written in Nissaya style and tells about the preparation of the place before the *uposatha* (the recitation of the Pāṭimokkha) will be taken place; the seasons include summer, spring and winter. The importance is to tell about the 227 precepts of monks, which are divided into eight categories including:

1. Pārājika 4,
2. Saṅghādisesa 13,
3. Aniyata 2,
4. Nissaggiya Pācittiya 30,
5. Pācitti 92,
6. Paṭidesanīya 4,
7. Sekhiya 75, and
8. Adhikaraṇasamatha 7.

Colophon: ລານທີ ໒໒ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໒໗໙ ຕົວ ປີເມື່ອງໃສ່ ເດືອນ ໑໐ ແຮມ ໖ ຄ່ຳ ວັນ ໖ ມື້ເຕົ້າໃຈ ຮິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ສັງຄະຊາໂພທິປັນຍາ ວັດໂພນເພົາເປັນຜູ້ຮິດຈະນາ ໝາຍມີ ສາວຜົວເປັນສັດທາໃບລານກັບທັງປິດຕາມານດາພັນທຸວົງສາໝູ່ພີ່ນ້ອງຊູ່ຄົນມີໃຈໃສເປັນ ອັນຍິ່ງ ຈິ່ງໄດ້ພ້ອມກັນສ້າງ ສັບປາຕິໂມກ ໄວ້ຄຳຊຸມສາສະໜາ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ຂໍ ໃຫ້ຝູງຂ້າທັງຫລາຍໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາຊູ່ເຍື່ອງຊູ່ປະການກໍ່ຂ້າເທີ້ນ ນິບພານະ ປັດຈະ ໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ.

Folio 22 on the recto side: In Chunlasangkat (CS) 1279, a *moeng sai* year, on the sixth waning-moon day of the tenth lunar month, a *tao chai* day, the writing of this manuscript was accomplished at the time of the sunset drum (*nyam kòng laeng*). Sangkhasa Phothipannya from Phonphao temple is the scribe. Sao Phio sponsored the palm leaves together with all her parents, relatives, and siblings who had the most ardent religious faith to sponsor the making of this manuscript entitled *Sap Patimok* (Words of Pāṭimokkha) to support the Teachings of the Buddha to last until the end of 5000 years. May we all fulfill all our wishes and desires, definitely. May this be a condition for us to reach Nibbāna, constantly and certainly.

Date: CS 1279, a *moeng sai* year (7 Sep 1917)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Sangkhasa Phothipannya

Sponsor(s): Sao Phio

Titles: ສັບປາຕິໂມກ (ຜູກ ໓)

Sap Patimok (Phuk 3)

Vocabularies of Pāṭimokkha (Fascicle 3)

EAP1398_VXY_1_0004

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 50.6 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 22. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ທັງສີພະວິໄນກຸ່ວກັບພະປາຕິໂມກ ເນື້ອຫາຂຽນແບບນິໄສ ແປຍົກສັບ ເວົ້າເຖິງການການລົງອຸໂປສິດຂອງພະພິກຂຸ, ການກະກຽມສະຖານທີ່ກ່ອນທີ່ຈະມີການລົງອຸໂປສິດ, ລະດູການຕ່າງໆ ໃນການລົງອຸໂປສິດ ເຊັ່ນ: ຄົມຫັນຕະຣະດູ ວັດສັນຕະຣະດູ ແລະເຫມັນຕະຣະດູ. ທີ່ສຳຄັນ ຄືການອະທິບາຍກຸ່ວກັບສິກຂາບົດ ຫຼື ສິນ ໒໒໗ ຂໍ້ຂອງພະພິກຂຸ ເຊິ່ງໄດ້ແບ່ງອອກເປັນ ໘ ໝວດປະກອບດ້ວຍ:

໑. ປາຣາຊິກ ໔,
໒. ສັງຄາທິເສສ ໑໓,
໓. ອະນິຍົດ ໒,
໔. ນິດສັກຄືປາຈິຕຕິ ໓໐,
໕. ປາຈິຕຕິ ໙໒,
໖. ປະຕິເທສະນິຍະ ໔,
໗. ເສຂີຍະວັດ ໗໔,
໘. ອະທິກະຣະນະສະມະຖະ ໗.

Vinaya text on the Pāṭimokkha. The text was written in Nissaya style and tells about the preparation of the place before the *uposatha* (the recitation of the Pāṭimokkha) will be taken place; the seasons include summer, spring and winter. The importance is to tell about the 227 precepts of monks, which are divided into eight categories including:

1. Pārājika 4,
2. Saṅghādisesa 13,
3. Aniyata 2,
4. Nissaggiya Pācittiya 30,
5. Pācitti 92,
6. Pāṭidesanīya 4,
7. Sekhiya 75, and
8. Adhikaraṇasamatha 7.

Colophon:

ລາມທີ ໒໒ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໒໗໙ ຕົວ ປີເມື່ອງໃສ້ ເດືອນ ໑໐ ແຮມ ໖ ຄ່ຳ ວັນ ໖ ມື້ເຕົ້າໃຈ ຮິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ສັງຄະຊາໂພທິປັນຍາ ເປັນຜູ້ຮິດຈະນາ ໝາຍມີ ສາວຜົວ ເປັນສັດທາໃບລານກັບທັງປິດຕາມານດາພັນທຸວົງສາພູພັນອງຊູຄົນມີໃຈໃສສັດທາອັນຍິ່ງ ຈິ່ງໄດ້ ສ້າງ ສັບປາຕິໂມກ ໄວ້ຄຳຊຸພະສາສະໜາ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ຜູ້ຂ້າທັງຫລາຍ ເຖິງມັກຄະຜະລະຈິ່ງໃຫ້ເປັນອຸປັດນິໄສປັດໄຈຄຳຊູຍັງຜູ້ຂ້າໃຫ້ໄດ້ຮອດຈອດເຖິງວຽງແກ້ວນິຣະ ພານກໍ່ຂ້າເທົ່ນ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງງ.

Folio 22 on the recto side: In Chunlasangkat (CS) 1279, a *moeng sai* year, on the sixth waning-moon day of the tenth lunar month, a *tao chai* day, the writing of this manuscript was accomplished at the time of the sunset drum (*nyam kòng laeng*). Sangkhasa Phothipannya is the scribe. Sao Phio sponsored the palm leaves together with all her parents, relatives, and siblings who had the most ardent religious faith to sponsor the making of this manuscript entitled *Sap Patimok* (Words of Pāṭimokkha) to support the Teachings of the Buddha to last until the end of 5000 years. May we all obtain *magga* (the path) and *phala* (fruition). May this be a condition to support us to reach the crystal city of Nibbāna. May this be a condition for us to reach Nibbāna, constantly and certainly.

Date: CS 1279, a *moeng sai* year (7 Sep 1917)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Sangkhasa Phothipannya

Sponsor(s): Sao Phio
Titles: ສັບປາຕິໂມກ (ຜູກ ໔)
Sap Patimok (Phuk 4)
Vocabularies of Pāṭimokkha (Fascicle 4)

EAP1398_VXY_1_0005

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 50.6 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio is blank. **Back cover folio:** four folios; the first folio contains the colophon; and the last three folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 41. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ຫ້ງສີພະວິໄນກຸ່ງວັກພະປາຕິໂມກ ເນື້ອຫາຂຽນແບບນິໄສ ແປຍົກສັບ ເວົ້າເຖິງການການລົງອຸໂປສິດຂອງພະພິກຂຸ, ການກະກຽມສະຖານທີ່ກ່ອນທີ່ຈະມີການລົງອຸໂປສິດ, ລະດູການຕ່າງໆ ໃນການລົງອຸໂປສິດ ເຊັ່ນ: ຄົມຫັນຕະຣະດູ ວັດສັນຕະຣະດູ ແລະເຫມັນຕະຣະດູ. ທີ່ສຳຄັນຄືການອະທິບາຍກຸ່ງວັກພິກຂາບົດ ຫຼື ສິນ ໒໒໗ ຂ້ອງພະພິກຂຸ ເຊິ່ງໄດ້ແບ່ງອອກເປັນ ໘ ໝວດປະກອບດ້ວຍ:

໑. ປາຣາຊິກ ໔,
໒. ສັງຄາທິເສສ ໑໓,
໓. ອະນິຍົດ ໒,
໔. ນິດສັກຄືປາຈິຕຕິ ໓໐,
໕. ປາຈິຕຕິ ໙໒,
໖. ປະຕິເທສະນິຍະ ໔,
໗. ເສຂີຍະວັດ ໗໕,
໘. ອະທິກະຣະນະສະມະຖະ ໗.

Vinaya text on the Pāṭimokkha. The text was written in Nissaya style and tells about the preparation of the place before the *uposatha* (the recitation of the Pāṭimokkha) will be taken place; the seasons include summer, spring and winter. The importance is to tell about the 227 precepts of monks, which are divided into eight categories including:

1. Pārājika 4,
2. Saṅghādisesa 13,
3. Aniyata 2,
4. Nissaggiya Pācittiya 30,
5. Pācitti 92,
6. Pāṭidesanīya 4,
7. Sekhiya 75, and

Colophon: 8. Adhikaraṇasamatha 7.
 ລານທີ ໓໘ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໒໗໙ ຕົວ ປີເມື່ອງໃສ່ ເດືອນ ໑໐ ແຮມ ໖ ຄ່ຳ ວັນ ໖ ມື້ເຕົ້າໃຈ
 ຮິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ສັງຄະຊາໂພທິປັນຍາ ເປັນຜູ້ຮິດຈະນາ ໝາຍມີ ສາວຜົວ
 ເປັນສັດທາໃບລານກັບທັງບິດຕາມານດາວົງສາຊຸ່ຄົນມີໃຈເຫລື້ອມໃສເປັນອັນຍິ່ງຈິ່ງໄດ້ສ້າງສັບ
 ປາຕິໂມກ ໄວ້ຄຳຊຸພະສາສະໜາ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ຂໍໃຫ້ຜູ້ຂ້າທັງຫລາຍໄດ້ດັ່ງຄຳ
 ມັກຄຳປາດຖະໜາສູ່ເຍື່ອງສູ່ປະການກໍ່ຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ໂນ ນິດຈັງ ທຸວັງ.
 ບ້ານຊຽງມ່ວນ.

Folio 38 on the recto side: In Chunlasangkat (CS) 1279, a *moeng sai* year, on the sixth waning-moon day of the tenth lunar month, a *tao chai* day, the writing of this manuscript was accomplished at the time of the sunset drum (*nyam kòng laeng*). Sangkhasa Phothipannya is the scribe. Sao Phio sponsored the palm leaves together with all her parents, relatives, and siblings who had the most ardent religious faith to sponsor the making of this manuscript entitled *Sap Patimok* (Words of Pāṭimokkha) to support the Teachings of the Buddha to last until the end of 5000 years. May we all fulfill all our wishes and desires, definitely. May this be a condition for us to reach Nibbāna, constantly and certainly. Xiang Muan village.

Date: CS 1279, a *moeng sai* year (7 Sep 1917)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Sangkhasa Phothipannya
Sponsor(s): Sao Phio
Titles: ສັບປາຕິໂມກ (ຜູກ ໕)
Sap Patimok (Phuk 5)
Vocabularies of Pāṭimokkha (Fascicle 5)

EAP1398_VXY_1_0006

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 28.2 cm, depth 4.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** three foliod; the two folios contains the colophon; and the third folio is blank.
Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 112. **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: ເນື້ອຫາກ່າວເຖິງ ປາຈິດຕິ ໝາຍເຖິງ ປະເພດຂອງໂທດທີ່ເກີດຈາກການລ່ວງລະເມີດສິກຂາບົດ
 ປະເພດລະທຸກາບັດ ຈັດເປັນອາບັດເບົາ ມີ ໙໒ ປະການ ແບ່ງເປັນ ໙ ໝວດ, ໝວດລະ ໑໐
 ສິກຂາບົດຍົກເວັ້ນໝວດທີ ໘ ມີ ໑໒ ຂໍ້. ປາຈິດຕິ ເປັນຄວາມຜິດໃນເຊີງການໃຊ້ຄຳເວົ້າທີ່ບໍ່ສຸພາບ
 ບໍ່ເໝາະສົມກັບເພດສະມະນະ, ການນອນກັບຊາວບ້ານ, ການນອນກັບຜູ້ຍິງ, ການສະແດງທຳ,

ການຂຸດດິນ, ການຕັດຕົ້ນໄມ້, ການເກັບມ້ຽນເສນາສະນະ, ການປະຕິບັດຕົນຕໍ່ພິກຂຸອື່ນ ດັ່ງນີ້ ເປັນຕົ້ນ.

The content tells the offences of Pācittiya, referring to a monk who confesses the offences of light punishment called *lahukāpati*. There are 92 items, divided into nine categories with ten sub-sections each, except for the eighth category that comprises twelve items. Pācittiya is guilty of using rude words that are not appropriate for monks, sleeping with a layman, sleeping with a woman, preaching the Dharma wrongly, digging soil, cutting down trees, collecting seats (*senasana*), treating other monks wrongly, etc.

Colophon:

(໑) ລານທີ ໑໑໐ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒ ຕຸກ ຕົວ ປີຮັບເປົ້າ ເດືອນ ຍີ່ ຂຶ້ນ ໑໔ ຄ່ຳ ໒ ວັນຈັນ ມື້ຮວຍສີ ລິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ສົມເດັດສິດທິປັນຍາ ວັດປ່າໄຜ ໄດ້ ສ້າງໜັງສືສັບປາຕິໂມກຜູກນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາສຸກ ລຸ ປະການ ມີນິຣະພາບເປັນທີ່ແລ້ວແດ່ກໍ່ຂ້າເທີ້ນ ນິບ ພານັງ ປະຣະມັງ ສຸກຂັງ ພະລັງ.

(໒) ລານທີ ໑໑໑ ໜ້າ ໑: ພຸດທະສັກກະລາດ ໒໔໕໐ ຕົວ ປີກາໃຄ້ ເດືອນ ຕູ ຂຶ້ນ ໑໐ ວັນ ໔ ມື້ເຕົ້າ ໃຈ ລິດຈະນາແລ້ວຍາມຕູດຊ້າຍເຂົ້າທາກອງແລງ ໝາຍມີ ອຸດທະຣາຊາປະລາດແສນເມືອງຊ້າຍ ຕູດຊະວັດຊາອຸດົມແກ້ວຣະຊົມສະເຫວີຍພິດທິມີມານະຊ່ວຍສ້າງໜັງສືສັບປາຕິໂມກຜູກນີ້ ໄວ້ສັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັ່ງຄຳມັກຄຳປາດ ຖະໜາສຸກ ລຸ ປະການ ມີນິຣະພາບເປັນທີ່ແລ້ວແດ່ກໍ່ຂ້າເທີ້ນ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ພະລັງ.

(1) Folio 110 on the recto side: In Chunlasangkatrassa (CS) 1287, a *hap pao* year, on the fourteenth waxing-moon day of the second lunar month, the second day of the week (Monday), a *hwai si* day,² the writing of this manuscript was accomplished at the time of the sunset drum (*nyam kòng laeng*). Somdet Sitthipannya from Vat Pa Phai sponsored the making of this manuscript entitled *Sap Patimok* (Words of Pāṭimokkha) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May my wishes and desires come true with the three states of happiness and Nibbāna as the ultimate goal. Nibbāna is the greatest bliss.

(2) Folio 111 on the recto side: In Buddhist Era (BE) 2450, a *ka khai* year, on the tenth waxing-moon day of the eighth lunar month, the fourth day of the week (Wednesday), a *tao chai* day, the writing of this manuscript was accomplished at the time of the sunset drum (*nyam kòng laeng*). Saen Müang sponsored the making of this manuscript entitled *Sap Plae Patimok* (Words with Translation of Pāṭimokkha) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May my wishes and desires come true with the three states of happiness and Nibbāna as the ultimate goal. Nibbāna is the greatest bliss.

Date: CS 1287, a *hap pao* year (28 Dec 1925)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

² CS 1287 Pausha 14 = Monday, 28 December 1925. This day was, however, a *hwai set* day.

Scribe(s): Somdet Sitthipannya from Vat Pa Phai
Sponsor(s): Saen Müang
Titles: ສຸດທິກະປາຈິດຕິຍະ ໙໒
Sutthikapachittiya 92
Suddhikapācittīya 92

EAP1398_VXY_1_0007

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 29 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** one folio is blank.
Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 9. **Edges of the palm leaves:** angled. **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: ເນື້ອຫາໃນຜູກນີ້ ອະທິບາຍເລື່ອງປະຣິສຸດທິສິນ ໔ ອັນໄດ້ແກ່:
 ໑. ປາຕິໂມກສັງວອນສິນ (ຄືຄວາມສຳລວມໃນພະປາຕິໂມກ ເວັ້ນຈາກຂໍ້ຫ້າມ, ໃຫ້ປະພຶດຕາມຂໍ້ທີ່ອະນຸຍາດ ແລະປະຕິບັດເຄິ່ງຄົດຕາມສິກຂາບົດ).
 ໒. ອິນຊີຍະສັງວອນສິນ (ຄືຄວາມສຳລວມໃນອິນຊີ ລະມັດລະວັງບໍ່ໃຫ້ອະກຸສົນມາຄອບງວ່າ).
 ໓. ອາຊີວະປາຣິສຸດທິສິນ (ມີຄວາມບໍລິສຸດແຫ່ງອາຊີບ ຄືລ້ຽງຊີບດ້ວຍອາຊີບບໍລິສຸດ).
 ໔. ປັດໄຈຍະສັນນິສິດຕະສິນ (ມີວິໄນໃນການໃຊ້ສອຍປັດໄຈສີ່ ຄືບໍ່ບໍລິໂພກປັດໄຈສີ່ດ້ວຍຕົນຫາ).

The text tells about *Pārisuddhi-sīla*, the fourfold morality consisting in purity:

1. *Pāṭimokkhasaṃvara-sīla*: restraint in accordance with the monastic disciplinary code.
2. *Indriyasaṃvara-sīla*: restraint of the senses.
3. *Ājīvapārisuddhi-sīla*: purity of conduct as regards livelihood.
4. *Paccayasannissita-sīla*: pure conduct as regards the necessities of life.

Colophon: None

Date: Early 20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ສິນສີ່

Sin Si

The Four Precepts

Long palm-leaf

One *Phuk*: fascicleMaterial: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 29 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** one folio is blank.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 10. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 3 lines per side, recto and verso. **Physical condition:** Fragile.**Description:** ໑. ປາຕິໂມກສັງວອນສິນ (ຄືຄວາມສຳລວມໃນພະປາຕິໂມກ ເວັ້ນຈາກຂໍ້ທ້າມ, ໃຫ້ປະພຶດຕາມຂໍ້ທີ່ອະນຸຍາດ ແລະປະຕິບັດເຄິ່ງຄັດຕາມສຶກຂາບິດ).

໒. ອິນຊີຍະສັງວອນສິນ (ຄືຄວາມສຳລວມໃນອິນຊີ ລະມັດລະວັງບໍ່ໃຫ້ອະກຸສົນມາຄອບງວ່າ).

໓. ອາຊີວະປາຣິສຸດທິສິນ (ມີຄວາມບໍລິສຸດແຫ່ງອາຊີບ ຄືລົງຊີບດ້ວຍອາຊີບບໍລິສຸດ).

໔. ປັດໄຈຍະສັນນິສິດຕະສິນ (ມີວິໄນໃນການໃຊ້ສອຍປັດໄຈສີ່ ຄືບໍ່ບໍລິໂພກປັດໄຈສີ່ດ້ວຍຕັນຫາ).

໕. ປັດໄຈຍະສັນນິສິດຕະສິນ (ມີວິໄນໃນການໃຊ້ສອຍປັດໄຈສີ່ ຄືບໍ່ບໍລິໂພກປັດໄຈສີ່ດ້ວຍຕັນຫາ).

The text tells about *Pārisuddhi-sīla*, the fourfold morality consisting in purity:1. *Pāṭimokkhasaṃvara-sīla*: restraint in accordance with the monastic disciplinary code.2. *Indriyasaṃvara-sīla*: restraint of the senses.3. *Ājīvaṇṇipārisuddhi-sīla*: purity of conduct as regards livelihood.4. *Paccayasannissita-sīla*: pure conduct as regards the necessities of life.**Colophon:** None**Date:** Early 20th century**Script(s):** Tham Lao**Language(s):** Lao, Pali**Author(s):** Unknown**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ສິນສີ່*Sin Si**The Four Precepts*

Long palm-leaf

One *Phuk*: fascicleMaterial: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 27.5 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio is blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 9. **Edges of the palm leaves:** 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: ໑. ປາຕິໂມກສັງວອນສິນ (ຄືຄວາມສຳລວມໃນພະປາຕິໂມກ ເວັ້ນຈາກຂໍ້ຫ້າມ, ໃຫ້ປະພຶດຕາມຂໍ້ທີ່ອະນຸຍາດ ແລະປະຕິບັດເຄິ່ງຄັດຕາມສຶກຂາບົດ).

໒. ອິນຊີຍະສັງວອນສິນ (ຄືຄວາມສຳລວມໃນອິນຊີ ລະມັດລະວັງບໍ່ໃຫ້ອະກຸສົນມາຄອບງວ່າ).

໓. ອາຊີວະປາຣິສຸດທິສິນ (ມີຄວາມບໍລິສຸດແຫ່ງອາຊີບ ຄືລົງຊີບດ້ວຍອາຊີບບໍລິສຸດ).

໔. ປັດໄຈຍະສັນນິສິດຕະສິນ (ມີວິໄນໃນການໃຊ້ສອຍປັດໄຈສີ່ ຄືບໍ່ບໍລິໂພກປັດໄຈສີ່ດ້ວຍຕົນເອງ).

The text tells about *Pārisuddhi-sīla*, the fourfold morality consisting in purity:

1. *Pāṭimokkhasaṃvara-sīla*: restraint in accordance with the monastic disciplinary code.

2. *Indriyasaṃvara-sīla*: restraint of the senses.

3. *Ājīva-pārisuddhi-sīla*: purity of conduct as regards livelihood.

4. *Paccayasannissita-sīla*: pure conduct as regards the necessities of life.

Colophon: ລານທີ ໘ ໜ້າ ໒: ຮິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ຈົວປານ ມ່ວງຄຳ ໄດ້ຂຽນສິນ ໔ ນີ້ໄວ້ ກັບສາສະໜາກໍ່ຂ້າເຫັນ. ຂຽນບ່ຽງາມ ຮຽນຂຽນໃໝ່ ໃຜເຫັນຢ່າປ້ອຍຂ້ອຍແດ່ ຢ່າຮູ້ຫົວຂວັນເນີ ໃຜຫົວຂວັນໝາທັງເມືອງສີ່ແມ່ມັນເນີເຈົ້າເຮີຍ.

Folio 8 on the verso side: The writing of this manuscript was accomplished at the time of the sunset drum (*nyam kòng laeng*). Novice Pan from Muangkham temple wrote this manuscript of *Sin Si* (four precepts) to support the religion. My handwriting is not beautiful as I am a new writer. Anyone who see this, please do not blame at me and do not laugh. Anyone who laughs, all dogs in the city fuck his mother, dear all.

Date: Early 20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Novice Pan

Sponsor(s): Unknown

Titles: ສິນສີ່

Sin Si

The Four Precepts

EAP1398_VXY_1_0010

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** two folios; the first folio is blank; and the last folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 29. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ທັງສີພະວິໄນ ກ່າວເຖິງ ການພິຈາລະນາຄຸນສົມບັດຂອງຜູ້ທີ່ເຂົ້າບວດ ເຊັ່ນ ບັນພະຊາເປັນສາມະເນນ ຫຼືອຸປະສົມບົດເປັນພະພິກຂຸ ແລະບຸກຄົນຕ້ອງຫາມຕາມພະວິໄນບັນຍັດໄວ້ມີ ໑໑ ປະເພດ ຫາກພະສົງອົງໃດເປັນອຸປັດຊາບວດໃຫ້ບຸກຄົນເຫລົ່ານີ້ເປັນສາມະເນນຫຼືພະພິກຂຸຈະຕ້ອງອາບັດທຸກກົດ. ນອກຈາກນີ້ ຍັງກ່າວເຖິງບຸກຄົນ ໓໒ ຈຳພວກທີ່ບໍ່ຄວນບັນພະຊາ ເຊັ່ນ: ບຸກຄົນທີ່ມີມືຂາດ, ບຸກຄົນທີ່ມີຕີນຂາດ, ບຸກຄົນທີ່ມີທັງມືທັງຕີນຂາດ, ບຸກຄົນທີ່ມີຫູຂາດ, ບຸກຄົນທີ່ມີຈະມູກແຫວ່ງ, ບຸກຄົນທີ່ມີທັງຫູຂາດທັງຈະມູກແຫວ່ງ, ບຸກຄົນທີ່ມີນິ້ວມືຂາດ, ບຸກຄົນທີ່ມີນິ້ວຫົວແມ່ມືຂາດ, ບຸກຄົນທີ່ມີເອ້ນຕີນຂາດ ດັ່ງນີ້ເປັນຕົ້ນ.

Vinaya text tells about considerations of qualifications of those who enter monkhood as a monk or a novice, as well as 11 types of people forbidden according to the Vinaya rules. Monks who ordain these persons to be a novice or a monk break the *dukkata* rules. Moreover, the text provides 32 types of people who are unable to be ordained: a handless man, a footless man, a handless and footless man, an earless man, a man with a dented nose, an earless man with a dented nose, a man with incomplete fingers, a thumbless man, a man with broken feet tendons, and so on.

Colophon: None
Date: 1903
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ປັບພະຊາວິນິໄສ (ຜູກຕົ້ນ)
Papphasavinisai (Phuk ton)
Pabbajā Vinicchaya (Fascicle 1)

EAP1398_VXY_1_0011

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.9 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio is blank. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio is blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ທັງສີພະວິໄນ ກ່າວເຖິງ ການພິຈາລະນາຄຸນສົມບັດຂອງຜູ້ທີ່ເຂົ້າບວດ ເຊັ່ນບັນພະຊາເປັນສາມະເນນ ຫຼື ອຸປະສົມບົດເປັນພະພິກຂຸ ແລະບຸກຄົນຕ້ອງທຳມຕາມພະວິໄນບັນຍັດໄວ້ມີ ໑໑ ປະເພດ ຫາກພະສົງອົງໃດເປັນອຸປັດຊາບວດໃຫ້ບຸກຄົນເຫຼົ່ານີ້ເປັນສາມະເນນຫຼືພະພິກຂຸຈະຕ້ອງອາບັດທຸກກົດ. ນອກຈາກນີ້ ຍັງກ່າວເຖິງບຸກຄົນ ໙໒ ຈຳພວກທີ່ບໍ່ຄວນບັນພະຊາ ເຊັ່ນ: ບຸກຄົນທີ່ມີມືຂາດ, ບຸກຄົນທີ່ມີຕີນຂາດ, ບຸກຄົນທີ່ມີທັງມືທັງຕີນຂາດ, ບຸກຄົນທີ່ມີຫູຂາດ, ບຸກຄົນທີ່ມີຈະມູກແຫວ່ງ, ບຸກຄົນທີ່ມີທັງຫູຂາດທັງຈະມູກແຫວ່ງ, ບຸກຄົນທີ່ມີນິ້ວມືຂາດ, ບຸກຄົນທີ່ມີນິ້ວຫົວແມ່ມືຂາດ, ບຸກຄົນທີ່ມີເອ້ນຕີນຂາດ ດັ່ງນີ້ເປັນຕົ້ນ.

Vinaya text tells about considerations of qualifications of those who enter monkhood as a monk or a novice, as well as 11 types of people forbidden according to the Vinaya rules. Monks who ordain these persons to be a novice or a monk break the *dukkata* rules. Moreover, the text provides 32 types of people who are unable to be ordained: a handless man, a footless man, a handless and footless man, an earless man, a man with a dented nose, an earless man with a dented nose, a man with incomplete fingers, a thumbless man, a man with broken feet tendons, and so on.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ສັງກາດໄດ້ ໑໒໖໕ ຕົວ ປີກາເໝົ້າ ເດືອນ ໘ ຂຶ້ນ ໘ ຄໍ່າ ມື້ຮ່ວງເໝົ້າ ໔ ຍາມແຖ ໃກ້ທ່ຽງ ໝາຍມີ ເຈົ້າຫົວຂອງ ຜົວເມຍ ບ້ານຊຽງມ່ວນ ລູກເຕົ້າຊູ່ຄົນ ໄດ້ມີໃຈໃສສັດທາສ້າງຍັງ ປັບພັດຊາຂັນ ໙ ຜູກນີ້ ໄວ້ກັບພະສາສະໜາພະໂຄຕະມະເຈົ້າ ເທົ່າ ໕ ພັນວັດສາ ບຸບຜາປັນຍາ ວັດມ່ວງຄຳ ເປັນຜູ້ພິຈາລະນາທາພູນ(ມູນ)ໃຫ້ ຂໍຝູງຂ້າທັງຫລາຍນີ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາ ຂໍໃຫ້ຝູງຂ້າທັງຫລາຍນີ້ໄດ້ຕັດເສຍຍັງໂອຄະທຳທັງ ໔ ນີ້ແລ້ວ ຂໍໃຫ້ຝູງຂ້າທັງຫລາຍໄດ້ຕັດຊ່ອງ ແຈ້ງເຫັນໂລກທັງ ໓ ຂໍໃຫ້ຝູງຂ້າທັງຫລາຍໄດ້ເຖິງມັກຄະທຳທັງ ໘ ຂໍໃຫ້ຝູງຂ້າທັງຫລາຍໄດ້ ແກວດກົດໝາຍຮູ້ຍັງທຳພະເຈົ້າ ໘ ໝື່ນ ໔ ພັນຂັນ ຂໍໃຫ້ໄດ້ພະຮັນໃຈໂດຍດ່ວນ ຄັນວ່າໝວນ ຊາດແລ້ວ ຂໍໃຫ້ຝູງຂ້າທັງຫລາຍໄດ້ເຂົ້າສູ່ວຽງແກ້ວນິຣະພາບນັ້ນເຖົ້ນ.

Folio 26 on the recto side: In Sangkat (CS) 1265, a *ka mao* year, on the eighth waxing-moon day of the eighth lunar month, a *huang mao* day, the fifth day of the week (Thursday),³ [the writing of this manuscript was accomplished] at the time of the forenoon horn (*nyam thae kai thiang*). Chao Huakhong and his wife from Xiang Muan village together with all their children had the religious faith to sponsor the making of these six manuscripts entitled *Papphatsa Khan* (Pabbajjā Khandha) to support the Teachings of Gotama Buddha to last until the end of 5000 years. Bupphapannya from Vat Muangkham considered and found the original manuscript. May we all achieve our desires and wishes. May we all be passed through Ogha 4 (the Four Floods). May we all obtain the seeing of the three worlds. May we all obtain the Eightfold Noble Path. May we all understand the Buddha's Teachings of eighty-four thousand catagories. May we obtain all these immediately. After death, may we all enter into the crystal city of Nibbāna, definitely.

Date: CS 1265, a *ka mao* year (2 Jul 1903)
Script(s): Tham Lao
Language(s): Lao, Pali

³ 1265 Ashadha 8 = Thursday, 2 July 1903. This day was indeed a *huang mao* day.

Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Bupphapannya from Vat Muang Kham; Chao Hua Khong and his wife from the village of Xiang Muan
Titles: ປັບພະຊາວິນິໄສຍະ (ຜູກ ໔)
Papphasavinisai (Phuk 4)
Pabbajā Vinicchaya (Fascicle 4)

EAP1398_VXY_1_0012

Long palm-leaf

One Phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ທັງສີພະວິໄນ ກ່າວເຖິງ ການພິຈາລະນາຄຸນສົມບັດຂອງຜູ້ທີ່ເຂົ້າບວດ ເຊັ່ນບັນພະຊາເປັນສາມະເນນ ຫຼື ອຸປະສົມບົດເປັນພະພິກຂຸ ແລະບຸກຄົນຕ້ອງທຳມຕາມພະວິໄນບັນຍັດໄວ້ມີ ໑໑ ປະເພດ ຫາກພະສົງອົງໃດເປັນອຸປັດຊາບວດໃຫ້ບຸກຄົນເຫລົ່ານີ້ເປັນສາມະເນນຫຼືພະພິກຂຸຈະຕ້ອງອາບັດທຸກກົດ. ນອກຈາກນີ້ ຍັງກ່າວເຖິງບຸກຄົນ ໓໒ ຈຳພວກທີ່ບໍ່ຄວນບັນພະຊາ ເຊັ່ນ ບຸກຄົນທີ່ມີມືຂາດ, ບຸກຄົນທີ່ມີຕີນຂາດ, ບຸກຄົນທີ່ມີທັງມືທັງຕີນຂາດ, ບຸກຄົນທີ່ມີຫູຂາດ, ບຸກຄົນທີ່ມີຈະມູກແຫວ່ງ, ບຸກຄົນທີ່ມີທັງຫູຂາດທັງຈະມູກແຫວ່ງ, ບຸກຄົນທີ່ມີນິ້ວມືຂາດ, ບຸກຄົນທີ່ມີນິ້ວຫົວແມ່ມືຂາດ, ບຸກຄົນທີ່ມີເອ້ນຕີນຂາດ ດັ່ງນີ້ເປັນຕົ້ນ.

Vinaya text tells about considerations of qualifications of those who enter monkhood as a monk or a novice, as well as 11 types of people forbidden according to the Vinaya rules. Monks who ordain these persons to be a novice or a monk break the *dukkata* rules. Moreover, the text provides 32 types of people who are unable to be ordained: a handless man, a footless man, a handless and footless man, an earless man, a man with a dented nose, an earless man with a dented nose, a man with incomplete fingers, a thumbless man, a man with broken feet tendons, and so on.

Colophon: None

Date: 1903 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0011)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ປັບພະຊາວິນິໄສ (ຜູກ ໕)

Papphasavinisai (Phuk 5)

Pabbajā Vinicchaya (Fascicle 5)

Long palm-leaf**One Phuk:** *fascicle 6***Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 55 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** one is blank.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 33. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.**Description:** ທັງສິພະວິໄນ ກ່າວເຖິງ ການພິຈາລະນາຄຸນສົມບັດຂອງຜູ້ທີ່ເຂົ້າບວດ ເຊັ່ນ ບັນພະຊາເປັນສາມະເນນ ຫຼື ອຸປະສົມບົດເປັນພະພິກຂຸ ແລະບຸກຄົນຕ້ອງຫ້າມຕາມພະວິໄນບັນຍັດໄວ້ມີ ໑໑ ປະເພດ ຫາກພະສົງອົງໃດເປັນອຸປັດຊາບວດໃຫ້ບຸກຄົນເຫລົ່ານີ້ເປັນສາມະເນນຫຼືພະພິກຂຸຈະຕ້ອງອາບັດ ທຸກກົດ. ນອກຈາກນີ້ ຍັງກ່າວເຖິງບຸກຄົນ ໖໒ ຈຳພວກທີ່ບໍ່ຄວນບັນພະຊາ ເຊັ່ນ: ບຸກຄົນທີ່ມີມືຂາດ, ບຸກຄົນທີ່ມີຕີນຂາດ, ບຸກຄົນທີ່ມີທັງມືທັງຕີນຂາດ, ບຸກຄົນທີ່ມີຫູຂາດ, ບຸກຄົນທີ່ມີຈະມູກແຫວ່ງ, ບຸກຄົນທີ່ມີທັງຫູຂາດທັງຈະມູກແຫວ່ງ, ບຸກຄົນທີ່ມີນິ້ວມືຂາດ, ບຸກຄົນທີ່ມີນິ້ວຫົວແມ່ມືຂາດ, ບຸກຄົນທີ່ມີເອັນຕີນຂາດ ດັ່ງນີ້ເປັນຕົ້ນ.Vinaya text tells about considerations of qualifications of those who enter monkhood as a monk or a novice, as well as 11 types of people forbidden according to the Vinaya rules. Monks who ordain these persons to be a novice or a monk break the *dukkata* rules. Moreover, the text provides 32 types of people who are unable to be ordained: a handless man, a footless man, a handless and footless man, an earless man, a man with a dented nose, an earless man with a dented nose, a man with incomplete fingers, a thumbless man, a man with broken feet tendons, and so on.**Colophon:** None**Date:** 1903 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0011)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Author(s):** Unknown**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ປັບພະຊາວິນິໄສ (ຜູກ ໖)*Papphasavinisai (Phuk 6)**Pabbajā Vinicchaya (Fascicle 6)***Long palm-leaf****One Phuk:** *fascicle 1***Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 53.5 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio is blank. **Back cover folio:** three folios; the first folio contains the colophon; and the last two folios are blank.

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

Description: ເນື້ອໃນກ່າວເຖິງທີ່ມາຂອງຜ້າຈີວອນຂອງພະພິກຂຸ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເວລຸວັນມະຫາວິຫານ ນະຄອນຣາຊະຄຶ ໃນຄັ້ງນັ້ນ ພະພຸດທະອົງຊົງສະເດັດດຳເນີນໄປໃນເຂດຊົນນະບົດ ແລະຊົງທອດພະເນດເຫັນນາຂອງຊາວມະຄົດທີ່ເປັນຄັນນາສີ່ຫລ່ຽມ ຈຶ່ງຕັດສິ່ງໃຫ້ພະອານົນອອກແບບຈີວອນຕາມລັກສະນະຂອງຄັນນາ. ຕໍ່ມາ ມີຈີວອນຫລາຍປະເພດເກີດຂຶ້ນ ພິກຂຸທັງຫຼາຍເກີດຄວາມສົງໄສ ບໍ່ແນ່ໃຈວ່າ ຈີວອນຊະນິດໃດຊົງອະນຸຍາດ ຈຶ່ງກາບທູນຖາມຕໍ່ພະສາດສະດາ ພະພຸດທະອົງຊົງອະນຸຍາດໃຫ້ພິກຂຸສາມາດໃຊ້ຈີວອນ ໖ ປະເພດຄື: ຜ້າຈີວອນທີ່ເຮັດດ້ວຍເປືອກໄມ້, ຜ້າຈີວອນທີ່ເຮັດດ້ວຍຝ້າຍ, ຜ້າຈີວອນທີ່ເຮັດດ້ວຍເສັ້ນໄໝ, ຜ້າຈີວອນທີ່ເຮັດດ້ວຍຂົນສັດ, ຜ້າຈີວອນທີ່ເຮັດດ້ວຍເປືອກປ່ານ ແລະຜ້າຈີວອນທີ່ເຮັດດ້ວຍຂອງປະສົມເຈືອກັນ ເຊັ່ນ ຜ້າທັງ ໔ ຢ່າງຂ້າງຕົ້ນ ຫຼືຢ່າງໃດຢ່າງໜຶ່ງຮ່ວມກັນ.

The content tells the origin of monk robes. On one occasion, the Buddha was present at the Veluvana monastery in Rajagaha. At the time, he went to the countryside and saw square-shaped rice paddies of the Magadha people. So, he suggested Venerable Ananda design a monk robe resembling the shape of rice paddies. Later, there were various new types of robes and monks wondered about the right one that was allowed by the Buddha. Thus, they asked the Buddha. The Buddha allowed them to use robes made of six different kinds of material: tree bark, cotton, silk, wool, hemp bark, and mixed elements, such as five kinds of fabric or some of the five.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ສັງກາດໄດ້ ໑໒໖໕ ຕົວ ປິກາເໝົ້າ ມື້ເມື່ງເໝົ້າ ເດືອນ ໑໑ ແຮມ ໑໐ ຄໍ່າ ວັນ ໖ ຣິດຈະນາແລ້ວຍາມແຖໂກ້ທຸ່ງວັນ ໝາຍມີ ພະຍາທິວຂອງ ແລະພະຣິຍາ ບຸດຕະນັດຕາ ຊູທະຊາຍາຕິກາພັນທຸວົງສາ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ພ້ອມກັນສ້າງ ຈີວະຣະຂັນທະ ໄວ້ສືບອາຍຸພະສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໔ ພັນພະວັດສາ ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ.

Folio 26 on the recto side: In Sangkat (CS) 1265, a *ka mao* year, on a *moeng mao* day, the tenth waning-moon day of the eleventh lunar month, the sixth day of the week (Friday),⁴ the writing of this manuscript was accomplished at the time of the forenoon horn (*nyam thae kai thiang van*). Phanya Hua Khòng and his wife together with all their children, grandchildren and relatives had the ardent religious faith to sponsor the making of this manuscript entitled *Chivara Khantha* (Civara Khandha) to prolong the age of the Teachings of Gotama Buddha to last until the end of

⁴ 1265 Asvina 25 = Friday, 16 October 1903. This day was, however, a *moeng mao* day.

5000 years. May the alms that had already given be a condition for us to reach Nibbāna, constantly and certainly.

Date: CS 1265, a *ka mao* year (16 Oct 1903)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Phanya Hua Khòng, wife together with all their children, grandchildren and relatives

Titles: ຈົວະຣະວິນິໄສຍະເຜດ (ຜູກຕົ້ນ)
Chivaranvinisaiya Phet (Phuk ton)
Civaravinicchaya Peta (Fascicle 1)

EAP1398_VXY_1_0015

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 53.4 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: one folio is blank. **Back cover folio:** one folio is blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ເນື້ອໃນກ່າວເຖິງທີ່ມາຂອງຜ້າຈົວອນຂອງພະພິກຂຸ. ໃນສະໄໝໜຶ່ງພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເວລຸວັນ ມະຫາວິຫານ ນະຄອນຣາຊະຄຶ ໃນຄັ້ງນັ້ນພະພຸດທະອົງຊົງສະເດັດດຳເນີນໄປໃນເຂດຊົນນະບົດ ແລະຊົງທອດພະເນດເຫັນນາຂອງຊາວມະຄົດທີ່ເປັນຄັນນາສີ່ຫລ່ຽມ ຈຶ່ງຕັດສິ່ງໃຫ້ພະອານົນອອກແບບຈົວອນຕາມລັກສະນະຂອງຄັນນາ. ຕໍ່ມາ ມີຈົວອນຫລາຍປະເພດເກີດຂຶ້ນ ພິກຂຸທັງຫຼາຍເກີດຄວາມສົງໄສ ບໍ່ແນ່ໃຈວ່າ ຈົວອນຊະນິດໃດຊົງອະນຸຍາດ ຈຶ່ງກາຍທູນຖາມຕໍ່ພະສາດສະດາ ພະພຸດທະອົງຊົງອະນຸຍາດໃຫ້ພິກຂຸສາມາດໃຊ້ຈົວອນ ໖ ປະເພດຄື: ຜ້າຈົວອນທີ່ເຮັດດ້ວຍເປືອກໄມ້, ຜ້າຈົວອນທີ່ເຮັດດ້ວຍຝ້າຍ, ຜ້າຈົວອນທີ່ເຮັດດ້ວຍເສັ້ນໄໝ, ຜ້າຈົວອນທີ່ເຮັດດ້ວຍຂົນສັດ, ຜ້າຈົວອນທີ່ເຮັດດ້ວຍເປືອກປ່ານ ແລະຜ້າຈົວອນທີ່ເຮັດດ້ວຍຂອງປະສົມເຈືອກັນເຊັ່ນ ຜ້າທັງ ໔ ຢ່າງ ຂ້າງຕົ້ນ ຫຼືຢ່າງໃດຢ່າງໜຶ່ງຮ່ວມກັນ.

The content tells the origin of monk robes. On one occasion, the Buddha was present at the Veluvana monastery in Rajagaha. At the time, he went to the countryside and saw square-shaped rice paddies of the Magadha people. So, he suggested Venerable Ananda design a monk robe resembling the shape of rice paddies. Later, there were various new types of robes and monks wondered about the right one that was allowed by the Buddha. Thus, they asked the Buddha. The Buddha allowed them to use robes made of six different kinds of material: tree bark, cotton, silk, wool, hemp bark, and mixed elements, such as five kinds of fabric or some of the five.

Colophon: None
Date: 1903 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0014)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ຈົວະຣະວິນິໄສຍະເຜດ (ຜູກ ໒)
Chivaranvinisaiya Phet (Phuk 2)
Civaravinicchaya Peta (Fascicle 2)

EAP1398_VXY_1_0016

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 53.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: one folio is blank. **Back cover folio:** one folio is blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ເນື້ອໃນກ່າວເຖິງທີ່ມາຂອງຜ້າຈົວອນຂອງພະພິກຂຸ. ໃນສະໄໝໜຶ່ງພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເວລຸວັນ ມະຫາວິຫານ ນະຄອນຣາຊະຄຶ ໃນຄັ້ງນັ້ນພະພຸດທະອົງຊົງສະເດັດດຳເນີນໄປໃນເຂດຊົນນະບົດ ແລະຊົງທອດພະເນດເຫັນນາຂອງຊາວມະຄົດທີ່ເປັນຄັນນາສີ່ຫລ່ຽມ ຈຶ່ງຕັດສິ່ງໃຫ້ພະອານົນອອກແບບຈົວອນຕາມລັກສະນະຂອງຄັນນາ. ຕໍ່ມາ ມີຈົວອນຫລາຍປະເພດເກີດຂຶ້ນ ພິກຂຸທັງຫຼາຍເກີດຄວາມສົງໄສ ບໍ່ແນ່ໃຈວ່າ ຈົວອນຊະນິດໃດຊົງອະນຸຍາດ ຈຶ່ງກາບທູນຖາມຕໍ່ພະສາດສະດາ ພະພຸດທະອົງຊົງອະນຸຍາດໃຫ້ພິກຂຸສາມາດໃຊ້ຈົວອນ ໖ ປະເພດຄື: ຜ້າຈົວອນທີ່ເຮັດດ້ວຍເປືອກໄມ້, ຜ້າຈົວອນທີ່ເຮັດດ້ວຍຝ້າຍ, ຜ້າຈົວອນທີ່ເຮັດດ້ວຍເສັ້ນໄໝ, ຜ້າຈົວອນທີ່ເຮັດດ້ວຍຂົນສັດ, ຜ້າຈົວອນທີ່ເຮັດດ້ວຍເປືອກປ່ານ ແລະຜ້າຈົວອນທີ່ເຮັດດ້ວຍຂອງປະສົມເຈືອກັນເຊັ່ນ ຜ້າທັງ ໔ ຢ່າງ ຂ້າງຕົ້ນ ຫຼືຢ່າງໃດຢ່າງໜຶ່ງຮ່ວມກັນ.

The content tells the origin of monk robes. On one occasion, the Buddha was present at the Veluvana monastery in Rajagaha. At the time, he went to the countryside and saw square-shaped rice paddies of the Magadha people. So, he suggested Venerable Ananda design a monk robe resembling the shape of rice paddies. Later, there were various new types of robes and monks wondered about the right one that was allowed by the Buddha. Thus, they asked the Buddha. The Buddha allowed them to use robes made of six different kinds of material: tree bark, cotton, silk, wool, hemp bark, and mixed elements, such as five kinds of fabric or some of the five.

Colophon: None

Date: 1903 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0014)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ຈົວະຣະວິນິໄສຍະເຜດ (ຜູກ ໓)
Chivaranvinisaiya Phet (Phuk 3)
Civaravinicchaya Peta (Fascicle 3)

EAP1398_VXY_1_0017

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 53.5 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.

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

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

Description: ເນື້ອໃນກ່າວເຖິງທີ່ມາຂອງຜ້າຈິວອນຂອງພະພິກຂຸ. ໃນສະໄໝໜຶ່ງພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເວລຸວັນ ມະຫາວິຫານ ນະຄອນຣາຊະຄຶ ໃນຄັ້ງນັ້ນພະພຸດທະອົງຊົງສະເດັດດຳເນີນໄປໃນເຂດຊົນນະບົດ ແລະຊົງທອດພະເນດເຫັນນາຂອງຊາວມະຄົດທີ່ເປັນຄັນນາສີ່ຫລ່ຽມ ຈຶ່ງຕັດສິ່ງໃຫ້ພະອານົນອອກແບບຈິວອນຕາມລັກສະນະຂອງຄັນນາ. ຕໍ່ມາ ມີຈິວອນຫລາຍປະເພດເກີດຂຶ້ນ ພິກຂຸທັງຫຼາຍເກີດຄວາມສົງໄສ ບໍ່ແນ່ໃຈວ່າ ຈິວອນຊະນິດໃດຊົງອະນຸຍາດ ຈຶ່ງກາບທູນຖາມຕໍ່ພະສາດສະດາ ພະພຸດທະອົງຊົງອະນຸຍາດໃຫ້ພິກຂຸສາມາດໃຊ້ຈິວອນ ໖ ປະເພດຄື: ຜ້າຈິວອນທີ່ເຮັດດ້ວຍເປືອກໄມ້, ຜ້າຈິວອນທີ່ເຮັດດ້ວຍຝ້າຍ, ຜ້າຈິວອນທີ່ເຮັດດ້ວຍເສັ້ນໄໝ, ຜ້າຈິວອນທີ່ເຮັດດ້ວຍຂົນສັດ, ຜ້າຈິວອນທີ່ເຮັດດ້ວຍເປືອກປ່ານ ແລະຜ້າຈິວອນທີ່ເຮັດດ້ວຍຂອງປະສົມເຈືອກັນເຊັ່ນ ຜ້າທັງ ໔ ຢ່າງ ຂ້າງຕົ້ນ ຫຼືຢ່າງໃດຢ່າງໜຶ່ງຮ່ວມກັນ.

The content tells the origin of monk robes. On one occasion, the Buddha was present at the Veluvana monastery in Rajagaha. At the time, he went to the countryside and saw square-shaped rice paddies of the Magadha people. So, he suggested Venerable Ananda design a monk robe resembling the shape of rice paddies. Later, there were various new types of robes and monks wondered about the right one that was allowed by the Buddha. Thus, they asked the Buddha. The Buddha allowed them to use robes made of six different kinds of material: tree bark, cotton, silk, wool, hemp bark, and mixed elements, such as five kinds of fabric or some of the five.

Colophon: None

Date: 1903 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0014)

Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ຈົວະຣະວິນິໄສຍະເຜດ (ຜູກ ໔)
Chivaranvinisaiya Phet (Phuk 4)
Civaravinicchaya Peta (Fascicle 4)

EAP1398_VXY_1_0018

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 53.5 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one is blank. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio is blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 39. **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: ໃນສະໄໝພຸດທະການ ມີພະສັບພັກຄືຍະນອນເທິງຕຽງທີ່ສູງ ເມື່ອຊາວບ້ານທຸ່ງວຊົມວິຫານ ເຫັນແລ້ວກໍ່ເພິ່ງໂທດ, ຕິຕຽນ ກ່າວວ່າ ເໝືອນພວກຄະລິຫັດທີ່ບໍ່ລິໂພກກາມ ພິກຂຸທັງຫລາຍຈຶ່ງກາບທູນເລື່ອງນັ້ນແດ່ພະຜູ້ມີພະພາກເຈົ້າ ພະພຸດທະອົງຈຶ່ງຊົງບັນຍັດທ້າມພິກຂຸນອນເທິງຕຽງທີ່ສູງ ພິກຂຸອົງໃດລະເມີດຊຶ່ງສິກຂາບົດ ຕ້ອງອາບັດທຸກກົດ. ແຕ່ຕໍ່ມາມີພຸດທານຸຍາດໃຫ້ຮອງຕີນຕຽງໄດ້ ເນື່ອງຈາກໃນສະໄໝນັ້ນ ມີພິກຂຸອົງໜຶ່ງນອນເທິງຕຽງຕໍ່າ ແຕ່ຖືກກູກັດ ພິກຂຸທັງຫລາຍຈຶ່ງກາບທູນເລື່ອງນັ້ນແດ່ພະຜູ້ມີພະພາກເຈົ້າ ພະພຸດທະອົງຈຶ່ງຊົງອະນຸຍາດໃຫ້ຮອງຕີນຕຽງໄດ້ ແຕ່ທ້າມສູງເກີນ ຕູ ນີ້ວ ເປັນຕົ້ນ.

In the Buddha's time, a group of six monks slept on high beds. Laypeople who saw that while visiting the monastery blamed the monks and accused them of living like a layman who still enjoyed sensual pleasure. Other monks reported this incident to the Buddha. Thus, the Buddha initiated a rule of prohibiting monks from lying down on a high bed; those who did that broke the *dukkata* rules. However, later the Buddha allowed the feet of beds being lengthened because a monk had been bitten by a snake on his low bed. After having been reported, since then the Buddha allowed a bed being able to be heightened up to circa eight inches.

Colophon: ລານທີ ໓໙ ໜ້າ ໑: ສັງກາດ ໑໒໖໔ ຕົວ ປັກກາເໝົ້າ ມື້ເມື່ງເປົ້າ ເດືອນ ໑໑ ແຮມ ໑໐ ຄໍ່າ ວັນ ໖ ຣິດຈະນາແລ້ວຍາມແຖໃກ້ທຸ່ງວັນ ໝາຍມີ ພະຍາທິວຂອງ ແລະພະຣິຍາບຸດຕະນັດຕາຊູທະຊາຍາຕິກາພັນທຸວິງສາ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ພ້ອມກັນສ້າງ ເສນາສະນະຂັນດະ ໄວ້ສືບອາຍຸພະສາສະໜາພະໂຄດົມເຈົ້າ ຕາບຕໍ່ເທົ້າ ໔ ພັນພະວັດສາ ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ.

Folio 39 on the recto side: In Sangkat (CS) 1265, a *ka mao* year, on a *moeng mao* day, the tenth waning-moon day of the eleventh lunar month, the sixth day of the week (Friday), the writing of this manuscript was accomplished at the time of the forenoon horn (*nyam thae kai thiang van*). Phanya Huakhong and his wife together with all their children, grandchildren and relatives had the ardent religious faith to sponsor the making of this manuscript entitled *Senasana Khandha* (Senāsana Khandha) to prolong the age of the Teachings of Gotama Buddha to last until the end of 5000 years. May the alms that I have already given be a condition for us to reach Nibbāna, constantly and certainly.

Date: CS 1265, a *ka mao* year (16 Oct 1903)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Phanya Huakhong and his wife together with all their children, grandchildren and relatives
Titles: ເສນາສະນະຂັນດະວິນິໄສຍະເຜດ (ຜູກຕົ້ນ)
Senasanakhanda Vinisaiya Phet (Phuk ton)
Senāsanakhandha Vinicchaya Peta (Fascicle 1)

EAP1398_VXY_1_0019

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 53.5 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio is blank. **Back cover folio:** three folios are blank.

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

Description: ກ່າວເຖິງເລື່ອງພິກຂຸແຈກຂອງທີ່ບໍ່ຄວນແຈກ ໃນສະໄໝພຸດທະການມີພິກຂຸອົງໜຶ່ງໄດ້ເອົາເສນາສະນະຂອງສິ່ງທັງໝົດ ມອບໃຫ້ແກ່ພິກຂຸອີກອົງໜຶ່ງ ທວັງຈະໄດ້ໃຊ້ສອຍຮ່ວມກັນ ເມື່ອພະພຸດທະອົງຊົງຊາບ ຈຶ່ງຕິຕຽນ ພ້ອມກັບບັນຍັດສິກຂາບົດວ່າ ດ້ວຍເລື່ອງຂອງທີ່ບໍ່ຄວນແຈກ ແບ່ງເປັນ ໔ ພວດ ພິກຂຸອົງໃດລ່ວງລະເມີດຕ້ອງອາບັດທຸກກິດ ເປັນຕົ້ນ.

The text is about a monk improperly distributing objects to others. In the Buddha's time, a monk offered all seats belonging to other monks to another monk for a common use. Having been informed, the Buddha blamed him and initiated a rule about prohibited objects to be given that were divided into five categories. Those who were against that rule broke the *dukkata* rule (an offence of wrongdoing).

Colophon: None

Date: 1903 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0018)

Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ເສນາສະນະຂັນດະວິນິໄສຍະເຜດ (ຜູກ ໒)
Senasanakhanda Vinisaiya Phet (Phuk 2)
Senāsanakhandha Vinicchaya Peta (Fascicle 2)

EAP1398_VXY_1_0020

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 53.5 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio is blank. **Back cover folio:** two folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 35. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ທຸຕັງຄະວັດ ຫຼື ທຸດົງ ແປວ່າ ຂໍ້ປະຕິບັດເປັນເຄື່ອງກຳຈັດກິເລດ, ຄຸນສົມບັດຂອງຜູ້ກຳຈັດກິເລດ, ເປັນຂໍ້ວັດປະຕິບັດທີ່ພະພຸດທະເຈົ້າໄດ້ຊົງອະນຸຍາດໄວ້ ແຕ່ບໍ່ມີການບັງຄັບ ແລ້ວແຕ່ຄວາມສະໝັກໃຈປະຕິບັດ ເປັນອຸບາຍວິທີກຳຈັດກິເລດຂັດເກົາກິເລດ ເຮັດໃຫ້ເກີດຄວາມມັກນ້ອຍສັນໂດດຫຼາຍຂຶ້ນ. ທຸດົງທີ່ພະພຸດທະເຈົ້າໄດ້ຊົງອະນຸຍາດໄວ້ມີ ໑໓ ວິທີ. ໃນນີ້ ມີຂໍ້ທີ່ຖືກ ການຖືບິນດະບາດເປັນວັດ ໄດ້ແກ່ ການບໍລິໂພກ ຫຼືສັນສະເພາະອາຫານທີ່ໄດ້ມາຈາກການຮັບບິນດະບາດເທົ່ານັ້ນ ບໍ່ສັນອາຫານທີ່ຄົນອື່ນນຳມາຖວາຍ ແລະບໍ່ສັນອາຫານທີ່ເຂົານິມົນໃຫ້ໄປສັນຕາມໝູ່ບ້ານຕ່າງໆ.

Dhutaṅgavatta or *Thudong* defines a set of practices for getting rid of defilements and qualifications of the practitioners. The practices were allowed by the Buddha but not obligatory. *Dhutaṅgavatta* is a strategic practice to remove defilements and promote detachment. There are thirteen practices, one of which is about having food gained from one's alms-walks. Namely, the practitioners are suggested consuming only food offered by people during their alms-walks. Alms-food offered by donors who reached their monasteries are prohibited. Alms-food offered during an invitation by villagers at their households are also prohibited.

Colophon: None

Date: 1903 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0018)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ເສນາສະນະຂັນດະວິນິໄສຍະເຜດ (ຜູກ ໓)
Senasanakhanda Vinisaiya Phet (Phuk 3)
Senāsanakhandha Vinicchaya Peta (Fascicle 3)

EAP1398_VXY_1_0021

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 55.9 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angled. **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: ເນື້ອໃນກ່າວເຖິງມະຫາກຳມະວິພັກສູດ ວ່າດ້ວຍການຈຳແນກກຳ. ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ກຸງຣາຊະຄຶ ໃນຄັ້ງນັ້ນປະຣິພາຊິກໄປຕະລິບຸດໄດ້ສົນທະນາກັບພະສະມິດທີ່ ເລື່ອງບຸກຄົນທຳດີ ແລະບຸກຄົນທຳຊົ່ວ ວ່າຈະຂຶ້ນສະຫວັນ ຫຼືຕົກນະຣົກ. ພະພຸດທະອົງຈຶ່ງຊົງສະແດງທຳເລື່ອງການຈຳແນກກຳ ໔ ປະເພດຄື:

(໑). ບຸກຄົນບາງຄົນໃນໂລກນີ້ ເປັນຜູ້ມັກເຮັດຄວາມຊົ່ວ ເມື່ອຕາຍໄປແລ້ວ ໄດ້ໄປເກີດໃນອະບາຍ ທຸກຄະຕິພູມ ຄືນະຣົກ ກໍມີ,

(໒). ບຸກຄົນບາງຄົນໃນໂລກນີ້ ເປັນຜູ້ມັກເຮັດຄວາມຊົ່ວ ແຕ່ເມື່ອຕາຍໄປແລ້ວ ໄດ້ໄປເກີດໃນສຸກຄະຕິພູມ ຄືໂລກສະຫວັນ ກໍມີ,

(໓). ບຸກຄົນບາງຄົນໃນໂລກນີ້ ເປັນຜູ້ມັກເຮັດຄວາມດີ ເມື່ອຕາຍໄປແລ້ວ ໄດ້ໄປເກີດໃນສຸກຄະຕິພູມ ຄືໂລກສະຫວັນ ກໍມີ,

(໔). ບຸກຄົນບາງຄົນໃນໂລກນີ້ ເປັນຜູ້ມັກເຮັດຄວາມດີ ແຕ່ເມື່ອຕາຍໄປແລ້ວ ໄດ້ໄປເກີດໃນອະບາຍ ທຸກຄະຕິພູມ ຄືນະຣົກ ກໍມີ.

The content is on *Mahākammavibhaṅga-sutta*, the discourse on the Great Analysis of karma. On one occasion, the Buddha was present in Rajagaha. At the time, Potaliputta had a conversation with Venerable Samiddhi on doers of good deeds and bad deeds and their heaven or hell destinations. The Buddha gave them a sermon on four types of people who did meritorious and sinful deeds:

- (1) people who did sinful deeds and had a new rebirth in hell;
- (2) people who did sinful deeds but had a new rebirth in heaven;
- (3) people who did meritorious deeds and had a new rebirth in heaven;
- (4) people who did meritorious deeds but had a new rebirth in hell.

Colophon: ລານທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໒ ພັນ ໒ ປາຍ ໒ ຮ້ອຍ ຕູ້໑໙ (ອາດໝາຍເຖິງ ພ.ສ. ໒໒໕໙) ຕົວ ປີເມື່ອງໃສ່ ເດືອນ ໑໒ ເພັງ ວັນອາທິດ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຈັນທາ

ແມ່ພິລາພ້ອມກັນມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ລຳສັກກະຕິທິປະນີ ໄວ້ກັບພະ
ໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເກົ້າ ໔ ພັນພະວັດສາ ຂໍໃຫ້ຜະລະສ່ວນບຸນອັນນີ້ ຂໍຈິ່ງໄປຮອດໄປເຖິງພໍ່ແມ່
ພີ່ນ້ອງຊູ່ຄົນອັນຈຸດຕິໄປສູ່ບໍຣະໂລກພາຍໜ້າພຸ້ນກໍຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ທຸວັງ
ນິດຈັງ ສາທຸງ.

Folio 25 on the recto side: In Chunlasangkatrasi 2 thousand 2 hundred and 819 (possibly is BE 2289), a *moeng sai* year, on the full moon day of the twelfth lunar month, Sunday,⁵ the writing of this manuscript was accomplished at the time of the morning drum (*nyam kòng ngai*). [Mr] Chantha and his wife, Mae Phila (mother of Phila), had the ardent religious faith to sponsor the making of this manuscript entitled *Lam Sakkatithipani* (*Sakcatidipani*) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit reach my parents and siblings who already died to the other world. May this be a condition for us to reach Nibbāna, certainly and constantly. Amen, amen!

Date: BE 2289, a *moeng sai* year (1746)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): [Mr] Chantha and his wife, Mae Phila (mother of Phila)
Titles: ສັກກະຕິທິປະນີ (ຜູກຕົ້ນ, ມັດຕົ້ນ)
Sakkatithipani (*Phuk ton, mat ton*)
Chagatidipani (Fascicle 1, bundle 1)

EAP1398_VXY_1_0022

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 56.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ເນື້ອໃນກ່າວເຖິງມະຫາກຳມະວິພັງຄະສູດ ວ່າດ້ວຍການຈຳແນກກຳ. ໃນສະໄໝໜຶ່ງ
ພະພຸດທະເຈົ້າປະທັບຢູ່ກຸງຣາຊະຄຶ ໃນຄັ້ງນັ້ນປະຣິພາຊິກໄປຕະລິບຸດໄດ້ສົນທະນາກັບພະສະ
ມິດທິ ເລື່ອງບຸກຄົນທຳດີແລະບຸກຄົນທຳຊົ່ວ ວ່າຈະຂຶ້ນສະຫວັນຫຼືຕົກນະນິກ. ພະພຸດທະອົງຈິ່ງຊົງ
ສະແດງທຳເລື່ອງການຈຳແນກກຳ ໔ ປະເພດຄື:

⁵ 1189 Karttija 15 = Saturday, 3 November 1827. This day was indeed a *moeng sai* day.

- (໑). ບຸກຄົນບາງຄົນໃນໂລກນີ້ ເປັນຜູ້ມັກເຮັດຄວາມຊົ່ວ ເມື່ອຕາຍໄປແລ້ວ ໄດ້ໄປເກີດໃນອະບາຍ ທຸກຄະຕິພູມ ຄື ນະຣິກ ກໍມີ,
- (໒). ບຸກຄົນບາງຄົນໃນໂລກນີ້ ເປັນຜູ້ມັກເຮັດຄວາມຊົ່ວ ແຕ່ເມື່ອຕາຍໄປແລ້ວ ໄດ້ໄປເກີດໃນສຸກຄະຕິພູມ ຄື ໂລກສະຫວັນ ກໍມີ,
- (໓). ບຸກຄົນບາງຄົນໃນໂລກນີ້ ເປັນຜູ້ມັກເຮັດຄວາມດີ ເມື່ອຕາຍໄປແລ້ວ ໄດ້ໄປເກີດໃນສຸກຄະຕິພູມ ຄື ໂລກສະຫວັນ ກໍມີ,
- (໔). ບຸກຄົນບາງຄົນໃນໂລກນີ້ ເປັນຜູ້ມັກເຮັດຄວາມດີ ແຕ່ເມື່ອຕາຍໄປແລ້ວ ໄດ້ໄປເກີດໃນອະບາຍ ທຸກຄະຕິພູມ ຄື ນະຣິກ ກໍມີ.

The content is on *Mahākammavibhaṅga-sutta*, the discourse on the Great Analysis of karma. On one occasion, the Buddha was present in Rajagaha. At the time, Potaliputta had a conversation with Venerable Samiddhi on doers of good deeds and bad deeds and their heaven or hell destinations. The Buddha gave them a sermon on four types of people who did meritorious and sinful deeds:

- (1) people who did sinful deeds and had a new rebirth in hell;
- (2) people who did sinful deeds but had a new rebirth in heaven;
- (3) people who did meritorious deeds and had a new rebirth in heaven;
- and (4) people who did meritorious deeds but had a new rebirth in hell.

Colophon:

ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໒ ພັນ ໒ ປາຍ ໒ ຮ້ອຍ ຕູ້໑໙ (ອາດໝາຍເຖິງ ພ.ສ. ໒໒໘໙) ຕົວ ບີເມິ່ງໃສ່ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຈັນທາແມ່ພິລາ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ລຳສັກກະຕິທິປະນີ ໄວ້ກັບພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນພະວັດສາ ຂໍໃຫ້ຜະລະສ່ວນບຸນອັນນີ້ ຂໍຈິ່ງໄປຮອດໄປເຖິງພໍ່ແມ່ພີ່ນ້ອງຊູ່ຄົນໆ ກໍຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ທຸວັງ ນິດຈັງ ສາທຸງ.

Folio 26 on the recto side: In Chunlasangkatrasa 2 thousand 2 hundred and 819 (possibly is BE 2289), a *moeng sai* year, the writing of this manuscript was accomplished at the time of the morning drum (*nyam kòng ngai*). [Mr] Chantha and his wife, Mae Phila (mother of Phila), had the ardent religious faith to sponsor the making of this manuscript entitled *Lam Sakkatithipani* (*Sakkatidīpanī*) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit reach my parents and siblings. May this be a condition for us to reach Nibbāna, certainly and constantly. Amen, amen!

Date:

BE 2289, a *moeng sai* year (1746)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

[Mr] Chantha and his wife, Mae Phila (mother of Phila)

Titles:

ສັກກະຕິທິປະນີ (ຜູກ ໔, ມັດຕື້ນ)

Sakkatithipani (Phuk 4, mat ton)

Chagatidīpanī (Fascicle 4, bundle 1)

Long palm-leaf**One Phuk:** *fascicle 6***Material:** Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 56.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** one folio is blank. **Back cover folio:** one folio contains the colophon.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 25. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.**Description:** ເນື້ອໃນກ່າວເຖິງມະຫາກຳມະວິພັກຄະສູດ ວ່າດ້ວຍການຈຳແນກກຳ. ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ກຸງຣາຊະຄຶ ໃນຄັ້ງນັ້ນປະຣິພາຊິກໂປຕະລິບຸດໄດ້ສົນທະນາກັບພະສະມິດທິ ເລື່ອງບຸກຄົນທຳດີແລະບຸກຄົນທຳຊົ່ວ ວ່າຈະຂຶ້ນສະຫວັນຫຼືຕົກນະຣົກ. ພະພຸດທະອົງຈຶ່ງຊົງສະແດງທຳເລື່ອງການຈຳແນກກຳ ໔ ປະເພດຄື:

(໑). ບຸກຄົນບາງຄົນໃນໂລກນີ້ ເປັນຜູ້ມັກເຮັດຄວາມຊົ່ວ ເມື່ອຕາຍໄປແລ້ວ ໄດ້ໄປເກີດໃນອະບາຍ ທຸກຄະຕິພູມ ຄື ນະຣົກ ກຳມິ,

(໒). ບຸກຄົນບາງຄົນໃນໂລກນີ້ ເປັນຜູ້ມັກເຮັດຄວາມຊົ່ວ ແຕ່ເມື່ອຕາຍໄປແລ້ວ ໄດ້ໄປເກີດໃນສຸກຄະຕິພູມ ຄື ໂລກສະຫວັນ ກຳມິ,

(໓). ບຸກຄົນບາງຄົນໃນໂລກນີ້ ເປັນຜູ້ມັກເຮັດຄວາມດີ ເມື່ອຕາຍໄປແລ້ວ ໄດ້ໄປເກີດໃນສຸກຄະຕິພູມ ຄື ໂລກສະຫວັນ ກຳມິ,

(໔). ບຸກຄົນບາງຄົນໃນໂລກນີ້ ເປັນຜູ້ມັກເຮັດຄວາມດີ ແຕ່ເມື່ອຕາຍໄປແລ້ວ ໄດ້ໄປເກີດໃນອະບາຍ ທຸກຄະຕິພູມ ຄື ນະຣົກ ກຳມິ.

The content is on *Mahākammavibhaṅga-sutta*, the discourse on the Great Analysis of karma. On one occasion, the Buddha was present in Rajagaha. At the time, Potaliputta had a conversation with Venerable Samiddhi on doers of good deeds and bad deeds and their heaven or hell destinations. The Buddha gave them a sermon on four types of people who did meritorious and sinful deeds:

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- (3) people who did meritorious deeds and had a new rebirth in heaven;
- (4) people who did meritorious deeds but had a new rebirth in hell.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໒ ພັນ ໒ ປາຍ ໒ ຮ້ອຍ ຕູ້໑໙ (ອາດໝາຍເຖິງ ພ.ສ. ໒໔໕໙) ຕົວ ປີເມື່ງໃສ້ ເດືອນ ໑໒ ເພັງ ວັນອາທິດ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຈັນທາ ແມ່ພິລາພ້ອມກັນມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ລຳສັກກະຕິທິປະນີ ໄວ້ກັບພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນພະວັດສາ ຂໍໃຫ້ຜະລະສ່ວນບຸນອັນນີ້ ຂໍຈົ່ງໄປຄ້າໄປຂູພໍ່ແມ່ພີ່ນ້ອງຊູ່ຄົນກຳຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂຫຖ ໂນ ທຸວັງ ນິດຈັງ ສາທຸງ.Folio 26 on the recto side: In Chunlasangkatrassa 2 thousand 2 hundred and 819 (possibly is BE 2289), a *moeng sai* year, on the full moon day of

the twelfth lunar month, Sunday, the writing of this manuscript was accomplished at the time of the morning drum (*nyam kòng ngai*). [Mr] Chantha and his wife, Mae Phila (mother of Phila), had the ardent religious faith to sponsor the making of this manuscript entitled *Lam Sakkatithipani* (*Sakkatidīpanī*) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit support all my parents and siblings. May this be a condition for us to reach Nibbāna, certainly and constantly. Amen, amen!

Date: BE 2289, a *moeng sai* year (1746)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): [Mr] Chantha and his wife, Mae Phila (mother of Phila)
Titles: ສັກກະຕິທິປະນີ (ຜູກ ໖, ມັດຕື້ນ)
Sakkatithipani (*Phuk 6, mat ton*)
Chagatidīpanī (Fascicle 6, bundle 1)

EAP1398_VXY_1_0024

Long palm-leaf

One Phuk: *fascicle 7*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 56.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ເນື້ອໃນກ່າວເຖິງມະຫາກຳມະວິພັງຄະສູດ ວ່າດ້ວຍການຈຳແນກກຳ. ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ກຸງຣາຊະຄຶ ໃນຄັ້ງນັ້ນປະຣິພາຊິກໂປຕະລິບຸດໄດ້ສົນທະນາກັບພະສະມິດທິ ເລື່ອງບຸກຄົນທຳດີແລະບຸກຄົນທຳຊົ່ວ ວ່າຈະຂຶ້ນສະຫວັນຫຼືຕົກນະຣົກ. ພະພຸດທະອົງຈຶ່ງຊົງສະແດງທຳເລື່ອງການຈຳແນກກຳ ໔ ປະເພດຄື:

(໑). ບຸກຄົນບາງຄົນໃນໂລກນີ້ ເປັນຜູ້ມັກເຮັດຄວາມຊົ່ວ ເມື່ອຕາຍໄປແລ້ວ ໄດ້ໄປເກີດໃນອະບາຍ ທຸກຄະຕິພູມ ຄື ນະຣົກ ກຳມິ,

(໒). ບຸກຄົນບາງຄົນໃນໂລກນີ້ ເປັນຜູ້ມັກເຮັດຄວາມຊົ່ວ ແຕ່ເມື່ອຕາຍໄປແລ້ວ ໄດ້ໄປເກີດໃນສຸກຄະຕິພູມ ຄື ໂລກສະຫວັນ ກຳມິ,

(໓). ບຸກຄົນບາງຄົນໃນໂລກນີ້ ເປັນຜູ້ມັກເຮັດຄວາມດີ ເມື່ອຕາຍໄປແລ້ວ ໄດ້ໄປເກີດໃນສຸກຄະຕິພູມ ຄື ໂລກສະຫວັນ ກຳມິ,

(໔). ບຸກຄົນບາງຄົນໃນໂລກນີ້ ເປັນຜູ້ມັກເຮັດຄວາມດີ ແຕ່ເມື່ອຕາຍໄປແລ້ວ ໄດ້ໄປເກີດໃນອະບາຍ ທຸກຄະຕິພູມ ຄື ນະຣົກ ກຳມິ.

The content is on *Mahākammavibhaṅga-sutta*, the discourse on the Great Analysis of karma. On one occasion, the Buddha was present in Rajagaha. At the time, Potaliputta had a conversation with Venerable Samiddhi on doers of good deeds and bad deeds and their heaven or hell destinations. The Buddha gave them a sermon on four types of people who did meritorious and sinful deeds:

- (1) people who did sinful deeds and had a new rebirth in hell;
- (2) people who did sinful deeds but had a new rebirth in heaven;
- (3) people who did meritorious deeds and had a new rebirth in heaven;
- (4) people who did meritorious deeds but had a new rebirth in hell.

Colophon:

ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໒ ພັນ ໒ ປາຍ ໒ ຮ້ອຍ ຕູ້໑໙ (ອາດໝາຍເຖິງ ພ.ສ. ໒໒໘໙) ຕົວ ປີເມື່ອງໃສ່ ເດືອນ ໑໒ ເພັງ ວັນອາທິດ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຈັນທາ ກັບແມ່ພິລາ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ລໍາສັກກະຕິທິປະນີ ໄວ້ກັບພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນພະວັດສາ ຂໍໃຫ້ຜະລະສ່ວນບຸນອັນນີ້ ຂໍຈິ່ງໄປຄ້າໄປຊຸບູ່ຍ່າພໍ່ແມ່ຊູ່ຄົນກໍຂ້າ ເທີ້ນ ນົບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ທຸວັງ ນິດຈັງ.

Folio 26 on the recto side: In Chunlasangkatrassa 2 thousand 2 hundred and 819 (possibly is BE 2289), a *moeng sai* year, on the full moon day of the twelfth lunar month, Sunday, the writing of this manuscript was accomplished at the time of the morning drum (*nyam kòng ngai*). [Mr] Chantha and his wife, Mae Phila (mother of Phila), had the ardent religious faith to sponsor the making of this manuscript entitled *Lam Sakkatithipani* (*Sakkatidīpanī*) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit support all my grandparents and parents. May this be a condition for us to reach Nibbāna, certainly and constantly.

Date:

BE 2289, a *moeng sai* year (1746)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

[Mr] Chantha and his wife, Mae Phila (mother of Phila)

Titles:

ສັກກະຕິທິປະນີ (ຜູກ ໗, ມັດຕີ້ນ)

Sakkatithipani (Phuk 7, mat ton)

Chagatidīpanī (Fascicle 7, bundle 1)

EAP1398_VXY_1_0025

Long palm-leaf

One Phuk:

fascicle 8

Material:

Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 56 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

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

the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ເນື້ອໃນກ່າວເຖິງມະຫາກຳມະວິພັກສູດ ວ່າດ້ວຍການຈຳແນກກຳ. ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ກຸງຣາຊະຄຶ ໃນຄັ້ງນັ້ນປະຣິພາຊິກໄປຕະລືບຸດໄດ້ສົນທະນາກັບພະສະມິດທີ່ ເລື່ອງບຸກຄົນທຳດີແລະບຸກຄົນທຳຊົ່ວ ວ່າຈະຂຶ້ນສະຫວັນຫຼືຕົກນະຣົກ. ພະພຸດທະອົງຈຶ່ງຊົງສະແດງທຳເລື່ອງການຈຳແນກກຳ ໔ ປະເພດຄື:

- (໑). ບຸກຄົນບາງຄົນໃນໂລກນີ້ ເປັນຜູ້ມັກເຮັດຄວາມຊົ່ວ ເມື່ອຕາຍໄປແລ້ວ ໄດ້ໄປເກີດໃນອະບາຍ ທຸກຄະຕິພູມ ຄື ນະຣົກ ກຳມີ,
- (໒). ບຸກຄົນບາງຄົນໃນໂລກນີ້ ເປັນຜູ້ມັກເຮັດຄວາມຊົ່ວ ແຕ່ເມື່ອຕາຍໄປແລ້ວ ໄດ້ໄປເກີດໃນສຸກຄະຕິພູມ ຄື ໂລກສະຫວັນ ກຳມີ,
- (໓). ບຸກຄົນບາງຄົນໃນໂລກນີ້ ເປັນຜູ້ມັກເຮັດຄວາມດີ ເມື່ອຕາຍໄປແລ້ວ ໄດ້ໄປເກີດໃນສຸກຄະຕິພູມ ຄື ໂລກສະຫວັນ ກຳມີ,
- (໔). ບຸກຄົນບາງຄົນໃນໂລກນີ້ ເປັນຜູ້ມັກເຮັດຄວາມດີ ແຕ່ເມື່ອຕາຍໄປແລ້ວ ໄດ້ໄປເກີດໃນອະບາຍ ທຸກຄະຕິພູມ ຄື ນະຣົກ ກຳມີ.

The content is on *Mahākammavibhaṅga-sutta*, the discourse on the Great Analysis of karma. On one occasion, the Buddha was present in Rajagaha. At the time, Potaliputta had a conversation with Venerable Samiddhi on doers of good deeds and bad deeds and their heaven or hell destinations. The Buddha gave them a sermon on four types of people who did meritorious and sinful deeds:

- (1) people who did sinful deeds and had a new rebirth in hell;
- (2) people who did sinful deeds but had a new rebirth in heaven;
- (3) people who did meritorious deeds and had a new rebirth in heaven;
- and (4) people who did meritorious deeds but had a new rebirth in hell.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໒ ພັນ ໒ ປາຍ ໒ ຮ້ອຍ ໘໑໙ (ອາດໝາຍເຖິງ ພ.ສ. ໒໔໘໙) ຕົວ ປີເມື່ງໃສ່ ເດືອນ ໑໒ ເພັງ ວັນອາທິດ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຈັນທາ ແມ່ພິລາ ຜົວເມຍພ້ອມກັນມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ລຳສັກກະຕິທິປະນີ ໄວ້ກັບພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນພະວັດສາ ຂໍໃຫ້ຜະລະສ່ວນບຸນອັນນີ້ ຂໍຈົ່ງໄປຄ້າໄປຊູພໍ່ແມ່ຊູຄົນກໍຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຖ ໂນ ທຸວັງ ນິດຈັງງ.

Folio 26 on the recto side: In Chunlasangkatrasi 2 thousand 2 hundred and 819 (possibly is BE 2289), a *moeng sai* year, on the full moon day of the twelfth lunar month, Sunday, the writing of this manuscript was accomplished at the time of the morning drum (*nyam kòng ngai*). [Mr] Chantha and his wife, Mae Phila (mother of Phila), jointly had the ardent religious faith to sponsor the making of this manuscript entitled *Lam Sakkatithipani* (*Sakkatidīpanī*) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit support all our parents. May this be a condition for us to reach Nibbāna, certainly and constantly.

Date: BE 2289, a *moeng sai* year (1746)
Script(s): Tham Lao

Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): [Mr] Chantha and his wife, Mae Phila (mother of Phila)
Titles: ສັກກະຕິທິປະນີ (ຜູກ ໘, ມັດຕົ້ນ)
Sakkatithipani (Phuk 8, mat ton)
Chagatidīpanī (Fascicle 8, bundle 1)

EAP1398_VXY_1_0026

Long palm-leaf

One Phuk: *fascicle 9*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 56 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio is blank. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio is blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angled. **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: ເນື້ອໃນກ່າວເຖິງມະຫາກຳມະວິພັງຄະສູດ ວ່າດ້ວຍການຈຳແນກກຳ. ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ກຸງຣາຊະຄຶ ໃນຄັ້ງນັ້ນປະຣິພາຊິກໄປຕະລິບຸດໄດ້ສົນທະນາກັບພະສະມິດທີ່ ເລື່ອງບຸກຄົນທຳດີແລະບຸກຄົນທຳຊົ່ວ ວ່າຈະຂຶ້ນສະຫວັນຫຼືຕົກນະຣົກ. ພະພຸດທະອົງຈຶ່ງຊົງສະແດງທຳເລື່ອງການຈຳແນກກຳ ໔ ປະເພດຄື:

- (໑). ບຸກຄົນບາງຄົນໃນໂລກນີ້ ເປັນຜູ້ມັກເຮັດຄວາມຊົ່ວ ເມື່ອຕາຍໄປແລ້ວ ໄດ້ໄປເກີດໃນອະບາຍ ທຸກຄະຕິພູມ ຄື ນະຣົກ ກຳມີ,
- (໒). ບຸກຄົນບາງຄົນໃນໂລກນີ້ ເປັນຜູ້ມັກເຮັດຄວາມຊົ່ວ ແຕ່ເມື່ອຕາຍໄປແລ້ວ ໄດ້ໄປເກີດໃນສຸກຄະຕິພູມ ຄື ໂລກສະຫວັນ ກຳມີ,
- (໓). ບຸກຄົນບາງຄົນໃນໂລກນີ້ ເປັນຜູ້ມັກເຮັດຄວາມດີ ເມື່ອຕາຍໄປແລ້ວ ໄດ້ໄປເກີດໃນສຸກຄະຕິພູມ ຄື ໂລກສະຫວັນ ກຳມີ,
- (໔). ບຸກຄົນບາງຄົນໃນໂລກນີ້ ເປັນຜູ້ມັກເຮັດຄວາມດີ ແຕ່ເມື່ອຕາຍໄປແລ້ວ ໄດ້ໄປເກີດໃນອະບາຍ ທຸກຄະຕິພູມ ຄື ນະຣົກ ກຳມີ.

The content is on *Mahākammavibhaṅga-sutta*, the discourse on the Great Analysis of karma. On one occasion, the Buddha was present in Rajagaha. At the time, Potaliputta had a conversation with Venerable Samiddhi on doers of good deeds and bad deeds and their heaven or hell destinations. The Buddha gave them a sermon on four types of people who did meritorious and sinful deeds:

- (1) people who did sinful deeds and had a new rebirth in hell;
- (2) people who did sinful deeds but had a new rebirth in heaven;
- (3) people who did meritorious deeds and had a new rebirth in heaven;

Colophon: (4) people who did meritorious deeds but had a new rebirth in hell.
 ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໒ ພັນ ໒ ປາຍ ໒ ຮ້ອຍ ຕູ້໑໙ (ອາດໝາຍເຖິງ ພ.ສ. ໒໒໕໙) ຕົວ ປີເມື່ງໃສ່ ເດືອນ ໑໒ ເພັງ ວັນອາທິດ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຈັນທາ ກັບແມ່ພິລາພ້ອມກັນມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ລຳສັກກະຕິທິປະນີ ໄວ້ກັບພະ ໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນພະວັດສາ ຂໍໃຫ້ຜະລະສ່ວນບຸນອັນນີ້ ຈິ່ງໄປຄ້າໄປຊຸມແມ່ ພີ່ນ້ອງຊູຄົນກໍ່ຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ທຸວັງ ນິດຈັງ ສາທຸງ.

Folio 26 on the recto side: In Chunlasangkatrasa 2 thousand 2 hundred and 819 (possibly is BE 2289), a *moeng sai* year, on the full moon day of the twelfth lunar month, Sunday, the writing of this manuscript was accomplished at the time of the morning drum (*nyam kòng ngai*). [Mr] Chantha and his wife, Mae Phila (mother of Phila), jointly had the ardent religious faith to sponsor the making of this manuscript entitled *Lam Sakkatithipani* (*Sakkatidīpanī*) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit support all our parents and siblings. May this be a condition for us to reach Nibbāna, certainly and constantly. Amen, amen!

Date: BE 2289, a *moeng sai* year (1746)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): [Mr] Chantha and his wife, Mae Phila (mother of Phila)
Titles: ສັກກະຕິທິປະນີ (ຜູກ ໙, ມັດຕື້ນ)
Sakkatithipani (Phuk 9, mat ton)
Chagatidīpanī (Fascicle 9, bundle 1)

EAP1398_VXY_1_0027

Long palm-leaf

One Phuk: *fascicle 10*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 56 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ເນື້ອໃນກ່າວເຖິງມະຫາກຳມະວິພັງຄະສູດ ວ່າດ້ວຍການຈຳແນກກຳ. ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ກຸງຣາຊະຄຶ ໃນຄັ້ງນັ້ນປະຣິພາຊິກໂປຕະລິບຸດໄດ້ລິນທະນາກັບພະສະ ມິດທິ ເລື່ອງບຸກຄົນທຳດີແລະບຸກຄົນທຳຊົ່ວ ວ່າຈະຂຶ້ນສະຫວັນຫຼືຕົກນະຣົກ. ພະພຸດທະອົງຈຶ່ງຊົງ ສະແດງທຳເລື່ອງການຈຳແນກກຳ ໔ ປະເພດຄື:

(໑). ບຸກຄົນບາງຄົນໃນໂລກນີ້ ເປັນຜູ້ມັກເຮັດຄວາມຊົ່ວ ເມື່ອຕາຍໄປແລ້ວ ໄດ້ໄປເກີດໃນ ອະບາຍ ທຸກຄະຕິພູມ ຄື ນະຣົກ ກໍມີ,

(໒). ບຸກຄົນບາງຄົນໃນໂລກນີ້ ເປັນຜູ້ມັກເຮັດຄວາມຊົ່ວ ແຕ່ເມື່ອຕາຍໄປແລ້ວ ໄດ້ໄປເກີດໃນສຸກຄະຕິພູມ ຄື ໂລກສະຫວັນ ກໍມີ,

(໓). ບຸກຄົນບາງຄົນໃນໂລກນີ້ ເປັນຜູ້ມັກເຮັດຄວາມດີ ເມື່ອຕາຍໄປແລ້ວ ໄດ້ໄປເກີດໃນສຸກຄະຕິພູມ ຄື ໂລກສະຫວັນ ກໍມີ,

(໔). ບຸກຄົນບາງຄົນໃນໂລກນີ້ ເປັນຜູ້ມັກເຮັດຄວາມດີ ແຕ່ເມື່ອຕາຍໄປແລ້ວ ໄດ້ໄປເກີດໃນອະບາຍ ທຸກຄະຕິພູມ ຄື ນະຣິກ ກໍມີ.

The content is on *Mahākammavibhaṅga-sutta*, the discourse on the Great Analysis of karma. On one occasion, the Buddha was present in Rajagaha. At the time, Potaliputta had a conversation with Venerable Samiddhi on doers of good deeds and bad deeds and their heaven or hell destinations. The Buddha gave them a sermon on four types of people who did meritorious and sinful deeds:

- (1) people who did sinful deeds and had a new rebirth in hell;
- (2) people who did sinful deeds but had a new rebirth in heaven;
- (3) people who did meritorious deeds and had a new rebirth in heaven;
- (4) people who did meritorious deeds but had a new rebirth in hell.

Colophon:

ລາມທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໒ ພັນ ໒ ປາຍ ໒ ຮ້ອຍ ຕູ້໑໙ (ອາດໝາຍເຖິງ ພ.ສ. ໒໒໙໙) ຕົວ ປີເມື່ອງໃສ່ ເດືອນ ໑໒ ເພັງ ວັນອາທິດ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຈັນທາ ກັບແມ່ພິລາພ້ອມກັນມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ລຳສັກກະຕິທິປະນີ ໄວ້ນຳພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນພະວັດສາ ຂໍໃຫ້ສ່ວນບຸນອັນນີ້ ຂໍຈິ່ງໄປຄ້າໄປຊູພໍ່ແມ່ຊູຄົນອັນຈຸດຕິໄປຊູບໍ່ອະໂລກພຸ້ນກໍຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ທຸວັງ ນິດຈັງ ສາທຸງ.

Folio 26 on the recto side: In Chunlasangkatrasa 2 thousand 2 hundred and 819 (possibly is BE 2289), a *moeng sai* year, on the full moon day of the twelfth lunar month, Sunday, the writing of this manuscript was accomplished at the time of the morning drum (*nyam kòng ngai*). [Mr] Chantha and his wife, Mae Phila (mother of Phila), jointly had the ardent religious faith to sponsor the making of this manuscript entitled *Lam Sakkatithipani* (*Sakkatidīpanī*) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit support all our parents who already died to the other world. May this be a condition for us to reach Nibbāna, certainly and constantly. Amen, amen!

Date:

BE 2289, a *moeng sai* year (1746)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

[Mr] Chantha and his wife, Mae Phila (mother of Phila)

Titles:

ສັກກະຕິທິປະນີ (ຜູກ ໑໐, ມັດຕີ້ນ)

Sakkatithipani (Phuk 10, mat ton)

Chagatidīpanī (Fascicle 10, bundle 1)

Long palm-leaf**One Phuk:** *fascicle 1***Material:** Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 56 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** one folio contains the colophon.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 25. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.**Description:** ເນື້ອໃນວ່າດ້ວຍເລື່ອງວັດຖຸທານ, ໂພຊະນາ ໕ ຢ່າງຂອງພິກຂຸ ແລະເພສັດຊະຂັນທະກະ (ໝວດວ່າດ້ວຍຢາ). ພະພຸດທະເຈົ້າຊົງອະນຸຍາດໃຫ້ພິກຂຸສາມາດນຳເອົາພືດສະໝຸນໄພບາງຊະນິດຈາກພືດຕ່າງໆ ເຊັ່ນ ສະໝຸນໄພທີ່ໄດ້ຈາກຮາກ, ສະໝຸນໄພທີ່ໄດ້ຈາກນ້ຳຝາດ, ສະໝຸນໄພທີ່ໄດ້ຈາກໃບໄມ້, ສະໝຸນໄພທີ່ໄດ້ຈາກໝາກໄມ້, ສະໝຸນໄພທີ່ໄດ້ຈາກຢາງທີ່ໄຫລອອກຕົ້ນໄມ້, ສະໝຸນໄພທີ່ບິດເປັນຜົງ ແລະເພສັດປະເພດນ້ຳປະນະ ລວມທັງແຮ່ທາດຕ່າງໆ ໃນທຳມະຊາດມາໃຊ້ປະສົມກັນ ເພື່ອເປັນຢາຮັກສາໂລກຕາມຄວາມຈຳເປັນ ແລະທຳມະເກັບໄວ້ເກີນ ໗ ວັນ. ການອະທິບາຍກ່ຽວກັບຜົນກຳຂອງການກະທຳຜິດສິນຂໍ້ທີ່ສາມ ຄື ການເສບເມຕູນທຳອັນເກີດຈາກຄວາມກຳໜັດ ເມື່ອຕາຍແລ້ວຈະຕ້ອງໄປສູ່ອະບາຍຍະພູມຄືມະຫານະຣິກ. ນອກຈາກນີ້ຍັງໄດ້ອະທິບາຍກ່ຽວກັບໂລກ ໓ ໄດ້ແກ່ ສັງຂາຣະໂລກ (ໂລກຄືສັງຂານ), ສັດຕະໂລກ (ໂລກຄືໝູ່ສັດ) ແລະໂອກາສະໂລກ (ໂລກອັນນັບດ້ວຍໂອກາດ).

The content is about alms-objects, five kinds of food for monks, and medicine (*Bhesajjakhandhaka*). The Buddha allowed monks to use certain kinds of herbs from plants for medical recipes: herbs from roots, herbs from gums, herbs from leaves, herbs from fruits, herbs from tree sap, herbs to be grinded, nectars, and minerals to be mixed. They could be used to make medicines for medication when necessary and were allowed to keep up to seven days. The manuscript includes negative consequences of breaking the Third Precept or sexual misconducts caused by lust. Those who offend the precept will be reborn in hell. Moreover, the manuscript defines three types of world: *Saṅkhāraloka* (the world of formations), *Sattaloka* (the world of beings), and *Okāsaloka* (the world in space).

Colophon: ລານທີ ໒໕ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໒ ພັນ ໒ ປາຍ ໒ ຮ້ອຍ ໘໑໙ (ອາດໝາຍເຖິງ ພ.ສ. ໒໒໘໙) ຕົວ ປີເມື່ງໃສ່ ເດືອນ ໑໒ ເພັງ ວັນອາທິດ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຈັນທາ ແມ່ພິລາຜົວເມຍພ້ອມກັນມີໃຈໃສ່ສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ລຳສັກກະຕິທິປະນີ ໄວ້ກັບພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນພະວັດສາ ຂໍໃຫ້ຜະລະສ່ວນບຸນນີ້ ໄປຮອດໄປເຖິງພໍ່ແມ່ຊູ່ຄົນ ອັນຈຸດຕິໄປພາຍໜ້າພຸ້ນກໍຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ທຸວັງ ນິດຈັງ ສາທຸງ.Folio 25 on the recto side: In Chunlasangkatrāsa 2 thousand 2 hundred and 819 (possibly is BE 2289), a *moeng sai* year, on the full moon day of the twelfth lunar month, Sunday, the writing of this manuscript was accomplished at the time of the morning drum (*nyam kòng ngai*). [Mr]

Chantha and his wife, Mae Phila (mother of Phila), jointly had the ardent religious faith to sponsor the making of this manuscript entitled *Lam Sakkatithipani* (*Sakkatidīpanī*) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit support all our parents who already died to the other world. May this be a condition for us to reach Nibbāna, certainly and constantly. Amen, amen!

Date: BE 2289, a *moeng sai* year (1746)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): [Mr] Chantha and his wife, Mae Phila (mother of Phila)
Titles: ສັກກະຕິທິປະນີ (ຜູກຕົ້ນ, ມັດ ໒)
Sakkatithipani (*Phuk ton, mat 2*)
Chagatidīpanī (Fascicle 1, bundle 2)

EAP1398_VXY_1_0029

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 55.3 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio contains the title.
Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ເນື້ອໃນວ່າດ້ວຍເລື່ອງວັດຖຸທານ, ໄພຊະນາ ໔ ຢ່າງຂອງພິກຂຸ ແລະເພສັດຊະຂັນທະກະ (ໝວດວ່າດ້ວຍຢາ). ພະພຸດທະເຈົ້າຊົງອະນຸຍາດໃຫ້ພິກຂຸສາມາດນຳເອົາພືດສະໝຸນໄພບາງຊະນິດຈາກພືດຕ່າງໆ ເຊັ່ນ ສະໝຸນໄພທີ່ໄດ້ຈາກຮາກ, ສະໝຸນໄພທີ່ໄດ້ຈາກນ້ຳຝາດ, ສະໝຸນໄພທີ່ໄດ້ຈາກໃບໄມ້, ສະໝຸນໄພທີ່ໄດ້ຈາກໝາກໄມ້, ສະໝຸນໄພທີ່ໄດ້ຈາກຢາງທີ່ໄຫລອອກຕົ້ນໄມ້, ສະໝຸນໄພທີ່ບິດເປັນຜົງ ແລະເພສັດປະເພດນ້ຳປະນະ ລວມທັງແຮ່ທາດຕ່າງໆ ໃນທຳມະຊາດມາໃຊ້ປະສົມກັນ ເພື່ອເປັນຢາຮັກສາໂລກຕາມຄວາມຈຳເປັນ ແລະທຳມະເກັບໄວ້ເກີນ ໗ ວັນ. ການອະທິບາຍກ່ຽວກັບຜົນກຳຂອງການກະທຳຜິດສິນຂໍ້ທີ່ສາມ ຄື ການເສບເມຖຸນທຳອັນເກີດຈາກຄວາມກຳໜົດ ເມື່ອຕາຍແລ້ວຈະຕ້ອງໄປສູ່ອະບາຍຍະພູມຄືມະຫານະຣົກ. ນອກຈາກນີ້ຍັງໄດ້ອະທິບາຍກ່ຽວກັບໂລກ ໓ ໄດ້ແກ່ ສັງຂາຣະໂລກ (ໂລກຄືສັງຂານ), ສັດຕະໂລກ (ໂລກຄືໝູ່ສັດ) ແລະໂອກາສະໂລກ (ໂລກອັນນັບດ້ວຍໂອກາດ).

The content is about alms-objects, five kinds of food for monks, and medicine (*Bhesajjakhandhaka*). The Buddha allowed monks to use certain kinds of herbs from plants for medical recipes: herbs from roots, herbs from gums, herbs from leaves, herbs from fruits, herbs from tree sap, herbs to be grinded, nectars, and minerals to be mixed. They could be used to make medicines for medication when necessary and were

allowed to keep up to seven days. The manuscript includes negative consequences of breaking the Third Precept or sexual misconducts caused by lust. Those who offend the precept will be reborn in hell. Moreover, the manuscript defines three types of world: *Saṅkhāraloka* (the world of formations), *Sattaloka* (the world of beings), and *Okāsaloka* (the world in space).

Colophon: ລານທີ ໒໕ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໒ ພັນ ໒ ປາຍ ໒ ຮ້ອຍ ຕູ້໑໙ (ອາດຈະໝາຍເຖິງ ພ.ສ. ໒໔໘໙) ຕົວ ປີເມື່ອງໃສ້ ເດືອນ ໑໒ ເພັງ ວັນອາທິດ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຈັນທາແມ່ພິລາຜົວເມຍພ້ອມກັນມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ລຳສັກກະຕິທິປະນີ ໄວ້ ກັບພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕ ພັນພະວັດສາ ຂໍໃຫ້ຜະລະສ່ວນບຸນນີ້ ຂໍຈິ່ງໄປຮອດໄປເຖິງພໍ່ ແມ່ພີ່ນ້ອງຊູຄົນອັນຈຸດຕິໄປພາຍໜ້າພຸ້ນກໍຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ທຸວັງ ນິດຈັງ ສາທຸງ.

Folio 25 on the recto side: In Chunlasangkatrasa 2 thousand 2 hundred and 819 (possibly is BE 2289), a *moeng sai* year, on the full moon day of the twelfth lunar month, Sunday, the writing of this manuscript was accomplished at the time of the morning drum (*nyam kòng ngai*). [Mr] Chantha and his wife, Mae Phila (mother of Phila), jointly had the ardent religious faith to sponsor the making of this manuscript entitled *Lam Sakkatithipani* (*Sakkatidīpanī*) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit reach all our parents and siblings who already died to the other world. May this be a condition for us to reach Nibbāna, certainly and constantly. Amen, amen!

Date: BE 2289, a *moeng sai* year (1746)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): [Mr] Chantha and his wife, Mae Phila (mother of Phila)
Titles: ສັກກະຕິທິປະນີ (ຜູກ ໒, ມັດ ໒)
Sakkatithipani (*Phuk 2, mat 2*)
Chagatidīpanī (Fascicle 2, bundle 2)

EAP1398_VXY_1_0030

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 55.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** three folios; the first folio is blank; and the second folio contains colophon; and the third folio is blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angled. **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: ເນື້ອໃນວ່າດ້ວຍເລື່ອງວັດຖຸທານ, ໂພຊະນາ ໕ ຢ່າງຂອງພິກຂຸ ແລະເພສັດຊະຂັນທະກະ (ໝວດວ່າດ້ວຍຢາ). ພະພຸດທະເຈົ້າຊົງອະນຸຍາດໃຫ້ພິກຂຸສາມາດນຳເອົາພືດສະໝຸນໄພບາງຊະນິດຈາກພືດຕ່າງໆ ເຊັ່ນ ສະໝຸນໄພທີ່ໄດ້ຈາກຮາກ, ສະໝຸນໄພທີ່ໄດ້ຈາກນ້ຳຝາດ, ສະໝຸນໄພທີ່ໄດ້ຈາກໃບໄມ້, ສະໝຸນໄພທີ່ໄດ້ຈາກໝາກໄມ້, ສະໝຸນໄພທີ່ໄດ້ຈາກຢາງທີ່ໄຫລອອກຕົ້ນໄມ້, ສະໝຸນໄພທີ່ບິດເປັນຜົງ ແລະເພສັດປະເພດນ້ຳປະນະ ລວມທັງແຮ່ທາດຕ່າງໆ ໃນທຳມະຊາດມາໃຊ້ປະສົມກັນ ເພື່ອເປັນຢາຮັກສາໂລກຕາມຄວາມຈຳເປັນ ແລະທຳມະເກັບໄວ້ເກີນ ໗ ວັນ. ການອະທິບາຍກ່ຽວກັບຜົນກຳຂອງການກະທຳຜິດສິນຂໍ້ທີ່ສາມ ຄື ການເສບເມຖຸນທຳອັນເກີດຈາກຄວາມກຳພັດ ເມື່ອຕາຍແລ້ວຈະຕ້ອງໄປສູ່ອະບາຍຍະພູມຄືມະຫານະຣົກ. ນອກຈາກນີ້ຍັງໄດ້ອະທິບາຍກ່ຽວກັບໂລກ ໓ ໄດ້ແກ່ ສັງຂາຣະໂລກ (ໂລກຄືສັງຂານ), ສັດຕະໂລກ (ໂລກຄືພູສັດ) ແລະໂອກາສະໂລກ (ໂລກອັນນັບດ້ວຍໂອກາດ).

The content is about alms-objects, five kinds of food for monks, and medicine (*Bhesajjakhandhaka*). The Buddha allowed monks to use certain kinds of herbs from plants for medical recipes: herbs from roots, herbs from gums, herbs from leaves, herbs from fruits, herbs from tree sap, herbs to be grinded, nectars, and minerals to be mixed. They could be used to make medicines for medication when necessary and were allowed to keep up to seven days. The manuscript includes negative consequences of breaking the Third Precept or sexual misconducts caused by lust. Those who offend the precept will be reborn in hell. Moreover, the manuscript defines three types of world: *Saṅkhāraloka* (the world of formations), *Sattaloka* (the world of beings), and *Okāsaloka* (the world in space).

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໒ ພັນ ໒ ປາຍ ໒ ຮ້ອຍ ໘໑໙ (ອາດຈະໝາຍເຖິງ ພ.ສ. ໒໔໘໙) ຕົວ ປີເມື່ງໃສ້ ເດືອນ ໑໒ ເພັງ ວັນອາທິດ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີຈັນທາກັບແມ່ພິລາຜົວເມຍມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ລຳສັກກະຕິທິປະນີ ໄວ້ກັບພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕ ພັນພະວັດສາ ຂໍໃຫ້ຜະລະບຸນໄປຄ້ຳໄປຊູພໍ່ແມ່ຊູຄົນກໍຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ທຸວັງ ນິດຈັງໆ.

Folio 26 on the recto side: In Chunlasangkatrasa 2 thousand 2 hundred and 819 (possibly is BE 2289), a *moeng sai* year, on the full moon day of the twelfth lunar month, Sunday, the writing of this manuscript was accomplished at the time of the morning drum (*nyam kòng ngai*). [Mr] Chantha and his wife, Mae Phila (mother of Phila), jointly had the ardent religious faith to sponsor the making of this manuscript entitled *Lam Sakkatithipani* (*Sakkatidīpanī*) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit support all our parents. May this be a condition for us to reach Nibbāna, certainly and constantly.

Date: BE 2289, a *moeng sai* year (1746)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown

Scribe(s): Unknown
Sponsor(s): [Mr] Chantha and his wife, Mae Phila (mother of Phila)
Titles: ສັກກະຕິທິປະນີ (ຜູກ ໓, ມັດ ໒)
Sakkatithipani (Phuk 3, mat 2)
Chagatidīpanī (Fascicle 3, bundle 2)

EAP1398_VXY_1_0031

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 55.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** one folio contains the colophon.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 25. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ເນື້ອໃນວ່າດ້ວຍເລື່ອງວັດຖຸທານ, ໂພຊະນາ ໕ ຢ່າງຂອງພິກຂຸ ແລະເພສັດຊະຂັນທະກະ (ໝວດວ່າດ້ວຍຢາ). ພະພຸດທະເຈົ້າຊົງອະນຸຍາດໃຫ້ພິກຂຸສາມາດນຳເອົາພືດສະໝຸນໄພບາງຊະນິດຈາກພືດຕ່າງໆ ເຊັ່ນ ສະໝຸນໄພທີ່ໄດ້ຈາກຮາກ, ສະໝຸນໄພທີ່ໄດ້ຈາກນ້ຳຝາດ, ສະໝຸນໄພທີ່ໄດ້ຈາກໃບໄມ້, ສະໝຸນໄພທີ່ໄດ້ຈາກໝາກໄມ້, ສະໝຸນໄພທີ່ໄດ້ຈາກຢາງທີ່ໄຫລອອກຕົ້ນໄມ້, ສະໝຸນໄພທີ່ບິດເປັນຜົງ ແລະເພສັດປະເພດນ້ຳປະນະ ລວມທັງແຮ່ທາດຕ່າງໆ ໃນທຳມະຊາດມາໃຊ້ປະສົມກັນ ເພື່ອເປັນຢາຮັກສາໂລກຕາມຄວາມຈຳເປັນ ແລະທຳມະເກັບໄວ້ເກີນ ໗ ວັນ. ການອະທິບາຍກ່ຽວກັບຜົນກຳຂອງການກະທຳຜິດສິນຂໍ້ທີ່ສາມ ຄື ການເສບເມຖຸນທຳອັນເກີດຈາກຄວາມກຳພັດ ເມື່ອຕາຍແລ້ວຈະຕ້ອງໄປສູ່ອະບາຍຍະພູມຄືມະຫານະຣົກ. ນອກຈາກນີ້ຍັງໄດ້ອະທິບາຍກ່ຽວກັບໂລກ ໓ ໄດ້ແກ່ ສັງຂາຣະໂລກ (ໂລກຄືສັງຂານ), ສັດຕະໂລກ (ໂລກຄືໝູ່ສັດ) ແລະໂອກາສະໂລກ (ໂລກອັນນັບດ້ວຍໂອກາດ).

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Colophon: ລານທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໒ ພັນ ໒ ປາຍ ໒ ຮ້ອຍ ໘໑໙ (ອາດຈະໝາຍເຖິງ ພ.ສ. ໒໔໘໙) ຕົວ ປີເມື່ອງໃສ່ ເດືອນ ໑໒ ເພັງ ວັນອາທິດ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີຈັນທາຜົວເມຍຊື່ວ່າແມ່ພິລາພ້ອມກັນໃຈໃສສັດທາເປັນອັນ ຈິ່ງໄດ້ສ້າງ ລຳສັກກະຕິທິປະນີ ໄວ້

ພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕ ພັນພະວັດສາ ຂໍໃຫ້ຜະລະສ່ວນບຸນໄປຄ້າໄປຊູພໍ່ແມ່ອັນຈຸຕິໄປ
ກໍຂ້າເກີນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ທຸວັງ ນິດຈັງງ.

Folio 25 on the recto side: In Chunlasangkatrassa 2 thousand 2 hundred and 819 (possibly is BE 2289), a *moeng sai* year, on the full moon day of the twelfth lunar month, Sunday, the writing of this manuscript was accomplished at the time of the morning drum (*nyam kòng ngai*). [Mr] Chantha and his wife, Mae Phila (mother of Phila), jointly had the ardent religious faith to sponsor the making of this manuscript entitled *Lam Sakkatithipani* (*Sakkatidīpanī*) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit support all our parents who already died to the other world. May this be a condition for us to reach Nibbāna, certainly and constantly.

Date: BE 2289, a *moeng sai* year (1746)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): [Mr] Chantha and his wife, Mae Phila (mother of Phila)

Titles: ສັກກະຕິທິປະນີ (ຜູກ ໔, ມັດ ໒)

Sakkatithipani (Phuk 4, mat 2)

Chagatidīpanī (Fascicle 4, bundle 2)

EAP1398_VXY_1_0032

Long palm-leaf

One Phuk: fascicle 5

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 55.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ເນື້ອໃນວ່າດ້ວຍເລື່ອງວັດຖຸທານ, ໂພຊະນາ ໕ ຢ່າງຂອງພິກຂຸ ແລະເພສັດຊະຂັນທະກະ (ໝວດ
ວ່າດ້ວຍຢາ). ພະພຸດທະເຈົ້າຊົງອະນຸຍາດໃຫ້ພິກຂຸສາມາດນຳເອົາພຶດສະພຸນໄພບາງຊະນິດ
ຈາກພຶດຕ່າງໆ ເຊັ່ນ ສະພຸນໄພທີ່ໄດ້ຈາກຮາກ, ສະພຸນໄພທີ່ໄດ້ຈາກນ້ຳຝາດ, ສະມຸນໄພທີ່ໄດ້
ຈາກໃບໄມ້, ສະພຸນໄພທີ່ໄດ້ຈາກໝາກໄມ້, ສະພຸນໄພທີ່ໄດ້ຈາກຢາງທີ່ໄຫລອອກຕົ້ນໄມ້, ສະ
ພຸນໄພທີ່ບິດເປັນຜົງ ແລະເພສັດປະເພດນ້ຳປະນະ ລວມທັງແຮ່ທາດຕ່າງໆ ໃນທຳມະຊາດມາ
ໃຊ້ປະສົມກັນ ເພື່ອເປັນຢາຮັກສາໂລກຕາມຄວາມຈຳເປັນ ແລະທຳມະເກັບໄວ້ເກີນ ໗ ວັນ. ການ
ອະທິບາຍກ່ຽວກັບຜົນກຳຂອງການກະທຳຜິດສິນຂໍ້ທີ່ສາມ ຄື ການເສບເມຖຸນທຳອັນເກີດຈາກ
ຄວາມກຳໜົດ ເມື່ອຕາຍແລ້ວຈະຕ້ອງໄປສູ່ອະບາຍຍະພູມຄືມະຫານະຣົກ. ນອກຈາກນີ້ຍັງໄດ້

ອະທິບາຍກ່ຽວກັບໂລກ ໓ ໄດ້ແກ່ ສັງຂາຣະໂລກ (ໂລກຄືສັງຂານ), ສັດຕະໂລກ (ໂລກຄືໝູ່ສັດ) ແລະໂອກາສະໂລກ (ໂລກອັນນັບດ້ວຍໂອກາດ).

The content is about alms-objects, five kinds of food for monks, and medicine (*Bhesajjakhandhaka*). The Buddha allowed monks to use certain kinds of herbs from plants for medical recipes: herbs from roots, herbs from gums, herbs from leaves, herbs from fruits, herbs from tree sap, herbs to be grinded, nectars, and minerals to be mixed. They could be used to make medicines for medication when necessary and were allowed to keep up to seven days. The manuscript includes negative consequences of breaking the Third Precept or sexual misconducts caused by lust. Those who offend the precept will be reborn in hell. Moreover, the manuscript defines three types of world: *Saṅkhāraloka* (the world of formations), *Sattaloka* (the world of beings), and *Okāsaloka* (the world in space).

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໒ ພັນ ໒ ປາຍ ໒ ຮ້ອຍ ຕູ້໑໙ (ອາດຈະໝາຍເຖິງ ພ.ສ. ໒໔໘໙) ຕົວ ປີເມື່ອງໃສ່ ເດືອນ ໑໒ ເພັງ ວັນອາທິດ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຈັນທາແມ່ພິລາຊິນ້ອຍແມ່ນວ່າສາວອ່ອງ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ລຳສັກກະຕິທີ ປະມີ ໄວ້ກັບພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕ ພັນພະວັດສາ ຂໍໃຫ້ຜະລະບຸນອັນນີ້ ຈິ່ງໄປຮອດໄປ ເຖິງພໍ່ແມ່ຊູຄົນກໍຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂຫຖ ໂນ ທຸວັງ ນິດຈັງ.

Folio 26 on the recto side: In Chunlasangkatrassa 2 thousand 2 hundred and 819 (possibly is BE 2289), a *moeng sai* year, on the full moon day of the twelfth lunar month, Sunday, the writing of this manuscript was accomplished at the time of the morning drum (*nyam kòng ngai*). [Mr] Chantha and his wife, Mae Phila (mother of Phila) whose nickname is Sao Òng, jointly had the ardent religious faith to sponsor the making of this manuscript entitled *Lam Sakkatithipani* (Sakkatidīpanī) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit support all our parents. May this be a condition for us to reach Nibbāna, certainly and constantly.

Date: BE 2289, a *moeng sai* year (1746)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): [Mr] Chantha and his wife, Mae Phila (mother of Phila)
Titles: ສັກກະຕິທີປະມີ (ຜູກ ໕, ມັດ ໒)
Sakkatithipani (Phuk 5, mat 2)
Chagatidīpanī (Fascicle 5, bundle 2)

EAP1398_VXY_1_0033

Long palm-leaf

One Phuk: *fascicle 6*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 55.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** two folios contains the colophon.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ເນື້ອໃນວ່າດ້ວຍເລື່ອງວັດຖຸທານ, ໂພຊະນາ ໔ ຢ່າງຂອງພິກຂຸ ແລະເພສັດຊະຂັນທະກະ (ໝວດວ່າດ້ວຍຢາ). ພະພຸດທະເຈົ້າຊົງອະນຸຍາດໃຫ້ພິກຂຸສາມາດນຳເອົາພືດສະໝຸນໄພບາງຊະນິດຈາກພືດຕ່າງໆ ເຊັ່ນ ສະໝຸນໄພທີ່ໄດ້ຈາກຮາກ, ສະໝຸນໄພທີ່ໄດ້ຈາກນ້ຳຝາດ, ສະໝຸນໄພທີ່ໄດ້ຈາກໃບໄມ້, ສະໝຸນໄພທີ່ໄດ້ຈາກໝາກໄມ້, ສະໝຸນໄພທີ່ໄດ້ຈາກຢາງທີ່ໄຫລອອກຕົ້ນໄມ້, ສະໝຸນໄພທີ່ບິດເປັນຜົງ ແລະເພສັດປະເພດນ້ຳປະນະ ລວມທັງແຮ່ທາດຕ່າງໆ ໃນທຳມະຊາດມາໃຊ້ປະສົມກັນ ເພື່ອເປັນຢາຮັກສາໂລກຕາມຄວາມຈຳເປັນ ແລະທຳມເກັບໄວ້ເກີນ ໗ ວັນ. ການອະທິບາຍກ່ຽວກັບຜົນກຳຂອງການກະທຳຜິດສິນຂໍ້ທີ່ສາມ ຄື ການເສບເມຖຸນທຳອັນເກີດຈາກຄວາມກຳພັດ ເມື່ອຕາຍແລ້ວຈະຕ້ອງໄປສູ່ອະບາຍຍະພູມຄືມະຫານະຣົກ. ນອກຈາກນີ້ຍັງໄດ້ອະທິບາຍກ່ຽວກັບໂລກ ໓ ໄດ້ແກ່ ສັງຂາຣະໂລກ (ໂລກຄືສັງຂານ), ສັດຕະໂລກ (ໂລກຄືພູສັດ) ແລະໂອກາສະໂລກ (ໂລກອັນນັບດ້ວຍໂອກາດ).

The content is about alms-objects, five kinds of food for monks, and medicine (*Bhesajjakhandhaka*). The Buddha allowed monks to use certain kinds of herbs from plants for medical recipes: herbs from roots, herbs from gums, herbs from leaves, herbs from fruits, herbs from tree sap, herbs to be grinded, nectars, and minerals to be mixed. They could be used to make medicines for medication when necessary and were allowed to keep up to seven days. The manuscript includes negative consequences of breaking the Third Precept or sexual misconducts caused by lust. Those who offend the precept will be reborn in hell. Moreover, the manuscript defines three types of world: *Saṅkhāraloka* (the world of formations), *Sattaloka* (the world of beings), and *Okāsaloka* (the world in space).

Colophon: ລານທີ ໒໔ ແລະ ໒໖ ໜ້າ ໑ ມີເນື້ອຄວາມຄືກັນ: ຈຸນລະສັງກາດຣາຊະໄດ້ ໒ ພັນ ໒ ປາຍ ໒ ຮ້ອຍ ຕູ້໑໙ (ອາດໝາຍເຖິງ ພ.ສ. ໒໔໑໙) ຕົວ ປີເມື່ອງໃສ້ ເດືອນ ໑໒ ເພັງ ວັນອາທິດ ຣິດຈະນາແລ້ວ ຍາມກອງງາຍ ໝາຍມີ ຈັນທາແມ່ພິລາ ຜົວເມຍ ພ້ອມກັນມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ລຳສັກກະຕິທິປະນີ ໄວ້ກັບພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນພະວັດສາ ຂໍໃຫ້ຜະລະສ່ວນບຸນ ອັນນີ້ ຂໍຈົ່ງຈົ່ງໄປຮອດໄປເຖິງພໍແມ່ຊູ່ຄົນອັນຈຸດຕິໄປຊູບໍຣະໂລກພາຍໜ້າພຸ້ນກໍຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ທຸວັງ ນິດຈັງ ສາທຸ.

Folios 25 and 26 on the recto sides, the same text: In Chunlasangkatrassa 2 thousand 2 hundred and 819 (possibly is BE 2289), a *moeng sai* year, on the full moon day of the twelfth lunar month, Sunday, the writing of this manuscript was accomplished at the time of the morning drum (*nyam kòng ngai*). [Mr] Chantha and his wife, Mae Phila (mother of Phila), jointly had the ardent religious faith to sponsor the making of this manuscript entitled *Lam Sakkatithipani* (*Sakkatidīpanī*) to support the Teachings of

Gotama Buddha to last until the end of 5000 years. May the results of this merit support all our parents who already died to the other world. May this be a condition for us to reach Nibbāna, certainly and constantly. Amen!

Date: BE 2289, a *moeng sai* year (1746)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): [Mr] Chantha and his wife, Mae Phila (mother of Phila)
Titles: ສັກກະຕິທິປະນີ (ຜູກ ໖, ມັດ ໒)
Sakkatithipani (Phuk 6, mat 2)
Chagatidīpanī (Fascicle 6, bundle 2)

EAP1398_VXY_1_0034

Long palm-leaf

One Phuk: *fascicle 7*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 55.3 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 24. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ເນື້ອໃນວ່າດ້ວຍເລື່ອງວັດຖຸທານ, ໂພຊະນາ ໕ ຢ່າງຂອງພິກຂຸ ແລະເພສັດຊະຂັນທະກະ (ໝວດວ່າດ້ວຍຢາ). ພະພຸດທະເຈົ້າຊົງອະນຸຍາດໃຫ້ພິກຂຸສາມາດນຳເອົາພືດສະໝຸນໄພບາງຊະນິດຈາກພືດຕ່າງໆ ເຊັ່ນ ສະໝຸນໄພທີ່ໄດ້ຈາກຮາກ, ສະໝຸນໄພທີ່ໄດ້ຈາກນ້ຳຝາດ, ສະໝຸນໄພທີ່ໄດ້ຈາກໃບໄມ້, ສະໝຸນໄພທີ່ໄດ້ຈາກໝາກໄມ້, ສະໝຸນໄພທີ່ໄດ້ຈາກຢາງທີ່ໄຫລອອກຕົ້ນໄມ້, ສະໝຸນໄພທີ່ບິດເປັນຜົງ ແລະເພສັດປະເພດນ້ຳປະນະ ລວມທັງແຮ່ທາດຕ່າງໆ ໃນທຳມະຊາດມາໃຊ້ປະສົມກັນ ເພື່ອເປັນຢາຮັກສາໂລກຕາມຄວາມຈຳເປັນ ແລະທຳມະເກັບໄວ້ເກີນ ໗ ວັນ. ການອະທິບາຍກ່ຽວກັບຜົນກຳຂອງການກະທຳຜິດສິນຂໍ້ທີ່ສາມ ຄື ການເສບເມຖຸນທຳອັນເກີດຈາກຄວາມກຳໜັດ ເມື່ອຕາຍແລ້ວຈະຕ້ອງໄປສູ່ອະບາຍຍະພູມຄືມະຫານະຣິກ. ນອກຈາກນີ້ຍັງໄດ້ອະທິບາຍກ່ຽວກັບໂລກ ໖ ໄດ້ແກ່ ສັງຂາຣະໂລກ (ໂລກຄືສັງຂານ), ສັດຕະໂລກ (ໂລກຄືໝູ່ສັດ) ແລະໂອກາສະໂລກ (ໂລກອັນນັບດ້ວຍໂອກາດ).

The content is about alms-objects, five kinds of food for monks, and medicine (*Bhesajjakhandhaka*). The Buddha allowed monks to use certain kinds of herbs from plants for medical recipes: herbs from roots, herbs from gums, herbs from leaves, herbs from fruits, herbs from tree sap, herbs to be grinded, nectars, and minerals to be mixed. They could be used to make medicines for medication when necessary and were allowed to keep up to seven days. The manuscript includes negative consequences of breaking the Third Precept or sexual misconducts

caused by lust. Those who offend the precept will be reborn in hell. Moreover, the manuscript defines three types of world: *Saṅkhāraloka* (the world of formations), *Sattaloka* (the world of beings), and *Okāsaloka* (the world in space).

Colophon: ລານທີ ໒໔ ຫ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໒ ພັນ ໒ ປາຍ ໒ ຮ້ອຍ ຕູ້໑໙ (ອາດຈະໝາຍເຖິງ ພ.ສ. ໒໒໘໙) ຕົວ ປີເມື່ອງໃສ້ ເດືອນ ໑໒ ເພັງ ວັນອາທິດ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຈັນທາແມ່ພິລາ ພ້ອມກັນມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ລຳນິຍາຍປ່າຫີມະພານ ໄວ້ກັບ ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນພະວັດສາ ຂໍໃຫ້ຜະລະສ່ວນບຸນອັນນີ້ ຂໍຈິ່ງຈິ່ງໄປຮອດໄປເຖິງພໍ່ ແມ່ຊູຄົນອັນຈຸດຕິໄປຊູບໍ່ຣະໂລກພາຍໜ້າພຸ້ນກໍຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ທຸວັງ ນິດຈິ່ງ ສາທຸ.

Folio 24 on the recto sides, the same text: In Chunlasangkatrasa 2 thousand 2 hundred and 819 (possibly is BE 2289), a *moeng sai* year, on the full moon day of the twelfth lunar month, Sunday, the writing of this manuscript was accomplished at the time of the morning drum (*nyam kòng ngai*). [Mr] Chantha and his wife, Mae Phila (mother of Phila), jointly had the ardent religious faith to sponsor the making of this manuscript entitled *Lam Ninyai Pahimaphan (Himavanta)* to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit support all our parents who already died to the other world. May this be a condition for us to reach Nibbāna, certainly and constantly. Amen!

Date: BE 2289, a *moeng sai* year (1746)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): [Mr] Chantha and his wife, Mae Phila (mother of Phila)
Titles: ສັກກະຕິທິປະນີ (ຜູກຖ້ວນ ໗, ມັດ ໒)
Sakkatithipani (Phuk 7, mat 2)
Chagatidīpanī (Fascicle 7, bundle 2)

EAP1398_VXY_1_0035

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 57.6 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio is blank. **Back cover folio:** four folios; the first folio is blank; and the second folio contains the colophon; and the third folio contains the title; and the fourth folio is blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 29. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ມະຫາວັກຄະນິທານ ກ່າວເຖິງ ພະສູດທັງຫຼາຍທີ່ພະພຸດທະອົງຊົງຕັດໄວ້ຕາມສະຖານທີ່ຕ່າງໆ ເຊັ່ນ ບົດພະປະຣິຕັຕະນະສູດ ຂຶ້ນຕົ້ນດ້ວຍຄຳວ່າ ນະໂມຕັສສັດຖຸ ຍານິທະ ພູຕານິ ສະມາຄະ ຕານິ ພຸມມານິ ວາ ຍານິ ວະ ອັນຕາລິກເຂ ສັພເພ ວະ ພູຕາ ສຸມະນາ ພະວັນຕຸ ອະໂຖປີ ສັກກັຈ ຈະ ສຸມັນຕຸ ພາສິຕັງ ເປັນຕົ້ນ. ໃນສະໄໝພຸດທະການ, ຄັ້ງໜຶ່ງ ເມືອງເວສາລີເກີດໄພພິບັດ ແຫ່ງແລ້ງ ເຂົ້າຢາກໝາກແພງ ຄົນເກີດພະຍາດເຈັບປ່ວຍ ແລະລົ້ມຕາຍເພາະຄວາມອົດຢາກ. ພະຍາສຸລິຍະວົງສາຜູ້ປົກຄອງເມືອງເວສາລີ ຈຶ່ງອາຣາທະນານິມົນພະພຸດທະເຈົ້າທີ່ປະທັບຢູ່ ເມືອງຣາຊະຄຶໄປໃຜດຊາວເມືອງເວສາລີ. ພະພຸດທະອົງພ້ອມດ້ວຍພິກຂຸທັງຫຼາຍ ໄດ້ສະເດັດໄປ ເມືອງເວສາລີ ແລະໄດ້ສະແດງພະທຳມະເທສະໜາ ບົດພະປະຣິຕັຕະນະສູດ ດ້ວຍອຳນາດ ພຸດທະຄຸນ ແລະຣັດຕະນະສູດ ເຫດການໄພພິບັດນັ້ນ ກໍ່ຄ່ອຍໆ ດີຂຶ້ນ.

Mahāvagga Nidāna is about suttas that the Buddha preached in various places, such as *Parittaratana-sutta* that begins with *namo tassatthu yānīdha bhūtāni samāgatāni bhummāni vā yāni va antālikkhe sabbe va bhūtā sumanā bhavantu athopi sakkacca sunantu bhāsitaṃ*, and so forth. In the Buddha's time, there was a severe drought in the city of Vesali. Products were costly. Villagers got sick and dead because of the famine. King Suriyavamsa, the ruler of Vesali, then invited the Buddha who was present in the city of Rajagaha to help the people of Vesali. The Buddha and his monk disciples went to Vesali and preached the *Rattana-sutta*. With the power of the Buddha and the sutta, the disaster gradually faded. ລານທິ ແກ ໜາ ໑: ພ.ສ. ໒໔໗໕, ຈຸນລະສັງກາດ ໑໒໙໔ ປີເຕົາສັນ ເດືອນ ໑໒ ແຮມ ໓ ຄຳ ວັນ ໓ ໝາຍມີ ສາວໝັ້ນ ບ້ານປາກຊີ ສາວຕັນ ສາວດີ ທິດເຮືອນ ຢູ່ບ້ານຫົວລາດ ສາວຫຼ້າ ບ້ານວັດ ໜອງ ມີຈິດຕະສັດທາໄດ້ພ້ອມກັນສ້າງໜັງສື ລຳມະຫາວັກຄະນິທານ ໑໐ ຜູກນີ້ ທານໄວ້ກັບສາ ສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕ ພັນວັດສາ ໂດຍເຈຕະນາກຸສົນທີ່ຜູ້ຂ້າໃຫ້ທຳມະທານນີ້ ຈຶ່ງໃຫ້ເປັນຜົນສຳເລັດດັ່ງໂນຣິດຄວາມປາດຖະໜານັ້ນເທົ່າ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 27 on the recto side: In BE 2475, Chunlasangkat (CS) 1294, a *tao san* year, on the third waning-moon day of the twelfth lunar month, the third day of the week (Tuesday),⁶ Sao Man from Paksi village; Sao Tan, Sao Di, and Thit Hüan from Hualat village; and Sao La from Vat Nòng village jointly had the ardent religious faith to sponsor the making of these ten manuscript-fascicles entitled *Lam Maha Vakkha Nithan (Mahāvagga)* to support the Teachings of Gotama Buddha to last until the end of 5000 years. Due to the merit that we all gave this Dhamma gift, may our wishes and intention come true. May this be a condition to reach Nibbāna.

Date: CS 1294, a *tao san* year (15 Nov 1932)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Sao Man from Paksi village; Sao Tan, Sao Di, and Thit Hüan from Hualat village; and Sao La from Vat Nòng village
Titles: ມະຫາວັກຄະນິທານ (ຜູກຕົ້ນ)

⁶ 1294 Karttika 18 = Wednesday, 16 November 1932.

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 57.6 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio is blank. **Back cover folio:** three folios; the first folio contains the colophon; and the second folio is blank; and the third folio contains the title.

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

Description: ມະຫາວັກຄະນິທານ ກ່າວເຖິງ ພະສູດທັງຫຼາຍທີ່ພະພຸດທະອົງຊົງຕັດໄວ້ຕາມສະຖານທີ່ຕ່າງໆ ເຊັ່ນ ບົດພະປະຣິຕັຕະນະສູດ ຂຶ້ນຕົ້ນດ້ວຍຄຳວ່າ ນະໂມຕັສສັດຖຸ ຍານິທະ ພູຕານິ ສະມາຄະ ຕານິ ພຸມມານິ ວາ ຍານິ ວະ ອັນຕາລິກເຂ ສັພເພ ວະ ພູຕາ ສຸມະນາ ພະວັນຕຸ ອະໂຖປີ ສັກກັຈ ຈະ ສຸນັນຕຸ ພາສິຕັງ ເປັນຕົ້ນ. ໃນສະໄໝພຸດທະການ, ຄັ້ງໜຶ່ງ ເມືອງເວສາລີເກີດໄພພິບັດ ແຫ່ງແລ້ງ ເຂົ້າຢາກໝາກແພງ ຄົນເກີດພະຍາດເຈັບປ່ວຍ ແລະລົ້ມຕາຍເພາະຄວາມອົດຢາກ. ພະຍາສຸລິຍະວົງສາຜູ້ປົກຄອງເມືອງເວສາລີ ຈຶ່ງອາຣາທະນານິມົນພະພຸດທະເຈົ້າທີ່ປະທັບຢູ່ ເມືອງຣາຊະຄຶໂປໄຜດຊາວເມືອງເວສາລີ. ພະພຸດທະອົງພ້ອມດ້ວຍພິກຂຸທັງຫຼາຍ ໄດ້ສະເດັດໄປ ເມືອງເວສາລີ ແລະໄດ້ສະແດງພະທຳມະເທສະໜາ ບົດພະປະຣິຕັຕະນະສູດ ດ້ວຍອຳນາດ ພຸດທະຄຸນ ແລະຮັດຕະນະສູດ ເຫດການໄພພິບັດນັ້ນ ກໍຄ່ອຍໆ ດີຂຶ້ນ.

Mahāvagga Nidāna is about suttas that the Buddha preached in various places, such as *Parittaratana-sutta* that begins with *namo tassatthu yānīdha bhūtāni samāgatāni bhummanī vā yāni va antālikkhe sabbe va bhūtā sumanā bhavantu athopi sakkacca sunantu bhāsitaṃ*, and so forth. In the Buddha's time, there was a severe drought in the city of Vesali. Products were costly. Villagers got sick and dead because of the famine. King Suriyavamsa, the ruler of Vesali, then invited the Buddha who was present in the city of Rajagaha to help the people of Vesali. The Buddha and his monk disciples went to Vesali and preached the *Rattana-sutta*. With the power of the Buddha and the sutta, the disaster gradually faded.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ພ.ສ. ໒໔໗໔, ຈຸນລະສັງກາດ ໑໒໙໔ ປີເຕົ້າສັນ ເດືອນ ໑໒ ແຮມ ໓ ຄຳ ວັນ ໓ ໝາຍມີ ສາວພັນ ຢູ່ບ້ານປາກຊີ ສາວຕັນ ສາວດີ ທິດເຮືອນ ຢູ່ບ້ານຫົວລາດ ສາວຫຼ້າ ບ້ານວັດ ໜອງ ມີຈິດຕະສັດທາ ຈຶ່ງໄດ້ພ້ອມກັນສ້າງໜັງສື ລຳມະຫາວັກຄະນິທານ ໑໐ ຜູກນີ້ ໄວ້ກັບສາສະ ໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ໂດຍຜະລານິສົງນີ້ຈຶ່ງເປັນປັດໄຈຄຳຂູ່ໃຫ້ຝູງຂ້າ ໄດ້ພົ້ນຈາກທຸກຂະ ໃຫ້ໄດ້ເຖິງສຸກກາລ່າວຄື ພະນິພບພານເປັນທີ່ສຸດເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 26 on the recto side: In BE 2475, Chunlasangkat (CS) 1294, a *tao san* year, on the third waning-moon day of the twelfth lunar month, the third

day of the week (Tuesday), Sao Man from Paksi village; Sao Tan, Sao Di, and Thit Hüan from Hualat village; and Sao La from Vat Nòng village jointly had the ardent religious faith to sponsor the making of these ten manuscript-fascicles entitled *Lam Maha Vakkha Nithan (Mahāvagga)* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of the merit be a condition to support us to be free from suffering and reach happiness with Nibbāna as the ultimate goal. May this be a condition to reach Nibbāna.

Date: CS 1294, a *tao san* year (16 Nov 1932)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Sao Man from Paksi village; Sao Tan, Sao Di, and Thit Hüan from Hualat village; and Sao La from Vat Nòng village
Titles: ມະຫາວັກຄະນິທານ (ຜູກ ໒)
Mahavakkhanithan (Phuk 2)
Mahāvagga Nidāna (Fascicle 2)

EAP1398_VXY_1_0037

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 57.6 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** three folios; the first folio contains the colophon; and the last two folios are blank.

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

Description: ມະຫາວັກຄະນິທານ ກ່າວເຖິງ ພະສູດທັງຫຼາຍທີ່ພະພຸດທະອົງຊົງຕັດໄວ້ຕາມສະຖານທີ່ຕ່າງໆ ເຊັ່ນ ບົດພະປະຣິຕັຕະນະສູດ ຂຶ້ນຕົ້ນດ້ວຍຄຳວ່າ ນະໂມຕັສສັດຖຸ ຍານິທະ ພູຕານິ ສະມາຄະ ຕານິ ພຸມມານິ ວາ ຍານິ ວະ ອັນຕາລິກເຂ ສັພເພ ວະ ພູຕາ ສຸມະນາ ພະວັນຕຸ ອະໂຖປິ ສັກກັຈ ຈະ ສຸນັນຕຸ ພາສິຕັງ ເປັນຕົ້ນ. ໃນສະໄໝພຸດທະການ, ຄັ້ງໜຶ່ງ ເມືອງເວສາລີເກີດໄພພິບັດ ແຫ່ງແລ້ງ ເຂົ້າຢາກໝາກແພງ ຄົນເກີດພະຍາດເຈັບປ່ວຍ ແລະລົ້ມຕາຍເພາະຄວາມອິດຢາກ. ພະຍາສຸລິຍະວົງສາຜູ້ປົກຄອງເມືອງເວສາລີ ຈຶ່ງອາຣາທະນານິມົນພະພຸດທະເຈົ້າທີ່ປະທັບຢູ່ ເມືອງຣາຊະຄຶໂປໄຜດຊາວເມືອງເວສາລີ. ພະພຸດທະອົງພ້ອມດ້ວຍພິກຂຸທັງຫຼາຍ ໄດ້ສະເດັດໄປ ເມືອງເວສາລີ ແລະໄດ້ສະແດງພະທຳມະເທສະໜາ ບົດພະປະຣິຕັຕະນະສູດ ດ້ວຍອຳນາດ ພຸດທະຄຸນ ແລະຣັດຕະນະສູດ ເຫດການໄພພິບັດນັ້ນ ກໍ່ຄ່ອຍໆ ດີຂຶ້ນ.

Mahāvagga Nidāna is about suttas that the Buddha preached in various places, such as *Parittaratana-sutta* that begins with *namo tassatthu yānīdha bhūtāni samāgatāni bhumhāni vā yāni va antālikkhe sabbe va*

bhūtā sumanā bhavantu athopi sakkacca sunantu bhāsitaṃ, and so forth. In the Buddha's time, there was a severe drought in the city of Vesali. Products were costly. Villagers got sick and dead because of the famine. King Suriyavamsa, the ruler of Vesali, then invited the Buddha who was present in the city of Rajagaha to help the people of Vesali. The Buddha and his monk disciples went to Vesali and preached the *Rattana-sutta*. With the power of the Buddha and the sutta, the disaster gradually faded.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ພ.ສ. ໒໔໗໔, ຈຸນລະສັງກາດ ໑໒໙໔ ປີເຕົາສັນ ເດືອນ ໑໒ ແຮມ ໓ ຄໍ່າ ວັນ ໓ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສາວໝັ້ນ ບ້ານປາກຊີ ສາວຕັນ ສາວດີ ທິດເຮືອນ ຢູ່ບ້ານ ຫົວລາດ ສາວຫຼ້າບ້ານວັດໜອງ ມີຈິດຕະສັດທາ ຈຶ່ງໄດ້ພ້ອມກັນສ້າງໜັງສື ລໍາມະຫາວັກຄະ ນິທານ ໑໐ ຜູກນີ້ ທານໄວ້ກັບສາສະໜາ ພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ໂດຍ ເຈຕະນາກຸສະລະທີ່ໄດ້ໃຫ້ທໍາມະທານນີ້ ຈຶ່ງໃຫ້ເປັນຜົນສໍາເລັດດັ່ງໂນຣິດຄວາມປາດຖະໜາຂອງ ຝູງຂ້າທັງຫລາຍນັ້ນເທົ່ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 26 on the recto side: In BE 2475, Chunlasangkat (CS) 1294, a *tao san* year, on the third waning-moon day of the twelfth lunar month, the third day of the week (Tuesday), Sao Man from Paksi village; Sao Tan, Sao Di, and Thit Hüan from Hualat village; and Sao La from Vat Nòng village jointly had the ardent religious faith to sponsor the making of these ten manuscript-fascicles entitled *Lam Maha Vakkha Nithan (Mahāvagga)* to support the Teachings of Gotama Buddha to last until the end of 5000 years. Due to the merit derived from the donation of this Dhamma gift, may our wishes and intention come true. May this be a condition to reach Nibbāna.

Date: CS 1294, a *tao san* year (15 Nov 1932)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Sao Man from Paksi village; Sao Tan, Sao Di, and Thit Hüan from Hualat village; and Sao La from Vat Nòng village
Titles: ມະຫາວັກຄະນິທານ (ຜູກ ໓)
Mahavakkhanithan (Phuk 3)
Mahāvagga Nidāna (Fascicle 3)

EAP1398_VXY_1_0038

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 57.6 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** three folios; the first folio contains the colophon; and the last two folios are blank.
Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 28. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of

the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ມະຫາວັກຄະນິທານ ກ່າວເຖິງ ພະສູດທັງຫຼາຍທີ່ພະພຸດທະອົງຊົງຕັດໄວ້ຕາມສະຖານທີ່ຕ່າງໆ ເຊັ່ນ ບົດພະປະຣິຕັຕະນະສູດ ຂຶ້ນຕົ້ນດ້ວຍຄຳວ່າ ນະໂມຕັສສັດຖຸ ຍານິທະ ພູຕານິ ສະມາຄະ ຕານິ ພູມມານິ ວາ ຍານິ ວະ ອັນຕາລິກເຂ ສັພເພ ວະ ພູຕາ ສຸມະນາ ພະວັນຕຸ ອະໂຖປີ ສັກກັຈ ຈະ ສຸນັນຕຸ ພາສິຕັງ ເປັນຕົ້ນ. ໃນສະໄໝພຸດທະການ, ຄັ້ງໜຶ່ງ ເມືອງເວສາລີເກີດໄພພິບັດ ແຫ່ງແລ້ງ ເຂົ້າຢາກໝາກແພງ ຄົນເກີດພະຍາດເຈັບປ່ວຍ ແລະລົ້ມຕາຍເພາະຄວາມອົດຢາກ. ພະຍາສຸລິຍະວົງສາຜູ້ປົກຄອງເມືອງເວສາລີ ຈຶ່ງອາຣາທະນານິມົນພະພຸດທະເຈົ້າທີ່ປະທັບຢູ່ ເມືອງຣາຊະຄຶໂປໂຜດຊາວເມືອງເວສາລີ. ພະພຸດທະອົງພ້ອມດ້ວຍພິກຂຸທັງຫຼາຍ ໄດ້ສະເດັດໄປ ເມືອງເວສາລີ ແລະໄດ້ສະແດງພະທຳມະເທສະໜາ ບົດພະປະຣິຕັຕະນະສູດ ດ້ວຍອຳນາດ ພຸດທະຄຸນ ແລະຮັດຕະນະສູດ ເຫດການໄພພິບັດນັ້ນ ກໍຄ່ອຍໆ ດີຂຶ້ນ.

Mahāvagga Nidāna is about suttas that the Buddha preached in various places, such as *Parittaratana-sutta* that begins with *namo tassatthu yānīdha bhūtāni samāgatāni bhumhāni vā yāni va antālikkhe sabbe va bhūtā sumanā bhavantu athopi sakkacca sunantu bhāsitaṃ*, and so forth. In the Buddha's time, there was a severe drought in the city of Vesali. Products were costly. Villagers got sick and dead because of the famine. King Suriyavamsa, the ruler of Vesali, then invited the Buddha who was present in the city of Rajagaha to help the people of Vesali. The Buddha and his monk disciples went to Vesali and preached the *Rattana-sutta*. With the power of the Buddha and the sutta, the disaster gradually faded. ລານທີ ໒໖ ໜ້າ ໑: ພ.ສ. ໒໔໗໔, ຈຸນລະສັງກາດ ໑໒໙໔ ປີເຕົາສັນ ເດືອນ ໑໒ ແຮມ ໓ ຄຳ ວັນ ອັງຄານ ພາຍມີ ສາວໝັ້ນ ບ້ານປາກຊີ ສາວຕັນ ສາວດີ ທິດເຮືອນ ຢູ່ບ້ານຫົວລາດ ແມ່ເຖົ້າຫຼ້າ ບ້ານວັດໜອງ ມີຈິດຕະສັດທາໄດ້ພ້ອມກັນສ້າງໜັງສື ລຳມະຫາວັກຄະນິທານ ໑໐ ຜູກນີ້ ທານໄວ້ ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ໂດຍເຈຕະນາກຸສະລະທີ່ຜູ້ຂ້າໃຫ້ທຳ ມະຫານີ້ ຂໍຈົ່ງບັນດານດິນເປັນຜົນສຳເລັດດັ່ງໂນຣິດຄວາມປາດຖະໜານັ້ນເທົ່ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 26 on the recto side: In BE 2475, Chunlasangkat (CS) 1294, a *tao san* year, on the third waning-moon day of the twelfth lunar month, the third day of the week (Tuesday), Sao Man from Paksi village; Sao Tan, Sao Di, and Thit Huan from Hualat village; and Grandmother La from Vat Nong village jointly had the ardent religious faith to sponsor the making of these ten manuscript-fascicles entitled *Lam Maha Vakkha Nithan* (*Mahāvagga*) to support the Teachings of Gotama Buddha to last until the end of 5000 years. Due to the merit derived from the donation of this Dhamma gift, may our wishes and intention come true. May this be a condition to reach Nibbāna.

Date: CS 1294, a *tao san* year (15 Nov 1932)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown

Sponsor(s): Sao Man from Paksi village; Sao Tan, Sao Di, and Thit Hüan from Hualat village; and Grandmother La from Vat Nòng village

Titles: ມະຫາວັກຄະນິທານ (ຜູກ ໔)
Mahavakkhanithan (Phuk 4)
Mahāvagga Nidāna (Fascicle 4)

EAP1398_VXY_1_0039

Long palm-leaf

One Phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 57.6 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** three folios; the first folio contains the colophon; and the last two folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ມະຫາວັກຄະນິທານ ກ່າວເຖິງ ພະສູດທັງຫຼາຍທີ່ພະພຸດທະອົງຊົງຕັດໄວ້ຕາມສະຖານທີ່ຕ່າງໆ ເຊັ່ນ ບົດພະປະຣິຕັຕະນະສູດ ຂຶ້ນຕົ້ນດ້ວຍຄຳວ່າ ນະໂມຕັສສັດຖຸ ຍານິທະ ພູຕານິ ສະມາຄະ ຕານິ ພຸມມານິ ວາ ຍານິ ວະ ອັນຕາລິກເຂ ສັພເພ ວະ ພູຕາ ສຸມະນາ ພະວັນຕຸ ອະໂຖປີ ສັກກັຈ ຈະ ສຸນັນຕຸ ພາສິຕັງ ເປັນຕົ້ນ. ໃນສະໄໝພຸດທະການ, ຄັງໜຶ່ງ ເມືອງເວສາລີເກີດໄພພິບັດ ແຫ່ງແລ້ງ ເຂົ້າຢາກໝາກແພງ ຄົນເກີດພະຍາດເຈັບປ່ວຍ ແລະລົ້ມຕາຍເພາະຄວາມອົດຢາກ. ພະຍາສຸລິຍະວົງສາຜູ້ປົກຄອງເມືອງເວສາລີ ຈຶ່ງອາຣາທະນານິມົນພະພຸດທະເຈົ້າທີ່ປະທັບຢູ່ ເມືອງຣາຊະຄຶໂປໄຜດຊາວເມືອງເວສາລີ. ພະພຸດທະອົງພ້ອມດ້ວຍພິກຂຸທັງຫຼາຍ ໄດ້ສະເດັດໄປ ເມືອງເວສາລີ ແລະໄດ້ສະແດງພະທຳມະເທສະໜາ ບົດພະປະຣິຕັຕະນະສູດ ດ້ວຍອຳນາດ ພຸດທະຄຸນ ແລະຣັດຕະນະສູດ ເຫດການໄພພິບັດນັ້ນ ກໍ່ຄ່ອຍໆ ດີຂຶ້ນ.

Mahāvagga Nidāna is about suttas that the Buddha preached in various places, such as *Parittaratana-sutta* that begins with *namo tassatthu yānīdha bhūtāni samāgatāni bhummanī vā yāni va antālikkhe sabbe va bhūtā sumanā bhavantu athopi sakkacca sunantu bhāsitaṃ*, and so forth. In the Buddha's time, there was a severe drought in the city of Vesali. Products were costly. Villagers got sick and dead because of the famine. King Suriyavamsa, the ruler of Vesali, then invited the Buddha who was present in the city of Rajagaha to help the people of Vesali. The Buddha and his monk disciples went to Vesali and preached the *Rattana-sutta*. With the power of the Buddha and the sutta, the disaster gradually faded.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ພ.ສ. ໒໔໗໕, ຈຸນລະສັງກາດ ໑໒໙໔ ປີເຕົາສັນ ເດືອນ ໑໒ ແຮມ ໓ ຄຳ ວັນ ໓ ໝາຍມີ ສາວໝັ້ນ ບ້ານປາກຊີ ສາວຕັນ ສາວດີ ທິດເຮືອນ ຢູ່ບ້ານຫົວລາດ ສາວຫຼ້າ ບ້ານວັດ ໜອງ ມິຈິດຕະສັດທາຈຶ່ງໄດ້ພ້ອມກັນສ້າງໜັງສື ລຳມະຫາວັກຄະນິທານ ໑໐ ຜູກນີ້ ທານໄວ້ກັບ ສາສະໜາ ພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕ ພັນວັດສາ ໂດຍເຈຕະນາກຸສະລະທີ່ຂ້າໄດ້ໃຫ້ທຳມະ

ທານນີ້ ຂໍຈົ່ງໃຫ້ເປັນຜົນສໍາເລັດດັ່ງໂນຣິດຄວາມປາດຖະໜາແຫ່ງຂ້າທັງຫລາຍທຸກປະການເທົ່ານີ້
ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 26 on the recto side: In BE 2475, Chunlasangkat (CS) 1294, a *tao san* year, on the third waning-moon day of the twelfth lunar month, the third day of the week (Tuesday), Sao Man from Paksi village; Sao Tan, Sao Di, and Thit Hüan from Hualat village; and Sao La from Vat Nòng village jointly had the ardent religious faith to sponsor the making of these ten manuscript-fascicles entitled *Lam Maha Vakkha Nithan* (*Mahāvagga*) to support the Teachings of Gotama Buddha to last until the end of 5000 years. Due to the merit derived from the donation of this Dhamma gift, may our wishes and intention come true. May this be a condition to reach Nibbāna.

Date: CS 1294, a *tao san* year (15 Nov 1932)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Sao Man from Paksi village; Sao Tan, Sao Di, and Thit Hüan from Hualat village; and Sao La from Vat Nòng village

Titles: ມະຫາວັກຄະນິທານ (ຜູກ ໕)

Mahavakkhanithan (Phuk 5)

Mahāvagga Nidāna (Fascicle 5)

EAP1398_VXY_1_0040

Long palm-leaf

One Phuk: fascicle 6

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 57.6 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** three folios; the first folio contains the colophon; and the last two folios are blank.

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

Description: ມະຫາວັກຄະນິທານ ກ່າວເຖິງ ພະສູດທັງຫຼາຍທີ່ພະພຸດທະອົງຊົງຕັດໄວ້ຕາມສະຖານທີ່ຕ່າງໆ ເຊັ່ນ ບົດພະປະຣິຕຣັຕຕະນະສູດ ຂຶ້ນຕົ້ນດ້ວຍຄຳວ່າ ນະໂມຕັສສັດຕຸ ຍານິທະ ພູຕານິ ສະມາຄະ ຕານິ ພຸມມານິ ວາ ຍານິ ວະ ອັນຕາລິກເຂ ສັພເພ ວະ ພູຕາ ສຸມະນາ ພະວັນຕຸ ອະໂຖປິ ສັກກັຈ ຈະ ສຸນັນຕຸ ພາສິຕັງ ເປັນຕົ້ນ. ໃນສະໄໝພຸດທະການ, ຄັ້ງໜຶ່ງ ເມືອງເວສາລີເກີດໄພພິບັດ ແຫ່ງແລ້ງ ເຂົ້າຢາກໝາກແພງ ຄົນເກີດພະຍາດເຈັບປ່ວຍ ແລະລົ້ມຕາຍເພາະຄວາມອິດຢາກ. ພະຍາສຸລິຍະວົງສາຜູ້ປົກຄອງເມືອງເວສາລີ ຈຶ່ງອາຣາທະນານິມົນພະພຸດທະເຈົ້າທີ່ປະທັບຢູ່ ເມືອງຣາຊະຄຶໂປໄຜດຊາວເມືອງເວສາລີ. ພະພຸດທະອົງພ້ອມດ້ວຍພິກຂຸທັງຫຼາຍ ໄດ້ສະເດັດໄປ

ເມືອງເວສາລີ ແລະໄດ້ສະແດງພະທຳມະເທສະໜາ ບົດພະປະຣິຕຣັດຕະນະສູດ ດ້ວຍອຳນາດ ພຸດທະຄຸນ ແລະຣັດຕະນະສູດ ເຫດການໄພພິບັດນັ້ນ ກໍຄ່ອຍໆ ດີຂຶ້ນ.

Mahāvagga Nidāna is about suttas that the Buddha preached in various places, such as *Parittaratana-sutta* that begins with *namo tassatthu yānīdha bhūtāni samāgatāni bhumhāni vā yāni va antālikkhe sabbe va bhūtā sumanā bhavantu athopi sakkacca sunantu bhāsitaṃ*, and so forth. In the Buddha's time, there was a severe drought in the city of Vesali. Products were costly. Villagers got sick and dead because of the famine. King Suriyavaṃsa, the ruler of Vesali, then invited the Buddha who was present in the city of Rajagaha to help the people of Vesali. The Buddha and his monk disciples went to Vesali and preached the *Rattana-sutta*. With the power of the Buddha and the sutta, the disaster gradually faded.

Colophon: ລາມທີ ໒໖ ໜ້າ ໑: ພ.ສ. ໒໔໗໔, ຈຸນລະສັງກາດ ໑໒໙໔ ປີເກົ່າສັນ ເດືອນ ໑໒ ແຮມ ໙ ຄ່ຳ ວັນ ໙ ໝາຍມີ ສາວພັນ ບ້ານປາກຊີ ສາວຕັນ ສາວດີ ທິດເຮືອນ ຢູ່ບ້ານຫົວລາດ ແມ່ເຖົ້າຫຼ້າ ບ້ານວັດ ໜອງ ມີຈິດຕະສັດທາໄດ້ພ້ອມກັນສ້າງໜັງສື ລຳມະຫາວັກຄະນິທານ ໑໐ ຜູກນີ້ ທານໄວ້ກັບສາ ສະໜາ ພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ໂດຍບຸນຣາສີອັນນີ້ ຂໍຈົ່ງເປັນປັດໄຈຄ້າຊູນຳ ຝູງຂ້າໃຫ້ພົ້ນຈາກສັງສາຣະວັດຕະທຸກຂະໃຫ້ເຖິງສຸກກລ່າວຄື ພະນິບພານເຈົ້າເປັນທີ່ສຸດນັ້ນ ເທີ້ນ.

Folio 26 on the recto side: In BE 2475, Chunlasangkat (CS) 1294, a *tao san* year, on the third waning-moon day of the twelfth lunar month, the third day of the week (Tuesday), Sao Man from Paksi village; Sao Tan, Sao Di, and Thit Hüan from Hualat village; and Sao La from Vat Nòng village jointly had the ardent religious faith to sponsor the making of these ten manuscript-fascicles entitled *Lam Maha Vakkha Nithan (Mahāvagga)* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the merit derived from the donation of this Dhamma gift be a condition to bring us away from the Cycle of Rebirths and reach the ultimate happiness or Nibbāna.

Date: CS 1294, a *tao san* year (15 Nov 1932)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Sao Man from Paksi village; Sao Tan, Sao Di, and Thit Hüan from Hualat village; and Sao La from Vat Nòng village
Titles: ມະຫາວັກຄະນິທານ (ຜູກ ໖)
Mahavakkhanithan (Phuk 6)
Mahāvagga Nidāna (Fascicle 6)

EAP1398_VXY_1_0041

Long palm-leaf

One Phuk: *fascicle 7*

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 57.6 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** three folios; the first folio contains the colophon; and the last two folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ມະຫາວັກຄະນິທານ ກ່າວເຖິງ ພະສູດທັງຫຼາຍທີ່ພະພຸດທະອົງຊົງຕັດໄວ້ຕາມສະຖານທີ່ຕ່າງໆ ເຊັ່ນ ບົດພະປະຣິຕຣັດຕະນະສູດ ຂຶ້ນຕົ້ນດ້ວຍຄຳວ່າ ນະໂມຕັສສັດຖຸ ຍານິທະ ພູຕານິ ສະມາຄະ ຕານິ ພຸມມານິ ວາ ຍານິ ວະ ອັນຕາລິກເຂ ສັພເພ ວະ ພູຕາ ສຸມະນາ ພະວັນຕຸ ອະໂຖປິ ສັກກັຈ ຈະ ສຸນັນຕຸ ພາສີຕັງ ເປັນຕົ້ນ. ໃນສະໄໝພຸດທະການ, ຄັ້ງໜຶ່ງ ເມືອງເວສາລີເກີດໄພພິບັດ ແຫ່ງແລ້ງ ເຂົ້າຢາກໝາກແພງ ຄົນເກີດພະຍາດເຈັບປ່ວຍ ແລະລົ້ມຕາຍເພາະຄວາມອົດຢາກ. ພະຍາສຸລິຍະວົງສາຜູ້ປົກຄອງເມືອງເວສາລີ ຈຶ່ງອາຣາທະນານິມົນພະພຸດທະເຈົ້າທີ່ປະທັບຢູ່ ເມືອງຣາຊະຄຶໂປໄຜດຊາວເມືອງເວສາລີ. ພະພຸດທະອົງພ້ອມດ້ວຍພິກຂຸທັງຫຼາຍ ໄດ້ສະເດັດໄປ ເມືອງເວສາລີ ແລະໄດ້ສະແດງພະທຳມະເທສະໜາ ບົດພະປະຣິຕຣັດຕະນະສູດ ດ້ວຍອຳນາດ ພຸດທະຄຸນ ແລະຣັດຕະນະສູດ ເຫດການໄພພິບັດນັ້ນ ກໍ່ຄ່ອຍໆ ດີຂຶ້ນ.

Mahāvagga Nidāna is about suttas that the Buddha preached in various places, such as *Parittaratana-sutta* that begins with *namo tassatthu yānīdha bhūtāni samāgatāni bhumhāni vā yāni va antālikkhe sabbe va bhūtā sumanā bhavantu athopi sakkacca sunantu bhāsitaṃ*, and so forth. In the Buddha's time, there was a severe drought in the city of Vesali. Products were costly. Villagers got sick and dead because of the famine. King Suriyavamsa, the ruler of Vesali, then invited the Buddha who was present in the city of Rajagaha to help the people of Vesali. The Buddha and his monk disciples went to Vesali and preached the *Rattana-sutta*. With the power of the Buddha and the sutta, the disaster gradually faded.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ພ.ສ. ໒໔໗໔, ຈຸນລະສັງກາດ ໑໒໙໔ ປີເຕົ້າສັນ ເດືອນ ໑໒ ແຮມ ໓ ຄຳ ວັນ ອັງຄານ ໝາຍມີ ສາວພັນ ບ້ານປາກຊີ ສາວຕັນ ສາວດີ ທິດເຮືອນ ຢູ່ບ້ານຫົວລາດ ສາວຫຼ້າ ບ້ານວັດໜອງ ມີຈິດຕະສັດທາ ຈຶ່ງໄດ້ພ້ອມກັນສ້າງໜັງສື ລຳມະຫາວັກຄະນິທານ ໑໐ ຜູກນີ້ ທານໄວ້ກັບສາສະໜາ ພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ໂດຍເຈຕະນາກຸສະລະທີ່ ໃຫ້ທຳມະທານນີ້ ຂໍຈົ່ງໃຫ້ເປັນຜົນສຳເລັດດັ່ງໂນຣິດຄວາມປາດຖະໜານັ້ນເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 26 on the recto side: In BE 2475, Chunlasangkat (CS) 1294, a *tao san* year, on the third waning-moon day of the twelfth lunar month, the third day of the week (Tuesday), Sao Man from Paksi village; Sao Tan, Sao Di, and Thit Hüan from Hualat village; and Sao La from Vat Nòng village jointly had the ardent religious faith to sponsor the making of these ten manuscript-fascicles entitled *Lam Maha Vakkha Nithan (Mahāvagga)* to support the Teachings of Gotama Buddha to last until the end of 5000 years. Due to the merit derived from the donation of this Dhamma gift, may our wishes and intention come true. May this be a condition to reach Nibbāna.

Date: CS 1294, a *tao san* year (16 Nov 1932)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Sao Man from Paksi village; Sao Tan, Sao Di, and Thit Hüan from Hualat village; and Sao La from Vat Nòng village
Titles: *ມະຫາວັກຄະນິທານ* (ຜູກ ໗)
Mahavakkhanithan (Phuk 7)
Mahāvagga Nidāna (Fascicle 7)

EAP1398_VXY_1_0042

Long palm-leaf

One Phuk: *fascicle 8*

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 57.6 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** three folios; the first folio contains the colophon; and the last two folios are blank.

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

Description: ມະຫາວັກຄະນິທານ ກ່າວເຖິງ ພະສູດທັງຫຼາຍທີ່ພະພຸດທະອົງຊົງຕັດໄວ້ຕາມສະຖານທີ່ຕ່າງໆ ເຊັ່ນ ບົດພະປະຣິຕັຣັດຕະນະສູດ ຂຶ້ນຕົ້ນດ້ວຍຄຳວ່າ ນະໂມຕັສສັດຖຸ ຍາມິທະ ພູຕານິ ສະມາຄະຕານິ ພຸມມານິ ວາ ຍາມິ ວະ ອັນຕາລິກເຂ ສັພເພ ວະ ພູຕາ ສຸມະນາ ພະວັນຕຸ ອະໂຖປີ ສັກກັຈ ຈະ ສຸມັນຕຸ ພາສິຕັງ ເປັນຕົ້ນ. ໃນສະໄໝພຸດທະການ, ຄັ້ງໜຶ່ງ ເມືອງເວສາລີເກີດໄພພິບັດແຫ້ງແລ້ງ ເຂົ້າຢາກໝາກແພງ ຄົນເກີດພະຍາດເຈັບປ່ວຍ ແລະລົ້ມຕາຍເພາະຄວາມອົດຢາກ. ພະຍາສຸລິຍະວົງສາຜູ້ປົກຄອງເມືອງເວສາລີ ຈຶ່ງອາຣາທະນານິມົນພະພຸດທະເຈົ້າທີ່ປະທັບຢູ່ເມືອງຣາຊະຄຶໂປໄຜດຊາວເມືອງເວສາລີ. ພະພຸດທະອົງພ້ອມດ້ວຍພິກຂຸທັງຫຼາຍ ໄດ້ສະເດັດໄປເມືອງເວສາລີ ແລະໄດ້ສະແດງພະທຳມະເທສະໜາ ບົດພະປະຣິຕັຣັດຕະນະສູດ ດ້ວຍອຳນາດພຸດທະຄຸນ ແລະຣັດຕະນະສູດ ເຫດການໄພພິບັດນັ້ນ ກໍຄ່ອຍໆ ດີຂຶ້ນ.

Mahāvagga Nidāna is about suttas that the Buddha preached in various places, such as *Parittaratana-sutta* that begins with *namo tassatthu yānīdha bhūtāni samāgatāni bhummanī vā yāni va antālikkhe sabbe va bhūtā sumanā bhavantu athopi sakkacca sunantu bhāsitaṃ*, and so forth. In the Buddha's time, there was a severe drought in the city of Vesali. Products were costly. Villagers got sick and dead because of the famine. King Suriyavamsa, the ruler of Vesali, then invited the Buddha who was present in the city of Rajagaha to help the people of Vesali. The Buddha and his monk disciples went to Vesali and preached the *Rattana-sutta*. With the power of the Buddha and the sutta, the disaster gradually faded.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ພ.ສ. ໒໔໗໕, ຈຸນລະສັງກາດ ໑໒໙໔ ປີເຕົ້າສັນ ເດືອນ ໑໒ ແຮມ ໓ ຄໍ່າ ວັນ ໓ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສາວໝັ້ນ ບ້ານປາກຊີ ສາວຕັນ ສາວດີ ທິດເຮືອນ ຢູ່ບ້ານ ຫົວລາດ ສາວຫຼ້າບ້ານວັດໜອງ ມີຈິດຕະສັດທາ ຈິ່ງໄດ້ພ້ອມກັນສ້າງໜັງສື ລໍາມະຫາວັກຄະ ນິທານ ມັດນີ້ ທານໄວ້ກັບສາສະໜາ ພະໂຄຕະມະເຈົ້າ ໂດຍເຈຕະນາກຸສະລະທີ່ຝູງຂ້າທັງຫລາຍ ໃຫ້ທໍາມະທານນີ້ ຈິ່ງເປັນປັດໄຈຄໍ້າຊູນໍາຂ້າທັງຫລາຍໃຫ້ພົ້ນຈາກລົງສາຣະວັດຕະທຸກຂະໄຫ້ໄດ້ ເຖິງສຸກກລ່າວຄື ພະນິບພານເປັນທີ່ສຸດໂດຍດັ່ງມະໂນຣິດຄວາມປາດຖະໜາແຫ່ງຝູງຂ້າ ທັງຫລາຍນັ້ນເຊັ່ນ.

Folio 26 on the recto side: In BE 2475, Chunlasangkat (CS) 1294, a *tao san* year, on the third waning-moon day of the twelfth lunar month, the third day of the week (Tuesday), Sao Man from Paksi village; Sao Tan, Sao Di, and Thit Hüan from Hualat village; and Sao La from Vat Nòng village jointly had the ardent religious faith to sponsor the making of this manuscript-bundle entitled *Lam Maha Vakkha Nithan (Mahāvagga)* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the merit derived from the donation of this Dhamma gift be a condition to support us to escape from sufferings in the Saṃsāra (the Cycle of Rebirths), reach happiness as the ultimate goal, and fulfill our wishes and intention, definitely.

Date: CS 1294, a *tao san* year (16 Nov 1932)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Sao Man from Paksi village; Sao Tan, Sao Di, and Thit Hüan from Hualat village; and Sao La from Vat Nòng village
Titles: ມະຫາວັກຄະນິທານ (ຜູກ ໘)
Mahavakkhanithan (Phuk 8)
Mahāvagga Nidāna (Fascicle 8)

EAP1398_VXY_1_0043

Long palm-leaf

One Phuk: *fascicle 9*

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 57.6 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** three folios; the first folio contains the colophon; and the last two folios are blank.

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

Description: ມະຫາວັກຄະນິທານ ກ່າວເຖິງ ພະສູດທັງຫຼາຍທີ່ພະພຸດທະອົງຊົງຕັດໄວ້ຕາມສະຖານທີ່ຕ່າງໆ ເຊັ່ນ ບົດພະປະຣິຕັຣັຕະນະສູດ ຂຶ້ນຕົ້ນດ້ວຍຄຳວ່າ ນະໂມຕັສສັດຖຸ ຍານິທະ ພູຕານິ ສະມາຄະ

ຕາມ ພູມມານີ ວາ ຍານີ ວະ ອັນຕາລິກເຂ ສັພເພ ວະ ພູຕາ ສຸມະນາ ພະວັນຕຸ ອະໂຖປີ ສັກກັຈ ຈະ ສຸນັນຕຸ ພາສີຕັງ ເປັນຕົ້ນ. ໃນສະໄໝພຸດທະການ, ຄັ້ງໜຶ່ງ ເມືອງເວສາລີເກີດໄພພິບັດ ແຫ່ງແລ້ງ ເຂົ້າຢາກໝາກແພງ ຄົນເກີດພະຍາດເຈັບປ່ວຍ ແລະລົ້ມຕາຍເພາະຄວາມອິດຢາກ. ພະຍາສຸລິຍະວົງສາຜູ້ປົກຄອງເມືອງເວສາລີ ຈຶ່ງອາຣາທະນານິມົນພະພຸດທະເຈົ້າທີ່ປະທັບຢູ່ ເມືອງຣາຊະຄຶໂປໂຜດຊາວເມືອງເວສາລີ. ພະພຸດທະອົງພ້ອມດ້ວຍພິກຂຸທັງຫຼາຍ ໄດ້ສະເດັດໄປ ເມືອງເວສາລີ ແລະໄດ້ສະແດງພະທຳມະເທສະໜາ ຍົດພະປະຣິຕັດຕະນະສູດ ດ້ວຍອຳນາດ ພຸດທະຄຸນ ແລະຣັດຕະນະສູດ ເຫດການໄພພິບັດນັ້ນ ກໍ່ຄ່ອຍໆ ດີຂຶ້ນ.

Mahāvagga Nidāna is about suttas that the Buddha preached in various places, such as *Parittaratana-sutta* that begins with *namo tassatthu yānīdha bhūtāni samāgatāni bhumāni vā yāni va antālikkhe sabbe va bhūtā sumanā bhavantu athopi sakkacca sunantu bhāsitaṃ*, and so forth. In the Buddha's time, there was a severe drought in the city of Vesali. Products were costly. Villagers got sick and dead because of the famine. King Suriyavaṃsa, the ruler of Vesali, then invited the Buddha who was present in the city of Rajagaha to help the people of Vesali. The Buddha and his monk disciples went to Vesali and preached the *Rattana-sutta*. With the power of the Buddha and the sutta, the disaster gradually faded.

Colophon:

ລານທີ ໒໖ ໜ້າ ໑: ພ.ສ. ໒໔໗໕, ຈຸນລະສັງກາດ ໑໒໙໔ ປີເຕົາສັນ ເດືອນ ໑໒ ແຮມ ໓ ຄໍ່າ ວັນ ໓ ໝາຍມີ ສາວໝັ້ນ ບ້ານປາກຊີ ສາວຕັນ ສາວດີ ທິດເຮືອນ ຢູ່ບ້ານຫົວລາດ ສາວຫຼ້າ ບ້ານວັດໜອງ ມີຈິດຕະສັດທາໄດ້ພ້ອມກັນສ້າງ ມະຫາວັກຄະນິທານ ມັດນີ້ ທານໄວ້ກັບສາສະໜາ ພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕ ພັນວັດສາ ຂໍບຸນຣາສີອັນນີ້ຈຶ່ງເປັນປັດໄຈນຳຝູງຂ້າທັງຫຼາຍໃຫ້ພັນຈາກສົງສາຣະວັດຕະທຸກຂະໃຫ້ໄດ້ເຖິງສຸກກລ່າວຄືພະນົບພານເທົ່າເປັນທີ່ແລ້ວ ໂດຍດັ່ງມະໂນຣິດຄວາມປາດຖະໜາແຫ່ງຝູງຂ້າທັງຫຼາຍນັ້ນເທົ່ນ.

Folio 26 on the recto side: In BE 2475, Chunlasangkat (CS) 1294, a *tao san* year, on the third waning-moon day of the twelfth lunar month, the third day of the week (Tuesday), Sao Man from Paksi village; Sao Tan, Sao Di, and Thit Hüan from Hualat village; and Sao La from Vat Nòng village jointly had the ardent religious faith to sponsor the making of this manuscript-bundle entitled *Lam Maha Vakkha Nithan (Mahāvagga)* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the merit derived from the donation of this Dhamma gift be a condition to support us to escape from sufferings in the Saṃsāra (the Cycle of Rebirths), reach happiness as the ultimate goal, and fulfill our wishes and intention, definitely.

Date:

CS 1294, a *tao san* year (16 Nov 1932)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Sao Man from Paksi village; Sao Tan, Sao Di, and Thit Hüan from Hualat village; and Sao La from Vat Nòng village

Titles:

ມະຫາວັກຄະນິທານ (ຜູກ ໙)

Mahavakkhanithan (Phuk 9)

Long palm-leaf

One Phuk: *fascicle 10*

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 57.6 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** three folios; the first folio contains the colophon; and the last two folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 35. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ມະຫາວັກຄະນິທານ ກ່າວເຖິງ ພະສູດທັງຫຼາຍທີ່ພະພຸດທະອົງຊົງຕັດໄວ້ຕາມສະຖານທີ່ຕ່າງໆ ເຊັ່ນ ບົດພະປະຣິຕັຣັດຕະນະສູດ ຂຶ້ນຕົ້ນດ້ວຍຄຳວ່າ ນະໂມຕັສສັດຖຸ ຍານິທະ ພູຕານິ ສະມາຄະ ຕານິ ພຸມມານິ ວາ ຍານິ ວະ ອັນຕາລິກເຂ ສັພເພ ວະ ພູຕາ ສຸມະນາ ພະວັນຕຸ ອະໂຖປິ ສັກກັຈ ຈະ ສຸນັນຕຸ ພາສີຕັງ ເປັນຕົ້ນ. ໃນສະໄໝພຸດທະການ, ຄັງໜຶ່ງ ເມືອງເວສາລີເກີດໄພພິບັດ ແຫ່ງແລ້ງ ເຂົ້າຢາກໝາກແພງ ຄົນເກີດພະຍາດເຈັບປ່ວຍ ແລະລົ້ມຕາຍເພາະຄວາມອົດຢາກ. ພະຍາສຸລິຍະວົງສາຜູ້ປົກຄອງເມືອງເວສາລີ ຈຶ່ງອາຣາທະນານິມົນພະພຸດທະເຈົ້າທີ່ປະທັບຢູ່ ເມືອງຣາຊະຄິໂປໂຜດຊາວເມືອງເວສາລີ. ພະພຸດທະອົງພ້ອມດ້ວຍພິກຂຸທັງຫຼາຍ ໄດ້ສະເດັດໄປ ເມືອງເວສາລີ ແລະໄດ້ສະແດງພະທຳມະເທສະໜາ ບົດພະປະຣິຕັຣັດຕະນະສູດ ດ້ວຍອຳນາດ ພຸດທະຄຸນ ແລະຣັດຕະນະສູດ ເຫດການໄພພິບັດນັ້ນ ກໍ່ຄ່ອຍໆ ດີຂຶ້ນ.

Mahāvagga Nidāna is about suttas that the Buddha preached in various places, such as *Parittaratana-sutta* that begins with *namo tassatthu yānīdha bhūtāni samāgatāni bhummanī vā yāni va antālikkhe sabbe va bhūtā sumanā bhavantu athopi sakkacca sunantu bhāsitaṃ*, and so forth. In the Buddha's time, there was a severe drought in the city of Vesali. Products were costly. Villagers got sick and dead because of the famine. King Suriyavamsa, the ruler of Vesali, then invited the Buddha who was present in the city of Rajagaha to help the people of Vesali. The Buddha and his monk disciples went to Vesali and preached the *Rattana-sutta*. With the power of the Buddha and the sutta, the disaster gradually faded.

Colophon: ລານທີ ໓໓ ໜ້າ ໑: ພ.ສ. ໒໔໗໔, ຈຸນລະສັງກາດ ໑໒໙໔ ປີເຕົ້າສັນ ເດືອນ ໑໒ ແຮມ ໓ ຄໍ່າ ວັນ ໓ ໝາຍມີ ສາວພັນ ບ້ານປາກຊີ ສາວຕັນ ສາວດີ ທິດເຮືອນ ຢູ່ບ້ານຫົວລາດ ແມ່ເຖົ້າຫຼ້າ ບ້ານວັດ ໜອງ ມີຈິດຕະສັດທາ ຈຶ່ງໄດ້ພ້ອມກັນສ້າງໜັງສື ລຳມະຫາວັກຄະນິທານ ມັດນີ້ ທານໄວ້ກັບສາ ສະໜາ ພະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ໂດຍເຈຕະນາກຸສະລະທີ່ໄດ້ໃຫ້ທຳມະທານນີ້ ຂໍຈົ່ງເປັນ ຜົນສຳເລັດດັ່ງໂນຣົດຄວາມປາດຖະໜາແຫ່ງຂ້າທັງຫຼາຍທຸກປະການເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 33 on the recto side: In BE 2475, Chunlasangkat (CS) 1294, a *tao san* year, on the third waning-moon day of the twelfth lunar month, the third day of the week (Tuesday), Sao Man from Paksi village; Sao Tan, Sao Di,

and Thit Hüan from Hualat village; and Grandmother La from Vat Nòng village jointly had the ardent religious faith to sponsor the making of this manuscript-bundle entitled *Lam Maha Vakkha Nithan (Mahāvagga)* to support the Teachings of Gotama Buddha to last until the end of 5000 years. Due to the merit derived from the donation of this Dhamma gift, may our wishes and intention come true. May this be a condition to reach Nibbāna.

Date: CS 1294, a *tao san* year (16 Nov 1932)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Sao Man from Paksi village; Sao Tan, Sao Di, and Thit Hüan from Hualat village; and Grandmother La from Vat Nòng village
Titles: ມະຫາວັກຄະນິທານ (ຜູກ ໑໐)
Mahāvakkhanithan (Phuk 10)
Mahāvagga Nidāna (Fascicle 10)

EAP1398_VXY_1_0045

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.3 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** four folios are blank.

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

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດພະເຊຕະວັນ ເມືອງສາວັດຖີ. ໃນຄັ້ງນັ້ນ ພະອະນຸຣຸດຕະຣະເຖລະ ໄດ້ເຂົ້າເຝົ້າພະພຸດທະອົງ ແລະຂາບທູນຖາມເລື່ອງສະພາວະການເກີດຂອງຄົນທັງຫຼາຍ. ຜູ້ທີ່ເກີດໃນຊາດນີ້ມີສະພາວະເປັນແນວໃດ ຖ້າເກີດໃນຊາດໜ້າຈະຍັງຄົງສະພາວະຢູ່ແບບນັ້ນ ຫຼືບໍ່ ເຊັ່ນ ເກີດເປັນຜູ້ຊາຍໃນຊາດນີ້ ຊາດໜ້າຈະໄດ້ເກີດເປັນຜູ້ຊາຍ ຫຼືບໍ່, ເກີດເປັນຄົນດີມີປັນຍາໃນຊາດນີ້ ຊາດໜ້າຈະໄດ້ເປັນຜູ້ດີມີປັນຍາ ຫຼືບໍ່ ແລະຖ້າເກີດເປັນຄົນຊົ່ວໃນຊາດນີ້ ຊາດໜ້າຈະເກີດເປັນຄົນຊົ່ວ ຫຼືບໍ່? ພະຜູ້ມີພະພາກເຈົ້າກໍ່ຊົງສະແດງທຳໃຫ້ແກ່ພະອະນຸຣຸດຕະຣະເຖລະ ໂດຍຕັດເລື່ອງ ຈິດ, ເຈຕະສິກ, ບຸບພະກຳ ທີ່ໄດ້ກະທຳເມື່ອຄັ້ງຍັງເປັນມະນຸດ, ສາເຫດຂອງການວຽນວາຍຕາຍເກີດໃນວັດຕະສິງສານ ແລະຜົນຂອງກຳທີ່ຈະຕິດຕົວເຮົານຳໄປສູ່ການເກີດໃນພົບພູມຕໍ່ໄປ.

On one occasion, the Buddha was present at the Jetavana monastery in Savatthi. At the time, Venerable Maha Anuruddha came to the presence of the Buddha and asked him about conditions of births of human beings, namely, conditions of one's current births and possibilities to gain the same conditions in their next lives. His questions dealt with, for example,

possibilities to be reborn to be male again, possibilities to be reborn with a sharp wisdom again, and possibilities to be reborn to be a sinful person again. The Buddha delivered a sermon to him about *Citta* (consciousness), *Cetasika* (mental factors), *Pubbakamma* (the results of former actions) deeds that one had acted in their human births, causes of rebirths in the *samsāra*, and results of one's deeds that led them to a new rebirth.

Colophon: None
Date: 1929 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0049)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ເຈຕະນາເພທາ (ຜູກຕົ້ນ)
Chetanaphetha (Phuk ton)
Cetanābedā (Fascicle 1)

EAP1398_VXY_1_0046

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.3 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** four folios are blank.

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

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດພະເຊຕະວັນ ເມືອງສາວັດຖື. ໃນຄັ້ງນັ້ນ ພະມະຫາອະນຸຣຸດຕະຣະເຖລະ ໄດ້ເຂົ້າເຝົ້າພະພຸດທະອົງ ແລະຂາບທູນຖາມເລື່ອງສະພາວະການເກີດຂອງຄົນທັງຫຼາຍ. ຜູ້ທີ່ເກີດໃນຊາດນີ້ມີສະພາວະເປັນແນວໃດ ຖ້າເກີດໃນຊາດໜ້າຈະຍັງຄົງສະພາວະຢູ່ແບບນັ້ນ ຫຼືບໍ່ ເຊັ່ນ ເກີດເປັນຜູ້ຊາຍໃນຊາດນີ້ ຊາດໜ້າຈະໄດ້ເກີດເປັນຜູ້ຊາຍ ຫຼືບໍ່, ເກີດເປັນຄົນດີມີປັນຍາໃນຊາດນີ້ ຊາດໜ້າຈະໄດ້ເປັນຜູ້ດີມີປັນຍາ ຫຼືບໍ່ ແລະຖ້າເກີດເປັນຄົນຊົ່ວໃນຊາດນີ້ ຊາດໜ້າຈະເກີດເປັນຄົນຊົ່ວ ຫຼືບໍ່? ພະຜູ້ມີພະພາກເຈົ້າກໍ່ຊົງສະແດງທຳໃຫ້ແກ່ພະມະຫາອະນຸຣຸດຕະຣະເຖລະ ໂດຍຕັດເລື່ອງ ຈິດ, ເຈຕະສິກ, ບຸບພະກຳ ທີ່ໄດ້ກະທຳເມື່ອຄັ້ງຍັງເປັນມະນຸດ, ສາເຫດຂອງການວຽນວາຍຕາຍເກີດໃນວັດຕະສົງສານ ແລະຜົນຂອງກຳທີ່ຈະຕິດຕົວເຮົານຳໄປສູ່ການເກີດໃນພົບພູມຕໍ່ໄປ.

On one occasion, the Buddha was present at the Jetavana monastery in Savatthi. At the time, Venerable Maha Anuruddha came to the presence of the Buddha and asked him about conditions of births of human beings, namely, conditions of one's current births and possibilities to gain the

same conditions in their next lives. His questions dealt with, for example, possibilities to be reborn to be male again, possibilities to be reborn with a sharp wisdom again, and possibilities to be reborn to be a sinful person again. The Buddha delivered a sermon to him about *Citta* (consciousness), *Cetasika* (mental factors), *Pubbakamma* (the results of former actions) deeds that one had acted in their human births, causes of rebirths in the *saṃsāra*, and results of one's deeds that led them to a new rebirth.

Colophon: None
Date: 1929 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0049)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ເຈຕະນາເພທາ (ຜູກ ໒)
Chetanaphetha (Phuk 2)
Cetanābedā (Fascicle 2)

EAP1398_VXY_1_0047

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.3 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** two folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດພະເຊຕະວັນ ເມືອງສາວັດຖື. ໃນຄັ້ງນັ້ນ ພະມະຫາອະນຸຣຸດຕະຣະເຖລະ ໄດ້ເຂົ້າເຝົ້າພະພຸດທະອົງ ແລະຂາບທູນຖາມເລື່ອງສະພາວະການເກີດຂອງຄົນທັງຫຼາຍ. ຜູ້ທີ່ເກີດໃນຊາດນີ້ມີສະພາວະເປັນແນວໃດ ຖ້າເກີດໃນຊາດໜ້າຈະຍັງຄົງສະພາວະຢູ່ແບບນັ້ນ ຫຼືບໍ່ ເຊັ່ນ ເກີດເປັນຜູ້ຊາຍໃນຊາດນີ້ ຊາດໜ້າຈະໄດ້ເກີດເປັນຜູ້ຊາຍ ຫຼືບໍ່, ເກີດເປັນຄົນດີມີປັນຍາໃນຊາດນີ້ ຊາດໜ້າຈະໄດ້ເປັນຜູ້ດີມີປັນຍາ ຫຼືບໍ່ ແລະຖ້າເກີດເປັນຄົນຊົ່ວໃນຊາດນີ້ ຊາດໜ້າຈະເກີດເປັນຄົນຊົ່ວ ຫຼືບໍ່? ພະຜູ້ມີພະພາກເຈົ້າກໍ່ຊົງສະແດງທຳໃຫ້ແກ່ພະມະຫາອະນຸຣຸດຕະຣະເຖລະ ໂດຍຕັດເລື່ອງ ຈິດ, ເຈຕະສິກ, ບຸບພະກຳ ທີ່ໄດ້ກະທຳເມື່ອຄັ້ງຍັງເປັນມະນຸດ, ສາເຫດຂອງການວຽນວາຍຕາຍເກີດໃນວັດຕະສົງສານ ແລະຜົນຂອງກຳທີ່ຈະຕິດຕົວເຮົານຳໄປສູ່ການເກີດໃນພົບພູມຕໍ່ໄປ.

On one occasion, the Buddha was present at the Jetavana monastery in Savatthi. At the time, Venerable Maha Anuruddha came to the presence of the Buddha and asked him about conditions of births of human beings,

namely, conditions of one's current births and possibilities to gain the same conditions in their next lives. His questions dealt with, for example, possibilities to be reborn to be male again, possibilities to be reborn with a sharp wisdom again, and possibilities to be reborn to be a sinful person again. The Buddha delivered a sermon to him about *Citta* (consciousness), *Cetasika* (mental factors), *Pubbakamma* (the results of former actions) deeds that one had acted in their human births, causes of rebirths in the *samsāra*, and results of one's deeds that led them to a new rebirth.

Colophon: None
Date: 1929 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0049)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ເຈຕະນາເພທາ (ຜູກ ໓)
Chetanaphetha (Phuk 3)
Cetanābedā (Fascicle 3)

EAP1398_VXY_1_0048

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.3 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one one folio contains the title. **Back cover folio:** three folios are blank.

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

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດພະເຊຕະວັນ ເມືອງສາວັດຖິ. ໃນຄັ້ງນັ້ນ ພະມະຫາອະນຸຣຸດຕະຣະເຖລະ ໄດ້ເຂົ້າເຝົ້າພະພຸດທະອົງ ແລະຂາບທູນຖາມເລື່ອງສະພາວະການເກີດຂອງຄົນທັງຫຼາຍ. ຜູ້ທີ່ເກີດໃນຊາດນີ້ມີສະພາວະເປັນແນວໃດ ຖ້າເກີດໃນຊາດໜ້າຈະຍັງຄົງສະພາວະຢູ່ແບບນັ້ນ ຫຼືບໍ່ ເຊັ່ນ ເກີດເປັນຜູ້ຊາຍໃນຊາດນີ້ ຊາດໜ້າຈະໄດ້ເກີດເປັນຜູ້ຊາຍ ຫຼືບໍ່, ເກີດເປັນຄົນດີມີປັນຍາໃນຊາດນີ້ ຊາດໜ້າຈະໄດ້ເປັນຜູ້ດີມີປັນຍາ ຫຼືບໍ່ ແລະຖ້າເກີດເປັນຄົນຊົ່ວໃນຊາດນີ້ ຊາດໜ້າຈະເກີດເປັນຄົນຊົ່ວ ຫຼືບໍ່? ພະຜູ້ມີພະພາກເຈົ້າກໍ່ຊົງສະແດງທຳໃຫ້ແກ່ພະມະຫາອະນຸຣຸດຕະຣະເຖລະ ໂດຍຕັດເລື່ອງ ຈິດ, ເຈຕະສິກ, ບຸບພະກຳ ທີ່ໄດ້ກະທຳເມື່ອຄັ້ງຍັງເປັນມະນຸດ, ສາເຫດຂອງການວຽນວາຍຕາຍເກີດໃນວັດຕະສົງສານ ແລະຜົນຂອງກຳທີ່ຈະຕິດຕົວເຮົານຳໄປສູ່ການເກີດໃນພົບພູມຕໍ່ໄປ.

On one occasion, the Buddha was present at the Jetavana monastery in Savatthi. At the time, Venerable Maha Anuruddha came to the presence of

the Buddha and asked him about conditions of births of human beings, namely, conditions of one's current births and possibilities to gain the same conditions in their next lives. His questions dealt with, for example, possibilities to be reborn to be male again, possibilities to be reborn with a sharp wisdom again, and possibilities to be reborn to be a sinful person again. The Buddha delivered a sermon to him about *Citta* (consciousness), *Cetasika* (mental factors), *Pubbakamma* (the results of former actions) deeds that one had acted in their human births, causes of rebirths in the *saṃsāra*, and results of one's deeds that led them to a new rebirth.

Colophon: None
Date: 1929 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0049)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ເຈຕະນາເພທາ (ຜູກ ໔)
Chetanaphetha (Phuk 4)
Cetanābedā (Fascicle 4)

EAP1398_VXY_1_0049

Long palm-leaf

One Phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.3 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** three folios; the first folio contains the colophon; and the second folio contains the title; and the third folio is blank.

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

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດພະເຊຕະວັນ ເມືອງສາວັດຖີ. ໃນຄັ້ງນັ້ນ ພະມະຫາອະນຸຣຸດຕະຣະເຖລະ ໄດ້ເຂົ້າເຝົ້າພະພຸດທະອົງ ແລະຂາບທູນຖາມເລື່ອງສະພາວະການເກີດຂອງຄົນທັງຫຼາຍ. ຜູ້ທີ່ເກີດໃນຊາດນີ້ມີສະພາວະເປັນແນວໃດ ຖ້າເກີດໃນຊາດໜ້າຈະຍັງຄົງສະພາວະຢູ່ແບບນັ້ນ ຫຼືບໍ່ ເຊັ່ນ ເກີດເປັນຜູ້ຊາຍໃນຊາດນີ້ ຊາດໜ້າຈະໄດ້ເກີດເປັນຜູ້ຊາຍ ຫຼືບໍ່, ເກີດເປັນຄົນດີມີປັນຍາໃນຊາດນີ້ ຊາດໜ້າຈະໄດ້ເປັນຜູ້ດີມີປັນຍາ ຫຼືບໍ່ ແລະຖ້າເກີດເປັນຄົນຊົ່ວໃນຊາດນີ້ ຊາດໜ້າຈະເກີດເປັນຄົນຊົ່ວ ຫຼືບໍ່? ພະຜູ້ມີພະພາກເຈົ້າກໍ່ຊົງສະແດງທຳໃຫ້ແກ່ພະມະຫາອະນຸຣຸດຕະຣະເຖລະ ໂດຍຕັດເລື່ອງ ຈິດ, ເຈຕະສິກ, ບຸບພະກຳ ທີ່ໄດ້ກະທຳເມື່ອຄັ້ງຍັງເປັນມະນຸດ, ສາເຫດຂອງການວຽນວາຍຕາຍເກີດໃນວັດຕະສົງສານ ແລະຜົນຂອງກຳທີ່ຈະຕິດຕົວເຮົານຳໄປສູ່ການເກີດໃນພົບພູມຕໍ່ໄປ.

On one occasion, the Buddha was present at the Jetavana monastery in Savatthi. At the time, Venerable Maha Anuruddha came to the presence of the Buddha and asked him about conditions of births of human beings, namely, conditions of one's current births and possibilities to gain the same conditions in their next lives. His questions dealt with, for example, possibilities to be reborn to be male again, possibilities to be reborn with a sharp wisdom again, and possibilities to be reborn to be a sinful person again. The Buddha delivered a sermon to him about *Citta* (consciousness), *Cetasika* (mental factors), *Pubbakamma* (the results of former actions) deeds that one had acted in their human births, causes of rebirths in the *samsāra*, and results of one's deeds that led them to a new rebirth.

Colophon:

ລານທີ ໓໔ ໜ້າ ໑: ພະພຸດທະສັງກາດ ໑໒໙໑ ຕົວ ປີກັດໃສ້ ເດືອນ ໔ ແຮມຄ່າ ໑ ວັນເສົາ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ນາງເພັຍທີ ເປັນສັດທາຊື່ລານ ໝາຍມີ ສົມເດັດຣັດຕະນະປັນຍາ ເປັນຜູ້ຮິດຈະນາ ຈຶ່ງໄດ້ພ້ອມກັນມີສັດທາສ້າງ ເຈຕະນາເພທາ ມັດນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າຖ້ວນ ໕໐໐໐ ພະວັດສາ. ຂໍຜະລະອັນນີ້ເປັນປັດໄຈແກ່ຂ້າ ຕາບຕໍ່ເທົ່າເຂົ້າສູ່ນິຣະພາບ ຕັດບ່ວງເປັນຈະມານຄາດໄດ້ດັ່ງຄໍາໝາຍແດ່ກໍ່ຂ້າເທີນ. ອະຣະຫັນໂຕ ໂຫມ ອະນາຄະເຕ ກາເລສັນຕິເກ ປັບພັດຊັງ ມະມະ ປາປຸນັນຕິ ນົບພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງງ.

Folio 34 on the recto side: In Buddhist Era 1291 (this means CS 1291), a *kat sai* year, on the first waning-moon day of the fourth lunar month, Saturday,⁷ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Nang Phia Thi sponsored the palm leaves. Somdet Rattanapannya was the scribe. They jointly had the religious faith to make this manuscript-bundle entitled *Chetanaphetha* (*Cetanābedā*) 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 us to fulfill our wishes to reach Nibbāna and to cut the Five Obstacles. *Arahanto homi anāgate kāle santike pabbajjaṃ mama pāpunanti nibbānaṃ paramaṃ sukhaṃ niccaṃ dhuvam*.

Date:

CS 1291, a *kat sai* year (25 Mar 1929)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Somdet Rattanapannya

Sponsor(s):

Nang Phia Thi

Titles:

ເຈຕະນາເພທາ (ຜູກ ໔)

Chetanaphetha (Phuk 5)

Cetanābedā (Fascicle 5)

⁷ 1291 Phalguna 16 = Saturday, 15 March 1930.

Long palm-leaf**One Phuk:** *fascicle 1***Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.0 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** one folio contains the title. **Back cover folio:** four folios; the first folio contains the colophon; and the last three folios are blank.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 30. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດພະເຊຕະວັນ ເມືອງສາວັດຖື. ໃນຄັ້ງນັ້ນ ພະມະຫາອະນຸຣຸດຕະຣະເຖລະ ໄດ້ເຂົ້າເຝົ້າພະພຸດທະອົງ ແລະຂາບທູນຖາມເລື່ອງສະພາວະການເກີດຂອງຄົນທັງຫຼາຍ. ຜູ້ທີ່ເກີດໃນຊາດນີ້ມີສະພາວະເປັນແນວໃດ ຖ້າເກີດໃນຊາດໜ້າຈະຍັງຄົງສະພາວະຢູ່ແບບນັ້ນ ຫຼືບໍ່ ເຊັ່ນ ເກີດເປັນຜູ້ຊາຍໃນຊາດນີ້ ຊາດໜ້າຈະໄດ້ເກີດເປັນຜູ້ຊາຍ ຫຼືບໍ່, ເກີດເປັນຄົນດີມີປັນຍາໃນຊາດນີ້ ຊາດໜ້າຈະໄດ້ເປັນຜູ້ດີມີປັນຍາ ຫຼືບໍ່ ແລະຖ້າເກີດເປັນຄົນຊົ່ວໃນຊາດນີ້ ຊາດໜ້າຈະເກີດເປັນຄົນຊົ່ວ ຫຼືບໍ່? ພະຜູ້ມີພະພາກເຈົ້າກໍ່ຊົງສະແດງທຳໃຫ້ແກ່ພະມະຫາອະນຸຣຸດຕະຣະເຖລະ ໂດຍຕັດເລື່ອງ ຈິດ, ເຈຕະສິກ, ບຸບພະກຳ ທີ່ໄດ້ກະທຳເມື່ອຄັ້ງຍັງເປັນມະນຸດ, ສາເຫດຂອງການວຽນວາຍຕາຍເກີດໃນວັດຕະສິງສານ ແລະຜົນຂອງກຳທີ່ຈະຕິດຕົວເຮົານຳໄປສູ່ການເກີດໃນພົບພູມຕໍ່ໄປ.

On one occasion, the Buddha was present at the Jetavana monastery in Savatthi. At the time, Venerable Maha Anuruddha came to the presence of the Buddha and asked him about conditions of births of human beings, namely, conditions of one's current births and possibilities to gain the same conditions in their next lives. His questions dealt with, for example, possibilities to be reborn to be male again, possibilities to be reborn with a sharp wisdom again, and possibilities to be reborn to be a sinful person again. The Buddha delivered a sermon to him about *Citta* (consciousness), *Cetasika* (mental factors), *Pubbakamma* (the results of former actions) deeds that one had acted in their human births, causes of rebirths in the *samsāra*, and results of one's deeds that led them to a new rebirth.

Colophon: None**Date:** 1928 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0051)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Author(s):** Unknown**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ເຈຕະນາເພທາ (ຜູກຕົ້ນ)*Chetanaphetha (Phuk 1)*

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.0 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 25. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດພະເຊຕະວັນ ເມືອງສາວັດຖິ. ໃນຄັ້ງນັ້ນ ພະມະຫາອະນຸຣຸດຕະຣະເຖລະ ໄດ້ເຂົ້າເຝົ້າພະພຸດທະອົງ ແລະຂາບທູນຖາມເລື່ອງສະພາວະການເກີດຂອງຄົນທັງຫຼາຍ. ຜູ້ທີ່ເກີດໃນຊາດນີ້ມີສະພາວະເປັນແນວໃດ ຖ້າເກີດໃນຊາດໜ້າຈະຍັງຄົງສະພາວະຢູ່ແບບນັ້ນ ຫຼືບໍ່ ເຊັ່ນ ເກີດເປັນຜູ້ຊາຍໃນຊາດນີ້ ຊາດໜ້າຈະໄດ້ເກີດເປັນຜູ້ຊາຍ ຫຼືບໍ່, ເກີດເປັນຄົນດີມີປັນຍາໃນຊາດນີ້ ຊາດໜ້າຈະໄດ້ເປັນຜູ້ດີມີປັນຍາ ຫຼືບໍ່ ແລະຖ້າເກີດເປັນຄົນຊົ່ວໃນຊາດນີ້ ຊາດໜ້າຈະເກີດເປັນຄົນຊົ່ວ ຫຼືບໍ່? ພະຜູ້ມີພະພາກເຈົ້າກໍ່ຊົງສະແດງທຳໃຫ້ແກ່ພະມະຫາອະນຸຣຸດຕະຣະເຖລະ ໂດຍຕັດເລື່ອງ ຈິດ, ເຈຕະສິກ, ບຸບພະກຳ ທີ່ໄດ້ກະທຳເມື່ອຄັ້ງຍັງເປັນມະນຸດ, ສາເຫດຂອງການວຽນວາຍຕາຍເກີດໃນວັດຕະສິງສານ ແລະຜົນຂອງກຳທີ່ຈະຕິດຕົວເຮົານຳໄປສູ່ການເກີດໃນພົບພູມຕໍ່ໄປ.

On one occasion, the Buddha was present at the Jetavana monastery in Savatthi. At the time, Venerable Maha Anuruddha came to the presence of the Buddha and asked him about conditions of births of human beings, namely, conditions of one's current births and possibilities to gain the same conditions in their next lives. His questions dealt with, for example, possibilities to be reborn to be male again, possibilities to be reborn with a sharp wisdom again, and possibilities to be reborn to be a sinful person again. The Buddha delivered a sermon to him about *Citta* (consciousness), *Cetasika* (mental factors), *Pubbakamma* (the results of former actions) deeds that one had acted in their human births, causes of rebirths in the *samsāra*, and results of one's deeds that led them to a new rebirth.

Colophon: ລານທີ ໒໔ ໜ້າ ໑: ພະພຸດທະສັງກາດ ໒໔໗໑ ປີເປີກສີ ຕິລິກຕິກໃນວັດສັນຕະຣະດູ ເດືອນ ໑໑ ຂຶ້ນຄຳ ໑ ວັນອາທິດ ຂ້າພະເຈົ້າໂພທິປັນຍາ ມີສັດທາສ້າງ ເຈຕະນາເພທາ ໔ ຜູກນີ້ ໄວ້ໃນພະພຸດທະສາສະໜາ ເທົ່າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາກໍ່ຂ້າເຫັນ ສຳມາສຳພຸດໂທ ໂທຕຸ ເມ ນິດຈັງ.

Folio 25 on the recto side: In Buddhist Era (BE) 2471, a *poek si* year, the third year of the decade, in the rainy season, on the first waxing-moon

day of the eleventh lunar month, Sunday,⁸ I, Phothipannya had the religious faith to sponsor the making of these five manuscript-fascicles entitled *Chetanaphetha* (*Cetanābedā*) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May my desires and wishes come true. *Sammā sambuddho hotu me niccam* (May I become a Buddha constantly).

Date: BE 2471, a *poek si* year (14 Oct 1928)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Phothipannya

Titles: ເຈຕະນາເພທາ (ຜູກຖ້ວນ ໒)

Chetanaphetha (Phuk 2)

Cetanābedā (Fascicle 2)

EAP1398_VXY_1_0052

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.0 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** three folios; the first folio contains the colophon; and the last two folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດພະເຊຕະວັນ ເມືອງສາວັດຖື. ໃນຄັ້ງນັ້ນ ພະມະຫາອະນຸຣຸດຕະຣະເຖລະ ໄດ້ເຂົ້າເຝົ້າພະພຸດທະອົງ ແລະຂາບທູນຖາມເລື່ອງສະພາວະການເກີດຂອງຄົນທັງຫຼາຍ. ຜູ້ທີ່ເກີດໃນຊາດນີ້ມີສະພາວະເປັນແນວໃດ ຖ້າເກີດໃນຊາດໜ້າຈະຍັງຄົງສະພາວະຢູ່ແບບນັ້ນ ຫຼືບໍ່ ເຊັ່ນ ເກີດເປັນຜູ້ຊາຍໃນຊາດນີ້ ຊາດໜ້າຈະໄດ້ເກີດເປັນຜູ້ຊາຍ ຫຼືບໍ່, ເກີດເປັນຄົນດີມີປັນຍາໃນຊາດນີ້ ຊາດໜ້າຈະໄດ້ເປັນຜູ້ດີມີປັນຍາ ຫຼືບໍ່ ແລະຖ້າເກີດເປັນຄົນຊົ່ວໃນຊາດນີ້ ຊາດໜ້າຈະເກີດເປັນຄົນຊົ່ວ ຫຼືບໍ່? ພະຜູ້ມີພະພາກເຈົ້າກໍ່ຊົງສະແດງທຳໃຫ້ແກ່ພະມະຫາອະນຸຣຸດຕະຣະເຖລະ ໂດຍຕັດເລື່ອງ ຈິດ, ເຈຕະສິກ, ບຸບພະກຳ ທີ່ໄດ້ກະທຳເມື່ອຄັ້ງຍັງເປັນມະນຸດ, ສາເຫດຂອງການວຽນວາຍຕາຍເກີດໃນວັດຕະສົງສານ ແລະຜົນຂອງກຳທີ່ຈະຕິດຕົວເຮົານຳໄປສູ່ການເກີດໃນພົບພູມຕໍ່ໄປ.

On one occasion, the Buddha was present at the Jetavana monastery in Savatthi. At the time, Venerable Maha Anuruddha came to the presence of the Buddha and asked him about conditions of births of human beings, namely, conditions of one's current births and possibilities to gain the

⁸ 1290 Asvina 1 = Monday, 15 October 1928.

same conditions in their next lives. His questions dealt with, for example, possibilities to be reborn to be male again, possibilities to be reborn with a sharp wisdom again, and possibilities to be reborn to be a sinful person again. The Buddha delivered a sermon to him about *Citta* (consciousness), *Cetasika* (mental factors), *Pubbakamma* (the results of former actions) deeds that one had acted in their human births, causes of rebirths in the *samsāra*, and results of one's deeds that led them to a new rebirth.

Colophon: ລານທີ ໒໔ ໜ້າ ໑: ພະພຸດທະສັງກາດ ໒໔໗໑ ປີເປີກສີ ຕິລິກຕິກໃນວັດສັນຕະຣະດູ ເດືອນ ໑໑ ຂຶ້ນຄໍ້າ ໑ ວັນອາທິດ ຂ້າພະເຈົ້າພູະໂພທິປັນຍາ ອາວາດວັດປ່າມ່ວງກັບທັງສິດໂຍມທາຍົກໄດ້ມີ ສັດທາສ້າງ ເຈຕະນາເພທາ ມີ ໕ ຜູກນີ້ ໄວ້ໃນພະພຸດທະສາສະໜາ ເທົ່າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ ໄດ້ດັ່ງຄໍ້າມັກຄໍາປາດຖະໜາແຫ່ງຜູ້ຂ້າແດ່ກໍຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂທນຕຸ ເມ ນິດຈັງງ.

Folio 25 on the recto side: In Buddhist Era (BE) 2471, a *poek si* year, the third year of the decade, in the rainy season, on the first waxing-moon day of the eleventh lunar month, Sunday, I, Monk Phothipannya, abbot of Vat Pamuang, together with disciples and lay sponsors had the religious faith to sponsor the making of these five manuscript-fascicles entitled *Chetanaphetha* (*Cetanābedā*) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May my desires and wishes come true. May this be a condition for me to reach Nibbāna, constantly.

Date: BE 2471, a *poek si* year (15 Oct 1928)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Monk Phothipannya

Titles: ເຈຕະນາເພທາ (ຜູກ ໓)

Chetanaphetha (Phuk 3)

Cetanābedā (Fascicle 3)

EAP1398_VXY_1_0053

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.0 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio is blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 23. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດພະເຊຕະວັນ ເມືອງສາວັດຖີ. ໃນຄັ້ງນັ້ນ ພະມະຫາອະນຸຣຸດຕະຣະເຖລະ ໄດ້ເຂົ້າເຝົ້າພະພຸດທະອົງ ແລະຂາບທູນຖາມເລື່ອງສະພາວະການເກີດຂອງຄົນທັງຫຼາຍ. ຜູ້ທີ່ເກີດໃນຊາດນີ້ມີສະພາວະເປັນແນວໃດ ຖ້າເກີດໃນຊາດໜ້າຈະຍັງຄົງ

ສະພາວະຢູ່ແບບນັ້ນ ຫຼືບໍ່ ເຊັ່ນ ເກີດເປັນຜູ້ຊາຍໃນຊາດນີ້ ຊາດໜ້າຈະໄດ້ເກີດເປັນຜູ້ຊາຍ ຫຼືບໍ່, ເກີດເປັນຄົນດີມີປັນຍາໃນຊາດນີ້ ຊາດໜ້າຈະໄດ້ເປັນຜູ້ດີມີປັນຍາ ຫຼືບໍ່ ແລະຖ້າເກີດເປັນຄົນຊົ່ວ ໃນຊາດນີ້ ຊາດໜ້າຈະເກີດເປັນຄົນຊົ່ວ ຫຼືບໍ່? ພະຜູ້ມີພະພາກເຈົ້າກໍ່ຊົງສະແດງທຳໃຫ້ແກ່ພະມະຫາອະນຸຣຸດຕະຣະເຖລະ ໂດຍຕັດເລື່ອງ ຈິດ, ເຈຕະສິກ, ບຸບພະກຳ ທີ່ໄດ້ກະທຳເມື່ອຄັ້ງຍັງເປັນມະນຸດ, ສາເຫດຂອງການວຽນວາຍຕາຍເກີດໃນວັດຕະສົງສານ ແລະຜົນຂອງກຳທີ່ຈະຕິດຕົວເຮົານຳໄປສູ່ການເກີດໃນພົບພູມຕໍ່ໄປ.

On one occasion, the Buddha was present at the Jetavana monastery in Savatthi. At the time, Venerable Maha Anuruddha came to the presence of the Buddha and asked him about conditions of births of human beings, namely, conditions of one's current births and possibilities to gain the same conditions in their next lives. His questions dealt with, for example, possibilities to be reborn to be male again, possibilities to be reborn with a sharp wisdom again, and possibilities to be reborn to be a sinful person again. The Buddha delivered a sermon to him about *Citta* (consciousness), *Cetasika* (mental factors), *Pubbakamma* (the results of former actions) deeds that one had acted in their human births, causes of rebirths in the *samsāra*, and results of one's deeds that led them to a new rebirth.

Colophon:

ລານທີ ໒໒ ໜ້າ ໑: ພະພຸດທະສັງກາດ ໒໔໗໑ ປີເບີກສີ ຕີລິກຕິກໃນວັດສັນຕະຣະດູ ເດືອນ ໑໑ ຂຶ້ນຄຳ ໑ ວັນອາທິດ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ພະໂພທິປັນຍາ ວັດປ່າມ່ວງ ໄດ້ສ້າງເຈຕະນາເພທາ ມີ ໔ ຜູກນີ້ ໄວ້ໃນພະພຸດທະສາສະໜາ ເທົ່າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາແຫ່ງຜູ້ຂ້າແດ່ກໍ່ຂ້າເທີ້ນ.

Folio 22 on the recto side: In Buddhist Era (BE) 2471, a *poek si* year, the third year of the decade, in the rainy season, on the first waxing-moon day of the eleventh lunar month, Sunday, the writing of this manuscript was finished at the time of the morning drum (*nyam kòng ngai*). I, Monk Phothipannya from Vat Pamuang, had the religious faith to sponsor the making of these five manuscript-fascicles entitled *Chetanaphetha* (*Cetanābedā*) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May my desires and wishes come true.

Date:

BE 2471, a *poek si* year (15 Oct 1928)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Monk Phothipannya

Titles:

ເຈຕະນາເພທາ (ຜູກ ໔)

Chetanaphetha (Phuk 4)

Cetanābedā (Fascicle 4)

Long palm-leaf**One Phuk:** *fascicle 5***Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.0 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** one folio contains the title. **Back cover folio:** four folios; the first folio is blank; and the second folio contains the colophon; and the last two folios are blank.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 28. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດພະເຊຕະວັນ ເມືອງສາວັດຖີ. ໃນຄັ້ງນັ້ນ ພະມະຫາອະນຸຣຸດຕະຣະເຖລະ ໄດ້ເຂົ້າເຝົ້າພະພຸດທະອົງ ແລະຂາບທູນຖາມເລື່ອງສະພາວະການເກີດຂອງຄົນທັງຫຼາຍ. ຜູ້ທີ່ເກີດໃນຊາດນີ້ມີສະພາວະເປັນແນວໃດ ຖ້າເກີດໃນຊາດໜ້າຈະຍັງຄົງສະພາວະຢູ່ແບບນັ້ນ ຫຼືບໍ່ ເຊັ່ນ ເກີດເປັນຜູ້ຊາຍໃນຊາດນີ້ ຊາດໜ້າຈະໄດ້ເກີດເປັນຜູ້ຊາຍ ຫຼືບໍ່, ເກີດເປັນຄົນດີມີປັນຍາໃນຊາດນີ້ ຊາດໜ້າຈະໄດ້ເປັນຜູ້ດີມີປັນຍາ ຫຼືບໍ່ ແລະຖ້າເກີດເປັນຄົນຊົ່ວໃນຊາດນີ້ ຊາດໜ້າຈະເກີດເປັນຄົນຊົ່ວ ຫຼືບໍ່? ພະຜູ້ມີພະພາກເຈົ້າກໍ່ຊົງສະແດງທຳໃຫ້ແກ່ພະມະຫາອະນຸຣຸດຕະຣະເຖລະ ໂດຍຕັດເລື່ອງ ຈິດ, ເຈຕະສິກ, ບຸບພະກຳ ທີ່ໄດ້ກະທຳເມື່ອຄັ້ງຍັງເປັນມະນຸດ, ສາເຫດຂອງການວຽນວາຍຕາຍເກີດໃນວັດຕະສິງສານ ແລະຜົນຂອງກຳທີ່ຈະຕິດຕົວເຮົານຳໄປສູ່ການເກີດໃນພົບພູມຕໍ່ໄປ.

On one occasion, the Buddha was present at the Jetavana monastery in Savatthi. At the time, Venerable Maha Anuruddha came to the presence of the Buddha and asked him about conditions of births of human beings, namely, conditions of one's current births and possibilities to gain the same conditions in their next lives. His questions dealt with, for example, possibilities to be reborn to be male again, possibilities to be reborn with a sharp wisdom again, and possibilities to be reborn to be a sinful person again. The Buddha delivered a sermon to him about *Citta* (consciousness), *Cetasika* (mental factors), *Pubbakamma* (the results of former actions) deeds that one had acted in their human births, causes of rebirths in the *samsāra*, and results of one's deeds that led them to a new rebirth.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ພະພຸດທະສັງກາດ ໒໔໗໑ ປີເບີກສີ ຕີລິກຕິກ ໃນວັດສັນຕະຣະດູ ເດືອນ ໑໑ ຂຶ້ນຄຳ ໑ ວັນອາທິດ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ພະໂພທິປັນຍາ ມີສັດທາສ້າງເຈຕະນາເພທາ ມີ ໕ ຜູກ ໄວ້ກັບສາສະໜາພະພຸດທະສາສະໜາ ຕາບເກົ້າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາແຫ່ງຜູ້ຂ້າແຕ່ເທີ້ນ ສາທຸງ ນົບພານະ ປັດຈະໂຍ ໂຫນຕູ ເມນິດຈັງງ.

Folio 22 on the recto side: In Buddhist Era (BE) 2471, a *poek si* year, the third year of the decade, in the rainy season, on the first waxing-moon day of the eleventh lunar month, Sunday, the writing of this manuscript was finished at the time of the morning drum (*nyam kòng ngai*). I, Monk

Phothipannya from Vat Pamuang, had the religious faith to sponsor the making of these five manuscript-fascicles entitled *Chetanaphetha* (*Cetanābedā*) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May my desires and wishes come true. *Amen amen, nibbāna paccayo hontu me niccam niccam.*

Date: BE 2471, a poek si year (15 Oct 1928)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Monk Phothipannya

Titles: ເຈຕະນາເພທາ (ຜູກ ໕)

Chetanaphetha (Phuk 5)

Cetanābedā (Fascicle 5)

EAP1398_VXY_1_0055

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.4 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 29. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ສະທຳໂມ ຫຼືສະທຳໂມປາຍະນະ ແປວ່າ ການຖວາຍພະທຳອັນແທ້ຈິງ. ເນື້ອຫາກ່າວເຖິງຄຳສອນທາງພະພຸດທະສາສະນາ ເຕືອນສະຕິໃຫ້ຫຼີກເວັ້ນຈາກການກະທຳຊົ່ວ ຕັ້ງຕົນຢູ່ໃນຄວາມດີ ແລະ ບຳເພັນບຸນກຸສົນໃຫ້ຫຼາຍຂຶ້ນເລື້ອຍໆ. ນອກຈາກນັ້ນ ຍັງອະທິບາຍເຖິງການເກີດຂອງຄົນໃນວັດຕະສົງສານ ມະນຸດແຕ່ລະຄົນລ້ວນແຕ່ເຄີຍຜ່ານການເກີດໃນພົບພູມຕ່າງໆ ມາກ່ອນ ເຊັ່ນເກີດເປັນສັດນະຣົກ, ເປັນເຜດ, ສັດເດຍລະສານ, ມະນຸດ ຫຼືບາງຄົນກໍ່ອາດໄດ້ເກີດເປັນເທວະດາໃນເທວະໂລກ. ການເກີດໃນມະນຸດສະໂລກຖືວ່າເປັນການເກີດໃນພົບພູມທີ່ປະເສີດທີ່ສຸດ. ການບຳເພັນກຸສົນ ປະກອບດ້ວຍການໃຫ້ທານ, ຮັກສາສິນ, ຟັງທຳ, ເມດຕາພາວະນາ ແລະ ບໍ່ປະໝາດໃນທຳ.

Saddhammo or *Saddhammopāyana* means the delivery of the true Dhamma. The text pertains to Buddhist teachings on abstaining from sinful deeds, cultivating good deeds, and accumulating merit. Moreover, the text discusses rebirths of human beings in the Cycle of Rebirths. People have experienced various births in different realms: hell denizens, hungry ghosts, animals, humans, and heavenly deities. The birth as humans is regarded rebirths in the best realm. Accumulating merit includes donations, precept abstinence, listening to the Dhamma, meditations, and mindfulness in the Dhamma.

Colophon: ລານທີ ໒໙ ໜ້າ ໑: ພະພຸດທະສັງກາດ ໒໔໗໔ ປີຮ່ວງມົດ ເດືອນ ໑໐ ຂຶ້ນ ໖ ຄ່ຳ ວັນ ໔ ຮິດຈະນາ ແລ້ວຍາມກອງງາຍ ໝາຍມີ ໝ່ອມແພງຕາ ບ້ານຊຽງມ່ວນ ພ້ອມດ້ວຍບຸດຕະນັດຕາສ້າງທຳ ສະທຳໂມປາຍະນະ ໔ ຜູກນີ້ ຂຶ້ນໄວ້ຄຳຂູພະພຸດທະສາສະໜາ ຕາບເທົ້າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ ໄດ້ດັ່ງຄຳປາດຖະໜາ ສິນກິເລດ ອາສະວະທຳທັງມວນ ນິບພານະ ປັດຈະໂຍ ໂທຕຸ ອະນາຄະເຕ ກາເລ ຜີລະ ສາມະເນຣ ລິກຂິກຕະ.

Folio 29 on the recto side: In Buddhist Era (BE) 2474, a *huang mot* year, on the sixth waxing-moon day of the tenth lunar month, the fifth day of the week (Thursday),⁹ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Princess Phaengta from Xiang Muan village together with her children and grandchildren sponsored the making of these four manuscript-fascicles entitled *Sathammpanyana* (*Saddhammo-pāyana*) to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes come true. May we obtain the extinction of all defilements. May this be a condition to reach Nibbāna in the future. Novice Phila was the scribe.

Date: BE 2474, a *huang mot* year (17 Sep 1931)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Novice Phila

Sponsor(s): Princess Phaengta, his children and grandchildren from Xiang Muan village

Titles: ສະທຳໂມ (ຜູກຕົ້ນ)

Sathammo (*Phuk ton*)

Saddhammo (Fascicle 1)

EAP1398_VXY_1_0056

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.5 cm, depth 1.8 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio is blank. **Back cover folio:** four folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 47. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ສະທຳໂມ ຫຼືສະທຳໂມປາຍະນະ ແປວ່າ ການຖວຍພະທຳອັນແທ້ຈິງ. ເນື້ອຫາກ່າວເຖິງຄຳສອນ ທາງພະພຸດທະສາສະນາ ເຕືອນສະຕິໃຫ້ຫຼີກເວັ້ນຈາກການກະທຳຊົ່ວ ຕັ້ງຕົນຢູ່ໃນຄວາມດີ ແລະ ບຳເພັນບຸນກຸສົນໃຫ້ຫຼາຍຂຶ້ນເລື້ອຍໆ. ນອກຈາກນັ້ນ ຍັງອະທິບາຍເຖິງ ການເກີດຂອງຄົນໃນ ວັດຕະສົງສານ ມະນຸດແຕ່ລະຄົນລ້ວນແຕ່ເຄີຍຜ່ານການເກີດໃນພົບພູມຕ່າງໆ ມາກ່ອນເຊັ່ນ

⁹ 1293 Bhadrapada 6 = Thursday, 17 September 1931.

ເກີດເປັນສັດນະຣົກ, ເປັນເຜດ, ສັດເດຍລະສານ, ມະນຸດ ຫຼືບາງຄົນກໍອາດໄດ້ເກີດເປັນເທວະດາ ໃນເທວະໂລກ. ການເກີດໃນມະນຸດສະໂລກຖືວ່າ ເປັນການເກີດໃນພົບພູມທີ່ປະເສີດທີ່ສຸດ. ການບໍາເພັນກຸສົນ ປະກອບດ້ວຍການໃຫ້ທານ, ຮັກສາສິນ, ຟັງທໍາ, ເມດຕາພາວະນາ ແລະບໍ່ ປະໝາດໃນທໍາ.

Saddhammo or *Saddhammopayana* means the delivery of the true Dhamma. The text pertains to Buddhist teachings on abstaining from sinful deeds, cultivating good deeds, and accumulating merit. Moreover, the text discusses rebirths of human beings in the Cycle of Rebirths. People have experienced various births in different realms: hell denizens, hungry ghosts, animals, humans, and heavenly deities. The birth as humans is regarded rebirths in the best realm. Accumulating merit includes donations, precept observance, listening to the Dhamma, meditations, and mindfulness in the Dhamma.

Colophon: None
Date: 1931 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0055)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສະທໍາໂມ (ຜູກ ໒)
Sathammo (Phuk 2)
Saddhammo (Fascicle 2)

EAP1398_VXY_1_0057

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.3 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio is blank. **Back cover folio:** two folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 34. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ສະທໍາໂມ ຫຼືສະທໍາໂມປາຍະນະ ແປວ່າ ການຖວາຍພະທໍາອັນແທ້ຈິງ. ເນື້ອຫາກ່າວເຖິງຄໍາສອນ ທາງພະພຸດທະສາສະນາ ເຕືອນສະຕິໃຫ້ຫຼີກເວັ້ນຈາກການກະທໍາຊົ່ວ ຕັ້ງຕົນຢູ່ໃນຄວາມດີ ແລະ ບໍາເພັນບຸນກຸສົນໃຫ້ຫຼາຍຂຶ້ນເລື້ອຍໆ. ນອກຈາກນັ້ນ ຍັງອະທິບາຍເຖິງ ການເກີດຂອງຄົນໃນ ວັດຕະສົງສານ ມະນຸດແຕ່ລະຄົນລ້ວນແຕ່ເຄີຍຜ່ານການເກີດໃນພົບພູມຕ່າງໆ ມາກ່ອນເຊັ່ນ ເກີດເປັນສັດນະຣົກ, ເປັນເຜດ, ສັດເດຍລະສານ, ມະນຸດ ຫຼືບາງຄົນກໍອາດໄດ້ເກີດເປັນເທວະດາ ໃນ ເທວະໂລກ. ການເກີດໃນມະນຸດສະໂລກຖືວ່າ ເປັນການເກີດໃນພົບພູມທີ່ປະເສີດທີ່ສຸດ.

ການບໍາເພັນກຸສົນ ປະກອບດ້ວຍການໃຫ້ທານ, ຮັກສາສິນ, ຟັງທໍາ, ເມດຕາພາວະນາ ແລະບໍ່ປະໝາດໃນທໍາ.

Sadhammo or Saddhammopayana means the delivery of the true Dhamma. The text pertains to Buddhist teachings on abstaining from sinful deeds, cultivating good deeds, and accumulating merit. Moreover, the text discusses rebirths of human beings in the Cycle of Rebirths. People have experienced various births in different realms: hell denizens, hungry ghosts, animals, humans, and heavenly deities. The birth as humans is regarded rebirths in the best realm. Accumulating merit includes donations, precept observance, listening to the Dhamma, meditations, and mindfulness in the Dhamma.

Colophon: ລານທີ ໓໒ ໜ້າ ໒: ນິບພານະ ປັດຈະໂຍ ໂທຕຸ ເມ ນິດຈັງ ທຸວັງ ສະທໍາໂມປາຍະນະ ຜູກ ໓ ດິດສະປັນຍາ ວັດປາກຊີຂຽນ.

Folio 32 on the verso side: May this be a condition for me to reach Nibbāna, constantly and certainly. *Sathammopanyana* (*Saddhammo-pāyana*), fascicle 3. Dissapannya from Vat Paksi was the scribe.

Date: 1931 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0055)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Dissapannya from Vat Paksi

Sponsor(s): Unknown

Titles: ສະທໍາໂມ (ຜູກຖ້ວນ ໓)

Sathammo (*Phuk* 3)

Saddhammo (Fascicle 3)

EAP1398_VXY_1_0058

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.5 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio is blank. **Back cover folio:** three folios; the first folio contains the colophon; and the last two folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 35. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ສະທໍາໂມ ຫຼືສະທໍາໂມປາຍະນະ ແປວ່າ ການຖວາຍພະທໍາອັນແທ້ຈິງ. ເນື້ອຫາກ່າວເຖິງຄໍາສອນທາງພະພຸດທະສາສະນາ ເຖືອນສະຕິໃຫ້ຫຼີກເວັ້ນຈາກການກະທໍາຊົ່ວ ຕັ້ງຕົນຢູ່ໃນຄວາມດີ ແລະ ບໍາເພັນບຸນກຸສົນໃຫ້ຫຼາຍຂຶ້ນເລື້ອຍໆ. ນອກຈາກນັ້ນ ຍັງອະທິບາຍເຖິງ ການເກີດຂອງຄົນໃນວັດຕະສົງສານ ມະນຸດແຕ່ລະຄົນລ້ວນແຕ່ເຄີຍຜ່ານການເກີດໃນພົບພູມຕ່າງໆ ມາກ່ອນເຊັ່ນ

ເກີດເປັນສັດນະຣົກ, ເປັນເຜດ, ສັດເດຍລະສານ, ມະນຸດ ຫຼືບາງຄົນກໍ່ອາດໄດ້ເກີດເປັນເທວະດາ ໃນ ເທວະໂລກ. ການເກີດໃນມະນຸດສະໂລກຖືວ່າ ເປັນການເກີດໃນພົບພູມທີ່ປະເສີດທີ່ສຸດ. ການບໍາເພັນກຸສົນ ປະກອບດ້ວຍການໃຫ້ທານ, ຮັກສາສິນ, ຟັງທໍາ, ເມດຕາພາວະນາ ແລະບໍ່ປະໝາດໃນທໍາ.

Sadhammo or Saddhammopayana means the delivery of the true Dhamma. The text pertains to Buddhist teachings on abstaining from sinful deeds, cultivating good deeds, and accumulating merit. Moreover, the text discusses rebirths of human beings in the Cycle of Rebirths. People have experienced various births in different realms: hell denizens, hungry ghosts, animals, humans, and heavenly deities. The birth as humans is regarded rebirths in the best realm. Accumulating merit includes donations, precept observance, listening to the Dhamma, meditations, and mindfulness in the Dhamma.

Colophon:

(໑) ລານທີ ໓໒ ໜ້າ ໒: ຜູກຖວນ ໔ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ເມ ສາທຸງ ຂ້າພະເຈົ້າຜູ້ຊື່ວ່າ ດິດສະປັນຍາ ວັດປາກຊີ ໄດ້ມີໃຈໃສ່ສັດທາໄດ້ຂຽນ ສະທໍາໂມ ໒ ຜູກນີ້ ຂໍໃຫ້ຜະລະກຸສົນສ່ວນ ບຸນອັນນີ້ຄ້າຊູຜູ້ຂ້າໃຫ້ໄດ້ໄປເກີດໃນວຽງແກ້ວອັນກລ່າວແລ້ວຄືວ່າ ນິຣະພານ ກໍ່ຂ້າເທີ້ນ ນິບພາ ນັງ ປາຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ ບໍ່ງາມປານໃດແລ້ວ ບຸບຜະປັນຍາເປັນສັດທາສ້າງແລ.

(໒) ລານທີ ໓໓ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໒໙໓ ຕົວ ປິຣັງມິດ ເດືອນ ໑໐ ຂຶ້ນ ໖ ຄໍ່າ ວັນ ໔ ສະເດັດແລ້ວຍາມກອງາຍ ດິດສະພິກຂຸລິກຂິກຕະ ໒ ຜູກ ອຸປາສິກາພອມແພງຕາແລະບຸດຕະ ນັດຕາສັດທາໂປລານສ້າງ ທໍາມະສະທໍາໂມປາຍະນະ ໔ ຜູກນີ້ໄວ້ໂຊຕະກະສາສະໜາ ຕາບອາຍຸ ລານ ນິບພານະ ໂຫຕູ ອະນະຄະເຕກາເລ.

(1) Folio 32 on the verso side: Fascicle 4. May this be a condition for me to reach Nibbāna. My name is Dissapannya from Vat Paksi. I had the religious faith to write these two manuscript-fascicles entitled *Sathammo* (*Saddhammo*). May the results of this merit support me to be born in the crystal city that is Nibbāna, definitely. Nibbāna is the greatest bliss, constantly and certainly. [My handwriting] was not beautiful. Bupphapannya was the sponsor.

(2) Folio 33 on the recto side: In Chunlasangkat (CS) 1293, a *huang mot* year, on the sixth waxing-moon day of the tenth lunar month, the fifth day of the week (Thursday), the writing was accomplished at the time of the morning drum (*nyam kông ngai*). Dissapannya Phikkhu was the scribe of these two fascicles. Lay Princess Phaengta, her children, and grandchildren sponsored the palm leaves and the making of these four manuscript-fascicles entitled *Sathammapanyana* (*Sadhammopāyana*) to support the Teachings of the Buddha to last until the end of the palm leaves. May this be a condition to reach Nibbāna in the future.

Date: CS 1293, a *huang mot* year (17 Sep 1931)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Dissapannya Phikkhu

Sponsor(s): Bupphapannya; Lay Princess Phaengta, her children, and grandchildren

Titles: ສະທຳໂມ (ຜູກຖ້ວນ ໔)
Sathammo (*Phuk* 4)
Saddhammo (Fascicle 4)

EAP1398_VXY_1_0059

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 55.4 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio is blank.
Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 25. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ຕີລັກຂະນະສູດ ວ່າດ້ວຍ ລັກສະນະ 3 ກ່າວເຖິງ ການວຽນວາຍຕາຍເກີດຂອງເວໄນຍະສັດ ທັງຫລາຍ. ພະພຸດທະເຈົ້າຕັດພະທຳມະເທສະໜາແກ່ພິກຂຸ ແລະພຸດທະບໍລິສັດທັງຫລາຍ ວ່າການທີ່ເກີດມາເປັນມະນຸດໃນໂລກນັ້ນເປັນທຸກ ມີການວຽນວາຍຕາຍເກີດບໍ່ຈົບບໍ່ສິ້ນ ບາງພົບ ບາງຊາດກໍເກີດເປັນສັດເດຍລະສານ, ເຜດ ແລະອະສຸຣະກາຍ ຕາມຜົນກຳທີ່ໄດ້ກະທຳໄວ້ໃນ ປາງກ່ອນ. ດັ່ງນັ້ນ ການຈະພົ້ນທຸກໄດ້ນັ້ນຕ້ອງປະພຶດປະຕິບັດຕາມຫລັກມັດຊິມະປະຕິປະທາ ຄື ການເດີນທາງສາຍກາງ ຫຼືມັກມີອົງແປດ ຊຶ່ງເປັນທິນທາງແກ່ການຕັດສະຮູ້ ແລະອະຣິຍະສັດສີ່ ຄືທຳທີ່ເປັນຄວາມຈິງ ໔ ປະການ ເປັນອົງປະກອບ.

Tilakkhaṇa Sutta (Discourse on the three characteristics) defines rebirths of all living beings. The Buddha preached to monks and all Buddhists that having births as humans was suffering and encountered endless rebirths. Due to one's previous deeds, they were reborn differently to be animals, ghosts, and demons. Therefore, in order to escape the suffering, one needs to follow the *Majjhimā-paṭipadā* (the middle way) or *Atthaṅgika-magga* (the noble eightfold path), which is the way to enlightenment, and *Ariyasacca* (the fourfold noble truth).

Colophon: ລານທີ ໒໔ ໜ້າ ໑: ສັງກາດ ໑໒໐໐ ຕົວ ປີເປີກເສັດ ເດືອນ ໔ ແຮມ ໓ ຄ່ຳ ວັນ ໑ ມື້ຮັບເໝົ້າ ຮິດ ຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ຫົວຄູລ້ອງຄູນສ້າງ ລຳຕິຣັກຂະນະສູດ ໄວ້ກັບສາສະໜາພະ ເຈົ້າ ຕາບຕໍ່ ໕໐໐໐ ພະວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ທຸວັງ ນິດຈັງ.

Folio 25 on the recto side: In Sangkat (CS) 1200, *a poek set* year, on the third waning-moon day of the fourth lunar month, the first day of the week (Sunday), *a hap mao* day,¹⁰ the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Huakhu Lòngkhun, abbot of Vat Lòngkhun, sponsored the making of this manuscript entitled *Lam Tilakkhanasut* (*Tilakkhaṇa-sutta*) to support the Teachings of the Buddha

¹⁰ 1200 Phalgunā 18 = Sunday, 3 March 1839. This day was indeed a *hap mao* day.

to last until the end of 5000 years. May this be a condition for us to reach Nibbāna, certainly and constantly.

Date: CS 1200, a *poek set* year (3 Mar 1838)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Huakhu Lòngkhun, abbot of Vat Lòngkhun

Titles: ຕິຣັກຂະນະສູດ (ຜູກຕົ້ນ)
Tilakkhanasut (Phuk 1)
Tilakkhaṇa Sutta (Fascicle 1)

EAP1398_VXY_1_0060

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 55.5 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ຕິຣັກຂະນະສູດ ວ່າດ້ວຍ ລັກສະນະ 3 ກ່າວເຖິງ ການວຽນວາຍຕາຍເກີດຂອງເວໄນຍະສັດ ທັງຫລາຍ. ພະພຸດທະເຈົ້າຕັດພະທຳມະເທສະໜາແກ່ພິກຂຸ ແລະພຸດທະບໍລິສັດທັງຫລາຍ ວ່າການທີ່ເກີດມາເປັນມະນຸດໃນໂລກນັ້ນເປັນທຸກ ມີການວຽນວາຍຕາຍເກີດບໍ່ຈົບບໍ່ສິ້ນ ບາງພົບ ບາງຊາດກໍເກີດເປັນສັດເດຍລະສານ, ເຜດ ແລະອະສຸຣະກາຍ ຕາມຜົນກຳທີ່ໄດ້ກະທຳໄວ້ໃນ ປາງກ່ອນ. ດັ່ງນັ້ນ ການຈະພົ້ນທຸກໄດ້ນັ້ນຕ້ອງປະພຶດປະຕິບັດຕາມຫລັກມັດຊິມະປະຕິປະທາ ຄື ການເດີນທາງສາຍກາງ ຫຼືມັກມີອົງແປດ ຊຶ່ງເປັນທິນທາງແກ່ການຕັດສະຮູ້ ແລະອະຣິຍະສັດສີ່ ຄືທຳທີ່ເປັນຄວາມຈິງ ໔ ປະການ ເປັນອົງປະກອບ.

Tilakkhaṇa Sutta (Discourse on the three characteristics) defines rebirths of all living beings. The Buddha preached to monks and all Buddhists that having births as humans was suffering and encountered endless rebirths. Due to one's previous deeds, they were reborn differently to be animals, ghosts, and demons. Therefore, in order to escape the suffering, one needs to follow the *Majjhima-paṭipadā* (the middle way) or *Atthaṅgika-magga* (the noble eightfold path), which is the way to enlightenment, and *Ariyasacca* (the fourfold noble truth).

Colophon: ລານທີ ໒໕ ໜ້າ ໑: ສັງກາດ ໑໒໐໐ ຕົວ ປີເປັກເສັດ ເດືອນ ໔ ແຮມ ໓ ຄ່ຳ ວັນ ໑ ມີຮັບເໝົ້າ ຣິດ ຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ຣາຊະຄູລ້ອງຄູນສ້າງ ລຳຕິຣັກຂະນະສູດ ໄວ້ຄຳຂູສາສະໜາ ພະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໔໐໐໐ ພັນວັດສາ ນົບພານັງ ປາຣະມັງ ສຸກຂັງ.

Folio 25 on the recto side: In Sangkat (CS) 1200, a *poek set* year, on the third waning-moon day of the fourth lunar month, the first day of the

week (Sunday), a *hap mao* day, the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Huakhu Lòngkhun, abbot of Vat Lòngkhun, sponsored the making of this manuscript entitled *Lam Tilakkhanasut* (*Tilakkhaṇa-sutta*) to support the Teachings of the Buddha to last until the end of 5000 years. Nibbāna is the greatest bliss.

Date: CS 1200, a *poek set* year (3 Mar 1838)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Huakhu Lòngkhun, abbot of Vat Lòngkhun
Titles: ຕິລັກຂະນະສູດ (ຜູກ ໒)
Tilakkhanasut (*Phuk 2*)
Tilakkhaṇa Sutta (Fascicle 2)

EAP1398_VXY_1_0061

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 5.0 cm, width 55.3 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio contains the title.
Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ຕິລັກຂະນະສູດ ວ່າດ້ວຍ ລັກສະນະ 3 ກ່າວເຖິງ ການວຽນວາຍຕາຍເກີດຂອງເວໂນຍະສັດ ທັງຫລາຍ. ພະພຸດທະເຈົ້າຕັດພະທຳມະເທສະໜາແກ່ພິກຂຸ ແລະພຸດທະບໍລິສັດທັງຫລາຍ ວ່າການທີ່ເກີດມາເປັນມະນຸດໃນໂລກນັ້ນເປັນທຸກ ມີການວຽນວາຍຕາຍເກີດບໍ່ຈົບບໍ່ສິ້ນ ບາງພົບ ບາງຊາດກໍເກີດເປັນສັດເດຍລະສານ, ເຜດ ແລະອະສຸຣະກາຍ ຕາມຜົນກຳທີ່ໄດ້ກະທຳໄວ້ໃນ ປາງກ່ອນ. ດັ່ງນັ້ນ ການຈະພົ້ນທຸກໄດ້ນັ້ນຕ້ອງປະພຶດປະຕິບັດຕາມຫລັກມັດຊິມະປະຕິປະທາ ຄື ການເດີນທາງສາຍກາງ ຫຼືມັກມີອົງແປດ ຊຶ່ງເປັນທິນທາງແກ່ການຕັດສະຮູ້ ແລະອະນິຍະສັດສີ່ ຄືທຳທີ່ເປັນຄວາມຈິງ ໔ ປະການ ເປັນອົງປະກອບ.

Tilakkhaṇa Sutta (Discourse on the three characteristics) defines rebirths of all living beings. The Buddha preached to monks and all Buddhists that having births as humans was suffering and encountered endless rebirths. Due to one's previous deeds, they were reborn differently to be animals, ghosts, and demons. Therefore, in order to escape the suffering, one needs to follow the *Majjhima-paṭipadā* (the middle way) or *Atthaṅgika-magga* (the noble eightfold path), which is the way to enlightenment, and *Ariyasacca* (the fourfold noble truth).

Colophon: ລານທີ ໒໕ ໜ້າ ໑: ສັງກາດ ໑໒໐໐ ຕົວ ປີເປັກເສັດ ເດືອນ ໔ ແຮມ ໓ ຄ່ຳ ວັນ ໑ ມີຮັບເໝົ້າ ຮິດ ຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ຣາຊະຄູລ້ອງຄູນ ແລະສັງຄະຣາຊາສຸດທິປັນຍາພ້ອມກັນສ້າງ

ລຳຕິຣັກຂະນະສູດ ໄວ້ຄຳຊູສາສະໜາພະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພັນວັດສາ ນິບພານັງ ປາຣະມັງ ສຸກຂັງ.

Folio 25 on the recto side: In Sangkat (CS) 1200, a *poek set* year, on the third waning-moon day of the fourth lunar month, the first day of the week (Sunday), a *hap mao* day, the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Rasakhu Lòngkhun and Sangharasa Sutthipannya jointly sponsored the making of this manuscript entitled *Lam Tilakkhanasut (Tilakkhaṇa-sutta)* to support the Teachings of the Buddha to last until the end of 5000 years. Nibbāna is the greatest bliss.

Date: CS 1200, a *poek set* year (3 Mar 1838)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Rasakhu Lòngkhun and Sangharasa Sutthipannya
Titles: ຕິຣັກຂະນະສູດ (ຜູກ ໓)
Tilakkhanasut (Phuk 3)
Tilakkhaṇa Sutta (Fascicle 3)

EAP1398_VXY_1_0062

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 5.0 cm, width 55.4 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ຕິລັກຂະນະສູດ ວ່າດ້ວຍ ລັກສະນະ 3 ກ່າວເຖິງ ການວຽນວາຍຕາຍເກີດຂອງເວໄນຍະສັດ ທັງຫລາຍ. ພະພຸດທະເຈົ້າຕັດພະທຳມະເທສະໜາແກ່ພິກຂຸ ແລະພຸດທະບໍລິສັດທັງຫລາຍ ວ່າການທີ່ເກີດມາເປັນມະນຸດໃນໂລກນັ້ນເປັນທຸກ ມີການວຽນວາຍຕາຍເກີດບໍ່ຈົບບໍ່ສິ້ນ ບາງພົບ ບາງຊາດກໍເກີດເປັນສັດເດຍລະສານ, ເຜດ ແລະອະສຸຣະກາຍ ຕາມຜົນກຳທີ່ໄດ້ກະທຳໄວ້ໃນ ປາງກ່ອນ. ດັ່ງນັ້ນ ການຈະພົ້ນທຸກໄດ້ນັ້ນຕ້ອງປະພຶດປະຕິບັດຕາມຫລັກມັດຊິມະປະຕິປະທາ ຄື ການເດີນທາງສາຍກາງ ຫຼືມັກມີອົງແປດ ຊຶ່ງເປັນທິນທາງແກ່ການຕັດສະຮູ້ ແລະອະຣິຍະສັດສີ່ ຄືທຳທີ່ເປັນຄວາມຈິງ ໔ ປະການ ເປັນອົງປະກອບ.

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needs to follow the *Majjhimā-paṭipadā* (the middle way) or *Atthaṅgika-magga* (the noble eightfold path), which is the way to enlightenment, and *Ariyasacca* (the fourfold noble truth).

Colophon: ລານທີ ໒໕ ໜ້າ ໑: ສັງກາດ ໑໒ ຮ້ອຍ (ກົງກັບ ຈ.ສ. ໑໒໐໐) ຕົວ ປີເປີກເສັດ ເດືອນ ໔ ແຮມ ໙ ຄ່ຳ ວັນ ໑ ມື້ຮັບເໝົ້າ ຮິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ທິວຄູລ້ອງຄູນສ້າງ ລຳຕິຣັກຂະນະ ສູດ ໄວ້ກັບສາສະໜາພະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ທຸວັງງ ກໍຂ້າເຫັນ.

Folio 25 on the recto side: In Sangkat (CS) 1200, a *poek set* year, on the third waning-moon day of the fourth lunar month, the first day of the week (Sunday), a *hap mao* day, the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Huakhu Lòngkhun, abbot of Vat Lòngkhun, sponsored the making of this manuscript entitled *Lam Tilakkhanasut* (*Tilakkhaṇa-sutta*) 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 1200, a *poek set* year (3 Mar 1838)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Huakhu Lòngkhun, abbot of Vat Lòngkhun
Titles: ຕິຣັກຂະນະສູດ (ຜູກ ໔)
Tilakkhanasut (Phuk 4)
Tilakkhaṇa Sutta (Fascicle 4)

EAP1398_VXY_1_0063

Long palm-leaf

One Phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 5.0 cm, width 55.5 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ຕິລັກຂະນະສູດ ວ່າດ້ວຍ ລັກສະນະ 3 ກ່າວເຖິງ ການວຽນວາຍຕາຍເກີດຂອງເວໄນຍະສັດ ທັງຫລາຍ. ພະພຸດທະເຈົ້າຕັດພະທຳມະເທສະໜາແກ່ພິກຂຸ ແລະພຸດທະບໍລິສັດທັງຫລາຍ ວ່າການທີ່ເກີດມາເປັນມະນຸດໃນໂລກນັ້ນເປັນທຸກ ມີການວຽນວາຍຕາຍເກີດບໍ່ຈົບບໍ່ສິ້ນ ບາງພົບ ບາງຊາດກໍເກີດເປັນສັດເດຍລະສານ, ເຜດ ແລະອະສຸຣະກາຍ ຕາມຜົນກຳທີ່ໄດ້ກະທຳໄວ້ໃນ ປາງກ່ອນ. ດັ່ງນັ້ນ ການຈະພົ້ນທຸກໄດ້ນັ້ນຕ້ອງປະພຶດປະຕິບັດຕາມຫລັກມັດຊິມະປະຕິປະທາ ຄື ການເດີນທາງ ສາຍກາງ ຫຼືມັກມີອົງແປດ ຊຶ່ງເປັນທິນທາງແກ່ການຕັດສະຮູ້ ແລະອະຣິຍະສັດສີ່ ຄືທຳທີ່ເປັນຄວາມຈິງ ໔ ປະການ ເປັນອົງປະກອບ.

Tilakkhaṇa Sutta (Discourse on the three characteristics) defines rebirths of all living beings. The Buddha preached to monks and all Buddhists that having births as humans was suffering and encountered endless rebirths. Due to one's previous deeds, they were reborn differently to be animals, ghosts, and demons. Therefore, in order to escape the suffering, one needs to follow the *Majjhimā-paṭipadā* (the middle way) or *Atthaṅgika-magga* (the noble eightfold path), which is the way to enlightenment, and *Ariyasacca* (the fourfold noble truth).

Colophon: ລາມທີ ໒໕ ໜ້າ ໑: ສັງກາດ ໑໒໐໐ ຕົວ ປີເປີກເສັດ ເດືອນ ໔ ແຮມ ໓ ຄ່ຳ ວັນ ໑ ມື້ຮັບເໝົ້າ ຮິດຈະນາແລ້ວຍາມກອງແລງ ມີ ຣາຊະຄູລ້ອງຄູນ ແລະສັງຄະຣາຊາສຸດທິປັນຍາພ້ອມກັນສ້າງ ລຳຕິຣັກຂະນະສູດ ໄວ້ຄຳຊຸສາສະໜາພະເຈົ້າ ຕາບຕໍ່ ໕໐໐໐ ພະວັດສາ ນິບພານັງ ປາຣະມັງ ສຸກຂັງ.

Folio 25 on the recto side: In Sangkat (CS) 1200, a *poek set* year, on the third waning-moon day of the fourth lunar month, the first day of the week (Sunday), a *hap mao* day, the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Rasakhu Lòngkhun and Sangharasa Sutthipannya jointly sponsored the making of this manuscript entitled *Lam Tilakkhanasut (Tilakkhaṇa-sutta)* to support the Teachings of the Buddha to last until the end of 5000 years. Nibbāna is the greatest bliss.

Date: CS 1200, a *poek set* year (3 Mar 1838)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Rasakhu Lòngkhun and Sangharasa Sutthipannya
Titles: ຕິຣັກຂະນະສູດ (ຜູກ ໕)
Tilakkhanasut (Phuk 5)
Tilakkhaṇa Sutta (Fascicle 5)

EAP1398_VXY_1_0064

Long palm-leaf

One Phuk: *fascicle 6*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 55.5 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ຕິລັກຂະນະສູດ ວ່າດ້ວຍ ລັກສະນະ 3 ກ່າວເຖິງ ການວຽນວາຍຕາຍເກີດຂອງເວໄນຍະສັດ ທັງຫລາຍ. ພະພຸດທະເຈົ້າຕັດພະທຳມະເທສະໜາແກ່ພິກຂຸ ແລະພຸດທະບໍລິສັດທັງຫລາຍ ວ່າການທີ່ເກີດມາເປັນມະນຸດໃນໂລກນັ້ນເປັນທຸກ ມີການວຽນວາຍຕາຍເກີດບໍ່ຈົບບໍ່ສິ້ນ ບາງພົບ

ບາງຊາດກໍເກີດເປັນສັດເດຍລະສານ, ເຜດ ແລະອະສຸຣະກາຍ ຕາມຜົນກໍາທີ່ໄດ້ກະທໍາໄວ້ໃນ
ປາງກ່ອນ. ດັ່ງນັ້ນ ການຈະພົ້ນທຸກໄດ້ນັ້ນຕ້ອງປະພຶດປະຕິບັດຕາມຫລັກມັດຊິມະປະຕິປະທາ ຄື
ການເດີນທາງສາຍກາງ ຫຼືມັກມີອົງແປດ ຊຶ່ງເປັນທິນທາງແກ່ການຕັດສະຮູ້ ແລະອະນິຍະສັດສີ່
ຄືທໍາທີ່ເປັນຄວາມຈິງ ໔ ປະການ ເປັນອົງປະກອບ.

Tilakkhaṇa Sutta (Discourse on the three characteristics) defines rebirths of all living beings. The Buddha preached to monks and all Buddhists that having births as humans was suffering and encountered endless rebirths. Due to one's previous deeds, they were reborn differently to be animals, ghosts, and demons. Therefore, in order to escape the suffering, one needs to follow the *Majjhimā-paṭipadā* (the middle way) or *Atthaṅgika-magga* (the noble eightfold path), which is the way to enlightenment, and *Ariyasacca* (the fourfold noble truth).

Colophon:

ລານທີ ໒໕ ໜ້າ ໑: ສັງກາດ ໑໒໐໐ ຕົວ ປີເປີກເສັດ ເດືອນ ໔ ແຮມ ໓ ຄໍ່າ ວັນ ໑ ມື້ຮັບເໝົ້າ ຣິດ
ຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ຫົວຄູລ້ອງຄູນສ້າງ ລໍາຕິຣັກຂະນະສູດ ໄວ້ກັບສາສະໜາ
ພະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ນິບພານັງ ປາຣະມັງ ສຸກຂັງ.

Folio 25 on the recto side: In Sangkat (CS) 1200, a *poek set* year, on the third waning-moon day of the fourth lunar month, the first day of the week (Sunday), a *hap mao* day, the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Huakhu Lòngkhun, abbot of Vat Lòngkhun, sponsored the making of this manuscript entitled *Lam Tilakkhanasut (Tilakkhaṇa-sutta)* to support the Teachings of the Buddha to last until the end of 5000 years. Nibbāna is the greatest bliss.

Date:

CS 1200, a *poek set* year (3 Mar 1838)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Huakhu Lòngkhun, abbot of Vat Lòngkhun

Titles:

ຕິຣັກຂະນະສູດ (ຜູກ ໖)

Tilakkhanasut (Phuk 6)

Tilakkhaṇa Sutta (Fascicle 6)

EAP1398_VXY_1_0065

Long palm-leaf

One Phuk:

fascicle 7

Material:

Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 55.5 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 37. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ຕີລັກຂະນະສູດ ວ່າດ້ວຍ ລັກສະນະ 3 ກ່າວເຖິງ ການວຽນວາຍຕາຍເກີດຂອງເວໄນຍະສັດ ທັງຫລາຍ. ພະພຸດທະເຈົ້າຕັດພະທຳມະເທສະໜາແກ່ພິກຂຸ ແລະພຸດທະບໍລິສັດທັງຫລາຍ ວ່າການທີ່ເກີດມາເປັນມະນຸດໃນໂລກນັ້ນເປັນທຸກ ມີການວຽນວາຍຕາຍເກີດບໍ່ຈົບບໍ່ສິ້ນ ບາງພົບ ບາງຊາດກໍເກີດເປັນສັດເດຍລະສານ, ເຜດ ແລະອະສຸຣະກາຍ ຕາມຜົນກຳທີ່ໄດ້ກະທຳໄວ້ໃນ ບາງກ່ອນ. ດັ່ງນັ້ນ ການຈະພົ້ນທຸກໄດ້ນັ້ນຕ້ອງປະພຶດປະຕິບັດຕາມຫລັກມັດຊິມະປະຕິປະທາ ຄື ການເດີນທາງສາຍກາງ ຫຼືມັກມີອົງແປດ ຊຶ່ງເປັນທິນທາງແກ່ການຕັດສະຮູ້ ແລະອະຣິຍະສັດສີ່ ຄືທຳທີ່ເປັນຄວາມຈິງ 4 ປະການ ເປັນອົງປະກອບ.

Tilakkhaṇa Sutta (Discourse on the three characteristics) defines rebirths of all living beings. The Buddha preached to monks and all Buddhists that having births as humans was suffering and encountered endless rebirths. Due to one's previous deeds, they were reborn differently to be animals, ghosts, and demons. Therefore, in order to escape the suffering, one needs to follow the *Majjhimā-paṭipadā* (the middle way) or *Atthaṅgika-magga* (the noble eightfold path), which is the way to enlightenment, and *Ariyasacca* (the fourfold noble truth).

Colophon: ລານທີ ໓໖ ໜ້າ ໑: ສັງກາດ ໑໒໐໐ ຕົວ ປີເປີກເສັດ ເດືອນ ໔ ແຮມ ໓ ຄໍ່າ ວັນ ໑ ມື້ຮັບເໝົ້າ ຮິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ຫົວຄູລ້ອງຄູນສ້າງ ລຳຕິຣັກຂະນະສູດ ໄວ້ກັບສາສະໜາ ພະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ນິບພານັງ ປາຣະມັງ ສຸກຂັງ.

Folio 36 on the recto side: In Sangkat (CS) 1200, a *poek set* year, on the third waning-moon day of the fourth lunar month, the first day of the week (Sunday), a *hap mao* day, the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Huakhu Lòngkhun, abbot of Vat Lòngkhun, sponsored the making of this manuscript entitled *Lam Tilakkhanasut (Tilakkhaṇa-sutta)* to support the Teachings of the Buddha to last until the end of 5000 years. Nibbāna is the greatest bliss.

Date: CS 1200, a *poek set* year (3 Mar 1838)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Huakhu Lòngkhun, abbot of Vat Lòngkhun
Titles: ຕິຣັກຂະນະສູດ (ຜູກ ໗)
Tilakkhanasut (Phuk 7)
Tilakkhaṇa Sutta (Fascicle 7)

EAP1398_VXY_1_0066

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.1 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** two folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 25. **Edges of the palm leaves:**

angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description:

ໃນຄັງໜຶ່ງ ເມດໂຕຍະໂພທິສັດລົງມາເກີດເປັນລູກຊາຍຂອງພະເຈົ້າອະຊາຕະສັດຕູ ແລະພະນາງ ກັນຈະນາເທວີ. ຫຼັງຈາກພະໂພທິສັດປະສູດອອກມາແລ້ວໄດ້ຊື່ວ່າ ອາຊິຕະກຸມມານ. ເມື່ອອາຊິຕະກຸມມານມີອາຍຸໄດ້ ໑໖ ປີ ກໍໄດ້ເຂົ້າບວດພ້ອມດ້ວຍກຸມມານນ້ອຍທັງຫຼາຍ ຈຳນວນ ໔໐໐ ຄົນ ໃນພຸດທະສາສະໜາ ຕາມຄວາມປະສົງຂອງພະບິດາ. ຕໍ່ມາໄດ້ອຸປະສົມບົດເປັນພິກຂຸຊື່ວ່າ ອະຊິຕະເຖລະ. ເມື່ອທ່ານອຸປະສົມບົດໃຫມ່ໄດ້ຮັບຜ້າສອງຜືນຂອງພະນາງປະຊາປະຕິໂຄຕະມີ. ຄັງໜຶ່ງ ພະນາງປະຊາປະຕິໂຄຕະມີ ຜູ້ເປັນແມ່ລ້ຽງຂອງພະພຸດທະເຈົ້າ ໄດ້ຖວາຍຜ້າຜືນໜຶ່ງເຊິ່ງ ງາມແລະປານີດແກ່ພະພຸດທະເຈົ້າ ແຕ່ພະພຸດທະອົງບໍ່ຊົງຮັບ, ພະພິກຂຸອື່ນໆ ກໍບໍ່ຍອມ, ພະອາຊິຕະເຖລະເປັນພະບວດໃໝ່ທີ່ນັ່ງປາຍແຖວຈຶ່ງເປັນຜູ້ຮັບເອົາຜ້ານັ້ນ. ພະພຸດທະອົງຈຶ່ງຕັດພະຍາກອນວ່າ ອາຊິຕະເຖລະເປັນພະໂພທິສັດລົງມາເກີດ ແລະຈະໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າໃນອະນາຄົດ ຈຶ່ງເປັນຜູ້ພຽບພ້ອມ ແລະເພາະສົມກັບຜ້າອັນປານີດຜືນນີ້.

Metteyya Bodhisatta was reborn as the son of King Ajātasattu and Queen Kañcanādevī. The Bodhisatta was given a name Ajita Kumāra. According to his father's wish, Ajita, along with other 500 boys, was ordained as a novice when he was sixteen. Later, he became a monk named Ajita Thera. After his ordination, he received two valuable robes from Pajāpati Gotami who was the Buddha's foster mother. First, she offered a valuable and fine robe to the Buddha but he declined to accept it. Other monks did not accept it either. Monk Ajita, who was then a newly ordained monk and sat at the end of the row, accepted the robe instead. The Buddha predicted that Monk Ajita was a Bodhisatta who would become a future Buddha; so, he deserved the robe.

Colophon:

ລານທີ ໒໓ ໜ້າ ໒: ລັງກາດຣາຊະໄດ້ ໒໐໐໐໔໐໐໗໑໐໖ (ກົງກັບ ພ.ສ. ໒໔໗໓) ພະວັດສາ ເດືອນ ໙ ແຮມ ໑໐ ຄ່ຳ ກຸ ຮິດຈະນາແລ້ວຍາມແຖໃກ້ທ່ຽງ ເຈົ້າໝ່ອມທຳມະປັນຍາເປັນຜູ້ຮິດຈະນາແລ ຂຽນບ່ຽງ ຂຽນຕົວບ່ຽງ ລອນວ່າຕົກກໍຕິເຫລື້ອກໍຕິ ຂໍພິຈາຣະນາ.

Folio 23 on the recto side: In Sangkatrasa 20004007103 (corresponding to BE 2473), on the tenth waning-moon day of the ninth lunar month, the seventh day of the week (Saturday),¹¹ the writing was accomplished at the time of the forenoon horn (*nyam thae kai thiang*). Chao Mòmm (Monk) Thammapannya was the scribe. My handwriting was not beautiful; the letters were not beautiful. Please consider the manuscript as there might be something missing or exceeding.

Date:

BE 2473 (19 Aug 1930)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Chao Mòmm (Monk) Thammapannya

Titles:

ເມດໂຕຍະສູດ (ຜູກຕົ້ນ)

¹¹ 1291 Sravana 25 = Friday, 30 August 1929.

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.1 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** two folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 24. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ເນື້ອຫາໄດ້ພັນລະນາເຖິງ ອານຸພາບແຫ່ງເມດໂຕຍະສູດ. ຄັ້ງໜຶ່ງ ພະພຸດທະເຈົ້າໄດ້ຕັດແກ່ພະສາຣີບຸດວ່າ ຫຼັງຈາກທີ່ພະທຳຄຳສອນຂອງພະອົງສິ້ນສຸດໄປໄດ້ ໕໐໐໐ ວັດສາແລ້ວ ຜູ້ຄົນກໍຈະມີແຕ່ຄວາມອິດສາພະຍາບາດເຊິ່ງກັນແລະກັນ ມີການຂ້າຟັນລ້ນແທງກັນ. ເວລານັ້ນ ຮຽກວ່າ ກາລີຍຸກ ຄື ຍຸກມົດ. ດ້ວຍອານຸພາບແຫ່ງເມດໂຕຍະສູດດວງນີ້ ບຸກຄົນເຫຼົ່າໃດໄດ້ສະດັບຮັບຟັງໄດ້ເຄົາລົບຢ່າແຍງ ສັກກາລະບູຊາ ບຸກຄົນເຫຼົ່ານັ້ນກໍຈະພົ້ນຈາກທຸກ ແລະສັບພະອັນຕະລາຍທັງປວງ.

The content describes the power of *Metteyya-sutta*. Once, the Buddha spoke to Venerable Sariputta: after 5000 years of his Teachings, people would become more envious and kill one another. That time would be known as *kāliyuga* (chaos) or dark age. By the power of this *Metteyya-sutta*, those who listened to and paid homage to it would be free from all kinds of suffering and danger.

Colophon: None

Date: 1930 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0066)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ເມດໂຕຍະສູດ (ຜູກ ໒)

Mettainyasut (Phuk 2)

Metteyya Sutta (Fascicle 2)

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.1 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ເນື້ອຫາໄດ້ກ່າວເຖິງ ພະອະຊິຕະເຖລະ ຫຼື ເມດໄຕຍະໂພທິສັດ ຜູ້ໄດ້ພ້ຳເພັງປາລະມີທຳ ໓໐ ທັດໄດ້ປະມານ ໑໖ ອະລິງໄຂປາຍແສນມະຫາກັບ ຈາກນັ້ນ ກໍກັບເມືອເກີດໃນຕຸຊິຕາສະຫວັນສະເຫວີຍທິບພະສົມບັດໄດ້ ໔ ພັນປີທິບ ຫຼື ໔໖ ໂກດປາຍ ໔ ລ້ານປີໃນເມືອງຄົນ. ເວລານັ້ນ ເຫຼົ່າເທວະດາ ອື່ນ ພົມທັງຫຼາຍ ກໍຈະອາຣາທະນາຍັງພະໂພທິສັດເຈົ້າໃຫ້ລົງມາເກີດໃນມະນຸດສະໂລກ ແລ້ວຕັດຜະຫຍາສັບພັນຍູຕະຍານເປັນພະພຸດທະເຈົ້າ ສັງສອນມະນຸດແລະເທວະດາທັງຫຼາຍ. ກ່ອນຈະລົງມາປະຕິສົນທິ ພະໂພທິສັດກໍຈະລົງດູຍັງ ວິໂລກກະນາດ ໔ ປະການ ໄດ້ແກ່ ກາລະເທສະທີ່ຄວນເກີດ, ກະກຸນອັນຄວນເກີດ, ອາຍຸມານດາແຫ່ງຕົນ, ອາຍຸຄົນທັງຫຼາຍ ແລະທະວີບອັນຄວນເກີດ.

The content is about Venerable Ajita or Metteyya Bodhisatta who has practiced and fulfilled the Thirty Perfections for sixteen *asongkhai* (incalculable) and one hundred thousand eons. Thereafter, he was reborn in the Tusita heaven and lived there for four thousand heavenly years, equaling to 56 *goṭi* and four million human years. Then, all deities, God Indra, and brahmas will invite him to be reborn in the human world to become a Buddha and teach the Dhamma to humans and deities. Before descending to the world, the Bodhisatta will investigate five key factors for his new rebirth: time and place, family, age of mother, age of people, and continent.

Colophon: None
Date: 1930 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0066).
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ເມດໄຕຍະສູດ (ຜູກ ໓)
Mettainyasut (Phuk 3)
Metteyya Sutta (Fascicle 3)

EAP1398_VXY_1_0069

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.7 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 25. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of

the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ໃນຄັ້ງໜຶ່ງ ເມດໂຕຍະໂພທິສັດລົງມາເກີດເປັນລູກຊາຍຂອງພະເຈົ້າອະຊາຕະສັດຕູ ແລະພະນາງ ກັນຈະນາເທວີ. ຫຼັງຈາກພະໂພທິສັດປະສູດອອກມາແລ້ວໄດ້ຊື່ວ່າ ອາຊິຕະກຸມມານ. ເມື່ອອາຊິຕະກຸມມານມີອາຍຸໄດ້ ໑໖ ປີ ກໍໄດ້ເຂົ້າບວດພ້ອມດ້ວຍກຸມມານນ້ອຍທັງຫຼາຍ ຈຳນວນ ໕໐໐ ຄົນ ໃນ ພຸດທະສາສະໜາ ຕາມຄວາມປະສົງຂອງພະບິດາ. ຕໍ່ມາໄດ້ອຸປະສົມບົດເປັນພິກຂຸຊື່ວ່າ ອະຊິຕະເຖລະ. ເມື່ອທ່ານອຸປະສົມບົດໃຫມ່ໄດ້ຮັບຜ້າສອງຜືນຂອງພະນາງປະຊາປະຕິໂຄຕະມີ. ຄັ້ງໜຶ່ງ ພະນາງປະຊາປະຕິໂຄຕະມີ ຜູ້ເປັນແມ່ລ້ຽງຂອງພະພຸດທະເຈົ້າ ໄດ້ຖວາຍຜ້າຜືນໜຶ່ງເຊິ່ງ ງາມ ແລະປານິດແກ່ພະພຸດທະເຈົ້າ ແຕ່ພະພຸດທະອົງບໍ່ຊົງຮັບ, ພະພິກຂຸອົງອື່ນໆກໍບໍ່ຍອມ, ພະອາຊິຕະເຖລະເປັນພະບວດໃໝ່ທີ່ນັ່ງປາຍແຖວຈຶ່ງເປັນຜູ້ຮັບເອົາຜ້ານັ້ນ. ພະພຸດທະອົງ ຈຶ່ງຕັດ ພະຍາກອນວ່າ ອາຊິຕະເຖລະເປັນພະໂພທິສັດລົງມາເກີດ ແລະຈະໄດ້ຕັດສະຮູ້ເປັນ ພະພຸດທະເຈົ້າໃນອະນາຄົດ ຈຶ່ງເປັນຜູ້ພຽບພ້ອມ ແລະເພາະສົມກັບຜ້າອັນປານິດຜືນນີ້.

Metteyya Bodhisatta was reborn as the son of King Ajātasattu and Queen Kañcānādevī. The Bodhisatta was given a name Ajita Kumāra. According to his father's wish, Ajita, along with other 500 boys, was ordained as a novice when he was sixteen. Later, he became a monk named Ajita Thera. After his ordination, he received two valuable robes from Pajāpati Gotami who was the Buddha's foster mother. First, she offered a valuable and fine robe to the Buddha but he declined to accept it. Other monks did not accept it either. Monk Ajita, who was then a newly ordained monk and sat at the end of the row, accepted the robe instead. The Buddha predicted that Monk Ajita was a Bodhisatta who would become a future Buddha; so, he deserved the robe.

Colophon: ລານທີ ໒໔ ໜ້າ ໑: ສັງກາດໄດ້ ໑໒໕໖ ຕົວ ປີກາບສີ ເດືອນ ໔ ແຮມ ໙ ຄ່ຳ ວັນ ໔ ມື້ເມື່ງເໝົ້າ ຮິດ ຈະນາແລ້ວຍາມແລງ ໝາຍມີ ທິດຍາ ຜົວເມຍໄດ້ພ້ອມກັນສ້າງ ເມດໂຕຍະສູດ ໔ ຜູກນີ້ ໄວ້ກັບ ສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ນິບພານະ ໂຫນຕູ ໂນ.

Folio 25 on the recto side: In Sangkat (CS) 1256, a *kap si* year, on the ninth waning-moon day of the fourth lunar month, the fourth day of the week (Wednesday), a *moeng mao* day,¹² the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Thit Nya and his wife jointly sponsored the making of these four manuscript-fascicles entitled *Mettaiyasut* (*Metteyya-sutta*) 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.

Date: CS 1256, a *kap si* year (19 Mar 1894)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Thit Nya and his wife

Titles: ເມດໂຕຍະສູດ (ຜູກຕົ້ນ)

¹² 1256 Phalguna 24 = Tuesday, 19 March 1894 This day was, however, a *hap pao* day.

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.1 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** three folios; the first folio contains the colophon; and the second folio is blank; and the third folio contains the title.

Appearance: The fascicles are bound by 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:** Good.

Description: ເນື້ອຫາໄດ້ພັນລະນາເຖິງ ອານຸພາບແຫ່ງເມດໂຕຍະສູດ. ຄັ້ງໜຶ່ງ ພະພຸດທະເຈົ້າໄດ້ຕັດແກ່ພະສາຣີບຸດວ່າ ຫຼັງຈາກທີ່ພະທຳຄຳສອນຂອງພະອົງສິ້ນສຸດໄປໄດ້ ໕໐໐໐ ວັດສາແລ້ວ ຜູ້ຄົນກໍຈະມີແຕ່ຄວາມອິດສາພະຍາບາດເຊິ່ງກັນແລະກັນ ມີການຂ້າຟັນລ້ນແຫ່ງກັນ. ເວລານັ້ນ ຮຽກວ່າ ກາລິຍຸກ ຄືຍຸກມືດ. ດ້ວຍອານຸພາບແຫ່ງເມດໂຕຍະສູດດວງນີ້ ບຸກຄົນເຫຼົ່າໃດໄດ້ສະດັບຮັບຟັງ ໄດ້ເຄົາລົບ ຢ່າແຍງ ສັກກາລະບູຊາ ບຸກຄົນເຫຼົ່ານັ້ນກໍຈະພົ້ນຈາກທຸກ ແລະສັບພະອັນຕະລາຍທັງປວງ.

The content describes the power of *Metteyya-sutta*. Once, the Buddha spoke to Venerable Sariputta: after 5000 years of his Teachings, people would become more envious and kill one another. That time would be known as *kāliyuga* (chaos) or dark age. By the power of this *Metteyya-sutta*, those who listened to and paid homage to it would be free from all kinds of suffering and danger.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໓ ຕົວ ປີຮ້ວງມິດ ເດືອນ ກຸຊິນ ໔ ຄ່ຳ ພ່າວ່າໄດ້ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາ ເປັນເຄົ້າ ຈິ່ງໄດ້ສ້າງ ລຳເມດໂຕຍະສູດ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ. ຂໍຜະລະອັນນີ້ເປັນປັດໄຈແກ່ພະນົບພານຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈິ່ງລຸພະນົບພານດັ່ງຄຳໝາຍແດ່ກໍຂ້າເທີ້ນ. ອະຣະຫັນຕີ ໂຫມ ນົບພານະ ປັດຈະໂຍ ໂຫນຕຸ ໂນ ນິດຈັງ ທຸວັງ.

Folio 26 on the recto side: In Chunlasangkat (CS) 1293, a *huang mot* year, on the fourth waxing-moon day of the seventh lunar month, the fourth day of the week (Wednesday),¹³ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Rattanapannya sponsored the making of this manuscript entitled *Lam Mettaiyasut (Metteyya-sutta)* to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition for us to fulfill our wishes to reach Nibbāna and to cut the Five Obstacles. *Arahantī homi nibbāna*

¹³ 1293 Jyestha 4 = Wednesday, 20 May 1931.

paccayo honto no niccam dhuvaṃ (May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly).
Date: CS 1293, a *huang mot* year (20 May 1931)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Rattanapannya
Titles: ເມດໂຕຍະສູດ (ຜູກ ໒)
Mettainyasut (*Phuk* 2)
Metteyya Sutta (Fascicle 2)

EAP1398_VXY_1_0071

Long palm-leaf

One *Phuk*: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.1 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one one folio contains the title. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio contains the title.

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

Description: ເນື້ອຫາໄດ້ກ່າວເຖິງ ພະອະຊິຕະເຖລະ ຫຼື ເມດໂຕຍະໂພທິສັດ ຜູ້ໄດ້ພ່ຳເພັງປາລະມີທຳ ໓໐ ທັດ ໄດ້ປະມານ ໑໖ ອະລິງໄຂປາຍແສນມະຫາກັບ ຈາກນັ້ນ ກໍກັບເມືອເກີດໃນຕຸຊິຕາສະຫວັນ ສະເຫວີຍທິບພະສົມບັດໄດ້ ໔ ພັນປີທິບ ຫຼື ໔໖ ໂກດປາຍ ໔ ລ້ານປີໃນເມືອງຄົນ. ເວລານັ້ນ ເຫຼົ່າ ເທວະດາ ອື່ນ ພົມທັງຫຼາຍກໍຈະອາຣາທະນາຍັງພະໂພທິສັດເຈົ້າ ໃຫ້ລົງມາເກີດໃນ ມະນຸດສະໂລກ ແລ້ວຕັດຜະຫຍາສັບພັນຍູຕະຍານເປັນພະພຸດທະເຈົ້າ ສັງສອນມະນຸດແລະ ເທວະດາທັງຫຼາຍ. ກ່ອນຈະລົງມາປະຕິສົນທິ ພະໂພທິສັດກໍຈະລົງດູຍັງ ວິໂລກກະນາດ ໔ ປະການ ໄດ້ແກ່ ກາລະເທສະທີ່ຄວນເກີດ ກະກຸນອັນຄວນເກີດ, ອາຍຸມານດາແຫ່ງຕົນ, ອາຍຸຄົນ ທັງຫຼາຍ ແລະ ທະວີບອັນຄວນເກີດ.

The content is about Venerable Ajita or Metteyya Bodhisatta who has practiced and fulfilled the Thirty Perfections for sixteen *asongkhai* (incalculable) and one hundred thousand eons. Thereafter, he was reborn in the Tusita heaven and lived there for four thousand heavenly years, equaling to 56 *goṭi* and four million human years. Then, all deities, God Indra, and brahmas will invite him to be reborn in the human world to become a Buddha and teach the Dhamma to humans and deities. Before descending to the world, the Bodhisatta will investigate five key factors for his new rebirth: time and place, family, age of mother, age of people, and continent.

Colophon: ລານທີ ໓໔ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໓ ຕົວ ປີຮ່ວງມິດ ເດືອນ ກຸຊິນ ໔ ຄ່ຳ ພ່ຳວ່າໄດ້
ວັນ ໔ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຮັດຕະນະປັນຍາເປັນເຄົ້າ ຈິ່ງໄດ້ສ້າງ ລຳເມດໂຕ
ຍະສູດ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ຂໍຜະລະອັນນີ້ເປັນປັດໄຈແກ່
ພະນົບພານຕັດບ່ວງເປັນຈະມານຂາດໄດ້ຈິ່ງລູພະນົບພານດັ່ງຄຳໝາຍແດ່ກໍຂ້າເທີນ. ອະຣະຫັນ
ຕີ ໂຫມ ນົບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ.

Folio 35 on the recto side: In Chunlasangkat (CS) 1293, a *huang mot* year, on the fourth waxing-moon day of the seventh lunar month, the fourth day of the week (Wednesday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Rattanapannya sponsored the making of this manuscript entitled *Lam Mettaiyasut* (*Metteyya-sutta*) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition for us to fulfill our wishes to reach Nibbāna and to cut the Five Obstacles. *Arahantī homi nibbāna paccayo honto no niccam dhuvam* (May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly).

Date: CS 1293, a *huang mot* year (20 May 1931)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Rattanapannya

Titles: ເມດໂຕຍະສູດ (ຜູກ ໓)
Mettaiyasut (Phuk 3)
Metteyya Sutta (Fascicle 3)

EAP1398_VXY_1_0072

Long palm-leaf

One Phuk: fascicle 1

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.8 cm, depth 2.0 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** four folios; the first folio contains the colophon; and the last four folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 46. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ມະຫາສຸທັດສະນະສູດ ວ່າດ້ວຍພະເຈົ້າຈັກກະພັດ ຊົງພະນາມວ່າ ພະມະຫາສຸທັດສະນະ. ໃນ
ສະໄໝໜຶ່ງ ເມື່ອພະພຸດທະເຈົ້າໃກ້ຈະປະຣິນິບພານທີ່ໄຕ້ຕົ້ນໄມ້ສາລະ ເມືອງກຸສິນາຣາ ໃນຄັ້ງ
ນັ້ນພະອາມິນໄດ້ເຂົ້າເຝົ້າພະຜູ້ມີພະພາກເຈົ້າແລ້ວກາບທູນພະພຸດທະອົງ ຂໍຢ່າໄດ້ສະເດັດໄປ
ປະຣິນິບພານໃນເມືອງເລັກເມືອງນ້ອຍເລີຍ ເມືອງໃຫຍ່ເຫລົ່າອື່ນຍັງມີຢູ່ ເຊັ່ນນະຄອນຈຳປາ, ຣາ
ຊະຄຶ, ສາວັດຕິ, ພາຣານະສີ, ສາເກດ ແລະ ໂກສຳພີ ຂໍພະຜູ້ມີພະພາກເຈົ້າໂປດປະຣິນິບພານໃນ
ເມືອງເຫລົ່ານີ້ເຖິດ ຈະມີເຫລົ່າພະຍາ ແລະຄະຫະບໍດີທີ່ເຫຼື້ອມໃສໃນພະຕະຖາຄົດມາສັກກາລະ

ບູຊາພະສະຣີລະຂອງພະຕະຖາຄົດ. ພະພຸດທະອົງຊົງຕັດວ່າ ອານົນເຈົ້າຢ່າກ່າວເຊັ່ນນັ້ນເລີຍ ເມືອງ ກຸສິນາຣານີ້ເປັນເມືອງທີ່ສຳຄັນ ແລະເຄີຍຈະເລີນຮຸ່ງເຮືອງໃນອະດີດ. ຄັ້ງໜຶ່ງ, ມີກະສັດ ພະນາມວ່າ ມະຫາສຸທັດສະນະຊົງເປັນໃຫຍ່ໃນແຜ່ນດິນ ມີມະຫາສະມຸດທັງ ໔ ເປັນຂອບເຂດ ມີ ພະຣາຊະອານາຈັກພັນຄົງ. ກຸງກຸສິນາຣານີ້ມີນາມວ່າ ກຸງກຸສາວະດີ. ຈາກນັ້ນ, ພະພຸດທະອົງຊົງ ພັນລະນາເຖິງຄວາມມັ່ງຄັ່ງແລະອຸດົມສົມບູນຂອງກຸງກຸສາວະດີ ແລະຣະຕະນະ ໗ ປະການທີ່ເກີດ ຂຶ້ນແກ່ພະເຈົ້າມະຫາສຸທັດສະນະ.

The *Mahāsudassana-sutta* is a discourse on the emperor named Mahāsudassana. At the time when the Buddha was about to attain Parinibbāna, he laid under a Sala tree in Kusinārā. Ananda Thera approached the Buddha and suggested him not go to Parinibbāna in that small city but in other bigger cities: Campa, Rajagaha, Savatthi, Varanasi, Saget, and Kosambi, where kings and noblemen were able to pay respects to the Buddha's body. The Buddha told Ananda not to say like that because Kusinārā had once been an important and prosperous city. There was a king named Mahāsudassana. He was the greatest king in that land with four oceans as its boundaries. It was a strong kingdom. The city of Kusinārā was then known as Kusāvati. The Buddha continued describing the prosperity and wealth of Kusāvati, as well as the seven kinds of gems that had appeared to King Mahāsudassana.

Colophon:

ລາມທີ ໔໖ ໜາ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໑ ຕົວ ປັກດໃສ່ ເດືອນ ໔ ຂຶ້ນ ໑໕ ຄ່ຳ ພ່ຳວ່າໄດ້ ວັນ ໓ ອົດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາເປັນເຄົ້າ ຈິ່ງໄດ້ສ້າງ ສຸທັດສະນະ ສຸດ ຜູກນີ້ ທານໄປຫາແມ່ຊື່ວ່າສາວຫລ້າ ພໍ່ຊື່ວ່າ ນາຍກົມ ສາວນ້ອຍ ສາວອ້ວນ ສາວຜົວ ສາວ ທຸມມາ ປ້າພັນ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໔໐໐໐ ວັດສາ ຂໍຜົນອັນນີ້ເປັນປັດ ໄຈແກ່ພະນົບພານຕັດບ່ວງເປັນຈະມານຂາດໄດ້ດັ່ງຄຳໝາຍ ຂໍຈົ່ງລູພະນົບພານແດ່ກໍຂ້າເທີ້ນ ອະຣະຫັນຕີ ໂຫມ ນົບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ.

Folio 43 on the recto side: In Chunlasangkat (CS) 1291, a *kat sai* year, on the fifteenth waxing-moon day of the fifth lunar month, the third day of the week (Tuesday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Rattanapannya sponsored the making of this manuscript entitled *Suthatsanasut (Sudassana-sutta)* to dedicate the merit to my mother named Sao La, my father named Nai (Mr) Küm, Sao Nòi, Sao Uan, Sao Phio, Sao Thumma, and Pa (Aunt) Man and to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition for us to fulfill our wishes to reach Nibbāna and to cut the Five Obstacles. *Arahantī homi nibbāna paccayo honto no niccam dhuvaṃ paramaṃ sukhaṃ* (May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly).

Date: CS 1291, a *kat sai* year (23 Apr 1929)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Rattanapannya

Titles: ພະສຸດທັດສະນະສູດ (ຜູກຕົ້ນ)
Phasutthatsanasut (Phuk ton)
Sudassana Sutta (Fascicle 1)

EAP1398_VXY_1_0073

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 59 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio is blank. **Back cover folio:** two folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angled. **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: ສະຕິປັດຖານ ເປັນຫລັກແຫ່ງການພາວະນາ ຕາມມະທາສະຕິປັດຖານນະສູດ. ສະຕິປັດຖານ ໝາຍເຖິງ ທຳອັນເປັນທີ່ຕັ້ງແຫ່ງສະຕິ ແລະເປັນຂັ້ນຕົ້ນແຫ່ງການຝຶກສະຕິ ເພື່ອຄວາມຮູ້ແຈ້ງໃນກາຍ, ເວທະນາ, ຈິດ ແລະທຳ ເພື່ອຄວາມເຂົ້າໃຈ ແລະຮູ້ເທົ່າທັນຕາມຄວາມເປັນຈິງທີ່ເກີດຂຶ້ນຂອງສັບພະສິ່ງທັງຫລາຍທັງປວງ ໂດຍບໍ່ໃຫ້ຈິດຕົກຢູ່ໃຕ້ອຳນາດຂອງກິເລດ ແລະບໍ່ໃຫ້ກິເລດຄອບງຳ. ການມີສະຕິລະລຶກຮູ້ໃນອິລິຍະບົດຕ່າງໆ ຈະເຮັດໃຫ້ຈິດໃຈສະຫງົບ ແລະບໍ່ຟຸ້ງຊ່ານ ແລະຈະກໍ່ໃຫ້ເກີດຄວາມພື້ນທຸກ ດ້ວຍຄວາມເປັນຜູ້ມີສະຕິອັນເປັນໃຫຍ່ ແລະເປັນຜູ້ບໍລິບູນດ້ວຍສະຕິສຳປະຊັນຍະ.

Satipaṭṭhāna is a principle of meditation, according to the *Satipaṭṭhāna-sutta*. "Satipaṭṭhāna" means "the foundations of mindfulness" and refers to the practice of developing mindfulness to gain insight into body, feelings, mind, and Dhamma, and to understand the truth of things. With the *Satipaṭṭhāna*, our minds will never be dominated by defilements. Mindfulness in every physical movement helps calm one's mind, prevents it from wandering, and brings one away from suffering. Those who can hold mindfulness that controls behaviors will be fully aware of what they do..

Colophon: None

Date: 1938 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0074)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ສະຕິປັດຖານ (ຜູກຕົ້ນ)

Satipatthan (Phuk 1)

Satipaṭṭhāna (Fascicle 1)

Long palm-leaf**One Phuk:** *fascicle 3***Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 59.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** one folio contains the colophon.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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:** ສະຕິປັດຖານ ເປັນຫລັກແຫ່ງການພາວະນາ ຕາມມະຫາສະຕິປັດຖານນະສູດ. ສະຕິປັດຖານ ໝາຍເຖິງ ທຳອັນເປັນທີ່ຕັ້ງແຫ່ງສະຕິ ແລະເປັນຂໍ້ປະຕິບັດແຫ່ງການຝຶກສະຕິ ເພື່ອຄວາມຮູ້ແຈ້ງ ໃນກາຍ, ເວທະນາ, ຈິດ ແລະທຳ ເພື່ອຄວາມເຂົ້າໃຈ ແລະຮູ້ເທົ່າທັນຕາມຄວາມເປັນຈິງທີ່ເກີດ ຂຶ້ນຂອງສັບພະສິ່ງທັງຫລາຍທັງປວງ ໂດຍບໍ່ໃຫ້ຈິດຕົກຢູ່ໃຕ້ອຳນາດຂອງກິເລດ ແລະບໍ່ໃຫ້ກິເລດ ຄອບງຳ. ການມີສະຕິລະລຶກຮູ້ໃນອິລິຍະບົດຕ່າງໆ ຈະເຮັດໃຫ້ຈິດໃຈສະຫງົບ ແລະບໍ່ພຸ້ງຊ່ານ ແລະຈະກໍ່ໃຫ້ເກີດຄວາມພົ້ນທຸກ ດ້ວຍຄວາມເປັນຜູ້ມີສະຕິອັນເປັນໃຫຍ່ ແລະເປັນຜູ້ບໍລິບູນດ້ວຍ ສະຕິສຳປະຊັນຍະ.*Satipaṭṭhāna* is a principle of meditation, according to the *Satipaṭṭhāna-sutta*. "Satipaṭṭhāna" means "the foundations of mindfulness" and refers to the practice of developing mindfulness to gain insight into body, feelings, mind, and Dhamma, and to understand the truth of things. With the *Satipaṭṭhāna*, our minds will never be dominated by defilements. Mindfulness in every physical movement helps calm one's mind, prevents it from wandering, and brings one away from suffering. Those who can hold mindfulness that controls behaviors will be fully aware of what they do.**Colophon:** ລານທີ ໒໓ ໜ້າ ໑: ພະພຸດທະສັງກາດຣາຊະໄດ້ ໒໔໘໑ ຕົວ ປີເບີກຍີ່ ເດືອນ ໑໐ ຂຶ້ນ ໔ ຄ່ຳ ວັນ ໒ ຍາມກອງງາຍ ໝາຍມີ ເຈົ້າພິກຂຸ ອິນທະປັນຍາ ວັດບ້ານດອນ ເປັນເຈົ້າມູນລະສັດທາ ສ້າງທັງສີ ສະຕິປັດຖານຜູກນີ້ ໄວ້ກັບສາສະໜາ ເທົ່າ ໔໐໐໐ ວັດສາ. ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຖິງອໍຣະຫັນຕາ ສາວະກະຮ່ວມສຳນັກພະອາຣິຍະເມດໂຕຍະເຈົ້າ ຕາບຕໍ່ເທົ່າເຂົ້າສູ່ນິຣະພາບ. ຂໍຢຳມີມານມາ ປະຈົນບັງບຸງໃນຊາດນີ້ແລະຊາດໜ້ານັ້ນເທົ່ນ ນິດຈັງ ທຸວັງ.Folio 23 on the recto side: In Buddhist Era (BE) 2481, a *poek nyi* year, on the fourth waxing-moon day of the tenth lunar month, the second day of the week (Monday),¹⁴ [the writing was accomplished] at the time of the morning drum (*nyam kòng ngai*). The principal initiator, Chao Phikkhu Inthapannya from Vat Ban Dòn, sponsored the making of this manuscript entitled *Satipatthan* (*Satipaṭṭhāna*) to support the Teachings of the Buddha to last until the end of 5000 years. May I become an arahant disciple joining the same place of Ariya Metteyya Buddha until entering¹⁴ 1300 Bhadrapada 4 = Monday, 29 August 1938.

Date: Nibbāna. May I be free from persecution of Mara through this life and future lives, constantly and certainly.
Script(s): BE 2481, a *poek nyi* year (29 Aug 1938)
Language(s): Tham Lao
Author(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: Chao Phikkhu Inthapannya
ສະຕິປັດຖານ (ຜູກ ໓)
Satipatthan (*Phuk* 3)
Satipaṭṭhāna (Fascicle 3)

EAP1398_VXY_1_0075

Long palm-leaf

One *Phuk*: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 60 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** three folios; the first folio contains the colophon; and the second folio is blank; and the third folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ສະຕິປັດຖານ ເປັນຫລັກແຫ່ງການພາວະນາ ຕາມມະຫາສະຕິປັດຖານນະສູດ. ສະຕິປັດຖານ ໝາຍເຖິງ ທຳອັນເປັນທີ່ຕັ້ງແຫ່ງສະຕິ ແລະເປັນຂັ້ນຕອນຕັດແຫ່ງການຝຶກສະຕິ ເພື່ອຄວາມຮູ້ແຈ້ງ ໃນກາຍ, ເວທະນາ, ຈິດ ແລະທຳ ເພື່ອຄວາມເຂົ້າໃຈ ແລະຮູ້ເທົ່າທັນຕາມຄວາມເປັນຈິງທີ່ເກີດຂຶ້ນຂອງສັບພະສິ່ງທັງຫລາຍທັງປວງ ໂດຍບໍ່ໃຫ້ຈິດຕົກຢູ່ໃຕ້ອຳນາດຂອງກິເລດ ແລະບໍ່ໃຫ້ກິເລດຄອບງຳ. ການມີສະຕິລະລຶກຮູ້ໃນອິລິຍະບົດຕ່າງໆ ຈະເຮັດໃຫ້ຈິດໃຈສະຫງົບ ແລະບໍ່ພຸ້ງຊານ ແລະຈະກໍ່ໃຫ້ເກີດຄວາມພົ້ນທຸກ ດ້ວຍຄວາມເປັນຜູ້ມີສະຕິອັນເປັນໃຫຍ່ ແລະເປັນຜູ້ບໍລິບູນດ້ວຍສະຕິສຳປະຊັນຍະ.

Satipaṭṭhāna is a principle of meditation, according to the *Satipaṭṭhāna-sutta*. "Satipaṭṭhāna" means "the foundations of mindfulness" and refers to the practice of developing mindfulness to gain insight into body, feelings, mind, and Dhamma, and to understand the truth of things. With the *Satipaṭṭhāna*, our minds will never be dominated by defilements. Mindfulness in every physical movement helps calm one's mind, prevents it from wandering, and brings one away from suffering. Those who can hold mindfulness that controls behaviors will be fully aware of what they do.

Colophon: ລານທີ ໒໔ ໜ້າ ໑: ສັງກາດ ໑໗໙ (ກົງກັບ ຈ.ສ. ໑໑໗໙) ຕົວ ບິເມິ່ງເບົ້າ ເດືອນ ໑໐ ຂຶ້ນ ໑໒ ຄຳວັນ ໒ ມື້ກຳມິດ ຮິດຈະນາແລ້ວຍາມກອງກາຍ ພ້ອວນ ຜົວເມຍມີໃຈໃສສັດທາໄດ້ລານ ຫົວເຈົ້າຈັນທະວົງສາເປັນຜູ້ຮິຂັກຕະນະ ໄດ້ພ້ອມກັນສ້າງ ສະຕິປັດຖານ ລຳນີ້ໄວ້ກັບສາສະໜາພະເຈົ້າ

ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ. ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາແຫ່ງຝູງຂ້າທັງຫລາຍຊູ່ປະການ
ກໍຂ້າເກີນ ສຸກຂັງ ນິບພານັງ ປະຣະມັງ ໂທນຕຸ ໂນ.

Folio 25 on the recto side: In Sangkat 179 (corresponding to CS 1179), a *moeng pao* year, on the twelfth waxing-moon day of the tenth lunar month, the second day of the week (Monday),¹⁵ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Phò Uan (father Uan) and his wife had the religious faith to sponsor the palm leaves. Hua Chao Chanthavongsa was the scribe. They all jointly sponsored the making of this manuscript entitled *Satipatthan* (*Satipaṭṭhāna*) to support the Teachings of the Buddha to last until the end of 5000 years. May our desires and wishes come true. May we reach the greatest bliss of Nibbāna.

Date: CS 1179, a *moeng pao* year (22 Sep 1817)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Hua Chao Chanthavongsa

Sponsor(s): Phò Uan (father Uan) and his wife

Titles: ສະຕິປັດຖານ (ຜູກ ໓)

Satipatthan (Phuk 3)

Satipaṭṭhāna (Fascicle 3)

EAP1398_VXY_1_0076

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 58.4 cm, depth 1.7 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** three folios; the first folio contains the colophon; and the second folio is blank; and the third folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 38. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ເນື້ອໃນກ່າວເຖິງ ຕອນພະພຸດທະເຈົ້າຊົງຕັດກັບພະອາມົນເຖລະວ່າ ດູລາ ອາມົນ ອັນວ່າບຸກຄະ
ລະຜູ້ໃດປາດຖະໜາຊຶ່ງພະນິບພານ ແຕ່ຍັງປ່ອຍວາງບໍ່ໄດ້ ຍັງອາໄລຊຶ່ງຄວາມສຸກຢູ່ ຄິດວ່າ ພະ
ນິບພານຢູ່ທີ່ນັ້ນທີ່ນີ້ ຈະເອົາຈິດແຫ່ງຕົນໄປເປັນສຸກໃນທີ່ແຫ່ງນັ້ນ ຄັນຈະປ່ອຍວາງໃຈເສຍ ກໍ
ຍ້ານວ່າຈະບໍ່ມີຄວາມສຸກ ເຫດນັ້ນ ຈຶ່ງບໍ່ໄດ້ເຖິງພະນິບພານ. ດູລາ ອາມົນ ການວາງໃຈ ຢັ້ງໃຈ
ນັ້ນ ເປັນການວາງສຸກ, ວາງທຸກ, ວາງບາບ ບຸນ ຄຸນ ໂທດ, ວາງໂລບ, ໂກດ, ຫລົງ, ວາງລາບ, ຍິດ,
ນິນທາ ແລະສັນລະເສີນ ໝົດທຸກສິ່ງ ຄືກັບບໍ່ມີຫົວໃຈ ຄັນເຮັດໄດ້ເຊັ່ນນັ້ນ ກໍຈະໄດ້ເຖິງໂລກຸດຕະ
ຣະພະນິບພານ ໂດຍບໍ່ຕ້ອງສົງໄສ ແຕ່ຖ້າເຮັດບໍ່ໄດ້ ກໍຢ່າຫວັງຈະໄດ້ພະນິບພານ.

¹⁵ 1179 Bhadrapada 12 = Monday, 22 September 1817.

The text describes a conversation in which the Buddha spoke to Venerable Ananda Thera: “Ananda, a person who wishes for Nibbāna but fails to detach things yet clings to happiness, believes that Nibbāna is here or there, lets their minds enjoy happiness, and fails to detach things owing to some desires of happiness will never reach Enlightenment. Ananda, detachment means leaving the following things behind: happiness, suffering, sin, merit, goodness, badness, greed, anger, delusion, gain, dignity, gossip, praise, and everything else; as if you have no heart. When you can do this, you will undoubtedly attain Enlightenment. If not, you cannot hope for Nibbāna.”

Colophon:

ລານທີ ໓໖ ໜ້າ ໑: ສີສຸມັງຄະສັງກາດຣາຊະໄດ້ ໑໒໙໒ ຕົວ ປິກິດສະງ້າ ເດືອນ ໗ ຂຶ້ນ ໑໔ ຄ່ຳ ພໍ່າ ວ່າໄດ້ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາເປັນເຄົ້າ ຈຶ່ງໄດ້ສ້າງ ຄິຣິມານິນ ຜູກ ໒ ນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ. ຂໍຜະລະອັນນີ້ ເປັນປັດໄຈແກ່ພະນົບພານ ຕັດບ່ວງເປັນຈະມານຂາດໄດ້ຈົນລຸພະນົບພານດັ່ງຄຳໝາຍແດ່ ກໍຂ້າເຫັນ ອະຣະທັມຕິ ໂທມີ ນົບພານະ ປັດຈະໂຍ ໂທນຕູ ໂນ ນິດຈັງ ທຸວັງ.

Folio 36 on the recto side: In Sisumangala Sangkatrasa (CS) 1292, a *kot sanga* year, on the fifteenth waxing-moon day of the seventh lunar month, the fourth day of the week (Wednesday),¹⁶ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Rattanapannya sponsored the making of this manuscript entitled *Khirimanon* (*Girimānanda-sutta*), second fascicle, to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition for us to fulfill our wishes to reach Nibbāna and to cut the Five Obstacles. *Arahantī homi nibbāna paccayo honto no niccaṃ dhuvam* (May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly).

Date:

CS 1292, a *kot sanga* year (11 Jun 1930)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Rattanapannya

Titles:

ຄິຣິມານິນ (ຜູກ ໒)

Khirimanon (Phuk 2)

Girimānanda Sutta (Fascicle 2)

EAP1398_VXY_1_0077

Long palm-leaf

One Phuk:

fascicle 1

Material:

Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.7 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.

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

¹⁶ 1292 Jyestha 15 = Wednesday, 11 June 1930.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 14. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ໃນສະໄໝໜຶ່ງພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ດອຍຄິດຊະກູດ ໃນເມືອງຣາຊະຄຶ. ໃນກາລະນັ້ນ ຝົນກໍຕົກລົງມາຢ່າງໜັກ ພະພຸດທະອົງຈຶ່ງໃຊ້ໂອກາດນັ້ນໃນການສະແດງແກ່ພິກຂຸທັງຫຼາຍ ໂດຍຕັດເລື່ອງພະສູດຕ່າງໆ ທີ່ເປັນມຸງຄຸນ ແລະມີອະນຸພາບ ເຊິ່ງເຮັດໃຫ້ຄວາມປາດຖະໜາຂອງປຸຖຸຊົນທັງຫຼາຍສຳເລັດ ເຊັ່ນຄວາມປາດຖະໜາທີ່ຈະມີບຸດທີ່ດີ, ການໄດ້ມາຊຶ່ງຊັບສົມບັດ ແລະຍົດຖາບັນດາສັກ, ຄວາມເປັນຜູ້ບໍ່ມີໂລກ, ເປັນຜູ້ມີອາຍຸໝັ້ນຍືນ. ການນັ້ນອັນໄຫວ ແລະອັນເຊີນເອົາຄຸນຂອງພະຣັດຕະນະໂຕ ແລະຄຸນພຸດທານຸພາບຂອງອະດີດພຸດທະເຈົ້າ ໒໘ ພະອົງ ຕັ້ງແຕ່ພະຕັນຫັງກອນພຸດທະເຈົ້າ ຈົນເຖິງພະໂຄຕະມະພຸດທະເຈົ້າ ແລະອະນາຄະຕະພຸດທະເຈົ້າ ຈຶ່ງມາພິພາກຮັກສາ ທ່ານຜູ້ນັ້ນຈະປາສະຈາກອັນຕະລາຍທັງປວງ ແລະມີແຕ່ຄວາມສຸກສະຫວັດດີ. ເນື້ອໃນຍັງກ່າວເຖິງ ອານຸພາບຂອງຄາຖາທິບພະມົນ ຖ້າຜູ້ໃດສູດຄາຖານີ້ ເທວະດາແລະທ້າວຈະຕຸໂລກກະບານທັງ ໔ ຈະມາປົກປ້ອງຄຸ້ມຄອງຜູ້ນັ້ນ ໃຫ້ປອດໄພຈາກອັນຕະລາຍທັງປວງ. ມະນຸດ, ຍັກ, ນາກ, ພູດຜີປີສາດທັງຫຼາຍ ບໍ່ສາມາດທຳອັນຕະລາຍໄດ້.

On one occasion, the Buddha was present at Gijjhakuta Hill in Rajagaha. It rained heavily and the Buddha took the opportunity to deliver different sermons to the monks. He shared various auspicious and powerful suttas that helped people fulfill their wishes: wishes for a good son, wishes for wealth, wishes for prestige, wishes for good health, and wishes for longevity. By worshiping and invoking the virtues of the Triple Gems and the power of the 28 former Buddhas – starting from Tanhāmkara Buddha and Gotama Buddha to the future Buddhas – one will be protected from all kinds of danger and enjoy happiness and well-being. The content also provides the virtues of Dibbamanta Gāthā. Deities and the four heavenly kings will protect those who recite this Gāthā against all kinds of danger. Humans, ogres, nagas, and demons will not be able to harm that person.

Colophon: ລານທີ ໑໔ ໜ້າ ໑-໒: ປະວໍຣະມັງຄະລະພະມະຫາສັງກາດ ໑໒໑໕ ຕົວ ປົກກເປົ້າ ເດືອນ ຕຸ ເພັງວັນ ໔ ບໍຣະສຸດ ມື້ເປົກໃຈ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສົມເດັດພະເປັນເຈົ້າ ຂັດຕິຍະຣາຊະວົງອົງເປັນກະນົດຖາສົມເດັດພະບໍຣົມມະຈັກກະພະຕິສັສຸຣິຍະວົງອົງສະຖິດອິສະລະພິນີໄສ ໃນສີສັດຕະນະຄະນະທຸດອຸດຕະມະຣະນະບຸຣິຣົມພົມຈັກກະພັດຕິສັລ້ານຊ້າງຣົມຂາວ ເປັນເຄົ້າ ກັບທັງເຈົ້າຣາຊະກັນຍາ ຣາຊະກັນລະຍາຣາຊະນັດດາ ຣາຊະພັນທຸວົງສາ ມີພິຣົມມະຊະລາໄສ ໃນພະຣາຊະຫິຣະໂທເຫລື້ອມໃສ ໃນວໍຣະພຸດທະສາສະໜາ ພະມະຫາກະຣຸນນາທິຄຸນເຈົ້າເປັນອັນຍິ່ງ ຈຶ່ງມີພະຣາຊະສັດທາພ້ອມກັນສ້າງພະສັດທຳມະຄຳພິຣະ ພະກຳພິ ທິບພະມົນຫລວງ ຍອດຍິ່ງ ຈຶ່ງຈັກໃຫ້ໄວ້ໂຊຕະນະເປັນມູນລະວໍຣະພະພຸດທະສາສະໜາສືບໄປພາຍຫ້າ ເພື່ອວ່າ ໃຫ້ກວ້າງຂວາງໃນມະຫາຣະຕະນະບຸຣິສີສັດຕະນະຄະນະທຸດອຸດຕະມະຣາຊະທານີທີ່ນີ້ ເປັນເຄົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນພະວັດສາ ສາທຸ ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ນິບພານັງ ປະຣະມັງສຸກຂັງ.

Folio 14 on the recto and verso sides: In Pavòra mangkhala Mahasangkat 1215, a *ka pao* year, on the full moon day of the eighth lunar month, the fourth day of the week (Wednesday), a *poek chai* day,¹⁷ the writing was accomplished the time of the morning drum (*nyam kòng ngai*). The principal initiator, younger brother of the king of Sisattanakhanahut Uttamabòrirom Phrommachakkaphatti Lan Xang Hom Khao, his wife, children, grandchildren, and all relatives had the ardent religious faith in the Buddha's Teachings and sponsored the making of this great Buddhist manuscript entitled *Thipphamon Luang* (Great Dībbamanta) to support the Teachings of the Buddha and future Buddhism. We hope that Buddhism will be widespread throughout the kingdom of Lan Xang Hom Khao and last until the end of 5000 years. The alms I have already given be a condition for Nibbāna, the greatest bliss.

Date: CS 1215, a *ka pao* year (20 Jul 1853)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Younger brother of the king of Sisattanakhanahut Uttamabòrirom Phrommachakkaphatti Lan Xang Hom Khao, his wife, children, grandchildren, and all relatives
Titles: *ທິບພະມົນ* (ຜູກຕົ້ນ)
Thipphamon (Phuk ton)
Dibbamanta (Fascicle 1)

EAP1398_VXY_1_0078

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.7 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 10. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ໃນສະໄໝໜຶ່ງພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ດອຍຄິດຊະກູດ ໃນເມືອງຣາຊະຄຶ. ໃນກາລະນັ້ນ ຝົນກໍຕົກລົງມາຢ່າງໜັກ ພະພຸດທະອົງຈຶ່ງໃຊ້ໂອກາດນັ້ນໃນການສະແດງແກ່ພົນກຊຸທັງຫຼາຍ ໂດຍຕັດເລື່ອງພະສູດຕ່າງໆ ທີ່ເປັນມຸງຄຸນແລະມີອະນຸພາບ ເຊິ່ງເຮັດໃຫ້ຄວາມປາດຖະໜາຂອງປຸຖຸຊົນທັງຫຼາຍສຳເລັດ ເຊັ່ນ ຄວາມປາດຖະໜາທີ່ຈະມີບຸດທີ່ດີ, ການໄດ້ມາຊຶ່ງຊັບສົມບັດ ແລະຍົດຖາບັນດາສັກ, ຄວາມເປັນຜູ້ບໍ່ມີໂລກ, ເປັນຜູ້ມີອາຍຸໝັ້ນຍົນ. ການນັ້ນອມໄຫວ້ ແລະອັນເຊີນເອົາຄຸນຂອງພະຣັດຕະນະໄຕ ແລະຄຸນພຸດທານຸພາບຂອງອະດີດພຸດທະເຈົ້າ ໒໘ ພະອົງ ຕັ້ງແຕ່ພະຕັນຫັງກອນພຸດທະເຈົ້າ ຈົນເຖິງພະໂຄຕະມະພຸດທະເຈົ້າ ແລະອະນາຄະຕະພຸດທະເຈົ້າ ຈຶ່ງມາພິພັກ

¹⁷ 1215 Toutyashada 15 = Wednesday, 20 July 1853. This day was indeed a *poek chai* day.

ຮັກສາ ທ່ານຜູ້ນັ້ນຈະປາສະຈາກອັນຕະລາຍທັງປວງ ແລະມີແຕ່ຄວາມສຸກສະຫວັດດີ. ເນື້ອໃນຍັງກ່າວເຖິງ ອານຸພາບຂອງຄາຖາທິບພະມົນ ຖ້າຜູ້ໃດສູດຄາຖານີ້ ເທວະດາແລະທ້າວຈະຕູໂລກກະບານທັງ ໔ ຈະມາປົກປ້ອງຄຸ້ມຄອງຜູ້ນັ້ນ ໃຫ້ປອດໄພຈາກອັນຕະລາຍທັງປວງ. ມະນຸດ, ຍັກ, ນາກ, ພູດຜີປີສາດທັງຫລາຍ ບໍ່ສາມາດທຳອັນຕະລາຍໄດ້.

On one occasion, the Buddha was present at Gijjhakuta Hill in Rajagaha. It rained heavily and the Buddha took the opportunity to deliver different sermons to the monks. He shared various auspicious and powerful suttas that helped people fulfill their wishes: wishes for a good son, wishes for wealth, wishes for prestige, wishes for good health, and wishes for longevity. By worshiping and invoking the virtues of the Triple Gems and the power of the 28 former Buddhas – starting from Tanhāṃkara Buddha and Gotama Buddha to the future Buddhas – one will be protected from all kinds of danger and enjoy happiness and well-being. The content also provides the virtues of Dibbamanta Gāthā. Deities and the four heavenly kings will protect those who recite this Gāthā against all kinds of danger. Humans, ogres, nagas, and demons will not be able to harm that person.

Colophon: None
Date: 1853 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0077)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ທິບພະມົນ (ຜູກ ໒)
Thippamon (Phuk 2)
Dibbamanta (Fascicle 2)

EAP1398_VXY_1_0079

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.7 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.

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

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

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ດອຍຄິດຊະກູດ ໃນເມືອງຣາຊະຄຣີ. ໃນກາລະນັ້ນ ຝົນກໍຕົກລົງມາຢ່າງໜັກ ພະພຸດທະອົງຈຶ່ງໃຊ້ໂອກາດນັ້ນໃນການສະແດງແກ່ພົກຊຸທັງຫຼາຍ ໂດຍຕັດເລື່ອງພະສູດຕ່າງໆ ທີ່ເປັນມຸງຄຸນແລະມີອະນຸພາບ ເຊິ່ງເຮັດໃຫ້ຄວາມປາດຖະໜາຂອງປຸຖຸຊົນທັງຫລາຍສຳເລັດ ເຊັ່ນ ຄວາມປາດຖະໜາທີ່ຈະມີບຸດທີ່ດີ, ການໄດ້ມາຊຶ່ງຊັບສົມບັດ ແລະຍົດຖາ

ບັນດາສັກ, ຄວາມເປັນຜູ້ບໍ່ມີໂລກ, ເປັນຜູ້ມີອາຍຸພັນຍົນ. ການນັ່ງໂທວ໌ແລະອັນເຊີນເອົາຄຸນຂອງພະຣັດຕະນະໂຕ ແລະຄຸນພຸດທານຸພາບຂອງອະດີດພຸດທະເຈົ້າ ໒໘ ພະອົງ ຕັ້ງແຕ່ພະຕັນທັງກອນພຸດທະເຈົ້າ ຈົນເຖິງພະໂຄຕະມະພຸດທະເຈົ້າ ແລະອະນາຄະຕະພຸດທະເຈົ້າ ຈຶ່ງມາພິພັກຮັກສາ ທ່ານຜູ້ນັ້ນຈະປາສະຈາກອັນຕະລາຍທັງປວງ ແລະມີແຕ່ຄວາມສຸກສະຫວັດດີ. ເນື້ອໃນຍັງກ່າວເຖິງ ອານຸພາບຂອງຄາຖາທິບພະມົນ ຖ້າຜູ້ໃດສູດຄາຖານີ້ ເທວະດາ ແລະທ້າວຈະຕູໂລກ ກະບານທັງ ໔ ຈະມາປົກປ້ອງຄຸ້ມຄອງຜູ້ນັ້ນ ໃຫ້ປອດໄພຈາກອັນຕະລາຍທັງປວງ. ມະນຸດ, ຍັກ, ນາກ, ພູດຜີປີສາດທັງຫລາຍ ບໍ່ສາມາດທຳອັນຕະລາຍໄດ້.

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Colophon:

ລານທີ ໑໙ ໜ້າ ໑-໒: ປະວໍຣະມັງຄະລະພະມະຫາສັງກາດ ໑໒໑໕ ຕົວ ປີກາເປົ້າ ເດືອນ ໘ ເພັງວັນ ໔ ບໍຣະສຸດ ມີເປົກໃຈ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສົມເດັດພະເປັນເຈົ້າ ຂັດຕິຍະຣາຊະວົງອົງເປັນກະນິດຖາສົມເດັດພະບໍຣົມມະຈັກກະພະຕິສັສຸຣິຍະວົງອົງສະຖິດອິສະລະພິນິໄສ ໃນສີສັດຕະນະຄະນະທູດອຸດຕະມະຣະນະບຸຣິຣົມພົມຈັກກະພັດຕິສິລານຊ້າງຣົມຂາວ ເປັນເຄົ້າ ກັບທັງເຈົ້າຣາຊະກັນຍາ ຣາຊະກັນລະຍາຣາຊະນັດດາ ຣາຊະພັນທຸວົງສາ ມີພິຣົມມະຊະລາໄສໃນພະຣາຊະ ຫິຣະໂທເຫລື້ອມໃສໃນວໍຣະພຸດທະສາສະໜາ ພະມະຫາກະຣຸນນາທິຄຸນເຈົ້າເປັນອັນຍິ່ງ ຈຶ່ງມີພະ ຣາຊະສັດທາພ້ອມກັນສ້າງພະສັດທຳມະຄຳພິຣະ ພະກຳພິ ທິບພະມົນຫລວງ ຍອດຍິ່ງ ຈຶ່ງຈັກໃຫ້ໄວ້ໂຊຕະນະເປັນມູນລະວໍຣະພະພຸດທະສາສະໜາສືບໄປພາຍໜ້າເພື່ອວ່າ ໃຫ້ກວ້າງຂວາງໃນມະຫາຣະຕະນະບຸຣິສີສັດຕະນະຄະນະທູດອຸດຕະມະຣາຊະທານີທີ່ນີ້ເປັນເຄົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນພະວັດສາ ສາທຸ ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ນິບພານັງ ປະຣະມັງສຸກຂັງ.

Folio 19 on the recto and verso sides: In Pavōra mangkhala Mahasangkat 1215, a *ka pao* year, on the full moon day of the eighth lunar month, the fourth day of the week (Wednesday), a *poek chai* day,¹⁸ the writing was accomplished the time of the morning drum (*nyam kòng ngai*). The principal initiator, younger brother of the king of Sisattanakhanahut Uttamabòrirom Phrommachakkaphatti Lan Xang Hom Khao, his wife, children, grandchildren, and all relatives had the ardent religious faith in the Buddha's Teachings and sponsored the making of this great Buddhist manuscript entitled *Thippamon Luang* (Great Dibbamanta) to support the Teachings of the Buddha and future Buddhism. We hope that

¹⁸ 1215 Toutyashada 15 = Wednesday, 20 July 1853. This day was indeed a *poek chai* day.

Buddhism will be widespread throughout the kingdom of Lan Xang Hom Khao and last until the end of 5000 years. The alms I have already given be a condition for Nibbāna, the greatest bliss.

Date: CS 1215, a *ka pao* year (20 Jul 1853)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Younger brother of the king of Sisattanakhanahut Uttamabòrirom Phrommachakkaphatti Lan Xang Hom Khao, his wife, children, grandchildren, and all relatives

Titles: *ທິບພະມົນ* (ຜູກ ໔)
Thippamon (Phuk 4)
Dibbamanta (Fascicle 4)

EAP1398_VXY_1_0080

Long palm-leaf

One Phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.7 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.

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

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

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ດອຍຄິດຊະກູດ ໃນເມືອງຣາຊະຄຶ. ໃນກາລະນັ້ນ ຝົນກໍຕົກລົງມາຢ່າງໜັກ ພະພຸດທະອົງຈຶ່ງໃຊ້ໂອກາດນັ້ນໃນການສະແດງແກ່ພິກຂຸທັງຫຼາຍ ໂດຍຕັດເລື່ອງພະສູດຕ່າງໆ ທີ່ເປັນມຸງຄຸນແລະມີອະນຸພາບ ເຊິ່ງເຮັດໃຫ້ຄວາມປາດຖະໜາຂອງປຸຖຸຊົນທັງຫຼາຍສຳເລັດ ເຊັ່ນ ຄວາມປາດຖະໜາທີ່ຈະມີບຸດທີ່ດີ, ການໄດ້ມາຊຶ້ງຊັບສົມບັດ ແລະຍົດຖາບັນດາສັກ, ຄວາມເປັນຜູ້ບໍ່ມີໂລກ, ເປັນຜູ້ມີອາຍຸໝັ້ນຍືນ. ການນັ້ນອມໂຫວ້ແລະອັນເຊີນເອົາຄຸນຂອງພະຣັດຕະນະໂຕ ແລະຄຸນພຸດທານຸພາບຂອງອະດີດພຸດທະເຈົ້າ ໒໘ ພະອົງ ຕັ້ງແຕ່ພະຕັນທັງກອນພຸດທະເຈົ້າ ຈົນເຖິງພະໂຄຕະມະພຸດທະເຈົ້າ ແລະອະນາຄະຕະພຸດທະເຈົ້າ ຈຶ່ງມາພິພິກຮັກສາ ທ່ານຜູ້ນັ້ນຈະປາສະຈາກອັນຕະລາຍທັງປວງ ແລະມີແຕ່ຄວາມສຸກສະຫວັດດີ. ເນື້ອໃນຍັງກ່າວເຖິງ ອານຸພາບຂອງຄາຖາທິບພະມົນ ຖ້າຜູ້ໃດສູດຄາຖານີ້ ເທວະດາ ແລະທ້າວຈະຕູໂລກ ກະບານທັງ ໔ ຈະມາປົກປ້ອງຄຸ້ມຄອງຜູ້ນັ້ນ ໃຫ້ປອດໄພຈາກອັນຕະລາຍທັງປວງ. ມະນຸດ, ຍັກ, ນາກ, ພູດຜີປີສາດທັງຫຼາຍ ບໍ່ສາມາດທຳອັນຕະລາຍໄດ້.

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and Gotama Buddha to the future Buddhas – one will be protected from all kinds of danger and enjoy happiness and well-being. The content also provides the virtues of Dibbamanta Gāthā. Deities and the four heavenly kings will protect those who recite this Gāthā against all kinds of danger. Humans, ogres, nagas, and demons will not be able to harm that person.

Colophon: None
Date: 1853 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0077)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ທິບພະມົນ (ຜູກ ໕)*
Thipphamon (Phuk 5)
Dibbamanta (Fascicle 5)

EAP1398_VXY_1_0081

Long palm-leaf

One Phuk: *fascicle 6*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.7 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** one folio is blank.
Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 19. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ໃນສະໄໝໜຶ່ງພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ດອຍຄິດຊະກູດ ໃນເມືອງຣາຊະຄຶ. ໃນກາລະນັ້ນ ຝົນກໍຕົກລົງມາຢ່າງໜັກ ພະພຸດທະອົງຈຶ່ງໃຊ້ໂອກາດນັ້ນໃນການສະແດງແກ່ພິກຂຸທັງຫຼາຍ ໂດຍຕັດເລື່ອງພະສູດຕ່າງໆ ທີ່ເປັນມຸງຄຸນແລະມີອະນຸພາບ ເຊິ່ງເຮັດໃຫ້ຄວາມປາດຖະໜາຂອງບຸຣຸຊິນທັງຫຼາຍສຳເລັດ ເຊັ່ນ ຄວາມປາດຖະໜາທີ່ຈະມີບຸດທີ່ດີ, ການໄດ້ມາຊຶ່ງຊັບສົມບັດ ແລະຍົດຖາບັນດາສັກ, ຄວາມເປັນຜູ້ບໍ່ມີໂລກ, ເປັນຜູ້ມີອາຍຸໝັ້ນຍືນ. ການນັ້ນໂຫວ່ແລະອັນເຊີນເອົາຄຸນຂອງພະຣັດຕະນະໂຕ ແລະຄຸນພຸດທານຸພາບຂອງອະດີດພຸດທະເຈົ້າ ໒໘ ພະອົງ ຕັ້ງແຕ່ພະຕັນຫັງກອນພຸດທະເຈົ້າ ຈົນເຖິງພະໂຄຕະມະພຸດທະເຈົ້າ ແລະອະນາຄະຕະພຸດທະເຈົ້າ ຈຶ່ງມາພິພິກາຮັກສາ ທ່ານຜູ້ນັ້ນຈະປາສະຈາກອັນຕະລາຍທັງປວງ ແລະມີແຕ່ຄວາມສຸກສະຫວັດດີ. ເນື້ອໃນຍັງກ່າວເຖິງ ອານຸພາບຂອງຄາຖາທິບພະມົນ ຖ້າຜູ້ໃດສູດຄາຖານີ້ ເທວະດາ ແລະທ້າວຈະຕູໂລກກະບານທັງ ໔ ຈະມາປົກປ້ອງຄຸ້ມຄອງຜູ້ນັ້ນ ໃຫ້ປອດໄພຈາກອັນຕະລາຍທັງປວງ. ມະນຸດ, ຍັກ, ນາກ, ພູດຜີປີສາດທັງຫຼາຍ ບໍ່ສາມາດທຳອັນຕະລາຍໄດ້.

On one occasion, the Buddha was present at Gijjhakuta Hill in Rajagaha. It rained heavily and the Buddha took the opportunity to deliver different sermons to the monks. He shared various auspicious and powerful suttas that helped people fulfill their wishes: wishes for a good son, wishes for wealth, wishes for prestige, wishes for good health, and wishes for

longevity. By worshipping and invoking the virtues of the Triple Gems and the power of the 28 former Buddhas – starting from Tanhāṃkara Buddha and Gotama Buddha to the future Buddhas – one will be protected from all kinds of danger and enjoy happiness and well-being. The content also provides the virtues of Dibbamanta Gāthā. Deities and the four heavenly kings will protect those who recite this Gāthā against all kinds of danger. Humans, ogres, nagas, and demons will not be able to harm that person.

Colophon: None
Date: 1853 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0077)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ທິບພະມົນ* (ຜູກ ໖)
Thipphamon (Phuk 6)
Dibbamanta (Fascicle 6)

EAP1398_VXY_1_0082

Long palm-leaf

One Phuk: *fascicle 7*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.7 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.

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

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

Description: ໃນສະໄໝໜຶ່ງພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ດອຍຄິດຊະກູດ ໃນເມືອງຣາຊະຄຣີ. ໃນກາລະນັ້ນ ຝົນກໍຕົກລົງມາຢ່າງໜັກ ພະພຸດທະອົງຈຶ່ງໃຊ້ໂອກາດນັ້ນໃນການສະແດງແກ້ພິກຂຸທັງຫຼາຍ ໂດຍຕັດເລື່ອງພະສູດຕ່າງໆ ທີ່ເປັນມຸງຄຸນແລະມີອະນຸພາບ ເຊິ່ງເຮັດໃຫ້ຄວາມປາດຖະໜາຂອງປຸຖຸຊົນທັງຫຼາຍສຳເລັດ ເຊັ່ນ ຄວາມປາດຖະໜາທີ່ຈະມີບຸດທີ່ດີ, ການໄດ້ມາຊຶ່ງຊັບສົມບັດ ແລະຍົດຖາບັນດາສັກ, ຄວາມເປັນຜູ້ບໍ່ມີໂລກ, ເປັນຜູ້ມີອາຍຸໝັ້ນຍືນ. ການນ້ອມໂຫວ້ແລະອັນເຊີນເອົາຄຸນຂອງພະຣັດຕະນະໂຕ ແລະຄຸນພຸດທານຸພາບຂອງອະດີດພຸດທະເຈົ້າ ໒໘ ພະອົງ ຕັ້ງແຕ່ພະຕັນຫັງກອນພຸດທະເຈົ້າ ຈົນເຖິງ ພະໂຄຕະມະພຸດທະເຈົ້າ ແລະອະນາຄະຕະພຸດທະເຈົ້າ ຈຶ່ງມາພິພັກຮັກສາ ທ່ານຜູ້ນັ້ນຈະປາສະຈາກອັນຕະລາຍທັງປວງ ແລະມີແຕ່ຄວາມສຸກສະຫວັດດີ. ເນື້ອໃນຍັງກ່າວເຖິງ ອານຸພາບຂອງຄາຖາທິບພະມົນ ຖ້າຜູ້ໃດສູດຄາຖານີ້ ເທວະດາ ແລະທ້າວຈະຕູໂລກ ກະບານທັງ ໔ ຈະມາປົກປ້ອງຄຸ້ມຄອງຜູ້ນັ້ນ ໃຫ້ປອດໄພຈາກອັນຕະລາຍທັງປວງ. ມະນຸດ, ຍັກ, ນາກ, ພູດຜີປີສາດທັງຫຼາຍ ບໍ່ສາມາດທຳອັນຕະລາຍໄດ້.

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Colophon: None
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Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ທິບພະມົນ (ຜູກ ໗)*
Thippamon (Phuk 7)
Dibbamanta (Fascicle 7)

EAP1398_VXY_1_0083

Long palm-leaf

One Phuk: *fascicle 8*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.7 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** one folio contains the colophon.

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

Description: ໃນສະໄໝໜຶ່ງພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ດອຍຄິດຊະກູດ ໃນເມືອງຣາຊະຄຶ. ໃນກາລະນັ້ນ ຝົນກໍຕົກລົງມາຢ່າງໜັກ ພະພຸດທະອົງຈຶ່ງໃຊ້ໂອກາດນັ້ນໃນການສະແດງແກ່ພິກຂຸທັງຫຼາຍ ໂດຍຕັດເລື່ອງພະສູດຕ່າງໆ ທີ່ເປັນມຸງຄຸນແລະມີອະນຸພາບ ເຊິ່ງເຮັດໃຫ້ຄວາມປາດຖະໜາຂອງປຸຖຸຊົນທັງຫຼາຍສຳເລັດ ເຊັ່ນ ຄວາມປາດຖະໜາທີ່ຈະມີບຸດທີ່ດີ, ການໄດ້ມາຊຶ້ງຊັບສົມບັດ ແລະຍົດຖາບັນດາສັກ, ຄວາມເປັນຜູ້ບໍ່ມີໂລກ, ເປັນຜູ້ມີອາຍຸໝັ້ນຍົນ. ການນັ່ງໄຫວ້ແລະອັນເຊີນເອົາຄຸນຂອງພະຣັດຕະນະໄຕ ແລະຄຸນພຸດທານຸພາບຂອງອະດີດພຸດທະເຈົ້າ ໒໘ ພະອົງ ຕັ້ງແຕ່ພະຕັນຫັງກອນພຸດທະເຈົ້າ ຈົນເຖິງພະໂຄຕະມະພຸດທະເຈົ້າ ແລະອະນາຄະຕະພຸດທະເຈົ້າ ຈຶ່ງມາພິພັກຮັກສາ ທ່ານຜູ້ນັ້ນຈະປາສະຈາກອັນຕະລາຍທັງປວງ ແລະມີແຕ່ຄວາມສຸກສະຫວັດດີ. ເນື້ອໃນຍັງກ່າວເຖິງ ອານຸພາບຂອງຄາຖາທິບພະມົນ ຖ້າຜູ້ໃດສູດຄາຖານີ້ ເທວະດາ ແລະທ້າວຈະຕູໂລກກະບານທັງ ໔ ຈະມາປົກປ້ອງຄຸ້ມຄອງຜູ້ນັ້ນ ໃຫ້ປອດໄພຈາກອັນຕະລາຍທັງປວງ. ມະນຸດ, ຍັກ, ນາກ, ພູດຜີປີສາດທັງຫຼາຍ ບໍ່ສາມາດທຳອັນຕະລາຍໄດ້.

On one occasion, the Buddha was present at Gijjhakuta Hill in Rajagaha. It rained heavily and the Buddha took the opportunity to deliver different sermons to the monks. He shared various auspicious and powerful suttas that helped people fulfill their wishes: wishes for a good son, wishes for wealth, wishes for prestige, wishes for good health, and wishes for longevity. By worshiping and invoking the virtues of the Triple Gems and the power of the 28 former Buddhas – starting from Tanhāmkara Buddha and Gotama Buddha to the future Buddhas – one will be protected from all kinds of danger and enjoy happiness and well-being. The content also provides the virtues of Dibbamanta Gāthā. Deities and the four heavenly kings will protect those who recite this Gāthā against all kinds of danger. Humans, ogres, nagas, and demons will not be able to harm that person.

Colophon:

ລານທີ ໑໘ ໜ້າ ໑-໒: ປະວໍຣະມັງຄະລະພະມະຫາສັງກາດ ໑໒໑໕ ຕົວ ປີກາເປົ້າ ເດືອນ ຕຸ ເພັງ ວັນ ໔ ບໍຣະສຸດ ມື້ເປີກໃຈ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສົມເດັດພະເປັນເຈົ້າ ຂັດຕິຍະ ຣາຊະວົງອົງເປັນກະນິດຖາສົມເດັດພະບໍຣົມມະຈັກກະພະຕິສັສຸຣິຍະວົງອົງສະຖິດອິສະລະພິນີ ໄສ ໃນສີສັດຕະນະຄະນະທູດອຸດຕະມະຣະນະບຸຣິຣົມພົມຈັກກະພັດຕິສັລ້ານຊ້າງຣົມຂາວ ເປັນ ເຄົ້າ ກັບທັງເຈົ້າຣາຊະກັນຍາ ຣາຊະກັນລະຍາຣາຊະນັດດາ ຣາຊະພັນທຸວົງສາ ມີພິຣົມມະຊະລາ ໄສ ໃນພະຣາຊະຫິຣະໄທເຫລື້ອມໄສ ໃນວໍຣະພຸດທະສາສະໜາ ພູມະຫາກະຣຸນນາທິຄຸນເຈົ້າ ເປັນອັນຍິ່ງ ຈິ່ງມີພະ ຣາຊະສັດທາພ້ອມກັນສ້າງພະສັດທໍາມະຄໍາພິຣະ ພະກໍາພິ ທິບພະມົນ ຫລວງ ຍອດຍິ່ງ ຈິ່ງຈັກໃຫ້ໄວ້ໄຊຕະນະເປັນມູນລະວໍຣະພະພຸດທະສາສະໜາສືບໄປພາຍຫຼັງ ເພື່ອວ່າ ໃຫ້ກວ້າງຂວາງໃນມະຫາຣະຕະນະບຸຣິສັດຕະນະຄະນະທູດອຸດຕະມະຣາຊະທານີທີ່ນີ້ ເປັນເຄົ້າ ຕາບຕໍ່ເທົ່າ ໕ ພັນພະວັດສາ ສາທຸ ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ.

Folio 18 on the recto and verso sides: In Pavòra mangkhala Mahasangkat 1215, a *ka pao* year, on the full moon day of the eighth lunar month, the fourth day of the week (Wednesday), a *poek chai* day,¹⁹ the writing was accomplished the time of the morning drum (*nyam kòng ngai*). The principal initiator, younger brother of the king of Sisattanakhanahut Uttamabòrirom Phrommachakkaphatti Lan Xang Hom Khao, his wife, children, grandchildren, and all relatives had the ardent religious faith in the Buddha's Teachings and sponsored the making of this great Buddhist manuscript entitled *Thipphamon Luang* (Great Dibbamanta) to support the Teachings of the Buddha and future Buddhism. We hope that Buddhism will be widespread throughout the kingdom of Lan Xang Hom Khao and last until the end of 5000 years. The alms I have already given be a condition for Nibbāna, the greatest bliss.

Date:

CS 1215, a *ka pao* year (1853)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

¹⁹ 1215 Toutyashada 15 = Wednesday, 20 July 1853. This day was indeed a *poek chai* day.

Sponsor(s): Younger brother of the king of Sisattanakhanahut Uttamabòrirom Phrommachakkaphatti Lan Xang Hom Khao, his wife, children, grandchildren, and all relatives

Titles: *ທິບພະມົນ* (ຜູກ ໘)
Thipphamon (Phuk 8)
Dibbamanta (Fascicle 8)

EAP1398_VXY_1_0084

Long palm-leaf

One Phuk: *fascicle 9*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.7 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.

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

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

Description: ບົດສູດທິບພະມົນ ເນື້ອໃນທັງໝົດເປັນພາສາບາລີ ຂຶ້ນຕົ້ນດ້ວຍຄຳວ່າ ເອວັມເມ ສຸຕຕັງ ເອກັງ ສະມະຍັງ ພະຄະວາ ຣາຊະຄະເທ ວິທະຣະຕິ ຄິຊະກຸເຕ ປັບພະເຕ ເຕນະໂຂ ປະນະສະມະເຍ ນະ ອາຍັສມາ ຣາທຸໂລ....

Dibbamanta Prayer written in Pali, beginning with *Avamme suttaṃ ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakute pabbate tenakho panasamayena āyasmā rāhulo...*

Colophon: None

Date: 1853 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0077)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: *ທິບພະມົນ* (ຜູກ ໙)

Thipphamon (Phuk 9)
Dibbamanta (Fascicle 9)

EAP1398_VXY_1_0085

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.1 cm, depth 1.8 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio is blank. **Back cover folio:** five folios; the four folios contains the colophon; and the fifth folio is blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 41. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of

the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ຫຼັງສືຍອດທຳ ຫຼືຈຸນທະສຸກະຣິກະສູດ ມີ ໔ ຜູກ. ສອງຜູກຕົ້ນຂຽນເປັນພາລາບາລີ ແລະສອງຜູກ ຫຼັງອະທິບາຍເປັນພາສາລາວ. ຫຼັງສືຍອດທຳນິຍົມໃຊ້ເທດໃນພິທີບຸນທີ່ຮຽກວ່າເທດຍອດທຳ ໂດຍພະສົງ ໔ ອົງ. ທີ່ຮຽກວ່າຍອດທຳ ເພາະເປັນຍອດແຫ່ງທຳທັງຫຼາຍທັງ ໘,໔໐໐໐ ຂັນ. ເນື້ອໃນ ກ່າວເຖິງອານິສົງທີ່ເກີດຈາກການໄດ້ຟັງຍັງທຳມະເທສະໜາອັນຊື່ວ່າ ຈຸນທະສຸກະຣິກະສູດ. ພະພຸດທະເຈົ້າໄດ້ເລົ່າເລື່ອງອະດີດຕະຊາດຂອງພະອົງໃຫ້ພະພິກຂຸສົງຟັງ ປາງເມື່ອພະໂພທິສັດ ເຈົ້າເກີດເປັນເສນາບໍດີຊື່ວ່າ ທຳມິກະບັນດິດ ຢູ່ເມືອງສິວິຣັດຖະ ໄດ້ຟັງທຳມະເທສະໜາອັນຊື່ວ່າ ຈຸນທະສຸກະຣິກະສູດ ແລະໄດ້ຖວາຍເຄື່ອງອັດຖະບໍລະຂານແກ່ເຈົ້າພິກຂຸ ໔ ອົງ. ດ້ວຍເຕຊະບຸນ ອັນນັ້ນ ກໍ່ເກີດລັດສະໝີຮຸ່ງເຮືອງຂຶ້ນເມື່ອຮອດຕາວະຕິງສາ. ເມື່ອພະອິນຊາບ ກໍ່ແຕ່ງໃຫ້ມາຕະລີ ເທບພະບຸດລົງມາເຊີນເອົາທຳມິກະບັນດິດຂຶ້ນໄປເທິງສະຫວັນ ແລະເຊີນພະໂພທິສັດເຈົ້າ ສະເຫວີຍສົມບັດທິບຢູ່ເມືອງສະຫວັນ ແຕ່ພະໂພທິສັດເຈົ້າບໍ່ຮັບ ໄດ້ຕອບພະອິນວ່າ ພະອົງຕ້ອງ ໄດ້ສ້າງສົມພານຢູ່ໃນເມືອງມະນຸດກ່ອນ ແລ້ວຄ່ອຍມາທິຫຼັງ.

Nyòttham, or the *Cundasukarika-sutta*, consisting of four fascicles. The first two fascicles are written in Pali and the other two are an explanation in Lao. *Nyòttham* is usually read by four monks for preaching at *Nyòttham* preaching ceremonies. It is called *Nyòttham* (the peak of the Dhamma) as it integrates all 84,000 categories of the Dhamma. The content pertains to rewards derived from listening to the preaching of the *Cundasukarika-sutta*. The Buddha told his monk disciples about his previous birth as a minister named Dhammikabandit in the city of Siviratttha. He listened to the *Cundasukarika-sutta* and offered eight requisites to four monks. Due to the power of this merit, a radiant light shone up to the Tāvātimsa heaven. God Indra became aware of this and sent Mātali Devaputta down to earth to bring Dhammikabandit to heaven. God Indra invited the Bodhisatta to live in heaven but he declined. He had to accumulate perfections in the human world and would come to heaven later.

Colophon: (໑) ລານທີ ໓໒ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊາໄດ້ ໒໔໙໑ ຕົວ ປີກຳໃສ ເດືອນ ໔ ແຮມ ໑໔ ຄຳ ພໍ່າ ວ່າໄດ້ວັນເສົາ ມື້ຮັບ ໝາຍມີ ອົງສົມເດັດພະເປັນເຈົ້າສີສະຫວ່າງ ລ້ານຊ້າງຮິມຂາວກັບທັງ[ພັນ] ລະຍາ ໝາຍມີ ສາທຸໂຫຍຄຳຝັນ ໄດ້ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ພ້ອມກັນສ້າງ ຍອດທຳ ໔ ຜູກ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໔ ພັນວັດສາ ກໍ່ຂ້າເຫັນ ນິດຈັງ ທຸວັງງ.

(໒), (໓) ແລະ (໔) ລານທີ ໓໓, ໓໔, ແລະ ໓໕ ໜ້າ ໑ ມີເນື້ອຄວາມຄືກັນ: ຈຸນລະສັງກາດ ໒໔໙໑ ຕົວ ປີກຳໃສ ເດືອນ ໕ ແຮມ ໑໔ ຄຳ ພໍ່າວ່າໄດ້ວັນເສົາ ມື້ຮັບ ໝາຍມີ ອົງສົມເດັດພະເປັນເຈົ້າ ສີສະຫວ່າງ ລ້ານຊ້າງຮິມຂາວກັບທັງພັນລະຍາລູກເຕົ້າຊູຄົນ ໝາຍມີ ສາທຸໂຫຍຄຳຝັນ ຈິ່ງໄດ້ ພ້ອມກັນສ້າງ ຍອດທຳ ໔ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໔ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ນິດຈັງ ທຸວັງງ ອະນາຄະເຕ ກາເລ.

(1) Folio 32 on the recto side: In Chunlasangkat 2491 (possibly is BE 2491), a *ka sai* year, the fifteenth waning-moon day of the fourth lunar month, Saturday,²⁰ a *hap* day, King Sisavang of the Lan Xang Hom Khao

²⁰ 1310 Phalgunā 30 = Tuesday, 29 March 1949.

kingdom and his wife namely Sathu Nyai (Queen) Khamfan had the most ardent religious faith to jointly sponsor the making of this manuscript entitled *Nyòttham*, four fascicles in total, to support the Teachings of Gotama Buddha to last until the end of 5000 years, constantly and certainly.

(2), (3) and (4) Folio 33, 34 and 35 on the recto sides, with the same text: Chunlasangkat 2491 (possibly is BE 2491), a *ka sai* year, the fifteenth waning-moon day of the fourth lunar month, Saturday, a *hap* day, King Sisavang of the Lan Xang Hom Khao kingdom and his wife namely Sathu Nyai (Queen) Khamfan together with all their children had the most ardent religious faith to jointly sponsor the making of this manuscript entitled *Nyòttham*, four fascicles in total, to support the Teachings of Gotama Buddha to last until the end of 5000 years, constantly and certainly in the future.

Date: BE 2491, a *ka sai* year (23 Apr 1948)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): King Sisavang of the Lan Xang Hom Khao kingdom and his wife namely Sathu Nyai (Queen) Khamfan

Titles: ຍອດທຳ

Nyòttham

Peak of the Dhamma

EAP1398_VXY_1_0086

Long palm-leaf

One *Phuk*: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.4 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio is blank. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio contains the title.

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

Description: ຫຼັງສືຍອດທຳ ຫຼືຈຸນທະສຸກະນິກະສູດ ມີ ໔ ຜູກ. ສອງຜູກຕົ້ນຂຽນເປັນພາລາບາລີ ແລະສອງຜູກ ຫຼັງອະທິບາຍເປັນພາສາລາວ. ຫຼັງສືຍອດທຳນິຍົມໃຊ້ເທດໃນພິທີບຸນທີ່ຮຽກວ່າເທດຍອດທຳ ໂດຍພະລິງ ໔ ອົງ. ທີ່ຮຽກວ່າຍອດທຳເພາະ ເປັນຍອດແຫ່ງທຳທັງຫຼາຍທັງ ໘໔໐໐໐ ຂັນ. ເນື້ອໃນ ກ່າວເຖິງອານິສົງທີ່ເກີດຈາກການໄດ້ຟັງຍັງທຳມະເທສະໜາອັນຊື່ວ່າ ຈຸນທະສຸກະນິກະສູດ. ພະພຸດທະເຈົ້າໄດ້ເລົ່າເລື່ອງອະດີດຕະຊາດຂອງພະອົງໃຫ້ພະພິກຂຸລິນຊິຟັງ ປາງເມື່ອພະໂພທິສັດ ເຈົ້າເກີດເປັນເສນາບິດີຊື່ວ່າ ທຳມິກະບັນດິດ ຢູ່ເມືອງສີວິຣັດຖະ ໄດ້ຟັງທຳມະເທສະໜາອັນຊື່ວ່າ ຈຸນທະສຸກະນິກະສູດ ແລະໄດ້ຖວາຍເຄື່ອງອັດຖະບໍລະຂານແກ່ເຈົ້າພິກຂຸ ໔ ອົງ. ດ້ວຍເຕຊະບຸນ

ອັນນັ້ນ ກໍ່ເກີດລັດສະໝີຮຸ່ງເຮືອງຂຶ້ນເມື່ອຮອດຕາວະຕິງສາ. ເມື່ອພະອິນຊາບ ກໍ່ແຕ່ງໃຫ້ມາຕະລີ ເທບພະບຸດລົງມາເຊີນເອົາທຳມິກະບັນດິດຂຶ້ນໄປເທິງສະຫວັນ ແລະເຊີນພະໂພທິສັດເຈົ້າ ສະເຫວີຍສົມບັດທິບຢູ່ເມືອງສະຫວັນ ແຕ່ພະໂພທິສັດເຈົ້າບໍ່ຮັບ ໄດ້ຕອບພະອິນວ່າ ພະອົງຕ້ອງ ໄດ້ສ້າງສົມພານຢູ່ໃນເມືອງມະນຸດກ່ອນ ແລ້ວຄ່ອຍມາທິຖຸ້ງ.

Nyòttham, or the *Cundasukarika-sutta*, consisting of four fascicles. The first two fascicles were written in Pali and the other two are an explanation in Lao. *Nyòttham* is usually read by four monks for preaching at *Nyòttham* preaching ceremonies. It is called *Nyòttham* (the peak of the Dhamma) as it integrates all 84,000 categories of the Dhamma. The content pertains to rewards derived from listening to the preaching of the *Cundasukarika-sutta*. The Buddha told his monk disciples about his previous birth as a minister named Dhammikabandit in the city of Sīvirattha. He listened to the *Cundasukarika-sutta* and offered eight requisites to four monks. Due to the power of this merit, a radiant light shone up to the Tāvātimsa heaven. God Indra became aware of this and sent Mātali Devaputta down to earth to bring Dhammikabandit to Tāvātimsa heaven. God Indra invited the Bodhisatta to live in heaven but he declined. He had to accumulate perfections in the human world first and would come to heaven later.

Colophon:

ລານທີ ໓໙ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໒໘໕ ຕົວ ປີກາໃຄ້ ເດືອນ ໓ ລົງ ໔ ຄ່ຳ ວັນ ກຸຣິດຈະນາແລ້ວ ຍາມກອງງາຍ ໝາຍມີ ລຸງທິດເພັງ ບ້ານປ່າຂາມ ພັນລະຍາຊື່ວ່າ ສາວບຸດດີ ເປັນເຄົ້າກັບລູກເຕົ້າ ພີ່ນ້ອງຊູ່ຄົນຈຶ່ງພ້ອມກັນມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງສ້າງຍັງ ຈຸນທະສຸກກະຣິກະສູດ ມັດນີ້ ໄວ້ ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໕໐໐໐ ວັດສາ. ຂໍຜະລະອັນນີ້ຈຶ່ງເປັນປັດໄຈແກ່ຂ້າຕາບ ຕໍ່ເທົ້າເຂົ້າສູ່ນິຣະພານຕັດບ່ວງເປັນຈະມານຂາດໄດ້ດັງຄຳໝາຍແດ່ເທີ້ນ. ອະຣະຫັນໂຕ ໂຫມ ອະນາຄະເຕ ກາເລ ອະຣິຍະເມດໂຕໂຍ ສັນຕິເກ ປັບພັດຊັງ ມະມະ ປາປຸນາຕິ ນິບພານັງ ປະຣະ ມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ.

Folio 39 on the recto side: In Chunlasangkat (CS) 1285, a *ka khai* year, the fourth waning-moon day of the third lunar month, the seventh day of the week (Saturday),²¹ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Lung Thit Pheng from Pakham village and his wife named Sao Buddi, together with all their children and siblings, had the most ardent religious faith to jointly sponsor the making of this manuscript-bundle entitled *Chunthasukarikasut* 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 us to fulfill our wishes to reach Nibbāna and to cut the Five Obstacles. *Arahanto homi anāgate kāle ariya metteyyo santike pabbajjaṃ mama pāpunāti nibbānaṃ paramaṃ sukhaṃ niccaṃ dhuvam*.

Date: CS 1285, a *ka khai* year (23 Feb 1924)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown

²¹ 1285 Magha 18 = Saturday, 23 February 1924.

Scribe(s): Unknown
Sponsor(s): Lung Thit Pheng from Pakham village and his wife named Sao Buddi, together with all their children and siblings
Titles: ຈຸນທະສຸກກະຣິກະສູດ (ຜູກຕົ້ນ)
Chunthasukkarikasut (Phuk 1)
Cundasukarika Sutta (Fascicle 1)

EAP1398_VXY_1_0087

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 59.0 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** one folio contains the colophon.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 6. **Edges of the palm leaves:** angled. **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: ຫຼັງສືຍອດທຳ ຫຼື ຈຸນທະສຸກກະຣິກະສູດ ມີ ໔ ຜູກ. ສອງຜູກຕົ້ນຂຽນເປັນພາລາບາລີ ແລະສອງຜູກ ຫຼັງອະທິບາຍເປັນພາສາລາວ. ຫຼັງສືຍອດທຳນິຍົມໃຊ້ເທດໃນພິທີບຸນທີ່ຮຽກວ່າເທດຍອດທຳ ໂດຍພະສົງ ໔ ອົງ. ທີ່ຮຽກວ່າຍອດທຳ ເພາະເປັນຍອດແຫ່ງທຳທັງຫຼາຍທັງ ໘,໔໐໐໐ ຂັນ. ເນື້ອໃນ ກ່າວເຖິງອານິສົງທີ່ເກີດຈາກການໄດ້ຟັງຍັງທຳມະເທສະໜາອັນຊື່ວ່າ ຈຸນທະສຸກກະຣິກະສູດ. ພະພຸດທະເຈົ້າໄດ້ເລົ່າເລື່ອງອະດີດຕະຊາດຂອງພະອົງໃຫ້ພະພິກຂຸສົງຟັງ ປາງເມື່ອພະໂພທິສັດ ເຈົ້າເກີດເປັນເສນາບໍດີຊື່ວ່າ ທຳມິກະບັນດິດ ຢູ່ເມືອງສີວິຣັດຖະ ໄດ້ຟັງທຳມະເທສະໜາອັນຊື່ວ່າ ຈຸນທະສຸກກະຣິກະສູດ ແລະໄດ້ຖວາຍເຄື່ອງອັດຖະບໍລະຂານແກ່ເຈົ້າພິກຂຸ ໔ ອົງ. ດ້ວຍເຕຊະບຸນ ອັນນັ້ນ ກໍ່ເກີດລັດສະໝຸ່ງເຮືອງຂຶ້ນເມື່ອຮອດຕາວະຕິງສາ. ເມື່ອພະອິນຊາບ ກໍ່ແຕ່ງໃຫ້ມາຕະລີ ເທບພະບຸດລົງມາເຊີນເອົາທຳມິກະບັນດິດຂຶ້ນໄປເທິງສະຫວັນ ແລະເຊີນພະໂພທິສັດເຈົ້າ ສະເຫວີຍສົມບັດທິບູ່ເມືອງສະຫວັນ ແຕ່ພະໂພທິສັດເຈົ້າບໍ່ຮັບ ໄດ້ຕອບພະອິນວ່າ ພະອົງຕ້ອງ ໄດ້ສ້າງສົມພານຢູ່ໃນເມືອງມະນຸດກ່ອນ ແລ້ວຄ່ອຍມາທິຫຼັງ.

Nyòttham, or the *Cundasukarika-sutta*, consisting of four fascicles. The first two fascicles were written in Pali and the other two are an explanation in Lao. *Nyòttham* is usually read by four monks for preaching at *Nyòttham* preaching ceremonies. It is called *Nyòttham* (the peak of the Dhamma) as it integrates all 84,000 categories of the Dhamma. The content pertains to rewards derived from listening to the preaching of the *Cundasukarika-sutta*. The Buddha told his monk disciples about his previous birth as a minister named Dhammikabandit in the city of Sīvirattha. He listened to the *Cundasukarika-sutta* and offered eight requisites to four monks. Due to the power of this merit, a radiant light shone up to the Tāvātimsa heaven. God Indra became aware of this and sent Mātali Devaputta down to earth to bring Dhammikabandit to heaven. God Indra invited the Bodhisatta to live in heaven but he declined. He had

to accumulate perfections in the human world first and would come to heaven later.

Colophon: ລານທີ ໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໓໕໐ ຕົວ ປີກ່າໝົດ ເດືອນ ຂຶ້ນ ໑໕ ຄ່ຳ ວັນ ໖ ຍອດ ທຳມະ ຜູກຕົ້ນ ໝາຍມີ ເຈົ້າໝ່ອມວັດໜອງ ໄດ້ໃຈສັດທາສ້າງ ຍອດທຳ ນີ້ໄວ້ກັບສາສະໜາ ເທົ່າ ໔ ພັນວັດສາ ຂໍໃຫ້ອານິສົງສະນີໄປຄຳຊູບິດຕາມານດາຍາຕິກາພື້ນອງວົງສາທຸກຜູ້ທຸກຄົນ ຕົກທີ່ ຮ້າຍຂໍໃຫ້ຍ້າຍໄປທີ່ດີ ຕົກທີ່ດີແລ້ວຂໍໃຫ້ດີຍິ່ງກວ່າເກົ່າໝັ້ນແສນທີ ນິບພານັງ ປະລະມັງ ສຸກຂັງ.

Folio 6 on the recto side: In Chunlasangkat (CS) 1350 (1305?), a *ka mot* year, the fifteenth waxing-moon day, the sixth day of the week (Friday), *Nyòtthamma* (Peak of the Dhamma), the first fascicle, was sponsored by Chao Mò̃m (monk) from Vat Nòng to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit support my parents, relatives and siblings. [If they] have been stuck in a misery place, may they be moved to a good place. If they are already in a good place, may they be better than ever one hundred thousand times. Nibbāna is the greatest bliss.

Date: CS 1305, a *ka mot* year (1943)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Chao Mò̃m (monk) from Vat Nòng temple
Titles: ຍອດທຳ (ຜູກຕົ້ນ)
Nyòttham (Phuk ton)
Peak of the Dhamma (Fascicle 1)

EAP1398_VXY_1_0088

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 5.0 cm, width 58.0 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.

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

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

Description: ຄຳສຸພາສິດພັນເມືອງລາວ ທີ່ເປັນຮາກຖານມາຈາກຄຳສອນຂອງພຸດທະສາສະໜາ ກ່ຽວກັບການ ກະທຳໃນທາງທີ່ຖືກຕ້ອງ. ຄຳສຸພາສິດນີ້ ເປັນປະໂຫຍກສັ້ນທີ່ມີຄວາມໝາຍ, ຄ້ອງຈອງ, ປະທັບ ໃຈ ແລະເລິກເຊິ່ງ. ຕົວຢ່າງເຊັ່ນ: ໄວປາກເສຍສິນ ໄວຕີນຕົກຕົ້ນໄມ້ ໝາຍເຖິງ ການເວົ້າຫຼືການ ກະທຳອັນໃດບໍ່ລະມັດລະວັງຍ່ອມເກີດຄວາມເສຍຫາຍ.

Lao traditional proverbs that were developed from Buddhist teachings. The proverbs deal with proper behaviors and were composed in short, meaningful, rhythmic, impressive, and profound sentences. For example, *Vai pak sia sin vai tin tok ton mai* (Better the foot slip than the tongue)

means that saying or doing something carelessly can cause harm or damage.

Colophon: ລານທີ ໑໒ ໜ້າ ໑: ຈຸນລະສັງກາດໄດ້ ໒ ພັນ ກຸ ຮ້ອຍ (ກົງກັບ ຈ.ສ. ໑໒໐໗) ຕົວ ປີຮັບໃສ້ ເດືອນ ໓ ແຮມ ໓ ຄ່ຳ ມີ້ກົດສັນ ວັນອາທິດ ຣິດຈະນາແລ້ວຍາມກອງແລງ ມູນລະສັດທາ ໝາຍມີ ສາວຄຳດວງ ໄດ້ສ້າງ ຍອດຄຳສອນ ໄປຫາຜູ້ຕາຍໄປນັ້ນຊື່ພໍ່ເຖົ້າຊາວ ຕົກທີ່ຮ້າຍຂໍໃຫ້ຍ້າຍໃສ່ ທີ່ດີ ຕົກທີ່ດີແລ້ວຂໍໃຫ້ດີຢູ່ກວ່າເກົ່າ ຮ້ອຍເທົ່າພັນທີ ແຕ່ກໍຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂທນຕຸ ໂນ.

Folio 12 on the recto side: In Chunlasangkat 2 thousand 7 hundred (corresponding to CS 1207), a *hap sai* year, the third waning-moon day of the third lunar month, a *kot san* day, Sunday,²² the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). The initiator, Sao Khamduang, sponsored the making of this manuscript entitled *Nyòtkhamsòn* (peak of the teachings) to dedicate the merit to the dead named Grandfather Sao. [If he] has been stuck in a misery place, may he be moved to a good place. If he is already in a good place, may he be better than ever one hundred and one thousand times. May this be a condition for us to reach Nibbāna.

Date: CS 1207, a *hap sai* year (15 Feb 1846)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Sao Khamduang

Titles: ຍອດຄຳສອນ

Nyòtkhamsòn

Supreme Teachings

EAP1398_VXY_1_0089

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 57.5 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** one folio contains the colophon.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 9. **Edges of the palm leaves:** angled. **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: ຫຼັງສືຍອດທຳຫຼືຈຸນທະສຸກະຣິກະສູດ ມີ ໔ ຜູກ. ສອງຜູກຕົ້ນຂຽນເປັນພາລາບາລີແລະສອງຜູກ ຫຼັງອະທິບາຍເປັນພາສາລາວ. ຫຼັງສືຍອດທຳນິຍົມໃຊ້ເທດໃນພິທີບຸນທີ່ຮຽກວ່າເທດຍອດທຳ ໂດຍພະລິງ ໔ ອົງ. ທີ່ຮຽກວ່າຍອດທຳ ເພາະເປັນຍອດແຫ່ງທຳທັງຫຼາຍທັງ ໘,໔໐໐໐ ຂັນ. ເນື້ອໃນ

²² 1207 Magha 19 = Sunday, 15 February 1846.

ກ່າວເຖິງອານິສົງທີ່ເກີດຈາກການໄດ້ຟັງຍັງທຳມະເທສະໜາອັນຊື່ວ່າ ຈຸນທະສຸກະຣິກະສູດ. ພະພຸດທະເຈົ້າໄດ້ເລົ່າເລື່ອງອະດີດຕະຊາດຂອງພະອົງໃຫ້ພະພິກຂຸສົງຟັງ ບາງເມື່ອພະໂພທິສັດເຈົ້າເກີດເປັນເສນາບໍດີຊື່ວ່າ ທຳມິກະບັນດິດ ຢູ່ເມືອງສີວິຣັດຖະ ໄດ້ຟັງທຳມະເທສະໜາອັນຊື່ວ່າ ຈຸນທະສຸກະຣິກະສູດ ແລະໄດ້ຖວາຍເຄື່ອງອັດຖະບໍລະຂານແກ່ເຈົ້າພິກຂຸ ໔ ອົງ. ດ້ວຍເຕຊະບຸນອັນນັ້ນ ກໍເກີດລັດສະໝີຮຸ່ງເຮືອງຂຶ້ນເມື່ອຮອດຕາວະຕິງສາ. ເມື່ອພະອິນຊາບ ກໍແຕ່ງໃຫ້ມາຕະລີເທບພະບຸດລົງມາເຊີນເອົາທຳມິກະບັນດິດຂຶ້ນໄປເທິງສະຫວັນ ແລະເຊີນພະໂພທິສັດເຈົ້າສະເໜີຍສົມບັດທິບູູ່ເມືອງສະຫວັນ ແຕ່ພະໂພທິສັດເຈົ້າບໍ່ຮັບ ໄດ້ຕອບພະອິນວ່າ ພະອົງຕ້ອງໄດ້ສ້າງສົມພານຢູ່ໃນເມືອງມະນຸດກ່ອນ ແລ້ວຄ່ອຍມາທິຫຼັງ.

Nyòttham, or the *Cundasukarika-sutta*, consisting of four fascicles. The first two fascicles were written in Pali and the other two are an explanation in Lao. *Nyòttham* is usually read by four monks for preaching at *Nyòttham* preaching ceremonies. It is called *Nyòttham* (the peak of the Dhamma) as it integrates all 84,000 categories of the Dhamma. The content pertains to rewards derived from listening to the preaching of the *Cundasukarika-sutta*. The Buddha told his monk disciples about his previous birth as a minister named Dhammikabandit in the city of Sīvirattha. He listened to the *Cundasukarika-sutta* and offered eight requisites to four monks. Due to the power of this merit, a radiant light shone up to the Tāvātimsa heaven. God Indra became aware of this and sent Mātali Devaputta down to earth to bring Dhammikabandit to heaven. God Indra invited the Bodhisatta to live in heaven but he declined. He had to accumulate perfections in the human world first and would come to heaven later.

Colophon:

ລານທີ ໙ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໖໔ ຕົວ ປີກາບສີ ເດືອນ ໖ ແຮມ ໑໑ ຄ່ຳ ວັນ 3 ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍ ສາທຸໄຫຍ່ ເປັນເຄົ້າ ກັບທັງບຸດຕະນັດຕາ ພັນທຸວົງສາ ມີໃຈພິລິມຊາໃສໃນພູຮູ້ລະໂທເຫລື້ອມໃສໃນວໍຣະພຸດທະສາສະໜາເປັນອັນຍິ່ງ ຈິ່ງພ້ອມກັນສ້າງຍອດທຳ ທານໄປທາສົມເດັດພະເຈົ້າມະຫາຊີວິດອັນເຖິງແກ່ອານິຈາລະຄາບໄປນັ້ນ ຍາມເມື່ອຈັກໄກ້ຈຸດຕິມໍຣະນະນັ້ນ ຫລອນວ່າໄດ້ວາງຈິດໃຈເຈຕະນາອາລົມໄປບໍ່ຊ່າງ ໄປຕິກຕ້ອງວ່າຈັດຕຸຣາອະບາຍ ໄດ້ເກີດກັບກາຍເປັນເຜັດເປັນຜີ ຂ້ອງຄ່າງຣາວີຢູ່ໃນຖານທີ່ໃດທີ່ ໑ ກໍດີ ກໍຈິ່ງໃຫ້ສ່ວນບຸນອັນນີ້ໄປອຸ້ມພິກຍິກຍ້າຍຄ້າຍເຂົ້າສູ່ທີ່ດີ ຄັນວ່າເຖິງທີ່ດີແລ້ວ ກໍຈິ່ງໃຫ້ເຕີມແຖມຍັງທິບພະສົມບັດຍິ່ງໂຍດຂຶ້ນໄປກວ່າເກົ່າ ຮ້ອຍເທົ່າພັນທີ ກໍຈິ່ງມີທຸ່ງແທ້ດີຫລື ກໍຂ້າເທັ້ນ ສາທຸງສຸດທິນັງ ວັດຕະເມ ທານັງ ປັດຈະໂຍ ໂໜຕຸ ໂນ.

Folio 9 on the recto side: In Chunlasangkatrassa 1265, a *kap si* year, on the eleventh waning-moon day of the sixth lunar month, the third day of the week (Tuesday),²³ the writing was accomplished at the time of the morning drum (*nyam kông ngai*). The principal initiator, Sathu Nyai (Queen), together with her children, grandchildren, and relatives had pleasure in mind and faith in the Teachings of the Buddha and jointly sponsored the making of this manuscript entitled *Nyòttham* (Peak of the Dhamma) to dedicate the merit to the royal king who had passed away. At

²³ 1266 Vaisakha 26 = Thursday, 21 May 1903.

the moment that he was about to die, his mind might set in a bad mood, eventually went to the four unhappy planes, and later got a new rebirth as a hungry ghost or a ghost stuck somewhere. May the results of this merit support him and move him to a good place. If he is already in a good place, may he have more divine properties than ever by one hundred and one thousand times. May this come true. Amen, amen! May the alms that I have already given be a condition for us to reach Nibbāna.

Date: CS 1265, a *kap si* year (21 May 1903)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Sathu Nyai (Queen) together with her children, grandchildren and relatives
Titles: ຍອດທຳ (ຜູກ ໓)
Nyòttham (Phuk 3)
Peak of the Dhamma (Fascicle 3)

EAP1398_VXY_1_0090

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.0 cm, width 57.1 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** three folios; the first folio contains the title; and the last two folios contains the colophon.
Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 34. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ຫຼັງສືຍອດທຳຫຼືຈຸນທະສຸກະຣິກະສູດ ມີ ໔ ຜູກ. ສອງຜູກຕົ້ນຂຽນເປັນພາລາບາລີແລະສອງຜູກຫຼັງອະທິບາຍເປັນພາສາລາວ. ຫຼັງສືຍອດທຳນີ້ຍົມໃຊ້ເທດໃນພິທີບຸນທີ່ຮຽກວ່າເທດຍອດທຳໂດຍພະສົງ ໔ ອົງ. ທີ່ຮຽກວ່າຍອດທຳ ເພາະເປັນຍອດແຫ່ງທຳທັງຫຼາຍທັງ ໘,໔໐໐໐ ຂັນ. ເນື້ອໃນກ່າວເຖິງອານິສົງທີ່ເກີດຈາກການໄດ້ຟັງຍັງທຳມະເທສະໜາອັນຊື່ວ່າ ຈຸນທະສຸກະຣິກະສູດ. ພະພຸດທະເຈົ້າໄດ້ເລົ່າເລື່ອງອະດີດຕະຊາດຂອງພະອົງໃຫ້ພະພິກຂຸສົງຟັງ ປາງເມື່ອພະໂພທິສັດເຈົ້າເກີດເປັນເສນາບໍດີຊື່ວ່າ ທຳມິກະບັນດິດ ຢູ່ເມືອງສີວິຣັດຖະ ໄດ້ຟັງທຳມະເທສະໜາອັນຊື່ວ່າ ຈຸນທະສຸກະຣິກະສູດ ແລະໄດ້ຖວາຍເຄື່ອງອັດຖະບໍລະຂານແກ່ເຈົ້າພິກຂຸ ໔ ອົງ. ດ້ວຍເຕຊະບຸນອັນນັ້ນ ກໍເກີດລັດສະໝຸ່ງເຮືອງຂຶ້ນເມື່ອຮອດຕາວະຕິງສາ. ເມື່ອພະອິນຊາບ ກໍແຕ່ງໃຫ້ມາຕະລີເທບພະບຸດລົງມາເຊີນເອົາທຳມິກະບັນດິດຂຶ້ນໄປເທິງສະຫວັນ ແລະເຊີນພະໂພທິສັດເຈົ້າສະເຫວີຍສົມບັດທິບຢູ່ເມືອງສະຫວັນ ແຕ່ພະໂພທິສັດເຈົ້າບໍ່ຮັບ ໄດ້ຕອບພະອິນວ່າ ພະອົງຕ້ອງໄດ້ສ້າງສົມພານຢູ່ໃນເມືອງມະນຸດກ່ອນ ແລ້ວຄ່ອຍມາທິຫຼັງ.

Nyòttham, or the *Cundasukarika-sutta*, consisting of four fascicles. The first two fascicles were written in Pali and the other two are an explanation in Lao. *Nyòttham* is usually read by four monks for preaching

at *Nyòttham* preaching ceremonies. It is called *Nyòttham* (the peak of the Dhamma) as it integrates all 84,000 categories of the Dhamma. The content pertains to rewards derived from listening to the preaching of the *Cundasukarika-sutta*. The Buddha told his monk disciples about his previous birth as a minister named Dhammikabandit in the city of Sīvirattha. He listened to the *Cundasukarika-sutta* and offered eight requisites to four monks. Due to the power of this merit, a radiant light shone up to the Tāvātimsa heaven. God Indra became aware of this and sent Mātali Devaputta down to earth to bring Dhammikabandit to heaven. God Indra invited the Bodhisatta to live in heaven but he declined. He had to accumulate perfections in the human world first and would come to heaven later.

Colophon:

ລານທີ ໒໗ ແລະ ໒໘ ໜ້າ ໑ ມີເນື້ອຄວາມຄືກັນ: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໑໒ ຕົວ ປີກິດເສັດເດືອນ ໖ ຂຶ້ນ ໑໑ ຄ່ຳ ມີກ່າເໝົ້າ ວັນ ໒ ລິດຈະນາແລ້ວຍາມກອງງາຍ. ສາວທອງ ຜົວເມຍ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງພ້ອມກັນສ້າງບົດຕະກະທຳດວງຊື່ວ່າ ຈຸນທະສຸກກະຣິກະສູດ ລຳນີ້ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ. ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາໃຫ້ໄດ້ເຖິງສຸກ ໓ ປະການ ຄືນິບພານເປັນທີ່ແລ້ວກໍຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນທຸວັງງ.

Folios 27 and 28 on the recto sides with the same text: In Chunlasangkatrassa (CS) 1212, a *kot set* year, the eleventh waxing-moon day of the sixth lunar month, a *ka mao* day, the second day of the week (Monday),²⁴ the writing was accomplished at the time of the morning drum (*nyam kông ngai*). Sao Thòng and her husband had the ardent religious faith to sponsor the making of this Buddhist scripture entitled *Chunthasukarikasut* to support the Teachings of Gotama Buddha to last until the end 5000 years. May our desires and wishes come true with the three states of happiness and Nibbāna as the ultimate goal. May this be a condition for us to reach Nibbāna, certainly.

Date:

CS 1212, a *kot set* year (22 April 1850)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Sao Thòng and her husband

Titles:

ຍອດທຳ

Nyòttham

Peak of the Dhamma

EAP1398_VXY_1_0091

Long palm-leaf

One *Phuk*: *fascicle 9*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 55.5 cm, depth 1.0 cm. **Wooden protective covers:** two, no colour painted.

²⁴ 1212 Vaisakha 11 = Monday, 22 April 1850.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 24. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ເນື້ອໃນກ່າວເຖິງເລື່ອງຂອງທ່ານເມນດະກະເສດຖີ ເຊິ່ງມີຫລາຍຕອນຢູ່ນຳກັນ ເຊັ່ນ ພະສາສະດາຊິງສະເດັດໄປຍັງເມືອງພັດທິຍະນະຄອນ, ເຫດທີ່ໄດ້ຊື່ວ່າເມນດະກະເສດຖີ, ບຸບພະກຳຂອງທ່ານເສດຖີ, ທ່ານເສດຖີປະສົບຊາຕະກະໄພ, ທ່ານເສດຖີຖວາຍພັດຕາທານແກ່ພະປັດເຈກພຸດທະເຈົ້າ, ທ່ານທັງ ໔ ຄົນປາດຖະໜາໃຫ້ໄດ້ຢູ່ຮ່ວມກັນ, ອານິສົງຂອງການຖວາຍທານ, ເສດຖີແລະຄະນະໄປເກີດທີ່ເມືອງພັດທິຍະນະຄອນ ແລະໂທດຂອງຄົນອື່ນເຫັນໄດ້ງ່າຍ ເປັນຕົ້ນ.

The content is the story of Mendaka, the wealthy man, and includes various episodes: the Buddha's journey to Bhaddiya, the cause of Mendaka's name, Mendaka's past deeds, Mendaka's experience in misfortune, Mendaka offering food to a Paccekabuddha, the wish of five people to be together, rewards of almsgiving, the rebirth of Mendaka and his companions in Bhiddiya, others' bad actions being simply detected, and among others.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໒໐໔ ຕົວ ປີເຕົ້າຍີ່ ເດືອນ ໖ ຂຶ້ນ ໔ ຄ່ຳ ວັນ ໔ ມື້ກ່າເບົ້າ. ໄມ້ເດືອເປັນພະຍາໄມ້ ອາດຍາຄູທັງ ໒ ໜອງຕາແກ້ວ ມີສັດທາສ້າງ ມັງຄະລະທິບ ໄວ້ສິບສາສະໜາ ເທົ່າ ໕໐໐໐ ວັດສາ ກໍ່ຂ້າເຫັນ.

Folio 26 on the recto side: Chunlasangkat (CS) 1204, a *tao nyi* year, on the fourth waxing-moon day of the sixth lunar month, the fifth day of the week (Thursday), a *ka pao* day.²⁵ Sycamore is regarded as the king of the woods. Two great monks of Vat Nòng Ta Kaeo had the religious faith to sponsor the making of this manuscript entitled *Mangkhalathip* (Mangala Dipani) to support the Teachings of Gotama Buddha to last until the end 5000 years.

Date: CS 1204, a *tao nyi* year (13 Apr 1842)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Two great monks of Vat Nòng Ta Kaeo

Titles: ມັງຄະລະທິບ (ຜູກ ໙, ມັດຕິນ)

Mangkhalathip (Phuk 9, mat ton)

Maṅgaladipa (Fascicle 9, bundle 1)

²⁵ 1204 Vaisakha 5 = Thursday, 14 April 1842. This day was also a *ka pao* day.

Long palm-leaf**One Phuk:** *fascicle 2***Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.8 cm, depth 1.0 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** two folios; the first folio contains colophon; and the last folio contains the title.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 24. **Edges of the palm leaves:** angled. **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: ໃນຊາດໜຶ່ງ ພະໂພທິສັດໄດ້ເກີດເປັນຊາຍທຸກຄະຕະໃນຄອບຄົວທຸກຍາກເຊັ່ນໃຈ. ເມື່ອໃຫຍ່ຂຶ້ນ ມາພະໂພທິສັດກໍໄດ້ລ້ຽງດູພໍ່ແມ່ເປັນຢ່າງດີ ເມື່ອພໍ່ເສຍຊີວິດແລ້ວ ພະໂພທິສັດໄດ້ພາແມ່ ເດີນທາງໄປກັບເຮືອສຳເພົາ ເພື່ອໄປຍັງເມືອງສຸວັນນະພູມ ເພື່ອໃຫ້ມີຊີວິດທີ່ດີຂຶ້ນ. ເມື່ອເຮືອ ສະເພົາແລ່ນໄປຮອດກາງມະຫາສະມຸດ ກໍພົບກັບລົມພະຍຸເຮັດໃຫ້ເຮືອແຕກແລະຈົມລົງ. ຜູ້ໂດຍສານຄົນອື່ນໆ ໄດ້ເສຍຊີວິດໝົດ ຍັງເຫຼືອແຕ່ສອງແມ່ລູກທີ່ລອຍຄໍຢູ່ກາງມະຫາສະມຸດ. ພະໂພທິສັດໃຫ້ແມ່ຂີ່ຄໍຕີນແລະຕັ້ງໃຈຈະພາແມ່ໄປເຖິງຝັ່ງ. ດ້ວຍຄວາມດີອັນນີ້ ໂພທິສັດກໍຕັ້ງຈິດ ປາດຖະໜາເປັນພະ ພຸດທະເຈົ້າໃນອະນາຄົດ ໃນທຳມະກາງຄົ້ນມະຫາສະມຸດ. ດ້ວຍອານຸພາບ ແຫ່ງຄວາມປາດຖະໜານັ້ນ ໃນທີ່ສຸດທັງສອງຄົນກໍລອຍເຖິງຝັ່ງໂດຍປອດໄພ. ເມື່ອຕາຍຈາກ ຊາດນັ້ນ ພະໂພທິສັດ ກໍໄດ້ເກີດໃນສະຫວັນນະດາວະດີສະເຫວີຍທິບພະສົມບັດ.

Once upon a time, the Bodhisatta was reborn in an extremely poor family. When he grew up, he diligently took care of his parents. After his father passed away, he travelled with his mother by ship to the city of Suvannaphum in search of a better life. On the way in the ocean the ship encountered severe storm. It broke apart and sank. All the passengers died; only the Bodhisatta and his mother survived, floating in the water. The Bodhisatta placed his mother on his shoulders and swam to the shore. Motivated by this good deed, he wished to become a Buddha in the future. Due to the power of this wish, both reached the shore safely. After his death, the Bodhisatta was reborn in the Tāvātimsa heaven, enjoying heavenly wealth.

Colophon: ລານທີ ໒໓ ໜ້າ ໑: ສັງກາດຣາຊະ ໑໖໖ (ກົງກັບ ຈ.ສ. ໑໑໖໖) ຕົວ ປົກກາຍໃຈ ເດືອນ ຕຸ ຂຶ້ນ ໔ ຄໍ່າ ວັນ ໒ ມື້ເຕົ້າສີ່ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ມີພະຣາຊະສັດທາສ້າງ ໂສທັນດະນິມະຫານິທານ ໄວ້ກັບສາສະໜາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ທຸວັງໆ.

Folio 23 on the recto side: In Sangkatrasa 166 (corresponding to CS 1166), a *kap chai* year, on the fourth waxing-moon day of the eighth lunar month, a *tao si* day,²⁶ the writing was accomplished at the time of the morning drum (*nyam kông ngai*). The king had the religious faith to sponsor the making of this manuscript entitled *Sothandani* (*Sodantani*),

²⁶ 1166 Pratomashada 4 = Monday, 11 June 1804. This day was indeed a *tao si* day.

the great tale, to support the Teachings of the Buddha. May this be a condition to reach Nibbāna certainly.
Date: CS 1166, a *kap chai* year (11 Jun 1804)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): The king
Titles: ໂສທັນດະນີ (ຜູກ ໒)
Sothandani (Phuk 2)
Sodantani (Fascicle 2)

EAP1398_VXY_1_0093

Long palm-leaf

One Phuk: *Single fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.3 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** three folios; the first folio is blank; and the second folio contains the colophon; and the third folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 29. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ດອຍຄິດຊະກູດ ນະຄອນຣາຊະຄຶ ໃນຄັ້ງນັ້ນຍັງມີເທວະບຸດຕິນໜຶ່ງ ມີຜົວພັນວັນນະອັນຜ່ອງໃສ ແລະເຕັມປຸງມດ້ວຍລັດສະຫມີ ອັນສະຫວ່າງສະໄຫວ ໄດ້ລົງມາຈາກສະຫວັນຊັນຈະຕຸມມະຫາຣາຊິກາ ຊື່ວ່າ ປັນຈະສີຂະເທວະບຸດ ເມື່ອລ່ວງປະຖົມມະຍາມແລ້ວ ກໍເຂົ້າເຝົ້າພະຜູ້ມີພະພາກເຈົ້າເຖິງທີ່ປະທັບ ພ້ອມກັບຖວາຍບັງຄົມກາບທູນຖາມວ່າ ຂ້າແດ່ພະອົງຜູ້ຈະເລີນ ໃນວັນອຸໂບສົດຖະສິນ ເດືອນເພັງ ເປັນວັນປະວາຣະນາອອກພັນສາຂອງພະພິກຂຸສົງທັງຫລາຍນັ້ນ ຍັງມີເທວະດາຊັ້ນດາວະດົງສາ ລົງມາປະຊຸມນຸມກັນໃນໂຮງທຳມະສະພາສາລາ ອັນປະກອບໄປດ້ວຍເທວະບໍລິສັດທັງຫລາຍນັ້ນຢູ່ຮອບໆ ແລະມີທ້າວຈະຕູໂລກກະບານທັງ ໔ ທິດ ກໍເຂົ້າມາປະນຸມນຸມໃນທຳມະສະພາສາລາແຫ່ງນີ້ ເພາະເຫດໃດເມື່ອນັ້ນພະຜູ້ມີພະພາກເຈົ້າກໍໄດ້ຕັດພະທຳມະເທສະໜາດວງນີ້ ໃຫ້ແກ່ປັນຈະສີຂະເທວະບຸດຢ່າງລະອຽດ ແລະແຈ້ງແຈ້ງ.

On one occasion, while the Buddha was staying at Gijjakuta Hill (Vulture Peak) in Rajagaha, a god named Panchasikha, radiant with a halo, came from the Cātumahārājika heaven and presented himself to the Buddha at midnight. The god asked the Buddha why deities in the Tāvātimsa heaven and the four heavenly kings assembled at the Dhamma hall on the full moon days that marked the end of the Buddhist Lent. The Buddha clearly answered the god's question.

Colophon: ລານທີ ໒໘ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໔ ຕົວ ປີເຕົ້າສັນ ເດືອນ ຕຸ ຂຶ້ນ ໔ ຄ່ຳ ພໍ່າວ່າໄດ້
ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາ ເປັນເຄົ້າ ຈຶ່ງໄດ້ສ້າງ ໂຄວິນທະ
ສູດ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ຂໍຜົນອັນນີ້ເປັນປັດໄຈແກ່
ພະນົບພານຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈຶ່ງລຸພະນົບພານດັ່ງຄຳໝາຍແດ່ກໍຂ້າເທີ້ນ ອະຣະຫັນ
ຕີ ໂຫມ ນົບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ.

Folio 28 on the recto side: In Chunlasangkatrassa (CS) 1294, a *tao san* year, on the fourth waxing-moon day of the eighth lunar month, the fourth day of the week (Wednesday),²⁷ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Rattanapannya sponsored the making of this manuscript entitled *Khovinthasut* (*Govinda-sutta*) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill my wishes to reach Nibbāna and to cut the Five Obstacles. *Arahantī homi nibbāna paccayo honto no niccam dhuvaṃ paramaṃ sukhaṃ* (May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly, the greatest bliss).

Date: CS 1294, a *tao san* year (6 Jul 1932)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Rattanapannya

Titles: ໂຄວິນທະສູດ (ຜູກດຽວ)
Khovinthasut (*Phuk diao*)
Govinda Sutta (Single fascicle)

EAP1398_VXY_1_0094

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.0 cm, width 56.7 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 37. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ພະມະໄລ ຫຼືພະມະຫາເທບພະມະໄລເຖລະເຈົ້າ ອາໄສຢູ່ບ້ານກຳໂພຊະຄາມ ໃນເຂດຊົນນະບົດ
ລັງກາທະວີບ ທ່ານເປັນພະອໍລະຫັນທີ່ມີບຸນຍາທິການ ແລະມີລິດທານຸພາບ ສາມາດລົງໄປນະ
ຣິກແລະເຫາະຂຶ້ນໄປສະຫວັນຊັ້ນຟ້າ. ວັນໜຶ່ງ, ໃນຂະນະທີ່ພະເຖລະເຈົ້າກຳລັງຍ່າງບິນດະບາດ

²⁷ 1294 Ashadha 3 = Wednesday, 7 July 1932.

ຢູ່ນັ້ນ ກໍມີຊາຍຍາກຈົນເຂັນໃຈຜູ້ໜຶ່ງໄດ້ນຳເອົາດອກນີລະມົນ (ດອກບົວ) ຕູ ດອກຈາກສະນ້ຳແຫ່ງໜຶ່ງ ມາຖວາຍແກ່ພະເຖລະເຈົ້າ. ເມື່ອພະເຖລະເຈົ້າຮັບເອົາແລ້ວກໍດຳລິວ່າ ເຮົາຄວນນຳເອົາດອກບົວນີ້ ໄປບູຊາພະທາດເກດແກ້ວຈຸນລະມະນີ ທີ່ຢູ່ເທິງສະຫວັນຊັນດາວະດິງ, ຈຶ່ງເຂົ້າຊານສະມາບັດແລ້ວເຫາະຂຶ້ນໄປທັນທີ ຫຼັງຈາກທີ່ໄດ້ເດີນປະທັກຂຶ້ນ ບູຊາພະເຈດີແລ້ວ ກໍໄດ້ພົບກັບພະຍາອິນທີ່ມາສັກກະລະບູຊາພະທາດນັ້ນ ຈຶ່ງໄດ້ສົນທະນາກັນ.

Pha Malai or Mahathepphamalai Thera lived in Kamphosakhm village on the outskirts of Lanka. He was a meritorious and powerful arahant monk who was able to descend to hell and ascend to heaven. One day, while he was walking to collect alms-food, a poor man offered him eight lotus flowers from a pond. Upon accepting the lotus flowers, the Venerable thought about bringing them to worship the Chulamani pagoda in the Tāvātimsa heaven. He entered meditation and ascended immediately to heaven. After worshiping and circumambulating the pagoda three times, he met God Indra who also came to worship the pagoda. They then had a conversation.

Colophon: ລານທີ ໓໖ ໜ້າ ໑: ສັງກາດ ໑໒໙ (ກົງກັບ ຈ.ສ. ໑໑໒໙) ຕົວ ປີຮວາຍໃຈ ສົມເດັດລາຊະຄູລັດຕະປັນຍາ ແລະຣັດຕະປັນຍາ ໄດ້ສ້າງນຳກັນໃຫ້ບຸນມາຄ້ຳຊູໄດ້ສ້າງ ມະໂລສູດ ໃຫ້ຫາຍພະຍາທິໂລຄາ ໃຫ້ໄດ້ເຖິງສຸກ ໓ ປະການແດ່ກໍຂ້າເທີນ.

Folio 36 on the recto side: In Sangkat 129 (corresponding to CS 1129), a *hwai chai* year, Somdet Lasakhu Lattapannya and Rattapannya jointly sponsored the making of this manuscript entitled *Malaisut (Māleyya-sutta)*. May the results of this merit support us to be free from illness and reach the three stages of happiness.

Date: CS 1229, a *hwai chai* year (1867)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Somdet Lasakhu Lattapannya and Rattapannya
Titles: ພະມະໂລສູດ
Phamalaisut
Māleyya Sutta

EAP1398_VXY_1_0095

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.2 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** three folios; the first folio contains the colophon; and the second folio is blank; and the third folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** 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: ພາຫຼາງເປັນບົດສູດຖວາຍພອນພະ ເປັນຊື່ພະຄາຖາໃນພະພຸດທະສາດສະໜາ ມີຄວາມຍາວ ໘ ບົດ ໃຊ້ສວດສັນລະເຊີນໄຊຊະນະ ໘ ປະການ ທີ່ພະພຸດທະອົງຊົງປາຣີບດ້ວຍທຳມານຸພາບ ຄື:

໑. ປາບມານ ດ້ວຍທານບາລະມີ
໒. ປາບຍັກ ດ້ວຍຂັນຕີທຳ
໓. ປາບຊ້າງ ດ້ວຍເມດຕາທຳ
໔. ປາບມະຫາໂຈນ ດ້ວຍລິດເດດ
໕. ປາບຍິງໂສເພນີ ດ້ວຍສັນຕິທຳ
໖. ປາບເຈົ້າລັດທິ ດ້ວຍປັນຍາ
໗. ປາບພະຍານາກ ອັນທະພານ ດ້ວຍລິດເດດ
໘. ປາບພະກາພິມ ດ້ວຍຍານ

Bāhum (Jayamaṅgala Gāthā) is a Buddhist Gāthā. It is consisted of eight episodes that are recited to praise eight incidents of victory of the Buddha:

1. Subduing Māra with donation
2. Subduing ogres with patience
3. Subduing elephants with mercy
4. Subduing bandits with power
5. Subduing prostitutes with peace
6. Subduing cult masters with wisdom
7. Subduing immoral Nāga with power
8. Subduing Baka Brahma with insight knowledge

Colophon: ລານທີ ໒໔ ໜ້າ ໑: ສີສຸມັງຄະລະສັງກາດຣາຊະໄດ້ ໑໒໙໙ ຕົວ ປີເປີກຍີ່ ເດືອນຍີ່ ຂຶ້ນ ໑໔ ຄ່ຳ ພໍ່າ ວ່າໄດ້ວັນ ໔ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາ ເປັນເຄົ້າ ຈຶ່ງໄດ້ສ້າງ ຕຶກາ ໄຊຍະມຸງຄຸນ ຜູກນີ້ ທານໄປຫາຂຽງວັນຕິຜູ້ຈຸດຕິໄປສູ່ບໍຣະໂລກພາຍໜ້ານັ້ນ ຂໍກຸສົນອັນນີ້ໄປອຸ້ມ ພົກຍົກຍ້າຍໃສ່ທີ່ດີ ຕຶກທີ່ດີໃຫ້ດີກວ່າເກົ່າສຸກຮ້ອຍເທົ່າແລະແສນທີ ໄວ້ກັບສາສະໜາ ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ.

Folio 24 on the recto side: In Sisumangkhalā Sangkatrasa (CS) 1299, a *poek nyi* year, on the fifteenth waxing-moon day of the second lunar month, the fifth day of the week (Thursday),²⁸ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Rattanapannya, sponsored the making of this manuscript entitled *Tika Saiyamungkhun (Tīkā-jayamaṅgala)* to dedicate the merit to Xiang Vandi who had passed away to the other world. May the results of this merit to support him and move him to a good place. If he is already in a good place, may he be better than ever by one hundred and one hundred thousand times: May this manuscript support the Teachings of the Buddha to last until the end of 5000 years. May this be a condition to

²⁸ 1300 Pausha 15 = Thursday, 1 January 1937.

reach Nibbāna. May the alms that I have already given be for Nibbāna, the greatest bliss.

Date: CS 1299, a *poek nyi* year (01 Jan 1937)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Rattanapannya
Titles: *ຕິກາໄຊຍະມຸງຄຸນອັດຖະກະເທສະນາ* (ຖ້ວນ ໓)
Tika Saiyamungkhun Atthakathesana (Thuan 3)
Ṭikā Jayamaṅgala Atthakadesanā (Fascicle 3)

EAP1398_VXY_1_0096

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.3 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** four folios; the first folio is blank; and the second folio contains the colophon; and the third folio is blank; and the fourth folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າຊົງປະທັບຢູ່ວັດເວລຸວັນມະຫາວິຫານ ພະພຸດທະອົງຊົງສະແດງພະທຳມະເທສະໜາແກ່ພະອານົນໃຫ້ໄດ້ສະດັບຮັບຟັງເລື່ອງພະເທວະທັດລອບປົງພະຊົນພະພຸດທະອົງວ່າ ຄັ້ງທີ່ ໑ ພະເທວະທັດໃຫ້ບຸລຸດ ໔ ຄົນ ໄປລອບປົງພະຊົນດ້ວຍທະນູ ແຕ່ເມື່ອເຖິງເວລາຈະປົງພະຊົນ ບຸລຸດເຫລົ່ານັ້ນບໍ່ກ້າຍິ່ງ; ຄັ້ງທີ່ ໒ ພະເທວະທັດໄດ້ກັງຫົນລົງຈາກພູເຂົາຄືຊະກູດ ໃນຂະນະທີ່ພະພຸດທະອົງກຳລັງເດີນຈົ່ງກົມ ແຕ່ບໍ່ຖືກພະພຸດທະອົງ ມີພຽງສະເກັດຫົນກະເດັນຖືກພະບາດຂອງພະພຸດທະອົງເຮັດໃຫ້ພະໂລຫິດຫໍ້ຂຶ້ນ ພະຜູ້ມີພະພາກຊົງຕັດກັບພະເທວະທັດວ່າ ດູກອນໂມຂະບຸລຸດ ທ່ານກຳລັງສະສົມບາບໄວ້ຫຼາຍ ເພາະມີຈິດຄິດປະທຸດສະຮ້າຍຕະຖາຄົດ ຈົນເຮັດໃຫ້ພະໂລຫິດຫໍ້ຂຶ້ນ ແລະຄັ້ງທີ່ ໓ ພະເທວະທັດໄດ້ປ່ອຍຊ້າງນາລາຄິລີ ມາທຳຮ້າຍພະຜູ້ມີພະພາກ ພະພຸດທະອົງຈຶ່ງຊົງແຜ່ເມດຕາຈິດໄປສູ່ຊ້າງນາລາຄິລີ ຈົນເຮັດໃຫ້ຊ້າງນັ້ນເກີດຄວາມສະຫງົບ ແລະລຸດວຽງລົງແລ້ວເຂົ້າໄປຍືນທຳຄວາມເຄົາລົບຢູ່ຕໍ່ໜ້າພະພັກຂອງ ພະພຸດທະອົງ.

On one occasion, the Buddha was at the Veluvana Monastery. He spoke to Ananda about Venerable Devadatta's attempts to assassinate him. The first attempt was that, Devadatta ordered four men to kill the Buddha with an arrow but they did not dare to. The second attempt was that, Devadatta rolled a stone down from Gijjhakuta Hill while the Buddha was practicing a walking meditation. Although the stone missed the Buddha, a piece of the stone hit his foot, causing it to get bruised. The Buddha

	reminded Devadatta that he had accumulated much sin due to his revengeful mind that eventually led to the bruise The third attempt was that, Devadatta released Nalagiri elephant to attack the Buddha. The Buddha spread his loving-kindness to the elephant and it was finally tame. It dropped its trunk and stood before the Buddha to pay respect.
Colophon:	ລານທີ ໒໗ ໜ້າ ໑: ສີສຸມັງຄະລະສັງກາດຣາຊະໄດ້ ໑໒໙໙ ຕົວ ປີເປີກຍີ່ ເດືອນຍີ່ ຂຶ້ນ ໑໔ ຄ່ຳ ພໍ່າວ່າໄດ້ວັນ ໔ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຮັດຕະນະປັນຍາເປັນເຄົ້າ ຈິ່ງໄດ້ສ້າງ ນາລາຄິຣິສູດ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ຂໍຜົນອັນນີ້ເປັນປັດໄຈແກ່ພະນົບພານຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈິ່ງລຸພະນົບພານດັ່ງຄຳໝາຍແດ່ກໍຂ້າເທີ້ນອະຣະຫັນຕີ ນົບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ. ຊຽງຕັນ ໓ ຣ້ານ ເປັນສັດທາລານຂໍໃຫ້ຫາຍພະຍາທິໂລຄາແດ່ກໍຂ້າເທີ້ນ.
	Folio 27 on the recto side: In Sisumangkhalā Sangkatrasa (CS) 1299, a <i>poek nyi</i> year, on the fifteenth waxing-moon day of the second lunar month, the fifth day of the week (Thursday), the writing was accomplished at the time of the morning drum (<i>nyam kòng ngai</i>). The initiator, Rattanapannya, sponsored the making of this manuscript entitled <i>Nalakhilisut</i> (<i>Nālāgiri-sutta</i>) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill my wishes to reach Nibbāna and to cut the Five Obstacles. <i>Arahantī nibbāna paccayo hoto no niccam̐ dhuvam̐ paramam̐ sukham̐</i> (May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly, the greatest bliss). Xiang Tan 3 Shops sponsored the palm leaves. May he recover from the illness definitely. CS 1299, a <i>poek nyi</i> year (01 Jan 1937)
Date:	CS 1299, a <i>poek nyi</i> year (01 Jan 1937)
Script(s):	Tham Lao
Language(s):	Lao, Pali
Author(s):	Unknown
Scribe(s):	Unknown
Sponsor(s):	Rattanapannya and Xiang Tan 3 Shops
Titles:	ນາລາຄິຣິສູດ (ຖວນ ໓) <i>Nalakhirisut</i> (<i>Thuan 3</i>) <i>Nālāgiri Sutta</i> (Fascicle 3)

EAP1398_VXY_1_0097

Long palm-leaf

One Phuk: *fascicle 6*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.1 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ກະຄາມສາລາ ປ່າມະຫາວັນ ເມືອງເວສາລີ. ໃນຄັ້ງນັ້ນ ສັດຈະກະ ນິຄົນຜູ້ເປັນນິຄົນຖະບຸຕແຫ່ງກຸງເວສາລີ ເປັນນັກໂຕ້ວາທີທີ່ມີຄວາມສະຫຼາດ ຫຼັກແຫຼມ ແລະມີຊື່ສຽງໂດ່ງດັງ ເນື່ອງຈາກໄດ້ຮຽນວາທະສິນຈາກບິດາແລະມານດາຈົນເກີດຄວາມຊຳນານ ແລ້ວຍັງຮຽນຫລັກຄຳສອນໃນລັດທີ່ອື່ນໆ ອີກ ຈົນໄດ້ຮັບຍົກຍ້ອງຈາກມະຫາຊົນວ່າເປັນຜູ້ມີຄວາມຮູ້ດີ. ເມື່ອໄດ້ພົບກັບພະພຸດທະເຈົ້າຜູ້ຮຸ່ງເຮືອງດ້ວຍແສງສະຫວ່າງ ຄືປັນຍາ, ພະພຸດທະອົງກໍໄດ້ເອົາຊະນະສັດຈະກະນິຄົນຜູ້ມີຄວາມຄິດມຸ່ງໝາຍໃນອັນຈະລະຖິ້ມຄວາມສັດມີໃຈຄິດຈະຍົກຍ້ອງຄຳຂອງຕົນໃຫ້ສູງປະດູດຈະຍົກທຸງ ແລະມີໃຈມົດມົນຍິ່ງນັກ ດ້ວຍການສະແດງທຳໃຫ້ຖືກໃຈ. ໃນທີ່ສຸດ, ສັດຈະກະນິຄົນເກີດຄວາມເຫຼື້ອມໃສ ແລ້ວຂໍບວດເປັນສາວົກໃນພະພຸດທະສາສະໜາ.

On one occasion, the Buddha stayed at the Gabled Hall in the Great Forest near Vesālī. Saccaka, the Niganṭha-son, also lived in Vesālī. He was known as a skilled debater with sharp intelligence. He learnt oratory from his parents and became proficient. He also studied other religions and earned praise from people for his knowledge. When Saccaka met the Buddha, whose wisdom was radiant, he challenged the Buddha and abandoned honesty. He wanted to acclaim his knowledge but he had dark mind. However, the Buddha, with his wisdom, overcame Saccaka's intentions during their discussion by delivering a pleasant sermon. Eventually, the Buddha reached Saccaka's heart and Saccaka decided to be ordained a Buddhist monk.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: [...] ມັງຄະລະສັງກາດຣາຊະໄດ້ ໑໒໙໙ ຕົວ ປີເບີກຍີ່ ເດືອນຍີ່ ຂຶ້ນ ໑໕ ຄຳ ພ່າວ່າໄດ້ວັນ ໕ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາ ເປັນເຄົ້າ ຈຶ່ງໄດ້ສ້າງສັດຈະກະສູດ ຜູກນີ້ ທານໄປຫາເພັຍກາມມະມຸງຄຸນ ທິດທິ ຊຽງວັນດີ ຊຽງພູມມາ ຜູ້ຈຸດຕິໄປສູ່ບໍຣະໂລກພາຍໜ້ານັ້ນ ຫລອນວ່າໄດ້ໄປຕົກທີ່ຮ້າຍ ຂໍກຸສົນອັນນີ້ໄປອຸ້ມພົກຍົກຍ້າຍໃສ່ທີ່ດີ ຕົກທີ່ດີໃຫ້ດີຍິ່ງກວ່າເກົ່າສຸກຮ້ອຍເທົ່າແລະແສນທີ່ແດ່ກໍຂ້າເທົ່ນ. ອະຣະທັນຕິ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາແດ່ກໍຂ້າເທົ່ນ.

Folio 26 on the recto side: In [...] mangkhala Sangkatrasa (CS) 1299, a *poek nyi* year, on the fifteenth waxing-moon day of the second lunar month, the fifth day of the week (Thursday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Rattanapannya, sponsored the making of this manuscript entitled *Satchakasut* (*Saccaka-sutta*) to dedicate the merit to Phia Kammamungkhun, Thit Thi, Xiang Vandī, and Xiang Phumma who had 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. [If they are] already in a good place, may they be better than ever by one hundred and one hundred thousand times. *Arahantī homi nibbāna paccayo honto no* (May I obtain Arahantship. May this be a condition for us to reach Nibbāna). May my desires and wishes come true.

Date: CS 1299, a *poek nyi* year (01 Jan 1937)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown

Scribe(s): Unknown
Sponsor(s): Rattanapannya
Titles: ສັດຈະກະສູດ (ຖວນ ໖)
Satchakasut (Thuan 6)
Saccaka Sutta (Fascicle 6)

EAP1398_VXY_1_0098

Long palm-leaf

One Phuk: *fascicle 8*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.1 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** two folio; the first folio contains the colophon; and the last folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ໃນເນື້ອກ່າວເຖິງຕອນພະມະຫາໂມກຄັນລານະທໍລະມານພະຍານັນໂທປະນັນທະນາກຄະຣາດ ຜູ້ມີລິດທານຸພາບແຕ່ເປັນມິດສາທິດຖິ. ຄັ້ງໜຶ່ງ, ພະຜູ້ມີພະພາກເຈົ້າພ້ອມດ້ວຍພະສາວົກໄດ້ ເຫາະໄປສະຫວັນຊັນຕາວະຕິງສາ ໂດຍຜ່ານວິມານຂອງພະຍານາກ ເມື່ອພະຍານັນໂທປະ ນັນທະນາກຄະຣາດເຫັນກໍເກີດຄວາມໂມໂຫ ຈຶ່ງສະແດງລິດ ພະພຸດທະອົງຈຶ່ງມີພຸດທະບັນຊາໃຫ້ ພະມະຫາໂມກຄັນລານະໄປປາບ. ພະມະຫາໂມກຄັນລານະໄດ້ແປງຮ່າງເປັນພະຍານາກ ທັງ ສອງຈຶ່ງໄດ້ສະແດງລິດສູ້ກັນ ແຕ່ພະຍານັນໂທປະນັນທະນາກຄະຣາດສູ້ບໍ່ໄດ້ ຈຶ່ງຍອມແພ້ ແລະ ສໍານຶກຜິດ ແລະແປງຮ່າງເປັນມານິບທຸມ ພະມະຫາໂມກຄັນລານະຈຶ່ງພາມານິບທຸມໄປເຂົ້າເຝົ້າ ພະພຸດທະອົງ ແລະໄດ້ຟັງພະທໍາມະເທສະໜາຈົນເກີດຄວາມເຫຼືອມໃສ ແລະໄດ້ນັບຖືພະຣັດຕະ ນະໄຕ ຕັ້ງຢູ່ໃນທໍານັບແຕ່ນັ້ນເປັນຕົ້ນມາ.

The content describes how Mahā Moggallāna subdued Nandopananda, the nāga king who possessed great power but held wrong views. On one occasion, the Buddha and his disciples were traveling to Tāvātimsa heaven and passed above Nandopananda's mansion. Upon seeing them, Nandopananda became angry and displayed his power. The Buddha asked Mahā Moggallāna to subdue him. Mahā Moggallāna transformed himself into a great nāga and the two engaged in a battle. Nandopananda was unable to overcome the venerable and eventually conceded, recognizing his mistake. He transformed himself into a young man and Mahā Moggallāna led him to see the Buddha. After listening to the Buddha's sermon, Nandopananda developed faith and respect for the Triple Gems from that time onward.

Colophon: ລານທີ ໓໖ ໜ້າ ໒: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໙ ຕົວ ປີເປີກຍີ່ ເດືອນຍີ່ ຂຶ້ນ ໑໕ ຄ່ຳ ພໍ່າວ່າໄດ້ ວັນ ໕ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາເປັນເຄົ້າ ຈຶ່ງໄດ້ສ້າງ ນັ້ນໂທປະ

ນັນທະສູດ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄໍາ
ມັກຄໍາບາດຖະໜາແດ່ກໍຂ້າເຫັນ ອະຣະຫັນຕີ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ.

Folio 36 on the verso side: In Chunlasangkatrassa (CS) 1299, a *poek nyi* year, on the fifteenth waxing-moon day of the second lunar month, the fifth day of the week (Thursday), the writing was accomplished at the time of the morning drum (*nyam kông ngai*). The initiator, Rattanapannya, sponsored the making of this manuscript entitled *Nanthopanantha-sut* (*Nandopananda-sutta*) to support the Teachings of the Buddha to last until the end of 5000 years. May my desires and wishes come true. *Arahantī homi nibbāna paccayo hoto no* (May I obtain Arahantship. May this be a condition for us to reach Nibbāna).

Date: CS 1299, a *poek nyi* year (01 Jan 1937)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Rattanapannya

Titles: ນັນໂທປະນັນທະສູດ (ຖ້ວນ ໘)

Nanthopananthasut (Thuan 8)

Nandopananda Sutta (Fascicle 8)

EAP1398_VXY_1_0099

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 53.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** three folios; the first folio contains the colophon; and the last two folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angled. **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: ເນື້ອໃນກ່າວເຖິງອົງຄຸລິມານ ເຊິ່ງເປັນບຸກຄົນສຳຄັນໃນຍຸກຕົ້ນແຫ່ງພະພຸດທະສາດສະໜາ. ແຕ່ເດີມນັ້ນ ອົງຄຸລິມານເປັນໂຈນລັດບື້ນຂ້າຄົນ ແຕ່ພາຍຫຼັງໄດ້ມີສັດທາໃນພະພຸດທະສາດສະໜາ ບວດເປັນພະພິກຂຸ ແລະໄດ້ບັນລຸເປັນພະອໍຣະຫັນ ຮຽກວ່າ ເປັນມະຫາໂຈນກັບໃຈ. ຄຳວ່າ ອົງຄຸລິມານ ໝາຍເຖິງ ຜູ້ມີນິ້ວມືເປັນພວງມາໄລ. ພະພຸດທະອົງສາມາດຊ່ວຍ ແລະນຳອົງຄຸລິມານໄປສູ່ທາງທີ່ຖືກຕ້ອງ ແລະກາຍເປັນສາວົກຂອງພະອົງໃນຖານະເປັນພະພິກຂຸພາຍໃຕ້ຄຳແນະນຳຂອງພະອົງ. ເມື່ອອົງຄຸລິມານໄດ້ອຸປະສົມບົດເປັນພະພິກຂຸໃນພະພຸດທະສາດສະໜາແລ້ວ ກໍໄດ້ອອກໄປບິນດະບາດໃນນະຄອນສາວັດຖື ຄັນເມື່ອຊາວບ້ານໄດ້ເຫັນທ່ານ ກໍເກີດຄວາມຕົກໃຈ ພາກັນແລ່ນໜີ ຍ້ານພະອົງຄຸລິມານຈະມາຂ້າ ແຕ່ບາງຄົນທີ່ຍັງໂກດແຄ້ນ ກໍພາກັນຂວ້າງກ້ອນຫີນໃສ່ພະອົງຄຸລິມານຈົນທົວແຕກ ເລືອດຖ້ວມຮ່າງກາຍ ພະພຸດທະອົງກໍຊົງໃຫ້ກຳລັງໃຈແກ່ພະອົງຄຸລິມານໃຫ້ອິດທິນຖ້າຢາກບັນລຸມັກຜົນແລະນິບພານ.

The content tells the story of Aṅgulimāla, who was a significant figure in the early days of Buddhism. Initially, Aṅgulimāla was a notorious bandit known for killing people. He later developed faith in Buddhism, became a monk, and attained arahantship, identifying himself as a repentant thief. The name “Aṅgulimāla” means “those who wear a garland of fingers” or “finger necklace.” The Buddha helped Aṅgulimāla walk on the right path. He, under the Buddha’s guidance, became the Buddha’s follower by means of monkhood ordination. After becoming a monk, Aṅgulimāla walked for an alms-food in Savatthi. The villagers saw him and got frightened of being killed. Those who were angry at him threw stones. He was thus injured and covered by blood. The Buddha encouraged him to exercise patience if he wished to attain enlightenment.

Colophon: ລາມທີ ໒໕ ໜ້າ ໑: ສັງກາດໄດ້ ໑໒໑໖ ຕົວ ປີກາຍຍີ່ ເດືອນ ກຸ ອອກໃໝ່ ໙ ຄ່ຳ ວັນ ໑ ມື້ເມື່ອງເຮົາ ຮິດຈະນາແລ້ວຍາມແຖ່ເຂົ້າຫາທຸ່ງ ໝາຍມີ ສາທຸກົມສີພາຍ ຜົວເມຍກັບທັງເຈົ້າຄຳຕັນແລເຈົ້າ ຄຳບານທັງ ໔ ພະອົງນີ້ມີໃຈໃສສັດທາສ້າງ ລຳພົມ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ ເທົ່າ ໕໐໐໐ ພະວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ທຸວັງ ກໍຂ້າເຢັນ.

Folio 25 on the recto side: In Sangkat (CS) 1216, a *kap nyi* year, on the ninth waxing-moon day of the seventh lunar month, the first day of the week (Sunday), a *moeng hao* day,²⁹ the writing was accomplished at the time of the forenoon horn (*nyam thae khao ha thiang*). Sathu Kom Siphai (Head Prince of the department of Marine) and his wife, together with Chao Khamtan and Chao Khampan, four princes in total, had the religious faith to sponsor the making of this manuscript entitled *Lam Phom* (*Brahma*) 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 1216, a *kap nyi* year (4 Jun 1854)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Sathu Kom Siphai (Head Prince of the department of Marine) and his wife, together with Chao Khamtan and Chao Khampan
Titles: ພົມ (ຜູກ ໒)
Phom (*Phuk* 2)
Brahma (Fascicle 2)

EAP1398_VXY_1_0100

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.6 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.

²⁹ 1216 Jyestha 9 = Sunday, 4 June 1854. However, this day was a *moeng mot* day.

Fascicle 1: Front cover folio: one folio is blank. **Back cover folio:** three folios; the first folio contains the colophon; and the last two folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 25. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ຊະລາສູດວ່າດ້ວຍຄວາມແກ່. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ບຸບພາຣາມ ອັນເປັນປາສາດຂອງນາງມີຄາຣະມານດາ ໃກ້ເມືອງສາວັດຖິ. ພະພຸດທະເຈົ້າສະເດັດອອກຈາກທີ່ຫຼີກເລັ່ນໃນເວລາແລງ ແລ້ວປະທັບນັ່ງຝັງແດດໃນທີ່ມີແສງແດດສ່ອງມາຈາກທິດຕາເວັນຕົກ. ໃນຄັ້ງນັ້ນ, ພະອານົນໄດ້ເຂົ້າເຝົ້າພະຜູ້ມີພະພາກເຈົ້າ ຖວາຍບັງຄົມແລ້ວ ບິບນວດພະກາຍຂອງພະພຸດທະເຈົ້າ ແລ້ວທູນຖາມພະພຸດທະອີງວ່າ “ຂ້າແຕ່ພະພຸດທະອົງຜູ້ຈະເລີນ ໜ້າອັດສະຈັນ ບໍ່ເຄີຍມີມາກ່ອນ ເວລານີ້ພະວໍລະກາຍຂອງພະຜູ້ມີພະພາກບໍ່ບໍລິສຸດຜຸດຜ່ອງເໝືອນເມື່ອກ່ອນ ພະສະລິລະກໍແຫ່ວຍ່ອນເປັນກຽວ ພະວໍລະກາຍກໍຄ່ອມໄປທາງໜ້າ ແລະຄວາມແປປ່ວນຂອງອິນຊີກໍປາກົດຢູ່. ພະຜູ້ມີພະພາກຕັດວ່າ “ດູກ່ອນ ອານົນ ຊະລາທໍາຍ່ອມມີໃນຊ່ວງເປັນບ່າວສາວ, ພະຍາດທີ່ທໍາຍ່ອມມີໃນຄວາມບໍ່ມີໂລກ, ມໍລະນະທໍາຍ່ອມມີໃນຊີວິດ, ຜົວພັນຍ່ອມບໍ່ບໍລິສຸດຜຸດຜ່ອງເໝືອນເມື່ອກ່ອນ, ສະລິລະຮ່າງກາຍຍ່ອມແຫ່ວຍິນຍ່ອນ ແລະຄວາມແປປ່ວນຂອງອິນຊີຍ່ອມມີຢູ່”

Jarā-sutta, Aging. On one occasion, the Buddha stayed at the palace of Migara's mother in Pubbhārāma near Savatthi. Emerging from seclusion in the late afternoon, the Buddha sat in a sunny place brightened from the west. Then, Venerable Ananda approached the Buddha. He bowed down to the Buddha and began to give him a massage. Ananda said that it was incredible that the Buddha's complexion was no longer clear and bright; his limbs were flabby and wrinkled; his back bent forwards; and there were some changes in his body. The Buddha replied that it was ordinary; young people started to be aging; healthy people started to get sick; life starts to be dying; complexion was no more fine; limbs became flabby and wrinkled; and physical changes commonly occurred.

Colophon: ລານທີ ໒໓ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ໌ ໑໒໙໐ ຕົວ ປີເປີກສີ ເດືອນຈຽງ ຂຶ້ນ ໒ ຄໍ່າ ພໍ່າໄດ້ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາ ເປັນເຄົ້າ ຈຶ່ງໄດ້ສ້າງ ຊະລາສູດ ຜູກນີ້ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ຂໍສະລະອັນນີ້ເປັນປັດໄຈແກ່ພະນົບພານຕັດບ່ວງເປັນຈະມານຂາດໄດ້ຈຶ່ງລຸພະນົບພານດັ່ງຄໍາໝາຍແດ່ກໍ່ຂ້າເທີ້ນ ອະຣະທັມຕີ ໂທມີ.

Folio 23 on the recto side: In Chunlasangkatrasa (CS) 1290, a *poek si* year, on the second waxing-moon day of the first lunar month, the fifth day of the week (Thursday),³⁰ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Rattanapannya, sponsored the making of this manuscript entitled *Salasut* (*Salā-sutta*) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill my wishes to reach

³⁰ 1290 Margasirsha 1 = Thursday, 13 December 1928.

Nibbāna and to cut the Five Obstacles. *Arahantī homi* (May I obtain Arahantship).
Date: CS 1290, a *poek si* year (13 Dec 1928)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Rattanapannya
Titles: ຊະລາສູດ
Salasut
Jarā Sutta

EAP1398_VXY_1_0101

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.5 cm, depth 1.6 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio is blank. **Back cover folio:** two folios; the first folio is blank; and the last folio contains the colophon.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 40. **Edges of the palm leaves:** angled. **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: ໃນສະໄໝພຸດທະການ, ຄັ້ງໜຶ່ງ ເມືອງເວສາລີ ເກີດໄພພິບັດແຫ້ງແລ້ງ ເຂົ້າຢາກໝາກແພງ ຄົນເກີດພະຍາດເຈັບປ່ວຍ ແລະລົ້ມຕາຍເພາະຄວາມອິດຢາກ ພະຍາສຸລິຍະວົງສາຜູ້ປົກຄອງເມືອງເວສາລີ ຈຶ່ງອາຣາທະນານິມົນພະພຸດທະເຈົ້າທີ່ປະທັບຢູ່ເມືອງຣາຊະຄຶ ໃຫ້ໄປເຜດຊາວເມືອງເວສາລີ. ພະພຸດທະອົງພ້ອມດ້ວຍພິກຂຸທັງຫຼາຍ ຈຶ່ງສະເດັດໄປເມືອງເວສາລີ ໄຜດດ້ວຍການສະແດງພະທຳມະເທສະໜາບົດພະປະຣິຕຣັຕຕະນະສູດ ດ້ວຍອຳນາດພຸດທະຄຸນ ແລະຣັດຕະນະສູດ ເຫດການໄພພິບັດນັ້ນ ກໍ່ຄ່ອຍໆ ດີຂຶ້ນ.

In the Buddha's time, there was a severe drought in the city of Vesali. Products were costly. Villagers got sick and dead because of the famine. King Suriyavamsa, the ruler of Vesali, then invited the Buddha who was present in the city of Rajagaha to help the people of Vesali. The Buddha and his monk disciples went to Vesali and preached the *Rattana-sutta*. With the power of the Buddha and the sutta, the disaster gradually faded. ລານທີ ໔໑ ໜ້າ ໑: ສັງກາດ ໑໒໖໒ ຕົວ ປິກິດໃຈ ເດືອນ ໔ ຂຶ້ນ ໗ ຄ່ຳ ວັນ ໒ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ເຈົ້າຄຳຫລ້າ ແລະບຸດຕະນັດຕິຊຸທະຊາຍາດຕິກາພັນທຸວົງສາ ມີໃຈໃສສັດທາ ເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ພ້ອມກັນສ້າງ ປະຣິຕະມຸງຄຸນ ໄວ້ສືບອາຍຸສາສະໜາພະໂຄດົມເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ.

Colophon: Folio 41 on the recto side: In Sangkat (CS) 1262, a *kot chai* year, on the seventh waxing-moon day of the fourth lunar month, the second day of

the week (Monday),³¹ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Chao (Prince) Khamla, his children, nieces, and relatives had the ardent religious faith to sponsor the making of this manuscript entitled *Paritamungkhun* (*Parittamaṅgala*) to prolong the age of the Teachings of Gotama Buddha to last until the end of 5000 years. May the alms that I have already given be a condition to reach Nibbāna, constantly and certainly.

Date: CS 1262, a *kot chai* year (24 Feb 1901)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Chao (Prince) Khamla, his children, niece, and relatives
Titles: ປະຣິດຕະມຸງຄຸນ
Parittamungkhun
Parittamaṅgala

EAP1398_VXY_1_0102

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 57.6 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio is blank.
Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 24. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ຊະລາກາຣິວິຊາສູດ ຫຼື ສະລາກາຣະວິຊາສູດ ເປັນພະສູດທີ່ມີອານຸພາບໃນການກຳຈັດປັດເປົ້າຍັງພະຍາທິໂລຄາ ແລະໄພອັນຕະລາຍທັງປວງ. ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ພູເຂົາຄິດຊະກູດ ເມືອງຣາຊະຄຶ. ໃນສະໄໝນັ້ນ ພະອານົນເກີດອາພາດບໍ່ສະບາຍ ເປັນທຸກຂະເວທະນາຍິ່ງໜັກໜາ ພະພຸດທະອົງຈຶ່ງສະເດັດໄປຍັງມອາການ ແລະຕັດບອກໃຫ້ພະອານົນສູດຮຽນເອົາຍັງຊະລາກາຣິວິຊາສູດອັນນີ້ ຈຶ່ງຈຳໄວ້ໃຫ້ໝັ້ນ ຈຳເລີນພາວະນາຢູ່ໃຈວັງ ກໍຈັກເປັນຄຸນແກ່ທ່ານພະຍາດໂພຍໄພອັນຕະລາຍຕ່າງໆ ກໍຈະລະງັບດັບຫາຍໄປ ດ້ວຍເຕຊານຸພາບແຫ່ງພະຄາຖາຊະລາກາຣິວິຊາສູດນີ້. ພະພຸດທະເຈົ້າທັງຫຼາຍໃນອະດີດ ກໍເຫສະໜາຍັງຄາຖາຊະລາກາຣິວິຊາສູດອັນນີ້ທຸກພະອົງສືບກັນມາ ເພື່ອໃຫ້ເປັນປະໂຫຍດແລຄວາມສຸກແກ່ພິກຂຸ ພິກຂຸນີ ອຸບາສິກ ແລະອຸບາສິກາທັງຫຼາຍ.

Salakarivisasutta or *Salakaravisasutta* is a powerful sutta recited to dispel diseases and danger. On one occasion, the Buddha resided at Gijjhakuta Hill in Rajagaha. Venerable Ananda was sick and gravely suffered. The Buddha visited him and suggested him learn, memorize, and frequently

³¹ 1262 Phalguna 7 = Sunday, 24 February 1901.

recite the *Salakarivisasutta* to drive away diseases with the power of the sutta. In the past, other Buddhas also shared the *Salakarivisasutta* to benefit and support all bhikkhus, bhikkhunis, laymen, and laywomen to gain happiness.

Colophon: ລານທີ ໒໓ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໒໙໒ ກິດສະກຳ ເດືອນ ໑໐ ຂຶ້ນ ໔ ຄ່ຳ ວັນປະຣິທັດ ຣິດຈະນາຍາມກອງວັດ ໔ ໂມງຄ່ຳ ໝາຍມີ ເຈົ້າຄຳຜູ້ຍມີສັດທາສ້າງພະທຳມະ ສາລາກະຣິວິຊາສູດໄວ້ຄຳຊອກຢູ່ພະທຳມະແລະສາສະໜາພະໂຄຕະມະ ເທົ່າ ໔ ພັນວັດສາ ຂໍໃຫ້ຜູ້ຂ້າຫາຍໂລຄາພະຍາດ ໂດຍດັ່ງຄຳມັກຄຳປາດຖະໜາແດ່ເທົ່ານັ້ນ ສາທຸງ ອະນຸໂມທາມີ.

Folio 23 on the recto side: In Sangkat (CS) 1292, a *kot sangha* year, on the fifth waxing-moon day of the tenth lunar month, Thursday,³² the writing was accomplished at the time of the temple drum (*nyam kòng vat*). Chao (Princess) Khamphui had the religious faith to sponsor the making of this manuscript entitled *Salakarivisasut* (*Salākarivijā-sutta*) to prolong the age of the Dhamma and the Teachings of Gotama Buddha to last until the end of 5000 years. May I be recovered from illness and may my desires and wishes come true. Amen, rejoice!

Date: CS 1292, a *kot sangha* year (28 Aug 1930)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Chao (Princess) Khamphui

Titles: ສາລາກະຣິວິຊາສູດ
Salakarivisasut
Salākarivijā Sutta

EAP1398_VXY_1_0103

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.4 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio is blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ຊະລາກະຣິວິຊາສູດ ຫຼືສະລາກາຣະວິຊາສູດ ເປັນພະສູດທີ່ມີອານຸພາບໃນການກຳຈັດປັດເປົ່າຍັງພະຍາທິໂລຄາ ແລະໄພອັນຕະລາຍທັງປວງ. ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ພູເຂົາຄິດສະກູດ ເມືອງຣາຊະຄຶ. ໃນສະໄໝນັ້ນ ພະອານົນເກີດອາພາດບໍ່ສະບາຍ ເປັນທຸກຂະເວທະນາຍິ່ງໜັກໜາ ພະພຸດທະອົງຈຶ່ງສະເດັດໄປຢູ່ມອກການ ແລະຕັດບອກໃຫ້ພະ

³² 1292 Bhadrapada 5 = Thursday, 28 August 1930.

ອານົນສູດຮຽນເອົາຍັງຊະລາກາຣິວິຊາສູດອັນນີ້ ຈື່ຈຳໄວ້ໃຫ້ໝັ້ນ ຈຳເລີນພາວະນາຢູ່ໃຈວັງ ກໍຈັກ ເປັນຄຸນແກ່ທ່ານ ພະຍາດໄພຍໄພອັນຕະລາຍຕ່າງໆ ກໍຈະລະງັບດັບຫາຍໄປ ດ້ວຍເຕຊານຸພາບ ແຫ່ງພະຄາຖາຊະລາກາຣິວິຊາສູດນີ້. ພະພຸດທະເຈົ້າທັງຫຼາຍໃນອະດີດກໍເກສະໜາຍັງຄາຖາ ຊະລາກາຣິວິຊາສູດອັນນີ້ທຸກພະອົງສືບກັນມາ ເພື່ອໃຫ້ເປັນປະໂຫຍດ ແລະຄວາມສຸກແກ່ ພິກຂຸ ພິກຂຸນີ ອຸບາສິກ ແລະອຸບາສິກາທັງຫຼາຍ.

Salakarivisasutta or *Salakaravisasutta* is a powerful sutta recited to dispel diseases and danger. On one occasion, the Buddha resided at Gijjhakuta Hill in Rajagaha. Venerable Ananda was sick and gravely suffered. The Buddha visited him and suggested him learn, memorize, and frequently recite the *Salakarivisasutta* to drive away diseases with the power of the sutta. In the past, other Buddhas also shared the *Salakarivisasutta* to benefit and support all bhikkhus, bhikkhunis, laymen, and laywomen to gain happiness.

Colophon: ລານທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໘໖ ຕົວ ປີກາບໃຈ ເດືອນ ໔ ລົງ ໑໐ ພໍ່າວ່າໄດ້ ວັນ ໕ ຣິດຈະນາແລ້ວຍາມກອງແລງ ມູນລະສັດທາ ໝາຍມີ ເພັຍໄພບຸນສະຫວັດ ທິດເພັງ ແລະ ນາງເພັຍບຸດດີ ຜົວເມຍ ຢູ່ບ້ານປ່າຂາມ ໄດ້ພ້ອມກັນມີໃຈເຫລື້ອມໃສໃນວໍຣະພຸດທະສາສະໜາ ເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງຍັງໜັງສື ສາຣາກະຣິວິຊາສູດ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບ ຕໍ່ເທົ່າເຖິງເຂດ ໕໐໐໐ ພະວັດສາ ຂໍໃຫ້ບຸນຣາສີທັງຫລາຍຝູງນີ້ເປັນອຸປັດນິໄສປັດໄຈຄ້ຳຊູຕິນຕົວ ຂ້າພະເຈົ້າໄປທຸກໆຊາດກໍຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂຫຖ ເມ ອະນາຄະເຕ ກາເລ ນິດຈັງ ທຸ ວັງ ປະຣະມັງ ສຸກຂັງ.

Folio 24 on the recto side: In Chunlasangkat (CS) 1286, a *kap chai* year, on the tenth waning-moon day of the fourth lunar month, the fifth day of the week (Thursday),³³ the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). The initiator, Phia Phaibunsavat or Thit Pheng, and his wife, Nang Phia Buddi, from Pakham village jointly had the ardent religious faith in the Teachings of the Buddha to sponsor the making of this manuscript entitled *Sarakarivisasut* (*Salākarivijā-sutta*) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to support us through every future life. May this be a condition for me to reach Nibbāna in the future, constantly and certainly, the greatest bliss.

Date: CS 1286, a *kap chai* year (19 Mar 1925)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Phia Phaibunsavat or Thit Pheng and his wife, Nang Phia Buddi, from Pakham village
Titles: ສາຣາກະຣິວິຊາສູດ (ຜູກຕົ້ນ)
Salakarivisasut (Phuk ton)
Salākarivijā Sutta (Fascicle 1)

³³ 1286 Phalguna 25 = Thursday, 19 March 1925.

Long palm-leaf**One Phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio is blank.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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:** ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ເມືອງກະບີລະວັດຖຸນະຄອນ ພະອົງໄດ້ຕັດເທສະໜາແກ່ພຸດທະສາວົກ ແລະຊາວເມືອງທັງຫຼາຍອັນໄດ້ ໘ ໝື່ນກະກຽນ ພະອົງໄດ້ປາລົບເຊິ່ງຄອງ ໒ ປະການອັນໄດ້ແກ່ ທານ ແລະສິນ. ຜົນຂອງການໃຫ້ທານ ແລະຮັກສາສິນລ້ວນແຕ່ມີຄວາມແຕກຕ່າງກັນ. ບຸກຄົນຜູ້ປາດຖະໜາເອົາໂລກິຍະສົມບັດ ຄືປາດຖະໜາເປັນພະຣາຊາ ເປັນເສດຖີ ຄະທະບໍດີ ເປັນອິນ ເປັນພົມ ເປັນພະເຈົ້າຈັກກະວັດຕິຣາດ ເຫຼົ່ານີ້ຖືວ່າເປັນຄວາມປາດຖະໜາທີ່ມີຄວາມປະໝາດໃນຊີວິດເພາະປະກອບດ້ວຍຕັນຫາ. ສ່ວນບຸກຄົນທີ່ປາດຖະໜາເອົາໂລກຸດຕະຣະສົມບັດ ຄືພະນົບພານ ຖືວ່າເປັນຄວາມປາດຖະໜາອັນປະເສີດ ແລະສູງສຸດ.

On one occasion, while the Buddha was residing in Kapilavatthu, he delivered a sermon to his disciples and people from eighty thousand families. The Buddha spoke about two important practices: *dāna* (alms-giving) and *sīla* (morality). He explained that the results of alms-giving and precept observance differed. Those who wished to gain *lokiya-sampatti* (worldly success) by becoming a king, a millionaire, a wealthy man, God Indra, Brahma, and an emperor were considered to be pursuing a careless life as the wishes were driven by desires. In contrast, those who wished *lokuttara-sampatti* (supramundane success) or Nibbāna were considered to be pursuing the sublime goal.

Colophon: ລານທີ ໓໔ ໜ້າ ໑: ສັງກາດ ໑໒໕໐ ຕົວ ປິເປີກໃຈ ເດືອນ ໔ ຂຶ້ນ ໔ ຄ່ຳ ວັນ ໔ ມື້ຮ້ວງໃສ່ ຣິດຈະນາ ແລ້ວຍາມແຖໂກ້ທຸງ ໝາຍມີ ແມ່ແພງສີ ຜົວເມຍ ກັບທັງບຸດຕະນັດຕາພັນທຸວົງສາພໍ່ແມ່ພີ່ນ້ອງຊູ່ຄົນ ຈົ່ງພ້ອມກັນເຫລື້ອມໃສສັດທາເປັນອັນຍິ່ງ ຈົ່ງພ້ອມກັນສ້າງ ມູນລະນົບພານ ອັນນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາ ນົບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ທຸວັງ ປະຣະມັງ ສຸກຂັງ. ໝາຍມີ ເຈົ້າຂະໜານໂພທິດປັນຍາ ເປັນຜູ້ຂຽນ ໂຕປ່ງາມທີ່ໃດແລ້ວ ມີກະດ້າງບໍ່ໄດ້ຂຽນຈັກເທື່ອ ໃຜຢ່າຕິຂ້ອຍແດ່ເນີ.

Folio 34 on the recto side: In Sangkat (CS) 1250, a *poek chai* year, on the fifth waxing-moon day of the fourth lunar month, the fourth day of the week (Wednesday), a *huang sai* day,³⁴ the writing was accomplished at the time of the forenoon horn (*nyam thae kai thiang*). Mae Phaengsi (Mother of Ms Phaengsi) and her husband, together with all their children, grandchildren, relatives, parents, and siblings, jointly had the

³⁴ 1250 Phalgunā 5 = Wednesday, 6 March 1889. This day was indeed a *huang sai* day.

ardent religious faith in the Teachings of the Buddha to sponsor the making of this manuscript entitled *Munlanipphan* (*Mūlanibbāna*) to support the Teachings of the Buddha to last until the end of 5000 years. May our desires and wishes come true. May this be a condition for us to reach Nibbāna, certainly, the greatest bliss. Chao Khanan Phothipannya was the scribe. My handwriting was not beautiful as my hand was rough and I have never written it before. Please do not blame me.

Date: CS 1250, a *poek chai* year (6 Mar 1888)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Chao Khanan Phothipannya
Sponsor(s): Mae Phaengsi (Mother of Ms Phaengsi) and her husband, together with all their children, grandchildren, relatives, parents, and siblings
Titles: ມູນລະນິບພານ
Munlanipphan
Mūlanibbāna

EAP1398_VXY_1_0105

Long palm-leaf

One Phuk: *Single fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.5 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** three folios; the first folio contains the colophon; and the last two folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 29. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ເມືອງກະບີລະວັດຖຸນະຄອນ ພະອົງໄດ້ຕັດເທສະໜາແກ່ພຸດທະສາວົກ ແລະຊາວເມືອງທັງຫຼາຍອັນໄດ້ ໘ ໝື່ນກະກູນ ພະອົງໄດ້ປາລົບເຊິ່ງຄອງ ໒ ປະການອັນໄດ້ແກ່ ທານ ແລະສິນ. ຜົນຂອງການໃຫ້ທານ ແລະຮັກສາສິນລ້ວນແຕ່ມີຄວາມແຕກຕ່າງກັນ. ບຸກຄົນຜູ້ປາດຖະໜາເອົາໂລກິຍະສົມບັດ ຄືປາດຖະໜາເປັນພະຣາຊາ ເປັນເສດຖີ ຄະຫະບໍດີ ເປັນອິນ ເປັນພົມ ເປັນພະເຈົ້າຈັກກະວັດຕິຣາດ ເຫຼົ່ານີ້ຖືວ່າເປັນຄວາມປາດຖະໜາທີ່ມີຄວາມປະໝາດໃນຊີວິດເພາະປະກອບດ້ວຍຕັນຫາ. ສ່ວນບຸກຄົນທີ່ປາດຖະໜາເອົາໂລກຸດຕະຣະສົມບັດ ຄືພະນົບພານ ຖືວ່າເປັນຄວາມປາດຖະໜາອັນປະເສີດ ແລະສູງສຸດ.

On one occasion, while the Buddha was residing in Kapilavatthu, he delivered a sermon to his disciples and people from eighty thousand families. The Buddha spoke about two important practices: *dāna* (alms-giving) and *sīla* (morality). He explained that the results of alms-giving and precept observance differed. Those who wished to gain *lokiya-sampatti* (worldly success) by becoming a king, a millionaire, a wealthy man, God Indra, Brahma, and an emperor were considered to be pursuing a careless life as the wishes were driven by desires. In contrast, those

Colophon:	who wished <i>lokuttara-sampatti</i> (supramundane success) or Nibbāna were considered to be pursuing the sublime goal. ລານທີ ໒໗ ໜ້າ ໑: ຮິດຈະນາແລ້ວຍາມກອງວັດ ມູນລະສັດທາ ໝາຍມີ ພິກຂຸສີສຸພັນ ວັດຖຳ ມີໃຈໃສສັດທາໄດ້ສ້າງ ມະຫາມູນລະນິບພານ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ຂໍບຸນກຸສົນສົນສ່ວນນີ້ລົງໄປຄຳຂູບິດຕາມານດາ ພໍຊື່ວ່າ ຊຽງອ່ວນ ແມ່ຊື່ວ່າສາວເປັງ ແລະຂໍໃຫ້ມີມທີ່ຍາກຜາກທີ່ທຸກ ຂໍໄດ້ເມືອເກີດໃນວຽງແກ້ວອັນກລ່າວຄືວ່າ ນິຣະພານ ນັ້ນແດ່ກໍຂ້າເຫັນ. ພະພຸດທະສັກກະຣາຊະ ໒໔໗໐ ເດືອນ ໑໐ ລົງ ໑ ຄຳ ປິເມັງເໝົ້າ ວັນອາທິດ ທີ່ ໑໑ ຈົບແລ້ວ. Folio 34 on the recto side: The writing was accomplished at the time of the temple drum (<i>nyam kòng vat</i>). The initiator, Phikkhu Sisuphan from Vat Tham, had the religious faith to sponsor the making of this manuscript entitled <i>Mahamunlaniphan</i> (<i>Mahā-mūlanibbāna</i>) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit support my parents; my father was Xiang Uan and my mother was Sao Peng. May they be removed from misery places. May they be reborn in the crystal city or Nibbāna, definitely. In Buddhist Era, 2470, on the first waning-moon day of the tenth lunar month, in a <i>moeng mao</i> year, on Sunday, the 11th,³⁵ [the writing was] finished.
Date:	BE 2470, a <i>moeng mao</i> year (11 Sep 1927)
Script(s):	Tham Lao
Language(s):	Lao, Pali
Author(s):	Unknown
Scribe(s):	Unknown
Sponsor(s):	Phikkhu Sisuphan from Vat Tham
Titles:	<i>ມະຫາມູນລະນິບພານ</i> (ຜູກດຽວ)
	<i>Maha Munlanipphan</i> (<i>Phuk diao</i>)
	<i>Mahā Mūlanibbāna</i> (Single fascicle)

EAP1398_VXY_1_0106

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 59.3 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** one folio contains the colophon.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ເມືອງກະບີລະວັດຖຸນະຄອນ ພະອົງໄດ້ຕັດເທສະໜາແກ່ພຸດທະສາວົກ ແລະຊາວເມືອງທັງຫຼາຍອັນໄດ້ ໘ ພື້ນກະກູນ ພະອົງໄດ້ປາລົບເຊິ່ງຄອງ ໒

³⁵ 1289 Bhadrapada 15 = Sunday, 11 September 1927.

ປະການອັນໄດ້ແກ່ ທານ ແລະສິນ. ຜົນຂອງການໃຫ້ທານ ແລະຮັກສາສິນລ້ວນແຕ່ມີຄວາມແຕກຕ່າງກັນ. ບຸກຄົນຜູ້ປາດຖະໜາເອົາໂລກິຍະສົມບັດ ຄືປາດຖະໜາເປັນພະຣາຊາ ເປັນເສດຖີ ຄະຫະບໍດີ ເປັນອິນ ເປັນພົມ ເປັນພະເຈົ້າຈັກກະວັດຕິຣາດ ເຫຼົ່ານີ້ຖືວ່າເປັນຄວາມປາດຖະໜາທີ່ມີຄວາມປະໝາດໃນຊີວິດເພາະປະກອບດ້ວຍຕັນຫາ. ສ່ວນບຸກຄົນທີ່ປາດຖະໜາເອົາໂລກຸດຕະຣະສົມບັດ ຄືພະນົບພານ ຖືວ່າເປັນຄວາມປາດຖະໜາອັນປະເສີດ ແລະສູງສຸດ.

On one occasion, while the Buddha was residing in Kapilavatthu, he delivered a sermon to his disciples and people from eighty thousand families. The Buddha spoke about two important practices: *dāna* (alms-giving) and *sīla* (morality). He explained that the results of alms-giving and precept observance differed. Those who wished to gain *lokiya-sampatti* (worldly success) by becoming a king, a millionaire, a wealthy man, God Indra, Brahma, and an emperor were considered to be pursuing a careless life as the wishes were driven by desires. In contrast, those who wished *lokuttara-sampatti* (supramundane success) or Nibbāna were considered to be pursuing the sublime goal.

Colophon: ລານທີ ໒໗ ໜ້າ ໑: ສັງກາດໄດ້ ໑໒໕໘ ຕົວ ປີຮວາຍຍີ່ ເດືອນ ໔ ຂຶ້ນ ໔ ຄ່ຳ ວັນ ໑ ອິດຈະນາແລ້ວ ຍາມແລງ ພາຍມີ ເຈົ້າພິກຂຸສິດທິປັນຍາ ພ້ອມດ້ວຍຍາຕິກາບິດຕາມານດາພັນທຸວົງສາ ເປັນອັນມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ມູນລະນິບພານ ຜູກນີ້ ທານໄປຫາພໍ່ກຳແມ່ເວນ ພໍ່ເກົ່າແມ່ຫລັງ ຍາຕິວົງສາອັນຈຸດຕາຍໄປສູ່ບໍ່ຣະໂລກພາຍໜ້າແລ້ວ ໄປກໍຊ່າງ ຫລອນເທື່ອໄດ້ຕົກໄປຕົກວ່າງອະບາຍກັບກາຍເປັນເຜັດເປັນຜີຢູ່ທີ່ໄກທີ່ໄກກໍດີ ຂໍໃຫ້ກຸສະລະສ່ວນບຸນໄປຄ້າໄປຊູກໍຂ້າເຫັນ ຜູ້ຂ້າກໍຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາສູ່ເຍື່ອງສູ່ປະການແດ່ກໍຂ້າເຫັນ ຂໍໃຫ້ໄດ້ເຂົ້າສູ່ນິບພານເທີນ.

Folio 27 on the recto side: In Sangkat (CS) 1288, a *hwai nyi* year, on the fourth waxing-moon day of the fourth lunar month, the first day of the week (Sunday),³⁶ the writing was accomplished at the time of the sunset (*nyam kòng laeng*). Chao Phikkhu Sitthipannya, together with his relatives and parents, had the ardent religious faith to sponsor the making of this manuscript entitled *Munlanipphan* (*Mūlanibbāna*) to dedicate the merit to those who had been negatively involved with him the his previous lives and to his relatives who had passed away to the other world. If they have been stuck to be spirits or hungry ghosts in hell or elsewhere, may the results of this merit support them. May all my desires and wishes come true. May I enter Nibbāna.

Date: CS 1288, a *hwai si* year (15 Feb 1926)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Chao Phikkhu Sitthipannya, together with his relatives and parents
Titles: ມູນລະນິບພານ
Munlanipphan

³⁶ 1288 Phalguna 4 = Sunday, 6 March 1927.

Long palm-leaf**One Phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 4 cm, width 56.1 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** three folios; the first folio contains the colophon; and the second folio is blank; and the third folio contains the title.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 10. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.**Description:** ພະພຸດທະເຈົ້າຕັດເທສະໜາເລື່ອງນິບພານນະສູດນີ້ ແກ່ພະສາວົກຂະນະທີ່ປະທັບຢູ່ວັດເຊຕະວັນເມືອງສາວັດຖິ. ເນື້ອໃນບັນຍາຍກ່ຽວກັບການທຳບຸນ ໄດ້ແກ່ ການໃຫ້ທານ, ຮັກສາສິນ, ຟັງທຳ ແລະຈະເລີນພາວະນາ. ໃນນັ້ນ, ການຮັກສາສິນເປັນຫົນທາງເຂົ້າສູ່ພະນິບພານ. ການໃຫ້ທານ ພຽງຢ່າງດຽວ ແຕ່ບໍ່ຮັກສາສິນ ຫຼັງການຕາຍ ກໍສາມາດເກີດເປັນເຜດໄດ້ ເໝືອນດັ່ງນິທານເສດຖີສອງຜົວເມຍ. ອາມິສົງຂອງການສ້າງ, ການຂຽນໜັງສືນິບພານນະສູດນີ້ແລ້ວຖວາຍໃຫ້ແກ່ພະພິກຂຸສົງ ສາມາດຊ່ວຍໃຫ້ເຜດໄປເກີດໃນສະຫວັນໄດ້.The Buddha delivered a sermon of *Nibbāna-sutta* to his followers while he was staying at the Jetavana Monastery in Savatthi. The content of the sutta discusses merit-making: alms-giving, observing precepts, listening to Dhamma teachings, and meditating. Among these, observing precepts is emphasized as the initial way to enter Nibbāna. Doing solely alms-giving without observing precepts can result in a new rebirth as a hungry ghost, as illustrated in the story of a wealthy couple. Rewards derived from sponsoring, copying, and offering *Nibbāna-sutta* text to a monastery can rescue a hungry ghost and bring it to heaven.**Colophon:** ລານທີ ໘ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໗໓ ຕົວ ປິກິດສະຈັງ ເດືອນ ໖ ແຮມ ໑໒ ຄ່ຳ ວັນ ໗ ອິດຈະນາ ແລ້ວ ໔ ໂມງແລງ ໝາຍມີ ສິດທິປັນຍາ ວັດປ່າມ່ວງ ໄດ້ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງຍັງ ນິບພານນະສູດ ນີ້ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໔໐໐໐ ວັດສາ ຂໍໃຫ້ກຸສະລະກຸສົນ ອັນນີ້ໄປຄ້າໄປຊຸມານດາຜູ້ຂ້າອັນມີນາມມະກອນຊື່ວ່າ ສາວແພງສີ ແດ່ກໍຂ້າເຫັນ ນິບພານະ ປັດ ຈະໂຍ ໂຫຕຸ ໂນ.Folio 8 on the recto side: In Buddhist Era (BE) 2473, a *kot sanga* year, on the twelfth waning-moon day of the sixth lunar month, the seventh day of the week (Saturday),³⁷ the writing was accomplished at 17:00. Sitthipannya from Vat Pamuang had the ardent religious faith to sponsor the making of this manuscript entitled *Nippannasut* (*Nibbāna-sutta*) to support the Teachings of the Buddha to last until the end of 5000 years.³⁷ 1292 Vaisakha 27 = Saturday, 24 May 1930.

May the results of this merit support my mother named Sao Phaengsi, definitely. May this be a condition for us to reach Nibbāna.
Date: BE 2473, a *kot sangha* year (24 May 1930)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Sitthipannya from Vat Pamuang
Titles: *ນິບພານະສູດ*
Nipphanasut
Nibbāna Sutta

EAP1398_VXY_1_0108

Long palm-leaf

One Phuk: *Single fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** three folios; the first folio contains the colophon; and the last two folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 24. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ພະພຸດທະເຈົ້າຕັດເທສະໜາເລື່ອງນິບພານະສູດນີ້ ແກ່ພະສາວິກຂະນະທີ່ປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ. ເນື້ອໃນບັນຍາຍກ່ຽວກັບການທຳບຸນ ໄດ້ແກ່ ການໃຫ້ທານ, ຮັກສາສິນ, ຟັງທຳ ແລະຈະເລີນພາວະນາ. ໃນນັ້ນ, ການຮັກສາສິນເປັນຫົນທາງເຂົ້າສູ່ພະນິບພານ. ການໃຫ້ທານ ພຽງຢ່າງດຽວ ແຕ່ບໍ່ຮັກສາສິນ ຫຼັງການຕາຍ ກໍສາມາດເກີດເປັນເສດໄດ້ ເໝືອນດັ່ງນິທານເສດຖີ ສອງຜົວເມຍ. ອານິສົງຂອງການສ້າງ, ການຂຽນທັງສິນິບພານະສູດນີ້ແລ້ວຖວາຍໃຫ້ແກ່ພະ ພິກຂຸສົງ ສາມາດຊ່ວຍໃຫ້ເສດໄປເກີດໃນສະຫວັນໄດ້.

The Buddha delivered a sermon of *Nibbāna-sutta* to his followers while he was staying at the Jetavana Monastery in Savatthi. The content of the sutta discusses merit-making: alms-giving, observing precepts, listening to Dhamma teachings, and meditating. Among these, observing precepts is emphasized as the initial way to enter Nibbāna. Doing solely alms-giving without observing precepts can result in a new rebirth as a hungry ghost, as illustrated in the story of a wealthy couple. Rewards derived from sponsoring, copying, and offering *Nibbāna-sutta* text to a monastery can rescue a hungry ghost and bring it to heaven.

Colophon: ລານທີ ໒໒ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໗໐ ຕົວ ປີເມື່ອງເໝົ້າ ເດືອນຈຽງ ຂຶ້ນ ໖ ຄໍ່າ ວັນ ໓ ຣິດຈະນາ ແລ້ວຍາມກອງແລງ ໝາຍມີ ສັງຄະຊາບຸຜາປັນຍາ ວັດລ້ອງຄູນໄດ້ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງຍັງ ນິບພານະສູດ ນີ້ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ. ຂໍໃຫ້ ກຸສະລະໂກສິນອັນນີ້ໄປຕົ້າຊູເອື້ອຍຜູ້ຂ້າອັນມີນາມມະກອນຊື່ວ່າ ນາງເພັຍຊາວ ອັນໄດ້ຈຸດຕິ ຕາຍໄປສູ່ບໍ່ຣະໂລກພາຍໜ້າພຸ້ນ ແມ່ນວ່າຕົກທີ່ຮ້າຍ ຂໍໃຫ້ກຸສະລະໂກສິນອັນນີ້ ໄປອຸ້ມພິກ

ຍົກຍ້າຍອອກຈາກທີ່ຮ້າຍແລ້ວຂໍໃຫ້ຍ້າຍໃສ່ທີ່ດີ ຕົກທີ່ດີແລ້ວ ຂໍໃຫ້ດີຢັ້ງກວ່າເກົ່າຮ້ອຍເທົ່າແລະ
ພັນທີ, ພື້ນເທົ່າແສນທີ ດ້ວຍເຕຊະນາບຸນອັນນີ້ແດ່ກໍຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ.

Folio 22 on the recto side: In Buddhist Era (BE) 2470, a *moeng mao* year, on the sixth waxing-moon day of the first lunar month, the third day of the week (Tuesday),³⁸ the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Sangkha Bupphapannya from Vat Lòng Khun had the ardent religious faith to sponsor the making of this manuscript entitled *Nipphanasut* (*Nibbāna-sutta*) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit support my older sister named Phia Sao who had passed away to the other world. If she has been stuck in a misery place, may the results of this merit move her to a good place. [If she is] already in a good place, may she be better than ever by one hundred times, one thousand times, ten thousand times, and one hundred thousand times with the power of this merit, definitely. May this be a condition for us to reach Nibbāna.

Date: BE 2470, a *moeng mao* year (29 Nov 1927)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Sangkha Bupphapannya from Vat Lòng Khun
Titles: ນິບພານະສູດ (ຜູກດຽວ)
Nipphanasut (*Phuk diao*)
Nibbāna Sutta (Single fascicle)

EAP1398_VXY_1_0109

Long palm-leaf

One Phuk: *Single fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 57.9 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** three folios; the first folio contains the colophon; and the last two folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ພະພຸດທະເຈົ້າຕັດເທສະໜາເລື່ອງນິບພານະສູດນີ້ ແກ່ພະສາວົກຂະນະທີ່ປະທັບຢູ່ວັດເຊຕະວັນ
ເມືອງສາວັດຖີ. ເນື້ອໃນບັນຍາຍກ່ຽວກັບການທຳບຸນ ໄດ້ແກ່ ການໃຫ້ທານ, ຮັກສາສີນ, ຟັງທຳ
ແລະຈະເລີນພາວະນາ. ໃນນັ້ນ, ການຮັກສາສີນເປັນທິນທາງເຂົ້າສູ່ພະນິບພານ. ການໃຫ້ທານ
ພຽງຢ່າງດຽວ ແຕ່ບໍ່ຮັກສາສີນ ຫຼັງການຕາຍ ກໍສາມາດເກີດເປັນເຜດໄດ້ ເໝືອນດັ່ງນິທານເສດຖີ

³⁸ 1289 Margasirsha 5 = Tuesday, 29 November 1927.

ສອງຜົວເມຍ. ອານິສົງຂອງການສ້າງ, ການຂຽນໜັງສືນິບພານນະສູດນີ້ແລ້ວຖວາຍໃຫ້ແກ່ພະ
ພິກຂຸສົງ ສາມາດຊ່ວຍໃຫ້ແຜ່ໄປເກີດໃນສະຫວັນໄດ້.

The Buddha delivered a sermon of *Nibbāna-sutta* to his followers while he was staying at the Jetavana Monastery in Savatthi. The content of the sutta discusses merit-making: alms-giving, observing precepts, listening to Dhamma teachings, and meditating. Among these, observing precepts is emphasized as the initial way to enter Nibbāna. Doing solely alms-giving without observing precepts can result in a new rebirth as a hungry ghost, as illustrated in the story of a wealthy couple. Rewards derived from sponsoring, copying, and offering *Nibbāna-sutta* text to a monastery can rescue a hungry ghost and bring it to heaven.

Colophon: ລານທີ ໒໔ ໜ້າ ໒: ສັງກາດຣາຊະໄດ້ ໑໒໕໖ ຕົວ ປີຮ້ວງເໝົ້າ ເດືອນ ໑໐ ຂັນ ໒ ຄ່ຳ ວັນ ໖ ມື້ກ່າ
ໃສ່ ລິດຈະນາແລ້ວຍາມກອງງາຍ ມູນລະສັດທາ ໝາຍມີ ສາທຸບົວສີ ກັບທັງບຸດຕະນິດຕາພັນທຸ
ວົງສາສຸຄົນມີໃຈໃສ່ສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ພ້ອມກັນສ້າງ ນິບພານນະສູດ ຜູກນີ້ ໄວ້ກັບສາສະ
ໜາ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາ ແດ່ກໍຂ້າເຫັນ ສາທຸບຸ ນິບພານັງ ປາຣະມັງ ສຸກຂັງ ນິດຈັງ
ທຸວັງງ.

Folio 25 on the verso side: In Sangkatrasa (CS) 1253, a *huang mao* year, on the second waxing-moon day of the tenth lunar month, the sixth day of the week (Friday), a *ka sai* day,³⁹ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Sathu (Princess) Buasi, her children, grandchildren, and relatives jointly had the ardent religious faith to sponsor the making of this manuscript entitled *Nipphanasut* (*Nibbāna-sutta*) to support the Teachings of the Buddha. May our desires and wishes come true. Amen, amen! Nibbāna is the greatest bliss, constantly and certainly.

Date: CS 1253, a *huang mao* year (4 Sep 1891)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Sathu (Princess) Buasi, her children, grandchildren, and relatives
Titles: ນິບພານະສູດ (ຜູກດຽວ)
Nipphanasut (*Phuk diao*)
Nibbāna Sutta (Single fascicle)

EAP1398_VXY_1_0110

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 59.4 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** three folios; the first folio is blank; and the second folio contains the colophon; and the third folio is blank.

³⁹ 1253 Bhadrapada 1 = Friday, 4 September 1891. This day was indeed a *ka sai* day.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 24. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ເນື້ອໃນກ່າວເຖິງ ການຮັກສາສິນ ໔, ສິນ ໘ ແລະກຸສິນກຳມະບົດ ໑໐. ບຸກຄົນຜູ້ຈະສະມາທານສິນ ຕ້ອງຕັ້ງຈິດໃຫ້ໝັ້ນ ແລະແນວແນ່ ຖ້າພາດເຮັດຜິດສິນຂໍ້ໃດຂໍ້ໜຶ່ງ ແມ່ນຖືວ່າສິນແຕ່ລະຂໍ້ກໍ່ຕົກໄປ ໝົດ. ພະສາດສະດາຊົງຕັດພະທຳມະເທສະໜາໃຫ້ໂອວາດຄຳສັ່ງສອນແກ່ພຸດທະບໍລິສັດສີ່ ໃຫ້ ປະພຶດປະຕິບັດໃນສິ່ງດີງາມ ເກື້ອກູນແກ່ກັນແລະກັນ ໃຫ້ໝັ້ນທຳບຸນຖວາຍທານ, ຮັກສາສິນ, ເມດຕາພາວະນາ ຢ່າໄດ້ຂາດ ເພື່ອເປັນເຄື່ອງຄຸ້ມຄອງປ້ອງກັນບໍ່ໃຫ້ຕົກອະບາຍຍະພູມທັງ ໔. ເມື່ອເຮົາສາມາດຮັກສາສິນໄດ້ໂດຍບໍ່ມີຂໍ້ບົກພ່ອງໃດໆ ເຮົາກໍ່ຈະເປັນຜູ້ບໍລິສຸດແລະພົ້ນຈາກນະ ຣົກທັງປວງເປັນຕົ້ນ.

The text discusses the observance of the five precepts, eight precepts, and the tenfold wholesome course of action. Those who wish to observe the precepts must set their minds resolutely. If they break a precept, all other precepts fail. The Buddha taught the four assemblies of Buddhists to behave morally, to be kind to one another, to be committed to alms-giving, to observe precepts, and to be merciful, in order to prevent themselves from the four hells. When we can maintain all the precepts without any mistakes, we will be pure and free from hell.

Colophon: ລານທີ ໒໓ ໜ້າ ໑: ພຸດທະສັງກາດຣາຊະໄດ້ ໒໔໘໒ ຕົວ ປົກກິດ ເດືອນ [...] ຂຶ້ນ ໑໐ ພໍ່າວ່າວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງວັດ ໝາຍມີ ຊຽງເທລັກຈາຍ ສາວອ່ອນສີ ເປັນເຄົ້າ ກັບທັງພີ່ນ້ອງຊູ່ ຄົນຈິ່ງໄດ້ພ້ອມກັນມີໃຈໃສ່ສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງຍັງທັງສີ ປັດຈະເວຂະນະສູດ ຜູກນີ້ ໄວ້ ກັບສາສະໜາພະໂຄດົມເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕ ພັນພະວັດສາ. ຜູ້ຂ້າທັງ ໒ ຜົວເມຍ ຂໍຜະລະອັນນີ້ ເປັນປັດໄຈແກ່ຜູ້ຂ້າທັງ ໒ ຕາບຕໍ່ເທົ່າເຂົ້າສູ່ນິຣະພາບ ຕັດບ່ວງເປັນຈະມານຂາດໄດ້ແຫ່ງ ຄຳໝາຍແດ່ກໍ່ຂ້າເທີ້ນ. ອະຣະຫັນໂຕ ໂຫມ ອະນາຄະເຕ ກາເລ ອະຣິຍະເມດໂຕໂຍ ສັນຕິເກ ປັບພັດຊັງ ມະມະ ປາປຸນາຕິ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ.

Folio 23 on the recto side: In Buddhist Era (BE) 2482, a *ka mot* year, on the tenth waxing-moon day of the [...] lunar month, the fifth day of the week (Thursday),⁴⁰ [the writing was accomplished] at the time of the temple drum (*nyam kòng vat*). Xiang Lekchai and his wife named Sao Ònsi, as principal initiators, together with all their siblings, had the most ardent religious faith to jointly sponsor the making of this manuscript-bundle entitled *Patcha-vekkhanasut* (*Paccavekkha-sutta*) 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 us, husband and wife, to fulfill our wishes to enter Nibbāna and to cut the Five Obstacles. *Arahanto homi anāgate kāle ariya metteyyo santike pabbajam mama pāpunāti nibbānaṃ paramaṃ sukhaṃ niccaṃ dhuvaṃ.*

Date: BE 2482, a *ka mot* year (1939)
Script(s): Tham Lao

⁴⁰ 1301 Bhadrapada 10 = Saturday, 23 September 1939.

Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Xiang Lekchai and his wife named Sao Õnsi, together with all their siblings
Titles: ປັດຈະເວກຂະນະສູດ
Patchavekkhanasut
Paccavekkhaṇa Sutta

EAP1398_VXY_1_0111

Long palm-leaf

One Phuk: *fascicle 9*

Material: Light brown palm leaves, black ink. **Size:** Height 5.5 cm, width 59 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 25. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ໃນກາລະອັນລ່ວງພົ້ນໄປແລ້ວ ຍັງມີສາມີພັນລະຍາຄູ່ໜຶ່ງ ສາມີຊື່ວ່າ ຂຽງຄຸງຄາ ແຕ່ຕໍ່ມາໄດ້ປ່ຽນຊື່ເປັນ ອະຣິຍະຕາລະຕິດສະ ແລະພັນລະຍາຊື່ວ່າ ນາງສຸມະນາ ອາໄສຢູ່ໃນເມືອງອະນຸຣາທະນະຄອນ. ສາມີພັນລະຍາຄູ່ນີ້ເປັນຄົນທຸກໄຮ້ ແຕ່ມີຄວາມເຫຼື້ອມໃສສັດທາໃນພະພຸດທະສາສະໜາ ຈຶ່ງໄດ້ໄປຊຸດເອົາຫົວເຜືອກແລະຫົວມັນຢູ່ໃນປ່າ ມາຖວາຍໃຫ້ເປັນທານແກ່ພິກຂຸ ໔໐໐ ອົງ ເປັນປະຈຳ. ພະຍາອິນຈຶ່ງໄດ້ແບງຮ່າງເປັນພາມເຖົ້າຂໍໄປອາໄສຢູ່ໃນບ້ານຂອງສາມີພັນລະຍາຄູ່ນີ້ ທັງສອງກໍຍິນດີຕ້ອນຮັບດ້ວຍຄວາມເຕັມໃຈ ເມື່ອພະຍາອິນເຫັນວ່າສາມີພັນລະຍາຄູ່ນີ້ມີຈິດໃຈເຫຼື້ອມໃສສັດທາອັນແຮງກ້າ ຈຶ່ງໄດ້ເນລະມິດເຂົ້າສາລີ, ເງິນ, ຄໍາ ແລະແກ້ວ ກຸ ປະການໃຫ້ແກ່ທັງສອງ.

Once upon a time, there was a couple in Anuratha. The husband changed his name Xiang Khungkha into Ariya Taratissa. The wife's name was Sumana. The couple was poor but they had a strong faith in Buddhism. Despite their poverty, they regularly gathered taro roots and potatoes in the forest and offered them to 500 monks. God Indra who had witnessed their devotion transformed himself into an old brahman and asked them for a permission to stay at their house. The couple gladly welcomed him. Impressed by their unwavering faith, God Indra rewarded them with wheat, money, gold, and seven kinds of gems.

Colophon: None

Date: Mid-20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: *ມະທຸຣັດສະລັງກະ* (ຜູກ ໙)
Mathuratsalangka (Phuk 9)
Madurassalaṅka (Fascicle 9)

EAP1398_VXY_1_0112

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56.5 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ໂຄວິນທະສຸດ ວ່າດ້ວຍ ມະຫາໂຄວິນທະພາມ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ດອຍຄິດຊະກູດ ນະຄອນຣາຊະຄຶ. ບຸດແຫ່ງຄົນທັນ ຊື່ ປັນຈະສິຂະ ເຂົ້າເຝົ້າຂາບທູນເລົ່າເລື່ອງທີ່ໄດ້ພົບເຫັນຈາກເທວະດາຊັ້ນດາວວະດິງ ໃນທີ່ປະຊຸມຊື່ສຸທຳມະສະພາ ທ້າວສັກກະໄດ້ພັນລະນາຄຸນຂອງພະພຸດທະເຈົ້າ ຕູ ປະການ ແລະສະນັງກຸມາຣະພົມກໍເລົ່າເລື່ອງໂຊຕິປາລະມານິບຜູ້ເປັນບຸດຂອງ ໂຄວິນທະພາມ ບຸໂລທິດຂອງພະເຈົ້າທີ່ສຳປະຕິ ຜູ້ໄດ້ຮັບແຕ່ງຕັ້ງເປັນບຸໂລທິດແທນບິດາຂອງຕົນ ໄດ້ທຳໜ້າທີ່ຈະເລີນຮອຍຕາມບິດາ ຈົນໄດ້ຮັບການຂະໜານນາມວ່າ ມະຫາໂຄວິນທະພາມ. ຕໍ່ມາໄດ້ອອກບວດ ປະພຶດພົມມະຈັນ ເປັນທີ່ເຄົາລົບນັບຖືຂອງຄົນທັງຫຼາຍ ເປັນຣາຊາຂອງຣາຊາທັງຫຼາຍ ເປັນພົມຂອງພາມທັງຫຼາຍ ແລະເປັນເທວະດາຂອງພວກຄະຫະບໍດີ. ເມື່ອປັນຈະສິຂະເລົ່າຈົບແລ້ວ ພະພຸດທະເຈົ້າຕັດວ່າ ພະອົງເອງໄດ້ສະເຫວີຍພະຊາດເປັນມະຫາໂຄວິນທະພາມໃນຄັ້ງນັ້ນ. ແຕ່ໃນຄັ້ງນັ້ນ ຊື່ທາງແກ່ສາວິກພຽງແຕ່ໄປຢູ່ຮ່ວມກັນກັບພົມໄດ້ ແຕ່ໃນຊາດນີ້ຊື່ງສະແດງມັກ ຕູ ອັນເປັນໄປເພື່ອພະນົບພານ.

Govinda-sutta, a discourse on the Mahā Govinda Brahmin. On one occasion, the Buddha stayed at Gijjhakuta Hill in Rajagaha. Pancasikha, the son of a *gandhabba*, approached the Buddha and told a story that he had witnessed during a meeting called Sudhamma Assembly in the Tāvātimsa heaven. In this meeting, Sakka (God Indra) described eight virtues of the Buddha and Sanaṅkumāra Brahma recounted a story of Sotipāla, the son of Govinda Brahmin who was the priest of King Disampati. Sotipāla was promoted to be a priest in replacement of his father and followed his father's path, earning the title Mahā Govinda Brahmin. Later, Sotipāla became an ascetic practicing chastity and was highly respected by all. He become a king over other kings, a Brahma over other Brahmins, and a god among nobles. When Pancasikha finished the story, the Buddha revealed that he himself had been Mahā Govinda Brahmin at that time. In that life, he had taught his disciples to live harmoniously with brahmas; in his current life, however, he taught people the Noble Eightfold Path, which led to Nibbāna.

Colophon: ລານທີ ໓໖ ໜ້າ ໑: ມູນລະສັດທາ ສາທຸຄຳເປາະ ຜົວເມຍລູກເຕົ້າ ມີໃຈໃສສັດທາສ້າງ ໂຄວິນທະສູດ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕ ພັນວັດສາ ກໍ່ຂ້າເຫັນ.

Folio 36 on the recto side: The initiators, Sathu (Prince) Khampò and his wife, and their children had the religious faith to sponsor the making of this manuscript-bundle entitled *Khovinthasut* (*Govinda-sutta*), to support the Teachings of Gotama Buddha to last until the end of 5000 years.

Date: Mid-20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Sathu (Prince) Khampò, his wife, and their children

Titles: ໂຄວິນທະສູດ
Khovinthasut
Govinda Sutta

EAP1398_VXY_1_0113

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 56.4 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** five folios; the first folio contains the colophon; and the last three folios are blank; and the fifth folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 22. **Edges of the palm leaves:** angled. **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: ຊຸມພູປະຕິ ວ່າດ້ວຍ ພະຍາຊົມພູປະຕິ. ໃນສະໄໝພຸດທະການ ມີພະມະຫາກະສັດຜູ້ເລືອງອຳນາດອົງໜຶ່ງປົກຄອງເມືອງປັນຈາ ພະນາມວ່າ ພະຍາຊຸມພູປະຕິ ຜູ້ມີອາວຸດວິເສດສອງຢ່າງ ຄື ເກີບແກ້ວ ເມື່ອສວມໃສ່ແລ້ວ ສາມາດເຫາະເຫີນເດີນອາກາດໄດ້ ແລະລູກສອນວິເສດ ຫາກກະສັດເມືອງໃດບໍ່ມາອ່ອນນ້ອມຂຶ້ນຕໍ່ພະອົງ ລູກສອນວິເສດນັ້ນ ກໍຈະໄປຮ້ອຍຫູພາຕົວມາເຂົ້າເຝົ້າ. ຈຶ່ງເຮັດໃຫ້ກະສັດທັງຫຼາຍພາກັນຍຳເກງໃນເດຊານຸພາບແຫ່ງພະຍາຊຸມພູ. ວັນໜຶ່ງ, ພະພຸດທະເຈົ້າໄດ້ໃຫ້ພະຍາອິນແປງກາຍເປັນທູດໄປເຊີນພະຍາຊຸມພູມາເຂົ້າເຝົ້າທີ່ວັດເຊຕະວັນເມືອງສາວັດຖິ ເມື່ອພະຍາຊຸມພູມາເຫັນວັດເຊຕະວັນເຊິ່ງພະພຸດທະເຈົ້າເນລະມິດໃຫ້ເປັນເມືອງທີ່ງົດງາມພ້ອມດ້ວຍເສນາອຳນາດ ກໍຮູ້ສຶກພະໂທຍຳນກົວ. ເມື່ອໄດ້ພົບພະພຸດທະອົງທີ່ເນລະມິດເປັນພະເຈົ້າຈັກກະພັດ ກໍຍັງບໍ່ໝົດທິດຖືມານະ ພະພຸດທະອົງຈຶ່ງເຊີນໃຫ້ສະແດງລິດຈົນໝົດທຸກຢ່າງ ແຕ່ກໍບໍ່ສາມາດທຳຮ້າຍພະພຸດທະອົງໄດ້. ເມື່ອພະຍາຊຸມພູໝົດລິດແລ້ວ ພະພຸດທະເຈົ້າຈຶ່ງສະແດງທຳໂຜດໃຫ້ເຫັນໂທດແຫ່ງການວຽນວາຍຕາຍເກີດໃນວັດຕະສົງສານ ທັງໃຫ້ເຫັນຄຸນແຫ່ງພະນົບພານ. ພະຍາຊຸມພູພ້ອມດ້ວຍເສນາອຳນາດ ຈຶ່ງຂໍບວດເປັນພິກຂຸ ແລະໄດ້ສຳເລັດເປັນພະອໍລະຫັນ.

Somphūpati (Jambūpati) is a story about King Jambūpati. During the Buddha's time, there was a powerful king named Jambūpati. He ruled the kingdom of Pancha. The king possessed two magical weapons: a pair of crystal shoes that let him fly in the sky; and a magic arrow that could hold the ears of a king who was against King Jambūpati and bring him to his presence. Other kings were therefore frightened by King Jambūpati. One day, the Buddha assigned God Indra to transform himself into an ambassador and invite King Jambūpati to visit him at the Jetavana Monastery in Savatthi. When King Jambūpati and his followers approached the monastery, which the Buddha had transformed it into a magnificent city, they felt threatened by the Buddha. Upon meeting the Buddha, who had transformed himself into an Emperor God, King Jambūpati still clung to his false views. The Buddha then challenged the king to show all his power but the king failed to harm the Buddha though. Once the king used up all his power, the Buddha delivered a sermon explaining danger in the Cycle of Rebirths and virtue of Nibbāna. Eventually, King Jambūpati and his followers decided to be ordained as Buddhist monks and later attained arahantship.

Colophon:

ລານທີ ໑໘ ໜ້າ ໒: ອະທັງ ອັນວ່າ ຜູ້ຂ້າ ຣັດສະປັນຍາ ໄດ້ສ້າງແປງທັງສີ ປາສິບສາສະໜາ ຂໍໃຫ້ທາຍພະຍາດທິໂລຄາແດ່ກໍຂ້າເທີ້ນ. ປະການ ໑ ຂໍໃຫ້ພົບສາສະໜາພະສີອະຣິຍະເມດໂຕໂລກຸດຕະລະ ໂຮທຳມະເຈົ້າ ແລະປະການ ຂໍໃຫ້ໄດ້ເປັນອະຣະທັນຕິນ ໑ ໃຫ້ໄດ້ລົງເຫັນພາຍຫ້າ ແລະພາຍຫລັງ ຂໍໃຫ້ໄດ້ຮູ້ຊາດທຸກປະການແດ່ກໍຂ້າເທີ້ນ. ສັງກາດ ໑໒໙໒ ຕົວ ປີຮ້ວງໃສ້ ແລ.

Folio 18 on the verso side: Aham, I, Ratsapannya, made the manuscript of *Pa* to prolong the Teachings of the Buddha. May I recover from illness, definitely. Besides, may I experience the religion of Ariya Metteyya Buddha and obtain *Lokuttara-dhamma*. Moreover, may I become an arahant and can see the future and the past. May I recall all existences, definitely. Sangkat (CS) 1292, a *huang sai* year.

Date:

CS 1292, a *huang sai* year (1930)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Ratsapannya

Titles:

ຊຸມພູປະຕິ (ຜູກຕົ້ນ)

Sumphupati (Phuk ton)

Jambūpati (Fascicle 1)

EAP1398_VXY_1_0114

Long palm-leaf

One Phuk:

fascicle 2

Material:

Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 54.1 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** three folios; the first folio is blank; and the second folio contains the colophon; and the third folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 18. **Edges of the palm leaves:** angled. **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: ຊຸມພູປະຕິ ວ່າດ້ວຍ ພະຍາຊົມພູປະຕິ. ໃນສະໄໝພຸດທະການ ມີພະມະຫາກະສັດຜູ້ເລືອງອຳນາດອົງໜຶ່ງປົກຄອງເມືອງປັນຈາ ພະນາມວ່າ ພະຍາຊຸມພູປະຕິ ຜູ້ມີອາວຸດວິເສດສອງຢ່າງຄື ເກີບແກ້ວ ເມື່ອສວມໃສ່ແລ້ວ ສາມາດເຫາະເຫີນເດີນອາກາດໄດ້ ແລະລູກສອນວິເສດ ຫາກກະສັດເມືອງໃດບໍ່ມາອ່ອນນ້ອມຂຶ້ນຕໍ່ພະອົງ ລູກສອນວິເສດນັ້ນ ກໍຈະໄປຮ້ອຍຫຼຸພາຕົວມາເຂົ້າເຝົ້າ. ຈຶ່ງເຮັດໃຫ້ກະສັດທັງຫຼາຍພາກັນຢ້ານເກງໃນເດຊານຸພາບແຫ່ງພະຍາຊຸມພູ. ວັນໜຶ່ງ, ພະພຸດທະເຈົ້າໄດ້ໃຫ້ພະຍາອິນແປງກາຍເປັນທູດໄປເຊີນພະຍາຊຸມພູມາເຂົ້າເຝົ້າທີ່ວັດເຊຕະວັນເມືອງສາວັດຖີ ເມື່ອພະຍາຊຸມພູມາເຫັນວັດເຊຕະວັນເຊິ່ງພະພຸດທະເຈົ້າເນລະມິດໃຫ້ເປັນເມືອງທີ່ງົດງາມພ້ອມດ້ວຍເສນາອຳມາດ ກໍຮູ້ສຶກພະໂຫຍັນກົວ. ເມື່ອໄດ້ພົບພະພຸດທະອົງທີ່ເນລະມິດເປັນພະເຈົ້າຈັກກະພັດ ກໍຍັງບໍ່ໝົດທິດຖືມານະ ພະພຸດທະອົງຈຶ່ງເຊີນໃຫ້ສະແດງລິດຈິນໝົດທຸກຢ່າງ ແຕ່ກໍບໍ່ສາມາດທຳຮ້າຍພະພຸດທະອົງໄດ້. ເມື່ອພະຍາຊຸມພູໝົດລິດ ແລ້ວພະພຸດທະເຈົ້າຈຶ່ງສະແດງທຳໄຜດໃຫ້ເຫັນໂທດແຫ່ງການວຽນວາຍຕາຍເກີດໃນວັດຕະສົງສານ ທັງໃຫ້ເຫັນຄຸນແຫ່ງພະນົບພານ. ພະຍາຊຸມພູພ້ອມດ້ວຍເສນາອຳມາດ ຈຶ່ງຂໍບວດເປັນພິກຂຸ ແລະໄດ້ສຳເລັດເປັນພະອິລະຫັນ.

Somphūpati (Jambūpati) is a story about King Jambūpati. During the Buddha's time, there was a powerful king named Jambūpati. He ruled the kingdom of Pancha. The king possessed two magical weapons: a pair of crystal shoes that let him fly in the sky; and a magic arrow that could hold the ears of a king who was against King Jambūpati and bring him to his presence. Other kings were therefore frightened by King Jambūpati. One day, the Buddha assigned God Indra to transform himself into an ambassador and invite King Jambūpati to visit him at the Jetavana Monastery in Savatthi. When King Jambūpati and his followers approached the monastery, which the Buddha had transformed it into a magnificent city, they felt threatened by the Buddha. Upon meeting the Buddha, who had transformed himself into an Emperor God, King Jambūpati still clung to his false views. The Buddha then challenged the king to show all his power but the king failed to harm the Buddha though. Once the king used up all his power, the Buddha delivered a sermon explaining danger in the Cycle of Rebirths and virtue of Nibbāna. Eventually, King Jambūpati and his followers decided to be ordained as Buddhist monks and later attained arahantship.

Colophon: ລານທີ ໑໗ ໜ້າ ໑: ແມ່ທິດບຸນມາ ໄດ້ສ້າງລຳ ຊຸມພູປະຕິ ໄວ້ກັບສາສະໜາພະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕ ພັນວັດສາ ນົບພານະ ປັດຈະໂຍ ນົບພານັງ ປະຣະມັງ ສຸກຂັງ.

Folio 17 on the recto side: Mae Thit Bunma sponsored the making of this manuscript entitled *Sumphupati (Jambūpati)* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May this be a condition for Nibbāna, the greatest bliss.

Date: 1930 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0113)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Mae Thit Bunma
Titles: ຊຸມພູປະຕິ (ຜູກ ໒)
Sumphupati (Phuk 2)
Jambūpati (Fascicle 2)

EAP1398_VXY_1_0115

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 54 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio is blank. **Back cover folio:** one folio contain the colophon.

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

Description: ຊຸມພູປະຕິ ວ່າດ້ວຍ ພະຍາຊົມພູປະຕິ. ໃນສະໄໝພຸດທະການ ມີພະມະຫາກະສັດຜູ້ເລືອງອຳນາດອົງໜຶ່ງປົກຄອງເມືອງປັນຈາ ພະນາມວ່າ ພະຍາຊົມພູປະຕິ ຜູ້ມີອາວຸດວິເສດສອງຢ່າງຄື ເກີບແກ້ວ ເມື່ອສວມໃສ່ແລ້ວ ສາມາດເຫາະເຫີນເດີນອາກາດໄດ້ ແລະລູກສອນວິເສດ ຫາກກະສັດເມືອງໃດບໍ່ມາອ່ອນນ້ອມຂຶ້ນຕໍ່ພະອົງ ລູກສອນວິເສດນັ້ນ ກໍຈະໄປຮ້ອຍຫູພາຕົວມາເຂົ້າເຝົ້າ. ຈຶ່ງເຮັດໃຫ້ກະສັດທັງຫຼາຍພາກັນຍ້າເກງໃນເດຊານຸພາບແຫ່ງພະຍາຊົມພູ. ວັນໜຶ່ງ, ພະພຸດທະເຈົ້າໄດ້ໃຫ້ພະຍາອິນແປງກາຍເປັນທູດໄປເຊີນພະຍາຊົມພູມາເຂົ້າເຝົ້າທີ່ວັດເຊຕະວັນເມືອງສາວັດຖິ ເມື່ອພະຍາຊົມພູມາເຫັນວັດເຊຕະວັນເຊິ່ງພະພຸດທະເຈົ້າເນລະມິດໃຫ້ເປັນເມືອງທີ່ງົດງາມພ້ອມດ້ວຍເສນາອຳນາດ ກໍຮູ້ສຶກພະໂຫຍ້ານກົວ. ເມື່ອໄດ້ພົບພະພຸດທະອົງທີ່ເນລະມິດເປັນພະເຈົ້າຈັກກະພັດ ກໍຍັງບໍ່ໝົດທິດຖືມານະ ພະພຸດທະອົງຈຶ່ງເຊີນໃຫ້ສະແດງລິດຈິນໝົດທຸກຢ່າງ ແຕ່ກໍບໍ່ສາມາດທຳຮ້າຍພະພຸດທະອົງໄດ້. ເມື່ອພະຍາຊົມພູໝົດລິດແລ້ວ ພະພຸດທະເຈົ້າຈຶ່ງສະແດງທຳໂຜດໃຫ້ເຫັນໂທດແຫ່ງການວຽນວາຍຕາຍເກີດໃນວັດຕະສົງສານ ທັງໃຫ້ເຫັນຄຸນແຫ່ງພະນົບພານ. ພະຍາຊົມພູພ້ອມດ້ວຍເສນາອຳນາດ ຈຶ່ງຂໍບວດເປັນພິກຂຸ ແລະໄດ້ສຳເລັດເປັນພະອິລະຫັນ.

Somphūpati (Jambūpati) is a story about King Jambūpati. During the Buddha's time, there was a powerful king named Jambūpati. He ruled the kingdom of Pancha. The king possessed two magical weapons: a pair of crystal shoes that let him fly in the sky; and a magic arrow that could hold the ears of a king who was against King Jambūpati and bring him to his presence. Other kings were therefore frightened by King Jambūpati. One day, the Buddha assigned God Indra to transform himself into an

ambassador and invite King Jambūpati to visit him at the Jetavana Monastery in Savatthi. When King Jambūpati and his followers approached the monastery, which the Buddha had transformed it into a magnificent city, they felt threatened by the Buddha. Upon meeting the Buddha, who had transformed himself into an Emperor God, King Jambūpati still clung to his false views. The Buddha then challenged the king to show all his power but the king failed to harm the Buddha though. Once the king used up all his power, the Buddha delivered a sermon explaining danger in the Cycle of Rebirths and virtue of Nibbāna. Eventually, King Jambūpati and his followers decided to be ordained as Buddhist monks and later attained arahantship.

Colophon: ລານທີ ໑໖ ຫ້າ ໑: ແມ່ບຸນມາໄດ້ສ້າງລຳ ຊຸມພູປະຕິ ໄວ້ກັບສາສະໜາ ພະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ.

Folio 16 on the recto side: Mae Bunma sponsored the making of this manuscript entitled *Sumphupati (Jambūpati)* 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.

Date: 1930 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0113)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Mae Bunma

Titles: ຊຸມພູປະຕິ (ຜູກ ໓)

Sumphupati (Phuk 3)

Jambūpati (Fascicle 3)

EAP1398_VXY_1_0116

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 54 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio is blank. **Back cover folio:** one folio contain the colophon.

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

Description: ຊຸມພູປະຕິ ວ່າດ້ວຍ ພະຍາຊົມພູປະຕິ. ໃນສະໄໝພຸດທະການ ມີພະມະຫາກະສັດຜູ້ເລືອງອຳນາດອົງໜຶ່ງປົກຄອງເມືອງປັນຈາ ພະນາມວ່າ ພະຍາຊຸມພູປະຕິ ຜູ້ມີອາວຸດວິເສດສອງຢ່າງຄື ເກີບແກ້ວ ເມື່ອສວມໃສ່ແລ້ວ ສາມາດເທາະເຫີນເດີນອາກາດໄດ້ ແລະລູກສອນວິເສດ ທາກກະສັດເມືອງໃດບໍ່ມາອ່ອນນ້ອມຂຶ້ນຕໍ່ພະອົງ ລູກສອນວິເສດນັ້ນ ກໍຈະໄປຮ້ອຍຫຼຸພາຕົວມາເຂົ້າເຝົ້າ. ຈຶ່ງເຮັດໃຫ້ກະສັດທັງຫຼາຍພາກັນຍຳເກງໃນເດຊານຸພາບແຫ່ງພະຍາຊຸມພູ. ວັນໜຶ່ງ,

ພະພຸດທະເຈົ້າໄດ້ໃຫ້ພະຍາອິນແປງກາຍເປັນທູດໄປເຊີນພະຍາຊຸມພູມາເຂົ້າເຝົ້າທີ່ວັດເຊຕະວັນ
ເມືອງສາວັດຖີ ເມື່ອພະຍາຊຸມພູມາເຫັນວັດເຊຕະວັນເຊິ່ງພະພຸດທະເຈົ້າເນລະມິດໃຫ້ເປັນເມືອງ
ທີ່ງົດງາມພ້ອມດ້ວຍເສນາອຳມາດ ກໍຮູ້ສຶກພະໂທຍ້ານກົວ. ເມື່ອໄດ້ພົບພະພຸດທະອົງທີ່ເນລະມິດ
ເປັນພະເຈົ້າຈັກກະພັດ ກໍຍັງບໍ່ໝົດທິດຖືມານະ ພະພຸດທະອົງຈຶ່ງເຊີນໃຫ້ສະແດງລິດຈົນໝົດທຸກ
ຢ່າງ ແຕ່ກໍບໍ່ສາມາດທຳຮ້າຍພະພຸດທະອົງໄດ້. ເມື່ອພະຍາຊຸມພູໝົດລິດແລ້ວ ພະພຸດທະເຈົ້າຈຶ່ງ
ສະແດງທຳໂຜດໃຫ້ເຫັນໂທດແຫ່ງການວຽນວາຍຕາຍເກີດໃນວັດຕະສົງສານ ທັງໃຫ້ເຫັນຄຸນ
ແຫ່ງພະນົບພານ. ພະຍາຊຸມພູພ້ອມດ້ວຍເສນາອຳມາດ ຈຶ່ງຂໍບວດເປັນພິກຂຸ ແລະໄດ້ສຳເລັດ
ເປັນພະອໍລະຫັນ.

Somphūpati (Jambūpati) is a story about King Jambūpati. During the Buddha's time, there was a powerful king named Jambūpati. He ruled the kingdom of Pancha. The king possessed two magical weapons: a pair of crystal shoes that let him fly in the sky; and a magic arrow that could hold the ears of a king who was against King Jambūpati and bring him to his presence. Other kings were therefore frightened by King Jambūpati. One day, the Buddha assigned God Indra to transform himself into an ambassador and invite King Jambūpati to visit him at the Jetavana Monastery in Savatthi. When King Jambūpati and his followers approached the monastery, which the Buddha had transformed it into a magnificent city, they felt threatened by the Buddha. Upon meeting the Buddha, who had transformed himself into an Emperor God, King Jambūpati still clung to his false views. The Buddha then challenged the king to show all his power but the king failed to harm the Buddha though. Once the king used up all his power, the Buddha delivered a sermon explaining danger in the Cycle of Rebirths and virtue of Nibbāna. Eventually, King Jambūpati and his followers decided to be ordained as Buddhist monks and later attained arahantship.

Colophon: ລານທີ ໑໖ ໜ້າ ໑: ແມ່ບຸນມາໄດ້ສ້າງລຳ ຊຸມພູປະຕິ ໄວ້ກັບສາສະໜາ ພະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕
ພັນວັດສາ ນົບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ.

Folio 16 on the recto side: Mae Bunma sponsored the making of this manuscript entitled *Sumphupati (Jambūpati)* 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.

Date: 1930 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0113)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Mae Bunma

Titles: ຊຸມພູປະຕິ (ຜູກ ໔)

Sumphupati (Phuk 4)

Jambūpati (Fascicle 4)

Long palm-leaf**One Phuk:** *fascicle 5***Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 53.5 cm, depth 1.7 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** one folio contains the title. **Back cover folio:** four folios; the two folios are blank; and the last two folios contains the title.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 37. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ຊຸມພູປະຕິ ວ່າດ້ວຍ ພະຍາຊົມພູປະຕິ. ໃນສະໄໝພຸດທະການ ມີພະມະຫາກະສັດຜູ້ເລືອງອຳນາດອົງໜຶ່ງປົກຄອງເມືອງປັນຈາ ພະນາມວ່າ ພະຍາຊຸມພູປະຕິ ຜູ້ມີອາວຸດວິເສດສອງຢ່າງຄື ເກີບແກ້ວ ເມື່ອສວມໃສ່ແລ້ວ ສາມາດເຫາະເຫີນເດີນອາກາດໄດ້ ແລະລູກສອນວິເສດ ຫາກກະສັດເມືອງໃດບໍ່ມາອ່ອນນ້ອມຂຶ້ນຕໍ່ພະອົງ ລູກສອນວິເສດນັ້ນ ກໍຈະໄປຮ້ອຍຫຼຸພາຕົວມາເຂົ້າເຝົ້າ. ຈຶ່ງເຮັດໃຫ້ກະສັດທັງຫຼາຍພາກັນຍຳເກງໃນເດຊານຸພາບແຫ່ງພະຍາຊຸມພູ. ວັນໜຶ່ງ, ພະພຸດທະເຈົ້າໄດ້ໃຫ້ພະຍາອິນແປງກາຍເປັນຫູດໄປເຊີນພະຍາຊຸມພູມາເຂົ້າເຝົ້າທີ່ວັດເຊຕະວັນເມືອງສາວັດຖິ ເມື່ອພະຍາຊຸມພູມາເຫັນວັດເຊຕະວັນເຊິ່ງພະພຸດທະເຈົ້າເນລະມິດໃຫ້ເປັນເມືອງທັງດຽມພ້ອມດ້ວຍເສນາອຳນາດ ກໍຮູ້ສຶກພະໄທຢ້ານກົວ. ເມື່ອໄດ້ພົບພະພຸດທະອົງທີ່ເນລະມິດເປັນພະເຈົ້າຈັກກະພັດ ກໍຍັງບໍ່ໝົດທິດຖືມານະ ພະພຸດທະອົງຈຶ່ງເຊີນໃຫ້ສະແດງລົດຈົນໝົດທຸກຢ່າງ ແຕ່ກໍບໍ່ສາມາດທຳຮ້າຍພະພຸດທະອົງໄດ້. ເມື່ອພະຍາຊຸມພູໝົດລົດແລ້ວ ພະພຸດທະເຈົ້າຈຶ່ງສະແດງທຳໄຜດໃຫ້ເຫັນໂທດແຫ່ງການວຽນວາຍຕາຍເກີດໃນວັດຕະສົງສານ ທັງໃຫ້ເຫັນຄຸນແຫ່ງພະນົບພານ. ພະຍາຊຸມພູພ້ອມດ້ວຍເສນາອຳນາດ ຈຶ່ງຂໍບວດເປັນພິກຂຸ ແລະໄດ້ສຳເລັດເປັນພະອໍລະຫັນ.

Somphūpati (Jambūpati) is a story about King Jambūpati. During the Buddha's time, there was a powerful king named Jambūpati. He ruled the kingdom of Pancha. The king possessed two magical weapons: a pair of crystal shoes that let him fly in the sky; and a magic arrow that could hold the ears of a king who was against King Jambūpati and bring him to his presence. Other kings were therefore frightened by King Jambūpati. One day, the Buddha assigned God Indra to transform himself into an ambassador and invite King Jambūpati to visit him at the Jetavana Monastery in Savatthi. When King Jambūpati and his followers approached the monastery, which the Buddha had transformed it into a magnificent city, they felt threatened by the Buddha. Upon meeting the Buddha, who had transformed himself into an Emperor God, King Jambūpati still clung to his false views. The Buddha then challenged the king to show all his power but the king failed to harm the Buddha though. Once the king used up all his power, the Buddha delivered a sermon explaining danger in the Cycle of Rebirths and virtue of Nibbāna.

Eventually, King Jambūpati and his followers decided to be ordained as Buddhist monks and later attained arahantship.

Colophon: None

Date: 1930 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0113)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Mae Bunma

Titles: ຊຸມພູປະຕິ (ຜູກຖວນ ໕)
Sumphupati (Phuk thuan 5)
Jambūpati (Fascicle 5)

EAP1398_VXY_1_0118

Long palm-leaf

One Phuk: *fascicle 6*

Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 54 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.

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

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

Description: ຊຸມພູປະຕິ ວ່າດ້ວຍ ພະຍາຊົມພູປະຕິ. ໃນສະໄໝພຸດທະການ ມີພະມະຫາກະສັດຜູ້ເລືອງອຳນາດອົງໜຶ່ງປົກຄອງເມືອງປັນຈາ ພະນາມວ່າ ພະຍາຊຸມພູປະຕິ ຜູ້ມີອາວຸດວິເສດສອງຢ່າງຄື ເກີບແກ້ວ ເມື່ອສວມໃສ່ແລ້ວ ສາມາດເຫາະເຫີນເດີນອາກາດໄດ້ ແລະລູກສອນວິເສດ ຫາກກະສັດເມືອງໃດບໍ່ມາອ່ອນນ້ອມຂຶ້ນຕໍ່ພະອົງ ລູກສອນວິເສດນັ້ນ ກໍຈະໄປຮ້ອຍຫຼຸພາຕົວມາເຂົ້າເຝົ້າ. ຈຶ່ງເຮັດໃຫ້ກະສັດທັງຫຼາຍພາກັນຍ່າເກງໃນເດຊານຸພາບແຫ່ງພະຍາຊຸມພູ. ວັນໜຶ່ງ, ພະພຸດທະເຈົ້າໄດ້ໃຫ້ພະຍາອິນແປງກາຍເປັນທູດໄປເຊີນພະຍາຊຸມພູມາເຂົ້າເຝົ້າທີ່ວັດເຊຕະວັນເມືອງສາວັດຖີ ເມື່ອພະຍາຊຸມພູມາເຫັນວັດເຊຕະວັນເຊິ່ງພະພຸດທະເຈົ້າເນລະມິດໃຫ້ເປັນເມືອງທີ່ງົດງາມພ້ອມດ້ວຍເສນາອຳມາດ ກໍຮູ້ສຶກພະໄທຢ້ານກົວ. ເມື່ອໄດ້ພົບພະພຸດທະອົງທີ່ເນລະມິດເປັນພະເຈົ້າຈັກກະພັດ ກໍຍັງບໍ່ໝົດທິດຖືມານະ ພະພຸດທະອົງຈຶ່ງເຊີນໃຫ້ສະແດງລິດຈິນໝົດທຸກຢ່າງ ແຕ່ກໍບໍ່ສາມາດທຳຮ້າຍພະພຸດທະອົງໄດ້. ເມື່ອພະຍາຊຸມພູໝົດລິດແລ້ວ ພະພຸດທະເຈົ້າຈຶ່ງສະແດງທຳໄຜດໃຫ້ເຫັນໂທດແຫ່ງການວຽນວາຍຕາຍເກີດໃນວັດຕະສົງສານ ທັງໃຫ້ເຫັນຄຸນແຫ່ງພະນົບພານ. ພະຍາຊຸມພູພ້ອມດ້ວຍເສນາອຳມາດ ຈຶ່ງຂໍບວດເປັນພິກຂຸ ແລະໄດ້ສຳເລັດເປັນພະອິລະຫັນ.

Somphupati (Jambūpati) is a story about King Jambūpati. During the Buddha's time, there was a powerful king named Jambūpati. He ruled the kingdom of Pancha. The king possessed two magical weapons: a pair of crystal shoes that let him fly in the sky; and a magic arrow that could hold

the ears of a king who was against King Jambūpati and bring him to his presence. Other kings were therefore frightened by King Jambūpati. One day, the Buddha assigned God Indra to transform himself into an ambassador and invite King Jambūpati to visit him at the Jetavana Monastery in Savatthi. When King Jambūpati and his followers approached the monastery, which the Buddha had transformed it into a magnificent city, they felt threatened by the Buddha. Upon meeting the Buddha, who had transformed himself into an Emperor God, King Jambūpati still clung to his false views. The Buddha then challenged the king to show all his power but the king failed to harm the Buddha though. Once the king used up all his power, the Buddha delivered a sermon explaining danger in the Cycle of Rebirths and virtue of Nibbāna. Eventually, King Jambūpati and his followers decided to be ordained as Buddhist monks and later attained arahantship.

Colophon: ລານທີ ໑໖ ໜ້າ ໑: ແມ່ທິດບຸນມາໄດ້ສ້າງລຳ ຊູມພູ ໄວ້ກັບສາສະໜາ ພະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນ ວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາ ກໍຂ້າເທີນ.

Folio 16 on the recto side: Mae Thit Bunma sponsored the making of this manuscript entitled *Sumphupati (Jambūpati)* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May my desires and wishes come true.

Date: 1930 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0113)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Mae Thit Bunma

Titles: ຊູມພູປະຕິ (ຜູກ ໖)

Sumphupati (Phuk thuan 6)

Jambūpati (Fascicle 6)

EAP1398_VXY_1_0119

Long palm-leaf

One Phuk: *fascicle 6*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 46.2 cm, depth 1.7 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio is blank. **Back cover folio:** four folios; the first folio contains the colophon; and the last three folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 37. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າ ສະເດັດໄປປະທັບຢູ່ໃນນິໂຄທະອາຣາມ ເມືອງກະບິນລະພັດ ໃນຄັ້ງນັ້ນ ພະນາງມະຫາປະຊາບໍດີໂຄຕະມີ ພະມານດາລັງງຂອງພະພຸດທະເຈົ້າ ໄດ້ໃຫ້ນາຍຊ່າງ

ທູກຫຍິບຜ້າຜົນໜຶ່ງໃຫ້ເປັນຜ້າຈົວອນ ໂດຍຕັ້ງໃຈຈະນຳໄປຖວາຍແກ່ພະພຸດທະເຈົ້າ. ເມື່ອຜ້ານັ້ນ ໄດ້ຕັດຫຍິບເປັນທີ່ຮຽບຮ້ອຍແລ້ວ ພະນາງໄດ້ນຳໄປສູ່ອາຣາມເພື່ອຖວາຍແກ່ພະພຸດທະເຈົ້າ. ພະພຸດທະອົງບໍ່ຊົງຮັບ ແຕ່ໄດ້ແນະນຳໃຫ້ພະນາງນຳຜ້າຜົນນັ້ນໄປຖວາຍໃຫ້ແກ່ສົງ ເນື່ອງຈາກວ່າການໃຫ້ທານແກ່ຄະນະສົງເປັນສັງຄະທານ ຈະມີພາລະອານິສົງຫລາຍກວ່າການໃຫ້ທານແກ່ພະພຸດທະເຈົ້າອົງດຽວ.

On one occasion, the Buddha stayed at the Nigrodharam Monastery in Kapilavatthu. Mahāpajāpati Gotami, the Buddha's stepmother and maternal aunt, instructed a weaver to make a robe with the intention of offering it to the Buddha. Once the robe was ready, she brought it to the monastery and presented it to him. However, the Buddha declined the offering and suggested her offer it to the Sangha instead, explaining that offering it to the Sangha would result in greater merit than offering it to him alone.

Colophon: ລານທີ ໓໕ ໜ້າ ໑: ສັງກາດ ໑໑໔໐ ຕົວ ປີເປີກສະງ້າ ເດືອນ ໒ ແຮມ ໔ ຄໍ່າ ອຸບາສິກອຸບາສິກາ ຂະໜານໄຊຍະພົນ ແລະນາງທິບພະຂວັນ ເປັນປະທານແກ່ພໍ່ແລະແມ່ລູກເຕົ້າຊູ່ຄົນໄດ້ຫາຍັງ ໄປຕະນະໃບລານມາສ້າງຈ້າງຂຽນຍັງ ສຸດຕັນຕະປິດິກ ກັບນີ້ ໄວ້ຄໍ້າຊູສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ເມ ນິດຈັງ ທຸວັງ ທຸວັງ.

Folio 35 on the recto side: In Sangkat (CS) 1140, a *poek sang* year, on the fifth waning-moon day of the second lunar month,⁴¹ a layman and a laywoman named Khanan Saiyaphon and Nang Thippakhwan were the principal initiators and joined with their parents and their children to sponsor the palm leaves for making this manuscript entitled *Suttantapidok* (*Suttanta Piṭaka*) 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.

Date: CS 1140, a *poek sang* year (7 Jan 1779)
Script(s): Tai Tham (Lanna)
Language(s): Lanna, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Lay man and lay woman named Khanan Saiyaphon and Nang Thippakhwan
Titles: ສຸດຕັນຕະປິຕະກະ
Suttanta Piṭaka
Suttanta Piṭaka

EAP1398_VXY_1_0120

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 54.1 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

⁴¹ 1140 Pausha 20 = Thursday, 7 January 1779.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ມະຫາວັກ ແປວ່າ ວັກໃຫຍ່ ວ່າດ້ວຍ ສິກຂາບິດນອກປາຕິໂມກ ເປັນຊື່ຄຳພີໝວດທີ່ ໓ ໃນ ໔ ໝວດແຫ່ງພະວິໄນປິດົກ ມີ ໑໐ ຕອນ ຄື ໑. ມະຫາຂັນທະກະ ວ່າດ້ວຍການບັນພະຊາອຸປະສົມບົດ. ໒. ອຸໂປສະຖະຂັນທະກະ ວ່າດ້ວຍອຸໂປສິດ ແລະສີມາ. ໓. ວັດສູປະນາຍິກະຂັນທະກະ ວ່າດ້ວຍການເຂົ້າວັດສາ. ໔. ປະວາຣະນາຂັນທະກະ ວ່າດ້ວຍ ປະວາຣະນາ. ໕. ຈຳມາຂັນທະກະ ວ່າດ້ວຍເຄື່ອງໜັງ. ໖. ເພສັດຊະຂັນທະກະ ວ່າດ້ວຍຢາ ແລະເລື່ອງກັບປະຍະ ອະກັບປີຍະ ແລະກາລິກ. ໗. ກະຖິນ ຂັນທະກະ ວ່າດ້ວຍກະຖິນ. ໘. ຈິວະຣະຂັນທະກະ ວ່າດ້ວຍຈິວອນ. ໙. ຈຳເປີຍະຂັນທະກະ ວ່າດ້ວຍນິກຄະທະກຳຕ່າງໆ. ໑໐. ໂກສຳພີຂັນທະກະ ວ່າດ້ວຍພິກຂຸຊາວໂກສຳພີວິວາດກັນ ແລະສັງຄະສາມັກຄີ.

Mahāvagga, meaning "the great section," deals with disciplinary rules beyond the *Pāṭimokkha* and is the third of the five sections of the *Vinaya Piṭaka*. It comprises ten chapters: 1. *Mahā-khandhaka* (On monkhood ordination), 2. *Uposatha-khandhaka* (On *uposatha* and boundary for monastic acts), 3. *Vassūpanāyika-khandhaka* (On the Buddhist Lent), 4. *Pavāraṇā-khandhaka* (On the Invitation Ceremony), 5. *Cammā-khandhaka* (On leather goods), 6. *Bhesajja-khandhaka* (On medicines, allowed and prohibited objects, and timing), 7. *Kathina-khandhaka* (On the *Kathina*), 8. *Cīvara-khandhaka* (On monk robes), 9. *Campeyya-khandhaka* (On punishments), and 10. *Kosambi-khandhaka* (On conflicts among the monks of Kosambi and the unity of Sangha).

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ປາຍ ໔໐໔ (ກົງກັບ ຈ.ສ. ໑໑໔໔) ຕົວ ປີເຕົ້າຢື່ ເດືອນ ຕູ ແຮມ ໑໑ ຄໍ່າ ວັນ ໑ ຣາຊະຄູເຈົ້າວັດກວານແກວງກັບທັງສາວຄຳຕັນ ສາວຄຳພັນ ມີສັດທາສ້າງສັບມະຫາວັກ ມັດຕິນ ໄວ້ກັບສາສະໜາ ນິບພານະ ນິບພານັງ ປັດຈະໂຍ ໂຫຕຸ.

Folio 26 on the recto side: In Sangkatrasa 404 (corresponding to CS 1144), a *tao nyi* year, on the eleventh waning-moon day of the eighth lunar month, the first day of the week (Sunday),⁴² Rasakhu (abbot) of Vat Kwang Kwaeng, together with Sao Khamtan and Sao Khamphan, had the religious faith to sponsor the making of this first manuscript-bundle entitled *Sap Mahavak* (Words of Mahāvagga) to support the Teachings of the Buddha. May this be a condition to reach Nibbāna.

Date: CS 1144, a *tao nyi* year (4 Aug 1782)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

⁴² 1144 Toutyashada 26 = Sunday, 4 August 1782.

Sponsor(s): Rasakhu (abbot) of Vat Kwang Kwaeng, together with Sao Khamtan and Sao Khamphan
Titles: ສັບມະຫາວັກ (ຜູກ ໓)
Sap Mahavak (Phuk 3)
Vocabularies of Mahāvagga (Fascicle 3)

EAP1398_VXY_1_0121

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 59.1 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** one folio is blank.
Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 25. **Edges of the palm leaves:** angled. **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: ເນື້ອໃນກ່າວເຖິງເລື່ອງພົມມະຊາລະສູດ ໝາຍເຖິງ ຂ່າຍທີ່ທຳໃຫ້ສະມະນະຫລົງຢູ່ໃນຄວາມເຫັນ ຜິດ ຈົນຕ້ອງຕິດຂ້ອງຢູ່ກັບການວຽນວາຍຕາຍເກີດໃນສັງສາລະວັດ ແລະເປັນພະສູດທຳອິດໃນ ທິຄະນິກາຍ ພະພຸດທະອົງຊົງສະແດງພະສູດນີ້ແກ່ພິກຂຸທັງຫລາຍທີ່ອຸທະຍານອຳພະລັດທິກາ ຊຶ່ງ ຕັ້ງຢູ່ລະຫວ່າງກຸງຣາຊະຄຶ ແລະເມືອງນາລັນທາ ມີເນື້ອຫາວ່າດ້ວຍສິນທັງຫລາຍ ຄື ຈຸລະສິນ, ມັດຊິມະສິນ ແລະມະຫາສິນ ອັນເປັນແນວທາງການປະພຶດປະຕິບັດຕົນຂອງພະພິກຂຸໃນພະພຸດ ທະສາສະໜາ.

The content describes *Brahmajāla Sutta*, which metaphorically means "a net" that entangles monks with false views and keeps them in the Cycle of Rebirths. *Brahmajāla Sutta* is the first sutta in the *Dīgha-nikāya*. The Buddha delivered this sutta to his disciples at Ambaladdika Park, located between Rajagaha and Nalanda. The sutta encompasses various moralities: *Cula-sīla*, *Majjhima-sīla*, and *Mahā-sīla*, which serve as guidelines for behaviors of monks in Buddhism.

Colophon: None
Date: Late 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ທິຄະນິກາຍ (ມັດຕິນ, ຜູກ ໔)
Thikhanikai (Mat 1, Phuk 4)
Dīgha-nikāya (Bundle 1, fascicle 4)

EAP1398_VXY_1_0122

Long palm-leaf

One Phuk: *fascicle 6*

Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 52.5 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 25. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ມະຫາວັກຄະນິທານ ກ່າວເຖິງ ພະສູດທັງຫຼາຍທີ່ພະພຸດທະອົງຊົງຕັດໄວ້ຕາມສະຖານທີ່ຕ່າງໆ ເຊັ່ນ ບົດພະປະຣິຕັຣັດຕະນະສູດ ຂຶ້ນຕົ້ນດ້ວຍຄຳວ່າ ນະໂມຕັສສັດຖຸ ຍານິທະ ພູຕານິ ສະມາຄະ ຕານິ ພຸມມານິ ວາ ຍານິ ວະ ອັນຕາລິກເຂ ສັພເພ ວະ ພູຕາ ສຸມະນາ ພະວັນຕຸ ອະໂຖປິ ສັກກັຈ ຈະ ສຸນັນຕຸ ພາສິຕັງ ເປັນຕົ້ນ. ໃນສະໄໝພຸດທະການ, ຄັ້ງໜຶ່ງ ເມືອງເວສາລີເກີດໄພພິບັດ ແຫ່ງແລ້ງ ເຂົ້າຢາກໝາກແພງ ຄົນເກີດພະຍາດເຈັບປ່ວຍ ແລະລົ້ມຕາຍເພາະຄວາມອົດຢາກ. ພະຍາສຸລິຍະວົງສາຜູ້ປົກຄອງເມືອງເວສາລີ ຈຶ່ງອາຣາທະນານິມົນພະພຸດທະເຈົ້າທີ່ປະທັບຢູ່ ເມືອງຣາຊະຄຶໂປໄຜດຊາວເມືອງເວສາລີ. ພະພຸດທະອົງພ້ອມດ້ວຍພິກຂຸທັງຫຼາຍ ໄດ້ສະເດັດໄປ ເມືອງເວສາລີ ແລະໄດ້ສະແດງພະທຳມະເທສະໜາ ບົດພະປະຣິຕັຣັດຕະນະສູດ ດ້ວຍອຳນາດ ພຸດທະຄຸນ ແລະຣັດຕະນະສູດ ເຫດການໄພພິບັດນັ້ນ ກໍ່ຄ່ອຍໆ ດີຂຶ້ນ.

Mahāvagga Nidāna is about suttas that the Buddha preached in various places, such as *Parittaratana-sutta* that begins with *namo tassatthu yānīdha bhūtāni samāgatāni bhummanī vā yāni va antālikkhe sabbe va bhūtā sumanā bhavantu athopi sakkacca sunantu bhāsitaṃ*, and so forth. In the Buddha's time, there was a severe drought in the city of Vesali. Products were costly. Villagers got sick and dead because of the famine. King Suriyavamsa, the ruler of Vesali, then invited the Buddha who was present in the city of Rajagaha to help the people of Vesali. The Buddha and his monk disciples went to Vesali and preached the *Rattana-sutta*. With the power of the Buddha and the sutta, the disaster gradually faded.

Colophon: ລານທີ ໒໔ ໜ້າ ໑: ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ເມ ນິດຈັງ ທຸວັງ ດັງນີ້ແລ.

Folio 25 on the recto side: May this be a condition for me to reach Nibbāna, constantly and certainly.

Date: Late 19th century

Script(s): Tai Tham (Lanna)

Language(s): Lanna, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ມະຫາວັກຄະນິທານ (ຜູກ ໖)

Mahavaknithan (Phuk 6)

Mahāvagga Nidāna (Fascicle 6)

EAP1398_VXY_1_0123

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.5 cm, width 57.7 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio is blank. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio is blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ເມືອງກະປິລະວັດຖຸນະຄອນ ພະອົງໄດ້ຕັດເທສະໜາແກ່ພຸດທະສາວົກ ແລະຊາວເມືອງທັງຫຼາຍອັນໄດ້ ໘ ໝື່ນກະກູນ ພະອົງໄດ້ປາລົບເຊິ່ງຄອງ ໒ ປະການອັນໄດ້ແກ່ ທານ ແລະສິນ. ຜົນຂອງການໃຫ້ທານ ແລະຮັກສາສິນລ້ວນແຕ່ມີຄວາມແຕກຕ່າງກັນ. ບຸກຄົນຜູ້ປາດຖະໜາເອົາໂລກິຍະສົມບັດ ຄືປາດຖະໜາເປັນພະຣາຊາ ເປັນເສດຖີ ຄະຫະບໍດີ ເປັນອິນ ເປັນພົມ ເປັນພະເຈົ້າຈັກກະວັດຕິຣາດ ເຫຼົ່ານີ້ຖືວ່າເປັນຄວາມປາດຖະໜາທີ່ມີຄວາມປະໝາດໃນຊີວິດເພາະປະກອບດ້ວຍຕັນຫາ. ສ່ວນບຸກຄົນທີ່ປາດຖະໜາເອົາໂລກຸດຕະຣະສົມບັດ ຄືພະນົບພານ ຖືວ່າເປັນຄວາມປາດຖະໜາອັນປະເສີດ ແລະສູງສຸດ.

On one occasion, while the Buddha was residing in Kapilavatthu, he delivered a sermon to his disciples and people from eighty thousand families. The Buddha spoke about two important practices: *dāna* (alms-giving) and *sīla* (morality). He explained that the results of alms-giving and precept observance differed. Those who wished to gain *lokiya-sampatti* (worldly success) by becoming a king, a millionaire, a wealthy man, God Indra, Brahma, and an emperor were considered to be pursuing a careless life as the wishes were driven by desires. In contrast, those who wished *lokuttara-sampatti* (supramundane success) or Nibbāna were considered to be pursuing the sublime goal.

Colophon: ລານທີ ໓໑ ໜ້າ ໑: ສັງກາດໄດ້ ໑໒ກຸນ ຕົວ ປີເມື່ງໃສ່ ເດືອນ ໑໑ ຂຶ້ນ ໔ ຄ່ຳ ວັນ ໖ ອິດຈະນາແລ້ວ ຍາມກອງງາຍ ໝາຍມີ ເຈົ້າພິກຂຸ ດິດສະປັນຍາ ໄດ້ມີໃຈໃສສັດທາໄດ້ສ້າງເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ມູນລະນົບພານ ຜູ້ນັ້ນທານໄປຫາຢ່າງຜູ້ຂ້າອັນມີນາມມະກອນຊື່ວ່າ ສາວພົມມາ ໄດ້ຈຸດຕິຕາຍໄປ ສູ່ບໍຣະໂລກພາຍໜ້າພຸ້ນ ແມ່ນວ່າໄດ້ໄປຕົກທີ່ຮ້າຍ ຂໍຈິ່ງໃຫ້ຍ້າຍໃສ່ທີ່ດີ ຕົກທີ່ດີແລ້ວຂໍຈິ່ງໃຫ້ດີກວ່າເກົ່າ ສຸກຮ້ອຍເທົ່າພັນທີ ກໍຂ້າເທີ້ນ. ປະການ ໑ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັ່ງຄວາມມັກຄວາມປາດຖະໜາ ກໍຂ້າຊູ່ເຢື່ອງຊູ່ປະການກໍຂ້າເທີ້ນ. ນົບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ.

Folio 31 on the recto side: In Sangkat (CS) 1279, a *moeng sai* year, on the fifth waxing-moon day of the eleventh lunar month, the sixth day of the week (Friday),⁴³ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Chao Phikkhu Ditsapannya had the most ardent religious faith to sponsor the making of this manuscript entitled *Munlanipphan* (*Mulanibbāna*) to dedicate the merit to my grandmother named Sao Phomma who had passed away to the other world. If she has been stuck in a misery place, may she be moved to a good place. [If she is] already in a good place, may she be better than ever by one hundred and one thousand times. Besides, may all my desires and wishes come true.

⁴³ 1279 Asvina 5 = Friday, 21 September 1917.

May this be a condition for us to reach Nibbāna, constantly and certainly, the greatest bliss.

Date: CS 1279, a *moeng sai* year (21 Sep 1917)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Chao Phikkhu Ditsapannya

Titles: ມູນລະນິບພານ
Munlanipphan
Mūlanibbāna

EAP1398_VXY_1_0124

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58.5 cm, depth 2.4 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** four folios; the two folios contains the colophon; and the third folio is blank; and the fourth folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 51. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ອະພິທຳມະສັງຄະນິ ຄຳຖາທີ່ ໑ ໃນ ໗ ຄຳພີ ເປັນການລວບລວມຫົວຂໍ້ທຳເຂົ້າເປັນໝວດໝູ່ແລ້ວ ອະທິບາຍແຕ່ລະປະເພດຢ່າງລະອຽດ ໂດຍເນື້ອຄວາມບາງສ່ວນເປັນບົດພາສາບາລີ ແລະບາງສ່ວນແປເປັນພາສາລາວ ແລະວ່າດ້ວຍຈິດທັງຫລາຍທີ່ເປັນກຸສົນແລະອະກຸສົນ ແບ່ງອອກເປັນ ໔ ໝວດຄື:

໑. ຈິດຕະວິພັດຕິກັນ ວ່າດ້ວຍເລື່ອງຈິດທັງໝົດ,

໒. ຮູປະວິພັດຕິກັນ ວ່າດ້ວຍເລື່ອງຂອງຮູບທັງໝົດ,

໓. ນິກເຂປະກັນ ວ່າດ້ວຍເລື່ອງສະພາວະທຳທັງໝົດ,

໔. ອັດຖທາຣະກັນ ຫຼືອັດຖະກະຖາກັນ ວ່າດ້ວຍການອະທິບາຍຈິດ ແລະເຈຕະສິກ.

Abhidhammasaṅgaṇī, the first book of the seven books in the *Abhidhamma Piṭaka*, categorizes Dhamma topics and provides detailed explanations. The content is partly in Pali and partly Lao translations. It addresses the entity of wholesome and unwholesome minds and is divided into four groups:

1. *Cittavibhatti-kaṇḍa*: The comprehensive analysis of the mind.

2. *Rūpavibhatti-kaṇḍa*: The comprehensive analysis of corporeality.

3. *Nikkhepa-kaṇḍa*: The analysis of the states of Dhamma.

4. *Atthūḍāra-kaṇḍa* or *Atthakathākaṇḍa*: The explanation of consciousness and mental factors.

Colophon: ລານທີ ໔໘ ແລະ ໔໙ ໜ້າ ໑: ສີສຸມັງຄະລະສັງກາດຣາຊະໄດ້ ໑໒໙໒ ຕົວ ປິກິດສະງ້າ ເດືອນ ກຸ
ຂຶ້ນ ໑໔ ຄ່ຳ ພໍ່າວ່າໄດ້ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາ ເປັນເຄົ້າ
ຈິ່ງໄດ້ສ້າງ ພະສັງຄິນີ ຜູກນີ້ທານໄປຫາແມ່ ຊື່ວ່າ ສາວຫລ້າ ພໍ່ຊື່ວ່າ ນາຍກີມ ຫລອນວ່າຕົກທີ່
ຮ້າຍ ຂໍໃຫ້ອຸ່ມພົບຍົກຍ້າຍໃສ່ທີ່ດີ ຕົກທີ່ດີ ຂໍໃຫ້ດີຍິ່ງກວ່າເກົ່າ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ
ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ຂໍຜົນອັນນີ້ເປັນປັດໄຈແກ່ພະນົບພານຕັດບ່ວງເປັນຈະມານຂາດໄດ້
ຈິ່ງລູພະນົບພານດັ່ງຄຳໝາຍແດ່ກໍຂ້າເທີ້ນ ອະຣະທັມຕີ ໂຫມ ນົບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ
ນິດຈັງ ທຸວັງ.

Folios 48 and 49 on the recto sides: In Sisumangkhala Sangkatrasa (CS) 1292, a *kot sanga* year, on the fifteenth waxing-moon day of the seventh lunar month, the fourth day of the week (Wednesday),⁴⁴ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Rattanapannya sponsored the making of this manuscript entitled *Phra Sangkhini (Dhammasaṅgaṇī)* to dedicate the merit to his mother named Sao La and his father named Nai (Mr) Kūm. If they have been stuck in a misery place, may they be moved to a good place. [If they are] already in a good place, may they be better than ever. [This manuscript was made] to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill my wishes to reach Nibbāna and to cut the Five Obstacles. *Arahantī homi nibbāna paccayo honto no niccaṃ dhuvam* (May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly).

Date: CS 1292, a *kot sanga* year (11 Jun 1930)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Rattanapannya

Titles: ພະສັງຄິນີ (ຜູກຕົ້ນ)

Phasangkhini (Phuk ton)

Dhammasaṅgaṇī (Fascicle 1)

EAP1398_VXY_1_0125

Long palm-leaf

One Phuk: *fascicle 2*

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

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** three folios; the first folio contains the colophon; and the second folio is blank; and the third folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 31. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of

⁴⁴ 1292 Jyestha 15 = Wednesday, 11 June 1930.

the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ພະວິພັງ ຄາຕາທີ່ ໒ ໃນ ກຸ ຄຳພີແຫ່ງພະອະພິທຳ ເປັນການຍົກພວດທຳສຳຄັນໆ ຂຶ້ນຕັ້ງເປັນຫົວ ເລື່ອງແລ້ວແຍກແຍະອອກ, ອະທິປາຍ ແລະວິນິດໄສຢ່າງລະອຽດ ເຊິ່ງເນື້ອຄວາມບາງສ່ວນເປັນ ບົດພາສາບາລີ ແລະບາງສ່ວນແປເປັນພາສາລາວ ແລະວ່າດ້ວຍ ຂັ້ນ ໕ ທັງຫລາຍ ຄື:

໑. ຮູບຂັ້ນ ຄື ກອງຮູບສ່ວນທີ່ເປັນຮ່າງກາຍ ແລະສ່ວນປະກອບທີ່ເປັນຮູບທຳທັງໝົດ,
໒. ເວທະນາຂັ້ນ ຄື ກອງເວທະນາ ໃນສ່ວນທີ່ເປັນການສະເຫວີຍອາລົມ, ຄວາມຮູ້ສຶກ ສຸກ ທຸກ ຫຼື ເສີຍໆ
໓. ສັນຍາຂັ້ນ ຄື ກອງສັນຍາ ສ່ວນທີ່ເປັນການໝາຍຮູ້ ແລະຈິດຈຳສິ່ງທີ່ໄດ້ຮັບ,
໔. ສັງຂານຂັ້ນ ຄື ກອງສັງຂານ ສ່ວນທີ່ເປັນຄວາມປຸງແຕ່ງ, ສະພາບທີ່ປຸງແຕ່ງຈິດໃຫ້ດີ ຫຼືຊົ່ວ ຫຼື ເປັນກາງ.
໕. ວິນຍານຂັ້ນ ຄືກອງວິນຍານ ສ່ວນທີ່ເປັນຄວາມຮູ້ແຈ້ງອາລົມຜ່ານທາງອາຍະຕະນະທັງ 6 ເຊັ່ນ ການເຫັນ, ການໄດ້ຍິນ ເປັນຕົ້ນ.

Vibhaṅga, the second book of the seven books in the *Abhidhamma Piṭaka*, introduces key categories of Dhamma topics to be explained and analyzed in details. The content is partly in Pali and partly Lao translations. The text defines the Five Aggregates:

1. *Rūpa-khandha*: Corporeality, encompassing the body and all its components.
2. *Vedanā-khandha*: Feeling, which involves the experience of emotions, including happiness, suffering, or neutrality.
3. *Saññā-khandha*: Perception, the faculty that assigns meaning and aids in the remembrance of experiences.
4. *Saṅkhāra-khandha*: Mental formations, which involve the volitional activities that shape the mind towards good, evil, or neutrality.
5. *Viññāṇa-khandha*: Consciousness, the awareness of sensory experiences through the six senses, such as seeing and hearing.

Colophon: ລານທີ ໒໙ ຫ້າ ໑: ສີສຸມັງຄະລະສັງກາດຣາຊະໄດ້ ໑໒໙໒ ຕົວ ປິກິດສະງາ ເດືອນ ກຸ ຂຶ້ນ ໑໔ ຄຳ ພ່າວາໄດ້ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາ ເປັນເຄົ້າ ຈິ່ງໄດ້ສ້າງ ພະ ວິພັງຄະ ຜູກນີ້ທານໄປຫາ ແມ່ຊື່ວ່າ ສາວຫລ້າ ພໍ່ຊື່ວ່າ ນາຍກີມ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ຂໍຜົນອັນນີ້ເປັນປັດໄຈແກ່ພະນົບພານຕັດບ່ວງເປັນຈະມານຂາດໄດ້ຈິ່ງ ລຸພະນົບພານດັ່ງຄຳໝາຍແດ່ກໍຂ້າເຫັນ ອະຣະຫັນຕີ ໂຫມ ນົບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ.

Folio 29 on the recto side: In Sisumangkhalā Sangkat (CS) 1292, a *kot sānga* year, on the fifteenth waxing-moon day of the seventh lunar month, the fourth day of the week (Wednesday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The principal initiator, Rattanapannya, sponsored the making of this manuscript entitled *Phra Viphaṅkha* (*Vibhaṅga*) to dedicate the merit to my mother named Sao La and my father named Nai (Mr) Kūm and to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill my wishes to reach Nibbāna and to cut the Five

Obstacles. *Arahantī homi nibbāna paccayo honto no niccam dhuvaṃ* (May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly).

Date: CS 1292, a *kot sanga* year (11 Jun 1930)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Rattanapannya
Titles: ພະວິພັງຄະ (ຖ້ວນ ໒)
Phaviphangkha (Thuan 2)
Vibhaṅga (Fascicle 2)

EAP1398_VXY_1_0126

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58.7 cm, depth 2 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** three folios; the two folios contains the colophon; and the third folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 45. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ທາຕຸກະຖາ (ວ່າດ້ວຍທາດ) ເປັນຄຳພີທີ່ ໓ ແຫ່ງພະອະພິທຳ ເປັນການສົງເຄາະຫົວຂໍ້ທຳຕ່າງໆ ເຂົ້າໃນທາດ, ຂັນ ແລະອາຍະຕະນະ. ເນື້ອຄວາມບາງສ່ວນເປັນບົດພາສາບາລີ ແລະບາງສ່ວນ ແປເປັນພາສາລາວ ວ່າດ້ວຍທຳທີ່ສົງເຄາະເຂົ້າກັນໄດ້ ແລະສົງເຄາະເຂົ້າກັນບໍ່ໄດ້ ໂດຍແບ່ງ ອອກເປັນ ໔ ໝວດຄື:

໑. ນະຍະມາຕິກາ ຄື ການຈຳແນກຫົວຂໍ້ທຳ ມີ ໑໔ ປະການ,

໒. ອັບພັນຕະຣະມາຕິກາ ຄື ສະພາວະທຳພາຍໃນ ມີ ໒໒ ປະການ,

໓. ນະຍະມຸຂະມາຕິກາ ຄື ສະພາວະທຳແມ່ບົດທີ່ເປັນຫລັກແຫ່ງໄນ ມີ ໔ ປະການ,

໔. ລັກຂະນະ ມາຕິກາ ຄື ສະພາວະທຳແມ່ບົດທີ່ສະແດງລັກສະນະທີ່ມີສ່ວນສະເໝີກັນ ແລະ ບໍ່ສະເໝີກັນມີ ໒ ປະການ,

໕. ພາທິຣະ ມາຕິກາ ຄືສະພາວະທຳພາຍນອກ ມີ ໓ ປະການ.

Dhātukathā (Discourse on Elements), the third book of the Abhidhamma Piṭaka, organizes various topics of the Dhamma into elements, aggregates, and spheres. The content is partly in Pali and partly Lao translations and defines the Dhamma in terms of compatibility and incompatibility. The text is divided into five sections:

1. *Naya-mātika*: Methods, comprising 14 sections.

2. *Abbhantara-mātika*: Internal states of inquiry, comprising 22 sections.

3. *Nayamukha-mātika*: Principles of the methods, comprising 4 sections.

4. *Lakkhana-mātika*: Characteristics of the methods, comprising 2 sections.

5. *Bāhira-mātika*: External states of inquiry, comprising 3 sections.

Colophon: ລານທີ ໔໔ ໜ້າ ໑: ສີສຸມັງຄະລະສັງກາດຣາຊະໄດ້ ໑໒໙໒ ຕົວ ປິກິດສະງາ ເດືອນ ກຸ ຂຶ້ນ ໑໔ ຄໍ່າ ພໍ່າວ່າໄດ້ວັນ ໔ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຮັດຕະນະປັນຍາ ເປັນເຄົ້າ ຈິ່ງໄດ້ສ້າງ ພະທາດກະຖາ ຜູກນັ້ນທານໄປທາແມ່ຊື່ວ່າ ສາວຫລ້າ ພໍ່ຊື່ວ່າ ນາຍກົມ ປ້າໝັ້ນ ລຸງອ່ອນ ໄວ້ກັບ ສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໕໐໐໐ ວັດສາ ຂໍຜົນອັນນີ້ເປັນປັດໄຈແກ່ພະນົບພານຕັດ ບ່ວງເປັນຈະມານຂາດໄດ້ ຈິ່ງລຸພະນົບພານດັ່ງຄໍາໝາຍແດ່ກໍຂ້າເທີ້ນ ອະຣະຫັນຕິ ໂຫມ ນົບພາ ນະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ.

Folio 44 on the recto side: In Sisumangkhalā Sangkat (CS) 1292, a *kot sānga* year, on the fifteenth waxing-moon day of the seventh lunar month, the fourth day of the week (Wednesday), the writing was accomplished at the time of the morning drum (*nyam kòṅṅ ngai*). The principal initiator, Rattanapannya, sponsored the making of this manuscript entitled *Phra That Katha (Dhātukathā)* to dedicate the merit to my mother named Sao La, my father named Nai (Mr) Kūm, Aunt Man, and Uncle Òn and to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill my wishes to reach Nibbāna and to cut the Five Obstacles. *Arahantī homi nibbāna paccayo honto no niccam dhuvaṃ* (May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly).

CS 1292, a *kot sānga* year (11 Jun 1930)

Date:

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Rattanapannya

Titles: ພະທາດກະຖາ (ຜູກຖວນ ໓)

Phatatkatha (Phuk thuan 3)

Dhātukathā (Fascicle 3)

EAP1398_VXY_1_0127

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58.8 cm, depth 2.1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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:** Good.

Description: ປຸກຄະລະບັນຍັດ (ການກຳໜົດປະເພດບຸກຄົນ) ເປັນຄຳພີທີ່ ໔ ແຫ່ງພະອະພິທຳ ເປັນການອະທິບາຍຄວາມມາເກີດຂອງບຸກຄົນປະເພດຕ່າງໆ. ເນື້ອຄວາມບາງສ່ວນເປັນບົດພາສາບາລີ ແລະບາງສ່ວນແປເປັນພາສາລາວ. ການກຳໜົດລັກສະນະຂອງບຸກຄົນປະເພດຕ່າງໆ ແບ່ງອອກເປັນ ໖ ປະການຄື:

໑. ປຸກຄະລະບັນຍັດຕິ ຄື ການບັນຍັດກ່ຽວກັບບຸກຄົນ,
໒. ຂັນທະບັນຍັດຕິ ຄື ການບັນຍັດຂັນ ໔ ປະການ,
໓. ອາຍະຕະນະບັນຍັດຕິ ຄື ການບັນຍັດອາຍະຕະນະ ໑໒ ປະການ,
໔. ທາຕຸບັນຍັດຕິ ຄື ການບັນຍັດທາດ ໑໘ ປະການ,
໕. ສັຈຈະບັນຍັດຕິ ຄື ການບັນຍັດສັດຈະ ໔ ປະການ,
໖. ອິນທະຣິຍະບັນຍັດຕິ ຄື ການບັນຍັດອິນຊີ ໒໒ ປະການ.

Puggalapaññatti (Designation of Human Types), the fourth book of the *Abhidhamma Piṭaka*, describes qualities of individuals and personality types. The content is partly in Pali and partly Lao translations. Determination of personality characteristics is organized into six sections:

1. *Puggalapaññatti*: The concept of human types.
2. *Khandhapaññatti*: The concept of the five aggregates.
3. *Āyatanapaññatti*: The concept of the twelve sense bases.
4. *Dhātupaññatti*: The concept of the eighteen elements.
5. *Saccapaññatti*: The concept of the four noble truths.
6. *Indriyapaññatti*: The concept of the twenty-two faculties.

Colophon: ລານທີ ໔໖ ໜ້າ ໑: ສີສຸມັງຄະລະສັງກາດຣາຊະໄດ້ ໑໒໙໒ ຕົວ ປິກິດສະຈັກ ເດືອນ ກຸ ຂຶ້ນ ໑໔ ຄຳພ່ຳວ່າໄດ້ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາ ເປັນເຄົ້າ ຈຶ່ງໄດ້ສ້າງພະບຸກຄະລະບັນຍັດຕິ ຜູກນີ້ທານໄປທາແມ່ ຊື່ວ່າ ສາວຫລ້າ ພໍ່ຊື່ວ່າ ນາຍກີມໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ຂໍຜົນອັນນີ້ເປັນປັດໄຈແກ່ພະນົບພານຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈຶ່ງລຸພະນົບພານດັ່ງຄຳໝາຍແດ່ກໍຂ້າເຫັນ ອະຣະທັມຕິ ໂທມິ ນົບພານະ ປັດຈະໂຍ ໂຫນຕຸ ໂນ ນິດຈັງ ທຸວັງ.

Folio 46 on the recto side: In Sisumangkhala Sangkat (CS) 1292, a *kot sanga* year, on the fifteenth waxing-moon day of the seventh lunar month, the fourth day of the week (Wednesday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The principal initiator, Rattanapannya, sponsored the making of this manuscript entitled *Phra Pukkhalabannyatti* (*Puggalapaññatti*) to dedicate the merit to my mother named Sao La and my father named Nai (Mr) Küm and to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill my wishes to reach Nibbāna and to cut the Five Obstacles. *Arahantī homi nibbāna paccayo honto no niccam dhuvaṃ* (May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly).

Date: CS 1292, a *kot sanga* year (11 Jun 1930)
Script(s): Tham Lao
Language(s): Lao, Pali

Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Rattanapannya
Titles: ພະບຸກຄະລະປັນຍັດຕິ (ຜູກ ໔)
Phabukkhalabanyatti (Phuk 4)
Puggalapaññatti (Fascicle 4)

EAP1398_VXY_1_0128

Long palm-leaf

One Phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58.6 cm, depth 2 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** four folios; the three folios contains the colophon; and the fourth folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 45. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ກະຖາວັດຖູ (ຖ້ອຍຄຳທີ່ຄວນເວົ້າ) ເປັນຄຳພີທີ່ ໕ ແຫ່ງພະອະພິທຳ ເປັນການວິນິດໄສທັດສະນະຂອງນິກາຍຕ່າງໆ ໃນສະໄໝສັງຄາຍະນາຄັ້ງທີ່ສາມ. ເນື້ອຄວາມບາງສ່ວນເປັນບົດພາສາບາລີ ແລະບາງສ່ວນແປເປັນພາສາລາວ ວ່າດ້ວຍເລື່ອງຫລັກຄຳສອນ ຫຼືຖ້ອຍຄຳທີ່ດີມີປະໂຫຍດ ແລະເປັນໄປເພື່ອການຂັດເກົາກິເລດ, ເພື່ອຄວາມດັບທຸກ, ເພື່ອຄວາມເປື້ອໜ້າຍ, ເພື່ອຄວາມສະຫງົບ, ເພື່ອການຕັດສະຮູ້ ແລະເພື່ອພະນົບພານ.

Kathāvatthu (Subjects of Discussion), the fifth book of the *Abhidhamma Piṭaka*, presents the statements of controversial opinions that arose among various schools during the Third Great Assembly. The content is partly in Pali and partly Lao translations and addresses principles of teachings or instructive words that are useful for reducing passion, removing suffering, fostering detachment, promoting peacefulness, and ultimately leading to enlightenment and Nibbāna.

Colophon: ລານທີ ໔໔ ໜ້າ ໑: ສີສຸມັງຄະລະສັງກາດຣາຊະໄດ້ ໑໒໙໒ ຕົວ ປິກິດສະຈ້າ ເດືອນ ກຸ ຂັນ ໑໔ ຄຳພໍ່າວ່າໄດ້ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາເປັນເຄົ້າຈິ່ງໄດ້ສ້າງກະຖາວັດຖູ ຜູກນີ້ທານໄປຫາແມ່ຊື່ວ່າ ສາວຫລ້າ ພໍ່ຊື່ວ່າ ນາຍກຶມ ສາວອ່ອນ ບ້ານອຍ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ຂໍຜົນອັນນີ້ເປັນປັດໄຈແກ່ພະນົບພານຕັດບ່ວງເປັນຈະມານຂາດໄດ້ຈິ່ງລຸພະນົບພານດັ່ງຄຳໝາຍແດ່ກໍຂ້າເທີ້ນ ອະຣະຫັນຕິ ໂຫມ ນົບພານະປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ.

Folio 44 on the recto side: In Sisumangkhalā Sangkat (CS) 1292, a *kot sānga* year, on the fifteenth waxing-moon day of the seventh lunar month, the fourth day of the week (Wednesday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The principal initiator, Rattanapannya, sponsored the making of this manuscript entitled *Kathavatthu* (*Kathāvatthu*) to dedicate the merit to my mother named

Sao La, my father named Nai (Mr) Kūm, Sao Òn, and Aunt Nòi and to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill my wishes to reach Nibbāna and to cut the Five Obstacles. *Arahantī homi nibbāna paccayo honto no niccam dhuvaṃ* (May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly).

Date: CS 1292, a *kot sanga* year (11 Jun 1930)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Rattanapannya
Titles: ພະກັດຖາວັດຖູ (ຜູກ ໕)
Phakatthavatthu (Phuk 5)
Kathāvatthu (Fascicle 5)

EAP1398_VXY_1_0129

Long palm-leaf

One Phuk: *fascicle 6*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58.6 cm, depth 2 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** three folios; the first folio contains the colophon; and the second folio is blank; and the third folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 45. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ຍະມະກະ (ຄູ່) ເປັນຄຳພີທີ່ ໖ ແຫ່ງພະອະພິທຳ ເນື້ອຄວາມບາງສ່ວນເປັນບົດພາສາບາລີ ແລະ ບາງສ່ວນແປເປັນພາສາລາວ ເປັນການຍົກຫົວຂໍ້ທຳຂຶ້ນວິນິດໄສດ້ວຍວິທີຖາມຕອບ ໂດຍຕັ້ງ ຄຳຖາມຍ້ອນກັນເປັນຄູ່ໆ. ທຳທີ່ເປັນຄູ່ ມີ ໑໐ ປະການ ເອີ້ນວ່າ ມູນລະຍະມະກະ ອັນປະກອບ ດ້ວຍ:

໑. ມູນລະຍະມະກະ ຄື ທຳເປັນຄູ່ ອັນເປັນມູນ,
໒. ຂັນທະຍະມະກະ ຄື ທຳເປັນຄູ່ ຄືຂັນ ໔ ປະການ,
໓. ອາຍະຕະນະຍະມະກະ ຄື ທຳເປັນຄູ່ ຄືອາຍະຕະນະ ໑໒ ປະການ,
໔. ທາຕຸຍະມະກະ ຄື ທຳເປັນຄູ່ ຄືທາດ ໑໘ ປະການ,
໕. ສັຈຈະຍະມະກະ ຄື ທຳເປັນຄູ່ ຄືສັດຈະ ໔ ປະການ,
໖. ສັງຂາຣາຍະມະກະ ຄື ທຳເປັນຄູ່ ຄືສັງຂານ ໓ ປະການ,
໗. ອະນຸໄສຍະມະກະ ຄື ທຳເປັນຄູ່ ຄືອະນຸໄສ ໗ ປະການ,
໘. ຈິດຕະຍະມະກະ ຄື ທຳເປັນຄູ່ ຄືຈິດ ໔ ປະການ,
໙. ທຳມະຍະມະກະ ຄື ທຳທັງຫລາຍທີ່ເປັນກຸສິນແລະອະກຸສິນ,
໑໐. ອິນທະຣິຍະມະກະ ຄື ທຳເປັນຄູ່ ຄື ອິນຊີ ໒໒ ປະການ.

Yamaka (Book on Pairs), the sixth book of the *Abhidhamma Piṭaka*. The content is partly in Pali and partly Lao translations and analyses Dhamma topics by means of asking and answering questions in pair. There are ten items of Dhamma in pairs that are known *Mūlayamaka*:

1. *Mūla-yamaka*: Pairs on roots
2. *Khandha-yamaka*: Pairs on the 5 aggregates
3. *Āyatana-yamaka*: Pairs on the 12 bases
4. *Dhātu-yamaka*: Pairs on the 18 elements
5. *Sacca-yamaka*: Pairs on the 4 Truths
6. *Sanṅkhāra-yamaka*: Pairs on the 3 formations
7. *Anusaya-yamaka*: Pairs on the 7 latent states
8. *Citta-yamaka*: Pairs on the 4 consciousness
9. *Dhamma-yamaka*: Pairs on the Dhamma of wholesome and unwholesome
10. *Indriya-yamaka*: Pairs on the 22 faculties

Colophon:

ລາມທີ ໔໒ ໜ້າ ໑: ສີສຸມັງຄະລະສັງກາດຣາຊະໄດ້ ໑໒໙໒ ຕົວ ບີກິດສະງ້າ ເດືອນ ກຸ ຂຶ້ນ ໑໔ ຄໍ່າ ພໍ່າວ່າໄດ້ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາ ເປັນເຄົ້າ ຈຶ່ງໄດ້ສ້າງ ພະຍະມຸກ ຜູກນັ້ນໄປຫາແມ່ຊື່ວ່າ ສາວຫລ້າ ພໍ່ຊື່ວ່າ ນາຍກົມ ສາວອ່ອນ ສາວນ້ອຍ ສາວຈັນທາ ທິດພິລາ ຊຽງອ່ອນ ຊຽງເພັງ ບ້າພັນ ລຸງຈັນ ຫລອນເທື່ອຕົກທີ່ຮ້າຍຂໍ້ຍ້າຍໃສ່ທີ່ດີ ຫລອນວ່າໄດ້ ເປັນເຜັດ ແລະສັດເດັຍລະສານ ຂໍໃຫ້ມື້ມຈາກເຜັດ ແລະສັດນັ້ນ, ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເກົ້າ ໔໐໐໐ ວັດສາ. ຂໍຜົນອັນນີ້ເປັນປັດໄຈແກ່ພະນົບພານຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈຶ່ງລູກພະນົບພານດັ່ງຄໍາໝາຍແດ່ກໍຂ້າເທີ້ນ ອະຣະທັມຕີ ໂຫມ ນົບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ.

Folio 42 on the recto side: In Sisumangkhalā Sangkat (CS) 1292, a *kot sānga* year, on the fifteenth waxing-moon day of the seventh lunar month, the fourth day of the week (Wednesday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The principal initiator, Rattanapannya, sponsored the making of this manuscript entitled *Phra Yamuk (Yamaka)* to dedicate the merit to my mother named Sao La, my father named Nai (Mr) Kūm, Sao Ōn, Sao Nòi, Sao Chantha, Thit Phila, Xiang Ōn, Xiang Pheng, Aunt Man, and Uncle Chan. If they have been stuck in a misery place, may they move to a good place. If they became ghosts and animals, may they be able to escape from the being of ghosts and animals. [The manuscript] is to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill my wishes to reach Nibbāna and to cut the Five Obstacles. *Arahantī homi nibbāna paccayo honto no niccam dhuvaṃ* (May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly).

Date:

CS 1292, a *kot sānga* year (11 Jun 1930)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Rattanapannya

Titles: *ພະຍະມະກະ* (ຜູກ ໖)
Pha Yamaka (Phuk 6)
Yamaka (Fascicle 6)

EAP1398_VXY_1_0130

Long palm-leaf

One Phuk: *fascicle 7*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58.6 cm, depth 1.9 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** three folios; the two folios contains the colophon; and the third folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 42. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ມະຫາປັດຖານ ເປັນຄຳພີທີ່ ກຸ ແຫ່ງພະອະພິທຳ ອະທິບາຍປັດໄຈ ໒໔ ສະແດງຄວາມສຳພັນ ເນື່ອງອາໄສກັນແຫ່ງທຳທັງຫຼາຍ ໂດຍພຶດສະດານ ເປັນຄຳພີທີ່ພະພຸດທະເຈົ້າໄດ້ຊົງພະຍາກອນ ໄວ້ວ່າ ຈະສູນສິ້ນເປັນຄຳພີທຳອິດ ເພາະເປັນຄຳພີທີ່ມີເນື້ອຫາລະອຽດອ່ອນເລິກເຊິ່ງ ສຸຂຸມຄຳ ພິລະພາບດ້ວຍປັດໄຈແຫ່ງປະລະມັດຖະທຳ ເມື່ອພະຜູ້ມີພະພາກເຈົ້າຊົງພິຈາລະນາພະອະພິທຳ ກຸ ຄຳພີ ໂດຍເລີ່ມແຕ່ຄຳພີທີ່ ໑ ຈົນເຖິງຄຳພີທີ່ ໖ ຕາມລຳດັບ ກໍບໍ່ມີປາກົດການພິເສດແຕ່ຢ່າງໃດ ເກີດຂຶ້ນ ຕໍ່ເມື່ອຊົງພິຈາລະນາຄຳພີທີ່ ກຸ ນີ້ ຈຶ່ງເກີດລັດສະໝີ 6 ປະການແຜ່ຊ່ານອອກຈາກ ພະວໍລະກາຍ.

Mahāpaṭṭhāna, the seventh book of the *Abhidhamma Piṭaka*, explains the 24 factors and presents the causal relations of all the Dhammas. *Mahāpaṭṭhāna* was prophesied by the Buddha to be disappearing first because the content is profound and prudential in ultimate truths. When the Buddha considered all the seven Abhidhamma treatises – starting from the first and continuing to the sixth – nothing special occurred. When he contemplated this seventh book, six rays of light emerged from his body.

Colophon: ລານທີ ໔໑ ໜ້າ ໑: ສີສຸມັງຄະລະສັງກາດຣາຊະໄດ້ ໑໔໙໒ ຕົວ ປິກິດສະງ້າ ເດືອນ ກຸ ຂຶ້ນ ໑໔ ຄຳ ພໍ່າວ່າໄດ້ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາ ເປັນເຄົ້າ ຈຶ່ງໄດ້ສ້າງ ພະມະຫາປັດຖານ ຜູກນີ້ທານໄປຫາແມ່ຊື່ວ່າ ສາວຫລ້າ ພໍ່ຊື່ວ່າ ນາຍກົມ ລຸງເພັງ ສາວຈັນທາ ທິດພິລາ ລຸງຈັນ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເຄົ້າ ໔໐໐໐ ວັດສາ ຂໍຜົນອັນນີ້ເປັນປັດ ໄຈແກ່ພະນິບພານຕັດບ່ວງເບັນຈະມານຂາດໄດ້ ຈຶ່ງລຸພະນິບພານດັ່ງຄຳໝາຍແດ່ກໍຂ້າເຫັນ ອະຣະຫັນຕີ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ.

Folio 41 on the recto side: In Sisumangkhalā Sangkat (CS) 1292, a *kot sanga* year, on the fifteenth waxing-moon day of the seventh lunar month, the fourth day of the week (Wednesday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The principal initiator, Rattanapannya, sponsored the making of this manuscript entitled *Phra*

Mahapatthan (Mahāpaṭṭhāna) to dedicate the merit to my mother named Sao La, my father named Nai (Mr) Kūm, Uncle Pheng, Sao Chantha, Thit Phila, and Uncle Chan and to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill my wishes to reach Nibbāna and to cut the Five Obstacles. *Arahantī homi nibbāna paccayo honto no niccam dhuvaṃ* (May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly).

Date: CS 1292, a *kot sanga* year (11 Jun 1930)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Rattanapannya
Titles: ພະມະຫາປັດຖານ (ຜູ້ກຳລັງ ກ)
Phamahapatthan (Phuk thuan 7)
Mahāpaṭṭhāna (Fascicle 7)

EAP1398_VXY_1_0131

Long palm-leaf

One Phuk: *fascicle 9*

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

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ພະອະພິທຳ ວ່າດ້ວຍເລື່ອງ ວິດຊາ ໙ ແລະອະພິນຍາ ໖.

ວິດຊາ ໝາຍເຖິງ ຄວາມຮູ້ແຈ້ງ ແລະເປັນຄວາມຮູ້ພິເສດ ອັນປະກອບໄປດ້ວຍ:

໑. ບຸບເພນີວາສານຸສະຕິຍານ ຄືຄວາມຮູ້ທີ່ໄດ້ລະລຶກຊາດໄດ້,

໒. ຈຸຕປະປາຕະຍານ ຄືຄວາມຮູ້ ຈຸຕິ ແລະອຸປັດຂອງສັດທັງຫລາຍ ແລະ

໓. ອາສະວັກຂະຍະຍານ ຄືຄວາມຮູ້ທີ່ທຳໃຫ້ອາສະວະກິເລດໃຫ້ສິ້ນໄປ.

ອະພິນຍາ ໖ ແປວ່າ ຄວາມຮູ້ຢັ້ງ ໝາຍເຖິງປັນຍາຄວາມຮູ້ສູງເໝືອກວ່າປົກກະຕິ ແລະ ເປັນຄວາມຮູ້ພິເສດທີ່ເກີດຈາກການອົບລົມຈິດຈະເລີນປັນຍາທາງກຳມັດຖານ ແລະເປັນຄຸນນະສົມບັດຂອງພະອະຣິຍພບຸກຄົນ ມີ ໖ ປະການຄື:

໑. ອິດທິວິທິ ຄື ມີອິດທິລິດ

໒. ທິບພະໂສຕະ ຄື ມີທູທິບ,

໓. ເຈໂຕປະຣິຍະຍານ ຄື ສາມາດລ່ວງຮູ້ໃຈຂອງບຸກຄົນອື່ນໄດ້,

໔. ບຸບເພນີວາສານຸສະຕິຍານ ຄື ການລະລຶກຊາດໄດ້,

໕. ທິບພະຈັກຊ ຄື ມີຕາທິບ ແລະ

ຜ. ອາສະວັກຂະຍະຍານ ຄື ຮູ້ການທຳອາສະວະໃຫ້ສິ້ນໄປ.

The *Abhidhamma* on *Vijjā* 3 and *Abhiññā* 6:

Vijjā (Threefold Knowledge) refers to higher and special knowledge. They are *Pubbenivāsānussati-ñāṇa* (Reminiscence of past lives), *Cutūpapāta-ñāṇa* (Knowledge of the decease and rebirth of beings), and *Āsavakkhaya-ñāṇa* (Knowledge of the destruction of mental intoxications).

Abhiññā 6 (superknowledge) refers to wisdom and knowledge that surpass normal understanding. It is special knowledge arising from the practice of meditation and is a quality of noble monks. *Abhiññā* 6 are *Iddhividhī* (Magical powers), *Dibbasota* (Divine ears), *Cetopariyañāṇa* (Penetration of the minds of others), *Pubbenivāsānussatiñāṇa* (Remembrance of former existences), *Dibbacakkhu* (Divine eyes), and *Āsavakkhayañāṇa* (Knowledge of the exhaustion of all mental intoxicants).

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ສັງກາດ ໑໒໐໙ ຕົວ ປີເມື່ອງມົດ ເດືອນ ໙ ຂຶ້ນ ຕູ ຄໍ່າ ວັນ ໕ ມື້ຮວຍເສັດ ຮິດຈະ
ນາແລ້ວຍາມແຖໃກ້ທຸງງວັນ ໝາຍມີ ພະຍາຫລວງສີມະຫານາມ ແລະພະຮິຍາບຸດຕະນັດຕາ
ພັນທຸວົງສາພ້ອມກັນມີໃຈໃສ່ສັດທາສ້າງ ອະພິທຳມາສັງຄົມ ໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເທົ່າ ໕໐໐໐
ພະ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ທຸວັງງ.

Folio 26 on the recto side: In Sangkat (CS) 1209, a *moeng mot* year, on the eighth waxing-moon day of the ninth lunar month, the fifth day of the week (Thursday), a *hwai set* day,⁴⁵ the writing was accomplished at the time of the forenoon horn (*nyam thae kai thiang van*). Phanya Luangsimaha-nam, his wife, their children, grandchildren, and relatives had the religious faith to sponsor the making of this manuscript entitled *Aphithamma Sangkhini* (*Abhidhamma-saṅgaṇī*) 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 1209, a *moeng mot* year (19 Aug 1847)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Phanya Luangsimahanam, his wife, their children, grandchildren, and relatives

Titles: ອະພິທຳມາສັງຄົມ (ຜູກ ໙)

Aphithammasangkhini (Phuk 9)

Abhidhammasaṅgiṇī (Fascicle 9)

EAP1398_VXY_1_0132

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.

⁴⁵ 1209 Sravana 8 = Thursday, 19 August 1847. This day was indeed a *hwai set* day.

Fascicle 1: Front cover folio: none. **Back cover folio:** one folio contains the colophon.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 11. **Edges of the palm leaves:** angled. **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:

ໃນເນື້ອກ່າວເຖິງ ອາຣົມ (ອາລົມ) ແປວ່າ ສິ່ງໜ່ວງໜ່ວງຈິດ ໃນທາງພະພຸດທະສາສະໜາ ອາຣົມ ໝາຍເຖິງ ສິ່ງທີ່ຈິດໄປເກາະກຸ່ງຢູ່ ແລະຍຶດຈິດໄວ້ ມີ ໖ ປະການຄື:

ຮູປາຣົມ ຄື ອາຣົມທີ່ເປັນຮູບຜ່ານຈັກຊຸວິນຍານ,

ສັທທາຣົມ ຄື ສູງເປັນສະພາບທຳທີ່ປາກົດໄດ້ທາງຫູ,

ຄັນທະຣົມ ຄື ກິ່ນເປັນສະພາບທຳທີ່ປາກົດທາງດັງ,

ຣະສາຣົມ ຄື ລົດເປັນສະພາບທຳທີ່ປາກົດທີ່ລື້ນ,

ໂຜດຖັບພາຣົມ ຄື ສິ່ງທີ່ມາກະທົບສຳຜັດ ຫຼືຮູບທີ່ເປັນອາຣົມຂອງກາຍວິນຍານຈິດໄດ້ແກ່ ຄວາມ ເຢັນ, ຄວາມຮ້ອນ, ຄວາມອ່ອນ, ຄວາມແຂງ ແລະຄວາມໜາວ,

ທຳມາຣົມ ຄື ອາຣົມທີ່ເກີດທາງໃຈ.

ອາຣົມທັງ ໖ ປະການ ສາມາດເກີດແລະດັບ ແປປ່ຽນປ່ຽນແປງໄປຕະຫລອດເວລາ ເຮົາບໍ່ ສາມາດບັງຄັບໃຫ້ເປັນໄປຕາມທີ່ຕ້ອງການໄດ້ ເພາະອາຣົມທັງຫລາຍເກີດດັບເປັນອານິຈຈັງ, ທຸກຂັ້ນ ແລະອະນັດຕາ.

The content discusses *Ārammaṇa* (sense-objects, objects of consciousness). In Buddhism, *Ārammaṇa* refers to an object to which the mind clings, and which, in turn, attaches itself to the mind. There are six types as follows:

1. *Rūpārammaṇa*: visible objects

2. *Saddārammaṇa*: sound

3. *Gandhārammaṇa*: smell

4. *Rasārammaṇa*: taste

5. *Phoṭṭhabbārammaṇa*: touch

6. *Dhammārammaṇa*: mind objects

These six types of *Ārammaṇa* can arise, cease, and change over time. We cannot force them to behave as we desire because they arise and cease according to the principles of impermanence, suffering, and non-self.

Colophon:

ລາມທີ ໒໑ ໜ້າ ໑-໒: ສັງກາດ ໒໔໘໙ ຕົວ ປີເມິ່ງເໝົ້າ ເດືອນ ໔ ຂຶ້ນ ໑໔ ຄ່ຳ ວັນ ໖ ຮິດຈະນາແລ້ວ ຍາມກອງວັດ ໝາຍມີ ເຈົ້າພິກຂຸສິດທິປັນຍາ ພ້ອມດ້ວຍປິດຕາມານດາຍາຕິກາພັນທຸວົງສາ ມີໃຈ ໃສ່ສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ອະພິທຳມາຮອມ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະ[ໂຄຕະມະ]ເຈົ້າ. ຂໍໃຫ້ຜະລະບຸນຣາສິຝູງນີ້ນຳໄປຮອດຈອດເຖິງຍາຕິກາ ປູ່ ຍ່າ ຕາ ຍາຍ ອັນຈຸດຕິຕາຍໄປນັ້ນ ແມ່ນວ່າ ຕົກທີ່ຮ້າຍຂໍໃຫ້ຍ້າຍໃສ່ທີ່ດີ ແມ່ນວ່າຕົກທີ່ດີແລ້ວຂໍໃຫ້ຍິ່ງດີກວ່າເກົ່າໝື່ນເທົ່າແລະແສນ ທີ່ແດ່ ກໍຂ້າເຫັນ. ນິບພານັງ ປະຣະມັງ ສຸກຂັງ. ຂໍໃຫ້ຜູ້ຂ້າຫາຍບາບຫາຍກຳຫາຍເວນອັນຜູ້ຂ້າໄດ້ ນັ້ນມີດທຸກປະການເທົ່ນ ທຸວັງໆ.

Folio 21 on the recto and verso sides: In Sangkat (BE) 2489, a *moeng mao* year, on the fourteenth waxing-moon day of the fifth lunar month, the

sixth day of the week (Friday),⁴⁶ [the writing was accomplished] at the time of the temple drum (*nyam kòng vat*). Chao Phikkhu Sitthipannya, his parents, and his relatives had the ardent religious faith to sponsor the making of this manuscript entitled *Aphithamma Hòm* (Abhidhamma in Brief) to support the Teachings of Gotama Buddha. May the results of this merit support our relatives, grandfathers, and grandmothers, who had passed away. If they have been stuck in a misery place, may the results of this merit move them to a good place. [If they are] already in a good place, may they be better than ever by ten thousand and hundred thousand times. Nibbāna is the greatest bliss. May I be free from all the results of bad deeds that I had ever done, certainly.

Date: BE 2489, a *moeng mao* year (15 Apr 1946)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Chao Phikkhu Sitthipannya, his parents, and his relatives
Titles: ອະພິທຳມາຮອມ
Aphithamma Hòm
Abhidhamma in Integration

EAP1398_VXY_1_0133

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4 cm, width 56.6 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio is blank. **Back cover folio:** five folios; the two folios contains the colophon; and the last three folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 35. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ອະພິທຳມະສັງຄະນີ ຄຳຖາທີ່ ໑ ໃນ ໗ ຄຳພີ ເປັນການລວບລວມທິວຂໍ້ທຳເຂົ້າເປັນໝວດໝູ່ແລ້ວ ອະທິບາຍແຕ່ລະປະເພດຢ່າງລະອຽດ ໂດຍເນື້ອຄວາມບາງສ່ວນເປັນບົດພາສາບາລີ ແລະບາງສ່ວນແປເປັນພາສາລາວ ແລະວ່າດ້ວຍຈິດທັງຫລາຍທີ່ເປັນກຸສົນ ແລະອະກຸສົນ ແບ່ງອອກເປັນ ໔ ໝວດຄື:

໑. ຈິດຕະວິພັດຕິກັນ ວ່າດ້ວຍເລື່ອງຈິດທັງໝົດ,
໒. ຮູປະວິພັດຕິກັນ ວ່າດ້ວຍເລື່ອງຂອງຮູບທັງໝົດ,
໓. ນິກເຂປະກັນ ວ່າດ້ວຍເລື່ອງສະພາວະທຳທັງໝົດ,
໔. ອັດຕຸທາຣະກັນ ຫຼືອັດຕະກະຖາກັນ ວ່າດ້ວຍການອະທິບາຍຈິດ ແລະເຈຕະສິກ.

⁴⁶ 1308 Caitra2 14 = Friday, 4 April 1947.

The *Abhidhammasaṅgaṇī*, the first book of the seven books in the Abhidhamma Piṭaka, categorizes Dhamma topics and provides detailed explanations. The content is partly in Pali and partly Lao translations. It addresses the entity of wholesome and unwholesome minds and is divided into four groups:

1. *Cittavibhatti-kaṇḍa*: The comprehensive analysis of the mind.
2. *Rūpavibhatti-kaṇḍa*: The comprehensive analysis of corporeality.
3. *Nikkhepa-kaṇḍa*: The analysis of the states of Dhamma.
4. *Atthūḍāra-kaṇḍa* or *Atthakathākaṇḍa*: The explanation of consciousness and mental factors.

Colophon:

ລານທີ ໓໓ ໜ້າ ໒: ພະພຸດທະສັງກາດ ໒໔໖໔ ປີຣະກາ ຕຣິສິກ ຕິກໃນເຫມັນຕະຣະດູ ເດືອນອ້າຍ ຂຶ້ນ ໔ ຄ່ຳ ວັນເສົາ ຂ້າພະເຈົ້າຄຳສາວ ສາວຄຳແພງ ຜົວເມຍ ບຸດຕາບຸດຕິສູ່ຄົນ ໄດ້ພ້ອມກັນສ້າງ ພະກຳພິທຳມະສັງຄົນີ ໄວ້ໃນພະພຸດທະສາສະໜາ ເທົ່າ ໔ ພັນວັດສາ ຂ້າພະເຈົ້າ ພະຄູທຳມະ ທອງດີ ເຈົ້າອາວາດວັດມີໄຊເປັນຜູ້ຮິດຈະນາ ອຸ້ຍເມືອງວຽງ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ.

Folio 33 on the verso side: In Buddhist Era (BE) 2464, a *raka* year, the third year of the decade, in the winter season, on the fourth waxing-moon day of the first lunar month, Saturday,⁴⁷ I, Khamsao, and my wife, Sao Khamphaeng, together with all our children jointly sponsored the making of this manuscript entitled *Phakhamphi Thammasangkhini* (*Dhamma-saṅgaṇī*) to support the Teachings of the Buddha to last until the end of 5000 years. I am Phakhu Thamma Thongdi, abbot of Vat Misai, the scribe. Ui Müang Viang. May this be a condition for us to reach Nibbāna.

Date:

BE 2464, a *raka* year (3 Dec 1921)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Phakhu Thamma Thongdi, abbot of Vat Misai

Sponsor(s):

Khamsao, Sao Khamphaeng, and their children

Titles:

ພະກຳພິທຳມະສັງຄົນີ

Phakhamphi Thammasangkhini

Dhammasaṅgiṇī

EAP1398_VXY_1_0134

Long palm-leaf

One Phuk:

fascicle 2

Material:

Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 54 cm, depth 1.8 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 42. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

⁴⁷ 1283 Margasirsha 4 = Saturday, 3 December 1921.

Description: ພະອະພິທຳ ວ່າດ້ວຍເລື່ອງປິຕະກະທັງ ໓ ເມື່ອພະພຸດທະອົງຊົງຕັດສະຮູ້ ເປັນພະສຳມາສຳ ພຸດທະເຈົ້າແລ້ວ ກໍຊົງເທສະໜາພະສຸດຕັນຕະປິຕະກະເປັນຄຳພິທຳອິດ, ຊົງເທສະໜາພະວິໄນ ຍະປິຕະກະເປັນຄຳພິທີສອງ ແລະຊົງເທສະໜາພະອະພິທຳປິຕະກະເປັນຄຳພິທີສາມ ແລະໄດ້ ສະແດງປະຖົມມະເທສະໜາ ທຳມະຈັກກັບປະວັດຕະນະສູດ ໃຫ້ແກ່ປັນຈະວັກຄືທັງ ໔. ເມື່ອມີ ພະສາວົກອໍລະຫັນໄດ້ ໖໐ ອົງ ພະພຸດທະອົງຈຶ່ງໄດ້ສົ່ງໄປປະກາດເຜີຍແຜ່ພະສາສະໜາຕາມທີ່ ຕ່າງໆ. ສ່ວນພະພຸດທະອົງເອງ ກໍຊົງສະເດັດໄປບວດລືສີ ໔໐໐ ຕົນ ທີ່ເມືອງຮາຊະຄຶ ແລະໄດ້ຈຳ ພັນສາຢູ່ທີ່ນັ້ນເປັນພັນສາທຳອິດ. ຕໍ່ມາ ເມື່ອມີພິກຂຸທົວດີ້ປະຕິບັດຕົນບໍ່ເໝາະສົມ ບໍ່ເປັນທີ່ ເຫຼືອມໃສຂອງຜູ້ ພົບເຫັນ ແລະເຮັດໃຫ້ຊາວບ້ານຕຳໜີ ຕິຕຽນ ນິນທາ ພະພຸດທະອົງຈຶ່ງຊົງ ເລີ່ມບັນຍັດສິກຂາບົດຂຶ້ນຕາມມູນເຫດທີ່ເກີດຂຶ້ນ.

The Abhidhamma pertaining to Three Baskets (*Tipiṭaka*) of the Buddhist scripture. After achieving the enlightenment, the Buddha first preached the Suttanta doctrine as the initial scripture, followed by the Vinaya doctrine as the second scripture and the Abhidhamma doctrine as the third one. The Buddha delivered his first teaching, *Dhamma-cakkappavattana-sutta*, to the five ascetics. After gathering sixty arahant disciples, he sent them to spread his teachings to different regions. Meanwhile, the Buddha traveled to Rajagaha, ordained 500 hermits, and spent his first Buddhist Lent there. Later, some monks behaved improperly, which displeased laypeople who observed them. As a result, the Buddha established rules and disciplines in response to these situations.

Colophon: ລານທີ ໔໒ ໜ້າ ໑: ສັງກາດ ໑໗໕ (ກົງກັບ ຈ.ສ. ໑໑໗໕) ຕົວ ປີກາເຮົ້າ ເດືອນ ໕ ແຮມ ໑໔ ຄຳ ມີ ຮວາຍສັນ ວັນ ໕ ຣິດຈະນາແລ້ວຍາມແຖໃກ້ທຸ່ງ ເພີຍເມືອງຂວາ ສະຫະພະຣິຍາບຸດຕະນັດຕາ ພັນທຸວົງສາ ມີໃຈໃສສັດທາພ້ອມກັນສ້າງຍັງໜັງສື ທຳມະວິໄນຍະປິຕະກະທັງ ໓ ໄວ້ກັບສາສະໜາ ພະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໔໐໐໐ ວັດສາ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາຊູ້ອັນກໍຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ນິດຈັງ ທຸວັງ.

Folio 42 on the recto side: In Sangkat 175 (corresponding to CS 1175), a *ka hao* year, on the fifteenth waning-moon day of the fifth lunar month, a *hwai san* day, the fifth day of the week (Thursday),⁴⁸ the writing was accomplished at the time of the forenoon horn (*nyam thae kai thiang*). Phia Müang Khwa, his wife, their children, grandchildren, and relatives had the religious faith to sponsor the making of this manuscript entitled *Thamma Vinai Pitaka Thang 3* (*Dhamma, Vinaya, and Tipiṭaka*) to support the Teachings of the Buddha to last until the end of 5000 years. May all our desires and wishes come true. May this be a condition to reach Nibbāna, constantly and certainly.

Date: CS 1175, a *ka hao* year (29 Apr 1813)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown

⁴⁸ 1175 Caitra 29 = Thursday, 29 April 1813.

Sponsor(s): Phia Müang Khwa, his wife, their children, grandchildren, and relatives

Titles: ອະພິທຳມາສຸດຕັນຕະ (ຜູກ ໒)

Aphithamma Suttanta (Phuk 2)

Abhidhamma and Suttanta (Fascicle 2)

EAP1398_VXY_1_0135

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 52.2 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** one folio contains the colophon.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ເນື້ອໃນກ່າວເຖິງ ອາຍຸ ແລະຄວາມເປັນໄປຂອງພະພຸດທະສາສະໜາ. ໃນສະໄໝພຸດທະການ ເມື່ອພະພຸດທະເຈົ້າປະທັບຢູ່ປ່າເຊຕະວັນນະອາຣາມ ໃກ້ເມືອງສາວັດຖິ. ມີພະສາຣີບຸດ ແລະ ເທວະດາ ໄດ້ຖາມພະພຸດທະເຈົ້າວ່າ ພະທຳຄຳສັ່ງສອນຂອງພະພຸດທະເຈົ້າ ຈະເປັນໄປ ແນວໃດ?. ພະພຸດທະອົງໄດ້ຕັດເທສະໜາວ່າ ພະທຳຄຳສອນຂອງເຮົາຈະໝົດໄປໃນຊົມພູທະວີບ ແລະລັງກາທະວີບພາຍຫຼັງ ໕໐໐໐ ວັດສາ. ເມື່ອສາສະໜາລ່ວງໄປໄດ້ ໕໐໐ ວັດສາ ຈະຫາພິກຂຸນີ ບໍ່ໄດ້. ເມື່ອ ສາສະໜາລ່ວງໄປໄດ້ ໑໐໐໐ ວັດສາ ຈະຫາພະອົຣະຫັນບໍ່ໄດ້. ເມື່ອສາສະໜາລ່ວງ ໄປໄດ້ ໒໐໐໐ ວັດສາ ຈະຫາຜູ້ທີ່ຈະທ່ອງຂຶ້ນໃຈເອົາຍັງພະໄຕປິດກັບໄດ້. ເມື່ອສາສະໜາລ່ວງໄປ ໄດ້ ໓໐໐໐ ວັດສາ ຈະບໍ່ມີເຈົ້າພິກຂຸມາຊຸມນຸມກັນເພື່ອລົງຊູໂປສິດ. ເມື່ອສາສະໜາລ່ວງໄປໄດ້ ໔໐໐໐ ວັດສາ ບຸກຄົນຜູ້ທີ່ມີຜ້າເຫຼືອງແຜ່ນນ້ອຍໆ ພາດໃສ່ປ່າໄປມາ ກໍຈະຖືກຮຽກວ່າພະພຸກຊຸ. ເມື່ອສາສະໜາລ່ວງໄປໄດ້ ໕໐໐໐ ວັດສາ ຈະບໍ່ມີພິກສຸສົງອົງຈະສັ່ງສອນຍັງຄຳສອນແຫ່ງພະ ພຸດທະອົງ.

The text is on ages and changes of the Teachings of the Buddha. In the Buddha's lifetime, while the Buddha was dwelling at the Jetavana Monastery in Savatthi, Venerable Sariputta and some devas questioned him about the future of his teachings. The Buddha gave a sermon and indicated that his teachings would gradually disappear from Jambudvīpa and Lankadvīpa after the end of 5,000 years. After 500 years, there would be no more *bhikkhūṇīs* (nuns); after 1,000 years, there would be no more arahant monks; after 2,000 years, no one could remember the Three Baskets (*Tipiṭaka*) by heart; after 3,000 years, there would be no more assemblies of monks for the recitation of the *Pāṭimokkha*; after 4,000 years, a person with a small piece of yellow robes on his shoulder would be called a monk; and after 5,000 years, there would be no more monks who teach the teachings of the Buddha.

Colophon: ລານທີ ໒໙ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ໌ ພັນ ໒ ຮ້ອຍ ໒ (ກົງກັບ ຈ.ສ. ໑໒໐໒) ຕົວ ປີກັດເຮົ້າ ເດືອນ ໑໐ ແຮມ ໑໑ ຄຳ ວັນ ໔ ມີຮ້ວງເຮົ້າ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ພະຣາຊະ

ສັດທາເຈົ້ານາງ [...] ນັດຕາກັບສະບຸດສະດີ ມີໃຈເປັນອັນຍິ່ງ ຈຶ່ງພ້ອມກັນສ້າງ ສັງຮອມທາດ ໄວ້
ກັບສາສະໜາວໍລະພຸດທະສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ຂໍໃຫ້ໄດ້ຄໍາ
ມັກຄໍາປາດຖະໜາ ນິບພານະ ປັດຈະໂຍ ໂຫຖ ໂນ ທຸວັງ ທຸວັງ.

Folio 29 on the recto side: In Chunlasangkatrassa one thousand 2 hundred and 2 (corresponding to CS 1202), a *kat hao* year, on the eleventh waning-moon day of the tenth lunar month, the fourth day of the week (Wednesday), a *huang hao* day,⁴⁹ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Queen [...] and her grandchildren had the most ardent religious faith to sponsor the making of this manuscript entitled *Sanghòt That* (Integration of the relics) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May all our desires and wishes come true. May this be a condition for us to reach Nibbāna, certainly.

CS 1202, a *kat hao* year (22 Sep 1840)

Date: CS 1202, a *kat hao* year (22 Sep 1840)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Queen [...] and her grandchildren
Titles: ສັງຮອມທາດ (ຜູກຕົ້ນ)
Sanghòt That (*Phuk ton*)
Integration of the Relics (Fascicle 1)

EAP1398_VXY_1_0136

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 52.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio is blank.
Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ເນື້ອໃນກ່າວເຖິງ ກິລິຍາ ຫຼືຄວາມປະພຶດອັນບໍ່ເໝາະສົມຂອງສາມະເນນທັງຫຼາຍ ເມື່ອພຸດທະ
ສາສະໜາລ່ວງໄດ້ ໒໐໐໐ ພະວັດສາ ເຊັ່ນວ່າ ສາມະເນນບາງພວກຈະນັ່ງອາສະນະສູງກວ່າຄູບາ
ອາຈານ, ບຽດນັ່ງອາສະນະແລະທີ່ນອນຂອງຄູບາອາຈານ, ຈະບໍ່ມີຄວາມເຄົາລົບຢ່າແຢ່ງຄູບາ
ອາຈານທັງຫຼາຍ. ນອກຈາກນັ້ນ, ສາມະເນນບາງພວກກໍຈະກາຍເປັນໂຈນ, ເປັນພວກຂ້າເຈົ້າເອົາ
ຂອງອັນຈະກໍໃຫ້ເກີດຄວາມເສຍຫາຍແກ່ພະພຸດທະສາສະໜາ ດັ່ງນີ້ເປັນຕົ້ນ.

The text describes improper behaviors of novices that will occur after 2,000 years of Buddhism. For example, they will sit on a higher seat than those of their masters; they will squeeze themselves to share space on a

⁴⁹ 1202 Bhadrapada 26 = Tuesday, 22 September 1840.

seat or a bed of their masters; and they will no more pay respect to their masters, and among others. Moreover, some novices may become thieves or even assassins, seeking to robber people. Those behaviors will destroy Buddhism.

Colophon: ລານທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ໌ ພັນ ໒ ຮ້ອຍ ໒ (ກົງກັບ ຈ.ສ. ໑໒໐໒) ຕົວ ປັກດເຮົ້າ ເດືອນ ໑໐ ແຮມ ໑໑ ຄ່ຳ ວັນພຸດ ລິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ນາງສິມ ມີໃຈໃສສັດທາ ເປັນອັນຍິ່ງ ຈິ່ງພ້ອມກັນສ້າງຍັງ ສັງຮອມທາດ ໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ຄຳມັກຄຳປາດຖະໜາກໍຂ້າເທັ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຖຸ ໂນ ທຸວັງໆ ນິບພານັງ ປາລະມັງ ສຸກຂັງ.

Folio 24 on the recto side: In Chunlasangkatrasi one thousand 2 hundred and 2 (corresponding to CS 1202), a *kat hao* year, on the eleventh waning-moon day of the tenth lunar month, Wednesday, the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Nang Sim had the most ardent religious faith to sponsor the making of this manuscript entitled *Sanghòmm That* (Integration of the relics) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May all our desires and wishes come true. May this be a condition for us to reach Nibbāna, certainly. Nibbāna is the greatest bliss.

Date: CS 1202, a *kat hao* year (22 Sep 1840)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Nang Sim

Titles: ສັງຮອມທາດ (ຜູກ ໒)

Sanghòmm That (Phuk 2)

Integration of the Relics (Fascicle 2)

EAP1398_VXY_1_0137

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 52.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ເນື້ອໃນໄດ້ອະທິບາຍເຖິງພຶດຕິກຳຂອງຜູ້ຄົນສ່ວນໃຫຍ່ໃນໂລກ. ເມື່ອສາສະໜາລ່ວງໄດ້ ໓໐໐໐ ພະວັດສາ. ຄົນສ່ວນຫຼາຍຈະບໍ່ຟັງຄຳສັ່ງສອນຂອງພໍ່ແມ່ ຄູບາອາຈານ. ຈະເປັນຄົນເຫັນແກ່ຕົວ, ຕັນຫາ, ໂລບມາກໂລພາ, ມີທິດຖືມານະສູງ ແລະມີຄວາມເຫັນຜິດ. ຄົນສ່ວນຫຼາຍຈະຖືເອົາຜີພໍ່ ຜີແມ່ ເຈົ້າເທພາອາຮັກ ແລະເທວະດາ ເປັນທີ່ຈັງທີ່ເພິ່ງແກ່ພວກເຂົາ. ຄົນສ່ວນໃຫຍ່ຈະບໍ່ສັດທາ

ໃນພະທຳຄຳສອນຂອງພະຕະຖາຄົດ ແມ່ແຕ່ໄດ້ຍິນໄດ້ຟັງຈາກການເທສະໜາຂອງພະສົງ ພວກເຂົາກໍຈະບໍ່ເຊື່ອ ແລະບໍ່ມີຄວາມເຫຼືອມໃສສັດທາໃນພະທຳຄຳສອນນັ້ນ. ດ້ວຍເຫດນີ້ ສາສະໜາຂອງພະຕະຖາຄົດຈຶ່ງຄ້ອຍດຶງ ແລະເສື່ອມລົງໄປຕາມການເວລາ.

The text describes behaviors of most people in the world. After 3,000 years of Buddhism, most people will not obey their parents or their teachers. They will be selfish, lustful, greedy, highly conceited, and hold wrong views. Instead of taking refuge in the Buddha's teachings, they will revere parent spirits, guardian spirits, and deities. Even if they hear monks preaching, they will neither believe in nor follow the teachings. Consequently, the Teachings of the Buddha will gradually decline over time.

Colophon:

ລານທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ພັນ ໒ ຮ້ອຍ ໒ (ກົງກັບ ຈ.ສ. ໑໒໐໒) ຕົວ ປີກັດເຮົ້າເດືອນ ໑໐ ແຮມ ໑໑ ຄຳ ວັນພຸດ ລິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ນາງສິມ ກັບບຸດຕາມິໃຈ ໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງຍັງ ສັງຮອມທາດ ໄວ້ກັບວໍຣະພຸດທະສາສະໜາ ຂໍໃຫ້ໄດ້ຄຳມັກຄຳປາດຖະໜາກໍຂ້າເທີ້ນ ສາທຸງ ນິບພານັງ ປາລະມັງ ສຸກຂັງ.

Folio 24 on the recto side: In Chunlasangkatrassa one thousand 2 hundred and 2 (corresponding to CS 1202), a *kat hao* year, on the eleventh waning-moon day of the tenth lunar month, Wednesday, the writing was accomplished at the time of the morning drum (*nyam kông ngai*). Nang Sim and her children had the most ardent religious faith to sponsor the making of this manuscript entitled *Sanghò̃m That* (Integration of the relics) to support the Teachings of Gotama Buddha. May all our desires and wishes come true. Nibbāna is the greatest bliss.

Date:

CS 1202, a *kat hao* year (22 Sep 1840)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Nang Sim and her children

Titles:

ສັງຮອມທາດ (ຜູກ ໓)

Sanghò̃m That (Phuk 3)

Integration of the Relics (Fascicle 3)

EAP1398_VXY_1_0138

Long palm-leaf

One Phuk:

fascicle 4

Material:

Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 52 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 25. **Edges of the palm leaves:** angled. **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: ພະພຸດທະອົງໄດ້ຕັດເທສະໜາແກ່ເທວະດາ ເຖິງຄວາມສັກສິດຂອງພະພຸດທະສາສະໜາ. ເຖິງແມ້ວ່າ ພະທຳຄຳສອນຂອງເຮົາຕະຖາຄົດຈະສິ້ນສຸດລົງໃນເວລາອັນໃກ້ ແມ້ນແຕ່ມີໜຶ່ງກໍດີ ເຄິ່ງກໍດີ ຊົ່ວໂມງໜຶ່ງກໍດີ ຍາມໜຶ່ງກໍດີ ເມື່ອນັ້ນທາກມີຄົນຜູ້ໃດຜູ້ໜຶ່ງກໍດີມາເວົ້າໃສ່ຮ້າຍບ້າຍສີ ຫຼື ບ້ອຍດ່ຳຍັງພະພຸດທະຮູບ ພະເຈດີ ພະທຳຄຳສອນ ພະພິກຂຸສົງສາມະເນນ ໄມ້ສີມະຫາໄພ ກຸດຕິວິຫານ ຫຼື ແມ້ນແຕ່ພຸດທະສະຖານຕ່າງໆ ກໍດີ ບຸກຄົນເຫລົ່ານັ້ນກໍໄດ້ຊື່ວ່າເປັນຜູ້ມີບາບອະກຸສິນ ຕິດຕົວ ເມື່ອຕາຍກໍຈະໄດ້ໄປຕົກໃນອະບາຍຍະພູມ.

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

Colophon: ລານທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ພັນ ໒ ຮ້ອຍ ໒ (ກົງກັບ ຈ.ສ. ໑໒໐໒) ຕົວ ປີກັດເຮົາ ເດືອນ ໑໐ ແຮມ ໑໑ ຄຳ ວັນພຸດ ລິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ເຈົ້າເຮີນ ເຈົ້າຄຳສົມມິໃຈໃສສັດທາອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງຍັງ ສັງຮອມທາດ ໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ຄຳມັກຄຳປາດຖະໜາກໍຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ທຸວັງ ທຸວັງ ກໍຂ້າເທີ້ນ ສາທຸ ສາທຸ.

Folio 25 on the recto side: In Chunlasangkatrasi one thousand 2 hundred and 2 (corresponding to CS 1202), a *kat hao* year, on the eleventh waning-moon day of the tenth lunar month, Wednesday, the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Prince Hoen and Princess Khamsim had the most ardent religious faith to sponsor the making of this manuscript entitled *Sanghòmm That* (Integration of the relics) 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 definitely. Well done, well done.

Date: CS 1202, a *kat hao* year (22 Sep 1840)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Prince Hoen and Princess Khamsim

Titles: ສັງຮອມທາດ (ຜູກ ໔)

Sanghòmm That (Phuk 4)

Integration of the Relics (Fascicle 4)

Long palm-leaf**One Phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 58.1 cm, depth 2.4 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** one folio contains the title. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio is blank.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 50. **Edges of the palm leaves:** angled. **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:** ເນື້ອໃນທັງໝົດຂຽນເປັນພາສາປາລີ ເປັນໜັງສືປາຕິໂມກ ທີ່ພະສົງໃຊ້ສູດໃນພິທີລົງອຸໂປສິດ ໃນມື້ວັນສິນ ຂຶ້ນ ໑໔ ຄໍ່າ ແລະແຮມ ໑໕ ຄໍ່າໃນເດືອນເຕັມ ແລະແຮມ ໑໔ ຄໍ່າໃນເດືອນຂາດ. ເນື້ອໃນກ່າວເຖິງພິທີລົງອຸໂປສິດ ແລະສິນ ໒໒໗ ຂໍ້ຂອງພະພິກຂຸ. ການຟັງສູດພະປາຕິໂມກເປັນກິດຂອງສົງທີ່ສຳຄັນ ແລະເປັນສັງຄະກຳສະເພາະພິກຂຸເທົ່ານັ້ນ ເພື່ອເປັນການທົບທວນສິນ ໒໒໗ ຂໍ້ຂອງພະພິກຂຸ ແລະເພື່ອຄວາມສາມັກຄີໃນໝູ່ສົງ.The text is in Pali and used by monks to recite it at the *Upasot* (*Upasatha*) ceremony that is regularly held on the 15th waxing-moon or waning-moon day of 30-day months or on the 14th waning-moon day of 29-day months. The text is on the *Upasatha* ceremony and the 227 rules of monks. Listening and chanting *Pāṭimokkha* is an important and specific duty of the Sangha because they can review the 227 monastic rules and strengthen harmony of the Sangha.**Colophon:** ລານທີ ໔໘ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ໌ ໒໔໙໑ ຕົວ ປີກາໃສ້ ເດືອນ ໔ ແຮມ ໑໕ ຄໍ່າ ພໍ່າວ່າໄດ້ວັນເສົາ ມື້ຮັບ ພາຍມີ ອົງສົມເດັດພະເປັນເຈົ້າສີສະຫວ່າງລ້ານຊ້າງຮິມຂາວກັບທັງພັນລະຍາພາຍມີ ສາທຸໂຫຍຄຳຝັນໄດ້ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ພ້ອມກັນສ້າງລຳ ປະຕິໂມກ ຜູກນີ້ໄວ້ກັບສາສະໜາ ພະໂຄຕະມະເຈົ້ານີເທົ້າ ໕ ພັນ ພະວັດສານີກໍຂ້າເຫັນ ນິດຈັງ ທຸກເມື່ອ ທຸວັງງອະຣະຫັນໂຕ ໂຫມ ອະນາຄະເຕ ກາເລ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ.Folio 48 on the recto side: In Chunlasangkatrassa 2491 (possibly BE 2491), a *ka sai* year, on the fifteenth waning-moon day of the fourth lunar month, Saturday, a *hap* day,⁵⁰ King Sisavang [Vong], the king of Lan Xang Hom Khao, and his wife named Queen Khamfan had the most ardent religious faith to sponsor the making of this manuscript entitled *Patimok* (*Pāṭimokkha*) to support the Teachings of Gotama Buddha to last until the end of 5000 years, definitely and constantly. May I become an arahant in the future. May this be a condition to reach Nibbāna.**Date:** BE 2491, a *ka sai* year (8 Apr 1948)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Author(s):** Unknown⁵⁰ 1310 Phalguna 30 =Tuesday, 29 March 1949.

Scribe(s): Unknown
Sponsor(s): King Sisavang [Vong], the king of Lan Xang Hom Khao, and his wife named Queen Khamfan
Titles: ບາລີສູດມົນປາຕິໂມກ
Bali Sutmon Patimok
Pāṭimokkha in Pali

EAP1398_VXY_1_0140

Long palm-leaf

One Phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.5 cm, depth 2.0 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** five folios; the first folio contains the colophon; and the last four folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 46. **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: ເນື້ອໃນທັງໝົດຂຽນເປັນພາສາບາລີ ເປັນໜັງສືປາຕິໂມກ ທີ່ພະສົງໃຊ້ສູດໃນພິທີລົງອຸໂປສົດ ໃນມື້ວັນສິນ ຂຶ້ນ ໑໔ ຄ່ຳ ແລະແຮມ ໑໕ ຄ່ຳໃນເດືອນເຕັມ ແລະແຮມ ໑໔ ຄ່ຳໃນເດືອນຂາດ. ເນື້ອໃນກ່າວເຖິງ ພິທີລົງອຸໂປສົດ ແລະສິນ ໒໒໗ ຂໍ້ຂອງພະພິກຂຸ. ການຟັງສູດພະປາຕິໂມກເປັນກິດຂອງສົງທີ່ສຳຄັນ ແລະເປັນສັງຄະກຳສະເພາະພິກຂຸເທົ່ານັ້ນ ເພື່ອເປັນການທົບທວນສິນ ໒໒໗ ຂໍ້ຂອງພະພິກຂຸ ແລະເພື່ອຄວາມສາມັກຄີໃນໝູ່ສົງ.

The text is in Pali and used by monks to recite it at the *Upasot (Upasatha)* ceremony that is regularly held on the 15th waxing-moon or waning-moon day of 30-day months or on the 14th waning-moon day of 29-day months. The text is on the *Upasatha* ceremony and the 227 rules of monks. Listening and chanting *Pāṭimokkha* is an important and specific duty of the Sangha because they can review the 227 monastic rules and strengthen harmony of the Sangha.

Colophon: ລານທີ ໔໒ ໜ້າ ໒: ມູນລະສັດທາ ສາທຸ ກົມມະແສງ ຜົວເມຍ ໄດ້ສ້າງໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ໂນ.

Folio 42 on the verso side: The initiators, Prince Kommasaeng and his wife, sponsored the making [of this manuscript] to support the Teachings of Gotama Buddha to last until the end of 5000 years, definitely and constantly. May this be a condition for us to reach Nibbāna.

Date: Mid-20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Prince Kommasaeng and his wife

Titles: ບາລີປາຕິໂມກຂະ (ຜູກ ໕)
Bali Patimokkha (Phuk 5)

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 58 cm, depth 2.5 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 52. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ເນື້ອໃນທັງໝົດຂຽນເປັນພາສາປາລີ ເປັນໜັງສືປາຕິໂມກ ທີ່ພະສົງໃຊ້ສູດໃນພິທີລົງອຸໂປສົດ ໃນມື້ວັນສິນ ຂຶ້ນ ໑໔ ຄ່ຳ ແລະແຮມ ໑໔ ຄ່ຳໃນເດືອນເຕັມ ແລະແຮມ ໑໔ ຄ່ຳໃນເດືອນຂາດ. ເນື້ອໃນກ່າວເຖິງ ພິທີລົງອຸໂປສົດ ແລະສິນ ໒໒໗ ຂໍ້ຂອງພະພິກຂຸ. ການຟັງສູດພະປາຕິໂມກເປັນກົດຂອງສົງທີ່ສຳຄັນ ແລະເປັນສັງຄະກຳສະເພາະພິກຂຸເທົ່ານັ້ນ ເພື່ອເປັນການທົບທວນສິນ ໒໒໗ ຂໍ້ຂອງພະພິກຂຸ ແລະເພື່ອຄວາມສາມັກຄີໃນໝູ່ສົງ.

The text is in Pali and used by monks to recite it at the *Upasot* (*Upasatha*) ceremony that is regularly held on the 15th waxing-moon or waning-moon day of 30-day months or on the 14th waning-moon day of 29-day months. The text is on the *Upasatha* ceremony and the 227 rules of monks. Listening and chanting *Pāṭimokkha* is an important and specific duty of the Sangha because they can review the 227 monastic rules and strengthen harmony of the Sangha.

Colophon: ລານທີ ໕໑ ໜ້າ ໑: ມູນລະສັດທາ ແສນຈິດຕະປັນຍາ ຜົວເມຍ ລູກເຕົ້າຊູ່ຄົນພ້ອມກັນມີຈິດໃຈເຫລື້ອມໃສສ້າງໄວ້ຄ້າຊວ່ລະພຸດທະສາສະໜາພະພຸດທະເຈົ້າແລ.

Folio 51 on the verso side: The initiators, Saen Chittapannya and his wife, and their children had the ardent religious faith to sponsor the making [of this manuscript] to support the Teachings of the Buddha.

Date: Mid-20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Saen Chittapannya, his wife, and their children

Titles: ປາຕິໂມກຂະ

Patimokkha

Pāṭimokkha

Long palm-leaf**One Phuk:** *fascicle 3***Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.3 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** three folios; the first folio contains the colophon; and the last two folios are blank.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 36. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.**Description:** ບົດສູດມົນ ເນື້ອໃນທັງໝົດຂຽນເປັນພາສາບາລີ ພະສົງ, ສາມະເນນ ແລະຊາວພຸດໃຊ້ສູດໃນພິທີສູດມົນ ແລະໃນພິທີມຸງຄຸນຕ່າງໆ ມີຫລາຍບົດຢູ່ນຳກັນ ປະກອບດ້ວຍ ທຳມະຈັກກັບປະວັດຕະນະສູດ, ມະຫາສະໄໝຍະສູດ, ກຸສະລາທຳມາ ແລະປະຣາພະວະສູດ ເປັນຕົ້ນ.Pali Prayers that are recited by monks, novices, and lay Buddhists for ceremonies of chanting and other Buddhist ceremonies. These texts include many chapters: *Dhammacakkappavattana-sutta*, *Mahāsamaya-sutta*, *Kusāḷādhama-sutta*, *Parābhava-sutta*, and others.**Colophon:** ລານທີ ໓໖ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໒໘໕ ຕົວ ປີກາໃຕ້ ເດືອນ ໙ ຂຶ້ນ ໗ ຄໍ່າ ວັນ ໗ ຍາມກອງງາຍມັກກາໃຕ້ ໝາຍມີ ເພີຍວະລານຸສິດ ສາວອ່ອນຕາ ເປັນເຄົ້າ ກັບທັງພະຣິຍາ ພັນທຸວົງສາ ພີ່ນ້ອງຊູ່ຄົນມີໃຈເຫລື້ອມໃສເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງທັງສີ ສູດມົນກາງ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາກໍຂ້າເທີ້ນ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ພົບພະເຈົ້າອະຣິຍະເມດໂຕຍະ ອົງຈະມາພາຍໜ້າກໍຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂທນຕຸ ເມ.Folio 33 on the recto side: In Chunlasangkat 1285, a *ka khai* year, on the seventh waxing-moon day of the ninth lunar month, the seventh day of the week (Saturday),⁵¹ [the writing was accomplished] at the time of the morning drum (*nyam kòng ngai*) on a *ka khai* day. Phia Valanusit and his wife, Sao Onta, together with all their relatives and siblings, had the most ardent religious faith to sponsor the making of this manuscript entitled *Sutmon Kang* (Prayers in the middle length) to support the Teachings of the Buddha to last until the end of 5000 years. May all our desires and wishes come true. May we meet Ariya Metteyya Buddha who will come in the future, definitely. May this be a condition for me to reach Nibbāna.**Date:** CS 1285, a *ka khai* year (18 Aug 1923)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Author(s):** Unknown**Scribe(s):** Unknown**Sponsor(s):** Phia Valanusit and his wife, Sao Onta, together with all their relatives and siblings**Titles:** ບາລີສູດມົນ (ຜູກ ໓)*Bali Sutmon* (Phuk 3)⁵¹ 1285 Sravana 6 = Saturday, 18 August 1923.

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.1 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 35. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ບົດສູດມົນ ເນື້ອໃນທັງໝົດຂຽນເປັນພາສາບາລີ ພະສົງ, ສາມະເນນ ແລະຊາວພຸດໃຊ້ສູດໃນພິທີສູດມົນ ແລະໃນພິທີມຸງຄຸນຕ່າງໆ ມີຫລາຍບົດຢູ່ນຳກັນ ປະກອບດ້ວຍ ທຳມະຈັກກັບປະວັດຕະນະສູດ, ມະຫາສະໄໝຍະສູດ, ກຸສະລາທຳມາ ແລະປະຣາພະວະສູດ ເປັນຕົ້ນ.

Pali Prayers that are recited by monks, novices, and lay Buddhists for ceremonies of chanting and other Buddhist ceremonies. These texts include many chapters: *Dhammacakkappavattana-sutta*, *Mahāsamaya-sutta*, *Kusalāddhamma-sutta*, *Parābhava-sutta*, and others.

Colophon: ລານທີ ໓໓ ໜ້າ ໑: ຈຸນລະສັງກາດໄດ້ ໑໒໔໗ ຕົວ ປີຮັບເຮົາ ເດືອນ ໔ ອອກໃໝ່ຄ່ຳ ໑ ວັນ ໖ ຣິດ ຈະນາແລ້ວຍາມແລງ ໝາຍມີ ພໍ່ອີ່ງ ຜົວເມຍ ກັບທັງບຸດຕະມັດຕາພັນທຸວົງສາພີ່ນ້ອງຊູ່ຄົນ ພ້ອມກັນສ້າງ ສັບພະສູດ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາຍຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ ດັ່ງຄຳມັກຄຳປາດຖະໜາຊູ່ເຍື່ອງຊູ່ປະການກໍຂ້າເທີ້ນ ນົບພານັງ ປະຣະມັງ ສຸກຂັງ.

Folio 33 on the recto side: In Chunlasangkat 1247, a *hap hao* year, on the first waxing-moon day of the fourth lunar month, the sixth day of the week (Friday),⁵² the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Phò Ūng and his wife, together with all their children, grandchildren, relatives, and siblings jointly sponsored the making of this manuscript entitled *Sapphasut* (Various Prayers) to support the Teachings of the Buddha to last until the end of 5000 years. May all our desires and wishes come true. Nibbāna is the greatest bliss.

Date: CS 1247, a *hap hao* year (5 Mar 1885)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Phò Ūng and his wife, together with all their children, grandchildren, relatives, and siblings

Titles: ບາລີສູດມົນ (ຜູກ ໓)

Bali Sutmon (Phuk 3)

Prayers in Pali (Fascicle 3)

⁵² 1247 Phalgunā 1 = Friday, 5 March 1886.

Long palm-leaf**One Phuk:** *fascicle 4***Material:** Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 57.5 cm, depth 2.3 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** three folios; the first folio contains the colophon; and the second folio is blank; and the third folio contains the colophon.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 50. **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:** ເນື້ອໃນທັງໝົດຂຽນເປັນພາສາບາລີ ເປັນໜັງສືປາຕິໂມກ ທີ່ພະສົງໃຊ້ສູດໃນພິທີລົງອຸໂປສົດ ໃນມື້ວັນສິນ ຂຶ້ນ ໑໔ ຄ່ຳ ແລະແຮມ ໑໕ ຄ່ຳໃນເດືອນເຕັມ ແລະແຮມ ໑໔ ຄ່ຳໃນເດືອນຂາດ. ເນື້ອໃນກ່າວເຖິງ ພິທີລົງອຸໂປສົດ ແລະສິນ ໒໒໗ ຂໍ້ຂອງພະພິກຂຸ. ການຟັງສູດພະປາຕິໂມກເປັນກິດຂອງສົງທີ່ ສຳຄັນ ແລະເປັນສັງຄະກຳສະເພາະພິກຂຸເທົ່ານັ້ນ ເພື່ອເປັນການທົບທວນສິນ ໒໒໗ ຂໍ້ຂອງພະພິກຂຸ ແລະເພື່ອຄວາມສາມັກຄີໃນໝູ່ສົງ.The text is in Pali and used by monks to recite it at the *Upasot (Upasatha)* ceremony that is regularly held on the 15th waxing-moon or waning-moon day of 30-day months or on the 14th waning-moon day of 29-day months. The text is on the *Upasatha* ceremony and the 227 rules of monks. Listening and chanting *Pāṭimokkha* is an important and specific duty of the Sangha because they can review the 227 monastic rules and strengthen harmony of the Sangha.**Colophon:** (໑) ລານທີ ໔໙ ໜ້າ ໑: ສັງກາດ ໑໒໗໑ ຕົວ ປີກັດເຮົ້າ ເດືອນຍີ່ ຂຶ້ນ ໔ ຄ່ຳ ວັນ ກຸຣິດຈະນາແລ້ວ ຍາມກອງງາຍ ໝາຍມີ ສາທຸປ້ອງ ເປັນເຄົ້າ ກັບລູກເຕົ້າເຫລັ້ນຫລານໝູ່ພີ່ນ້ອງຊູ່ຄົນພ້ອມກັນສ້າງໜັງສື ປາຕິໂມກຂະ ຜູກນີ້ ໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເທົ້າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາໂດຍດັ່ງມະໂນຣິດແຫ່ງຜູ້ຂ້າ ຂໍໃຫ້ໄພໄດ້ພົ້ນຈາກພາວະລົງສານ ຂໍໃຫ້ເຖິງສຸກ ລປະການແດ່ກໍຂ້າເທີ້ນ ນິດຈັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ.

(໒) ລານທີ ໔໑ ໜ້າ ໑: ສັງກາດ ໑໒໗໑ ຕົວ ປີກັດເຮົ້າ ເດືອນຍີ່ ຂຶ້ນ ໔ ຄ່ຳ ວັນ ກຸຣິດຈະນາແລ້ວ ຍາມກອງງາຍ ໝາຍມີ ສາທຸປ້ອງ ກັບພີ່ນ້ອງເຜົ່າພົງທຸກຄົນມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ພ້ອມກັນສ້າງໜັງສື ສູດມົນ ຜູກນີ້ ໄວ້ກັບສາສະໜາ ພະໂຄດົມເຈົ້າ ຕາບຕໍ່ເທົ້າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາທຸກເຢື້ອງທຸກປະການແດ່ກໍຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂທຕຸນິດຈັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ.

(1) Folio 49 on the recto side: In Sangkat 1271, a *kat hao* year, on the fifth waxing-moon day of the second lunar month, the seventh day of the week (Saturday),⁵³ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The principal initiator, Princess Pòng, together with all her children, grandchildren, and siblings, jointly sponsored the making of this manuscript entitled *Patimokkha* to support the Teachings⁵³ 1271 Pausha 5 = Saturday, 15 January 1910.

of the Buddha to last until the end of 5000 years. May all our desires and wishes come true. May I be free from the state of Samsāra (Cycle of Rebirths) and reach the three states of happiness, definitely and constantly. Nibbāna is the greatest bliss.

(2) Folio 51 on the recto side: In Sangkat 1271, a *kat hao* year, on the fifth waxing-moon day of the second lunar month, the seventh day of the week (Saturday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The principal initiator, Princess Pòng, together with all her siblings and relatives, jointly had the adent religious faith to sponsor the making of this manuscript entitled *Sutmon* (Prayers) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May all our desires and wishes come true. May this be a condition to reach Nibbāna, certainly. Nibbāna is the greatest bliss.

Date: CS 1271, a *kat hao* year (15 Jan 1909)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Princess Pòng, together with all her children, grandchildren, and siblings
Titles: ບາລີສູດມົນ (ຜູກ ໔)
Bali Sutmon (Phuk 4)
Prayers in Pali (Fascicle 4)

EAP1398_VXY_1_0145

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.7 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** one folio contains the colophon.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ຄຣິສິສິ ຫຼືຄຣິສິມານັນທະສູດ ເນື້ອຄວາມທັງໝົດເປັນບົດພາສາບາລີ. ໃນສະໄໝພຸດທະການ ພະພຸດທະເຈົ້າປະທັບຢູ່ພະເຂຕະວັນມະຫາວິຫານ ເມືອງສາວັດຖິ ພະຄຣິສິມານິນອາພາດ ເປັນ ໄຂ່ໜັກ ພະອານິນໄດ້ເຂົ້າໄປກາບທູນໃຫ້ພະພຸດທະອົງຊົງຊາບ ແລະຂໍໃຫ້ພະພຸດທະອົງສະເດັດ ໄປຢູ່ມ. ພະພຸດທະອົງໄດ້ຕັດບອກໃຫ້ພະອານິນຮຽນເອົາສັນຍາ ໑໐ ປະການຈາກພະພຸດທະອົງ ແລ້ວໃຫ້ເຂົ້າໄປທາພະຄຣິສິມານິນແລ້ວກ່າວສັນຍາ ໑໐ ປະການນັ້ນແກ່ພະຄຣິສິມານິນ ອາການ ອາພາດນັ້ນກໍຈະສະຫງົບລະງັບໂດຍໄວ. ເມື່ອພະອານິນຮຽນເອົາສັນຍາ ໑໐ ປະການແລ້ວ ກໍເຂົ້າ ໄປສູ່ພະຄຣິສິມານິນທີ່ກຳລັງອາພາດຢູ່ ແລະໄດ້ກ່າວສັນຍາ ໑໐ ປະການນັ້ນໃຫ້ພະຄຣິສິມານິນຟັງ ເມື່ອພະອານິນກ່າວສັນຍາ ໑໐ ປະການນັ້ນຈົບລົງ ອາການອາພາດຂອງພະຄຣິສິມານິນກໍສະຫງົບ ລະງັບລົງ.

Giriisi or *Girimānanda-sutta*. The text is in Pali. During the Buddha's stay at the Jetavana monastery in Savatthi, Venerable Girimānanda got serious sickness. Venerable Ānanda reported the Buddha and asked him to visit Venerable Girimānanda. The Buddha thus gave ten contemplations to Venerable Ānanda and had him recite them to Venerable Girimānanda. Venerable Ānanda followed his suggestion and Venerable Girimānanda's sickness eventually disappeared.

Colophon: ລານທີ ໓໓ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒ ຮ້ອຍ ໗໔ (ກົງກັບ ຈ.ສ. ໑໒໗໔) ຕົວ ປີເຕົ້າໃຈ ເດືອນຍີ່ ອອກໃໝ່ ໙ ຄ່ຳ ວັນ ໔ ຍາມທຸ່ງວັນ ໝາຍມີ ແມ່ເຖົ້າຄຳບຸດ ບ້ານວັດໜອງ ມີໃຈໃສ ສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ພ້ອມກັນສ້າງຍິ່ງໜັງສື ອິສິຄິລິ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າໝົດເຊັ່ນໂປຕະກະໂບລານ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາທຸກເຍື່ອງຊູ່ປະການແດ່ ກໍຂ້າເຫັນ ນິດຈັງ ທຸວັງ.

Folio 33 on the recto side: In Chunlasangkatrassa 12 hundred 74 (corresponding to CS 1274), a *tao chai* year, on the ninth waxing-moon day of the second lunar month, the fifth day of the week (Thursday),⁵⁴ [the writing was accomplished] at noon (*nyam thiang van*. Mae Thao (grandmother) Khambut from Vat Nong village had the ardent religious faith to sponsor the making of this manuscript entitled *Isikhili* to support the Teachings of the Buddha to last until the end of the lifespan of these palm leaves. May all our desires and wishes come true, constantly and certainly.

Date: CS 1274, a *tao chai* year (16 Jan 1913)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Mae Thao (grandmother) Khambut from Vat Nong village
Titles: ອິສິຄິລິພານ
Isikhiliphan
Isigiribhāṇa

EAP1398_VXY_1_0146

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 59.1 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** three foios; the first folio contains the colophon; and the second folio is blank; and the third folio contains the title.

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

⁵⁴ 1274 Pausha 9 = Thursday, 16 January 1913.

Description: ບົດສູດມົນ ເນື້ອໃນທັງໝົດຂຽນເປັນພາສາບາລີ ພະສົງສາມະເນນ ແລະຊາວພຸດໃຊ້ສູດໃນພິທີສູດມົນ ແລະໃນພິທີສູດຈະເລີນພຸດທະມົນຕ່າງໆ, ເລີ່ມຕົ້ນດ້ວຍບົດ ເອວັມເມນ້ອຍ, ຍານີ, ຍັສສາ, ກະຣະນີ, ວິຣູປັກເຂ, ປູເຣນຕາ, ອຸເທຕະຍັນ, ຍັສສານຸສສະຣະເນ, ເອວັມເມຫລວງ, ອັບປະສັນເນ, ວິປັດສີ, ສັທທາສຸກເຂ, ປະຣິຕຕັງ, ຍະໂຕທັງ, ໂພຊຊັງຄະ ກ, ຍັນທຸນ, ທຸກຂັບປັຕຕາ, ຊະຍັນໂຕ, ສັກກັຕຕວາ, ນັດຖິເມ, ສະຣະນະຄົມ, ສິນ ໑໐, ເອກະນາມະກິງ, ປະຕິສັງຂາໂຍ, ທະສະອິເມ, ອະຫິລາ, ເມຕຕາ, ພະຫຼ, ຈັນທິມາ, ສຸຣິໂຍ, ກັສສະປະ, ໂມກຄັນລາ ແລະຈຸນໂທ.

Pali Prayers to be recited by monks, novices, and lay Buddhists at ceremonies of preaching and other auspicious events. The text begins with *Evamme Nòi, Yānī, Yassā, Karaṇī, Virūpakke, Pūrentā, Udetayan, Yassānussarane, Evamme Luang, Appasanne, Vipassi, Saddāsukhe, Parittam, Yatoham, Bojjhaṅga 7, Yandun, Dukkhaṇṇā, Jayanto, Sakkattvā, Natthime, Saraṇagama, Sila 10, Ekanāmakīṇ, Paṭisaṅkhāyo, Dasaime, Ahilā, Mettā, Bahū, Candimā, Suriyo, Kassapa, Moggallā, and Cundo.*

Colophon: ລາມທີ ໒໕ ໜ້າ ໑ ແລະ ໒: ຈານຜູ້ຍຣິດຈະນາແລ້ວ ໓ ໂມງເຊົ້າ ວັນ ໕ ແຮມສອງຄໍ່າ ເດືອນ ໑໑ ປີກັດມົດ ພະພຸດທະສັງກາດລ່ວງ ໒໔໖໒ ຂ້າພະເຈົ້າ ນາງເພັຍ ທອງສີ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງຈິ່ງສ້າງ ບາລີສູດມົນນ້ອຍ ນີ້ໄວ້ກັບສາສະໜາພະໂຄດົມເຈົ້າ ຕາບຕໍ່ເທົ່າ 5 ພັນວັດສາ ຂໍໃຫ້ຂ້າພະເຈົ້າໄດ້ດັງຄໍາປາດຖະໜາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ເມ.

Folio 25 on the recto and verso sides: Chan Phui finished the writing [of this manuscript] at 3 o'clock in the morning on the fifth day of the week (Thursday), the second waning-moon day of the eleventh lunar month in a *kat mot* year, Buddhist Era 2462.⁵⁵ I am Nang Phia Thongsī had the most ardent religious faith to sponsor the making of this manuscript entitled *Bali Sutmon Nòi* (Prayers in Pali) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May all our desires and wishes come true. May this be a condition for me to reach Nibbāna.

Date: BE 2462, a *kat mot* year (11 Oct 1919)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Chan Phui

Sponsor(s): Nang Phia Thongsī

Titles: ໜັງສືສູດມົນນ້ອຍ (ຜູກຕົ້ນ)

Nangsū Sutmon Nòi (Phuk ton)

Minor Prayers (Fascicle 1)

⁵⁵ 1281 Asvina 17 = Saturday, 11 October 1919.

Long palm-leaf**One Phuk:** *fascicle 1***Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.6 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio is blank.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 30. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.**Description:** ບົດສູດມົນ ເນື້ອໃນທັງໝົດຂຽນເປັນພາສາບາລີ ພະສົງສາມະເນນ ແລະຊາວພຸດ ໃຊ້ສູດໃນພິທີສູດມົນ ແລະໃນພິທີສູດຈະເລີນພຸດທະມົນຕ່າງໆ, ເລີ່ມຕົ້ນດ້ວຍບົດ ເອວັມເມນ້ອຍ, ຍານີ, ຍັສສາ, ກະຣະນີ, ວິຣູປັກເຂ, ປູເຣນຕາ, ອຸເທຕະຍັນ, ຍັສສານຸສສະຣະເນ, ເອວັມເມຫລວງ, ອັບປະສັນເນ, ວິປັດສິສະ, ສັທທາສຸກເຂ, ປະຣິຕຕັງ, ຍະໂຕທັງ, ໂພຊຊັງຄະ ກ, ຍັນທຸນ, ທຸກຂັບປັຕຕາ, ຊະຍັນໂຕ, ສັກກັຕຕວາ, ນັດຖິເມ, ສະຣະນະຄົມ, ສິນ ໑໐, ເອກະນາມະກິງ, ປະຕິສັງຂາໂຍ, ທະສະອິເມ, ອະຫິລາ, ເມຕຕາ, ພະຫຼູ, ຈັນທິມາ, ສຸຣິໂຍ, ກັສສະປະ, ໂມກຄັນລາ ແລະຈຸນໂທ.Pali Prayers to be recited by monks, novices, and lay Buddhists at ceremonies of preaching and other auspicious events. The text begins with *Evamme Nòi, Yānī, Yassā, Karaṇī, Virūpakkhe, Pūrentā, Udetayan, Yassānussarane, Evamme Luang, Appasanne, Vipassi, Saddāsukhe, Parittam, Yatoham, Bojjhaṅga 7, Yandun, Dukkhaṇṇā, Jayanto, Sakkattvā, Natthime, Saraṇagama, Sila 10, Ekaṇāmakīṇ, Paṭisaṅkhāyo, Dasaimē, Ahilā, Mettā, Bahū, Candimā, Suriyo, Kassapa, Moggallā, and Cundo*.**Colophon:** ລານທີ ໒໙ ໜ້າ ໑: ສັງກາດ ໑໒໘໓ ຕົວ ປີຮ້ວງເຮົ້າ ມີ້ເປີກສະງ້າ ເດືອນ ກຸລິງ ໔ ຄ່ຳ ວັນ ໖ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ທິວບ້ານາງເພັຍຕັນ ບ້ານທິວໂພນ ແລະພີ່ນ້ອງສູ່ຄົນມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ສູດມົນນ້ອຍ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ສາທຸ ສາທຸ ອະນຸໂມທາມີ.Folio 29 on the recto side: In Sangkat (CS) 1283, a *huang hao* year, on a *poek sang* day, on the fourth waning-moon day of the seventh lunar month, the sixth day of the week (Friday),⁵⁶ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Hua Pa (great aunt) Nang Phia Tan from Hua Phon village and her siblings had the most ardent religious faith to sponsor the making of this manuscript entitled *Sutmon Nòi* (Prayers in the short length) 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, well done, well done and congratulations.**Date:** CS 1283, a *huang hao* year (24 Jun 1921)

⁵⁶ 1283 Jyestha 19 = Friday, 24 June 1921. This day was indeed a *poek sang* day.

Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Hua Pa (great aunt) Nang Phia Tan from Hua Phon village and her siblings
Titles: ສູດມົນນ້ອຍ (ຜູກຕົ້ນ)
Sutmon Nòi (Phuk ton)
Minor Prayers (Fascicle 1)

EAP1398_VXY_1_0148

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 57.5 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ບົດສູດມົນ ເນື້ອໃນທັງໝົດຂຽນເປັນພາສາບາລີ ພະສົງສາມະເນນ ແລະຊາວພຸດໃຊ້ສູດໃນພິທີສູດມົນ ແລະໃນພິທີສູດຈະເລີນພຸດທະມົນຕ່າງໆ, ເລີ່ມຕົ້ນດ້ວຍບົດ ເອວັມເມນ້ອຍ, ຍານີ, ຍັສສາ, ກະຣະນີ, ວິຣູປັກເຂ, ປູເຣນຕາ, ອຸເທຕະຍັນ, ຍັສສານຸສສະຣະເນ, ເອວັມເມຫລວງ, ອັບປະສັນເນ, ວິປັດສິສະ, ສັທທາສຸກເຂ, ປະຣິຕຕັງ, ຍະໂຕທັງ, ໂພຊຊັງຄະ ກຸ ຍັນທຸນ, ທຸກຂັບປັຕຕາ, ຊະຍັນໂຕ, ສັກກັຕຕວາ, ນັດຖິເມ, ສະຣະນະຄົມ, ສິນ ໑໐, ເອກະນາມະກິງ, ປະຕິສັງຂາໂຍ, ທະສະອິເມ, ອະຫິລາ, ເມຕຕາ, ພະພູ, ຈັນທິມາ, ສຸຣິໂຍ, ກັສສະປະ, ໂມກຄັນລາ ແລະຈຸນໂທ.

Pali Prayers to be recited by monks, novices, and lay Buddhists at ceremonies of preaching and other auspicious events. The text begins with *Evamme Nòi, Yānī, Yassā, Karaṇī, Virūpakkhe, Pūrentā, Udetayan, Yassānussarane, Evamme Luang, Appasanne, Vipassi, Saddāsukhe, Parittam, Yatoham, Bojjhaṅga 7, Yandun, Dukkhaṇṇa, Jayanto, Sakkattvā, Natthime, Saraṇagama, Sila 10, Ekaṇāmaṇi, Paṭisaṅkhāyo, Dasaime, Ahilā, Mettā, Bahū, Candimā, Suriyo, Kassapa, Moggallā, and Cundo*.

Colophon: ລານທີ ໒໙ ໜ້າ ໑: ສິສຸມັງຄະລະສັງກາດຣາຊະໄດ້ ໑໒໘໗ ຕົວ ປີຮັບເປົ້າ ເດືອນ ໕ ແຮມ ໘ ຄຳພໍ່າວ່າໄດ້ວັນຈັນ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ລັດຕະນະປັນຍາ ໄດ້ມີໃຈເຫລື້ອມໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ສູດມົນນ້ອຍ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາກໍຂ້າເທີນ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນນິດຈັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ.

Folio 29 on the recto side: In Sisumangkhalā Sangkat (CS) 1287, a *hap pao* year, on the eighth waning-moon day of the fifth lunar month, Monday,⁵⁷

⁵⁷ 1287 Caitra 22 = Wednesday, 15 April 1925.

the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Rattanapannya had the most ardent religious faith to sponsor the making of this manuscript entitled *Sutmon Nòi* (Prayers in the short length) to support the Teachings of the Buddha to last until the end of 5000 years. May my desires and wishes come true. May this be a condition for us to reach Nibbāna, constantly and certainly, the greatest bliss.

Date: CS 1287, a *hap pao* year (15 Apr 1925)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Rattanapannya

Titles: ສູດມົນນ້ອຍ (ຜູກຕົ້ນ)

Sutmon Nòi (*Phuk ton*)

Minor Prayers (Fascicle 1)

EAP1398_VXY_1_0149

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 53.1 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 17. **Edges of the palm leaves:** angled. **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: ສູດມົນ ສັງຄະທະ ຫຼືອະພິທຳມັດຖະສັງຄະທະ ເນື້ອໃນທັງໝົດຂຽນເປັນພາສາປາລີ ນິຍົມໃຊ້ສູດໃນພິທີງານສົບໃຫຍ່ສຳລັບຜູ້ມີຖານະ. ເຈົ້າພາບຈະນິມົນພະສົງ ໔ ອົງ ມາສູດພະອະພິທຳມັດຖະສັງຄະທະນີ ຍັງສະຖານທີ່ຕັ້ງສົບຜູ້ຕາຍ ເພື່ອເປັນການບຳເພັນກຸສົນໃຫ້ແກ່ຜູ້ຕາຍທີ່ລ່ວງລັບໄປແລ້ວ. ການສູດສັງຄະທະນີນັ້ນ ຈະໃຊ້ທຳນອງການສູດຕ່າງກັນ ເຊັ່ນ ທຳນອງສັງໂຍກ, ທຳນອງຫລວງ ແລະທຳນອງສະລະພັນຍະ ເປັນຕົ້ນ.

Saṅgaha prayer or *Abhidhammattha Saṅgaha*. The text was written in Pali and is popularly recited at a big funeral ceremony of high-ranking people. In order to dedicate merit to the dead, the host invites four monks to recite the *Abhidhammattha Saṅgaha* at the place where the body of the deceased is located. The recitation of the *Saṅgaha* is varied by melodies, such as, the *Sangyok* melody, the royal melody, and the *Saraphanya* melody.

Colophon: ລານທີ ໑໖ ໜ້າ ໑: ສັງກາດໄດ້ ໑໒໑໓ ຕົວ ປີຮ້ວງໃຄ້ ເດືອນ ໑໒ ແຮມ ໑໒ ຄຳ ໔ ຮິດຈະນາແລ້ວ ຍາມກອງແລງ ພໍ່ຄຳມື່ງ ຜົວເມຍມີສັດທາສ້າງ ສັບພະສູດ ໄວ້ກັບສາສະໜາພະເຈົ້າ.

Folio 16 on the recto side: In Sangkat (CS) 1213, a *huang khai* year, on the twelfth waning-moon day of the twelfth lunar month, the fifth day of the

week (Thursday),⁵⁸ the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Phò Khamming and his wife had the religious faith to sponsor the making of this manuscript entitled *Sapphasut* (Various Prayers) to support the Teachings of the Buddha.

Date: CS 1213, a *huang khai* year (20 Nov 1851)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Phò Khamming and his wife

Titles: ສັງຄະທະ
Sangkhaha
San̐gaha

EAP1398_VXY_1_0150

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 53 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** two folios contains the colophon.

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

Description: ບົດສູດມົນ ເນື້ອໃນທັງໝົດຂຽນເປັນພາສາບາລີ ພະສົງສາມະເນນແລະຊາວພຸດ ໄຊ້ສູດໃນພິທີສູດມົນ ແລະນິຍົມໃຊ້ສູດໃນພິທີງານສົບ. ມີໃຈຄວາມສຳຄັນວ່າດ້ວຍເລື່ອງທຳທັງຫລາຍທີ່ເປັນກຸສົນ ເຊັ່ນ ກຸສົນລະຈິດ ໒໑ ດວງ, ເຈຕະສິກ ໓໘ ດວງ ແລະທຳທັງຫລາຍທີ່ເປັນອະກຸສົນ ເຊັ່ນ ອະກຸສົນ ລະຈິດ ໑໒ ດວງ, ເຈຕະສິກ ໒໗ ດວງ, ພ້ອມດ້ວຍທຳທັງຫລາຍທີ່ເປັນອັບພະຍາກະຕາ ໝາຍເຖິງ ທຳອັນເປັນອາຣົມແຫ່ງຈິດ ໄດ້ແກ່ ວິບາກຈິດ ໓໖, ກິຣິຍາຈິດ ໒໐, ຮູບ ໒໘ ແລະ ນິບພານ ໑ ເປັນຕົ້ນ.

Pali prayers to be recited by monks, novices, and lay Buddhists at ceremonies of chanting and particularly at funerals. The key content deals with wholesome (21 *Kusala-citta*, 38 *Cetasika*), unwholesome (12 *Akusala-citta*, 27 *Cetasika*), and *Abyākātā* (indeterminate) (36 *Vipāka-citta*, 20 *Kiriyā-citta*, 28 *Rūpa*, and 1 *Nibbāna*).

Colophon: ລານທີ ໑໑ ແລະ ໑໒ ໜ້າ ໑ ມີເນື້ອຄວາມຄືກັນ: ສັງກາດ ໑໒໗໔ ຕົວ ປີກົດເສັດ ເດືອນຍີ່ ຂຶ້ນ ໑໓ ຄ່ຳ ວັນ ໔ ມື້ກາບຍີ່ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສັງຄະຊາຕິດສະປັນຍາ ມີໃຈໃສສັດທາສ້າງ ສູດມົນກາງ ຜູກນີ້ ໄວ້ສືບອາຍຸພະສາສະໜາພະໂຄດົມເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ.

⁵⁸ 1213 Karttika 27 = Thursday, 20 November 1851.

Folio 11 and 12 on the recto sides, the same text: In Sangkat (CS) 1272, a *kot set* year, on the thirteenth waxing-moon day of the second lunar month, the fifth day of the week (Thursday), a *kap nyi* day,⁵⁹ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Sangkhasa Titsapannya had the religious faith to sponsor the making of this manuscript entitled *Sutmon Kang* (Prayers in the middle length) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the alms that I have already given be a condition for us to reach Nibbāna, constantly and certainly.

Date: CS 1272, a *kot set* year (12 Jan 1911)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Sangkhasa Titsapannya

Titles: ກຸສະລາ

Kusala

Kusalā

EAP1398_VXY_1_0151

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 57.1 cm, depth 1.6 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** three folios; the first folio contains the colophon; and the last two folios are blank.

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

Description: ບົດສູດມົນ ເນື້ອໃນທັງໝົດຂຽນເປັນພາສາບາລີ ພະສົງສາມະເນນ ແລະຊາວພຸດ ໃຊ້ສູດໃນພິທີສູດມົນ ແລະໃນພິທີສູດຈະເລີນພຸດທະມົນຕ່າງໆ, ເລີ່ມຕົ້ນດ້ວຍບົດ ເອວັມເມນ້ອຍ, ຍານີ, ຍັສສາ, ກະຣະນີ, ວິຣູປັກເຂ, ປູເຣນຕາ, ອຸເທຕະຍັນ, ຍັສສານຸສສະຣະເນ, ເອວັມເມຫລວງ, ອັບປະສັນເນ, ວິປັດສິສະ, ສັທທາສຸກເຂ, ປະຣິຕຕັງ, ຍະໂຕທັງ, ໂພຊຊັງຄະ ກ, ຍັນທຸນ, ທຸກຂັບປັຕຕາ, ຊະຍັນໂຕ, ສັກກັຕຕວາ, ນັດຖິເມ, ສະຣະນະຄົມ, ສິນ ໑໐, ເອກະນາກິງ, ປະຕິສັງຂາໂຍ, ທະສະອິເມ, ອະຫິລາ, ເມຕຕາ, ພະຫຼ, ຈັນທິມາ, ສຸຣິໂຍ, ກັສສະປະ, ໂມກຄັນລາ ແລະຈຸນໂທ.

Pali Prayers to be recited by monks, novices, and lay Buddhists at ceremonies of preaching and other auspicious events. The text begins with *Evamme Nòi, Yānī, Yassā, Karaṇī, Virūpakkhe, Pūrentā, Udetayan, Yassānussarane, Evamme Luang, Appasanne, Vipassi, Saddāsukhe, Parittam, Yatoham, Bojjhaṅga 7, Yandun, Dukkhaṇṇa, Jayanto, Sakkattvā, Natthime, Saraṇagama, Sila 10, Ekaṇāmaṇi, Paṭisaṅkhāyo,*

⁵⁹ 1272 Pausha 13 = Thursday, 12 January 1911. This day was, however, a *tao sanga* day.

Dasaime, Ahilā, Mettā, Bahū, Candimā, Suriyo, Kassapa, Moggallā, and Cundo.

Colophon: ລານທີ ໓໔ ໜ້າ ໑: ສັງກາດ ໑໒໗໖ ຕົວ ປີກາຍຍີ່ ເດືອນ ໓ ແຮມ ໔ ຄ່ຳ ວັນ ໔ ມີ້ກາໃສ້ ຍາມແຖ
ໃກ້ທ່າງ ພາຍມີ ຈົວພັນ ວັດໜອງສະແກ້ວ ມີໃຈໃສສັດທາໄດ້ສ້າງ ສູດມົນ ຜູກຕົ້ນ ໄວ້ກັບສາສະ
ໜາ ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ທຸວັງງ ປະຣະ
ມັງ ສຸຂັງ ຂໍໃຫ້ຜະລະບຸນອັນນີ້ໄປຮອດພໍ່ແມ່ ປູ່ ຍ່າ ຕາ ຍາຍ ເຜົ່າພົງວົງສາຊູ່ຊູ່ຄົນກໍຂ້າເທົ່ນ.

Folio 34 on the recto side: In Sangkat (CS) 1276, a *kap nyi* year, on the fourth waning-moon day of the third lunar month, the fourth day of the week (Wednesday), a *ka sai* day,⁶⁰ [the writing was accomplished] at the time of the forenoon horn (*nyam thae kai thiang*). Novice Phan from Vat Nòng Sa Kaeo had the religious faith to sponsor the making of this manuscript entitled *Sutmon* (Prayers), first fascicle, 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, the greatest bliss. May the results of this merit support my parents, grandparents, and relatives, definitely.

Date: CS 1276, a *kap nyi* year (3 Feb 1914)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Novice Phan from Vat Nòng Sa Kaeo

Titles: ສູດມົນ (ຜູກຕົ້ນ)

Sutmon (*Phuk* 1)

Prayers (Fascicle 1)

EAP1398_VXY_1_0152

Long palm-leaf

One *Phuk*: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 56.1 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 6. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ບົດສູດໄຊນ້ອຍ ຫຼືຈຸນລະໄຊຍະມຸງຄຸນຄາຖາ ວ່າດ້ວຍ ໄຊຊະນະຂອງພະພຸດທະເຈົ້າເໜືອໝູ່
ມານທັງປວງ ທັງລ່ວງພື້ນອຳນາດຂອງພະຍາອິນ, ພະຍາພົມ, ມານ, ເທວະດາ, ທ້າວຈະຕຸໂລກະ
ບານທັງ ໔, ຄຸດ, ນາກ, ຜູດຜີ, ປີສາດ ໂຮມທັງສິ່ງຊົ່ວຮ້າຍທັງຫຼາຍ ເຊື່ອກັນວ່າ ເປັນບົດສູດທີ່ມີ
ອານຸພາບຫຼາຍ ສາມາດກຳຈັດປັດເປົ່າເລື່ອງຊົ່ວຮ້າຍ ແລະພະຍັນຕະລາຍທັງປວງ ທັງແກ່ຕົວຜູ້
ສູດສາທະຍາຍ ແລະບ້ານເມືອງຂອງຜູ້ສູດສາທະຍາຍນັ້ນ. ໃນສະໄໝກ່ອນຈະນິຍົມສູດບົດນີ້

⁶⁰ 1276 Magha 19 = Wednesday, 3 February 1915.

ເພື່ອຄຸ້ມຄອງປະເທດໃນຍາມມີເສິກສົງຄາມ ແລະເພື່ອໃຫ້ໄດ້ຮັບໄຊຊະນະຂ້າເສິກສັດຕູ ແຕ່ໃນປັດຈຸບັນ ນິຍົມສູດໃນພິທີມຸງຄຸນຕ່າງໆ ເຊັ່ນ ພິທີຂຶ້ນເຮືອນໃໝ່.

Sai Nòi (Cula Jayamaṅgala Gāthā) are on the victory of the Buddha over all devils. He overcame the powers of God Indra, Brahmas, Māras, deities, the four heavenly gods, Garuda, Naga, ghosts, demons, and all kinds of danger. The prayer is believed to be so powerful that it is able to get rid of all kinds of devils and danger from the reciters, as well as from their houses and cities. In the past, the *sutta* was popularly recited in order to protect the country and defeat enemies during the war. At present, it is regularly recited at auspicious ceremonies: ceremonies for a new house.

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ໄຊນ້ອຍ
Sai Nòi
Minor Victory

EAP1398_VXY_1_0153

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 59.5 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** two folios; the first folio is blank; and the last folio contains the colophon and the title.

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

Description: ບາລີສັດທາ ເປັນບົດສູດມົນ ເນື້ອຄວາມທັງໝົດຂຽນເປັນພາສາບາລີ ພະສົງສາມະເນນ ແລະ ຊາວພຸດໃຊ້ສູດໃນພິທີສູດມົນ ແລະໃນພິທີຈະເລີນພຸດທະມົນຕ່າງໆ.

Pāli-saddhā is a Pali prayer to be recited by monks, novices, and lay Buddhists at a ceremony of chanting and other auspicious Buddhist ceremonies.

Colophon: ລານທີ ໑໒ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໔໒ ຕົວ ປີກົດຍີ່ ເດືອນ ໑໒ ລົງ ໑໔ ຄ່ຳ ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ຂະໜານສູດທິປັນຍາ ກັບທັງມາຕາປິຕາຊູຄົນ ມີໃຈເຫລື້ອມໃສເປັນອັນຍິ່ງ ຈຶ່ງພ້ອມກັນສ້າງ ບາລີສັດທາ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຖ ໂນ ນິດຈັງ ທຸວັງໆ.

Folio 12 on the recto side: In Chunlasangkatrassa (CS) 1252, a *kot nyi* year, on the fourteenth waning-moon day of the twelfth lunar month, the

fourth day of the week (Wednesday),⁶¹ the writing was accomplished at the time of the sunset drum (*nyam kông laeng*). Khanan Sutthipannya and his parents had the most ardent religious faith to sponsor the making of this manuscript entitled *Bali Sattha* (*Saddā* in Pali) 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, constantly and certainly.

Date: CS 1252, a *kot nyi* year (10 Dec 1890)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Khanan Sutthipannya and his parents
Titles: ບາລີສັດທາ (ຜູກຕົ້ນ)
Bali Sattha (*Phuk ton*)
Saddā in Pali (Fascicle 1)

EAP1398_VXY_1_0154

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 58.7 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** one folio contains the colophon.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ບົດສູດມົນ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ພະສົງ, ສາມະເນນ ແລະຊາວພຸດໃຊ້ສູດໃນພິທີສູດມົນ ແລະໃນພິທີມຸງຄຸນຕ່າງໆ ມີຫລາຍບົດຢູ່ນຳກັນ ປະກອບດ້ວຍ ທຳມະຈັກກັບປະວັດຕະນະສູດ, ມະຫາສະໄໝຍະສູດ, ກຸສະລາທຳມາ ແລະປະຣາພະວະສູດ ເປັນຕົ້ນ.

Pali Prayers that are recited by monks, novices, and lay Buddhists for ceremonies of chanting and other Buddhist ceremonies. These texts include many chapters: *Dhammacakkappavattana-sutta*, *Mahāsamaya-sutta*, *Kusalāddhamma-sutta*, *Parābhava-sutta*, and others.

Colophon: ລານທີ ໙໔ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໒໘໘ ຕົວ ປີຮວາຍຢີ່ ເດືອນ ໘ ຂຶ້ນ ໔ ຄ່ຳ ວັນອາທິດ ມື້ກາ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຈານມັນ ບ້ານຫິນໂຮງ ພ້ອມດ້ວຍບຸດຕະພັນລະຍາມີໃຈ ໃສ່ສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງໜັງສື ສູດມົນກາງ ຜູກນີ້ ທານໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາຝູງຂ້າທັງຫລາຍແດ່ກໍຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ໂນ. ຫລອນເທື່ອຕົກເຫລືອແລບໍ່ຖືກອັກຄະລະຕົວໃດກໍດີ ພິຈາລະນາຊ່ວຍທ້ອນນັກປາດເຈົ້າທັງຫລາຍເຮີຍ.

⁶¹ 1252 Karttika 29 = Wednesday, 10 December 1890.

Folio 34 on the recto side: In Sangkatrasa (CS) 1288, a *hwai nyi* year, on the fourth waxing-moon day of the eighth lunar month, Sunday, a *ka* day,⁶² the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Chan Man from Thinhong village, his children, and his wife had the most ardent religious faith to sponsor the making of this manuscript entitled *Sutmon Kang* (Prayers in the middle length) to support the Teachings of the Buddha to last until the end of 5000 years. May our desires and wishes come true. May this be a condition for us to reach Nibbāna. Please consider this manuscript that might have something missing, overlapping, and wrong, dear all savants.

Date: CS 1288, a *hwai nyi* year (13 Jun 1926)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Chan Man from Thinhong village, his children, and his wife
Titles: ທຳມະຈັກແລະສູດມົນກາງ
Thammachak Lae Sutmon Kang
Dhammacakka and Middle-Length Prayers

EAP1398_VXY_1_0155

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 56.1 cm, depth 1.6 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** three folios; the two folios are blank; and the third folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 38. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ບົດສູດມົນ ເນື້ອໃນຂຽນເປັນພາສາປາລີ ພະສົງ, ສາມະເນນ ແລະຊາວພຸດໃຊ້ສູດໃນພິທີສູດມົນ ແລະໃນພິທີມຸງຄຸນຕ່າງໆ ມີຫລາຍບົດຢູ່ນຳກັນ ປະກອບດ້ວຍ ທຳມະຈັກກັບປະວັດຕະນະສູດ, ມະຫາສະໄໝຍະສູດ, ກຸສະລາທຳມາ ແລະປະຣາພະວະສູດ ເປັນຕົ້ນ.

Pali Prayers that are recited by monks, novices, and lay Buddhists for ceremonies of chanting and other Buddhist ceremonies. These texts include many chapters: *Dhammacakkappavattana-sutta*, *Mahāsamaya-sutta*, *Kusāḷādhama-sutta*, *Parābhava-sutta*, and others.

Colophon: ລານທີ ໓໗ ໜ້າ ໑: ມູນລະສັດທາພະຍາເມືອງຊ້າຍສ້າງແລ.

Folio 37 on the recto side: The initiator, Phanya Müang Sai, sponsored the making of [this manuscript].

Date: Mid-20th century

Script(s): Tham Lao

⁶² 1288 Pratomashada 4 = Sunday, 13 June 1926. However, this day was a *ka hao* day.

Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Phanya Müang Sai
Titles: ສູດມົນກາງ
Sutmon Kang
Middle-Length Prayers

EAP1398_VXY_1_0156

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 50.3 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: one folio is blank. **Back cover folio:** three folios; the two folios are blank; and the third folio contains the colophon.
Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 29. **Edges of the palm leaves:** angled. **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: ບາລີສັດທາ ເປັນບົດສູດມົນ ເນື້ອຄວາມທັງໝົດຂຽນເປັນພາສາບາລີ ພະສົງສາມະເນນ ແລະ ຊາວພຸດໃຊ້ສູດໃນພິທີສູດມົນ ແລະໃນພິທີຈະເລີນພຸດທະມົນຕ່າງໆ.

Pāli-saddhā is a Pali prayer to be recited by monks, novices, and lay Buddhists at a ceremony of chanting and other auspicious Buddhist ceremonies.

Colophon: ລານທີ ໒໘ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໑໓ ຕົວ ປີຮ້ວງໃຕ້ ເດືອນຈຽງເພັງ ວັນ ໒ ມື້ເບີກ ເສັດ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ພໍ່ຜູ້ຍ ຜົວເມຍໄດ້ສ້າງ ສູດມົນກາງ ໄວ້ກັບສາສະໜາ ໕໐໐໐ ວັດສາ.

Folio 28 on the recto side: In Chunlasangkatrassa (CS) 1213, a *huang khai* year, on the full moon day of the first lunar month, the second day of the week (Monday), a *poek set* day,⁶³ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Phò Phui and his wife sponsored the making of this manuscript entitled *Sutmon Kang* (Prayers in the middle length) to support the Teachings of the Buddha to last until the end of 5000 years.

Date: CS 1213, a *huang khai* year (1851)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Phò Phui and his wife

Titles: ສູດມົນກາງ
Sutmon Kang

⁶³ 1213 Margasirsha 15 = Monday, 8 December 1851. This day was indeed a *poek set* day.

EAP1398_VXY_1_0157

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 57 cm, depth 2.5 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 58. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ເນື້ອໃນທັງໝົດຂຽນເປັນພາສາບາລີ ພະສົງໃຊ້ໃນພິທີສັງຄະກຳຕ່າງໆ ແລະກ່າວເຖິງວິທີການເຂົ້າປະຣິວາສະກຳ, ມານັຕຕະກຳ ແລະອັບພານະກຳຂອງພະພິກຂຸສົງ. ນອກຈາກນັ້ນ, ກ່າວເຖິງບວດຄົນເປັນເນນ, ສູດກັນຖິນ ເປັນຕົ້ນ.

The text was written in Pali and is used by monks for religious formal acts. The text also includes *Parivāsakamma*, *Mānattakamma*, and *Abbhānakamma* ceremonies for monks. Additionally, other topics such as ordination of a novice, the Kathina ceremony, and more are included.

Colophon: None

Date: Late 19th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ສູດປະຣິວາດສະກຳ

Sutparivatsakam

Parivāsakamma

EAP1398_VXY_1_0158

Long palm-leaf

One Phuk: *fascicle 10*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 54.7 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** one folio contains the colophon.

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

Description: ເນື້ອໃນສ່ວນຕົ້ນເປັນບົດພາສາປາລີ ມີທັງໝົດ ໒໔ ບົດ ແລະເນື້ອໃນສ່ວນປາຍໄດ້ອະທິບາຍພະຄາຖາໃນເບື້ອງຕົ້ນນັ້ນເປັນພາສາລາວ ວ່າດ້ວຍການສູດທິບພະມົນເປັນການສ້າງສິລິມຸງຄຸນຕໍ່ຕົນເອງແລະຄອບຄົວ ເປັນການສູດປັດເປົ່າຂັບໄລ່ໂພຍໄພ ສິ່ງຊົ່ວຮ້າຍຕ່າງໆ ສະນູດຈັນໄຮໃຫ້ອອກໄປ ເຊິ່ງໃນບົດສູດນັ້ນຈະມີອັກຂະລະທີ່ສັກສິດ ມີອານຸພາບສາມາດດືນບັນດານໃຫ້ສິ່ງອັບປະມຸງຄຸນນັ້ນອອກໄປຈາກຊີວິດ ແລະສ້າງສິລິມຸງຄຸນໃຫ້ແກ່ຄົນທີ່ສູດ ໃຫ້ມີຄວາມຢູ່ເຢັນເປັນສຸກຕະຫຼອດໄປ.

The first part of the manuscript contains 24 Pali verses. The last part explains the meanings of the verses in Lao, stating that reciting the *Dibbamanta* brings auspiciousness to reciters and their families. *Dibbamanta* recitation helps dispel misfortune and evils. The prayers contain sacred words that powerfully drive away all kinds of misfortune and bring auspice for lasting happiness.

Colophon: ລານທີ ໑໔ ໜ້າ ໑: ປະວໍຣະມັງຄະລະພະມະຫາສັງກາດ ໑໒໑໕ ຕົວ ປີກາເປົ້າ ເດືອນ ໘ ເພັງ ວັນ ໔ ບໍຣະສຸດ ມື້ເຢົາໃຈ ອິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສົມເດັດພະເປັນເຈົ້າຂັດຕິຍະຣາຊະວົງອົງເປັນກະນົກຖາສົມເດັດພະບໍຣົມມະຈັກກະພັດຕິສັສຸຣິຍະວົງອົງສະຖິດອິສິຣະພົນິໄສໃນສີສັດຕະນະຄະນາຫຼຸດອຸດຕະມະຕະນະບຸຣິຣົມພົມມະຈັກກະພັດຕິສັລານຊ້າງຣົມຂາວ ເປັນເຄົ້າ ກັບທັງເຈົ້າຣາຊະພັນລະຍາຣາຊະໂອຣິດສາຣາຊະນັດດາ ຣາຊະພັນທຸວົງສາມີພິຣົມມະຊະລາໄສໃນພະຣາຊະທິຣະໄທເຫລື້ອມໃສໃນວໍຣະພຸດທະສາສະໜາ ພະມະຫາກະຣຸນນາທິຄຸນເຈົ້າເປັນອັນຍິ່ງ ຈິ່ງມີພະຣາຊະສັດທາພ້ອມກັນສ້າງ ພະສັດທາທຳມະຄຳພິຣະ ພະກຳພິທິບພະມົນຫລວງດວງຍອດຍິ່ງ ຈິ່ງຈະໃຫ້ໄວ້ໂຊຕະນະເປັນມູນວໍຣະພະພຸດທະສາສະໜາສືບໄປພາຍໜ້າເພື່ອວ່າໃຫ້ກວ້າງຂວາງໃນມະຫາຣະຕະນະບຸຣິສີສັດຕະນະຄະນາຫຼຸດອຸດຕະມະຣາຊະທານິທີ່ນີ້ເປັນເຄົ້າຕາບຕໍ່ເທົ່າ ໕ ພັນພະວັດສາ ສາທຸ ສຸດທິນັງ ວັດຕະເມທານັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ.

Folio 15 on the recto side: In Pavòra mangkhala Mahasangkat 1215, a *ka pao* year, on the full moon day of the eighth lunar month, the fourth day of the week (Wednesday), a *poek chai* day,⁶⁴ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The king, who was the brother of the royal king Suriyavong of Sisattanakhanahut Uttamabòrirom Phrommachakkaphatti of Lan Xang Hom Khao, was the principal initiator, along with his wife, children, grandchildren, and all relatives, with the most ardent religious faith and the Buddha's kindness, to jointly sponsor the *Thippamon Luang* (Great *Dibbamanta*) manuscript in order to support the Buddha's Teachings for the future and for its wider spreading in the kingdom of Sisattanakhanahut Uttama to last until the end of 5000 years. *Sādhu Sudinnaṃ vatta me dānaṃ nibbānaṃ paranaṃ sukhaṃ* (Amen, may the alms that I have already given be a condition to reach Nibbāna which is the greatest bliss).

Date: CS 1215, a *ka pao* year (1853)
Script(s): Tham Lao
Language(s): Lao, Pali

⁶⁴ 1215 Toutyashada 15 = Wednesday, 20 July 1853. This day was a *poek chai* day.

Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): The king, who was the brother of the royal king Suriyavong of Sisattanakhanahut Uttamabòrirom Phrommachakkaphatti of Lan Xang Hom Khao, his wife, children, grandchildren, and all relatives
Titles: *ທົບພະມົນ* (ຜູກ ໑໐)
Thipphamon (Phuk 10)
Dibbamanta (Fascicle 10)

EAP1398_VXY_1_0159

Long palm-leaf

One Phuk: *fascicle 10*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 53.6 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** one folio contains the colophon and title.

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

Description: ເນື້ອໃນທັງໝົດເປັນບົດພາສາບາລີ ກ່າວເຖິງ ບົດຄຳຖາພຸດທະມົນ ອຸປາດຈະຕຸວິກ ເປັນບົດທີ່ໃຊ້ສູດເພື່ອປັດເປົ່າພະຍາດໂລກຄາ ແລະອັນຕະລາຍທັງປວງ ສຳລັບຕົນເອງແລະຜູ້ອື່ນ ໂດຍອ້າງເຖິງອານຸພາບແຫ່ງພະພຸດທະເຈົ້າ, ພະປັດເຈກະພຸດທະເຈົ້າ, ພະອໍລະຫັນ ແລະອານຸພາບອື່ນໆ ເຊັ່ນ ເທວະດາ, ອາຈານຜູ້ຍິ່ງໃຫຍ່ຂອງໂລກ ແລະພະເຈົ້າຈັກກະພັດທັງປວງ ໃຫ້ມາປົກປັກຮັກສາຄຸ້ມຄອງໃຫ້ເຮົາຢູ່ຫລອດປອດໄພ ເປັນຕົ້ນ.

The content was written in Pali and deals with *Buddhamantra Ubat Catuvik* to be recited to eliminate diseases and all kinds of danger for oneself and for others. The text refers to and invites the powers of the Buddha, the *Paccekabuddhas*, and the arahants, as well as other powers of deities, great teachers of the world, and emperors, to protect and keep the practitioners safe.

Colophon: ລານທີ ໑໗ ໜ້າ ໑: ພຸດທະສັງກາດໄດ້ ໑໗໙ (ກົງກັບ ຈ.ສ. ໑໑໗໙) ຕົວ ປີຮັບເປົ້າ ເດືອນ ໙ ອອກ ໑໑ ຄຳ ພໍ່າວ່າໄດ້ ວັນ ໖ ມື້ກາບສັນ ເຈົ້າຫົວຕາແສງ ຜົວເມຍ ພ້ອມກັນມີໃຈໃສ່ສັດທາສ້າງທົບພະມົນ ໄວ້ກັບສາສະໜາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາຊູ່ປະການກໍຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 17 on the recto side: In Buddhist Ara 179 (possibly CS 1179), a *hap pao* year, on the eleventh waxing-moon day of the ninth lunar month, the sixth day of the week (Friday), a *kap san* day,⁶⁵ Hua Chao Tasaeng and his wife jointly sponsored the making of this manuscript entitled *Thipphamon* (*Dibbamanta*) to support the Teachings of the Buddha. May

⁶⁵ 1179 Sravana 11 = Saturday, 23 August 1817.

all our desires and wishes come true. May this be a condition to reach Nibbāna.
Date: CS 1179, a *hap pao* year (23 Aug 1817)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Hua Chao Tasaen and his wife
Titles: ພຸດທະມົນ
Phutthamon
Buddhamanta

EAP1398_VXY_1_0160

Long palm-leaf

One *Phuk*: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 53.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 5 lines per side, recto and verso. **Physical condition:** Good.

Description: ຄຳພີໂລກບັນຍັດຕິ ເນື້ອໃນທັງໝົດຂຽນເປັນພາສາບາລີ ແຕ່ງໂດຍພະສັດທຳມະໂຄສະເຖລະ ແບ່ງອອກເປັນ ໑໖ ກັນ ໄດ້ແກ່:

ກັນທີ ໑ ວ່າດ້ວຍ ສາເຫດແຜ່ນດິນໄຫວ.

ກັນທີ ໒ ວ່າດ້ວຍ ຕົ້ນໄມ້ ແລະຄວາມໝາຍຂອງຊົມພູທະວີບ.

ກັນທີ ໓ ວ່າດ້ວຍ ຊົນນະບົດໃຫຍ່ ໖ ຊົນນະບົດ.

ກັນທີ ໔ ຕອນຕົ້ນ ວ່າດ້ວຍຍັກ ແລະຕອນປາຍວ່າດ້ວຍ ການກຳເນີດອະສູນ.

ກັນທີ ໕ ວ່າດ້ວຍ ຊ້າງ, ພູເຂົາ ແລະຕົ້ນໄມ້ຕ່າງໆ.

ກັນທີ ໖ ວ່າດ້ວຍ ທະວີບໃຫຍ່ທັງ ໔.

ກັນທີ ໗ ວ່າດ້ວຍ ພູເຂົາ.

ກັນທີ ໘ ວ່າດ້ວຍ ເທວະດາ ແລະສິ່ງທີ່ຢູ່ໃນເທວະໂລກ.

ກັນທີ ໙ ວ່າດ້ວຍ ພະຈັນ ແລະພະອາທິດ,

ກັນທີ ໑໐ ວ່າດ້ວຍກາງເວັນ ແລະກາງຄືນ,

ກັນທີ ໑໑ ຕອນຕົ້ນ ວ່າດ້ວຍ ສັດຜູ້ເກີດໃນນະຣິກແລະເທວະໂລກ ແລະຕອນປາຍ ວ່າດ້ວຍ ຄວາມເສື່ອມແລະຄວາມຈະເລີນຂອງກັບ.

ກັນທີ ໑໒ ວ່າດ້ວຍ ອາຍຸຂອງສັດໃນມະນຸດສະໂລກ, ອະບາຍຍະພູມ ແລະເທວະໂລກ.

ກັນທີ ໑໔ ວ່າດ້ວຍ ນະຣິກໃຫຍ່ ໘ ຊຸມ.

ກັນທີ ໑໕ ຕອນຕົ້ນ ວ່າດ້ວຍ ເຜດ ແລະຕອນປາຍ ວ່າມະນຸດສະໂລກ ແລະເທວະໂລກສະຫຼາຍ.

ກັນທີ ໑໖ ຕອນຕົ້ນ ວ່າດ້ວຍ ສັດເດຍລະສານ ແລະຕອນປາຍ ວ່າດ້ວຍຄວາມປ່ຽນແປງຂອງ ໂລກ.

Lokapaññatti. The text was written in Pali and composed by Phra Saddhammaghosa Thera. *Lokapaññatti* is divided into sixteen chapters as follows:

Chapter 1: On the causes of earthquakes.

Chapter 2: On trees and the meaning of the Jambūdvīpa continent.

Chapter 3: On the six big countries.

Chapter 4: The beginning part deals with ogres; the ending part deals with the origin of demons.

Chapter 5: On elephants, mountains, and trees.

Chapter 6: On the four big continents.

Chapter 7: On mountains.

Chapter 8: On deities and celestial things.

Chapter 9: On the moon and the sun

Chapter 10: On the day and the night

Chapter 11: The beginning part deals with beings going to hell and heaven; the ending part deals with decay and prosperity of eons.

Chapter 12: On the ages of beings in the human world, hell, and heaven.

Chapter 14: On the eight big hells.

Chapter 15: The beginning part deals with hungry ghosts (*peta*); the ending part deals with crumbling of the human and the celestial worlds.

Chapter 16: The beginning part deals with animals; the ending part deals with changes of the world.

Colophon:

ລານທີ ໒໖ ຫາ ໒: ຈຸນລະສັງກາດ ໑໘໒ (ກົງກັບ ຈ.ສ. ໑໑໘໒) ຕົວ ປີກິດສິ ເດືອນ ໗ ແຮມ ໗ ຄໍ່າ ວັນ ໗ ມີ້ເປີກສັນ ອັກຄະວໍຣາຊະຄູ ເຈົ້າວັດໂພນແກ້ວ ນຳສຸວັນນະຣະຊະຕະມາກາບຖວາຍພະ ບາດສົມເດັດບໍຣົມມະນັດຖາບໍຣົມບໍພິດຕະເຈົ້າໃນມະຫານະຄອນກຸງຈັນທະບຸຣີສ້າງພະໂຕຍະປິ ດົກ ເມືອງອຸປັດຖຳພະສາສະໜາ ນະເມືອງຫລວງພະບາງຣາຊະທານີ ຣິດຈະນາແລ້ວຍາມ ກອງງາຍ.

Folio 26 on the verso side: In Chunlasangkat 182 (corresponding to CS 1182), a *kot si* year, on the seventh waning-moon day of the seventh lunar month, the seventh day of the week (Saturday), a *poek san* day,⁶⁶ Akkhavòrarasakhu (Great Abbot) from Vat Phon Kaeo offered gold and silver to His Majesty King of the kingdom of Chanthaburi in order to sponsor the making of this *Tipiṭaka* manuscript and support the Teachings of the Buddha in Luang Prabang. The writing of this manuscript was accomplished at the time of the morning drum (*nyam kòng ngai*).

Date:

CS 1182, a *kot si* year (3 Jun 1820)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Phra Saddhammaghosa Thera

⁶⁶ 1182 Jyestha 22 = Saturday, 3 June 1820. This day was indeed a *poek san* day.

Sponsor(s): Akkhavòrarasakhu (Great Abbot) from Vat Phon Kaeo

Titles: ໂລກະບັນຍັດຕິ (ຜູກຕົ້ນ)
Lokabanyatti (Phuk 1)
Lokapaññatti (Fascicle 1)

EAP1398_VXY_1_0161

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 53.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio is blank.

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

Description: ຄຳພີໂລກະບັນຍັດຕິ ເນື້ອໃນທັງໝົດຂຽນເປັນພາສາບາລີ ແຕ່ງໂດຍພະສັດທຳມະໂຄສະເຖລະ ແບ່ງອອກເປັນ ໑໖ ກັນ ໄດ້ແກ່:

ກັນທີ ໑ ວ່າດ້ວຍສາເຫດແຜ່ນດິນໄຫວ.

ກັນທີ ໒ ວ່າດ້ວຍຕົ້ນໄມ້ ແລະຄວາມໝາຍຂອງຊົມພູທະວີບ.

ກັນທີ ໓ ວ່າດ້ວຍຊົນນະບົດໃຫຍ່ ໖ ຊົນນະບົດ.

ກັນທີ ໔ ຕອນຕົ້ນວ່າດ້ວຍຍັກ ແລະຕອນປາຍວ່າດ້ວຍການກຳເນີດອະສູນ.

ກັນທີ ໕ ວ່າດ້ວຍຊ້າງ, ພູເຂົາ ແລະຕົ້ນໄມ້ຕ່າງໆ.

ກັນທີ ໖ ວ່າດ້ວຍທະວີບໃຫຍ່ທັງ ໔.

ກັນທີ ໗ ວ່າດ້ວຍພູເຂົາ.

ກັນທີ ໘ ວ່າດ້ວຍເທວະດາ ແລະສິ່ງທີ່ຢູ່ໃນເທວະໂລກ.

ກັນທີ ໙ ວ່າດ້ວຍພະຈັນ ແລະພະອາທິດ,

ກັນທີ ໑໐ ວ່າດ້ວຍກາງເວັນແລະກາງຄືນ,

ກັນທີ ໑໑ ຕອນຕົ້ນວ່າດ້ວຍສັດຜູ້ເກີດໃນນະຣິກແລະເທວະໂລກ ແລະຕອນປາຍວ່າດ້ວຍຄວາມ ເສື່ອມແລະຄວາມຈະເລີນຂອງກັບ.

ກັນທີ ໑໒ ວ່າດ້ວຍອາຍຸຂອງສັດໃນມະນຸດສະໂລກ, ອະບາຍຍະພູມ ແລະເທວະໂລກ.

ກັນທີ ໑໔ ວ່າດ້ວຍນະຣິກໃຫຍ່ ໘ ຊຸມ.

ກັນທີ ໑໕ ຕອນຕົ້ນວ່າດ້ວຍເຜດ ແລະຕອນປາຍວ່າດ້ວຍມະນຸດສະໂລກ ແລະເທວະໂລກ ສະຫຼາຍ.

ກັນທີ ໑໖ ຕອນຕົ້ນວ່າດ້ວຍສັດເດຍລະສານ ແລະຕອນປາຍວ່າດ້ວຍຄວາມປ່ຽນແປງຂອງໂລກ.

Lokapaññatti. The text was written in Pali and composed by Phra Saddhammaghosa Thera. *Lokapaññatti* is divided into sixteen chapters as follows:

Chapter 1: On the causes of earthquakes.
 Chapter 2: On trees and the meaning of the continent.
 Chapter 3: On the six big countries.
 Chapter 4: The beginning part deals with ogres; the ending part deals with the origin of demons.
 Chapter 5: On elephants, mountains, and trees.
 Chapter 6: On the four big continents.
 Chapter 7: On mountains.
 Chapter 8: On deities and celestial things.
 Chapter 9: On the moon and the sun
 Chapter 10: On the day and the night
 Chapter 11: The beginning part deals with beings going to hell and heaven; the ending part deals with decay and prosperity of eons.
 Chapter 12: On the ages of beings in the human world, hell, and heaven.
 Chapter 14: On the eight big hells.
 Chapter 15: The beginning part deals with hungry ghosts (*peta*); the ending part deals with crumbling of the human and the celestial worlds.
 Chapter 16: The beginning part deals with animals; the ending part deals with changes of the world.

Colophon: ລານທີ ໒໖ ໜາ ໒: ຈຸນລະສັງກາດ ໑໘໒ (ກົງກັບ ຈ.ສ. ໑໑໘໒) ຕົວ ປີກິດສີ ເດືອນ ກຸ ແຮມ ກຸ ຄໍ້າ
 ວັນ ກຸ ມີ້ເປີກສັນ ອັກຄະວໍຣາຊະຄູເຈົ້າວັດໂພນແກ້ວ ນຳສຸວັນະຣະຊະຕະມາກາບຖວາຍພະບາດ
 ສົມເດັດບໍຣົມມະນັດຖາບໍຣົມບໍພິດຕະເຈົ້າໃນມະຫານະຄອນກຸງຈັນທະບູຣີສ້າງພະໄຕຍະປິດົກ
 ເມື່ອອຸປັດຖຳພະສາສະໜາ ນະເມືອງຫລວງພະບາງຣາຊະທານີ ຣິດຈະນາແລ້ວຍາມກອງງາຍ.

Folio 26 on the verso side: In Chunlasangkat 182 (corresponding to CS 1182), a *kot si* year, on the seventh waning-moon day of the seventh lunar month, the seventh day of the week (Saturday), a *poek san* day, Akkhavòrarasakhu (Great Abbot) from Vat Phon Kaeo offered gold and silver to His Majesty King of the kingdom of Chanthaburi in order to sponsor the making of this *Tipiṭaka* manuscript and support the Teachings of the Buddha in Luang Prabang. The writing of this manuscript was accomplished at the time of the morning drum (*nyam kòng ngai*).

Date: CS 1182, a *kot si* year (3 Jun 1820)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Phra Saddhammaghosa Thera
Sponsor(s): Akkhavòrarasakhu (Great Abbot) from Vat Phon Kaeo
Titles: ໂລກະບັນຍັດຕິ (ຜູກ ໒)
Lokabanyatti (*Phuk* 2)
Lokapaññatti (Fascicle 2)

EAP1398_VXY_1_0162

Long palm-leaf

One *Phuk*: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 53.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 5 lines per side, recto and verso. **Physical condition:** Good.

Description: ຄຳພີໂລກບັນຍັດຕິ ເນື້ອໃນທັງໝົດຂຽນເປັນພາສາບາລີ ແຕ່ງໂດຍພະສັດທຳມະໂຄສະເຖລະ ແບ່ງອອກເປັນ ໑໖ ກັນ ໄດ້ແກ່:

ກັນທີ ໑ ວ່າດ້ວຍສາເຫດແຜ່ນດິນໄຫວ.

ກັນທີ ໒ ວ່າດ້ວຍຕົ້ນໄມ້ ແລະຄວາມໝາຍຂອງຊົມພູທະວີບ.

ກັນທີ ໓ ວ່າດ້ວຍຊົນນະບົດໃຫຍ່ ໖ ຊົນນະບົດ.

ກັນທີ ໔ ຕອນຕົ້ນວ່າດ້ວຍຍັກ ແລະຕອນປາຍວ່າດ້ວຍການກຳເນີດອະສູນ.

ກັນທີ ໕ ວ່າດ້ວຍຊ້າງ, ພູເຂົາ ແລະຕົ້ນໄມ້ຕ່າງໆ.

ກັນທີ ໖ ວ່າດ້ວຍທະວີບໃຫຍ່ທັງ ໔.

ກັນທີ ໗ ວ່າດ້ວຍພູເຂົາ.

ກັນທີ ໘ ວ່າດ້ວຍເທວະດາ ແລະສິ່ງທີ່ຢູ່ໃນເທວະໂລກ.

ກັນທີ ໙ ວ່າດ້ວຍພະຈັນແລະພະອາທິດ,

ກັນທີ ໑໐ ວ່າດ້ວຍກາງເວັນແລະກາງຄືນ,

ກັນທີ ໑໑ ຕອນຕົ້ນວ່າດ້ວຍສັດຜູ້ເກີດໃນນະຣິກ ແລະເທວະໂລກ ແລະຕອນປາຍວ່າດ້ວຍຄວາມເສື່ອມ ແລະຄວາມຈະເລີນຂອງກັບ.

ກັນທີ ໑໒ ວ່າດ້ວຍອາຍຸຂອງສັດໃນມະນຸດສະໂລກ, ອະບາຍຍະພູມ ແລະເທວະໂລກ.

ກັນທີ ໑໔ ວ່າດ້ວຍນະຣິກໃຫຍ່ ໘ ຊຸມ.

ກັນທີ ໑໕ ຕອນຕົ້ນວ່າດ້ວຍເຜດ ແລະຕອນປາຍວ່າດ້ວຍມະນຸດສະໂລກ ແລະເທວະໂລກ ສະຫຼາຍ.

ກັນທີ ໑໖ ຕອນຕົ້ນວ່າດ້ວຍສັດເດຍລະສານ ແລະຕອນປາຍວ່າດ້ວຍຄວາມປ່ຽນແປງຂອງໂລກ.

Lokapaññatti. The text was written in Pali and composed by Phra Saddhammaghosa Thera. *Lokapaññatti* is divided into sixteen chapters as follows:

Chapter 1: On the causes of earthquakes.

Chapter 2: On trees and the meaning of the continent.

Chapter 3: On the six big countries.

Chapter 4: The beginning part deals with ogres; the ending part deals with the origin of demons.

Chapter 5: On elephants, mountains, and trees.

Chapter 6: On the four big continents.

Chapter 7: On mountains.

Chapter 8: On deities and celestial things.

Chapter 9: On the moon and the sun

Chapter 10: On the day and the night

Chapter 11: The beginning part deals with beings going to hell and heaven; the ending part deals with decay and prosperity of eons.

Chapter 12: On the ages of beings in the human world, hell, and heaven.

Chapter 14: On the eight big hells.

Chapter 15: The beginning part deals with hungry ghosts (*peta*); the ending part deals with crumbling of the human and the celestial worlds.

Chapter 16: The beginning part deals with animals; the ending part deals with changes of the world.

Colophon: ລານທີ ໒໖ ໜ້າ ໒: ຈຸນລະສັງກາດ ໑໘໒ (ກົງກັບ ຈ.ສ. ໑໑໘໒) ຕົວ ປິກິດສີ ເດືອນ ກຸ ແຮມ ກຸ ຄໍ້າ
ວັນ ກຸ ມີ້ເປີກສັນ ອັກຄະວໍຣາຊະຄູເຈົ້າວັດໂພນແກ້ວ ນຳສຸວັນະຣະຊະຕະມາກາບຖວາຍພະບາດ
ສົມເດັດບໍຣົມມະນັດຖາບໍຣົມບໍພິດຕະເຈົ້າໃນມະຫານະຄອນກຸງຈັນທະບູຣີສ້າງພະໄຕຍະປິດົກ
ເມື່ອອຸບັດຖຳພະສາສະໜາ ນະເມືອງຫລວງພະບາງຣາຊະທານີ ຮິດຈະນາແລ້ວຍາມກອງງາຍ.

Folio 26 on the verso side: In Chunlasangkat 182 (corresponding to CS 1182), a *kot si* year, on the seventh waning-moon day of the seventh lunar month, the seventh day of the week (Saturday), a *poek san* day, Akkhavòrarasakhu (Great Abbot) from Vat Phon Kaeo offered gold and silver to His Majesty King of the kingdom of Chanthaburi in order to sponsor the making of this *Tipitaka* manuscript and support the Teachings of the Buddha in Luang Prabang. The writing of this manuscript was accomplished at the time of the morning drum (*nyam kòng ngai*).

Date: CS 1182, a *kot si* year (3 Jun 1820)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Phra Saddhammaghosa Thera

Sponsor(s): Akkhavòrarasakhu (Great Abbot) from Vat Phon Kaeo

Titles: ໂລກະບັນຍັດຕິ (ຜູກ ໓)

Lokabanyatti (Phuk 3)

Lokapaññatti (Fascicle 3)

EAP1398_VXY_1_0163

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 53.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 5 lines per side, recto and verso. **Physical condition:** Good.

Description: ຄຳພີໂລກະບັນຍັດຕິ ເນື້ອໃນທັງໝົດຂຽນເປັນພາສາບາລີ ແຕ່ງໂດຍພະສັດທຳມະໂຄສະເຖລະ
ແບ່ງອອກເປັນ ໑໖ ກັນ ໄດ້ແກ່:

ກັນທີ ໑ ວ່າດ້ວຍສາເຫດແຜ່ນດິນໄຫວ.

ກັນທີ ໒ ວ່າດ້ວຍຕົ້ນໄມ້ ແລະຄວາມໝາຍຂອງຊົມພູທະວີບ.

ກັນທີ ໓ ວ່າດ້ວຍຊົນນະບົດໃຫຍ່ ໖ ຊົນນະບົດ.

ກັນທີ ໔ ຕອນຕົ້ນວ່າດ້ວຍຍັກ ແລະຕອນປາຍວ່າດ້ວຍການກຳເນີດອະສູນ.

ກັນທີ ໕ ວ່າດ້ວຍຊ້າງ, ພູເຂົາ ແລະຕົ້ນໄມ້ຕ່າງໆ.

ກັນທີ ໖ ວ່າດ້ວຍທະວີບໃຫຍ່ທັງ ໔.

ກັນທີ ໗ ວ່າດ້ວຍພູເຂົາ.

ກັນທີ ໘ ວ່າດ້ວຍເທວະດາ ແລະສິ່ງທີ່ຢູ່ໃນເທວະໂລກ.

ກັນທີ ໙ ວ່າດ້ວຍ ພະຈັນ ແລະພະອາທິດ,

ກັນທີ ໑໐ ວ່າດ້ວຍກາງເວັນແລະກາງຄືນ,

ກັນທີ ໑໑ ຕອນຕົ້ນວ່າດ້ວຍສັດຜູ້ເກີດໃນນະຣິກແລະເທວະໂລກ ແລະຕອນປາຍວ່າດ້ວຍຄວາມເສື່ອມ ແລະຄວາມຈະເລີນຂອງກັບ.

ກັນທີ ໑໒ ວ່າດ້ວຍອາຍຸຂອງສັດໃນມະນຸດສະໂລກ, ອະບາຍຍະພູມ ແລະເທວະໂລກ.

ກັນທີ ໑໔ ວ່າດ້ວຍນະຣິກໃຫຍ່ ໘ ຊຸມ.

ກັນທີ ໑໕ ຕອນຕົ້ນວ່າດ້ວຍເຜດ ແລະຕອນປາຍວ່າດ້ວຍມະນຸດສະໂລກ ແລະເທວະໂລກສະຫຼາຍ.

ກັນທີ ໑໖ ຕອນຕົ້ນວ່າດ້ວຍສັດເດຍລະສານ ແລະຕອນປາຍວ່າດ້ວຍຄວາມປ່ຽນແປງຂອງໂລກ.

Lokapaññatti. The text was written in Pali and composed by Phra Saddhammaghosa Thera. *Lokapaññatti* is divided into sixteen chapters as follows:

Chapter 1: On the causes of earthquakes.

Chapter 2: On trees and the meaning of the continent.

Chapter 3: On the six big countries.

Chapter 4: The beginning part deals with ogres; the ending part deals with the origin of demons.

Chapter 5: On elephants, mountains, and trees.

Chapter 6: On the four big continents.

Chapter 7: On mountains.

Chapter 8: On deities and celestial things.

Chapter 9: On the moon and the sun

Chapter 10: On the day and the night

Chapter 11: The beginning part deals with beings going to hell and heaven; the ending part deals with decay and prosperity of eons.

Chapter 12: On the ages of beings in the human world, hell, and heaven.

Chapter 14: On the eight big hells.

Chapter 15: The beginning part deals with hungry ghosts (*peta*); the ending part deals with crumbling of the human and the celestial worlds.

Chapter 16: The beginning part deals with animals; the ending part deals with changes of the world.

Colophon:

ລານທີ ໒໖ ໜ້າ ໒: ຈຸນລະສັງກາດ ໑໘໒ (ກົງກັບ ຈ.ສ. ໑໑໘໒) ຕົວ ປິກິດສີ ເດືອນ ໗ ແຮມ ໗ ຄໍ່າ
ວັນ ໗ ມື້ເປີກສັນ ອັກຄະວໍຣາຊະຄູເຈົ້າວັດໂພນແກ້ວ ນຳສຸວັນະຣະຊະຕະມາກາບຖວາຍພະບາດ

ສົມເດັດບໍຣົມມະນັດຖາບໍຣົມພິດຕະເຈົ້າໃນມະຫານະຄອນກຸງຈັນທະບູຣີສ້າງພະໄຕຍະປິດົກ
ເມື່ອອຸປັດຖຳພະສາສະໜາ ນະເມືອງຫລວງພະບາງຣາຊະທານີ ຮິດຈະນາແລ້ວຍາມກອງງາຍ.

Folio 26 on the verso side: In Chunlasangkat 182 (corresponding to CS 1182), a *kot si* year, on the seventh waning-moon day of the seventh lunar month, the seventh day of the week (Saturday), a *poek san* day, Akkhavòrarasakhu (Great Abbot) from Vat Phon Kaeo offered gold and silver to His Majesty King of the kingdom of Chanthaburi in order to sponsor the making of this *Tipiṭaka* manuscript and support the Teachings of the Buddha in Luang Prabang. The writing of this manuscript was accomplished at the time of the morning drum (*nyam kòng ngai*).

Date: CS 1182, a *kot si* year (3 Jun 1820)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Phra Saddhammaghosa Thera
Sponsor(s): Akkhavòrarasakhu (Great Abbot) from Vat Phon Kaeo
Titles: ໂລກະບັນຍັດຕິ (ຜູກ ໔)
Lokabanyatti (Phuk 4)
Lokapaññatti (Fascicle 4)

EAP1398_VXY_1_0164

Long palm-leaf

One Phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 54 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** three folios; the first folio contains the colophon; and the second folio contains the title; and the third folio is blank.

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

Description: ຄຳພີໂລກະບັນຍັດຕິ ເນື້ອໃນທັງໝົດຂຽນເປັນພາສາບາລີ ແຕ່ງໂດຍພະສັດທຳມະໂຄສະເຖລະ
ແບ່ງອອກເປັນ ໑໖ ກັນ ໄດ້ແກ່:

ກັນທີ ໑ ວ່າດ້ວຍສາເຫດແຜ່ນດິນໄຫວ.

ກັນທີ ໒ ວ່າດ້ວຍຕົ້ນໄມ້ ແລະຄວາມໝາຍຂອງຊົມພູທະວີບ.

ກັນທີ ໓ ວ່າດ້ວຍຊົນນະບົດໃຫຍ່ ໖ ຊົນນະບົດ.

ກັນທີ ໔ ຕອນຕົ້ນວ່າດ້ວຍຍັກ ແລະຕອນປາຍວ່າດ້ວຍການກຳເນີດອະສູນ.

ກັນທີ ໕ ວ່າດ້ວຍຊ້າງ, ພູເຂົາ ແລະຕົ້ນໄມ້ຕ່າງໆ.

ກັນທີ ໖ ວ່າດ້ວຍທະວີບໃຫຍ່ທັງ ໔.

ກັນທີ ໗ ວ່າດ້ວຍພູເຂົາ.

ກັນທີ ໘ ວ່າດ້ວຍເທວະດາ ແລະສິ່ງທີ່ຢູ່ໃນເທວະໂລກ.

ກັນທີ ໙ ວ່າດ້ວຍພະຈັນແລະພະອາທິດ,

ກັນທີ ໑໐ ວ່າດ້ວຍກາງເວັນແລະກາງຄືນ,

ກັນທີ ໑໑ ຕອນຕົ້ນວ່າດ້ວຍສັດຜູ້ເກີດໃນນະຣິກແລະເທວະໂລກ ແລະຕອນປາຍວ່າດ້ວຍຄວາມເສື່ອມ ແລະຄວາມຈະເລີນຂອງກັບ.

ກັນທີ ໑໒ ວ່າດ້ວຍອາຍຸຂອງສັດໃນມະນຸດສະໂລກ, ອະບາຍຍະພູມ ແລະເທວະໂລກ.

ກັນທີ ໑໔ ວ່າດ້ວຍນະຣິກໃຫຍ່ ໘ ຊຸມ.

ກັນທີ ໑໕ ຕອນຕົ້ນວ່າດ້ວຍເຜດ ແລະຕອນປາຍວ່າດ້ວຍມະນຸດສະໂລກ ແລະເທວະໂລກສະຫຼາຍ.

ກັນທີ ໑໖ ຕອນຕົ້ນວ່າດ້ວຍສັດເດຍລະສານ ແລະຕອນປາຍວ່າດ້ວຍຄວາມປ່ຽນແປງຂອງໂລກ.

Lokapaññatti. The text was written in Pali and composed by Phra Saddhammaghosa Thera. *Lokapaññatti* is divided into sixteen chapters as follows:

Chapter 1: On the causes of earthquakes.

Chapter 2: On trees and the meaning of the continent.

Chapter 3: On the six big countries.

Chapter 4: The beginning part deals with ogres; the ending part deals with the origin of demons.

Chapter 5: On elephants, mountains, and trees.

Chapter 6: On the four big continents.

Chapter 7: On mountains.

Chapter 8: On deities and celestial things.

Chapter 9: On the moon and the sun

Chapter 10: On the day and the night

Chapter 11: The beginning part deals with beings going to hell and heaven; the ending part deals with decay and prosperity of eons.

Chapter 12: On the ages of beings in the human world, hell, and heaven.

Chapter 14: On the eight big hells.

Chapter 15: The beginning part deals with hungry ghosts (*peta*); the ending part deals with crumbling of the human and the celestial worlds.

Chapter 16: The beginning part deals with animals; the ending part deals with changes of the world.

Colophon:

ລານທີ ໒໖ ໜ້າ ໒: ຈຸນລະສັງກາດ ໑໘໒ (ກົງກັບ ຈ.ສ. ໑໑໘໒) ຕົວ ປິກິດສີ ເດືອນ ໗ ແຮມ ໗ ຄໍ່າ ວັນ ໗ ມື້ເປີກສັນ ອັກຄະວໍຣາຊະຄູເຈົ້າວັດໂພນແກ້ວ ນຳສຸວັນະຣະຊະຕະມາກາບຖວາຍພະບາດ ສົມເດັດບໍຣົມມະນັດຖາບໍຣົມບໍພິດຕະເຈົ້າໃນມະຫານະຄອນກຸງຈັນທະບູຣີສ້າງພະໄຕຍະປິດົກ ເມື່ອອຸປັດຖຳພະສາສະໜາ ນະເມືອງຫລວງພະບາງຣາຊະທານີ ຣິດຈະນາແລ້ວຍາມກອງງາຍ.

Folio 26 on the verso side: In Chunlasangkat 182 (corresponding to CS 1182), a *kot si* year, on the seventh waning-moon day of the seventh lunar month, the seventh day of the week (Saturday), a *poek san* day, Akkhavòrarakhu (Great Abbot) from Vat Phon Kaeo offered gold and silver to His Majesty King of the kingdom of Chanthaburi in order to sponsor the making of this *Tipitaka* manuscript and support the Teachings of the Buddha in Luang Prabang. The writing of this

manuscript was accomplished at the time of the morning drum (*nyam kòng ngai*).
Date: CS 1182, a *kot si* year (3 Jun 1820)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Phra Saddhammaghosa Thera
Sponsor(s): Akkhavòrarakhu (Great Abbot) from Vat Phon Kaeo
Titles: ໂລກະບັນຍັດຕິ (ຜູກ ໕)
Lokabanyatti (*Phuk* 5)
Lokapaññatti (Fascicle 5)

EAP1398_VXY_1_0165

Long palm-leaf

One *Phuk*: *fascicle* 6

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 54 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 5 lines per side, recto and verso. **Physical condition:** Good.

Description: ຄຳພີໂລກະບັນຍັດຕິ ເນື້ອໃນທັງໝົດຂຽນເປັນພາສາບາລີ ແຕ່ງໂດຍພະສັດທຳມະໂຄສະເຖລະ ແບ່ງອອກເປັນ ໑໖ ກັນ ໄດ້ແກ່:

ກັນທີ ໑ ວ່າດ້ວຍສາເຫດແຜ່ນດິນໄຫວ.

ກັນທີ ໒ ວ່າດ້ວຍຕົ້ນໄມ້ ແລະຄວາມໝາຍຂອງຊົມພູທະວີບ.

ກັນທີ ໓ ວ່າດ້ວຍຊົນນະບົດໃຫຍ່ ໖ ຊົນນະບົດ.

ກັນທີ ໔ ຕອນຕົ້ນວ່າດ້ວຍຍັກ ແລະຕອນປາຍວ່າດ້ວຍການກຳເນີດອະສູນ.

ກັນທີ ໕ ວ່າດ້ວຍຊ້າງ, ພູເຂົາ ແລະຕົ້ນໄມ້ຕ່າງໆ.

ກັນທີ ໖ ວ່າດ້ວຍທະວີບໃຫຍ່ທັງ ໔.

ກັນທີ ໗ ວ່າດ້ວຍພູເຂົາ.

ກັນທີ ໘ ວ່າດ້ວຍເທວະດາ ແລະສິ່ງທີ່ຢູ່ໃນເທວະໂລກ.

ກັນທີ ໙ ວ່າດ້ວຍພະຈັນແລະພະອາທິດ,

ກັນທີ ໑໐ ວ່າດ້ວຍກາງເວັນແລະກາງຄືນ,

ກັນທີ ໑໑ ຕອນຕົ້ນວ່າດ້ວຍສັດຜູ້ເກີດໃນນະຣິກແລະເທວະໂລກ ແລະຕອນປາຍວ່າດ້ວຍຄວາມເສື່ອມ ແລະຄວາມຈະເລີນຂອງກັບ.

ກັນທີ ໑໒ ວ່າດ້ວຍອາຍຸຂອງສັດໃນມະນຸດສະໂລກ, ອະບາຍຍະພູມ ແລະເທວະໂລກ.

ກັນທີ ໑໔ ວ່າດ້ວຍນະຣິກໃຫຍ່ ໘ ຊຸມ.

ກັນທີ ໑໕ ຕອນຕົ້ນວ່າດ້ວຍເຜດ ແລະຕອນປາຍວ່າເຜດມະນຸດສະໂລກ ແລະເທວະໂລກ ສະຫຼາຍ.

ກັນທີ ໑໖ ຕອນຕົ້ນວ່າດ້ວຍສັດເດຍລະສານ ແລະຕອນປາຍວ່າດ້ວຍຄວາມປ່ຽນແປງຂອງໂລກ.

Lokapaññatti. The text was written in Pali and composed by Phra Saddhammaghosa Thera. *Lokapaññatti* is divided into sixteen chapters as follows:

Chapter 1: On the causes of earthquakes.

Chapter 2: On trees and the meaning of the continent.

Chapter 3: On the six big countries.

Chapter 4: The beginning part deals with ogres; the ending part deals with the origin of demons.

Chapter 5: On elephants, mountains, and trees.

Chapter 6: On the four big continents.

Chapter 7: On mountains.

Chapter 8: On deities and celestial things.

Chapter 9: On the moon and the sun

Chapter 10: On the day and the night

Chapter 11: The beginning part deals with beings going to hell and heaven; the ending part deals with decay and prosperity of eons.

Chapter 12: On the ages of beings in the human world, hell, and heaven.

Chapter 14: On the eight big hells.

Chapter 15: The beginning part deals with hungry ghosts (*peta*); the ending part deals with crumbling of the human and the celestial worlds.

Chapter 16: The beginning part deals with animals; the ending part deals with changes of the world.

Colophon:

ລານທີ ໒໖ ໜ້າ ໒: ຈຸນລະສັງກາດ ໑໘໒ (ກົງກັບ ຈ.ສ. ໑໙໘໒) ຕົວ ປິກິດສີ ເດືອນ ກຸ ແຮມ ກຸ ຄໍ້າ ວັນ ກຸ ມີເປົກສັນ ອັກຄະວໍຣາຊະຄູເຈົ້າວັດໂພນແກ້ວ ນຳສຸວັນະຣະຊະຕະມາກາບຖວາຍພະບາດ ສົມເດັດບໍຣົມມະນັດຖາບໍຣົມບໍພິດຕະເຈົ້າໃນມະຫານະຄອນກຸງຈັນທະບູຣີສ້າງພະໂຕຍະປິດົກ ເມື່ອອຸປັດຖຳພະສາສະໜາ ນະເມືອງຫລວງພະບາງຣາຊະທານີ ຣິດຈະນາແລ້ວຍາມກອງງາຍ.

Folio 26 on the verso side: In Chunlasangkat 182 (corresponding to CS 1182), a *kot si* year, on the seventh waning-moon day of the seventh lunar month, the seventh day of the week (Saturday), a *poek san* day, Akkhavòrarasakhu (Great Abbot) from Vat Phon Kaeo offered gold and silver to His Majesty King of the kingdom of Chanthaburi in order to sponsor the making of this Tipiṭaka manuscript and support the Teachings of the Buddha in Luang Prabang. The writing of this manuscript was accomplished at the time of the morning drum (*nyam kòng ngai*).

Date:

CS 1182, a *kot si* year (3 Jun 1820)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Phra Saddhammaghosa Thera

Sponsor(s):

Akkhavòrarasakhu (Great Abbot) from Vat Phon Kaeo

Titles:

ໂລກະປັນຍັດຕິ (ຜູກ ໖)

Long palm-leaf

One Phuk: *fascicle 7*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 54 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 5 lines per side, recto and verso. **Physical condition:** Good.

Description: ຄຳພີໂລກບັນຍັດຕິ ເນື້ອໃນທັງໝົດຂຽນເປັນພາສາບາລີ ແຕ່ງໂດຍພະສັດທຳມະໂຄສະເຖລະ ແບ່ງອອກເປັນ ໑໖ ກັນ ໄດ້ແກ່:

ກັນທີ ໑ ວ່າດ້ວຍສາເຫດແຜ່ນດິນໄຫວ.

ກັນທີ ໒ ວ່າດ້ວຍຕົ້ນໄມ້ ແລະຄວາມໝາຍຂອງຊົມພູທະວີບ.

ກັນທີ ໓ ວ່າດ້ວຍຊົນນະບົດໃຫຍ່ ໖ ຊົນນະບົດ.

ກັນທີ ໔ ຕອນຕົ້ນວ່າດ້ວຍຍັກ ແລະຕອນປາຍວ່າດ້ວຍການກຳເນີດອະສູນ.

ກັນທີ ໕ ວ່າດ້ວຍຊ້າງ, ພູເຂົາ ແລະຕົ້ນໄມ້ຕ່າງໆ.

ກັນທີ ໖ ວ່າດ້ວຍທະວີບໃຫຍ່ທັງ ໔.

ກັນທີ ໗ ວ່າດ້ວຍພູເຂົາ.

ກັນທີ ໘ ວ່າດ້ວຍເທວະດາ ແລະສິ່ງທີ່ຢູ່ໃນເທວະໂລກ.

ກັນທີ ໙ ວ່າດ້ວຍພະຈັນແລະພະອາທິດ,

ກັນທີ ໑໐ ວ່າດ້ວຍກາງເວັນແລະກາງຄືນ,

ກັນທີ ໑໑ ຕອນຕົ້ນວ່າດ້ວຍສັດຜູ້ເກີດໃນນະຣິກແລະເທວະໂລກ ແລະຕອນປາຍວ່າດ້ວຍຄວາມ ເສື່ອມ ແລະຄວາມຈະເລີນຂອງກັບ.

ກັນທີ ໑໒ ວ່າດ້ວຍອາຍຸຂອງສັດໃນມະນຸດສະໂລກ, ອະບາຍຍະພູມ ແລະເທວະໂລກ.

ກັນທີ ໑໔ ວ່າດ້ວຍນະຣິກໃຫຍ່ ໘ ຊຸມ.

ກັນທີ ໑໕ ຕອນຕົ້ນວ່າດ້ວຍເຜດ ແລະຕອນປາຍວ່າເຜດມະນຸດສະໂລກ ແລະເທວະໂລກ ສະຫຼາຍ.

ກັນທີ ໑໖ ຕອນຕົ້ນ ວ່າດ້ວຍສັດເດຍລະສານ ແລະຕອນປາຍວ່າດ້ວຍຄວາມປ່ຽນແປງຂອງໂລກ.

Lokapaññatti. The text was written in Pali and composed by Phra Saddhammaghosa Thera. *Lokapaññatti* is divided into sixteen chapters as follows:

Chapter 1: On the causes of earthquakes.

Chapter 2: On trees and the meaning of the continent.

Chapter 3: On the six big countries.

Chapter 4: The beginning part deals with ogres; the ending part deals with the origin of demons.

Chapter 5: On elephants, mountains, and trees.

Chapter 6: On the four big continents.

Chapter 7: On mountains.

Chapter 8: On deities and celestial things.

Chapter 9: On the moon and the sun

Chapter 10: On the day and the night

Chapter 11: The beginning part deals with beings going to hell and heaven; the ending part deals with decay and prosperity of eons.

Chapter 12: On the ages of beings in the human world, hell, and heaven.

Chapter 14: On the eight big hells.

Chapter 15: The beginning part deals with hungry ghosts (*peta*); the ending part deals with crumbling of the human and the celestial worlds.

Chapter 16: The beginning part deals with animals; the ending part deals with changes of the world.

Colophon: ລານທີ ໒໖ ໜ້າ ໒: ຈຸນລະສັງກາດ ໑໘໒ (ກົງກັບ ຈ.ສ. ໑໙໘໒) ຕົວ ປີກິດສີ ເດືອນ ກຸ ແຮມ ກຸ ຄໍ້າ ວັນ ກຸ ມີ້ເປີກສັນ ອັກຄະວໍຣາຊະຄູເຈົ້າວັດໂພນແກ້ວ ນຳສຸວັນະຣະຊະຕະມາກາບຖວາຍພະບາດ ສົມເດັດບໍຣົມມະນັດຖາບໍຣົມບໍພິດຕະເຈົ້າໃນມະຫານະຄອນກຸງຈັນທະບູຣີສ້າງພະໄຕຍະປິດົກ ເມື່ອອຸປັດຖຳພະສາສະໜາ ນະເມືອງຫລວງພະບາງຣາຊະທານີ ຣິດຈະນາແລ້ວຍາມກອງງາຍ.

Folio 26 on the verso side: In Chunlasangkat 182 (corresponding to CS 1182), a *kot si* year, on the seventh waning-moon day of the seventh lunar month, the seventh day of the week (Saturday), a *poek san* day, Akkhavòrarasakhu (Great Abbot) from Vat Phon Kaeo offered gold and silver to His Majesty King of the kingdom of Chanthaburi in order to sponsor the making of this Tipiṭaka manuscript and support the Teachings of the Buddha in Luang Prabang. The writing of this manuscript was accomplished at the time of the morning drum (*nyam kòng ngai*).

Date: CS 1182, a *kot si* year (3 Jun 1820)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Phra Saddhammaghosa Thera

Sponsor(s): Akkhavòrarasakhu (Great Abbot) from Vat Phon Kaeo

Titles: ໂລກະບັນຍັດຕິ (ຜູກ ໗)

Lokabanyatti (Phuk 7)

Lokapaññatti (Fascicle 7)

EAP1398_VXY_1_0167

Long palm-leaf

One Phuk: *fascicle 8*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 54 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 5 lines per side, recto and verso. **Physical condition:** Good.

Description: ຄຳພິໂລກບັນຍັດຕິ ເນື້ອໃນທັງໝົດຂຽນເປັນພາສາບາລີ ແຕ່ງໂດຍພະສັດທຳມະໂຄສະເຖລະ ແບ່ງອອກເປັນ ໑໖ ກັນ ໄດ້ແກ່:

ກັນທີ ໑ ວ່າດ້ວຍສາເຫດແຜ່ນດິນໄຫວ.

ກັນທີ ໒ ວ່າດ້ວຍຕົ້ນໄມ້ ແລະຄວາມໝາຍຂອງຊົມພູທະວີບ.

ກັນທີ ໓ ວ່າດ້ວຍຊົນນະບົດໃຫຍ່ ໖ ຊົນນະບົດ.

ກັນທີ ໔ ຕອນຕົ້ນວ່າດ້ວຍຍັກ ແລະຕອນປາຍວ່າດ້ວຍການກຳເນີດອະສູນ.

ກັນທີ ໕ ວ່າດ້ວຍຊ້າງ, ພູເຂົາ ແລະຕົ້ນໄມ້ຕ່າງໆ.

ກັນທີ ໖ ວ່າດ້ວຍທະວີບໃຫຍ່ທັງ ໔.

ກັນທີ ໗ ວ່າດ້ວຍພູເຂົາ.

ກັນທີ ໘ ວ່າດ້ວຍເທວະດາ ແລະສິ່ງທີ່ຢູ່ໃນເທວະໂລກ.

ກັນທີ ໙ ວ່າດ້ວຍພະຈັນແລະພະອາທິດ,

ກັນທີ ໑໐ ວ່າດ້ວຍກາງເວັນແລະກາງຄືນ,

ກັນທີ ໑໑ ຕອນຕົ້ນວ່າດ້ວຍສັດຜູ້ເກີດໃນນະຣິກແລະເທວະໂລກ ແລະຕອນປາຍວ່າດ້ວຍຄວາມເສື່ອມ ແລະຄວາມຈະເລີນຂອງກັບ.

ກັນທີ ໑໒ ວ່າດ້ວຍອາຍຸຂອງສັດໃນມະນຸດສະໂລກ, ອະບາຍຍະພູມ ແລະເທວະໂລກ.

ກັນທີ ໑໔ ວ່າດ້ວຍນະຣິກໃຫຍ່ ໘ ຊຸມ.

ກັນທີ ໑໕ ຕອນຕົ້ນວ່າດ້ວຍເຜດ ແລະຕອນປາຍວ່າດ້ວຍມະນຸດສະໂລກ ແລະເທວະໂລກ ສະຫຼາຍ.

ກັນທີ ໑໖ ຕອນຕົ້ນວ່າດ້ວຍສັດເດຍລະສານ ແລະຕອນປາຍວ່າດ້ວຍຄວາມປ່ຽນແປງຂອງໂລກ.

Lokapaññatti. The text was written in Pali and composed by Phra Saddhammaghosa Thera. *Lokapaññatti* is divided into sixteen chapters as follows:

Chapter 1: On the causes of earthquakes.

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Chapter 6: On the four big continents.

Chapter 7: On mountains.

Chapter 8: On deities and celestial things.

Chapter 9: On the moon and the sun

Chapter 10: On the day and the night

Chapter 11: The beginning part deals with beings going to hell and heaven; the ending part deals with decay and prosperity of eons.

Chapter 12: On the ages of beings in the human world, hell, and heaven.

Chapter 14: On the eight big hells.

Chapter 15: The beginning part deals with hungry ghosts (*peta*); the ending part deals with crumbling of the human and the celestial worlds.

Chapter 16: The beginning part deals with animals; the ending part deals with changes of the world.

Colophon: ລານທີ ໒໖ ໜ້າ ໒: ຈຸນລະສັງກາດ ໑໘໒ (ກົງກັບ ຈ.ສ. ໑໑໘໒) ຕົວ ປິກິດສີ ເດືອນ ກຸ ແຮມ ກຸ ຄໍ້າ
ວັນ ກຸ ມີ້ເປີກສັນ ອັກຄະວໍຣາຊະຄູເຈົ້າວັດໂພນແກ້ວ ນຳສຸວັນະຣະຊະຕະມາກາບຖວາຍພະບາດ
ສົມເດັດບໍຣົມມະນັດຖາບໍຣົມບໍພິດຕະເຈົ້າໃນມະຫານະຄອນກຸງຈັນທະບູຣີສ້າງພະໄຕຍະປິດິກ
ເມື່ອອຸປັດຖຳພະສາສະໜາ ນະເມືອງຫລວງພະບາງຣາຊະທານີ ຮິດຈະນາແລ້ວຍາມກອງງາຍ.

Folio 26 on the verso side: In Chunlasangkat 182 (corresponding to CS 1182), a *kot si* year, on the seventh waning-moon day of the seventh lunar month, the seventh day of the week (Saturday), a *poek san* day, Akkhavòrarasakhu (Great Abbot) from Vat Phon Kaeo offered gold and silver to His Majesty King of the kingdom of Chanthaburi in order to sponsor the making of this Tipiṭaka manuscript and support the Teachings of the Buddha in Luang Prabang. The writing of this manuscript was accomplished at the time of the morning drum (*nyam kông ngai*).

Date: CS 1182, a *kot si* year (3 Jun 1820)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Phra Saddhammaghosa Thera

Sponsor(s): Akkhavòrarasakhu (Great Abbot) from Vat Phon Kaeo

Titles: ໂລກະບັນຍັດຕິ (ຜູກ ໘)

Lokabanyatti (Phuk 8)

Lokapaññatti (Fascicle 8)

EAP1398_VXY_1_0168

Long palm-leaf

One Phuk: *fascicle 9*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 54 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 5 lines per side, recto and verso. **Physical condition:** Good.

Description: ຄຳພີໂລກະບັນຍັດຕິ ເນື້ອໃນທັງໝົດຂຽນເປັນພາສາບາລີ ແຕ່ງໂດຍພະສັດທຳມະໂຄສະເຖລະ
ແບ່ງອອກເປັນ ໑໖ ກັນ ໄດ້ແກ່:

ກັນທີ ໑ ວ່າດ້ວຍສາເຫດແຜ່ນດິນໄຫວ.

ກັນທີ ໒ ວ່າດ້ວຍຕົ້ນໄມ້ ແລະຄວາມໝາຍຂອງຊົມພູທະວີບ.

ກັນທີ ໓ ວ່າດ້ວຍຊົນນະບົດໃຫຍ່ ໖ ຊົນນະບົດ.

ກັນທີ ໔ ຕອນຕົ້ນວ່າດ້ວຍຍັກ ແລະຕອນປາຍວ່າດ້ວຍການກຳເນີດອະສູນ.

ກັນທີ ໕ ວ່າດ້ວຍຊ້າງ, ພູເຂົາ ແລະຕົ້ນໄມ້ຕ່າງໆ.

ກັນທີ ໖ ວ່າດ້ວຍທະວີບໃຫຍ່ທັງ ໔.

ກັນທີ ໗ ວ່າດ້ວຍພູເຂົາ.

ກັນທີ ໘ ວ່າດ້ວຍເທວະດາ ແລະສິ່ງທີ່ຢູ່ໃນເທວະໂລກ.

ກັນທີ ໙ ວ່າດ້ວຍພະຈັນແລະພະອາທິດ,

ກັນທີ ໑໐ ວ່າດ້ວຍກາງເວັນແລະກາງຄືນ,

ກັນທີ ໑໑ ຕອນຕົ້ນວ່າດ້ວຍສັດຜູ້ເກີດໃນນະຣິກ ແລະເທວະໂລກ ແລະຕອນປາຍວ່າດ້ວຍຄວາມເສື່ອມ ແລະຄວາມຈະເລີນຂອງກັບ.

ກັນທີ ໑໒ ວ່າດ້ວຍອາຍຸຂອງສັດໃນມະນຸດສະໂລກ, ອະບາຍຍະພູມ ແລະເທວະໂລກ.

ກັນທີ ໑໔ ວ່າດ້ວຍນະຣິກໃຫຍ່ ໘ ຊຸມ.

ກັນທີ ໑໕ ຕອນຕົ້ນວ່າດ້ວຍເຜດ ແລະຕອນປາຍວ່າດ້ວຍມະນຸດສະໂລກ ແລະເທວະໂລກສະຫຼາຍ.

ກັນທີ ໑໖ ຕອນຕົ້ນວ່າດ້ວຍສັດເດຍລະສານ ແລະຕອນປາຍວ່າດ້ວຍຄວາມປ່ຽນແປງຂອງໂລກ.

Lokapaññatti. The text was written in Pali and composed by Phra Saddhammaghosa Thera. *Lokapaññatti* is divided into sixteen chapters as follows:

Chapter 1: On the causes of earthquakes.

Chapter 2: On trees and the meaning of the continent.

Chapter 3: On the six big countries.

Chapter 4: The beginning part deals with ogres; the ending part deals with the origin of demons.

Chapter 5: On elephants, mountains, and trees.

Chapter 6: On the four big continents.

Chapter 7: On mountains.

Chapter 8: On deities and celestial things.

Chapter 9: On the moon and the sun

Chapter 10: On the day and the night

Chapter 11: The beginning part deals with beings going to hell and heaven; the ending part deals with decay and prosperity of eons.

Chapter 12: On the ages of beings in the human world, hell, and heaven.

Chapter 14: On the eight big hells.

Chapter 15: The beginning part deals with hungry ghosts (*peta*); the ending part deals with crumbling of the human and the celestial worlds.

Chapter 16: The beginning part deals with animals; the ending part deals with changes of the world.

Colophon:

ລານທີ ໒໖ ໜ້າ ໒: ຈຸນລະສັງກາດ ໑໘໒ (ກົງກັບ ຈ.ສ. ໑໑໘໒) ຕົວ ປິກິດສີ ເດືອນ ໗ ແຮມ ໗ ຄໍ່າ
ວັນ ໗ ມີ້ເປີກສັນ ອັກຄະວໍຣາຊະຄູເຈົ້າວັດໂພນແກ້ວ ນຳສູ່ວັນນະຣະຊະຕະມາກາບຖວາຍພະບາດ
ສົມເດັດບໍຣົມມະນັດຖາບໍຣົມບໍພິດຕະເຈົ້າໃນມະຫານະຄອນກຸງຈັນທະບູຣີສ້າງພະໄຕຍະປິດົກ
ເມື່ອອຸປັດຖຳພະສາສະໜາ ນະເມືອງຫລວງພະບາງຣາຊະທານີ ຮິດຈະນາແລ້ວຍາມກອງກາຍ.

Folio 26 on the verso side: In Chunlasangkat 182 (corresponding to CS 1182), a *kot si* year, on the seventh waning-moon day of the seventh lunar month, the seventh day of the week (Saturday), a *poek san* day, Akkhavòrarasakhu (Great Abbot) from Vat Phon Kaeo offered gold and silver to His Majesty King of the kingdom of Chanthaburi in order to sponsor the making of this Tipiṭaka manuscript and support the Teachings of the Buddha in Luang Prabang. The writing of this manuscript was accomplished at the time of the morning drum (*nyam kòng ngai*).

Date: CS 1182, a *kot si* year (3 Jun 1820)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Phra Saddhammaghosa Thera
Sponsor(s): Akkhavòrarasakhu (Great Abbot) from Vat Phon Kaeo
Titles: ໂລກະບັນຍັດຕິ (ຜູກ ໙)
Lokabanyatti (Phuk 9)
Lokapaññatti (Fascicle 9)

EAP1398_VXY_1_0169

Long palm-leaf

One Phuk: *fascicle 10*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 54 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio is blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 30. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 5 lines per side, recto and verso. **Physical condition:** Good.

Description: ຄຳພີໂລກະບັນຍັດຕິ ເນື້ອໃນທັງໝົດຂຽນເປັນພາສາບາລີ ແຕ່ງໂດຍພະສັດທາມະໂຄສະເຖລະ ແບ່ງອອກເປັນ ໑໖ ກັນ ໄດ້ແກ່:

ກັນທີ ໑ ວ່າດ້ວຍສາເຫດແຜ່ນດິນໄຫວ.

ກັນທີ ໒ ວ່າດ້ວຍຕົ້ນໄມ້ ແລະຄວາມໝາຍຂອງຊົມພູທະວີບ.

ກັນທີ ໓ ວ່າດ້ວຍຊົນນະບົດໃຫຍ່ ໖ ຊົນນະບົດ.

ກັນທີ ໔ ຕອນຕົ້ນວ່າດ້ວຍຍັກ ແລະຕອນປາຍວ່າດ້ວຍການກຳເນີດອະສູນ.

ກັນທີ ໕ ວ່າດ້ວຍຊ້າງ, ພູເຂົາ ແລະຕົ້ນໄມ້ຕ່າງໆ.

ກັນທີ ໖ ວ່າດ້ວຍທະວີບໃຫຍ່ທັງ ໔.

ກັນທີ ໗ ວ່າດ້ວຍພູເຂົາ.

ກັນທີ ໘ ວ່າດ້ວຍເທວະດາ ແລະສິ່ງທີ່ຢູ່ໃນເທວະໂລກ.

ກັນທີ ໙ ວ່າດ້ວຍພະຈັນແລະພະອາທິດ,

ກັນທີ ໑໐ ວ່າດ້ວຍກາງເວັນແລະກາງຄືນ,

ກັນທີ ໑໑ ຕອນຕົ້ນວ່າດ້ວຍສັດຜູ້ເກີດໃນນະຣິກ ແລະເທວະໂລກ ແລະຕອນປາຍວ່າດ້ວຍຄວາມ
ເສື່ອມ ແລະຄວາມຈະເລີນຂອງກັບ.

ກັນທີ ໑໒ ວ່າດ້ວຍອາຍຸຂອງສັດໃນມະນຸດສະໂລກ, ອະບາຍຍະພູມ ແລະເທວະໂລກ.

ກັນທີ ໑໔ ວ່າດ້ວຍນະຣິກໃຫຍ່ ໘ ຊຸມ.

ກັນທີ ໑໕ ຕອນຕົ້ນວ່າດ້ວຍເຜດ ແລະຕອນປາຍວ່າດ້ວຍມະນຸດສະໂລກ ແລະເທວະໂລກ
ສະຫຼາຍ.

ກັນທີ ໑໖ ຕອນຕົ້ນວ່າດ້ວຍສັດເດຍລະສານ ແລະຕອນປາຍວ່າດ້ວຍຄວາມປ່ຽນແປງຂອງໂລກ.

Lokapaññatti. The text was written in Pali and composed by Phra Saddhammaghosa Thera. *Lokapaññatti* is divided into sixteen chapters as follows:

Chapter 1: On the causes of earthquakes.

Chapter 2: On trees and the meaning of the continent.

Chapter 3: On the six big countries.

Chapter 4: The beginning part deals with ogres; the ending part deals with the origin of demons.

Chapter 5: On elephants, mountains, and trees.

Chapter 6: On the four big continents.

Chapter 7: On mountains.

Chapter 8: On deities and celestial things.

Chapter 9: On the moon and the sun

Chapter 10: On the day and the night

Chapter 11: The beginning part deals with beings going to hell and heaven; the ending part deals with decay and prosperity of eons.

Chapter 12: On the ages of beings in the human world, hell, and heaven.

Chapter 14: On the eight big hells.

Chapter 15: The beginning part deals with hungry ghosts (*peta*); the ending part deals with crumbling of the human and the celestial worlds.

Chapter 16: The beginning part deals with animals; the ending part deals with changes of the world.

Colophon:

ລານທີ ໒໖ ໜ້າ ໒: ຈຸນລະສັງກາດ ໑໘໒ (ກົງກັບ ຈ.ສ. ໑໑໘໒) ຕົວ ປິກິດສີ ເດືອນ ກຸ ແຮມ ກຸ ຄໍ່າ
ວັນ ກຸ ມີເປີກສັນ ອັກຄະວໍຣາຊະຄູເຈົ້າວັດໂພນແກ້ວ ນຳສຸວັນນະຣະຊະຕະມາກາບຖວາຍພະບາດ
ສົມເດັດບໍຣົມມະນັດຖາບໍຣົມບໍພິດຕະເຈົ້າໃນມະຫານະຄອນກຸງຈັນທະບູຣີສ້າງພະໂຕຍະປິດິກ
ເມື່ອອຸປັດຖຳພະສາສະໜາ ນະເມືອງຫລວງພະບາງຣາຊະທານີ ຮິດຈະນາແລ້ວຍາມກອງງາຍ.

Folio 26 on the verso side: In Chunlasangkat 182 (corresponding to CS 1182), a *kot si* year, on the seventh waning-moon day of the seventh lunar month, the seventh day of the week (Saturday), a *poek san* day, Akkhavòrarasakhu (Great Abbot) from Vat Phon Kao offered gold and silver to His Majesty King of the kingdom of Chanthaburi in order to sponsor the making of this *Tipiṭaka* manuscript and support the Teachings of the Buddha in Luang Prabang. The writing of this manuscript was accomplished at the time of the morning drum (*nyam kòng ngai*).

Date:

CS 1182, a *kot si* year (3 Jun 1820)

Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Phra Saddhammaghosa Thera
Sponsor(s): Akkhavòrarakhu (Great Abbot) from Vat Phon Kaeo
Titles: ໂລກະບັນຍັດຕິ (ຜູກ ໑໐)
Lokabanyatti (Phuk 10)
Lokapaññatti (Fascicle 10)

EAP1398_VXY_1_0170

Long palm-leaf

One Phuk: *fascicle 6*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58.1 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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:** Good.

Description: ເນື້ອໃນກ່າວເຖິງ ພະພຸດທະເຈົ້າຊົງຕັດແກ່ພິກຂຸທັງຫຼາຍໃຫ້ຮຽນ ແລະຊົງໄວ້ຊຶ່ງການຮັກສາທີ່ຊື່ວ່າ ອາຕານາຕິຍະ. ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ທີ່ດອຍຄິດຊະກູດ ທ້າວຈະຕຸໂລກກະບານທັງ ໔ ໄດ້ລົງມາຂາບທູນພະພຸດທະເຈົ້າວ່າ ພວກຍັກສ່ວນຫຼາຍບໍ່ໄດ້ເຫຼືອມໃສຕໍ່ພະຜູ້ມີພະພາກເຈົ້າ ເພາະພະພຸດທະອົງສະແດງເພື່ອການຮັກສາສິນ ໔ ຊຶ່ງຍັກສ່ວນຫຼາຍບໍ່ໄດ້ປະຕິບັດຂໍ້ທີ່ພະພຸດທະອົງໃຫ້ງົດເວັ້ນນັ້ນ ຈຶ່ງບໍ່ເປັນທີ່ຮັກທີ່ຊອບໃຈຂອງຍັກເຫຼົ່ານັ້ນ ແລະພະສາວົກຂອງພະອົງບາງພວກມັກໄປຢູ່ໃນປ່າ ຍັກຊັ້ນສູງບາງພວກທີ່ບໍ່ໄດ້ເຫຼືອມໃສໃນພະສັດທ່າຂອງພະອົງມັກຢູ່ໃນປ່ານັ້ນ ຂໍພະຜູ້ມີພະພາກເຈົ້າຊົງຮຽນການຮັກສາ ຊື່ວ່າ ອາຕານາຕິຍະສູດ ເພື່ອໃຫ້ຍັກເຫຼົ່ານັ້ນເຫຼືອມໃສ ຄຸ້ມຄອງ ຮັກສາ ບໍ່ບຸງດບຽນ ເພື່ອຢູ່ສຳລານຂອງອຸບາສິກ ອຸບາສິກາ ພິກຂຸ ແລະພິກຂຸນີທັງຫຼາຍ.

The content describes how the Buddha instructed the monks to study and recite the protective verse called *Āṭānāṭiya*. On one occasion, while the Buddha was present at Gijjhakuta Hill, the Four Heavenly Kings reported him that most of the ogres living there did not obey the Buddha because he taught the observance of the Five Precepts which the ogres did not follow. The teachings of the Buddha neither attracted nor pleased them. Some of the Buddha's disciples preferred living in the forest where some noble giants who did not respect the Buddha's teachings also dwelled there. The Buddha was thus asked to learn the protection called *Āṭānāṭiya sutta*, so that these ogres respected the monks and kindly safeguarded them. By that way, laymen, laywomen, monks, and female monks could stay there peacefully.

Colophon: (໑) ລານທີ ໓໑ ໜ້າ ໑: ສາວໃຫຍ່ສາວນ້ອຍເຮີຍ ມີກະດ້າງ ຮຽນຂຽນແທ້ແຕ່ມັດດຽວນີ້ແລ ແມ່ຮ້າງນ້ອຍໃຫຍ່ເຮີຍ.

(໒) ລານທີ ໓໒ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໒໗໒ ຕົວ ປີຮ້ວງໃຕ້ ເດືອນ ໖ ແຮມ ໖ ຄ່ຳ ວັນ ໓ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ອົງສົມເດັດພະເປັນເຈົ້າບໍລົມມະເສດຖາມະຫາພັດຕິຍະ ສຸຣິຍະພະຣາສະວົງສາມະຫາຈັກກະພັດຕິຍະພູມິນທະລິນທອນບໍວອນຣັດຕະນະທຳມິກະຣາ ຊາທິຣາຊະເຈົ້າສີສັດຕະນະຄະນາທູດອຸດຕະມະບູຣີລ້ານຊ້າງຮົ່ມຂາວມະຫານັກຄະລະຣາຊະ ທານີສີສະຫວ່າງວົງ ທັງອັກຄະມະເທສີພະຣາຊະຊົນລະນີ ຣາຊະບຸດຕະຣາຊະບຸດຕິສຳມະຄີ ໄດ້ ພະຣາຊະສັດທາເທລື້ອມໃສເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ສັບພະນະວານ ຜູກນີ້ ໄວ້ກັບສາສະໜາ ຕາບ ຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ຂໍຂ້າພະເຈົ້າໄດ້ຈະເລີນໄປດ້ວຍບໍລົມມະຜາສຸກໂດຍດັ່ງມະໂນຣິດ ແລະ ຄຳປາດຖະໜາທຸກປະການແດກໍຂ້າເຫັນ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ທຸວັງ ທຸວັງ.

(1) Folio 31 on the recto side: Dear big and small girls, my hand was rough as I learned to just write this manuscript-bundle. Dear big and small widows.

(2) Folio 32 on the recto side: In Sangkatrasa (CS) 1272, a *huang khai* year, on the sixth waning-moon day of the sixth lunar month, the third day of the week (Tuesday),⁶⁷ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Ong Somdet Phapenchao Bòrommasetthā Mahāphattiya Suriya Phrarasavongsā Mahā Chakka phattiya Phuminthalinthòn Bòvònthammika rāsāthirāsachao Sisattanā Khanahut Uttamabūri Lān Xāng Hom Khao Mahānakkhala Rāsathāni Sisavang Vong, his queen, and his children jointly had the most ardent religious faith to sponsor the making of this manuscript [entitled] *Sapphanavan* (Sabbanavāna) to support the Teachings of the Buddha to last until the end of 5000 years. May we prosper with greatest bliss as wished. Nibbāna is the greatest bliss, certainly.

Date: CS 1272, a *huang khai* year (29 May 1910)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): King Sisavang Vong, his queen, and his children
Titles: ສັບພານະວານ (ຜູກ ໖)
Sapphanavan (Phuk 6)
Vocabulary of Bhāṇavāra (Fascicle 6)

EAP1398_VXY_1_0171

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 59 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** two two two folios; the first folio contains the colophon; and the last folio is blank.
Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 7. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of

⁶⁷ 1272 Vaisakha 21 = Sunday, 29 May 1910.

the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ສອງທຸງເຫລັກ ໝາຍເຖິງ ອານິສົງທີ່ໄດ້ຮັບຈາກການສ້າງທຸງເຫຼັກບູຊາພະຣັດຕະນະໂຕ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ດອຍຄືຊຸຂະກູດ ຊົງສະແດງຜະລະອານິສົງຂອງການສ້າງທຸງເຫຼັກແກ່ພິກຂຸທັງຫຼາຍ ໃນກາລະອັນລ່ວງໄປແລ້ວ ຍັງມີຊາຍຜູ້ໜຶ່ງມີຄວາມເຫຼືອມໃສສັດທາ ໄດ້ສ້າງທຸງເຫຼັກບູຊາສັບພັນຍູເຈົ້າ ແລະໄດ້ປາດຖະໜາວ່າ ຂໍໃຫ້ຜູ້ຂ້າເກີດມາໃນຊາດໃດກໍຢ່າໄດ້ເປັນຄົນຍາກຈົນເຊັ່ນໃຈດ້ວຍເທີ້ນ.” ດ້ວຍຜະລະອານິສົງດັ່ງກ່າວ ຄັນເມື່ອຈຸຕິຕາຍໄປເຂົາກໍໄດ້ໄປເກີດເທິງສະຫວັນຊັ້ນດາວະດິງ ມີວິມານຄຳສູງໄດ້ ໑໒ ໂຫຍດ ແວດລ້ອມໄປດ້ວຍນາງຟ້າ ແລະເທວະບຸດທັງຫລາຍ.

Sòng Thung Lek refers to the rewards derived from making religious iron flags (banners) to worship the Triple Gems. On one occasion, while the Buddha was present at Gijjhakuta Hill, he delivered a sermon to his disciples about rewards gained from creating religious iron flags to worship the Triple Gems. Once upon a time, there was a man who had religious faith and built an iron flag to honor a Buddha. He made a wish to never be reborn to be a poor man. As a result of his merit, after he died, he was reborn in heaven living in an enormous golden castle with 12-*joyana* height. He was surrounded by deities and angels.

Colophon: ລານທີ ໖ ໜ້າ ໑: ສັງກາດ ໑໒ກອ ຕົວ ປີກັດເຮົ້າ ເດືອນ ໙ ແຮມ ໑໔ ຄໍ່າ ວັນ ໒ ອິດຈະນາແລ້ວ ຍາມແຖໃກ້ຄໍ່າ ໝາຍມີ ຫົວເຈົ້າຣັດຕະນະປັນຍາ ກັບມານດາໄດ້ພ້ອມກັນສ້າງຍັງ ສອງທຸງເຫຼັກ ຜູ້ກນີ້ ທານໄປຫາແມ່ເພັງຜູ້ຈຸດຕິຕາຍໄປສູ່ບໍ່ຣະໂລກພາຍໜ້ານັ້ນ ແມ່ນວ່າ ຕົກທີ່ຮ້າຍ ຂໍໃຫ້ຍ້າຍໃສ່ທີ່ດີແມ່ນວ່າ ຫາກໄດ້ຕົກທີ່ດີແລ້ວ ຂໍໃຫ້ໄດ້ຍັງທົບພະສີສົມບັດຕື່ຍິ່ງໂຍດຂຶ້ນໄປກວ່າເກົ່າຮ້ອຍເທົ່າແລະພັນທີ ພື້ນເທົ່າແລະແສນທີ ຈົ່ງມີທຸ່ງແທ້ດີຫລືເທົ່າວັນເທີ້ນ. ອີມິນາ ປຸນຍະຜະເລນະ ອະຣະຫັນຕາ ມັກຄະຍາຍະ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ເມ ອະນາຄະເຕ ກາເລ ນິດຈັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ.

Folio 6 on the recto side: In Sangkat (CS) 1271, a *kat hao* year, on the fourteenth waning-moon day of the ninth lunar month, the second day of the week (Monday),⁶⁸ the writing was accomplished at the time of the evening horn (*nyam thae kai kham*). Huachao (Abbot) Rattanapannya and his mother jointly sponsored the making of this manuscript [entitled] *Sòng Thung Lek* (Rewards derived from making religious iron flags) to dedicate the merit to Mother Pheng who had passed away to the other world. If she has been stuck in a misery place, may the results of this merit move her to a good place. If she is already in a good place, may she get more divine property and be better than ever by one hundred times, one thousand times, ten thousand times, and one hundred thousand times, definitely and certainly. *Iminā puñña phalena arahantā maggañāya nibbāna paccayo hontu me anāgate kāle niccaṃ dhuvam paramam sukham.*

Date: CS 1271, a *kat hao* year (14 Sep 1909)
Script(s): Tham Lao

⁶⁸ 1271 Sravana 29. = Tuesday, 14 September 1909.

Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Huachao (Abbot) Rattanapannya and his mother
Titles: ສອງທຸງເຫຼັກ
Sòng Thung Lek
Rewards derived from the Donation of Religious Iron Flags (Banners)

EAP1398_VXY_1_0172

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 56.4 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** one folio contains the colophon.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 6. **Edges of the palm leaves:** angled. **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 ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດພະເຊຕະວັນ ຊົງປາຣິບເຖິງຊາຍທັງ ໕. ໃນກາລະຄັ້ງໜຶ່ງ ຍັງມີຊາຍ ໕ ຄົນໄດ້ສ້າງທຸງເພື່ອບຸຊາພະຣັດຕະນະໂຕ. ຜູ້ທີ່ໜຶ່ງສ້າງທຸງເຫຼັກ, ຜູ້ທີ່ສອງສ້າງທຸງຄຳ, ຜູ້ທີ່ສາມສ້າງທຸງເງິນ, ຜູ້ທີ່ສີ່ສ້າງທຸງຄຳ, ແລະຜູ້ທີ່ຫ້າສ້າງທຸງແກ້ວ. ເມື່ອສຳເລັດແລ້ວ ແຕ່ລະຄົນກໍອ້າງວ່າ ທຸງຂອງຕົນນັ້ນມີຜະລະອານິສົງຫລາຍກວ່າຂອງຄົນອື່ນ ຈຶ່ງເກີດການຖືກຖຽງກັນ ຈາກນັ້ນ ຈຶ່ງພ້ອມກັນໄປເຂົ້າເຝົ້າພະພຸດທະອົງແລະທູນຖາມເຖິງຜະລະອານິສົງວ່າທຸງທັງ ໕ ນັ້ນອັນໃດມີຜະລະອານິສົງຫລາຍກວ່າກັນ. ພະພຸດທະອົງຊົງຕັດວ່າ ຜະລະອານິສົງນັ້ນມີຫລາຍເຫຼືອລົ້ນ ບໍ່ອາດຈະນັບໄດ້ ທ່ານທັງຫລາຍໄດ້ສ້າງທຸງຕ່າງໆ ນັ້ນ ມີຜະລະອານິສົງສະເໝີກັນ. ຄັນເມື່ອບຸກຄະລະທັງ ໕ ໝົດອາຍຸໄຂ ກໍໄດ້ຈຸຕິຕາຍໄປເກີດເທິງສະຫວັນຊັ້ນດາວະດິງສະເຫວີຍທິບພະສົມບັດ ແລະແວດລ້ອມດ້ວຍບໍລິວານເປັນອັນມາກ.

On one occasion, while the Buddha was residing at the Jetavana Monastery, he spoke to his disciples about five men. Once, there were five men made their flags individually to worship the Triple Gems. The first man made an iron flag, the second a golden flag, the third a silver flag, the fourth another golden flag, and the fifth a flag made of glass. After finishing the flags, each claimed that his flag would earn more rewards than the others, leading to a dispute. They then went together to the Buddha and asked him which flag would gain the most rewards. The Buddha explained that the rewards derived from making the flags were immense and immeasurable. Although each of them made a different flag, the merit they gained was the same. After their deaths, all of them were reborn in the Tāvātimsa Heaven, possessing divine treasures and being surrounded by many servants.

Colophon: ລານທີ ໖ ໜ້າ ໑: ສັງກາດ ໑໒໗໙ ຕົວ ປີ [ເມິງໃສ້] ເດືອນ ໑໐ ແຮມ ຄຳ ໜຶ່ງ (໑) ວັນ ໑ ຍາມກອງງາຍ ໝາຍມີ ເຈົ້າໝ່ອມບຸນທັນ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ສອງທຸງເຫຼັກນີ້ໄວ້ກັບ

ສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕ ພັນພະວັດສາ ນິບພານ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິບພາ
ນັງ ປະຣະມັງ ສຸກຂັງ.

Folio 6 on the recto side: In Sangkat (CS) 1279, a [*moeng sai*] year, on the first waning-moon day of the tenth lunar month, the first day of the week (Sunday),⁶⁹ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Chao Mòmm Bunthan had the ardent religious faith to sponsor the making of this manuscript [entitled] *Sòng Thung Lek* (Rewards derived from making religious iron flags) 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. Nibbāna is the greatest bliss.

Date: CS 1279, a *moeng sai* year (2 Sep 1917)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Chao Mòmm Bunthan

Titles: ສອງທຸງເຫຼັກ

Sòng Thung Lek

Rewards derived from the Donation of Religious Iron Flags (Banners)

EAP1398_VXY_1_0173

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 58.5 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ອານິສົງການເຮັດທຸງຊາຍບູຊາພະຣັດຕະນະໂຕ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່
ວັດເຊຕະວັນ ເມືອງສາວັດຖີ. ໃນຄັ້ງນັ້ນ ພະເຈົ້າປັດເສນທິໂກສິນໄດ້ສະເດັດອອກຈາກພະນະ
ຄອນໄປເຫັນທາດຊາຍຂາວສະອາດ ພະອົງຈຶ່ງໄດ້ກໍ່ສ້າງທຸງຊາຍ ເມື່ອສ້າງສຳເລັດຈຶ່ງນຳເອົາ
ດອກໄມ້ ແລະປະທັບບູຊາພະຣັດຕະນະໂຕ. ຫຼັງຈາກນັ້ນ ພະອົງຈຶ່ງສະເດັດໄປໂຫວ້
ພະພຸດທະເຈົ້າ ຖາມເຖິງອານິສົງການສ້າງທຸງຊາຍບູຊາພະຣັດຕະນະໂຕ. ເມື່ອນັ້ນພະພຸດທະອົງ
ຈຶ່ງຊົງສະແດງພະທຳມະເທສະໜາວ່າ ດູກ່ອນມະຫາບໍພິດ ອັນວ່າບຸກຄະລະຜູ້ໃດ ມີຈິດໃຈເຫຼື້ອມ
ໃສສັດທາ ແລະໄດ້ກໍ່ສ້າງທຸງຊາຍບູຊາພະຣັດຕະນະໂຕແກ້ວທັງ ໑ ດ້ວຍສັດທາອັນແຮງກ້າ
ບຸກຄົນເຫຼົ່ານັ້ນຈະບໍ່ໄປສູ່ອະບາຍຍະພູມ. ຄັນຈຸດຕິຈາກໂລກມະນຸດນີ້ແລ້ວ ກໍຈະໄດ້ໄປອຸບັດ
ເກີດໃນຊັ້ນຟ້າຕາວະຕິງສາສະຫວັນ ສະເໜີຍສົມບັດທັບ. ເມື່ອໝົດອາຍຸໄຂໃນສະຫວັນແລ້ວ ກໍ

⁶⁹ 1279 Bhadrapada 16 = Sunday, 2 September 1917.

ຈະກັບມາເກີດໃນໂລກມະນຸດ ແລະຈະເປັນຜູ້ມັ່ງຄັ່ງສົມບູນໄປດ້ວຍຍຶດຖາບັນດາສັກ ແລະມີບໍຣິ
ວານເປັນອັນມາກ.

Rewards derived from making sand-coated religious flags to worship the Triple Gems. On one occasion, the Buddha resided at the Jetavana monastery in Savatthi. At the time, King Pasenadi left the city and saw a white sandy beach on a river bank. He made flags out of sand and put flowers and lighted candles to worship the Triple Gems. The king then went to pay his respect to the Buddha and asked him about the rewards derived from making sandy flags to worship the Triple Gems. The Buddha gave a sermon: those who made sandy flags with great faith to worship the Triple Gems would never go to hell. After they had died and left the human world, they would be reborn in the Tāvātimsa heaven enjoying divine properties. After the life in heaven, they would be reborn again in the human world, become wealthy, and have honour and many servants.

Colophon: ລານທີ ໔ ໜ້າ ໒: ສັງກາດໄດ້ ໑໒ກຸ ຕົວ ປີເມິ່ງໃສ້ ເດືອນ ໔ ອອກໃໝ່ ໑໑ ຄ່ຳ ວັນ ໔ ຍາມ
ກອງງາຍ ໝາຍມີ ພິກຂຸໂພທິປັນຍາ ວັດລ້ອງຄູນ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ສອງພະ
ຊາຍ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັ່ງຄຳ
ມັກຄວາມປາດຖະໜາແດ່ກໍຂ້າເທີ້ນ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ ນິບພານັງ ໂຫຕຸ
ໂນ ທາມາພາ.

Folio 4 on the verso side: In Sangkat (CS) 1279, a *moeng sai* year, on the eleventh waxing-moon day of the fourth lunar month, the fifth day of the week (Thursday),⁷⁰ [the writing was accomplished] at the time of the morning drum (*nyam kòng ngai*). Phikkhu Phothipannya from Vat Lòng Khun had the ardent religious faith to sponsor the making of this manuscript [entitled] *Sòng Pha Sai* (Rewards derived from making sand stupas) to support the Teachings of the Buddha to last until the end of 5000 years. May my desires and wishes come true. Nibbāna is the greatest bliss, constantly and certainly.

Date: CS 1279, a *moeng sai* year (3 Mar 1917)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Phikkhu Phothipannya from Vat Lòng Khun
Titles: ສອງພະຊາຍ ສອງທາດ
Sòng Phasai Sòng That
Rewards derived from Making Sand Stupas

EAP1398_VXY_1_0174

Long palm-leaf

One Phuk: *fascicle 6*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.3 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.

⁷⁰ 1279 Phalgunā 11 = Thursday, 21 February 1918.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 7. **Edges of the palm leaves:** angled. **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: ສອງນ້ຳສ້າງ ໝາຍເຖິງ ການສ້າງນ້ຳສ້າງໃຫ້ເປັນທານ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ໃນວັດເຊຕະວັນ ເມືອງສາວັດຖີ ພະໂມກຄັນລານະເຖຣະ ໄດ້ທູນຖາມພະພຸດທະເຈົ້າເລື່ອງອານິສົງການຊຸດນ້ຳບໍ່ແລະນ້ຳສ້າງຖວາຍໃຫ້ເປັນທານ. ພຸດທະອົງໄດ້ຕັດເທສະໜາວ່າ ອັນວ່າບຸກຄະລະຜູ້ໃດໄດ້ມາຊຸດນ້ຳບໍ່ແລະນ້ຳສ້າງຖວາຍໃຫ້ເປັນທານໃຫ້ແກ່ຄົນທັງຫລາຍໄດ້ໃຊ້ສອຍ ກໍຈະມີຜະລະອານິສົງເປັນອັນມາກ ເມື່ອເກີດມາໃນເມືອງມະນຸດກໍຈະໄດ້ເປັນໃຫຍ່ມີຄົນເຄົາລົບນັບຖື ແລະເປັນຜູ້ມີປັນຍາ ຄັນເມື່ອຈຸຕິຕາຍໄປກໍຈະໄດ້ໄປເກີດຢູ່ເທິງສະຫວັນສະເຫວີຍທິບພະສົມບັດ.

Sòng Namsang refers to rewards derived from constructing wells. On one occasion, while the Buddha was dwelling at the Jetavana Monastery in Savatthi, Venerable Moggallāna Thera asked the Buddha about rewards gained from building ponds and wells. The Buddha explained in a sermon that those who dug ponds and wells to benefit people would gain substantial merit. They would become high-ranking people, be respected by others, and possess wisdom, when they were reborn in the human world. After their time in the human world, they would be reborn in heaven, enjoying heavenly treasures.

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສອງນ້ຳສ້າງ (ຜູກ ໖)

Sòng Nam Sang (Phuk 6)

Rewards derived from the Construction of Wells (Fascicle 6)

EAP1398_VXY_1_0175

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 52.6 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 11. **Edges of the palm leaves:** 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: ສະໄໝໜຶ່ງ ໃນເມືອງສາວັດຖື ຍັງມີປ່າໄຫຍ່ແຫ່ງໜຶ່ງທີ່ເຕັມໄປດ້ວຍສັດປ່າ ໃນກາລະນັ້ນຍັງມີພະຍາໝູ່ປ່າໂຕໜຶ່ງ ໄດ້ນຳພາບໍລິວານອອກຫາກິນຕາມປົກກະຕິ ໃນຂະນະທີ່ຝົນກຳລັງຕົກລົງມານັ້ນ ພະຍາໝູ່ປ່າໄດ້ເອົາສົບຂອງຕົນຊຸດດິນເປັນບວກ ໃຫ້ສັດທັງຫລາຍພາຍໃນປ່າແຫ່ງນັ້ນໄດ້ກິນນ້ຳ ຄັນເມື່ອພະຍາໝູ່ປ່າໂຕນັ້ນໄດ້ຈຸຕິຕາຍໄປ ກໍໄດ້ໄປເກີດເປັນເທວະບຸດເທິງສະຫວັນ ສະເໜີຍທິບພະສົມບັດ ມີຊື່ວ່າ ສຸກະເທວະບຸດ ໃນຄັ້ງນັ້ນ ພະໂມກຄັນລານະໄດ້ຂຶ້ນໄປທ່ອງທ່ຽວໃນສະຫວັນກໍໄດ້ເຫັນສຸກະເທວະບຸດ ມີຮ່າງກາຍອັນເຕັມໄປດ້ວຍແສງລັດສະໝີ ແລະມີບໍລິວານເປັນອັນມາກ ພະໂມກຄັນລານະຈຶ່ງຖາມສຸກະເທວະບຸດວ່າ ທ່ານທຳກຳອັນໃດມາ ຈຶ່ງມີແສງລັດສະໝີແລະມີບໍລິວານຫຼາຍປານນີ້? ສຸກະເທວະບຸດຕອບວ່າ ເມື່ອຕອນຕົນຍັງຢູ່ໃນເມືອງມະນຸດ ໄດ້ເປັນພະຍາໝູ່ປ່າ ແລະໄດ້ຊຸດບໍ່ນ້ຳໃຫ້ສັດທັງຫລາຍໄດ້ກິນນ້ຳ ດ້ວຍຜະລະບຸນດັ່ງກ່າວ ຈຶ່ງມາເກີດເປັນເທວະບຸດທີ່ນີ້.

Once upon a time, there was a large forest full of wild animals in Savatthi. A wild boar leader led its followers in search of food as usual. When it rained, the wild boar used its mouth to dig a pond, letting water in and allowing animals in the forest to drink water. When the boar died, it was reborn in heaven as Sukadevaputta. One day, Mahā Moggallāna Thera traveled to heaven and saw Sukadevaputta, whose body emitted rays of light and was surrounded by servants. The Venerable asked Suka Devaputta about his previous *karma* that led to such radiance and numerous servants. Sukadevaputta replied that he had been a wild boar leader in the human world. He dug a well of water to be drunk by other animals. As a result of that merit, he was reborn as a deity in heaven.

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສອງນ້ຳສ້າງ
Sòng Nam Sang
Rewards derived from the Construction of Wells

EAP1398_VXY_1_0176

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 53 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 5. **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: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ຊົງຕັດເທສະໜາ ເລື່ອງອານິສົງການສ້າງຄັນຮີ່ມ, ເສດຕະສັດ ແລະພິດານ ວ່າ ບຸກຄະລະຜູ້ໃດມີຈິດໃຈເຫຼື່ອມໃສ ສັດທາໄດ້ສ້າງຄັນຮີ່ມ ເສດຕະສັດ ແລະເພດານຖວາຍໃຫ້ເປັນທານ ຈະໄດ້ຮັບຜະລະອານິສົງ ເປັນອັນມາກ ຈະມີເຂົ້າຂອງເປັນອັນມາກ. ຄັນເມື່ອໄດ້ຈຸຕິຕາຍໄປກໍຈະໄດ້ໄປເກີດຢູ່ເທິງ ສະຫວັນ ສະເໜີຍທິບພະລິມັດໃນວິມານຄຳ ອັນປະກອບໄປດ້ວຍແກ້ວ ກຸ ປະການ ມີນາງຟ້າ ທັງຫລາຍເປັນບໍລິວານ.

On one occasion, while the Buddha was present at the Jetavana Monastery in Savatthi, he delivered a sermon on rewards derived from donating umbrellas, tiered umbrellas, and ceilings cloth. Those who had religious faith and donated umbrellas, tiered umbrellas, and ceilings cloth would gain substantial merit and wealth. After their death, they would be reborn in heaven, possessing a golden castle adorned with seven kinds of gems and attended by angels as servants.

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສອງຮີ່ມ ເສດຕະສັດ ພິດານ

Sòng Hom, Settasat, Phidan
Rewards derived from the Donation of Umbrellas,
Tiered Umbrellas, and Ceillings Cloth

EAP1398_VXY_1_0177

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.2 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 6. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນມະຫາວິທານ ເມືອງສາວັດຖີ ພະ ພຸດທະອົງໄດ້ສະແດງພະທຳມະເທສະໜາແກ່ພະຍາປັດເສນທິໂກສິນທີ່ເຂົ້າເຝົ້າແລະທູນຖາມພະ ພຸດທະອົງ ເລື່ອງອານິສົງການສ້າງຂັ້ນໄດໃຫ້ເປັນທານ. ພະພຸດທະອົງໄດ້ຕັດເລົ່າເລື່ອງ ອະດີດຕະຊາດຂອງພະອົງວ່າ ໃນສະໄໝພະພຸດທະເຈົ້າໂປຣານະໂຄດົມ ພະໂພທິສັດເຈົ້າໄດ້ ເກີດເປັນພະຍາສັງຂາຣະຈັກ ໄດ້ນຳພາຄົນທັງຫຼາຍສ້າງປາສາດແສນຫຼັງ ແລະຂັ້ນໄດ້ແສນອັນ ຖວາຍແກ່ພິກຂຸເຈົ້າແສນອົງ ອັນມີພະພຸດທະເຈົ້າໂປຣານະໂຄດົມເປັນປະທານ. ດ້ວຍອານິສົງທີ່ ໄດ້ໃຫ້ທານປາສາດແລະຂັ້ນໄດນັ້ນ ເມື່ອຈຸຕິຈາກຊາດນັ້ນແລ້ວ ກໍໄດ້ເມືອເກີດເປັນພະຍາອິນຢູ່

ຊັ້ນຟ້າຕາວະຕິງສາ. ເມື່ອໝົດອາຍຸໄຂຈາກສະຫວັນ ກໍໄດ້ລົງມາເກີດໃນໂລກມະນຸດເປັນພະຍາ
ຈັກກະວັດຕິຣາດ ເປັນໃຫຍ່ໃນທະວີບທັງສີ່ອັນມີທະວີບນ້ອຍໄດ້ສອງພັນເປັນບໍລິວານ.

On one occasion, while the Buddha was dwelling at the Jetavana Monastery in Savatthi, King Pasenadi approached him and asked him about rewards derived from building staircases. The Buddha related a story of one of his previous existences. In the Porāṇagotama Buddha's lifetime, he was reborn as King Sangkharachak. He led his people to construct one-hundred thousand castles and one-hundred thousand staircases to be offered to one-hundred thousand monks who were led by Porāṇagotama Buddha. As a result of that offering, after his death, he was reborn as God Indra in the Tāvātimsa Heaven. Following his time in heaven, he was reborn to be an emperor king in the human world, ruling over the four great continents and their two thousand sub-continents.

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສອງຂັ້ນໄດ

Sòng Khandai

Rewards derived from the Construction of Staircases

EAP1398_VXY_1_0178

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 52.3 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 9. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ສອງຫໍ່ເຂົ້າຂວບ ໝາຍເຖິງ ອານິລົງທີ່ໄດ້ຮັບຈາກການເຮັດບຸນໃນມື້ຄົບຮອບວັນຕາຍ. ບຸນຫໍ່ເຂົ້າຂວບ ໝາຍເຖິງ ການເຮັດບຸນອຸທິດໃຫ້ຄົນຕາຍ ຫຼືເຮັດບຸນວັນຄົບຮອບວັນຕາຍຂອງພໍ່ ຫຼືແມ່, ຜົວ ຫຼືເມຍ, ພໍ່ ຫຼືນ້ອງ ເປັນຕົ້ນ ເປັນການເຮັດບຸນຊະນິດທີ່ເຮັດຂຶ້ນເພື່ອອຸທິດສ່ວນບຸນສ່ວນກຸສົນໃຫ້ແກ່ຜູ້ທີ່ລ່ວງລັບໄປແລ້ວ. ບຸນນັ້ນອາດຈະເຮັດຢູ່ເຮືອນ ຫຼືເຮັດຢູ່ວັດ, ມີເຄື່ອງທານ ໄດ້ແກ່ ເຂົ້າ, ນ້ຳ, ອາຫານ, ເຄື່ອງອັດຖະ, ກອງອັດຖະ ຫຼືເຮືອນຜ້າທານນຳກັນ ເຊິ່ງມີຄວາມເຊື່ອວ່າ ເຮືອນຜ້າທີ່ອຸທິດໃຫ້ນັ້ນ ຜູ້ຕາຍຈັກມີເຮືອນຢູ່ໃນພົບໜ້າ.

Sòng Hò Khao Khuap refers to rewards derived from merit-making on the anniversary of a person's death. *Bun Hò Khao Khuap* is a merit-making ceremony for the dead or for an anniversary of death of one's family

members: fathers, mothers, husbands, wives, brothers, sisters, etc. This practice is held to dedicate merit to the deceased. The ceremony might be organized at home or in a temple and includes offerings, such as rice, water, food, eight commodities for monks, or a set of items packed in a human-sized cloth house. The cloth house is believed to be resided by the dead.

Colophon: ລານທີ ໙ ໜ້າ ໑: ພຸດທະສັງກາດຣາຊະໄດ້ ໒໔໑໔ ປີກຸນ ເດືອນ ໔ ຂຶ້ນ ໔ ຄ່ຳ ວັນ ກຸຣິດຈະນາ ແລ້ວ ໝາຍມີ ສາທຸສະຫວາດ ວັດລ້ອງຄູນ ໄດ້ມີຈິດສັດທາສ້າງທຳມະ ສອງທີ່ເຂົ້າຂວບ ຜູກນີ້ ໄວ້ ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາທຸກສິ່ງ ທຸກປະການ ຂໍຢ່າໄດ້ມີມານມາປະຈົນບັງບຽດ ຕາບຕໍ່ເທົ່າເຂົ້າສູ່ພະນິພານກໍຂ້າເທີ້ນ ສາທຸງ.

Folio 9 on the recto side: In Buddhist Era (BE) 2514, a *kun* year, on the fourth waxing-moon day of the fourth lunar month, the seventh day of the week (Saturday),⁷¹ Sathu Savat from Vat Lông Khun had the religious faith to sponsor the making of this manuscript [entitled] *Sòng Hò Khao Khuap* (Rewards derived from wrapping riceflakes) to support the Teachings of the Buddha to last until the end of 5000 years. May all my desires and wishes come true. May I be free from persecution of Māra until I enter Nibbāna. Well done, well done.

Date: BE 2514, a *kun* year (27 Feb 1971)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Sathu Savat from Vat Lông Khun

Titles: ສອງທີ່ເຂົ້າຂວບ

Sòng Hò Khao Khuap

Rewards derived from the Donation of Riceflakes

EAP1398_VXY_1_0179

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 56.5 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.

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

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

Description: ອານິສົງທີ່ເກີດຈາກການຟັງທຳ. ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າຊົງປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງ ສາວັດຖີ ຊົງຕັດເທສະໜາແກ່ພິກຂຸທັງຫລາຍ ເລື້ອງອານິສົງຂອງການຟັງທຳ ແລະໄດ້ຍົກ ອະດີຕະນິທານມາສະແດງ. ມີຊາຍຜູ້ໜຶ່ງໄດ້ເຂົ້າມາສູ່ວິຫານ ແລະໄດ້ຟັງພະທຳມະເທສະໜາ

⁷¹ 1332 Phalgunā 3 = Saturday, 27 February 1971.

ດ້ວຍຄວາມຕັ້ງໃຈ, ໃນຂະນະຟັງທຳຈິດໃຈຂອງເຂົາກໍເກີດຄວາມປິຕິ. ເມື່ອໄດ້ຟັງພະທຳມະ ເທສະໜາຈົບແລ້ວ ຊາຍຜູ້ນັ້ນກໍໄດ້ກັບເມື່ອສູ່ເຮືອນຂອງຕົນ. ເຂົາໄດ້ລະນຶກຄິດເຖິງພະພຸດ ພະ ທຳ ແລະພະສົງຢູ່ເປັນນິດ. ເມື່ອສິ້ນອາຍຸໄຂແລ້ວ ດ້ວຍອານິສົງແຫ່ງການຟັງທຳ ແລະການ ລະນຶກເຖິງຄຸນຂອງພະລັດຕະນະໂຕ ຊາຍຜູ້ນັ້ນໄດ້ໄປເກີດເທິງສະຫວັນຊັ້ນດູສິດ.

Rewards Derived from Listening to the Dhamma. On one occasion, while the Buddha was present at the Jetavana Monastery in Savatthi, he delivered a sermon to his disciples and shared a story from the past with them. A man entered a temple and listened attentively to a sermon. While listening to it, his heart was filled with joy. After the sermon was concluded, he returned home and continuously reflected on the Buddha, the Dhamma, and the Sangha. At the end of his life, due to the merit he accrued from listening to the Dhamma and remembering the virtues of the Triple Gems, the man was reborn in the Tusita Heaven.

Colophon:

ລານທີ ໗ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ ໑໒໑໙ ຕົວ ປີເມື່ອງໃສ່ ເດືອນ ໔ ແຮມ ໗ ຄ່ຳ ວັນ ໒ ມື້ ເປີກສີ ຣິດຈະນາແລ້ວຍາມແຖໃກ້ທ່ຽງວັນ ແລະໝາຍມີ ພະຂະໜານທຳມະປັນຍາ ມີໃຈໃສ ສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງໜັງສື ສອງຟັງທຳມະ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນພະວັດສາ ປະການ ໑ ຂໍໃຫ້ຜະລະອານິສົງໄປຄ້າຊຸພໍ່ແມ່ ປູ່ ຍ່າ ຕານາຍ ພໍ່ເຖົ້າ ແມ່ເຖົ້າ ຄູບາອາຈານ ຜູ້ຈຸດຕິໄປພາຍໜ້າກໍດີ ຂໍໃຫ້ຮອດໃຫ້ເຖິງກໍຂ້າເຫັນ ສາທຸງ ແມ່ນຕົນຕົວຜູ້ຂ້າກໍດີ ຂໍໃຫ້ໄດ້ເຫັນໜ້າພະອະຣິຍະເມດໂຕເຈົ້າຕົນຈະລົງມາພາຍໜ້ານັ້ນທ່ຽງແທ້ດີຫລີ ກໍຂ້າເຫັນ ສາທຸງ.

Folio 7 on the recto side: In Chunlasangkatrassa (CS) 1219, a *moeng sai* year, on the seventh waning-moon day of the fifth lunar month, the second day of the week (Monday), a *poek si* day,⁷² the writing was accomplished at the time of the forenoon horn (*nyam thae kai thiang van*). Pha Khanan Thammapannya had the most ardent religious faith to sponsor the making of this manuscript [entitled] *Sòng Fang Tham* (Rewards derived from listening to the Dhamma) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit support my parents, grandparents, uncles, aunts, and teachers who has passed away. May the results reach them. Well done, well done. Also, may I see the face of Ariya Metteyya Buddha who will come in the future, definitely. Well done, well done.

Date:

CS 1219, a *moeng sai* year (16 Apr 1857)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Pha Khanan Thammapannya

Titles:

ສອງຟັງທຳມະ

Sòng Fang Thamma

Rewards derived from Listening to the Dhamma

⁷² 1219 Caitra2 22 = Monday, 5 April 1858. This day was indeed *poek si* day.

Long palm-leaf**One Phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56.6 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** one folio contains the colophon.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 5. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ສອງຢົດຢາ ໝາຍເຖິງ ອານິສົງທີ່ເກີດຈາກການສ້ອມແຊມກຸຕິວິຫານ ຫຼືສາສະນະສະຖານຕ່າງໆ. ໃນສະໄໝພະກັດສະປະພຸດທະເຈົ້າ ພະອົງຊົງດຳລົງພະຊົນມະຊົບຢູ່ນານເຖິງສອງໝື່ນປີ ຈຶ່ງດັບຂັນເຂົ້າສູ່ປະຣິນິບພານ. ເມື່ອສາສະໜາຂອງພະອົງສິ້ນສຸດໄປແລ້ວ ຍັງເຫຼືອແຕ່ພະພຸດທະຮູບ, ເຈດີ, ຕົ້ນສີມະຫາໂພ ແລະກຸຕິວິຫານທີ່ເກົ່າຄຳຄ່າຊະຣາ ຫາຜູ້ຈັກອຸປະຖາກຮັກສາສັກກາລະບູຊາບໍ່ໄດ້. ໃນກາລະເມື່ອນັ້ນ ຍັງມີເສດຖີຜູ້ໜຶ່ງ ໄດ້ມາເຫັນພະທາດເຈດີ, ຕົ້ນສີມະຫາໂພ, ພະພຸດທະຮູບ ແລະກຸຕິວິຫານວັດວາອາຮາມອັນໂປດເປ່ເພພັງດັ່ງນັ້ນ ກໍມີໃຈໃສສັດທາ ຄິດຫາຄຸນແກ້ວສາມປະການ ກໍໄດ້ກະທຳຊຳລະສະສາງແບງໃຫ້ດີທຸກຢ່າງແລ້ວ ກໍກະທຳເຄົາລົບຢາແຍງສັກກະລາບູຊາທຸກວັນ. ດ້ວຍອານິສົງທີ່ໄດ້ກະທຳນັ້ນ ເມື່ອເຂົາຕາຍໄປ ກໍໄດ້ໄປເກີດໃນສະຫວັນສະເຫວີຍທິບພະສົມບັດ. ເມື່ອໝົດອາຍຸໄຂໃນສະຫວັນແລ້ວ ກໍຈະໄດ້ມາເກີດເປັນພະເຈົ້າຈັກກະພັດເປັນເວລາຫຼາຍຊາດ.

Sòng nyotnya means rewards gained by renovating and restoring monks' abodes and other monastic buildings. In the period of Kassapa Buddha, he lived for twenty thousand years. After the end of his religion, there remained Buddha images, stupas, Bodhi trees, and monks' abodes that were abandoned and worshipped by nobody. At the time, a wealthy man who was faithful in the Triple Gems saw the stupas, the Bodhi trees, the Buddha images, and the abodes being ignored. He renovated all the buildings and statues and regularly paid homage to them. Due to the results of the good deed, he was reborn in heaven and enjoyed heavenly property. After the heaven, he was reborn in the human world for many existences as an emperor king.

Colophon: (໑) ລານທີ ໔ ໜ້າ ໑: ສອງຢົດຢາ ໜັງສືວັດເໜືອແລບ້ານຈ່ານ ທິດບຸດດາຂຽນແລ.

(໒) ລານທີ ໔ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ພັນ ໒໑໑໖ (ຄວາມເປັນໄປໄດ້ຄື ຈ.ສ. ໑໒໙໖) ຕົວ ປົກາບສັນ ເດືອນ ໔ ຂຶ້ນ ໑໒ ຄ່ຳ ວັນ ໖ ລິດຈະນາແລ້ວຍາມຕູດຊ້າຍ ໝາຍມີ ແມ່ບັກພົມມາ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງໜັງສືຜູກ ໑ ກັບພະເຈົ້າອົງ ໑ ຂໍໃຫ້ກຸດສະຣະສ່ວນບຸນອັນນີ້ຄຳຊູຝູງຂ້າທັງຫລາຍ ທັງພໍ່ແມ່ລູກເຕົ້າຊູຄົນ. ປະການ ໑ ຂໍໃຫ້ຜູ້ຂ້າທັງຫລາຍໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາຊູ່ເຍື່ອງຊູ່ປະການ. ຂໍໃຫ້ໄດ້ເຂົ້າສູ່ນິຣະພາບເປັນທີ່ແລ້ວກໍຂ້າເຫັນ ສາທຸ ສາທຸ.

(1) Folio 4 on the recto side: *Sòng Yotya*, the manuscript of Vat Nuea and Ban Chan. Thit Buddha was the scribe.

(2) Folio 5 on the recto side: In Chunlasangkatrassa one thousand 2616 (possibly CS 1266), a *kap san* year, on the twelfth waxing-moon day of the fourth lunar month, the sixth day of the week (Friday),⁷³ the writing was accomplished in the afternoon (*nyam tut sai*). Mae (mother) Bak Phomma had the most ardent religious faith to sponsor the making of one manuscript and one Buddha statue. May the results of this merit support us, including parents and children. May all our desires and wishes come true. May we enter Nibbāna, definitely.

Date: CS 1266, a *kap san* year (17 Mar 1905)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Thit Budda

Sponsor(s): Mae Bak (mother) Phomma

Titles: ສອງຍຶດຍາ

Sòng Nyòt Ya

Rewards derived from the Repair of Monastic Buildings

EAP1398_VXY_1_0181

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 57.1 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 8. **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: ອານິສົງຜ້າຈຳນຳວັດສາ ພາຍເຖິງ ອານິສົງທີ່ໄດ້ຮັບຈາກການຖວາຍຜ້າຈຳວັດສາ. ໃນສະໄໝພະກັດສະປະພຸດທະເຈົ້າ, ນາງອະໄມຍະທາສີ ເປັນຄົນຍາກຈົນເຂັນໃຈຜູ້ໜຶ່ງ. ວັນໜຶ່ງ ນາງເຫັນຄົນທັງຫຼາຍນຳຜ້າກາສະວະພັດ ໄປສູ່ສຳນັກພິກຂຸສົງເພື່ອໃຫ້ທານເປັນຜ້າອາບນ້ຳຝົນ. ນາງອະໄມຍະທາສີກໍມີຈິດໃຈເຫຼືອມໃສ ຢາກຈະທຳບຸນຄືກັບຄົນອື່ນ ຈຶ່ງສະລະຜ້າທີ່ມ ມາຕັດຫຍິບເປັນຜ້າອາບນ້ຳຝົນ ແລ້ວນຳໄປຖວາຍໃຫ້ແກ່ພິກຂຸທັງຫຼາຍກ່ອນເຂົ້າພັນສາ ພ້ອມກັບອະທິຖານວ່າ “ດ້ວຍອານິສົງທີ່ຕົນໄດ້ກະທຳໃນເທື່ອນີ້ ເກີດມາຊາດໃດກໍຢ່າໄດ້ເປັນຄົນທຸກຍາກ ແລະຂໍໃຫ້ໄດ້ພົບພະສີອະຣິຍະເມດໄຕ”. ດ້ວຍຜະລະອານິສົງຂອງການຖວາຍຜ້າອາບນ້ຳຝົນນັ້ນ, ຢູ່ມາໄດ້ ໗ ມື້ ພະເຈົ້າພັນທຸມະທາຣາດ ໄດ້ສະເດັດໄປພົບນາງທີ່ກຳລັງຫາບພົນມາໃນລະຫວ່າງທາງ ກໍເກີດມີໃຈປະຕິພັດຮັກໃຄ້ໃນຕົວນາງ ຈຶ່ງໄດ້ອະພິເສກສົມລົດໃຫ້ເປັນພະອັກຄະມະເທສີ ຄັນເມື່ອ

⁷³ 1266 Phalguna 12 = Friday, 17 March 1905. However, this day was a *hap mao* day.

ພະນາງສິນພະຊົນ ກໍໄດ້ໄປເກີດຢູ່ເທິງສະຫວັນສະເຫວີຍທິບພະສົມບັດໃນວິມານຄຳ ມີນາງຟ້າ ເປັນບໍລິວານ.

Anisong Pha Chamnam Vatsa refers to rewards derived from donating rain-cloth to monks. During the time of Kassapa Buddha, there was a very poor woman named Amayadāsī. One day, she saw people bringing clothes to a monastery and donating them as rain-cloth. Despite her poverty, Amayadāsī had religious faith and wanted to make merit like them. So, she used her own cover cloth, sewed it into a rain-cloth, and donated it to monks before the start of the Buddhist Lent. She made a wish to never be reborn poor and meet Ariya Metteyya Buddha, with the merit she made. As a result of the merit, seven days later, King Bandumahārāja saw her carrying firewood and fell in love with her. Eventually, he married her and made her his queen. After her death, she was reborn in heaven, living in a gold castle and being surrounded by angels.

Colophon: ລານທີ່ ກຸ ໜ້າ ໑: ສິສຸມັງຄະລະສັງກາດຣາຊະໄດ້ ໑໒໙໒ ຕົວ ປີຮ້ວງໃສ້ ເດືອນ ໑໐ ຂຶ້ນ ໔ ຄ່ຳ ພ້າວ່າໄດ້ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາເປັນເຄົ້າ ຈຶ່ງໄດ້ສ້າງອານິສົງຜ້າອອກວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາແດ່ກໍຂ້າເທີ້ນ ຂໍໃຫ້ຜູ້ຂ້າຮູ້ຈັກຊາດພາຍໜ້າ ແລະພາຍຫລັງ ບຸນບໍ່ແຄ້ວຂໍໃຫ້ພົບພະອົງສີອະຣິຍະເຈົ້າ ຂໍໃຫ້ໄດ້ເປັນອໍຣະຫັນຕົນປະເສີດແດ່ກໍຂ້າເທີ້ນ.

Folio 7 on the recto side: In Sisumangkhala Sangkatrasa (CS) 1292, a *huang sai* year, on the fourth waxing-moon day of the tenth lunar month, the fourth day of the week (Wednesday),⁷⁴ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Rattanapannya, sponsored the making of this manuscript [entitled] *Anisong Pha Òk Phansa* (Rewards derived from the donation of monk robes for the rain retreat). May my desires and wishes come true. May I remember future and previous lives. May the results of this merit bring me to meet Ariya [Metteyya] Buddha. May I become an arahant, a noble one, definitely.

Date: CS 1292, a *huang sai* year (27 Aug 1930)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Rattanapannya

Titles: ອານິສົງຜ້າຈຳນຳວັດສາ

Anisong Pha Chamnam Vatsa

Rewards derived from the Donation of Monk Robes for the Rain Retreat

⁷⁴ 1292 Bhadrappa 4 =Wednesday, 27 August 1930.

Long palm-leaf**One Phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 52.3 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** one folio contains the title. **Back cover folio:** one folio contains the colophon.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 8. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ. ໃນກາລະຄັ້ງນັ້ນ ມີພະຍາຕິນໜຶ່ງຊື່ ມະຫານາມະ ໄດ້ເຂົ້າເຝົ້າພະພຸດທະເຈົ້າ ແລະທູນຖາມພະພຸດທະອີງວ່າ ບຸກຄົນຜູ້ໃດເຫຼືອມໃສສັດທາມາກໍ່ສ້າງສັບພະທານຫຼາຍຊະນິດ ກໍຈັກມີອານິສົງແນວໃດພະເຈົ້າຂ້າ? ພະພຸດທະອີງ ໄດ້ຕັດເທສະໜາອານິສົງການກໍ່ສ້າງສັບພະທານຫຼາຍຊະນິດໃຫ້ແກ່ພະຍາມະຫານາມະ ມີອານິສົງການສ້າງພະພຸດທະຮູບ ຈັກໄດ້ອານິສົງ ໑໐ ກັບ ເປັນເບື້ອງຕົ້ນ ແລະອານິສົງການຟັງເທສະໜາພະເວດສັນດອນຈົບໃນວັນດຽວ ກໍຈະໄດ້ອານິສົງຫຼາຍ ແລະຈະໄດ້ເກີດໃນສາສະໜາພະສີອະຣິຍະເທດໂຕ ເປັນທີ່ສຸດ. ອານິສົງທີ່ໄດ້ໃນປັດຈຸບັນຄື ຈະໄປທາງໃດກໍມີຄົນນັບໜ້າຖືຕາ ເປັນທີ່ຮັກຂອງຄົນທົ່ວໄປ ເມື່ອສິ້ນຊີວິດແລ້ວ ກໍຈະໄດ້ເມືອເກີດໃນຕາວະຕິງສາສະຫວັນ ເມື່ອຈຸຕິຈາກສະຫວັນ ກໍຈະໄດ້ລົງມາເກີດໃນຕະກູນທ້າວພະຍາມະຫາກະສັດ ເປັນຕົ້ນ.

On one occasion, the Buddha resided at the Jetavana monastery in Savatthi. King Mahanama visited the Buddha and asked him about merit derived from donating all kinds of offerings with faith. The Buddha gave a sermon on rewards derived from giving various kinds of gifts to the king: gaining rewards for ten *kappa* (eon) from building a Buddha statue; gaining great rewards including an eventual new rebirth in the period of Metteyya Buddha from listening to the Vessantara Jataka within one day. Rewards gained at present time are respect and love from people. After death, those who made the merit would be reborn in the Tāvātimsa heaven. After the heaven, they would be reborn in rich families like a royal family.

Colophon: ລານທີ ໘ ໜ້າ ໑: ພຸດທະສັງກາດຣາຊະໄດ້ ໒໕໑໒ ເດືອນ ໑໑ ຂຶ້ນ ໗ ຄ່ຳ ວັນ ໗ ອິດຈະນາແລ້ວ ຍາມແຖໄກ້ທຸ່ງ ພາຍມີ ສາທຸພໍຈັນ ເຈົ້າອາທິການວັດລ້ອງຄູນ ໄດ້ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງທັງສີ ສອງສັບພະທານ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ. ປະການ ໑ ຂໍໃຫ້ໂກສິນຜົນບຸນພະທຳເຈົ້ານີ້ ແຕ່ໄປຮອດໄປເຖິງນາຍເບັ້ງ ຜູ້ທີ່ລວງລັບໄປສູ່ບໍ່ຮະໂລກພາຍໜ້າ ແມ່ນວ່າຕົກທີ່ຮ້າຍ ຂໍໃຫ້ຍ້າຍໃສ່ທີ່ດີ ຕົກທີ່ດີຂໍໃຫ້ດີຍິ່ງກວ່າເກົ່າດັ່ງຄຳມັກຄຳປາດຖະໜາທຸກສິ່ງແດ່ກໍຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 8 on the recto side: In Buddhist Era (BE) 2512, on the seventh waxing-moon day of the eleventh lunar month, the seventh day of the week (Saturday),⁷⁵ the writing was accomplished at the time of the

⁷⁵ 1331 Asvina 7 = Saturday, 18 October 1969.

forenoon horn (*nyam thae kai thiang*). Sathu Phò Chan, abbot of Vat Lòng Khun, had the most ardent religious faith to sponsor the making of this manuscript entitled *Sòng Sapphathan* (Rewards derived from the donation of all kinds of gifts) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit support Nai Peng who has passed away to the other world. If he has been stuck in a misery place, may the results of this merit move him to a good place. If he is already in a good place, may he get better than ever as wished. May this be a condition to reach Nibbāna.

Date: BE 2512, a *moeng sai* year (17 Oct 1969)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Sathu Phò Chan, abbot of Vat Lòng Khun

Titles: ສອງສັບພະທານ

Sòng Sapphathan

Rewards derived from the Donation of All Kinds of Gifts

EAP1398_VXY_1_0183

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 52.3 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ສອງຫໍ່ເຂົ້າຂວບ ໝາຍເຖິງ ອານິສົງທີ່ໄດ້ຮັບຈາກການເຮັດບຸນໃນມື້ຄົບຮອບວັນຕາຍ. ບຸນຫໍ່ເຂົ້າຂວບ ໝາຍເຖິງ ການເຮັດບຸນອຸທິດໃຫ້ຄົນຕາຍ ຫຼືເຮັດບຸນວັນຄົບຮອບວັນຕາຍຂອງພໍ່ ຫຼືແມ່, ຜົວ ຫຼືເມຍ, ພໍ່ ຫຼືນ້ອງ ເປັນຕົ້ນ ເປັນການບຸນຊະນິດທີ່ເຮັດຂຶ້ນ ເພື່ອອຸທິດສ່ວນບຸນສ່ວນກຸສົນໃຫ້ແກ່ຜູ້ທີ່ລ່ວງລັບໄປແລ້ວ. ບຸນນັ້ນອາດຈະເຮັດຢູ່ເຮືອນ ຫຼືເຮັດຢູ່ວັດ, ມີເຄື່ອງທານ ໄດ້ແກ່ ເຂົ້າ, ນ້ຳ, ອາຫານ, ເຄື່ອງອັດຖະ, ກອງອັດຖະ ຫຼືເຮືອນຜ້າທານນຳກັນ ເຊິ່ງມີຄວາມເຊື່ອວ່າ ເຮືອນຜ້າທີ່ອຸທິດໃຫ້ນັ້ນ ຜູ້ຕາຍຈັກມີເຮືອນຢູ່ໃນພົບໜ້າ.

Sòng Hò Khao Khuap refers to rewards derived from merit-making on the anniversary of a person's death. *Bun Hò Khao Khuap* is a merit-making ceremony for the dead or for an anniversary of death of one's family members: fathers, mothers, husbands, wives, brothers, sisters, etc. This practice is held to dedicate merit to the deceased. The ceremony might be organized at home or in a temple and includes offerings, such as rice, water, food, eight commodities for monks, or a set of items packed in a

human-sized cloth house. The cloth house is believed to be resided by the dead.

Colophon: ລານທີ ໙ ໜ້າ ໑: ພຸດທະສັງກາດຣາຊະໄດ້ ໒໔໑໔ ປີກຸນ ເດືອນ ໔ ຂຶ້ນ ໙ ຄ່ຳ ໖ ຮິດຈະນາແລ້ວ ໝາຍມີ ສາທຸສະຫວາດ ເຈົ້າອະທິການວັດລ້ອງຄູນ ໄດ້ມີຈິດສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງທຳ ສອງທີ່ເຂົ້າຂວບ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ ເຖິງສຸກ 3 ປະການ ຄືວ່າ ສຸກເມືອງຄົນ ແລະເມືອງຟ້າ ສຸກແຫ່ງຫຼ້າຄືວ່າພະນິພານ ຕາມບຸນສຳ ພານແຫ່ງຜູ້ຂ້າໄດ້ກະຕາທິການມາແຕ່ບໍ່ຮືມມະຊາຕິກ່ອນພາຍຫຼັງນັ້ນແດ່ ກໍຂ້າເທີນ ສາທຸ ສາທຸ.

Folio 9 on the recto side: In Buddhist Era (BE) 2514, a *kun* year, on the ninth waxing-moon day of the fourth lunar month, the sixth day of the week (Friday),⁷⁶ [the writing of this manuscript was finished]. Sathu Savat from Vat Lòng Khun had the most ardent religious faith to sponsor the making of this manuscript [entitled] *Sòng Hò Khao Khuap* (Rewards derived from wrapping riceflakes) to support the Teachings of the Buddha to last until the end of 5000 years. May I reach the three states of happiness that are worldly happiness, heavenly happiness, and the supreme bliss that is Nibbāna, in accordance with my good actions since the former lives, definitely. Well done, well done.

Date: BE 2514, a *kun* year (22 Feb 1972)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Sathu Savat from Vat Lòng Khun

Titles: ສອງທີ່ເຂົ້າຂວບ

Sòng Hò Khao Khuap

Rewards derived from the Donation of Riceflakes

EAP1398_VXY_1_0184

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58.5 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** one folio contains the colophon.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ບົດເທສະໜາ ວ່າດ້ວຍ ອານິສົງຈາກການຟັງ ແລະການສາທະຍາຍຈຸນລະໄຊຍະມັງຄະລະຄາຖາ ຫຼືໄຊນ້ອຍ. ບົດສູດໄຊນ້ອຍ ຫຼືຈຸນລະໄຊຍະມຸງຄຸນຄາຖາ ວ່າດ້ວຍ ໄຊຊະນະຂອງ ພະພຸດທະເຈົ້າເໝືອໝູ່ມານທັງປວງ ທັງລ່ວງພື້ນອຳນາດຂອງພະຍາອິນ, ພະຍາພົມ, ມານ, ເທວະ

⁷⁶ 1333 Phalguna 9 = Tuesday, 22 February 1972.

ດາ, ທ້າວຈະຕູໂລກະບານທັງ ໔, ຄຸດ, ນາກ, ຜູດຜີ, ປີສາດ ໂຮມທັງສິ່ງຊົ່ວຮ້າຍທັງຫຼາຍ ເຊື່ອກັນວ່າ ເປັນບົດສູດທີ່ມີອານຸພາບຫຼາຍ ສາມາດກຳຈັດປັດເປົາເລື່ອງຊົ່ວຮ້າຍ ແລະພະຍັນຕະລາຍທັງປວງ ທັງແກ່ຕົວຜູ້ສູດສາທະຍາຍ ແລະບ້ານເມືອງຂອງຜູ້ສູດສາທະຍາຍນັ້ນ. ໃນສະໄໝກ່ອນຈະມີຍົມສູດບົດນີ້ ເພື່ອຄຸ້ມຄອງປະເທດໃນຍາມມີເສິກສິງຄາມ ແລະເພື່ອໃຫ້ໄດ້ຮັບໄຊຊະນະຂ້າເສິກສັດຕູ ແຕ່ໃນປັດຈຸບັນ ມີຍົມສູດໃນພິທີມຸງຄຸນຕ່າງໆ ເຊັ່ນ ພິທີຂຶ້ນເຮືອນໃໝ່.

Rewards derived from listening to or reciting the *Cula Jayamaṅgala Gāthā* or *Sai Nòi* (lit. “small victory”). *Sai Nòi* (*Cula Jayamaṅgala Gāthā*) are on the victory of the Buddha over all devils. He overcame the powers of God Indra, Brahmas, Māras, deities, the four heavenly gods, Garuda, Naga, ghosts, demons, and all kinds of danger. The prayer is believed so powerful that it is able to get rid of all kinds of devils and danger from the reciters, as well as from their houses and cities. In the past, the *sutta* was popularly recited in order to protect the country and defeat enemies during the war. At present, it is regularly recited at auspicious ceremonies: ceremonies for a new house.

Colophon: ລານທີ ໙ ໜ້າ ໑: ພຸດທະສັງກາດຣາຊະໄດ້ ໒໔໗໔ ຕົວ ປີຮ່ວງມິດ ເດືອນ ໙ ອອກໃໝ່ ຕູ ຄຳ ວັນ ໔ ຣິດຈະນາແລ້ວຍາມແຖໄກ້ທຸ່ງ ໝາຍມີ ໂພທິປັນຍາ ບ້ານນາ ໄດ້ມີໃຈໃສສັດທາເປັນອັນຍິ່ງຈິ່ງໄດ້ສ້າງ ສັບໄຊ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ. ປະການ ໑ ຂໍໃຫ້ ສັບໄຊ ຜູກນີ້ໄປຮອດໄປເຖິງແມ່ຜູ້ຊື່ວ່າ ສາວເພັງ ອັນຈິດຕິມະຣະນາໄປສູ່ບໍ່ຣະໂລກພາຍໜ້າ. ຫລອນວ່າໄດ້ຂຶ້ນຊັ້ນຟ້າກໍຂໍໃຫ້ຢູ່ບ່ອນດີ ຫລອນວ່າໄດ້ຕົກອະວິຈິກຂໍໃຫ້ມີມ. ຫລອນວ່າໄດ້ກັມໜ້າຢູ່ໃນໂລກສົງສານ ກໍຂໍໃຫ້ເອົາຕົນເມື່ອເກີດໃນຊັ້ນຟ້າຢ່າໄດ້ອວ່າຍໜ້າຄົນມາ. ຂໍໃຫ້ບຸນສົມພານສ່ວນນີ້ໄປຄ້າໄປຊູງ ສາທຸ່ງ. ສຸດທິນັງ ວັດຕະເມ ທານັງ ທານັງ ເມ ປະຣິສຸດທັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ຕຸວັງ ສຸກຂັງ ຂໍໃຫ້ເຖິງສຸກແດ່ກໍຂ້າເທີນ.

Folio 9 on the recto side: In Buddhist Era (BE) 2514, a *huang mot* year, on the eighth waxing-moon day of the ninth lunar month, the fifth day of the week (Thursday),⁷⁷ at the time of the forenoon horn (*nyam thae kai thiang*), Phothipannya from [Vat] Banna had the most ardent religious faith to sponsor the making of this manuscript [entitled] *Sap Sai* to sustain Buddhism. May the merit of *Sap Sai* reach my mother named Sao Pheng who has passed away to the other world. If she is in heaven, may she stay in a good place. If she is in an Aveci, may she escape it. If she suffers in this world, may she be reborn in heaven and never return. May the results of this merit support her. Well done, well done. May this pure gift of mine be for Nibbāna which is the greatest bliss certainly. May I reach the greatest bliss, definitely.

Date: BE 2514, a *huang mot* year (30 Jul 1971)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Phothipannya from Vat Banna

⁷⁷ 1333 Sravana 8 = Friday, 30 July 1971.

Titles: ສັບໄຊ
Sap Sai
Vocabularies of Jayamaṅgala

EAP1398_VXY_1_0185

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57.7 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ເນື້ອໃນກ່າວເຖິງ ການຊັກຜ້າບັງສະກຸນ ຫຼືຜ້າບັງສຸກຸນ. ຜ້າບັງສະກຸນ ໝາຍເຖິງ ຜ້າທີ່ເຂົາທອດວາງໄວ້ທີ່ລົບຄົນຕາຍ ທີ່ຫົບລົບ ຫຼືທີ່ສາຍໂຍງລົບ ພະພິກຂຸສາມາດເອົາຜ້ານັ້ນມາຕັດ ແລະຫຍິບເຮັດຜ້າຈິວອນ ຮຽກວ່າ ຜ້າບັງສະກຸນຈິວອນ. ຊັກຜ້າບັງສະກຸນໃນທີ່ນີ້ ໝາຍເຖິງຄຳທີ່ພະສົງກ່າວເມື່ອຊັກຜ້າບັງສະກຸນ ເມື່ອພິກຂຸຈະທຳການຊັກຜ້າບັງສຸກຸນທີ່ບໍ່ມີເຈົ້າຂອງ ໃຫ້ກ່າວຄຳບາລີ ໓ ຫົນວ່າ ອີມັງ ບັງສຸກຸລັງ ປັຈຈະຍັງ ອະທິດຖາມິ ເປັນຕົ້ນ.

The content discusses the practice of taking *pamsukula* (discarded cloth). *Pamsukula* refers to pieces of cloth placed on a corpse, a coffin, or on a string linked to a corpse. A monk can take that cloth, cut and sew it to make a monk robe called *pamsukulacivara* (rag-robe). Taking a rag-cloth involves specific words to be spoken by monks when they claim a cloth. When a monk is going to take an unoccupied *pamsukula* cloth, he recites “*imaṃ pamsukulam paccayaṃ adhiṭṭhāmi*.”

Colophon: ລານທີ ໑໐ ໜ້າ ໑: ຈຸນລະສັງກາດ ໑໒໖໓ ຕົວ ປີຮ້ວງເປົ້າ ເດືອນ ໑໒ ລົງ ໑໒ ຄ່ຳ ວັນ ໖ ມັກັດ ເໝົາ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ແມ່ເຖົ້າອ່ອນຕາ ລູກເຖົ້າຊູ່ຄົນໄດ້ພ້ອມກັນມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງໜັງສື ສອງບັງຊະກຸນ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະຕະຖາຄົດເຈົ້າຕາບຕໍ່ເທົ້າ ໕໐໐໐ ວັດສາ ນົບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງໆ ກໍຂ້າເທີ້ນ.

Folio 10 on the recto side: In Chunlasangkat (CS) 1263, a *huang pao* year, on the twelfth waning-moon day of the twelfth lunar month, the sixth day of the week (Friday), a *kat mao* day,⁷⁸ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Mae Thao (grandmother) Ònta and her children had the most ardent religious faith to sponsor the making of this manuscript [entitled] *Sòng Bangsakun* (Rewards derived from the donation of rag-robles) 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, constantly and certainly.

Date: CS 1263, a *huang pao* year (7 Dec 1901)

⁷⁸ 1263 Karttika 27 = Saturday, 7 December 1901. However, this day was a *kat mot* day.

Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Mae Thao (grandmother) Ònta and her children
Titles: ສອງບັງຊະກຸນ
Sòng Bangsakun
Rewards derived from the Donation of Rag Robes

EAP1398_VXY_1_0186

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 57.4 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.

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

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

Description: ເນື້ອໃນກ່າວເຖິງ ການຊັກຜ້າບັງສະກຸນ ຫຼືຜ້າບັງສຸກຸນ. ຜ້າບັງສະກຸນ ໝາຍເຖິງ ຜ້າທີ່ເຂົາທອດວາງໄວ້ທີ່ສືບຄົນຕາຍ ທີ່ຫົບສືບ ຫຼືທີ່ສາຍໂຍງສືບ ພະພິກຂຸສາມາດເອົາຜ້ານັ້ນມາຕັດ ແລະຫຍິບເຮັດຜ້າຈິວອນ ຮຽກວ່າ ຜ້າບັງສະກຸນຈິວອນ. ຊັກຜ້າບັງສະກຸນໃນທີ່ນີ້ໝາຍເຖິງຄຳທີ່ພະສົງກ່າວເມື່ອຊັກຜ້າບັງສະກຸນ ເມື່ອພິກຂຸຈະທຳການຊັກຜ້າບັງສຸກຸນທີ່ບໍ່ມີເຈົ້າຂອງ ໃຫ້ກ່າວຄຳບາລີ ໙ ຫົນວ່າ ອິມັງ ບັງສຸກຸລັງ ປັຈຈະຍັງ ອະທິດຖາມີ ເປັນຕົ້ນ.

The content discusses the practice of taking *pamsukula* (discarded cloth). *Pamsukula* refers to pieces of cloth placed on a corpse, a coffin, or on a string linked to a corpse. A monk can take that cloth, cut and sew it to make a monk robe called *pamsukulacivara* (rag-robe). Taking a rag-cloth involves specific words to be spoken by monks when they claim a cloth. When a monk is going to take an unoccupied *pamsukula* cloth, he recites “*imaṃ pamsukulam paccayaṃ adhiṭṭhāmi*.”

Colophon: ລານທີ ໗ ໜ້າ ໒: ຈຸນລະສັງກາດຣາຊະໄດ໌ ຮ້ອຍ ໘໑໐ (ກົງກັບ ຈ.ສ. ໑໑໘໐) ຕົວ ປິຣວາຍສີເດືອນ ຈຽງ ແຮມ ກຸ ຄຳ ພໍ່າວ່າໄດ້ວັນ ໔ ລິດຈະນາແລ້ວຍາມແຖໃກ້ຄຳ ເຈົ້າສົມເດັດຄຳພິຣະ ປັນຍາ ມີປາສາທະສັດທາສ້າງ ສອງອະຖະ ແລະສອງບັງຊະກຸນ ໄວ້ກັບສາສະໜາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັງຄຳມັກຄຳປາດຖະໜາກໍຂ້າເທີ້ນ ຂໍໃຫ້ບຸນໄປຮອດໄປເຖິງພໍ່ແມ່ ພີ່ນ້ອງຊູຄົນກໍຂ້າເທີ້ນ ມື້ກາບໃຈ້.

Folio 7 on the recto side: In Chunlasangkat one hundred 810 (corresponding to CS 1180), a *hwai si* year, on the seventh waning-moon day of the first lunar month, the fourth day of the week (Wednesday),⁷⁹ the writing was accomplished at the time of the evening horn (between 15:00–16:30). Chao Somdet Khamphirapannya had the ardent religious

⁷⁹ 1181 Karttika 22 = Tuesday, 9 November 1819 (possible date).

faith to sponsor the making of this manuscript [entitled] *Sòng Attha* (Rewards derived from the donation of eight commodities for monks) and *Sòng Bangsakun* (Rewards derived from the donation of rag-robcs) to the Buddhist religion. May this be a condition for us to reach Nibbāna. May my desires and wishes come true. May the results of this merit support my parents and all my siblings, definitely. A *kap chai* day.

Date: CS 1180, a *hwai si* year (19 Dec 1818)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Chao Somdet Khamphirapannya
Titles: ສອງບັງຊະກຸນ

Sòng Bangsakun
Rewards derived from the Donation of Rag Robes

EAP1398_VXY_1_0187

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.5 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** two folios contains the colophon.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 6. **Edges of the palm leaves:** 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: ສອງເຂົ້າປະດັບດິນ ໝາຍເຖິງ ບຸນທີ່ໄດ້ຮັບຈາກການຖວາຍເຂົ້າປະດັບດິນ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າຊົງປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ໃນຄັ້ງນັ້ນ ພະມະຫາໂມກຄັນລານະໄດ້ທ່ອງທ່ຽວໄປນະຣົກ ໄດ້ເຫັນສັດນະຣົກທັງຫຼາຍກຳລັງທຸກທໍລະມານ ອິດຫົວ ແລະຮ້ອງໄຫ້ໄປມາ. ພະເຖລະຈຶ່ງຖາມນາຍຈຳຜູ້ເຝົ້າປະຕູນະຣົກວ່າ ເມື່ອໃດສັດນະຣົກເຫລົ່ານີ້ຈະໄດ້ພົ້ນທຸກ ນາຍຈຳຕອບວ່າ ເມື່ອເຖິງເດືອນ ໙ ດັບ ພະຍາຍົມມະຣາດກໍຈະປ່ອຍໃຫ້ສັດນະຣົກເຫລົ່ານັ້ນໄປຮັບສ່ວນບຸນຈາກຍາດພີ່ນ້ອງທີ່ອຸທິດຈຶ່ງຈະພົ້ນທຸກ. ເມື່ອກັບມາເມືອງມະນຸດແລ້ວ ພະເຖລະກໍໄດ້ເຂົ້າເຝົ້າພະຜູ້ມີ ພະພາກເຈົ້າ ພ້ອມກັບທູນລາຍງານໃຫ້ພະພຸດທະອົງຊົງຊາບ ພະພຸດທະອົງຊົງຕັດວ່າ ສັດນະຣົກເຫຼົ່ານັ້ນ ບາງພ່ອງກໍມີຍາດພີ່ນ້ອງ ແລະບາງພ່ອງກໍບໍ່ມີຍາດພີ່ນ້ອງ ຄັນເມື່ອເຖິງເດືອນ ໙ ດັບ ພະຍາຍົມມະຣາດກໍຈະເປີດປະຕູໃຫ້ສັດນະຣົກອອກໄປຫາກິນ ໃນກາລະນັ້ນ ຍາດພີ່ນ້ອງຂອງສັດນະຣົກເຫຼົ່ານັ້ນມາທຳບຸນເຂົ້າປະດັບດິນ ແລະອຸທິດສ່ວນບຸນສ່ວນກຸສົນໃຫ້ສັດນະຣົກເຫຼົ່ານັ້ນ ຈຶ່ງຈະໄດ້ພົ້ນທຸກ.

Sòng Khao Padap Din, the rewards derived from donating food on *Khao Pradap Din* festival. During the Buddha was residing at the Jetavana monastery, Venerable Maha Moggallana travelled to hell he saw hell creatures suffering, being hungry, and crying. He asked the gate keeper when those creatures could be free from suffering. The keeper replied

that the Lord of Hell would temporarily release them on the dark-moon day of the ninth lunar month, so that they could gain merit dedicated from their relatives and could probably get free from suffering. When returning to the human world, the Venerable visited the Buddha and reported him about what he saw. The Buddha said some of the creatures had relatives but others did not. On the dark-moon day of the ninth lunar month the Lord of Hell opened the gate, letting the creatures seek merit, corresponding to the time that their relatives made merit at the *Khao Pradap Din* festival from which the spirits could gain merit.

Colophon:

(໑) ລານທີ ໕ ໜ້າ ໑: ສັງກາດ ພັນ ໓ ຮ້ອຍ ໒ (ກົງກັບ ຈ.ສ. ໑໓໐໒) ຕົວ ປິກິດສີ ເດືອນ ຕູ ແຮມ ໑໐ ຄ່ຳ ວັນ ໓ ຣິດຈະນາແລ້ວຍາມກອງວັດ ໝາຍມີ ພິກຂຸນັນທະປັນຍາ ວັດຊຽງຍືນ ມີໃຈເຫລື້ອມໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງຍັງ ສອງເຂົ້າປະດັບດິນ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັງຄຳມັກຄຳປາດຖະໜາຊູ່ເຍືອງຊູ່ປະການກໍຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ ຂະໜານດິດສະປັນຍາເປັນຜູ້ຣິດຈະນາຂໍໂມທະນານຳຂະນ້ອຍ.

(໒) ລານທີ ໖ ໜ້າ ໒: ສັງກາດໄດ້ ໑໒ຕູ໓ ຕົວ ປີຣ້ວງເຮົ້າ ເດືອນ ໓ ແຮມ ໔ ຄ່ຳ ມີ້ກາບຍີ້ ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ມີ ພໍ່ໄຂຜົວເມຍ ແລະລູກເຕົ້າຊູ່ຄົນ ມີໃຈໃສສັດທາໄດ້ສ້າງ ສອງປິຕະກະ ຜູກ ໑ ສອງປະດັບດິນ ຜູກ ໑ ໄວ້ຄຳຊູສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາຊູ່ເຍືອງຊູ່ປະການກໍຂ້າເທີ້ນ ສາທຸງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ.

(1) Folio 5 on the recto side: In Sangkat one thousand 3 hundred and 2 (corresponding to CS 1302), a *kot si* year, on the tenth waning-moon day of the eighth lunar month, the third day of the week (Tuesday),⁸⁰ the writing was accomplished at the time of the temple drum (*nyam kòng vat*). Phikkhu Nanthapannya from Vat Xiang Yün had the most ardent religious faith to sponsor the making of this manuscript [entitled] *Sòng Khao Padap Din* (Rewards derived from the donation of alms-food on occasion of the *Khao Padap Din* Festival) 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, constantly and certainly, the greatest bliss. Khanan Ditsapannya was the scribe. May I rejoice with the merit.

(2) Folio 6 on the verso side: In Sangkat (CS) 1283, a *huang hao* year, on the fourth waning-moon day of the third lunar month, a *kap nyi* day, the fourth day of the week (Wednesday),⁸¹ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Phò (father) Khai and his wife, together with their children, had the religious faith to sponsor the making of this manuscript [entitled] *Sòng Pitaka* (Rewards derived from the donation of Buddhist Canon), one fascicle, and *Sòng Khao Padap Din* (Rewards derived from the donation of alms-food on occasion of the *Khao Padap Din* Festival), one fascicle, to support the Teachings of the Buddha

⁸⁰ 1302 Ashadha 25 = Monday, 29 July 1940.

⁸¹ 1283 Magha 19 = Wednesday, 15 February 1922.

to last until the end of 5000 years. May all our desires and wishes come true. Well done, well done. Nibbāna is the greatest bliss.
Date: CS 1302, a *kot si* year (29 Jul 1940)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Khanan Ditsapannya
Sponsor(s): Phikkhu Nanthapannya from Vat Xiang Yün, Phò (father) Khai, his wife, and their children
Titles: ສອງເຂົ້າປະດັບດິນ
Sòng Khao Padap Din
Rewards derived from the Donation of Alms-Food on Occasion of the Khao Padap Din Festival

EAP1398_VXY_1_0188

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 56 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** four folios; the first folio contains the colophon; and the last two folios are blank; and the fourth folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 9. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ສອງເຂົ້າປະດັບດິນ ໝາຍເຖິງ ບຸນທີ່ໄດ້ຮັບຈາກການຖວາຍເຂົ້າປະດັບດິນ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າຊົງປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ໃນຄັ້ງນັ້ນພະມະຫາໂມກຄັນລານະໄດ້ທ່ອງທ່ຽວໄປນະຣົກ ໄດ້ເຫັນສັດນະຣົກທັງຫຼາຍກຳລັງທຸກທໍລະມານ ອິດຫົວ ແລະຮ້ອງໄຫ້ໄປມາ. ພະເຖລະ ຈຶ່ງຖາມນາຍຈຳຜູ້ເຝົ້າປະຕູນະຣົກວ່າ ເມື່ອໃດສັດນະຣົກເຫລົ່ານີ້ຈະໄດ້ພົ້ນທຸກ ນາຍຈຳຕອບວ່າ ເມື່ອເຖິງເດືອນ ໙ ດັບ ພະຍາຍົມມະຣາດກໍຈະປ່ອຍໃຫ້ສັດນະຣົກເຫລົ່ານັ້ນໄປຮັບສ່ວນບຸນຈາກຍາດພີ່ນ້ອງທີ່ອຸທິດຈຶ່ງຈະພົ້ນທຸກ. ເມື່ອກັບມາເມືອງມະນຸດແລ້ວ ພະເຖລະກໍໄດ້ເຂົ້າເຝົ້າພະຜູ້ມີ ພະພາກເຈົ້າ ພ້ອມກັບທູນລາຍງານໃຫ້ພະພຸດທະອົງຊົງຊາບ ພະພຸດທະອົງຊົງຕັດວ່າ ສັດນະຣົກເຫຼົ່ານັ້ນ ບາງພ່ອງກໍມີຍາດພີ່ນ້ອງ ແລະບາງພ່ອງກໍບໍ່ມີຍາດຕິພີ່ນ້ອງ ຄັນເມື່ອເຖິງ ເດືອນ ໙ ດັບ ພະຍາຍົມມະຣາດກໍຈະເປີດປະຕູໃຫ້ສັດນະຣົກອອກໄປຫາກິນ ໃນກາລະນັ້ນ ຍາດຕິພີ່ນ້ອງຂອງສັດນະຣົກເຫຼົ່ານັ້ນມາທຳບຸນເຂົ້າປະດັບດິນ ແລະອຸທິດສ່ວນບຸນສ່ວນກຸສົນໃຫ້ສັດນະຣົກເຫຼົ່ານັ້ນ ຈຶ່ງຈະໄດ້ພົ້ນທຸກ.

Sòng Khao Padap Din, the rewards derived from donating food on *Khao Pradap Din* festival. During the Buddha was residing at the Jetavana monastery, Venerable Maha Moggallana travelled to hell he saw hell creatures suffering, being hungry, and crying. He asked the gate keeper when those creatures could be free from suffering. The keeper replied that the Lord of Hell would temporarily release them on the dark-moon

day of the ninth lunar month, so that they could gain merit dedicated from their relatives and could probably got free from suffering. When returning to the human world, the Venerable visited the Buddha and reported him about what he saw. The Buddha said some of the creatures had relatives but others did not. On the dark-moon day of the ninth lunar month the Lord of Hell opened the gate, letting the creatures seek merit, corresponding to the time that their relatives made merit at the *Khao Pradap Din* festival from which the spirits could gain merit.

Colophon: ລານທີ ໖ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໘໕ ຕົວ ປີເຕົ້າສະງາ ເດືອນ ຕຸ ຂຶ້ນ ໓ ຄ່ຳ ພໍ່ວ່າໄດ້ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສັງຄະຊາຣັດຕະປັນຍາເປັນເຄົ້າ ຈິ່ງໄດ້ສ້າງ ເຂົ້າປະດັບດິນ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳ ປາດຖະໜາແດ່ກໍຂ້າເທີ້ນ ອະຣະທັມຕີ ໂທມີ ຂໍໃຫ້ພົບພະສີອະຣິຍະ ຂໍໃຫ້ຮູ້ຊາດ.

Folio 6 on the recto side: In Buddhist Era (BE) 2485, a *tao sang* year, on the third waxing-moon day of the eighth lunar month, the fourth day of the week (Wednesday),⁸² the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Sangkhasa Rattanapannya, sponsored the making of this manuscript [entitled] *Sòng Khao Padap Din* (Rewards derived from the donation of alms-food on occasion of the *Khao Padap Din* Festival) to support the Teachings of the Buddha to last until the end of 5000 years. May my desires and wishes come true. May I become an arahant. May I meet Ariya [Metteyya] Buddha. May I remember existences.

Date: BE 2485, a *tao sang* year (15 Jul 1942)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Sangkhasa Rattanapannya
Titles: ສອງເຂົ້າປະດັບດິນ
Sòng Khao Padap Din
Rewards derived from the Donation of Alms-Food
on Occasion of the Khao Padap Din Festival

EAP1398_VXY_1_0189

Long palm-leaf

One *Phuk*: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 59 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** one folio contains the colophon.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 7. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of

⁸² 1304 Toutyashada 3 = Wednesday, 15 July 1942.

the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Damaged.

Description: ສອງເຂົ້າປະດັບດິນ ໝາຍເຖິງ ບຸນທີ່ໄດ້ຮັບຈາກການຖວາຍເຂົ້າປະດັບດິນ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າຊົງປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ໃນຄັ້ງນັ້ນພະມະຫາໂມກຄັນລານະໄດ້ທ່ອງທ່ຽວໄປນະຣົກ ໄດ້ເຫັນສັດນະຣົກທັງຫຼາຍກຳລັງທຸກທໍລະມານ ອິດທິວ ແລະຮ້ອງໄຫ້ໄປມາ. ພະເຖລະ ຈຶ່ງຖາມນາຍຈຳຜູ້ເຝົ້າປະຕູນະຣົກວ່າ ເມື່ອໃດສັດນະຣົກເຫລົ່ານີ້ຈະໄດ້ພົ້ນທຸກ ນາຍຈຳຕອບວ່າ ເມື່ອເຖິງເດືອນ ໙ ດັບ ພະຍາຍົມມະຣາດກໍຈະປ່ອຍໃຫ້ສັດນະຣົກເຫລົ່ານັ້ນໄປຮັບສ່ວນບຸນຈາກຍາດພີ່ນ້ອງທີ່ອຸທິດຈຶ່ງຈະພົ້ນທຸກ. ເມື່ອກັບມາເມືອງມະນຸດແລ້ວ ພະເຖລະກໍໄດ້ເຂົ້າເຝົ້າພະຜູ້ມີ ພະພາກເຈົ້າ ພ້ອມກັບທູນລາຍງານໃຫ້ພະພຸດທະອົງຊົງຊາບ ພະພຸດທະອົງຊົງຕັດວ່າ ສັດນະຣົກເຫລົ່ານັ້ນ ບາງພ່ອງກໍມີຍາດພີ່ນ້ອງ ແລະບາງພ່ອງກໍບໍ່ມີຍາດຕິພີ່ນ້ອງ ຄັນເມື່ອເຖິງ ເດືອນ ໙ ດັບ ພະຍາຍົມມະຣາດກໍຈະເປີດປະຕູໃຫ້ສັດນະຣົກອອກໄປຫາກິນ ໃນກາລະນັ້ນ ຍາດຕິພີ່ນ້ອງຂອງສັດນະຣົກເຫລົ່ານັ້ນມາທຳບຸນເຂົ້າປະດັບດິນ ແລະອຸທິດສ່ວນບຸນສ່ວນກຸສົນໃຫ້ສັດນະຣົກເຫລົ່ານັ້ນ ຈຶ່ງຈະໄດ້ພົ້ນທຸກ.

Sòng Khao Padap Din, the rewards derived from donating food on *Khao Pradap Din* festival. During the Buddha was residing at the Jetavana monastery, Venerable Maha Moggallana travelled to hell he saw hell creatures suffering, being hungry, and crying. He asked the gate keeper when those creatures could be free from suffering. The keeper replied that the Lord of Hell would temporarily release them on the dark-moon day of the ninth lunar month, so that they could gain merit dedicated from their relatives and could probably got free from suffering. When returning to the human world, the Venerable visited the Buddha and reported him about what he saw. The Buddha said some of the creatures had relatives but others did not. On the dark-moon day of the ninth lunar month the Lord of Hell opened the gate, letting the creatures seek merit, corresponding to the time that their relatives made merit at the *Khao Pradap Din* festival from which the spirits could gain merit.

Colophon: (໑) ລານທີ ໖ ໜ້າ ໑: ຣິດຈະນາແລ້ວຍາມກອງວັດ ສາທຸ ສາທຸ ອານຸໂມທາມີ ຂໍຜູ້ຂ້າໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາກໍຂ້າເທີ້ນ.

(໒) ລານທີ ໗ ໜ້າ ໑: ພຸດທະສັງກາດຣາຊະໄດ້ ໒໔໙໖ ຕົວ ປີກັດເປົ້າ ເດືອນ ໑໐ ອອກໃໝ່ ໑໔ ຄຳ ວັນ ໓ ມື້ກັດເໝົ້າ ຣິດຈະນາແລ້ວຍາມກອງວັດ ໝາຍມີ ທິດຜຸຍ ເພັຍນາມບຸບຜາ ນາງເພັຍດວງແກ້ວຜົວເມຍ ເປັນເຄົ້າ ກັບທັງລູກເຕົ້າຊູ່ຄົນ ມີໃຈໃສສັດທາ ສ້າງທັງສີ ສອງເຂົ້າປະດັບດິນ ຜູກນີ້ ໄວ້ກັບ ສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ຂໍໃຫ້ຜູ້ຂ້າທັງສອງຜົວເມຍໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາສູ່ເຍື່ອງສູ່ປະການກໍຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂໜຕູ ໂນ ສາທຸ ສາທຸ ອະນຸໂມທາມີ.

(1) Folio 6 on the recto side: The writing was accomplished at the time of the temple drum (*nyam kòng vat*). Well done, well done, Congratulations. May my desires and wishes come true, definitely.

(2) Folio 7 on the recto side: In Buddhist Era (BE) 2493, a *kat pao* year, on the fourteenth waxing-moon day of the tenth lunar month, the third day

of the week (Tuesday), a *kat mao* day,⁸³ the writing was accomplished at the time of the temple drum (*nyam kòng vat*). The principal initiators, Thit Phui or Phia Nambuppha and his wife named Nang Phia Duangkaeo, and their children had the religious faith to sponsor the making of this manuscript [entitled] *Sòng Khao Padap Din* (Rewards derived from the donation of alms-food on occasion of the *Khao Padap Din* Festival) to support the Teachings of the Buddha to last until the end of 5000 years. May both of us, husband and wife, fulfill our desires and wishes. May this be a condition for us to reach Nibbāna, well done, well done, congratulations.

Date: BE 2493, a *kat pao* year (25 Sep 1950)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Thit Phui or Phia Nambuppha, his wife named Nang Phia Duangkaeo, and their children
Titles: ສອງເຂົ້າປະດັບດິນ
Sòng Khao Padap Din
Rewards derived from the Donation of Alms-Food
on Occasion of the Khao Padap Din Festival

EAP1398_VXY_1_0190

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 53.8 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** one folio contains the colophon.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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:** Fragile.

Description: ສອງເຂົ້າປະດັບດິນ ພາຍເຖິງ ບຸນທີ່ໄດ້ຮັບຈາກການຖວາຍເຂົ້າປະດັບດິນ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າຊົງປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ໃນຄັ້ງນັ້ນພະມະຫາໂມກຄັນລານະໄດ້ທ່ອງທ່ຽວໄປນະຣົກ ໄດ້ເຫັນສັດນະຣົກທັງຫຼາຍກຳລັງທຸກທໍລະມານ ອິດຫົວ ແລະຮ້ອງໄຫ້ໄປມາ. ພະເຖລະ ຈຶ່ງຖາມນາຍຈຳຜູ້ເຝົ້າປະຕູນະຣົກວ່າ ເມື່ອໃດສັດນະຣົກເຫລົ່ານີ້ຈະໄດ້ພົ້ນທຸກ ນາຍຈຳຕອບວ່າ ເມື່ອເຖິງເດືອນ ໙ ດັບ ພະຍາຍົມມະຣາດກໍຈະປ່ອຍໃຫ້ສັດນະຣົກເຫລົ່ານັ້ນໄປຮັບສ່ວນບຸນຈາກຍາດພີ່ນ້ອງທີ່ອຸທິດຈຶ່ງຈະພົ້ນທຸກ. ເມື່ອກັບມາເມືອງມະນຸດແລ້ວ ພະເຖລະກໍໄດ້ເຂົ້າເຝົ້າພະຜູ້ມີ ພະພາກເຈົ້າ ພ້ອມກັບທູນລາຍງານໃຫ້ພະພຸດທະອົງຊົງຊາບ ພະພຸດທະອົງຊົງຕັດວ່າ ສັດນະຣົກເຫຼົ່ານັ້ນ ບາງພ່ອງກໍມີຍາດພີ່ນ້ອງ ແລະບາງພ່ອງກໍບໍ່ມີຍາດຕິພີ່ນ້ອງ ຄັນເມື່ອ

⁸³ 1311 Bhadrapada 14 = Tuesday, 6 September 1949. However, this day was a *kat kai* day.

ເຖິງ ເດືອນ ໙ ດັບ ພະຍາຍົມມະຣາດກໍຈະເປີດປະຕູໃຫ້ສັດນະຣົກອອກໄປຫາກິນ ໃນກາລະນັ້ນ ຍາດຕິພົນຂອງສັດນະຣົກເຫຼົ່ານັ້ນມາທຳບຸນເຂົ້າປະດັບດິນ ແລະອຸທິດສ່ວນບຸນສ່ວນກຸສົນໃຫ້ສັດນະຣົກເຫຼົ່ານັ້ນ ຈຶ່ງຈະໄດ້ພົ້ນທຸກ.

Sòng Khao Padap Din, the rewards derived from donating food on *Khao Pradap Din* festival. During the Buddha was residing at the Jetavana monastery, Venerable Maha Moggallana travelled to hell he saw hell creatures suffering, being hungry, and crying. He asked the gate keeper when those creatures could be free from suffering. The keeper replied that the Lord of Hell would temporarily release them on the dark-moon day of the ninth lunar month, so that they could gain merit dedicated from their relatives and could probably got free from suffering. When returning to the human world, the Venerable visited the Buddha and reported him about what he saw. The Buddha said some of the creatures had relatives but others did not. On the dark-moon day of the ninth lunar month the Lord of Hell opened the gate, letting the creatures seek merit, corresponding to the time that their relatives made merit at the *Khao Pradap Din* festival from which the spirits could gain merit.

Colophon:

(໑) ລານທີ ໓ ໜ້າ ໒: ແລ້ວ ເດືອນເກົ້າ (໙) ລົງທ້າ (໔) ຄ່ຳ ວັນທິດ ທີ່ສິບເອັດ (໑໑) ປີກາເໝົ້າ ເວລາ ບາຍສອງໂມງ ສອງພັນທ້າຮ້ອຍຫົກ (໒໔໐໖) ພັນເກົ້າຮ້ອຍຫົກສິບສາມ (໑໙໖໓) ຈານສຸກ ສັງຄະໂລກຜູ້ຂຽນ ຈ້າງຂຽນຢູ່ວັດລ້ອງຄູນ ໄດ້ປຸງແປງເລັກນ້ອຍ ໂຕບໍ່ຖືກຕາມວິພັດ.

(໒) ລານທີ ໔ ໜ້າ ໑: ພຸດທະສັງກາດລວງແລ້ວ ສອງພັນທ້າຮ້ອຍຫົກ (໒໔໐໖) ຕົວ ປີກາເໝົ້າ ເດືອນເກົ້າ (໙) ລົງທ້າຄ່ຳ ວັນທິດ ເວລາສອງໂມງແລງ ໝາຍມີ ທຸຜຸຍ ວັດຂຽງແມ່ນສ້າງ ສອງເຂົ້າ ທີ່ ຜູກນີ້ ສິບສາສະໜາພະເຈົ້າ ຕາບຕໍ່ເທົ່າ ຫ້າພັນວັດສາ ຂໍອຳນາດກຸສົນສ່ວນນີ້ຈົ່ງດິນບັນດານ ໃຫ້ສັດທາໄດ້ບັນລຸອະມັດຕະທຳມະເຈົ້າກໍຂ້າເຫັນ ອີທັງ ເມ ທຳມະທານັງ ອາສະວັກຂະຍະ ວະທັງ ນິບພານັງ ໂຫຕຸ.

(1) Folio 3 on the verso side: [The writing] was accomplished on the fifth waning-moon day of the ninth lunar month, Sunday, the eleventh day, in a *ka mao* year,⁸⁴ at 2 o'clock in the afternoon in Buddhist Era 2506, AD 1963. Chan Suk from Sangkhalok was the scribe. I was hired to write [this manuscript] at Vat Lòng Khun. I made a few changes; some words do not follow their suffixes.

(2) Folio 4 on the recto side: In Buddhist Era (BE) 2506, a *ka mao* year, on the fifth waning-moon day of the ninth lunar month, Sunday, at 2 o'clock in the afternoon, Thu (monk) Phui from Vat Xiang Maen sponsored the making of this manuscript [entitled] *Sòng Khao Hò* [*Khao Padap Din*] (Rewards derived from the donation of alms-food on occasion of the Khao Padap Din Festival) to prolong the Teachings of the Buddha to last until the end of 5000 years. May the power of this merit destine the sponsor to attain the immortal Dhamma, definitely. May this Dhamma gift of mine be a condition for me to obtain the extinction of defilements and reach Nibbāna.

Date:

BE 2506, a *ka mao* year (10 Aug 1963)

⁸⁴ 1325 Sravana 20 = Saturday, 10 August 1963.

Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Chan Suk from Sangkhalok
Sponsor(s): Thu (monk) Phui from Vat Xiang Maen
Titles: ສອງເຂົ້າທີ່
Sòng Khao Hò
Rewards derived from the Donation of Riceflakes

EAP1398_VXY_1_0191

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 52.5 cm, depth 1.6 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 29. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ທັງສີສູກນີ້ມີຫລາຍເລື່ອງຢູ່ນຳກັນຄື: ສະຫຼອງຊາກຊີບສາທຸ້ອຍຈົວ, ສອງຜົວເຜົາເມຍ, ສອງເມຍມັງນຄາບຜົວ, ສອງພໍ່ແມ່ມັງນຄາບລູກ, ສອງຊີບພໍ່ແມ່ ແລະຄົນທັງຫລາຍແບບໃຫມ່. ເນື້ອໃນບາງຕອນກ່າວວ່າ ບຸກຄະລະຜູ້ໃດ ມີຈິດຍິນດີ ໄດ້ເຜົາຊາກສົບຂອງພະພິກຂຸ ສາມະເນນ ແລະຄົນທົ່ວໄປຈະມີຜະລະອານິສົງເປັນອັນມາກ ຈະສົ່ງຜົນໃຫ້ພົບແຕ່ຄວາມສຸກ ສົມບູນດ້ວຍມະນຸດສົມບັດ ສະຫວັນສົມບັດ ເມື່ອຕາຍໄປແລ້ວ ກໍຈະໄດ້ໄປເກີດໃນພົມມະໂລກ ຈະບໍ່ໄປຕົກໃນອະບາຍຍະພູມທັງ ໔ ມີ ນະຣົກ, ເຜດ, ອະສຸລະກາຍ ແລະສັດເດຍລະສານ.

There are many texts in this manuscript: *Salòng Sak Sop Sathu Aichua* (Rewards derived from the cremation of the corpses of monks and novices), *Sòng Phua Phao Mia* (Rewards of husbands gained from organizing a cremation for their wives), *Sòng Mia Mian Khap Phua* (Rewards of wives gained from organizing a cremation for their husbands), *Sòng Pho Mae Mian Khap Luk* (Rewards of parents gained from organizing a cremation for their children), and *Sòng Sop Phò Mae Lae Khon Thang Lai Baep Mai* (Rewards gained from organizing a cremation for one own's parents and for other people). Some parts of the text show that those who gladly cremate corpses of monks, novices, and other people will gain abundant rewards. The results of this merit will bring them happiness and worldly and heavenly wealth. After death, they will be reborn in the Brahma world and not in the four lower realms: realms of hell, realms of hungry ghosts, realms of demons, and realms of animals.

Colophon: ລານທີ ໔໘ ໜ້າ ໑: ພຸດທະສັງກາດຣາຊະໄດ້ ໒໔໑໑ ເດືອນ ກຸ ຂຶ້ນຄຳ ໑ ວັນເສົາ ຮິດຈະນາແລ້ວ ເວລາທຸ່ງວັນ ໝາຍມີ ຈານເຮືອນ ແລະສາວບາງ ຜົວເມຍເປັນເຄົ້າ ກັບທັງລູກຫລານທຸກຄົນ ໄດ້

ພ້ອມກັນດ້ວຍມິຈິດເຫລື້ອມໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ພ້ອມກັນສ້າງທຳມະ ສອງສິບ ຮ່ວມທັງ
ມັດ ໕ ຜູກນີ້ ເປັນມໍລະດົກຕົກທອດໄວ້ໃນພຸດທະສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐
ພະວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຖິງສຸກ ໓ ປະການຄືນິຣະພາບເປັນທີ່ແລ້ວ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດ
ຖະໜານັ້ນແດ່ ກໍຂ້າເທີ້ນ ສາທຸງ. ທັງສີ ໔ ຜູກນີ້ຂອງວັດຊຽງແມນນີ້ ໃຜຍື່ມຕ້ອງເອົາສິ່ງແລ.

Folio 28 on the recto side: In Buddhist Era (BE) 2511, on the first waxing-moon day of the seventh lunar month, Saturday,⁸⁵ the writing was accomplished at noon (*vela thiang van*). Chan Hūan and his wife named Sao Bang were principal initiators, together with their children and grandchildren, with their most ardent religious faith, to jointly sponsor the making of this Dhamma manuscript-bundle [entitled] *Sòng Sop* (Rewards derived from organizing cremations), five fascicles in total, to be heritable for the Teachings of the Buddha and to last until the end of 5000 years. May we reach the three states of happiness of which Nibbāna is the ultimate goal. Well done, well done. These five manuscript-fascicles belong to Vat Xiang Maen. Anyone who borrows must return them.

Date: BE 2511 (27 May 1968)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Chan Hūan and his wife named Sao Bang, together with their children and grandchildren

Titles: ສະຫຼອງສາກສິບ

Salòng Sak Sop

Rewards derived from the Participation in Funerals

EAP1398_VXY_1_0192

Long palm-leaf

One Phuk: *fascicle 6*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 45.6 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio is blank. **Back cover folio:** four folios; the first folio contains the colophon; and the last three folios are blank.

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

Description: ໃນສະໄໝພະກັດສະປະພຸດທະເຈົ້າ ມີຍິງຄົນໜຶ່ງຢູ່ໃນເມືອງພາຣານະສີ ເຫັນຄົນທັງຫລາຍ
ພາກັນໄປສັກກາບູຊາມະຫາເຈດີ ກໍເກີດຄວາມເຫຼື້ອມໃສສັດທາຢາກເຮັດຄືຄົນອື່ນ ຈຶ່ງນຳເອົາ
ປະທູບ, ປະທິບ, ດອກໄມ້ ແລະຄັນທະລິດຂອງຫອມ ໄປນົບໄຫວ້ສັກກາລະບູຊາພະມະຫາເຈດີ
ນັ້ນ ດ້ວຍຄວາມປະຕິຍົມດີ. ດ້ວຍຜະລະອານິສົງດັ່ງກ່າວ ເມື່ອນາງຈຸຕິຕາຍໄປ ກໍໄດ້ໄປເກີດຢູ່ໃນ

⁸⁵ 1330 Jyestha 1 = Monday, 27 May 1968.

ສະຫວັນຊັນດາວະດິງ ສະເຫວີຍທິບພະສົມບັດ ອັນມີວິມານຄຳສູງໄດ້ ໑໒ ໂຫຍດ ແລະມີນາງຟ້າ ໑,໐໐໐ ຄົນເປັນບໍລິວານ.

In the time of Kassapa Buddha, there was a woman in Varanasi who saw people going to worship a great pagoda. She got religious faith and desired to do the same. So, she brought incense sticks, candles, flowers, and fragrant offerings to worship the pagoda with great joy. As a result of that merit, after she died, she was reborn in the Tāvātimsa heaven, enjoying heavenly properties and living in a twelve-*yojana* golden castle. She was served by 1,000 angels.

Colophon: ລານທີ ໑໕ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໔ ຕົວ ປີເຕົ້າສັນ ເດືອນ ໖ ຂຶ້ນ ໑໔ ຄຳ ພ່າວ່າ ໄດ້ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສາວພົມມາເປັນເຈົ້າລານ, ຣັດຕະນະປັນຍາ ເປັນຜູ້ຣິດຈະນາ ຈຶ່ງໄດ້ສ້າງ ອານິສົງຂອງທອມ ອານິສົງອາສະນະ ໄວ້ກັບສາສະໜາ ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ຂໍຜົນອັນນີ້ ເປັນປັດໄຈຍະແກ່ພະນົບພານ ຕັດບ່ວງ ເປັນຈະມານຂາດໄດ້ ຈຶ່ງລຸພະນົບພານດັ່ງຄຳໝາຍແດ່ກໍຂ້າເທິນ ອະຣະຫັນຕີ ໂຫມ ນົບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ.

Folio 15 on the recto side: In Chunlasangkatrasa (CS) 1294, a *tao san* year, on the fourteenth waxing-moon day of the sixth lunar month, the fourth day of the week (Wednesday),⁸⁶ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Sao Phomma sponsored the palm leaves and Rattanapannya was the scribe to make this manuscript [entitled] *Anisong Khòng Hom* (Rewards derived from the worship of perfumes) and *Anisong Asana* (Rewards derived from the worship of seats) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill my wishes to reach Nibbāna and to cut the Five Obstacles. *Arahantī homi nibbāna paccayo honto no niccam dhuvaṃ* (May I obtain arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly).

Date: CS 1294, a *tao san* year (18 May 1932)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Rattanapannya

Sponsor(s): Sao Phomma

Titles: ອານິສົງຖວາຍຂອງທອມ (ຜູກ ໖)

Anisong Thavai Khòng Hòm (Phuk 6)

Rewards derived from the Donation of Fragrant Items (Fascicle 6)

EAP1398_VXY_1_0193

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 57 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.

⁸⁶ 1294 Vaisakha 14 = Wednesday, 18 May 1932.

Fascicle 1: Front cover folio: none. **Back cover folio:** one folio contains the colophon.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ໃນຄັ້ງນັ້ນ ມີພາມຜູ້ໜຶ່ງ ຊື່ວ່າ ສຸບິນນະພາມ ໄດ້ທູນຖາມພະພຸດທະອົງວ່າ “ອັນວ່າບຸກຄະລະຜູ້ໃດມີຈິດໃຈເຫຼື່ອມໃສສັດທາໄດ້ສ້າງຢັງຜ້າສາດດອກເຜິ້ງ ດ້ວຍຕົນເອງກໍດີ ວ່າຈ້າງໃຫ້ຜູ້ອື່ນແປງສ້າງກໍດີ ໃຫ້ເປັນທານໃຫ້ແກ່ພະພິກຂຸລິງ ຈະມີຜະລະອານິສົງເທົ່າໃດນັ້ນ?” ຈາກນັ້ນ ພະພຸດທະອົງຈຶ່ງຊົງສະແດງພະທຳມະເທສະໜາ ເລື່ອງ ອານິສົງການຖວາຍຜ້າສາດດອກເຜິ້ງວ່າ “ອັນວ່າບຸກຄະລະຜູ້ໃດໄດ້ສ້າງແປງຜ້າສາດດອກເຜິ້ງໃຫ້ເປັນທານ ຈະມີຜະລະອານິສົງ ໓໐ ກັບ ຄັນເມື່ອຈຸຕິຕາຍໄປ ກໍຈະໄດ້ໄປເກີດຢູ່ເທິງສະຫວັນ ໕໐໐ ຊາດ. ຄັນວ່າຄາດຈາກສະຫວັນ ກໍຈະໄດ້ລົງມາເກີດເປັນພະຍາຈັກກະວັດຕິລາດໃນເມືອງມະນຸດ.”

On one occasion, the Buddha was present at the Jetavana Monastery in Savatthi. A Brahmin named Supinna asked the Buddha about the amount of merit derived from building or hiring someone to build a beeswax castle to be dedicated to monks with their religious faith. The Buddha then gave a sermon on rewards derived from donating beeswax castles: those who made and donated a beeswax castle would gain rewards for 30 eons. After death, they would be reborn in heavens for 50 existences. Later, they would be reborn to be an emperor in the human world.

Colophon: ລານທີ ໗ ໜ້າ ໑: ສີສຸມັງຄະລະສັງກາດຣາຊະໄດ້ ໑໒໘໙ ຕົວ ປິເປົກສີ ເດືອນ ໗ ຂຶ້ນ ໑໒ ຄ່ຳ ພໍ່າວ່າໄດ້ ວັນ ໕ ລິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຊຽງຊູ ຜົວເມຍ ກັບທັງພີ່ນ້ອງລູກເຕົ້າສູ່ຄົນຈິ່ງພ້ອມກັນສ້າງ ສອງຜາສາດເຜິ້ງ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າເຂົ້າສູ່ນິຣະພາບກໍຂ້າເກີນ ສາທຸງ ອະນຸໂມທາມີ.

Folio 7 on the recto side: In Sisumangkhalā Sangkatrasa (CS) 1289, a *poek si* year, on the twelfth waxing-moon day of the seventh lunar month, the fifth day of the week (Thursday),⁸⁷ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Xiang Su, his wife, their siblings, and children jointly sponsored the making of this manuscript [entitled] *Sòng Phasat Phoeng* (Rewards derived from the donation of beeswax castles) to support the Teachings of Gotama Buddha and to last until they enter Nibbāna, definitely. Well done, well done, congratulations.

Date: CS 1289, a *poek si* year (31 May 1928)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Xiang Su, his wife, their siblings, and children

⁸⁷ 1290 Jyestha 12 = Thursday, 31 May 1928.

Titles: ສອງຜາສາດເຜີ້ງ
Sòng Phasat Phoeng
Rewards derived from the Donation of Beeswax Castles

EAP1398_VXY_1_0194

Long palm-leaf

One Phuk: *fascicle*

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

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

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

Description: ໃນສະໄໝພະປຸດສະພຸດທະເຈົ້າ ພະໂພທິສັດເຈົ້າເກີດເປັນພະຣາຊະໂອລົດຂອງພະຍາອຸມມະລິຕະຣາດ ແລະພະນາງອຸມມະລະເທວີ ແຫ່ງເມືອງອຸມມະລິຕະນະຄອນ ຊຶ່ງພະນາມວ່າ ພະທິຍະກຸມມານ ເມື່ອຈະເລີນໄວ ພະທິຍະກຸມມານກໍໄດ້ທຳບຸນ ໃຫ້ທານ, ຮັກສາສິນ, ຟັງທຳ ແລະໄດ້ຖວາຍທຳຜ້າຕັ້ງຕຽງເມັງ (ຜ້າບູຕຽງ) ໃຫ້ແກ່ພິກຂຸທັງຫລາຍ ໃນກາລະຕຸ້ມ ກໍໄດ້ຂຶ້ນຄອງຣາດ ແລະສະເຫວີຍຣາຊະສົມບັດແທນພະຣາຊະບິດາ ຊຶ່ງພະນາມວ່າ ພະຍາພະທິຍະຈັກ ຄັນເມື່ອພະອົງເຖິງສະຫວັນນະຄົດແລ້ວ ກໍໄດ້ໄປເກີດຢູ່ເທິງສະຫວັນ ສະເຫວີຍທິບພະສົມບັດ ອັນແວດລ້ອມດ້ວຍນາງຟ້າເປັນບໍລິວານ.

In the time of Pussa Buddha, the Bodhisatta was born as Badiya KuMāra, the royal son of King Ummalitarat and Queen Ummaladevi of the Ummalita kingdom. When he grew up, Badiya KuMāra gave alms, observed precepts, listened to the Dharma, and offered bedclothes to monks. Eventually, he ascended the throne and became a king in place of his father, taking the name Badiyacakka. After his death, he was reborn in heaven, surrounded by heavenly possessions and fairies.

Colophon: None

Date: Mid-20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ສອງທຳຜ້າຕັ້ງເມັງ

Sòng Hò Pha Tang Meng

Rewards derived from the Donation of Bedclothes

Long palm-leaf**One Phuk:** *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 58.8 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted. **Fascicle 1: Front cover folio:** none. **Back cover folio:** three folios; the first folio contains the colophon; and the last two folios contains the title. **Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 9. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ສະໄໝພຸດທະການ ໃນເມືອງໂກສຳພີ ຍັງມີຊາຍທຸກໂຮ່ເຂັນໃຈຜູ້ໜຶ່ງ ປະກອບອາຊີບຂາຍຫຍ້າ ແລະໃບຕອງ. ວັນໜຶ່ງ ຊາຍຜູ້ນັ້ນກໍໄດ້ເຂົ້າໄປໃນປ່າເພື່ອເອົາໃບຕອງແລະຫຍ້າ ໄດ້ເຫັນສາລາ ຫຼັງໜຶ່ງທີ່ຕັ້ງຢູ່ແຄມທາງ ຈຶ່ງເກີດຄິດວ່າ ທີ່ຕົນທຸກຍາກກໍຍ້ອນວ່າບໍ່ໄດ້ເຮັດບຸນໃຫ້ທານ ບໍ່ໄດ້ຮັກສາສິນ ຟັງທຳ ເມື່ອຄິດໄດ້ແນວນັ້ນແລ້ວ ຈຶ່ງກັບໄປເຮືອນແລ້ວຊັກຊວນພັນລະຍາສ້າງສາລາ. ພັນລະຍາກໍເຫັນດີ ແຕ່ບໍ່ມີເງິນ ຈຶ່ງໄດ້ເອົາລູກຊາຍໄປຂາຍໃຫ້ເສດຖີໄດ້ເງິນ ໔໐໐ ກະຫະປັນນະ ແລ້ວມາສ້າງສາລາ ແລະຊຸດບໍ່ນ້ຳ ເມື່ອສ້າງສຳເລັດແລ້ວ ຈຶ່ງຖວາຍໃຫ້ເປັນທານແກ່ພະພິກຂຸສົງ. ດ້ວຍຜະລະອານິສົງດັ່ງກ່າວ ຄັນເມື່ອຊາຍຜູ້ນັ້ນພ້ອມດ້ວຍພັນລະຍາແລະລູກຊາຍໄດ້ຈຸຕິຕາຍ ໄປ ກໍໄດ້ໄປເກີດເປັນເທວະບຸດສະເຫວີຍທິບພະສົມບັດຢູ່ເທິງສະຫວັນ ອັນມີວິມານຄຳສູງໄດ້ ໑໒ ໂຫຍດ ແລະແວດລ້ອມດ້ວຍນາງຟ້າເປັນບໍລິວານ.

In the Buddha's lifetime, there was a poor man in Kosambi who earned a living by selling grass and banana leaves. One day, he entered a forest to collect banana leaves and grass. There he spotted a pavilion on the roadside. He considered his poor life the result of the lack of merit-making, precept observance, and listening to the Dhamma. Having realised, he went back to his home and took his wife to help him build a pavilion. His wife agreed with that idea but the couple did not have enough money. Therefore, they sold their son to a rich man for 500 Kahapana and spent that money on constructing a pavilion and a well. After the completion, they donated the pavilion and the well to monks. Thanks to the results of the merit, the poor man, his wife, and their son were reborn in heaven living in a gold heavenly castle with 12 *yojana* of height and served by female deities.

Colophon: ລານທີ ໗ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໗໐ ຕົວ ປິກາເໝົ້າ ເດືອນ ໗ ຂຶ້ນ ໖ ຄ່ຳ ວັນ ໒ ອິດຈະນາ ແລ້ວຍາມກອງງາຍ ໝາຍມີ ເຈົ້າໝ່ອມອ່ອນສີ ເປັນສັດທາໃບລານ ເຈົ້າພັນເປັນຜູ້ຂຽນ ສອງສາລາ ສອງກະດິວິທານ ສອງຜູ້ກຳນົດ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ເທົ່າ ໔ ພັນວັດສາ ຂໍໃຫ້ຂ້າພະເຈົ້າທັງ ໒ ນີ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາແດ່ກໍຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸເມ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ.

Folio 7 on the recto side: In Buddhist Era (BE) 2470, a *ka mao* year, on the sixth waxing-moon day of the seventh lunar month, the second day of the

week (Monday),⁸⁸ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Chao Mòmm (monk) Ònsi sponsored the palm leaves and Prince Phan wrote these two manuscript-fasciles [entitled] *Sòng Sala* (Rewards derived from the construction of pavillions) and *Sòng Kadivihan* (Rewards derived from the construction of monk abodes and temple halls) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May our desires and wishes come true. May this be a condition for me to reach Nibbāna the greatest bliss.

Date: BE 2470, a *ka mao* year (5 Jun 1927)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Prince Phan

Sponsor(s): Chao Mòmm (monk) Ònsi

Titles: ສອງສາລາ

Sòng Sala

Rewards derived from the Construction of Pavillions

EAP1398_VXY_1_0196

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** three folios; the first folio contains the colophon; and the last two folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 8. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ໃນສະໄໝໜຶ່ງ ພະຍາປຸດສະມະຫາຣາດ ສະເໜີຍຣາດຊະສົມບັດໃນເມືອງອະນຸຣາທະບູຣີ ນະຄອນ ພະອົງມີພະອັກຄະມະເຫສີ ພະນາມວ່າ ພະນາງສຸມະນາເທວີ ແລະມີພະຣາຊະໂອລົດ ພະນາມວ່າ ຍະວະກຸມມານ. ຄັ້ງນັ້ນ ມີພະປັດເຈກກະພຸດເຈົ້າຕີນໜຶ່ງ ຊື່ວ່າ ບຸຜະລາວະຕິ ກຳລັງ ເຜີຍແຜ່ສາສະໜາ ແລະມີແມ່ໄກ່ໂຕໜຶ່ງ ມີ ລູກ ໔ ໂຕ ໄດ້ພາລູກນ້ອຍໄປຊອກຫາກິນຢູ່ໃນວັດ ຕາມປົກກະຕິ ທັນໃດນັ້ນ ກໍມີຮຸ້ງໂຕໜຶ່ງ ບໍ່ໄດ້ກິນອາຫານເປັນເວລາ ໔ ມື້ ມີຄວາມຫິວໂຫຍເປັນ ທີ່ສຸດ ເມື່ອເຫັນໄກ່ ຈຶ່ງບິນເຈດໄປຫາ ຫວັງຈັບກິນເປັນອາຫານ ແຕ່ແມ່ໄກ່ຮູ້ທັນ ຈຶ່ງພາລູກນ້ອຍ ແລ່ນໄປລົບໃຕ້ພຸ່ມໄມ້ ເມື່ອຮຸ້ງໂຕນັ້ນບິນລົງມາຈະຈັບໄກ່ ແຕ່ພາດທ່າ ຈັບໄດ້ແຕ່ຫຍ້າເຕັມກຳ ຕີນ ນຶກວ່າແມ່ນໄກ່ ແລ້ວບິນອອກຈາກວັດໄປ ເມື່ອຮູ້ວ່າບໍ່ແມ່ນໄກ່ ມັນກໍວາງຖິ້ມ. ດ້ວຍຜະລະ ບຸນທີ່ໄດ້ຈັບຫຍ້າອອກໄປຖິ້ມນອກວັດໃນຄັ້ງນັ້ນ, ເມື່ອຮຸ້ງໂຕນັ້ນຕາຍໄປຕາມອາຍຸໄຂ ກໍໄດ້ໄປ ເກີດເປັນເທວະບຸດຕີນໜຶ່ງ ຊື່ວ່າ ເສນາເທວະບຸດ ໄດ້ສະເໜີຍສົມບັດທິບເທິງສະຫວັນ.

⁸⁸ 1289 Jyestha 6 = Sunday, 5 June 1927.

Once upon a time, King Pussamahārāja ruled the kingdom of Anurādhapuri. He had a queen named Sumanadevi and a son named Yava KuMāra. At that time, there was a Paccekabuddha named Pubhalāvati who was spreading the Dhamma. Near a temple, a hen and her five chicks were searching for food as usual. Suddenly, a vulture that had not eaten anything for five days and very hungry spotted the chicks and flew down to catch them for food. The hen, sensing the danger, took her chicken to hide under a bush. The vulture swooped down but accidentally missed the chicks; it took a bunch of grass instead and flew away from the temple. Having later realized that it was not a chick, the vulture dropped the grass. Due to the merit accrued from mistakenly removing the grass out of the temple, after the vulture died, it was reborn as a deity named Senadevapputta in heaven, enjoying heavenly possessions.

Colophon:

ລາມທີ ໖ ໜາ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ຮອຍປາຍ ໕໑໓ (ກົງກັບ ຈ.ສ. ໑໑໔໓) ຕົວ ປີຮ້ວງໄດ້ ເດືອນ [...] ໑໒ ຈຳເຣີນມີເຕົ້າສັນ ວັນ ກ ຈະຣິດຈະນາແລ້ວຍາມແຖໄກ້ທຸ່ງ ເຈົ້າຮັດຕະນະປັນຍາ ມີໃຈປະສາທະສັດທາເຫລື້ອມໃສໃນວິຣະພຸດທະສາສະໜາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ລຳສອງ ໄວ້ ກັບສາສະໜາ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ຂໍໃຫ້ໄດ້ດັງຄຳປາດຖະໜາຢ່າຄາດຢ່າຄາ ຂໍໃຫ້ເຖິງ ອິຣະທັນຕະ ນິບພານະ ປັດຈະໂຍ ໂຫຖ ທຸວັງງ.

Folio 6 on the recto side: In Chunlasangkatrassa one hundred and 513 (corresponding to CS 1153), a *huang khai* year, month [...] 12, a *tao san* day, the seventh day of the week (Saturday), the writing was accomplished at the time of the forenoon horn (*nyam thae kai thiang*). Chao Rattana-pannya had the most ardent religious faith in the Teachings of the Buddha and sponsored the making of this manuscript [entitled] *Lam Sòng* (Rewards) to support the Teachings of the Buddha to last until the end of 5000 years. May my desires and wishes be fulfilled. May I reach the state of arahantship. May this be a condition to reach Nibbāna, certainly.

Date: CS 1153, a *huang khai* year (1791)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Chao Rattanapannya

Titles: ສອງເສ້ຍຫຍາ

Sòng Sia Ya

Rewards derived from Cutting Grass on the Monastic Yard

EAP1398_VXY_1_0197

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 57.1 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດພະເຊຕະວັນມະຫາວິຫານ ໃນເມືອງສາວັດຖີ ໃນເທື່ອນັ້ນ ພະພຸດທະອົງຊົງສະແດງພະທຳມະເທສະໜາ ເລື່ອງ ຜະລະອາມິສົງຂອງການຮັກສາສິນ ໔, ສິນ ໘ ແລະສິນ ໑໐ ໃຫ້ແກ່ພິກຂຸທັງຫລາຍໄດ້ສະດັບຮັບຟັງຢ່າງລະອຽດແລະແຈ້ງ ເຊັ່ນສິນຂໍ້ທີ ໑ ປານາຕິປາຕະ ແປວ່າ ຫ້າມຂ້າແລະຫ້າມບຽດບຽນສິ່ງມີຊີວິດ ບຸກຄະລະຜູ້ໃດເວັ້ນຈາກການຂ້າສັດຕິດຊີວິດ ບຸກຄະລະຜູ້ນັ້ນຈະໄດ້ເປັນພະຍາທີມີລິດອານຸພາບເປັນອັນມາກເປັນຕົ້ນ.

On one occasion, while the Buddha was present at the Jetavana Monastery in Savatthi, he delivered a sermon to his disciples about rewards derived from observing the Five Precepts, the Eight Precepts, and the Ten Precepts. For example, the first precept called *Pānātipāta* referred to refraining from killing and harming sentient beings. Those who refrained from killing animals would become a powerful ruler.

Colophon: ລານທີ ໑໖ ໜ້າ ໒: ສັດທາ ທິດເພັງ ເພັຍໄພບຸນສະຫວັດ ນາງເພັຍອ່ອນສີ ບ້ານປາກຂາມ ສ້າງເນີ.

Folio 16 on the verso side: Thit Pheng or Phia Phai Bunsavat and his wife named Nang Phia Ōnsi from Pak Kham village were the sponsors.

Date: Mid-19th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Thit Pheng or Phia Phai Bunsavat and his wife, Nang Phia Ōnsi from Pak Kham village

Titles: ສອງຮັກສາສິນ
Sòng Haksa Sin
Rewards derived from Precept Observance

EAP1398_VXY_1_0198

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 52.8 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by 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:** Fragile.

Description: ສອງຫໍກອງ ໝາຍເຖິງ ອາມິສົງທີ່ໄດ້ຮັບຈາກການສ້າງຫໍກອງໃຫ້ວັດ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ພະພຸດທະອົງຊົງສະແດງພະທຳມະເທດສະໜາ ເລື່ອງຜະລະອາມິສົງຂອງການສ້າງຫໍກອງຖວາຍໃຫ້ເປັນທານວ່າ ອັນວ່າ ບຸກຄະລະຍິງຊາຍຜູ້ໃດມີຈິດໃຈເຫຼືອມໃສສັດທາ ໄດ້ສ້າງຍັງຫໍກອງ ຕິບູຊາແກ້ວທັງ ໓ ຄືວ່າ ພະພຸດທະເຈົ້າ,

ພະທຳມະເຈົ້າ ແລະພະສັງຄະເຈົ້າ ຖວາຍໃຫ້ເປັນທານໃນສາສະໜາຕະຖາຄິດ ຈະມີຜະລະ
ອານິສົງສະ ເຕຊະອານຸພາບຫລາຍ ຈະມີອາຍຸຍືນຍາວ ແລະປາສະຈາກໂລກໄພໄຂ້ເຈັບ
ທັງຫລາຍທັງປວງ ເປັນຕົ້ນ.

Sòng Hò Kòng means rewards gained from building drum shelters for a monastery. On one occasion, while dwelling at the Jetavana monastery in Savatthi, the Buddha delivered a sermon on rewards derived from building and donating a drum shelter. Those who faithfully build a drum shelter for the Triple Gems (the Buddha, the Dhamma, and the Sangha) and the Buddha's religion will gain great merit of power, longevity, and good health.

Colophon: None
Date: Mid-19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສອງຫໍກອງ

Sòng Hò Kòng
Rewards derived from the Construction of Drum Shelters

EAP1398_VXY_1_0199

Long palm-leaf

One Phuk: fascicle 15

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 59.1 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 6. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ກ່າວເຖິງອານິສົງການເຮັດທຸງຝ້າຍບູຊາພະຣັດຕະນະໄຕ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າຊົງ
ປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ. ໃນຄັ້ງນັ້ນ ພະເຈົ້າປັດເສນທິໂກສິນໄດ້ເຂົ້າເຝົ້າພະ
ພຸດທະອົງແລ້ວຖວາຍບັງຄົມທູນຖາມວ່າ ຂ້າແດ່ພະພຸດທະອົງ ອັນບຸກຄະລະຜູ້ໃດມີຈິດໃຈເຫຼື່ອມ
ໃສສັດທາໄດ້ສ້າງຍັງທຸງ ບູຊາພະຣັດຕະນະໄຕ ຈະມີຜະລະອານິສົງເທົ່າໃດນັ້ນ? ເມື່ອນັ້ນ ພະ
ພຸດທະອົງຈຶ່ງຊົງຕັດວ່າ ດູລາ ມະຫາຣາດ ອັນວ່າບຸກຄະລະຜູ້ໃດມີຈິດໃຈເຫຼື່ອມໃສສັດທາ ໄດ້
ສ້າງຍັງທຸງບູຊາພະຣັດຕະນະໄຕແກ້ວ ໓ ປະການ ຈະໄດ້ຮັບຜະລະອານິສົງມາກນັກ ຈະໄດ້ເປັນ
ພະຍາໃນປະເທດສະຣາດ ຕາມບ້ານນ້ອຍ ເມືອງໃຫຍ່ ໄດ້ ໔,໐໐໐ ຊາດ, ຈະໄດ້ເປັນເສດຖີ
໔,໐໐໐ ຊາດ, ຈະມີຊ້າງ ໔,໐໐໐ ໂຕ ແລະຈະມີມ້າ ໔,໐໐໐ ໂຕ ເປັນຕົ້ນ.

Sòng Thung Fai refers to rewards derived from offering religious cotton flags to worship the Triple Gems. On one occasion, while the Buddha was dwelling at the Jetavana Monastery in Savatthi, King Pasenadi approached him and asked him about the amount of merit derived from

making flags to worship the Triple Gems with religious faith. The Buddha replied: those who, with their religious faith, made a flag to worship the Triple Gems would gain great merit. They would become a ruler of small and large cities for 5,000 existences and a wealthy man for 5,000 existences. They would possess 5,000 elephants and 5,000 horses.

Colophon: None
Date: Mid-19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສອງທຸງຝ້າຍ (ຜູກ ໑໕)

Sòng Thung Fai (Phuk 15)

Rewards derived from the Donation of Religious Cotton Flags (Fascicle 15)

EAP1398_VXY_1_0200

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** one folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 7. **Edges of the palm leaves:** angled. **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: ໃນສະໄໝພະປຸດສະພຸດທະເຈົ້າ ພະໂພທິສັດເຈົ້າເກີດເປັນພະຣາຊະໂອລົດຂອງພະຍາອຸມມະລິຕະຣາດ ແລະພະນາງອຸມມະລະເທວີ ແຫ່ງເມືອງອຸມມະລິຕະນະຄອນ ຊຶ່ງພະນາມວ່າ ພະທິຍະກຸມມານ ເມື່ອຈະເລີນໄວ ພະທິຍະກຸມມານກໍໄດ້ທຳບຸນ ໃຫ້ທານ, ຮັກສາສິນ, ຟັງທຳ ແລະໄດ້ຖວາຍທຳຜ້າຕັ້ງຕຽງເມັງ (ຜ້າປູຕຽງ) ໃຫ້ແກ່ພິກຂຸທັງຫລາຍ ໃນກາລະຕຳມາ ກໍໄດ້ຂຶ້ນຄອງຣາດ ແລະສະເຫວີຍຣາຊະສົມບັດແທນພະຣາຊະບິດາ ຊຶ່ງພະນາມວ່າ ພະຍາພະທິຍະຈັກ ຄັນເມື່ອພະອົງເຖິງສະຫວັນນະຄົດແລ້ວ ກໍໄດ້ໄປເກີດຢູ່ເທິງສະຫວັນ ສະເຫວີຍທິບພະສົມບັດ ອັນແວດລ້ອມດ້ວຍນາງຟ້າເປັນບໍລິວານ.

In the time of Pussa Buddha, the Bodhisatta was born as Badiya KuMāra, the royal son of King Ummalitarat and Queen Ummaladevi of the Ummalita kingdom. When he grew up, Badiya KuMāra gave alms, observed precepts, listened to the Dharma, and offered bedclothes to monks. Eventually, he ascended the throne and became a king in place of his father, taking the name Badiyacakka. After his death, he was reborn in heaven, surrounded by heavenly possessions and fairies.

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

Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສອງຫໍຜ້ຕຸງງເມັງຕັງ
Sòng Hò Pha Tiang Meng Tang
Rewards derived from the Donation of Bedclothes

EAP1398_VXY_1_0201

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 52.6 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 22. **Edges of the palm leaves:** 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: ໃນສະໄໝພຸດທະການ ມີສາມີພັນລະຍາທຸກໄຮ້ເຂັນໃຈຄູ່ໜຶ່ງ ມີລູກສາວຄົນໜຶ່ງ ຊື່ວ່າ ນາງອຸບາສິກາ ເມື່ອນາງຈະເລີນໄວໃຫຍ່ເປັນສາວ ກໍເຫັນໝູ່ເພື່ອນລຸ່ນດຽວກັນນຸ່ງເສື້ອຜ້າລາຍດອກຄຳ ອັນງົດງາມ ກໍຄິດຢາກໄດ້ ແຕ່ພໍ່ແມ່ກັບເປັນຄົນຈົນ ນາງອຸບາສິກາຈຶ່ງໄດ້ລາພໍ່ແມ່ຂອງຕົນໄປຮັບຈ້າງໃນເຮືອນຂອງເສດຖີ ເປັນເວລາ ໓ ປີ. ເສດຖີຈຶ່ງມອບຜ້າດອກຄຳໃຫ້ແກ່ນາງຜົນໜຶ່ງ ເມື່ອນາງໄດ້ຜ້າດອກຄຳ ກໍມີຄວາມດີໃຈ. ວັນໜຶ່ງ ນາງໄດ້ລົງໄປສູ່ທ່ານ້ຳ ເພື່ອອາບນ້ຳ ບັງເອີນໄດ້ພົບກັບພະພິກຂຸອົງໜຶ່ງ ນຸ່ງຜ້າຂາດ ນາງຈຶ່ງເອົາຜ້າດອກຄຳນັ້ນ ຕັດຜ້າເປັນສອງຜືນ ແລ້ວນຳໄປຖວາຍໃຫ້ແກ່ພິກຂຸອົງນັ້ນຜົນໜຶ່ງ. ພິກຂຸອົງນັ້ນ ກໍອະນຸໂມທະນາສາທຸກການແລ້ວເດີນຈາກໄປ. ດ້ວຍຜ້າລະອານິສົງໃນການຖວາຍຜ້າໃນຄັ້ງນັ້ນ ເມື່ອນາງຈຸຕິຕາຍໄປ ກໍໄດ້ໄປເກີດໃນຢູ່ເທິງສະຫວັນຊັນດາວະດິງ ສະເຫວີຍທິບພະສົມບັດຢູ່ໄດ້ ໑ ພັນປີ ແລ້ວໄດ້ຈຸຕິລົງມາເກີດໃນເມືອງມະນຸດ ເປັນລູກສາວຂອງເສດຖີສີຣິວັດທະນະ ມີເຂົ້າຂອງ ໘໐ ໂກດ ໃນເມືອງອະຣິຖະປຸຣະນະຄອນ.

In the Buddha's time, there was a poor couple and their daughter named Upāsikā. When she grew up, she admired her friends' beautiful dresses adorned with gold patterns and wished to own one; but her parents were poor. So, she left her parents to work in a rich man's house for three years. As a reward, the rich man gave her a piece of cloth with gold patterns. She was very happy to have it. One day, while bathing in the river, she encountered a monk wearing worn-out clothing. Moved by compassion, she cut her cloth into two pieces and offered one to the monk. The monk gratefully accepted her offering and departed. As a result of this generous act, after her death, Upāsikā was reborn in the Tāvatisa Heaven and she lived for 1,000 years. Later, in the human world she was reborn as the daughter of a wealthy man named Sirivaddana, possessing properties of 80 *koṭi* in the city of Arithapura.

Colophon: None
Date: Mid-19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສອງຜ້າດອກຄຳ
Sòng Pha Dòk Kham
Rewards derived from the Donation of Gold-Patterned Clothes

EAP1398_VXY_1_0202

Long palm-leaf

One Phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.2 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 9. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ພະຍາສຸດທັດສະນະຈັກ ຜູ້ປົກຄອງເມືອງລັງກາ ເມື່ອໄດ້ຊາບວ່າພະພຸດທະເຈົ້າໄດ້ເທສະໜາເລື່ອງສັງຮອມທາດແກ່ເທວະດາຕົນໜຶ່ງ ກໍເກີດຄວາມເຫຼື້ອມໃສ ຈຶ່ງໄດ້ນຳເຄື່ອງສັກກະລະບູຊາພ້ອມດ້ວຍເສນາອຳມາດເຂົ້າໄປສູ່ສຳນັກພະພຸດທະເຈົ້າ. ເມື່ອທຳການສັກກາລະບູຊາແລະຂາບໄວ້ພະພຸດທະເຈົ້າແລ້ວ ພະຍາຕົນນັ້ນ ໄດ້ໄຫວ້ຖາມພະພຸດທະເຈົ້າວ່າ ບຸກຄະລະຜູ້ທີ່ມີຈິດສັດທາໄດ້ຟັງທຳ ແລະໄດ້ໄຫວ້ສັກກະລະບູຊາຍັງທຳອັນຊື່ວ່າ ສັງຮອມທາດ ຈະມີຜະລະອານິສົງຢ່າງໃດ ກໍຂ້າຈຳ?. ເມື່ອນັ້ນ ພະພຸດທະອົງ ໄດ້ຕັດເທສະໜາເລື່ອງອານິສົງແຫ່ງການຟັງທຳສັງຮອມທາດແກ່ພະຍາຕົນນັ້ນພ້ອມດ້ວຍເສນາອຳມາດຂອງພະອົງຟັງຢ່າງລະອຽດ.

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

Colophon: ລານທີ ໙ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໒໗໗ ຕົວ ປີຮັບເໝົ້າ ເດືອນ ໗ ລົງ ໓ ຄ່ຳ ວັນ ໔ ຣິດຈະນາ ແລ້ວຍາມກອງວັດ ມູນລະສັດທາ ໝາຍມີ ໝ່ອມປານ ແມ່ອອກພ້ອມກ ພື້ນ້ອງຊູ່ຄົນ ມີໃຈໃສ ສັດທາເປັນອັນຢຶ່ງ ຈຶ່ງໄດ້ສ້າງ ສັງຮອມທາດ ນີ້ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຂໍໃຫ້

ຂ້າພະເຈົ້າທັງຫລາຍນີ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາຊູ່ຄົນແດ່ກໍຂ້າເທີນ ນິບພານະ ປັດຈະໂຍ ໂຫ ຕຸ ເມ ນິດຈັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ. ໝ່ອມປານ ເປັນຜູ້ຂຽນເນີ.

Folio 9 on the recto side: In Sangkatrasa (CS) 1277, a *hap mao* year, on the third waning-moon day of the seventh lunar month, the fourth day of the week (Wednesday),⁸⁹ the writing was accomplished at the time of the temple drum (*nyam kông vat*). The initiator, Mòmm (Monk) Pan, laymen, laywomen, and his siblings had the most ardent religious faith to sponsor the making of this manuscript [entitled] *Sang Hòm That* (Integration of the relics) to support the Teachings of Gotama Buddha. May all our desires and wishes come true. May this be a condition for me to reach Nibbāna, constantly and certainly, the greatest bliss. Mòmm (Monk) Pan is the scribe.

Date: CS 1277, a *hap mao* year (31 May 1915)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Mòmm (Monk) Pan

Sponsor(s): Mòmm (Monk) Pan, laymen, laywomen, and his siblings

Titles: ສອງສັງຮອມທາດ (ຜູກ ໕)

Sòng Sang Hòm That (Phuk 5)

Rewards derived from the Donation of Manuscripts on Integration of the Relics (Fascicle 5)

EAP1398_VXY_1_0203

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 47.4 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** three folios; the first folio contains the colophon; and the last two folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 18. **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: ເນື້ອໃນກ່າວເຖິງ ອານິສົງທີ່ໄດ້ຮັບຈາກການຖວາຍຜ້າກະຖິນ. ເນື້ອເລື່ອງເວົ້າເຖິງຄົນໃຊ້ສິນທຳມະຫາເສດຖີແຫ່ງເມືອງພາຣານະສີ ມີຊື່ວ່າ ຕິນນະປາລະ ທີ່ເຫັນທ່ານເສດຖີແລະຄົນອື່ນເອົາຜ້າກະຖິນໄປຖວາຍແກ່ພະພິກຂຸ ກໍເກີດຄວາມເຫຼື້ອມໃສ ຈຶ່ງເອົາຜ້ານຸ່ງຜົນດຽວທີ່ຕິນມີໄປຊັກແລະຍ້ອມດ້ວຍນ້ຳຝາດ ແລ້ວຮີບນຳຜ້າໄປມອບໃຫ້ທ່ານເສດຖີ ສ່ວນທ່ານເສດຖີກໍອານຸໂມທະນາດ້ວຍແລະນຳຜ້າຜົນນັ້ນເປັນສ່ວນໜຶ່ງຂອງບໍລິວານກະຖິນ ແລະນຳໄປຖວາຍແກ່ພະສົງ. ສ່ວນຕິນເອງກໍເອົາໃບໄມ້ມານຸ່ງປ້ອງກັນຄວາມອາຍເທົ່ານັ້ນ.

The text is on rewards derived from donation of monk robes in the *Kathin* festival. The story is about a servant named Tinnapala of Siritham, the

⁸⁹ 1277 Jyestha 18 = Monday, 31 May 1915.

wealthy man from Paranasī. Tinnapala saw his master and others donate monk robes for the *Kathin* occasion and got faithful. He washed his only cloth, dyed it with tannin, and dedicated it by joining the wealthy man's donation. The wealthy man accepted his offer and rejoiced with him. He combined the cloth with other dedicational items in his donation. Tinnapala wore leaves to avoid embarrassment.

Colophon: ລານທີ ໑໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໔ ຕົວ ປີເຕົ້າສັນ ເດືອນ ໖ ຂຶ້ນ ໑໔ ຄໍ່າ ພໍ່າວ່າ ໄດ້ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງກາຍ ໝາຍມີ ສາວພົມມາເປັນເຈົ້າລານ, ຣັດຕະນະປັນຍາ ເປັນຜູ້ຣິດຈະນາ ຈິ່ງໄດ້ສ້າງ ອານິສັງກະຖິນ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ຂໍຜົນອັນນີ້ ເປັນປັດໄຈຍະແກ່ພະນິພານ ຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈິ່ງລຸພະນິພານ ດັ່ງຄໍາໝາຍແດ່ກໍຂ້າເຫີນ ອະຣະຫັນຕີ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ໂນ ນິດຈັງ ທຸວັງ.

Folio 16 on the recto side: In Chunlasangkatrāsa (CS) 1294, a *tao san* year, on the fourteenth waxing-moon day of the sixth lunar month, the fourth day of the week (Wednesday),⁹⁰ the writing was accomplished at the time of the morning drum (*nyam kòṅṅ ngai*). Sao Phomma sponsored the palm leaves and Rattanapannya was the scribe to make this manuscript [entitled] *Anisong Kathin* (Rewards derived from offering *Kathin* robes) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill our wishes to reach Nibbāna and to cut the Five Obstacles. *Arahantī homi nibbāna paccayo honto no niccam dhuvaṃ* (May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly).

Date: CS 1294, a *tao san* year (18 May 1932)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Rattanapannya

Sponsor(s): Sao Phomma

Titles: ອານິສັງກະຖິນ

Anisong Kathin

Rewards derived from Offering Kathin Robes to the Sangha

EAP1398_VXY_1_0204

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 52.8 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 11. **Edges of the palm leaves:** 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.

⁹⁰ 1294 Vaisakha 14 = Wednesday, 18 May 1932.

Description: ອານິສົງທີ່ໄດ້ຮັບຈາກການສ້າງກຳແພງວັດ. ໃນກາລະອັນລ່ວງພົ້ນໄປແລ້ວ ພະໂພທິສັດເຈົ້າແຫ່ງເຮົາເກີດໃນຕະກູນເສດຖີ ເມືອງພາຣາຣາຣາສີ ໃນສະໄໝພະກັດສະປະພຸດທະເຈົ້າ. ວັນໜຶ່ງ ພະໂພທິສັດເຈົ້າໄດ້ໄປພົບພະເຖລະເຈົ້າອົງໜຶ່ງກົງລັງປົກວິເວກປະຕິບັດທຳຢູ່ໃນປ່າ ກໍເກີດຄວາມເຫຼື້ອມໃສ ຈຶ່ງໄດ້ນຳເອົາກ້ອນດິນຈື່ມາກໍເປັນກຳແພງອ້ອມຮອບບໍລິເວນນັ້ນໃຫ້ເປັນເຂດອາຣາມ. ຫຼັງຈາກສ້າງ ກຳແພງຮຽບຮ້ອຍແລ້ວ ກໍໄດ້ຖວາຍໃຫ້ເປັນທານແກ່ພະເຖລະເຈົ້າອົງນັ້ນ. ດ້ວຍອານິສົງອັນນັ້ນ ຄັນເມື່ອໝົດອາຍຸໄຂແຫ່ງຕົນແລ້ວ ພະໂພທິສັດເຈົ້າກໍໄດ້ໄປເກີດເທິງສະຫວັນເທວະໂລກສະເຫວີຍທິບສົມບັດ.

Once upon a time, in the period of Kassapa Buddha, the Bodhisatta was born in a rich family in Pharanasi (Banares). The Bodhisatta saw a venerable monk practicing meditation alone in a forest. He had the religious faith in the monk and put bricks surrounding the monk's place as a wall in order to demarcate the area as a monastery (ārāma). When the construction of the wall was finished, he donated it to the monk. After the death, the Bodhisatta was born in heaven with heavenly properties.

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

Sòng Kam Phaeng

Rewards derived from the Construction of Monastic Walls

EAP1398_VXY_1_0205

Long palm-leaf

One Phuk: *fascicle 9*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 47.5 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** four folios; the first folio contains the colophon; and the last three folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 29. **Edges of the palm leaves:** angled. **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: ອານິສົງຖວາຍອາວາດ ໝາຍເຖິງ ບຸນທີ່ໄດ້ຮັບຈາກການສ້າງສາລາ, ກຸຕິວິຫານ ອັນເປັນທີ່ຢູ່ອາໄສຂອງພະສົງ ແລະເປັນສະຖານທີ່ປະກອບພິທີ ແລະກິດຈະກຳທາງພະພຸດທະສາສະໜາ. ເນື້ອໃນ ບາງຕອນກ່າວວ່າ ບຸກຄະລະຜູ້ໃດມີຈິດສັດທາເຫຼື້ອມໃສໃນພະພຸດທະສາສະໜາ ໄດ້ສ້າງອາວາດຖວາຍໃຫ້ເປັນທານແກ່ພະພິກຂຸສົງ, ບຸກຄະລະຜູ້ນັ້ນຈະໄດ້ຮັບຜະລະອານິສົງເປັນອັນມາກ ຈົນບໍ່ອາດຈະນັບໄດ້ ຄັນເມື່ອໝົດອາຍຸໄຂໄດ້ຈຸຕິຕາຍໄປ ກໍຈະໄດ້ໄປເກີດຢູ່ເທິງສະຫວັນຊັ້ນດາວະດິງ ສະເຫວີຍທິບພະສົມບັດໃນວິມານ ອັນປະກອບດ້ວຍແກ້ວ ກຸປະການ.

Anisong Thavai Avat means rewards derived from the construction of pavilions and abodes for monks and religious activities. Some parts of the text explain that those who have religious faith in the Teachings of the Buddha and construct an abode for monks will gain countless merit. After their deaths, they will be reborn in the Tāvātimsa Heaven, enjoying heavenly properties in a castle adorned with seven kinds of gems.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໔ ຕົວ ປີເຕົ້າສັນ ເດືອນ ໖ ຂຶ້ນ ໑໔ ຄໍ່າ ພໍ່າວ່າ ໄດ້ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສາວພົມມາເປັນເຈົ້າລານ ຮັດຕະນະປັນຍາເປັນ ຜູ້ຮິດຈະນາ ຈຶ່ງໄດ້ສ້າງ ອານິສັງອາວາດ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດ ສາ ຂໍຜົນອັນນີ້ເປັນປັດໄຈຍະແກ່ພະນິພານ ຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈຶ່ງລຸພະນິພານດັ່ງຄໍາ ໝາຍແດ່ກໍຂ້າເຫັນ ອະຣະທັມຕີ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ.

Folio 26 on the recto side: In Chunlasangkatrāsa (CS) 1294, a *tao san* year, on the fourteenth waxing-moon day of the sixth lunar month, the fourth day of the week (Wednesday), the writing was accomplished at the time of the morning drum (*nyam kōng ngai*). Sao Phomma sponsored the palm leaves and Rattanapannya was the scribe to make this manuscript [entitled] *Anisong Avat* (Rewards derived from the construction of monk abodes) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill our wishes to reach Nibbāna and to cut the Five Obstacles. *Arahantī homi nibbāna paccayā honto no niccam dhuvaṃ* (May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly).

Date: CS 1294, a *tao san* year (18 May 1932)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Rattanapannya

Sponsor(s): Sao Phomma

Titles: ອານິສັງຖວາຍອາວາດ (ຜູກ ໙)

Anisong Thavai Avat (Phuk 9)

Rewards derived from the Construction of Monk Abodes (Fascicle 9)

EAP1398_VXY_1_0206

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58.5 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າຊົງປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ໃນຄັ້ງນັ້ນພະສາລີ ບຸດໄດ້ທູນຖາມພະພຸດອົງ ເຖິງອານິສົງຂອງການສ້າງໜັງສືພະໄຕປິຕະກະທັງ ໓ ອັນເປັນຄຳສອນ ແຫ່ງສັບພັນຍູເຈົ້າ. ພະພຸດທະອົງໄດ້ຕັດວ່າ ບຸກຄົນຜູ້ໃດມີຈິດໃຈເຫຼືອມໃສສັດທາ ໄດ້ສ້າງໄຕ ປິຕະກະທັງ ໓ ອັນເປັນທຳຄຳສັ່ງສອນຂອງຕະຖາຄົດ ດ້ວຍຕົນເອງກໍດີ ດ້ວຍການຈ້າງໃຫ້ຄົນອື່ນ ຂຽນໃຫ້ກໍດີ ຈະໄດ້ຜະລະອານິສົງເປັນອັນມາກ ຈະໄດ້ເປັນພະຍາແກ່ເທວະດາອັນຢູ່ເທິງແຜ່ນດິນ ໄດ້ ໙ ອະສົງໄຂ ຄັນວ່າຕາຍຈາກອັນເປັນພະຍາແກ່ພູມເທວະດາທີ່ນັ້ນແລ້ວ ກໍຈະໄດ້ເປັນພະຍາ ແກ່ອາກາສະເທວະດາໃນສະຫວັນຊັ້ນດູສິດ ໙ ອະສົງໄຂ.

On one occasion, while the Buddha was dwelling at the Jetavana Monastery in Savatthi, Venerable Sariputta Thera asked the Buddha about the merit derived from creating manuscripts of the *Tipiṭaka*, which contained the Teachings of the Buddha. The Buddha replied, those who wrote or hired someone to copy the *Tipiṭaka* with their ardent religious faith would gain abundant rewards. They would be reborn as the Lord of Heaven for nine *asongkhai* (incalculable) and later as the Lord of Tusita Heaven ruling *ākāsa* deities for nine *asongkhai* (incalculable).

Colophon: ລານທີ ໘ ໜ້າ ໑ ແລະ ໒: ພຸດທະສັງກາດຣາຊະໄດ້ ໒໔໙໔ ຕົວ ປີຮ່ວງເໝົາ ເດືອນ ໘ ແຮມ ໑໓ ຄຳ ພໍ່າວ່າໄດ້ວັນ ໓ ມື້ເຕົ້າສັນ ຣິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ໂພທິປັນຍາ ວັດຊຽງຍືນ ສາທຸພັນມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ສອງໜັງສືທຳ ຜູກມີ ທານໄວ້ກັບສາສະໜາ ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ຜູ້ຂ້າຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາທຸກເຢື່ອງ ທຸກປະການແດ່ກໍຂ້າເທີ້ນ ນິດຈັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ. ອັນໜຶ່ງ ຂໍຜະລະອັນນີ້ເປັນປັດໄຈຍະ ແກ່ຜູ້ຂ້າຊົ່ວນີ້ຊົ່ວໜ້າເຖິງພະນິຣະພາບແດ່ກໍຂ້າເທີ້ນ. ສາທຸ ຜູ້ຂ້າທິດຜູຍຕາແສງເປັນຜູ້ຂຽນ ຂໍ ໂມທະນາແດ່ຂະນ້ອຍເທີ້ນ ສາທຸ ສາທຸ ອະນຸໂມທາມີ ນິດຈັງ ທຸວັງ ປາລະມັງ ສຸກຂັງ.

Folio 8 on the recto and verso sides: In Buddhist Era (BE) 2494, a *huang mao* year, on the thirteenth waning-moon day of the eighth lunar month, the third day of the week (Tuesday),⁹¹ a *tao san* day, the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Phothipannya or Sathu Phò Phan from Vat Xiang Yün had the most ardent religious faith to sponsor the making of this manuscript [entitled] *Sòng Nangsū Tham* (Rewards derived from the donation of religious books or the Buddhist canon) to support the Teachings of the Buddha to last until the end of 5000 years. May all my desires and wishes come true, constantly and certainly, the greatest bliss. May the results of this merit support me through my present and future lives until I enter Nibbāna. Well done, well done. I am Thit Phui, head of the sub-district, was the scribe. I may rejoice. Well done, well done, congratulations, constantly and certainly, the greatest bliss.

Date: BE 2494, a *huang mao* year (31 Jul 1951)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Thit Phui, head of the sub-district

⁹¹ 1313 Ashadha 28 = Tuesday, 31 July 1951.

Sponsor(s): Phothipannya or Sathu Phò Phan from Vat Xiang Yün

Titles: ສອງໜັງສື

Sòng Nangsü

Rewards derived from the Donation of Religious Books

EAP1398_VXY_1_0207

Long palm-leaf

One Phuk: *single fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 56 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** four folios; the first folio contains the colophon; and the last three folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 23. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ອານິສົງສະບູຊາພະປັດເຈກ ໝາຍເຖິງ ຜົນບຸນທີ່ໄດ້ຮັບຈາກການບູຊາພະປັດເຈກພຸດທະເຈົ້າ. ນິທານເລື່ອງນາງປັນຈະປາປາປັນດິນໂຍນໃສ່ບາດພະ. ໃນກາລະອັນລ່ວງພົ້ນໄປແລ້ວ ໃນເມືອງພາຣານະສີຍັງ ມີກຸ່ມມານລີຜູ້ໜຶ່ງກຳລັງຂະຫຍາດິນໜຽວເພື່ອທາຝາເຮືອນຂອງຕົນ ໃນຂະນະນັ້ນ ມີພະປັດເຈກພຸດທະເຈົ້າອົງໜຶ່ງ ກຸຕິທີ່ທ່ານອາໄສຢູ່ນັ້ນມີຮູຮົ່ວ ທ່ານຈຶ່ງໄດ້ອອກໄປທາດິນໜຽວມາບີດຮູນັ້ນ ເມື່ອທ່ານຜ່ານມາເຫັນນາງກຸ່ມມາລີກຳລັງຂະຫຍາດິນໜຽວຢູ່ ທ່ານຈຶ່ງຖືບາດຍ່າງໄປທານາງກຸ່ມມາລີຜູ້ນັ້ນ ເພື່ອຂໍບິນດະບາດດິນໜຽວ ແຕ່ນາງເຫັນເຊັ່ນນັ້ນກໍໂມໂຫວ່າສະມະນະພວກນີ້ຕອນເຊົ້າທຽວມາຂໍເຂົ້າຊາວບ້ານກິນ ຍັງບໍ່ພໍມາຂໍດິນໜຽວອີກ ຈາກນັ້ນ ນາງກໍໂຍນດິນໜຽວໃສ່ບາດພະປັດເຈກ. ເມື່ອນາງໄດ້ຕາຍໄປ ກໍໄດ້ໄປເກີດໃນຕະກູນຄົນຍາກຈົນມີອະໄວຍະວະຜິດປົກກະຕິ ແລະມີຮູບຮ່າງອັບປະລັກ ໕ ແຫ່ງ ຈຶ່ງເອີ້ນຊື່ວ່າ ນາງປັນຈະປາປາ ແປວ່າ ຜູ້ມີບາບ ໕ ປະການ.

Anisong Busa Pha Patchek refers to rewards derived from worshipping Paccekabuddhas and relates the story of Ms. Pañcapāpā who threw clay to a Paccekabuddha's alms-bowl. Once upon a time, there was a young woman in Varanasi who worked on the walls of her house. At the same time, a Paccekabuddha looked for some clay to fix holes of his abode. He went out for clay and found the young woman kneading clay to plaster the walls of her house. He approached her and asked for some clay. She became angry, however, and considered that the monk had asked for food in the morning and also asked for some clay then. With her anger, she threw clay into his alms-bowl. As a result of her actions, when she died, she was reborn in a poor family with abnormal organs and five deformed features. She was called Pañcapāpā, meaning "five defects."

Colophon: (໑) ລານທີ ໑໙ ໜ້າ ໒: ຣິດຈະນາແລ້ວຍາມ ໕ ໂມງແລງ ວັນພຸດ ຂຶ້ນ ໒ ຄ່ຳ ເດືອນ ກຸ ພຸດທະສັງກາດ ໒໔໘໐.

(໒) ລານທີ ໒໐ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໘໐ ປີເມິງໃຕ້ ເດືອນ ໘ ຂຶ້ນ ໑໑ ຄ່ຳ ວັນອາທິດ ຣິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ພະຄູບຸບຜາປັນຍາພິກຂຸ (ບົວພັນ) ວັດຄົກປາບ ດ້ວຍກາຣະ

ກຸສົນເຈຕະນາທີ່ຂ້າພະເຈົ້າໄດ້ສ້າງໜັງສື ປັນຈະປາປາວັດຖຸ ຜູກມີ ໄວ້ໃນພະພຸດທະສາສະໜາ ຂ້າພະເຈົ້າຂໍອຸດທິສະກຸສົນບຸນຣິດທິນີ້ໃຫ້ແກ່ທ່ານທິດຜິລາ ບິດາຂ້າພະເຈົ້າທີ່ລວງລັບໄປແລ້ວຍັງ ບໍ່ຮະໂລກ ຂໍຈົ່ງບັນດານໃຫ້ໄປສູ່ສຸຄະຕິສະຖານສົມດັ່ງຄວາມປາດຖະໜາທຸກປະການເທີ້ນ.

(1) Folio 19 on the verso side: The writing was accomplished at 5 p.m. on Wednesday, the second waxing-moon day of the seventh lunar month, in Buddhist Era (BE) 2480.⁹²

(2) Folio 20 on the recto side: In Buddhist Era (BE) 2480, a *moeng khai* year, on the thirteenth waxing-moon day of the eighth lunar month, Sunday,⁹³ the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). [The manuscript was sponsored by] Pha Khu Bupphapannya Phikkhu (Buaphan) from Vat Khok Pap. May the merit derived from making this manuscript entitled *Panchapapa Vatthu* (Story of the five kinds of sin) to support the Teachings of the Buddha be dedicated to my father named Thit Phila who has passed away to the other world. May this merit bring him to a happy place as wished.

Date: BE 2480, a *moeng khai* year (21 Jun 1937)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Pha Khu Bupphapannya Phikkhu (Buaphan) from Vat Khok Pap
Titles: ອານິສົງສະບູຊາພະປັດເຈກ (ຜູກດຸງວ)
Anisongsa Busa Pha Patchek (Phuk diao)
Rewards derived from the Worship to Paccekabuddhas (Single fascicle)

EAP1398_VXY_1_0208

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.7 cm, width 59.5 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 8. **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: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖື. ໃນກາລະຄັ້ງນັ້ນ ພະຍາປັດເສນທິໂກສິນ ໄດ້ເຂົ້າເຝົ້າພະພຸດທະເຈົ້າ ແລ້ວທູນຖາມເລື່ອງຄວາມແຕກຕ່າງຂອງ ອາຍຸລະຫວ່າງມະນຸດແລະເທວະດາທັງຫຼາຍ ບາງພວກມີອາຍຸຍືນຍາວ ບາງພວກມີອາຍຸສັ້ນ. ພະພຸດທະເຈົ້າຈຶ່ງຕັດເທສະໜາວ່າ ຮ່າງກາຍຂອງຄົນເຮົາເປັນຂອງບໍ່ທົ່ງ ມີເກີດຂຶ້ນ ຕັ້ງຢູ່ ແລ້ວ ດັບໄປຕາມກົດຂອງທຳມະຊາດ. ເພາະສະນັ້ນ ເຮົາຄວນສ້າງບຸນກຸສົນເພື່ອຊາດໜ້າ.

⁹² 1299 Jyestha 2 = Wednesday, 12 May 1937.

⁹³ 1299 Pratomashada 13 = Monday, 21 June 1937.

On one occasion, while the Buddha was residing at the Jetavana Monastery in Savatthi, King Pasenadi approached and asked him about different lifespans between humans and deities; some beings had longevity while others were short-lived. The Buddha taught that our physical bodies were impermanent. They arose, existed, and vanished in accordance with the law of nature. Therefore, we should accumulate merit for our future lives.

Colophon: ລານທີ ຕູ ໜ້າ ໒: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໑໔ ຕົວ ປີເຕົາໃຈ ມີເຕົາເສັດ ວັນ ໑ ຣິດຈະນາ ແລ້ວຍາມແຖໂກຄຳ ຕົວບ່ຽງາມທີ່ໃດເນີເຈົ້າເຮີຍ ຂ້ອຍບວດແຕ່ນ້ອຍ ບໍ່ໄດ້ຄົ້ນນົມເນີເຈົ້າເຮີຍ ຜູ້ຂ້າຂຽນ.

Folio 8 on the verso side: In Chunlasangkatrasa (CS) 1214, a *tao chai* year, on a *tao set* day, the first day of the week (Sunday),⁹⁴ the writing was accomplished at the time of the evening horn (*nyam thae kai kham*). My handwriting was not beautiful, dear all. I have been ordained since I was young and have never touched a breast, dear all. I wrote it.

Date: CS 1214, a *tao chai* year (1852)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ສອງສັງຂານ

Sòng Sangkhan

Rewards derived from Contemplating one's own Body

EAP1398_VXY_1_0209

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 55 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ. ໃນກາລະຄັ້ງນັ້ນ ພະຍາປັດເສນທິໂກສິນ ໄດ້ເຂົ້າເຝົ້າພະພຸດທະເຈົ້າ ແລ້ວທູນຖາມເລື່ອງຄວາມແຕກຕ່າງຂອງ ອາຍຸລະຫວ່າງມະນຸດແລະເທວະດາທັງຫຼາຍ ບາງພວກມີອາຍຸຍືນຍາວ ບາງພວກມີອາຍຸສັ້ນ. ພະພຸດທະເຈົ້າຈຶ່ງຕັດເທສະໜາວ່າ ຮ່າງກາຍຂອງຄົນເຮົາເປັນຂອງບໍ່ທົ່ງ ມີເກີດຂຶ້ນ ຕັ້ງຢູ່ ແລ້ວ ດັບໄປຕາມກົດຂອງທຳມະຊາດ. ເພາະສະນັ້ນ ເຮົາຄວນສ້າງບຸນກຸສົນເພື່ອຊາດໜ້າ.

On one occasion, while the Buddha was residing at the Jetavana Monastery in Savatthi, King Pasenadi approached and asked him about

⁹⁴ The most likely date is 1214 Pausha 16 = Sunday, 26 December 1852.

different lifespans between humans and deities; some beings had longevity while others were short-lived. The Buddha taught that our physical bodies were impermanent. They arose, existed, and vanished in accordance with the law of nature. Therefore, we should accumulate merit for our future lives.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສອງສັງຂານ

Sòng Sangkhan

Rewards derived from Contemplating one's own Body

EAP1398_VXY_1_0210

Long palm-leaf

One Phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 46.5 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** five folios; the first folio contains the colophon; and the last four folios are blank.

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

Description: ສອງສະພານ ໝາຍເຖິງ ບຸນທີ່ເກີດຈາກການສ້າງສະພານຫຼືຂົວໃຫ້ແກ່ພະພິກຂຸສົງແລະສາທາລະນະ. ໃນສະໄໝພະກຸກຸສິນໂທພຸດທະເຈົ້າ ມີສອງສາມີພັນລະຍາເຫັນຫົນທາງທີ່ພິກຂຸທຸ່ງວິນັຍບາດ ແລະຝູງຄົນທັງຫລາຍທຸ່ງວິນັຍໄປມານັ້ນ ເປີເປື້ອນເປັນບວກເປັນຕົມ ກໍຄິດຢາກຈະສ້າງສະພານ ແຕ່ບໍ່ມີຊັບ ຈຶ່ງໄດ້ພາກັນໄປຮັບຈ້າງຫາຊັບ ເມື່ອໄດ້ຊັບມາແລ້ວ ກໍພາກັນສ້າງສະພານຕາມເຈຕະນາລົມໃຫ້ເປັນທານ ຄັນເມື່ອຈຸຕິຕາຍໄປ ກໍໄດ້ໄປເກີດຢູ່ເທິງສະຫວັນສະເຫວີຍທິບພະສົມບັດໃນວິມານຄຳສູງປະມານ ໔໐ ໂຫຍດ ແລະແວດລ້ອມດ້ວຍນາງເທບພະອັກສອນ ໒ ໝື່ນ ເປັນບໍລິວານ.

Sòng Saphan refers to rewards derived from constructing bridges for monks and the public. During the time of Kakusandha Buddha, there was a couple who noticed a road used by monks for their alms-rounds and by others for their travelling being dirty and muddy. They wished to renovate it but did not have budgets. So, they worked to earn money. Once they had enough money, they built a bridge as intended and donated it as an offering. As a result of their merit, after death, they were reborn in heaven, living in a golden castle with 50-*yojana* height and being served by 20,000 deities.

Colophon: ລານທີ ໙ ຫ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໔ ຕົວ ປີເຕົ້າສັນ ເດືອນ ໖ ຂຶ້ນ ໑໔ ຄ່ຳ ພ່ຳວ່າໄດ້
ວັນ ໔ ຣິດຈະນາ ແລ້ວຍາມກອງງາຍ ໝາຍມີ ສາວພົມມາເປັນເຈົ້າລານ ຣັດຕະນະປັນຍາເປັນຜູ້
ຣິດຈະນາ ຈຶ່ງໄດ້ສ້າງ ອານິສົງຜ້າຈຳນຳວັດສາ ອານິສົງສ້າງສະພານ ໄວ້ກັບສາສະໜາ
ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ຂໍຜົນອັນນີ້ເປັນປັດໄຈຍະແກ່ພະນິພານ ຕັດບ່ວງເປັນ
ຈະມານຂາດໄດ້ ຈຶ່ງລູກພະນິພານດັ່ງຄຳໝາຍແດ່ກໍ່ຂ້າເຫັນ ອະຣະຫັນຕີ ໂຫມ ນິບພານະ ປັດຈະ
ໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ.

Folio 9 on the recto side: In Chunlasangkatrassa (CS) 1294, a *tao san* year, on the fourteenth waxing-moon day of the sixth lunar month, the fourth day of the week (Wednesday),⁹⁵ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Sao Phomma sponsored the palm leaves and Rattanapannya was the scribe to make this manuscript [entitled] *Anisong Pha Chamnam Phansa* (Rewards derived from the donation of monk robes for the rain retreat) and *Anisong Sang Saphan* (Rewards derived from the construction of bridges) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill my wishes to reach Nibbāna and to cut the Five Obstacles. *Arahantī homi nibbāna paccayo honto no niccam dhuvam* (May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly).

Date: CS 1294, a *tao san* year (18 May 1932)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Rattanapannya

Sponsor(s): Sao Phomma

Titles: ອານິສົງສ້າງສະພານ (ຜູກ ໕)

Anisong Sang Saphan (Phuk 5)

Rewards derived from the Construction of Bridges (Fascicle 5)

EAP1398_VXY_1_0211

Long palm-leaf

One Phuk: *fascicle 10*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56 cm, depth 0.2 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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:** Fragile.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ຂົງຕັດເທສະໜາ ເລື່ອງອານິສົງການສ້າງຄັນຣິມ, ເສດຕະສັດ ແລະພິດານ ວ່າ ບຸກຄະລະຜູ້ໃດມີຈິດໃຈເຫຼື່ອມໃສ

⁹⁵ 1294 Vaisakha 14 = Wednesday, 18 May 1932.

ສັດທາໄດ້ສ້າງຄັນຮິ່ມ ເສດຕະສັດ ແລະພິດານຖວາຍໃຫ້ເປັນທານ ຈະໄດ້ຮັບຜະລະອານິສົງ
ເປັນອັນມາກ ຈະມີເຂົ້າຂອງເປັນອັນມາກ. ຄັນເມື່ອໄດ້ຈຸຕິຕາຍໄປ ກໍຈະໄດ້ໄປເກີດຢູ່ເທິງ
ສະຫວັນ ສະເຫວີຍທິບພະສົມບັດໃນວິມານຄຳ ອັນປະກອບໄປດ້ວຍແກ້ວ ກຸປະການ ມີນາງຟ້າ
ທັງຫລາຍເປັນບໍລິວານ.

On one occasion, while the Buddha was present at the Jetavana Monastery in Savatthi, he delivered a sermon on rewards derived from donating umbrellas, tiered umbrellas, and ceilings cloth. Those who had religious faith and donated umbrellas, tiered umbrellas, and ceilings cloth would gain substantial merit and wealth. After their death, they would be reborn in heaven, possessing a golden castle adorned with seven kinds of gems and attended by angels as servants.

Colophon:
Date:
Script(s):
Language(s):
Author(s):
Scribe(s):
Sponsor(s):
Titles:

None
Mid-20th century
Tham Lao
Lao, Pali
Unknown
Unknown
Unknown
ສອງເສດຕະສັດ (ຜູກ ໑໐, ມັດ ໒)
Sòng Settāsāt (*Phuk* 10, *mat* 2)
Rewards derived from the Donation of Tiered Umbrellas (Fascicle 10, Bundle 2)

EAP1398_VXY_1_0212

Long palm-leaf

One Phuk:
Material:

fascicle
Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.5 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio is blank.
Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 13. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description:

ໃນສະໄໝພຸດທະການ ພະເຈົ້າປັດເສນທິໂກສິນໄດ້ທູນຖາມເລື່ອງອານິສົງການທຳບຸນເຖຣາ
ພິເສກກັບພະພຸດທະເຈົ້າ ຈາກນັ້ນ ພະພຸດທະອົງຈຶ່ງຊົງຍົກຕົວຢ່າງວ່າ ໃນກາລະຄັ້ງນັ້ນ ມີກະສັດ
ຕົນໜຶ່ງ ສະເຫວີຍຣາຊະສົມບັດຢູ່ໃນເມືອງວິສາລະນະຄອນ ມີພະນາມວ່າ ວິໄຊ ພະອົງມີຈິດໃຈ
ເຫຼື່ອມໃສສັດທາໃນພະພຸດທະສາສະໜາ ຈຶ່ງຊົງປົກຄອງບ້ານເມືອງດ້ວຍຫລັກທິດສະພິດຣາຊະ
ທຳ ໑໐ ປະການ (ເຊິ່ງເປັນຫລັກທຳຂອງພະມະຫາກະສັດ) ເຮັດໃຫ້ບ້ານເມືອງມີຄວາມສະຫງົບ
ສຸກ ຮິ່ມເຢັນ ວັນໜຶ່ງ ພະອົງພ້ອມດ້ວຍບໍລິວານ ໄດ້ຈັດພິທີເຖຣາພິເສກພະເຖຣະ ຕໍ່ມາພະອົງໄດ້
ເຖິງສະຫວັນນະຄົດ ກໍໄດ້ໄປບັງເກີດຢູ່ເທິງສະຫວັນ ແລະສະເຫວີຍທິບສົມບັດ.

In the Buddha's time, King Pasenadi questioned the Buddha about rewards derived from making merit on *Therābhiseka* ceremonies for the Buddha. The Buddha then delivered a sermon and shared a story. Once upon a time, there was a king of Visāla named Vijaya. He had deep religious faith in Buddhism and governed his citizens with the Ten Royal Virtues, making the city peaceful. One day, the king, along with his followers, organized a *Therābhiseka* ceremony for great monks. As a result, after he died, he was reborn in heaven and possessed heavenly properties.

Colophon: ລານທີ ໑໒ ໜ້າ ໒: ສ. ໑໒໙໗ ຕົວ ປີເບົ້າ ຮັດຕະປັນຍາໄດ້ສ້າງໄວ້ຍັງ ສອງເຖຣາພິເສກ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຂໍໃຫ້ໄດ້ດັງຄຳປາດຖະໜາແດ່ກໍຂ້າເທີນ.

Folio 12 on the verso side: In Sò (Sangkat) (CS) 1297, a *pao* year, Rattanapannya sponsored the making of this manuscript [entitled] *Sòng Theraphisek* (Rewards derived from the participation in monkhood-ranking promotion ceremonies) to support the Teachings of the Buddha. May my desires and wishes come true.

Date: CS 1297, a *pao* year (1935)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Rattanapannya

Sponsor(s): Rattanapannya

Titles: ສອງເຖຣາພິເສກ

Sòng Theraphisek

Rewards derived from the Participation in Monkhood-ranking Promotion Ceremonies

EAP1398_VXY_1_0213

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 57.3 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** two folios contains the colophon.

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

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າຊົງປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ໄດ້ຕັດເທສະໜາເລື່ອງອານິສັງການສ້າງພະໄຕປິດົກແກ່ພະສາຣີບຸດເຖລະເຈົ້າ ຜູ້ເຂົ້າເຝົ້າພະສາດສະດາ ແລ້ວທູນຖາມເລື່ອງນີ້. ພະພຸດທະອົງຕັດວ່າ ນໍລະຍົງຊາຍຜູ້ໃດມີສັດທາເຫຼື້ອມໃສ ໄດ້ສ້າງໜັງສືພະໄຕປິດົກທີ່ບັນຈຸຄຳສອນຂອງພະພຸດທະເຈົ້າ ເພື່ອສືບອາຍຸພະພຸດທະສາສະໜາໃຫ້ຍືນຍາວ ຈະໄດ້ຮັບຜະລະອານິສັງອັນຍິ່ງໃຫຍ່ໄພສານຫາປະມານບໍ່ໄດ້ ຈະປາດຖະໜາສິ່ງໃດກໍຈະໄດ້ສຳເລັດ

ດັ່ງເຈດຕະນາທຸກປະການ. ເມື່ອສິ້ນອາຍຸໄຂແລ້ວ ຈະໄດ້ໄປເກີດໃນສະຫວັນເປັນພະຍາອິນ ແລະຫຼັງຈາກນັ້ນ ຈະໄດ້ລົງມາເກີດໃນເມືອງມະນຸດເປັນພະເຈົ້າຈັກກະພັດ ເປັນເວລາຫຼາຍຊາດ.

The Buddha resided at the Jetavana monastery in Savatthi. There he gave a sermon on the merit derived from copying the Buddhist canon (*Tipiṭaka*) to Venerable Sariputta who visited the Buddha and asked him about that. The Buddha said that those who faithfully copied Buddhist canon manuscripts that contained the Teachings of the Buddha to support the religion would gain greatly incalculable merit. Their wishes would be fulfilled. They would be reborn in heaven as God Indra and later as an emperor king in the human world for many existences.

Colophon:

(໑) ລານທີ ໑໔ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໘໕ ຕົວ ປີເຕົ້າສະງາ ເດືອນ ໑໐ ແຮມ ຕຸ ຄໍ່າ ວັນ ໖ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ພາຍມີ ເຈົ້າຍິງຄໍາ ອົງຜູ້ເປັນມານດາ ກັບບຸດເຈົ້າຍິງຄໍາຜູ້ ແລະ ເຈົ້າຊາຍບຸນຄົງ ແລະເຈົ້າຍິງຄໍາຫລ້າ ທັງ ໔ ພະອົງນີ້ ໄດ້ມີໃຈໃສສັດທາສ້າງທັງສີ ພະວິໄນຍະ ປິຕະກະ ນີ້ໄວ້ກັບສາສະໜາພະຕະຖາຄົດເຈົ້າ ເທົ່າ ໕໐໐໐ ພະວັດສາ ຂໍໃຫ້ຜູ້ຂ້າທັງຫລາຍໄດ້ ເຖິງສຸກ ໓ ປະການ ມີນິຣະພານເປັນທີ່ແລ້ວ ຂໍຢຳຄາດແຄ້ວດັ່ງຄໍາປາດຖະໜາແດ່ ກໍຂ້າເຫັນ ນິບ ພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ.

(໒) ລານທີ ໑໕ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໘໕ ພາຍມີ ສາທຸອຸ່ນ ແລະໝ່ອມທີ ບ້ານວິຊຸນ ຜົວ ເມຍ ມີໃຈໃສສັດທາສ້າງຍັງ ອານິສົງສ້າງພະໄຕປິຕະກະ ຜູກນີ້ ໄວ້ກັບພະພຸດທະສາສະໜາ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ສາທຸງ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ອະນາຄະເຕ ກາເລ ນິດຈັງ ທຸວັງ.

(1) Folio 14 on the recto side: In Buddhist Era (BE) 2485, a *tao sang* year, on the eighth waning-moon day of the tenth lunar month, the sixth day of the week (Friday),⁹⁶ the writing was accomplished at the time of the morning drum (*nyam kōng ngai*). Princess Kham who is the mother and her children named Princess Khamphui, Prince Bounkhong, and Princess Khamla – four donors in total – had the religious faith to sponsor the making of this manuscript [entitled] *Phavinaiya Pitaka* (*Vinaya Piṭaka*) to support the Teachings of the Buddha to last until the end of 5000 years. May we all reach the three states of happiness with Nibbāna as the ultimate goal. May our wishes not be ignored, definitely. May this be a condition for us to reach Nibbāna.

(2) Folio 15 on the recto side: In Buddhist Era (BE) 2485 Prince Un and his wife named (Mòm) Princess Thi from Visun village had the religious faith to sponsor the making of this manuscript [entitled] *Anisong Sang Pha Tai Pidok* (Rewards derived from copying the Buddhist Canon) to support the Teachings of the Buddha to last until the end of 5000 years. Well done, well done. May this be a condition for us to reach Nibbāna in the future, constantly and certainly.

Date: BE 2485, a *tao sang* year (2 Oct 1942)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown

⁹⁶ 1304 Bhadrapada 23 = Friday, 2 October 1942.

Scribe(s): Rattanapannya
Sponsor(s): Princess Kham and her children named Princess Khamphui, Prince Bounkhong, and Princess Khamla;
 Prince Un and his wife named (Mòm) Princess Thi from Visun village
Titles: ອານິສັງສາງພະໄຕປິຕະກະ
Anisong Sang Pha Taipitaka
Rewards derived from Copying the Buddhist Canon

EAP1398_VXY_1_0214

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.2 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ຊົງສະແດງພະທຳມະເທສະໜາ ເລື່ອງອານິສັງການສ້າງພະທາດຊາຍບູຊາພະຣັດຕະນະໄຕ. ໃນເມືອງສາວັດຖີ ຍັງມີອຸບາສົກຄົນໜຶ່ງຊື່ວ່າ ມຸຣິກະ ເປັນຄົນທຸກໄຮ້ເຂັ້ນໃຈ ວັນໜຶ່ງ ມຸຣິກະໄດ້ລົງໄປໃນແມ່ນ້ຳເພື່ອຈະອາບນ້ຳ ກໍໄດ້ເຫັນເມັດຊາຍອັນງາມ ຈຶ່ງນຳເມັດຊາຍກັບມາກໍ່ເປັນເຈດີຊາຍໂກ້ງ ເຮືອນຂອງຕົນຫຼັງຈາກນັ້ນ ກໍເອົາດອກໄມ້ ຄັນທະລິດຂອງຫອມທັງຫຼາຍ ມາປະດັບທາດຊາຍນັ້ນ ແລ້ວຂາບໄຫວ້ສັກກາລະບູຊາພະຣັດຕະນະໄຕ ພ້ອມກັບຕັ້ງຄວາມປາດຖະໜາວ່າ “ຂ້າພະເຈົ້າເກີດມາໃນພາວະຊາດໃດໆ ຂໍຢ່າໄດ້ເກີດເປັນຄົນທຸກໄຮ້ເຂັ້ນໃຈດ້ວຍເທີ້ນ.” ເມື່ອມຸຣິກະໄດ້ຈຸຕິຕາຍໄປ ກໍໄດ້ໄປເກີດຢູ່ເທິງສະຫວັນ ເປັນຫົວໜ້າເທວະດາທັງຫລາຍທັງ ໖ ຊັ້ນຟ້າ ຕັ້ງແຕ່ຊັ້ນຈະຕຸມມະຫາຣາຊິກາຈົນເຖິງປະຣະນົມມິຕະວະສະວັດຕິ ຄັນຈຸຕິຈາກສະຫວັນຊັ້ນຟ້າ ກໍໄດ້ລົງມາເກີດໃນເມືອງມະນຸດ ໄດ້ເປັນເຈົ້າເປັນໃຫຍ່ແກ່ຄົນທັງຫລາຍ ປະກອບດ້ວຍເສນາ ໔ ຈຳພວກແວດລ້ອມອ້ອມເປັນບໍລິວານ.

On one occasion, while dwelling at the Jetavana Monastery in Savatthi, the Buddha delivered a sermon to his followers about rewards derived from building sand stupas to worship the Triple Gems. There was a poor man named Murika in the town of Savatthi. One day, Murika went to a river to bathe and noticed beautiful grains of sand. He brought the sand back home and used it to build a sand stupa nearby. He then adorned the stupa with flowers and perfumes to worship the Triple Gems. He made a wish to never be reborn poor. After Murika died, he was reborn in heaven as the leader of all the six levels, ranging from Cātumahārājika to Paranimitavasavatti. After his time in heaven, he was reborn in the human world and became a king, surrounded by four groups of ministers.

Colophon: ລານທີ ໗ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໗໗ ຕົວ ປີຮັບເປົ້າ ເດືອນ ໑໒ ວັນ ໒ ຍາມກອງແລງ ຮິດຈະນາ ໝາຍມີ ຈານອຸ່ນເຮືອນ ຜົວເມຍ ມີໃຈໃສສັດທາ ຈຶ່ງພ້ອມກັນສ້າງຍັງ ສອງພະຊາຍ ໄວ້ ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕ ພັນວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄໍາມັກຄໍາປາດຖະໜາອຸ້ອັນອູ້ ເຢື່ອງ ກໍຂ້າເຫັນ. ຂໍ ໑ ຂໍໃຫ້ໄດ້ເຖິງສຸກ ກຸ ປະການມີນິຣະພານເປັນທີ່ແລ້ວກໍຂ້າເຫັນ.

Folio 7 on the recto side: In Chunlasangkatrasa (CS) 1287, a *hap pao* year, on the second day of the week (Monday), the twelfth lunar month,⁹⁷ [the writing was accomplished] at the time of the sunset drum (*nyam kòng laeng*). Chan Unhüan and his wife jointly sponsored the making of this manuscript [entitled] *Sòng Pha Sai* (Rewards derived from building sand stupas) to support the Teachings of the Buddha to last until the end of 5000 years. May all our desires and wishes come true. May we reach the three states of happiness with Nibbāna as the ultimate goal.

Date: CS 1287, a *hap pao* year (1925)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Chan Unhüan and his wife
Titles: ສອງພະຊາຍ
Sòng Pha Sai
Rewards derived from building Sand Stupas

EAP1398_VXY_1_0215

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ສັດຕະນິບາດ ໂຮມຊາດິກທີ່ກ່າວເຖິງປະຫວັດການສ້າງບາລະມີຂອງພະສໍາມາສໍາພຸດທະເຈົ້າໃນ ສະໄໝທີ່ເປັນພະໂພທິສັດ. ພະພຸດທະອົງ ໄດ້ນໍາເອົາຊາດິກທັງຫຼາຍມາເລົ່າໃຫ້ພະພິກຂຸສົງ ແລະ ພຸດທະບໍລິສັດຟັງໃນໂອກາດຕ່າງໆ ເພື່ອສະແດງຫລັກທໍາມະ ແລະ ສຸພາສິດທີ່ພະພຸດທະອົງມີ ຄວາມປະສົງ. ໃນແຕ່ລະຊາດນັ້ນ ພະພຸດທະອົງໄດ້ຊົງບໍາເພັນບາລະມີຢ່າງເຕັມປຸງມເຂັ້ມຊັ້ນ ເອົາຊີວິດເປັນເດີມພັນ ແລະ ມີຄວາມໂດດເດັ່ນແຕກຕ່າງກັນ. ໜັງສືຊຸດນີ້ມີຫລາຍເລື່ອງຢູ່ນໍາກັນ ເຊັ່ນ ເລື່ອງ ມະໂນຊະຊາດິກ ວ່າດ້ວຍ ການຄົບຄົນຊົ່ວບໍ່ໄດ້ຄວາມສຸກທີ່ຍັງຢືນ, ຄິດຊະຣາຊ ຊາດິກ ວ່າດ້ວຍອໍານາດບຸນຄຸນ, ອຸປະນັນທະຊາດິກ ວ່າດ້ວຍ ພະອຸປະນັນທະສາກະຍະບຸດ,

⁹⁷ Possible dates are Monday, 19 October 1925, 26 October 1925, 2 November 1925, and 9 November 1925.

ທັບພະປຸບຜາຊາດີກ ວ່າດ້ວຍໂທດຂອງການໂຕ້ຖຽງກັນ, ມະໂຫສິດຊາດີກ ວ່າດ້ວຍການບໍາເພັນ
ປັນຍາບາລະມີ, ມະຫາອຸມັງຄະລະຊາດີກ ວ່າດ້ວຍຄວາມເປັນມຸງຄຸນ ເປັນຕົ້ນ.

Sattanipāta, a collection of *jātaka* that recount the history of the Buddha's practices of perfections during his time of being Bodhisattas. The Buddha delivered these *jātaka* to his followers on various occasions to convey different principles and lessons on his purposes. In each life, the Bodhisatta practiced the perfections fully and intensely, often risking his lives. Different stories highlight different unique virtues. This collection includes many stories, such as *Manoja-jātaka* (On short-lived happiness caused by associating with immoral people), *Gijjharāja-jātaka* (On the power of obligation), *Upananda-jātaka* (On Venerable Upananda Sākyaputta), *Dabbhapupphā-jātaka* (On negative consequences of quarrels), *Mahosatha-jātaka* (On the Perfection of Wisdom), and *Mahāumaṅgala-jātaka* (On auspiciousness), and among others.

Colophon: ລານທີ ໒໕ ໜ້າ ໑: ສັງກາດ ໑໗໒ (ກົງກັບ ຈ.ສ. ໑໑໗໒) ປິກິດສະງ້າ ເດືອນ ກຸ ຂຶ້ນ ຕູ ຄ່ຳ ວັນ ກຸ ມີ
ຮ່ວງເໝົ້າ ຍາມຕູດ[ຊ້າຍ]ມື້ວັນ ບໍຣົມມະນາດ ບໍຣົມມະບູພິ ສິສັດຕະນາຄາຣະຫຼຸດຕະນຸສຸວັນນະ
ພູມິນທາ ທົງພະຣາຊະສັດທາໂຊຕະນະ ທຳມະເທດສະນາ ໄວ້ສິບວໍພຸດທັງກຸນ. ສັດຕະນິບາດ
ຜູກຕົ້ນ.

Folio 25 on the recto side: In Sangkat 172 (corresponding to CS 1172), a *kot sang* year, on the eighth waxing-moon day of the seventh lunar month, the seventh day of the week (Saturday), a *huang mao* day,⁹⁸ [the writing was accomplished] in the afternoon (*nyam tut sai*) in the day time. Bòrommanat bòrommabòphit sisattanakharahuttanu savanna phūmintha (the royal king) had the religious faith to sponsor the making of this manuscript [entitled] *Dhammadesanā* (Dhamma for preaching) to prolong the Buddha's successor. *Sattanipāta*, first fascicle.

Date: CS 1172, a *kot sang* year (9 Jun 1810)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Bòrommanāt bòrommabòphit sisattanakharahuttanu suvannaphūmintha (the royal king)

Titles: ສັດຕະນິບາດ (ຜູກຕົ້ນ)

Sattanibat (*Phuk ton*)

Sattanipāta (Fascicle 1)

EAP1398_VXY_1_0216

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

⁹⁸ 1172 Jyestha 7 = Saturday, 9 June 1810.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ສັດຕະນິບາດ ໂຮມຊາດີກທີ່ກ່າວເຖິງປະຫວັດການສ້າງບາລະມີຂອງພະສຳມາສຳພຸດທະເຈົ້າໃນສະໄໝທີ່ເປັນພະໂພທິສັດ. ພະພຸດທະອົງ ໄດ້ນຳເອົາຊາດີກທັງຫຼາຍມາເລົ່າໃຫ້ພະພິກຂຸສົງ ແລະພຸດທະບໍລິສັດຟັງໃນໂອກາດຕ່າງໆ ເພື່ອສະແດງຫລັກທຳມະ ແລະສຸພາສິດທີ່ພະພຸດທະອົງມີຄວາມປະສົງ. ໃນແຕ່ລະຊາດນັ້ນ ພະພຸດທະອົງໄດ້ຊົງບຳເພັນບາລະມີຢ່າງເຕັມປຸງມເຂັ້ມຊັ້ນເອົາຊີວິດເປັນເດີມພັນ ແລະມີຄວາມໂດດເດັ່ນແຕກຕ່າງກັນ. ຫຼັງສິ້ນຊຸດນີ້ມີຫລາຍເລື່ອງຢູ່ນຳກັນເຊັ່ນ ເລື່ອງ ມະໂນຊະຊາດີກ ວ່າດ້ວຍ ການຄົບຄົນຊົ່ວບໍ່ໄດ້ຄວາມສຸກທີ່ຍັງຢືນ, ຄິດຊະຣາຊະຊາດີກ ວ່າດ້ວຍອຳນາດບຸນຄຸນ, ອຸປະນັນທະຊາດີກ ວ່າດ້ວຍພະອຸປະນັນທະສາກະຍະບຸດ, ທັບພະປຸປຜາຊາດີກ ວ່າດ້ວຍໂທດຂອງການໂຕ້ຖຽງກັນ, ມະໂຫສິດຊາດີກ ວ່າດ້ວຍການບຳເພັນປັນຍາປາລະມີ, ມະຫາອຸມັງຄະລະຊາດີກ ວ່າດ້ວຍຄວາມເປັນມຸງຄຸນ ເປັນຕົ້ນ.

Sattaniṇāṭa, a collection of *jātaka* that recount the history of the Buddha's practices of perfections during his time of being Bodhisattas. The Buddha delivered these *jātaka* to his followers on various occasions to convey different principles and lessons on his purposes. In each life, the Bodhisatta practiced the perfections fully and intensely, often risking his lives. Different stories highlight different unique virtues. This collection includes many stories, such as *Manoja-jātaka* (On short-lived happiness caused by associating with immoral people), *Gijharāja-jātaka* (On the power of obligation), *Upananda-jātaka* (On Venerable Upananda Sākyaputta), *Dabbhapupphā-jātaka* (On negative consequences of quarrels), *Mahosatha-jātaka* (On the Perfection of Wisdom), and *Mahāumaṅgala-jātaka* (On auspiciousness), and among others.

Colophon: ລານທີ ໒໕ ໜ້າ ໑: ສັງກາດ ໑໗໒ (ກົງກັບ ຈ.ສ. ໑໑໗໒) ປີກົດສະງ້າ ເດືອນ ກຸ ຂຶ້ນ ໘ ຄ່ຳ ວັນ ກຸ ມື້ ຮ້ວງເໝົ້າ ຍາມຕູດຊ້າຍມື້ວັນ ບຸຣີມມະນາດ ບຸຣີມມະບຸພິສິສັດຕະນາຄາຣະພູດຕະນຸສຸວັນນະພູມິນທາ ມີພະຣາຊະສັດທາ ທຳມະເທດສະນາ ໄວ້ສິບວິຣະພຸດທັງກຸນລະ.

Folio 25 on the recto side: In Sangkat 172 (corresponding to CS 1172), a *kot sanga* year, on the eighth waxing-moon day of the seventh lunar month, the seventh day of the week (Saturday), a *huang mao* day, [the writing was accomplished] in the afternoon (*nyam tut sai*) in the day time. Bòrommanāt bòrommabòphit sisattanakharahuttanu savanna phūmintha (the royal king) had the religious faith to sponsor the making of this manuscript [entitled] *Dhammadesanā* (Dhamma for preaching) to prolong the Buddha's successor.

Date: CS 1172, a *kot sanga* year (9 Jun 1810)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Bòrommanāt bòrommabòphit sisattanakharahuttanu suvannaphūmintha (the royal king)
Titles: ສັດຕະນິບາດ (ຜູກ ໒)
Sattanibat (Phuk 2)
Sattanipāta (Fascicle 2)

EAP1398_VXY_1_0217

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ສັດຕະນິບາດ ໂຮມຊາຕິກທີ່ກ່າວເຖິງປະຫວັດການສ້າງບາລະມີຂອງພະສຳມາສຳພຸດທະເຈົ້າໃນສະໄໝທີ່ເປັນພະໂພທິສັດ. ພະພຸດທະອົງ ໄດ້ນຳເອົາຊາຕິກທັງຫຼາຍມາເລົ່າໃຫ້ພະພິກຂຸສົງ ແລະພຸດທະບໍລິສັດຟັງໃນໂອກາດຕ່າງໆ ເພື່ອສະແດງຫລັກທຳມະ ແລະສຸພາສິດທີ່ພະພຸດທະອົງມີຄວາມປະສົງ. ໃນແຕ່ລະຊາດນັ້ນ ພະພຸດທະອົງໄດ້ຊົງບຳເພັນບາລະມີຢ່າງເຕັມປຸງມເຂັ້ມຊັ້ນເອົາຊີວິດເປັນເດີມພັນ ແລະມີຄວາມໂດດເດັ່ນແຕກຕ່າງກັນ. ໜັງສືຊຸດນີ້ມີຫລາຍເລື່ອງຢູ່ນຳກັນເຊັ່ນ ເລື່ອງ ມະໂນຊະຊາຕິກ ວ່າດ້ວຍ ການຄົບຄົນຊົ່ວບໍ່ໄດ້ຄວາມສຸກທີ່ຍັງຢືນ, ຄິດຊະຣາຊາຕິກ ວ່າດ້ວຍອຳນາດບຸນຄຸນ, ອຸປະນັນທະຊາຕິກ ວ່າດ້ວຍພະອຸປະນັນທະສາກຍະບຸດ, ທັບພະປຸບຜາຊາຕິກ ວ່າດ້ວຍໂທດຂອງການໂຕ້ຖຽງກັນ, ມະໂຫສິດຊາຕິກ ວ່າດ້ວຍການບຳເພັນປັນຍາບາລະມີ, ມະຫາອຸມັງຄະລະຊາຕິກ ວ່າດ້ວຍຄວາມເປັນມຸງຄຸນ ເປັນຕົ້ນ.

Sattanipāta, a collection of *jātaka* that recount the history of the Buddha's practices of perfections during his time of being Bodhisattas. The Buddha delivered these *jātaka* to his followers on various occasions to convey different principles and lessons on his purposes. In each life, the Bodhisatta practiced the perfections fully and intensely, often risking his lives. Different stories highlight different unique virtues. This collection includes many stories, such as *Manoja-jātaka* (On short-lived happiness caused by associating with immoral people), *Gijjharāja-jātaka* (On the power of obligation), *Upananda-jātaka* (On Venerable Upananda Sākyaputta), *Dabbhapupphā-jātaka* (On negative consequences of quarrels), *Mahosatha-jātaka* (On the Perfection of Wisdom), and *Mahāumaṅgala-jātaka* (On auspiciousness), and among others.

Colophon: ລານທີ ໒໕ ໜ້າ ໑: ສັງກາດ ໑໗໒ (ກົງກັບ ຈ.ສ. ໑໑໗໒) ປິກິດສະງາ ເດືອນ ກຸ ຂຶ້ນ ໘ ຄ່ຳ ວັນ ກຸ ມີຮ້ວງເໝົ້າ ຍາມຕູດຊ້າຍມື້ວັນ ບໍຣົມມະນາດ ບໍຣົມມະບູພິສິສັດຕະນາຄາຣະທູດຕະນຸສຸວັນນະພູມິນທາ ມີພະຣາຊະສັດທາໂຊຕະນະ ທຳມະເທດສະນາ ໄວ້ສິບວໍຣະພຸດທັງ.

Folio 25 on the recto side: Sangkat 172 (corresponding to CS 1172), a *kot sanga* year, on the eighth waxing-moon day of the seventh lunar month, the seventh day of the week (Saturday), a *huang mao* day, [the writing was accomplished] in the afternoon (*nyam tut sai*) in the day time. Bòrommanāt bòrommabòphit sisattanakharahuttanu suvannaphūmintha (the royal king) had the religious faith to sponsor the making of this manuscript [entitled] *Dhammadesanā* (Dhamma for preaching) to prolong the Buddha's successor.

Date: CS 1172, a *kot sanga* year (9 Jun 1810)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Bòrommanāt bòrommabòphit sisattanakharahuttanu suvannaphūmintha (the royal king)
Titles: ສັດຕະນິບາດ (ຜູກ ໓)
Sattanibat (Phuk 3)
Sattanipāta (Fascicle 3)

EAP1398_VXY_1_0218

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.9 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio contains the title.
Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ສັດຕະນິບາດ ໂຮມຊາດີກທີ່ກ່າວເຖິງປະຫວັດການສ້າງບາລະມີຂອງພະສໍາມາສໍາພຸດທະເຈົ້າໃນສະໄໝທີ່ເປັນພະໂພທິສັດ. ພະພຸດທະອົງ ໄດ້ນໍາເອົາຊາດີກທັງຫຼາຍມາເລົ່າໃຫ້ພະພິກຂຸສົງ ແລະພຸດທະບໍລິສັດຟັງໃນໂອກາດຕ່າງໆ ເພື່ອສະແດງຫລັກທໍາມະ ແລະສຸພາສິດທີ່ພະພຸດທະອົງມີຄວາມປະສົງ. ໃນແຕ່ລະຊາດນັ້ນ ພະພຸດທະອົງໄດ້ຊົງບໍາເພັນບາລະມີຢ່າງເຕັມປຸງມເຂັ້ມຊັ້ນເອົາຊີວິດເປັນເດີມພັນ ແລະມີຄວາມໂດດເດັ່ນແຕກຕ່າງກັນ. ໜັງສືຊຸດນີ້ມີຫລາຍເລື່ອງຢູ່ນໍາກັນເຊັ່ນ ເລື່ອງ ມະໂນຊະຊາດີກ ວ່າດ້ວຍ ການຄົບຄົນຊົ່ວບໍ່ໄດ້ຄວາມສຸກທີ່ຍັງຢືນ, ຄິດຊະຣາຊາດີກ ວ່າດ້ວຍອໍານາດບຸນຄຸນ, ອຸປະນັນທະຊາດີກ ວ່າດ້ວຍພະອຸປະນັນທະສາກະຍະບຸດ, ທັບພະປຸບຜາຊາດີກ ວ່າດ້ວຍໂທດຂອງການໂຕ້ຖຽງກັນ, ມະໂຫສິດຊາດີກ ວ່າດ້ວຍການບໍາເພັນປັນຍາບາລະມີ, ມະຫາອຸມັງຄະລະຊາດີກ ວ່າດ້ວຍຄວາມເປັນມຸງຄຸນ ເປັນຕົ້ນ.

Sattanipāta, a collection of *jātaka* that recount the history of the Buddha's practices of perfections during his time of being Bodhisattas. The Buddha delivered these *jātaka* to his followers on various occasions to convey different principles and lessons on his purposes. In each life, the

Bodhisatta practiced the perfections fully and intensely, often risking his lives. Different stories highlight different unique virtues. This collection includes many stories, such as *Manoja-jātaka* (On short-lived happiness caused by associating with immoral people), *Gijjharāja-jātaka* (On the power of obligation), *Upananda-jātaka* (On Venerable Upananda Sākyaputta), *Dabbhapupphā-jātaka* (On negative consequences of quarrels), *Mahosatha-jātaka* (On the Perfection of Wisdom), and *Mahāumaṅgala-jātaka* (On auspiciousness), and among others.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ສັງກາດ ໑໗໒ (ກົງກັບ ຈ.ສ. ໑໑໗໒) ປິກິດສະຈ້າ ເດືອນ ກຸ ຂຶ້ນ ຕູ ຄໍ່າ ວັນ ກ ມີ ຮ້ວງເໝົ້າ ຍາມຕູດຊ້າຍມື້ວັນ ບໍຣົມມະນາດ ບໍຣົມມະບຸພິສັດຕະນາຄາຣະຫຼວດຕະນຸສຸວັນນະ ພູມິນທທາ ທົງພະຣາຊະສັດທາໂຊຕະນະ ທໍາມະເທດສະນາ ໄວ້ສິບວິຣະພຸດທັງກຸນ.

Folio 26 on the recto side: Sangkat 172 (corresponding to CS 1172), a *kot sangha* year, on the eighth waxing-moon day of the seventh lunar month, the seventh day of the week (Saturday), a *huang mao* day, [the writing was accomplished] in the afternoon (*nyam tut sai mü van*) in the day time. Bòrommanāt bòrommabòphit sisattanakharahuttanu suvannaphūmintha (the royal king) had the religious faith to sponsor the making of this manuscript [entitled] *Dhammadesanā* (Dhamma for preaching) to prolong the Buddha's successor.

Date: CS 1172, a *kot sangha* year (9 Jun 1810)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Bòrommanāt bòrommabòphit sisattanakharahuttanu suvannaphūmintha (the royal king)

Titles: ສັດຕະນິບາດ (ຜູກ ໔)

Sattanibat (Phuk 4)

Sattanipāta (Fascicle 4)

EAP1398_VXY_1_0219

Long palm-leaf

One Phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.9 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** three folios; the two folios contains the colophon; and the third folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ສັດຕະນິບາດ ໂຮມຊາດິກທີ່ກ່າວເຖິງປະຫວັດການສ້າງບາລະມີຂອງພະສໍາມາສໍາພຸດທະເຈົ້າໃນ ສະໄໝທີ່ເປັນພະໂພທິສັດ. ພະພຸດທະອົງ ໄດ້ນໍາເອົາຊາດິກທັງຫຼາຍມາເລົ່າໃຫ້ພະພິກຂຸສົງ ແລະ ພຸດທະບໍລິສັດຟັງໃນໂອກາດຕ່າງໆ ເພື່ອສະແດງຫລັກທໍາມະ ແລະ ສຸພາສິດທີ່ພະພຸດທະອົງມີ

ຄວາມປະສົງ. ໃນແຕ່ລະຊາດນັ້ນ ພະພຸດທະອົງໄດ້ຊົງບໍາເພັນບາລະມີຢ່າງເຕັມປຸງມເຂັ້ມຊັ້ນ ເອົາຊີວິດເປັນເດີມພັນ ແລະມີຄວາມໂດດເດັ່ນແຕກຕ່າງກັນ. ໜັງສືຊຸດນີ້ມີຫລາຍເລື່ອງຢູ່ນຳກັນ ເຊັ່ນ ເລື່ອງ ມະໂນຊະຊາດິກ ວ່າດ້ວຍ ການຄົບຄົນຊົ່ວບໍ່ໄດ້ຄວາມສຸກທີ່ຍັງຢືນ, ຄົດຊະຣາຊ ຊາດິກ ວ່າດ້ວຍອຳນາດບຸນຄຸນ, ອຸປະນັນທະຊາດິກ ວ່າດ້ວຍພະອຸປະນັນທະສາກະຍະບຸດ, ທັບ ພະປຸບຜາຊາດິກ ວ່າດ້ວຍໂທດຂອງການໂຕ້ຖຽງກັນ, ມະໂຫສິດຊາດິກ ວ່າດ້ວຍການບໍາເພັນ ປັນຍາປາລະມີ, ມະຫາອຸມັງຄະລະຊາດິກ ວ່າດ້ວຍຄວາມເປັນມຸງຄຸນ ເປັນຕົ້ນ.

Sattanipāta, a collection of *jātaka* that recount the history of the Buddha's practices of perfections during his time of being Bodhisattas. The Buddha delivered these *jātaka* to his followers on various occasions to convey different principles and lessons on his purposes. In each life, the Bodhisatta practiced the perfections fully and intensely, often risking his lives. Different stories highlight different unique virtues. This collection includes many stories, such as *Manoja-jātaka* (On short-lived happiness caused by associating with immoral people), *Gijjharāja-jātaka* (On the power of obligation), *Upananda-jātaka* (On Venerable Upananda Sākyaputta), *Dabbhapupphā-jātaka* (On negative consequences of quarrels), *Mahosatha-jātaka* (On the Perfection of Wisdom), and *Mahāumaṅgala-jātaka* (On auspiciousness), and among others.

Colophon:

ລາມທີ ໒໖ ໜ້າ ໑: ສັງກາດ ໑໗໒ (ກົງກັບ ຈ.ສ. ໑໗໗໒) ປີກົດສະຫຼ່າ ເດືອນ ໗ ຂຶ້ນ ໘ ຄ່ຳ ວັນ ໗ ມື້ ຮ້ວງເໝົ້າ ຍາມຕູດຊ້າຍມື້ວັນ ບໍຣົມມະນາດ ບໍຣົມມະບູພິສັດຕະນາຄາຣະທູດຕະນຸສຸວັນນະ ພູມິນທາ ທົງພະຣາຊະສັດທາໄຊຕະນະ ທຳມະເທດສະນາ ໄວ້ສິບວໍຣະພຸດທັງກຸນ.

Folio 26 on the recto side: Sangkat 172 (corresponding to CS 1172), a *kot sanga* year, on the eighth waxing-moon day of the seventh lunar month, the seventh day of the week (Saturday), a *huang mao* day, [the writing was accomplished] in the afternoon (*nyam tut sai mü van*) in the day time. Bòrommanāt bòrommabòphit sisattanakharahuttanu savanna phūmintha (the royal king) had the religious faith to sponsor the making of this manuscript [entitled] *Dhammadesanā* (Dhamma for preaching) to prolong the Buddha's successor.

Date:

CS 1172, a *kot sanga* year (9 Jun 1810)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Bòrommanāt bòrommabòphit sisattanakharahuttanu suvannaphūmintha (the royal king)

Titles:

ສັດຕະນິບາດ (ຜູກ ໕)

Sattanibat (Phuk 5)

Sattanipāta (Fascicle 5)

Long palm-leaf**One Phuk:** *fascicle 6***Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio contains the title.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.**Description:** ສັດຕະນິປາດ ໂຮມຊາຕິກທີ່ກ່າວເຖິງປະຫວັດການສ້າງບາລະມີຂອງພະສຳມາສຳພຸດທະເຈົ້າໃນສະໄໝທີ່ເປັນພະໂພທິສັດ. ພະພຸດທະອົງ ໄດ້ນຳເອົາຊາຕິກທັງຫຼາຍມາເລົ່າໃຫ້ພະພິກຂຸສົງ ແລະພຸດທະບໍລິສັດຟັງໃນໂອກາດຕ່າງໆ ເພື່ອສະແດງຫລັກທຳມະ ແລະສຸພາສິດທີ່ພະພຸດທະອົງມີຄວາມປະສົງ. ໃນແຕ່ລະຊາດນັ້ນ ພະພຸດທະອົງໄດ້ຊົງບຳເພັນບາລະມີຢ່າງເຕັມປຸງມເຂັ້ມຊັ້ນເອົາຊີວິດເປັນເດີມພັນ ແລະມີຄວາມໂດດເດັ່ນແຕກຕ່າງກັນ. ໜັງສືຊຸດນີ້ມີຫລາຍເລື່ອງຢູ່ນຳກັນເຊັ່ນ ເລື່ອງ ມະໂນຊະຊາຕິກ ວ່າດ້ວຍ ການຄົບຄົນຊົ່ວບໍ່ໄດ້ຄວາມສຸກທີ່ຍັງຢືນ, ຄິດຊະຣາຊາຕິກ ວ່າດ້ວຍອຳນາດບຸນຄຸນ, ອຸປະນັນທະຊາຕິກ ວ່າດ້ວຍພະອຸປະນັນທະສາກະຍະບຸດ, ທັບພະປຸປຜາຊາຕິກ ວ່າດ້ວຍໂທດຂອງການໂຕ້ຖຽງກັນ, ມະໂຫສິດຊາຕິກ ວ່າດ້ວຍການບຳເພັນປັນຍາບາລະມີ, ມະຫາອຸມັງຄະລະຊາຕິກ ວ່າດ້ວຍຄວາມເປັນມຸງຄຸນ ເປັນຕົ້ນ.*Sattanipāta*, a collection of *jātaka* that recount the history of the Buddha's practices of perfections during his time of being Bodhisattas. The Buddha delivered these *jātaka* to his followers on various occasions to convey different principles and lessons on his purposes. In each life, the Bodhisatta practiced the perfections fully and intensely, often risking his lives. Different stories highlight different unique virtues. This collection includes many stories, such as *Manoja-jātaka* (On short-lived happiness caused by associating with immoral people), *Gijjharāja-jātaka* (On the power of obligation), *Upananda-jātaka* (On Venerable Upananda Sākyaputta), *Dabbhapupphā-jātaka* (On negative consequences of quarrels), *Mahosatha-jātaka* (On the Perfection of Wisdom), and *Mahāumaṅgala-jātaka* (On auspiciousness), and among others.**Colophon:** ລານທີ ໒໔ ໜ້າ ໑: ສັງກາດ ໑໗໒ (ກົງກັບ ຈ.ສ. ໑໑໗໒) ປິກິດສະງ້າ ເດືອນ ກຸ ຂຶ້ນ ຕູ ຄ່ຳ ວັນ ກຸ ມີຮ່ວງເພົ້າ ຍາມຕູດຊ້າຍມື້ວັນ ບໍຣົມມະນາດ ບໍຣົມມະບູພິສັດຕະນາຄາຣະພູດຕະນຸສຸວັນນະພູມິນທາ ທົງພະຣາຊະສັດທາໂຊຕະນະ ທຳມະເທສະໜາ ໄວສິບວໍຣະພຸດທັງກຸນໂພທິສັດ.Folio 25 on the recto side: Sangkat 172 (corresponding to CS 1172), a *kot sanga* year, on the eighth waxing-moon day of the seventh lunar month, the seventh day of the week (Saturday), a *huang mao* day, [the writing was accomplished] in the afternoon (*nyam tut sai mü van*) in the day time. Bòrommanāt bòrommabòphit sisattanakharahuttanu suvannaphūmintha (the royal king) had the religious faith to sponsor the making of this manuscript [entitled] *Dhammadesanā* (Dhamma for preaching) to prolong the Buddha's successor.

Date: CS 1172, a *kot sangha* year (9 Jun 1810)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Bòrommanāt bòrommabòphit sisattanakharahuttanu suvannaphūmintha (the royal king)
Titles: ສັດຕະນິບາດ (ຜູກ ໖)
Sattanibat (*Phuk* 6)
Sattanipāta (Fascicle 6)

EAP1398_VXY_1_0221

Long palm-leaf

One *Phuk*: *fascicle 7*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ສັດຕະນິບາດ ໂຮມຊາຕິກທີ່ກ່າວເຖິງປະຫວັດການສ້າງບາລະມີຂອງພະສຳມາສຳພຸດທະເຈົ້າໃນສະໄໝທີ່ເປັນພະໂພທິສັດ. ພະພຸດທະອົງ ໄດ້ນຳເອົາຊາຕິກທັງຫຼາຍມາເລົ່າໃຫ້ພະພິກຂຸສົງ ແລະພຸດທະບໍລິສັດຟັງໃນໂອກາດຕ່າງໆ ເພື່ອສະແດງຫລັກທຳມະ ແລະສຸພາສິດທີ່ພະພຸດທະອົງມີຄວາມປະສົງ. ໃນແຕ່ລະຊາດນັ້ນ ພະພຸດທະອົງໄດ້ຊົງບຳເພັນບາລະມີຢ່າງເຕັມປຸງມເຂັ້ມຊັ້ນເອົາຊີວິດເປັນເດີມພັນ ແລະມີຄວາມໂດດເດັ່ນແຕກຕ່າງກັນ. ຫົງສີຊຸດນີ້ມີຫລາຍເລື່ອງຢູ່ນຳກັນເຊັ່ນ ເລື່ອງ ມະໂນຊະຊາຕິກ ວ່າດ້ວຍ ການຄົບຄົນຊົ່ວປີໄດ້ຄວາມສຸກທີ່ຍັງຢືນ, ຄິດຊະຣາຊາຕິກ ວ່າດ້ວຍອຳນາດບຸນຄຸນ, ອຸປະນັນທະຊາຕິກ ວ່າດ້ວຍພະອຸປະນັນທະສາກະຍະບຸດ, ທັບພະປຸບຜາຊາຕິກ ວ່າດ້ວຍໂທດຂອງການໂຕ້ຖຽງກັນ, ມະໂຫສິດຊາຕິກ ວ່າດ້ວຍການບຳເພັນປັນຍາປາລະມີ, ມະຫາອຸມັງຄະລະຊາຕິກ ວ່າດ້ວຍຄວາມເປັນມຸງຄຸນ ເປັນຕົ້ນ.

Sattanipāta, a collection of *jātaka* that recount the history of the Buddha's practices of perfections during his time of being Bodhisattas. The Buddha delivered these *jātaka* to his followers on various occasions to convey different principles and lessons on his purposes. In each life, the Bodhisatta practiced the perfections fully and intensely, often risking his lives. Different stories highlight different unique virtues. This collection includes many stories, such as *Manoja-jātaka* (On short-lived happiness caused by associating with immoral people), *Gijjharāja-jātaka* (On the power of obligation), *Upananda-jātaka* (On Venerable Upananda Sākyaputta), *Dabbhapupphā-jātaka* (On negative consequences of quarrels), *Mahosatha-jātaka* (On the Perfection of Wisdom), and *Mahāumaṅgala-jātaka* (On auspiciousness), and among others.

Colophon: ລານທີ ໒໕ ໜ້າ ໑: ສັງກາດ ໑໗໒ (ກົງກັບ ຈ.ສ. ໑໑໗໒) ປິກິດສະງ້າ ເດືອນ ກຸ ຂຶ້ນ ຕູ ຄ່ຳ ວັນ ກຸ ມື້ ຮ້ວງເໝົ້າ ຍາມຕູດຊ້າຍມື້ວັນ ບໍຣົມມະນາດ ບໍຣົມມະບຸພິສັດຕະນາຄາຣະພູດຕະນຸສຸວັນນະ ພູມິນທາ ທົງພະຣາຊະສັດທາໂຊຕະນະ ທຳມະເທດສະນາ ໄວ້ສິບວໍຣະພຸດທັງກຸນລະ.

Folio 25 on the recto side: Sangkat 172 (corresponding to CS 1172), a *kot sangha* year, on the eighth waxing-moon day of the seventh lunar month, the seventh day of the week (Saturday), a *huang mao* day,⁹⁹ [the writing was accomplished] in the afternoon (*nyam tut sai mü van*) in the day time. Bòrommanāt bòrommabòphit sisattanakharahuttanu suvannaphūmintha (the royal king) had the religious faith to sponsor the making of this manuscript [entitled] *Dhammadesanā* (Dhamma for preaching) to prolong the Buddha's successor.

Date: CS 1172, a *kot sangha* year (9 Jun 1810)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Bòrommanāt bòrommabòphit sisattanakharahuttanu suvannaphūmintha (the royal king)

Titles: ສັດຕະນິບາດ (ຜູກ ໗)
Sattanibat (*Phuk* 7)
Sattanipāta (Fascicle 7)

EAP1398_VXY_1_0222

Long palm-leaf

One *Phuk*: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** one folio contains the colophon.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ສັງການິບາດ ພະຜູ້ມີພະພາກເຈົ້າ ຊົງຕັດເລື່ອງມື້ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ. ມີພິກຂຸອົງໜຶ່ງ ທ່ຽວໄປບິນດະບາດໃນເມືອງສາວັດຖິ ແລະໄດ້ເຫັນຍິງສາວຜູ້ໜຶ່ງມີຮູບຮ່າງຜົວພັນວັນນະອັນຜ່ອງ ໃສ ແລະປະດັບຕົບແຕ່ງຮ່າງກາຍຢ່າງງົດງາມ ຈຶ່ງເກີດມີຈິດປະຕິພັດຕິກຫລຸມຮັກ ບໍ່ສາມາດຫັກ ຫ້າມໃຈຂອງຕົນໄດ້ ຈົນເກີດຄວາມໂສກເສົ້າ ບໍ່ສັນເຂົ້າ ຮ່າງກາຍຈ່ອຍຜອມ ພິກຂຸອື່ນຈຶ່ງເຂົ້າໄປ ໃຫ້ຄຳແນະນຳແລະປອບໃຈ ແຕ່ບໍ່ເປັນຜົນ ຈຶ່ງນຳເລື່ອງນີ້ໄປກາບທູນພະພຸດທະອົງຊົງຊາບ ຈາກ ນັ້ນ ພະພຸດທະອົງກໍຊົງສະແດງພະທຳມະເທສະໜາ ໂດຍເລົ່າເລື່ອງໃນອະດີດຕະຊາດທີ່ຄ້າຍຄື ກັນໃຫ້ກັບພິກຂຸອົງນັ້ນ. ເມື່ອພະທຳມະເທສະໜາຈົບລົງ ພິກຂຸອົງນັ້ນຈຶ່ງໄດ້ສະຕິ ແລະສາມາດ ກັບໃຈໄດ້ຕາມປົກກະຕິ.

⁹⁹ 1172 Jyestha 7 = Saturday, 9 June 1810.

Saṅkānipāta, the Buddha told this story at the Jetavana Monastery in Savatthi. A monk collected food in an alms-round and found a woman with a bright complexion and a beautifully adorned body. He fell in love with her and failed to stop that feeling. He got sad, ignored to have food, and became skinny. Other monks tried to give him advice and comforted him but it was unsuccessful. They therefore reported the Buddha what was going on with the monk. The Buddha then gave him a sermon, recounting a similar story from the past to the monk. By the end of the sermon, the monk could regain his composure and normal state of mindfulness.

Colophon: ລາມທີ ໒໖ ໜ້າ ໑: ສັງກາດ ໑໒໑໔ ຕົວ ປີເຕົ້າໃຈ ເດືອນ ໔ ອອກໃໝ່ ໑໓ ຄ່ຳ ວັນ ໑ ຣິດຈະນາ ແລ້ວຍາມກອງງາຍ ໝາຍມີ ເຈົ້າຄຳຜຸຍມີສັດທາສ້າງ ສັງກາມີບາດ ໄວ້ກັບສາສະໜາ ພະພຸດທະເຈົ້າ.

Folio 26 on the recto side: In Sangkat (CS) 1214, a *tao chai* year, on the thirteenth waxing-moon day of the fourth lunar month, the first day of the week (Sunday),¹⁰⁰ [the writing was accomplished] at the time of the morning drum (*nyam kòng ngai*). Prince Khamphui sponsored the making of this manuscript [entitled] *Sangkanibat* (*Saṅkānipāta*) to support the Teachings of the Buddha.

Date: CS 1214, a *tao chai* year (20 Feb 1853)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Prince Khamphui

Titles: ສັງກາມີບາດ

Sangkanibat

Saṅkānipāta

EAP1398_VXY_1_0223

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 55.9 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 23. **Edges of the palm leaves:** angled. **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: ເຕມິຍະຊາດີກ ເປັນຊາດີກເລື່ອງທຳອິດໃນ ໑໐ ເລື່ອງຈາກພະເຈົ້າສິບຊາດ ໃນເຕມິຍະຊາດີກ ພະໂພທິສັດຊົງບຳເພັນເນກຂຳມະປາຣະມີ ຄືການອອກບວດ. ເຕມິຍະຊາດີກ ກ່າວເຖິງ ພະ

¹⁰⁰ 1214 Phalguna 13 = Sunday, 20 February 1853.

ໂພທິສັດໄດ້ຮັບອາລາທະນາຈາກພະອິນໃຫ້ຈຸຕິລົງມາເກີດເປັນພະໂອລົດຂອງພະເຈົ້າກະສິກະລາດແຫ່ງເມືອງພາຣານະສີ ນາມວ່າ ເຕມິຍະກຸມມານ ຫຼືເຕເມ. ເມື່ອອາຍຸໄດ້ ໑໑ ເດືອນ ເຫັນພະບິດາສັງລົງໂທດໂຈນຢ່າງຫາລຸນ ຊຶ່ງລະນຶກຊາດໄດ້ວ່າ ຄັ້ງໜຶ່ງພະອົງເຄີຍເປັນກະສັດຄອງລາດຢູ່ ໒໐ ປີ ເມື່ອຕາຍແລ້ວໄປເກີດໃນນະຣິກຢູ່ແປດໝື່ນປີ ຈາກນັ້ນ ຈຶ່ງໄດ້ໄປເກີດໃນດາວວະດິງສະຫວັນ ຊຶ່ງຮູ້ສຶກຍ້ານວ່າ ຈະຕ້ອງເປັນກະສັດຕໍ່ຈາກພະບິດາ ແລະຕ້ອງສັງລົງໂທດຄືນທຳຜິດຈົນຕ້ອງຕົກນະຣິກອີກ ຈຶ່ງແກ້ງເຮັດເປັນງ່ອຍເປ້ຍ ຫູໜວກ ເປັນໄບ້ ແລະຖືກກ່າວຫາວ່າເປັນກາລະກິນີ ຈົນເມື່ອອາຍຸໄດ້ ໑໖ ປີ ກຳລັງຈະຖືກຝັງທັງດິບໃນປ່າຊ້າ ຈຶ່ງສະແດງຕົນວ່າ ບໍ່ໄດ້ງ່ອຍເປ້ຍ ແລະເປັນໄບ້ແຕ່ຢ່າງໃດ. ຕໍ່ມາ ໄດ້ບວດຮັກສາສິນຢູ່ໃນປ່າ. ພະບິດາ, ພະມານດາ ແລະປະຊາຊົນຮູ້ຂ່າວກໍຕິດຕາມມາ ເມື່ອໄດ້ຟັງທຳຈາກພະເຕເມ ກໍເກີດຄວາມເຫຼື້ອມໃສ ຈຶ່ງຂໍບວດນຳ. ເມື່ອພະເຕເມສັ່ນຊີວິດແລ້ວ ໄດ້ໄປເກີດໃນພົມມະໂລກ.

Temiya-jātaka is the first out of ten jātakas of the Buddha's last ten existences. In the Temiya Jātaka, the Bodhisatta accumulated the perfection of renunciation (*Nekkhamma-pāramī*). He was invited by God Indra to be reborn as Temiya or Teme, the son of King Kasikarat of Varanasi. When he was eleven months old, he saw his father severely punished a thief. He recalled his previous life as a king. The king reigned a city for 20 years, was reborn and punished in hell eighty thousand years, and reborn in the Tāvātimsa heaven. He was afraid that he would be his father's successor to rule the city and punish people, resulting in a rebirth in hell again. He therefore pretended to be lame, deaf, and dumb, and was accused of being *kālakinī* (misfortune). At the age of 16, he was about to be buried in a cemetery as punishment. Then, he revealed that he was normal. Later, he ordained himself as an ascetic and observed precepts in a forest. Having heard of his ordination, his parents and people followed him and listened to his Dhamma preaching. They were faithful and asked to be ordained as well. After his death, he was reborn in the Brahma world.

Colophon:

ລານທີ ໒໒ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໒໒໒ ຕົວ ປິກິດສັນ ເດືອນ ໔ ແຮມ ໒ ຄ່ຳ ວັນ ໒ ມື້ຮັບໃສ່ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ນາງແສນຄຳມຸງຄຸນ ກັບທັງລູກເຕົ້າຊູ່ຄົນ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ເຕມິຍະ ໄວ້ຄຳຊູສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ ຈຶ່ງແທ້ກໍຂ້າເຫັນ.

Folio 22 on the recto side: In Sangkatrasa (CS) 1222, a *kot san* year, on the second waning-moon day of the fourth lunar month, the second day of the week (Monday), a *hap sai* day,¹⁰¹ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Nang Saen Khammungskhun and her children had the most ardent religious faith to sponsor the making of this manuscript [entitled] *Temiya* to support the Teachings of the Buddha to last until the end 5000 years. May this be a condition for us to reach Nibbāna, constantly and definitely.

Date:

CS 1222, a *kot san* year (25 Feb 1861)

Script(s):

Tham Lao

¹⁰¹ 1222 Phalguna 16 = Monday, 25 February 1861. This day was indeed a *hap sai* day.

Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Nang Saen Khammungkhun and her children
Titles: ເຕມີຍະ (ຜູກຕົ້ນ)
Temiya (Phuk ton)
Temiya (Fascicle 1)

EAP1398_VXY_1_0224

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 55.9 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** one folio contains the colophon.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 25. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ເຕມີຍະຊາດີກ ເປັນຊາດີກເລື່ອງທຳອິດໃນ ໑໐ ເລື່ອງຈາກພະເຈົ້າສິບຊາດ ໃນເຕມີຍະຊາດີກ ພະໂພທິສັດຊົງບຳເພັນເນກຂຳມະປາຣະມີ ຄືການອອກບວດ. ເຕມີຍະຊາດີກ ກ່າວເຖິງ ພະໂພທິສັດໄດ້ຮັບອາລາທະນາຈາກພະອິນໃຫ້ຈຸຕິລົງມາເກີດເປັນພະໂອລົດຂອງພະເຈົ້າກະສິກະລາດແຫ່ງເມືອງພາຣານະສີ ນາມວ່າ ເຕມີຍະກຸມມານ ຫຼືເຕເມ. ເມື່ອອາຍຸໄດ້ ໑໑ ເດືອນ ເຫັນພະບິດາສັງລົງໂທດໂຈນຢ່າງທຳລຸນ ຊົງລະນຶກຊາດໄດ້ວ່າ ຄັ້ງໜຶ່ງພະອົງເຄີຍເປັນກະສັດຄອງລາດຢູ່ ໒໐ ປີ ເມື່ອຕາຍແລ້ວໄປເກີດໃນນະຣົກຢູ່ແປດພື້ນປີ ຈາກນັ້ນ ຈຶ່ງໄດ້ໄປເກີດໃນດາວວະດິງສະຫວັນ ຊົງຮູ້ສຶກຢ້ານວ່າ ຈະຕ້ອງເປັນກະສັດຕໍ່ຈາກພະບິດາ ແລະຕ້ອງສັງລົງໂທດຄືນທຳຜິດຈົນຕ້ອງຕົກນະຣົກອີກ ຈຶ່ງແກ້ງເຮັດເປັນງ່ອຍເບ້ຍ ຫູໜວກ ເປັນໄບ້ ແລະຖືກກ່າວຫາວ່າເປັນກາລະກິນີ ຈົນເມື່ອອາຍຸໄດ້ ໑໖ ປີ ກຳລັງຈະຖືກຝັງທັງດິບໃນປ່າຊ້າ ຈຶ່ງສະແດງຕົນວ່າ ບໍ່ໄດ້ງ່ອຍເບ້ຍ ແລະເປັນໄບ້ແຕ່ຢ່າງໃດ. ຕໍ່ມາ ໄດ້ບວດຮັກສາສິນຢູ່ໃນປ່າ. ພະບິດາ, ພະມານດາ ແລະປະຊາຊົນຮູ້ຂ່າວກໍຕິດຕາມມາ ເມື່ອໄດ້ຟັງທຳຈາກພະເຕເມ ກໍເກີດຄວາມເຫຼື້ອມໃສ ຈຶ່ງຂໍບວດນຳ. ເມື່ອພະເຕເມສັ່ນຊີວິດແລ້ວໄດ້ໄປເກີດໃນພົມມະໂລກ.

Temiya-jātaka is the first out of ten jātakas of the Buddha's last ten existences. In the *Temiya Jātaka*, the Bodhisatta accumulated the perfection of renunciation (*Nekkhamma-pāramī*). He was invited by God Indra to be reborn as *Temiya* or *Teme*, the son of King *Kasikarat* of *Varanasi*. When he was eleven months old, he saw his father severely punished a thief. He recalled his previous life as a king. The king reigned a city for 20 years, was reborn and punished in hell eighty thousand years, and reborn in the *Tāvātimsa* heaven. He was afraid that he would be his father's successor to rule the city and punish people, resulting in a rebirth in hell again. He therefore pretended to be lame, deaf, and dumb, and was accused of being *kālakinī* (misfortune). At the age of 16, he was about to

be buried in a cemetery as punishment. Then, he revealed that he was normal. Later, he ordained himself as an ascetic and observed precepts in a forest. Having heard of his ordination, his parents and people followed him and listened to his Dhamma preaching. They were faithful and asked to be ordained as well. After his death, he was reborn in the Brahma world.

Colophon: ລານທີ ໒໔ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໒໒໒ ຕົວ ປິກິດສັນ ເດືອນ ໔ ແຮມ ໒ ຄ່ຳ ວັນ ໒ ມື້ຮັບໃສ້
ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ນາງແສນຄຳມຸງຄຸນກັບທັງລູກເຕົ້າພ່າຊູ່ຄົນ ມີໃຈໃສ
ສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ເຕມິຍະ ໄວ້ຄ້າຊູສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດ
ສາ ນິບພານະ ປັດຈະໂຍ ໂຫຼຸ ໂນ ນິດຈັງ ທຸວັງ ຈິ່ງແທ້ກໍຂ້າເທີ້ນ.

Folio 25 on the recto side: In Sangkatrasa (CS) 1222, a *kot san* year, on the second waning-moon day of the fourth lunar month, the second day of the week (Monday), a *hap sai* day, the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Nang Saen Khammung-khun and her children had the most ardent religious faith to sponsor the making of this manuscript [entitled] *Temiya* to support the Teachings of the Buddha to last until the end 5000 years. May this be a condition for us to reach Nibbāna, constantly and definitely.

Date: CS 1222, a *kot san* year (25 Feb 1861)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Nang Saen Khammungkhun and her children
Titles: ເຕມິຍະກຸມມານ (ຜູກ ໒)
Temiya Kumman (Phuk 2)
Temiya Kumāra (Fascicle 2)

EAP1398_VXY_1_0225

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 55.6 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** one folio contains the colophon.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 25. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ເຕມິຍະຊາດິກ ເປັນຊາດິກເລື່ອງທຳອິດໃນ ໑໐ ເລື່ອງຈາກພະເຈົ້າສິບຊາດ ໃນເຕມິຍະຊາດິກ
ພະໂພທິສັດຊົງບຳເພັນເນກຂຳມະປາຣະມີ ຄືການອອກບວດ. ເຕມິຍະຊາດິກ ກ່າວເຖິງ ພະ
ໂພທິສັດໄດ້ຮັບອາລາທະນາຈາກພະອິນໃຫ້ຈູຕິລົງມາເກີດເປັນພະໂອລົດຂອງພະເຈົ້າກະສິ
ກະລາດແຫ່ງເມືອງພາຣານະສີ ນາມວ່າ ເຕມິຍະກຸມມານ ຫຼືເຕເມ. ເມື່ອອາຍຸໄດ້ ໑໑ ເດືອນ ເຫັນ

ພະບິດາສັງລົງໂທດໂຈນຢ່າງຫລາຍ ຊົງລະນຶກຊາດໄດ້ວ່າ ຄັ້ງໜຶ່ງພະອົງເຄີຍເປັນກະສັດຄອງ
ລາດຢູ່ ໒໐ ປີ ເມື່ອຕາຍແລ້ວໄປເກີດໃນນະຣິກຢູ່ແປດພື້ນປີ ຈາກນັ້ນ ຈຶ່ງໄດ້ໄປເກີດໃນດາວວະ
ດົງສະຫວັນ ຊົງຮູ້ສຶກຢ້ານວ່າ ຈະຕ້ອງເປັນກະສັດຕໍ່ຈາກພະບິດາ ແລະຕ້ອງສັງລົງໂທດຄືນທຳຜິດ
ຈົນຕ້ອງຕົກນະຣິກອີກ ຈຶ່ງແກ້ງເຮັດເປັນງ່ອຍເປ້ຍ ຫູໜວກ ເປັນໃບ ແລະຖືກກ່າວຫາວ່າເປັນ
ກາລະກິນີ ຈົນເມື່ອອາຍຸໄດ້ ໑໖ ປີ ກຳລັງຈະຖືກຝັງທັງດິບໃນປ່າຊ້າ ຈຶ່ງສະແດງຕົນວ່າ ບໍ່ໄດ້ງ່ອຍ
ເປ້ຍ ແລະເປັນໃບແຕ່ຢ່າງໃດ. ຕໍ່ມາ ໄດ້ບວດຮັກສາສົນຢູ່ໃນປ່າ. ພະບິດາ, ພະມານດາ ແລະ
ປະຊາຊົນຮູ້ຂ່າວກໍຕິດຕາມມາ ເມື່ອໄດ້ຟັງທຳຈາກພະເຕເມ ກໍເກີດຄວາມເຫຼື້ອມໃສ ຈຶ່ງຂໍ
ບວດນຳ. ເມື່ອພະເຕເມສັ່ນຊີວິດແລ້ວໄດ້ໄປເກີດໃນພົມມະໂລກ.

Temiya-jātaka is the first out of ten jātakas of the Buddha's last ten existences. In the Temiya Jātaka, the Bodhisatta accumulated the perfection of renunciation (*Nekkhamma-pāramī*). He was invited by God Indra to be reborn as Temiya or Teme, the son of King Kasikarat of Varanasi. When he was eleven months old, he saw his father severely punished a thief. He recalled his previous life as a king. The king reigned a city for 20 years, was reborn and punished in hell eighty thousand years, and reborn in the Tāvātimsa heaven. He was afraid that he would be his father's successor to rule the city and punish people, resulting in a rebirth in hell again. He therefore pretended to be lame, deaf, and dumb, and was accused of being *kālakiṇī* (misfortune). At the age of 16, he was about to be buried in a cemetery as punishment. Then, he revealed that he was normal. Later, he ordained himself as an ascetic and observed precepts in a forest. Having heard of his ordination, his parents and people followed him and listened to his Dhamma preaching. They were faithful and asked to be ordained as well. After his death, he was reborn in the Brahma world.

Colophon: ລານທີ ໒໕ ໜ້າ ໑: ມານະວັນ ໓ ຂຶ້ນ ໑໔ ຄໍ່າ ເດືອນຍີ່ ຕິກູລະຍະລິກ ຍາມກອງງາຍ ໝາຍມີ ສາທຸ
ບຸດດີ ມີໃຈໃສສັດທາໄດ້ສ້າງ ສຸຣິນທະຊຸມພູ ໄວ້ກັບສາສະໜາພະເຈົ້າ ເທົ່າ ໔໐໐໐ ວັດສາ ກໍຂ້າ
ເທີນ.

Folio 25 on the recto side: On the third day of the week (Tuesday), the fourteenth day of waxing moon of the second lunar month, the third year of the decade, the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Sathu Buddi had the religious faith to sponsor the making of this manuscript [entitled] *Surinthasumphu* to support the Teachings of the Buddha to last until the end of 5000 years.

Date: 1861 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0224)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Sathu Buddi

Titles: ເຕມິຍະກຸມມານ (ຜູກ ໓)

Temiya Kumman (Phuk 3)

Temiya Kumāra Jātaka (Fascicle 3)

Long palm-leaf**One Phuk:** *fascicle 4***Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 55.9 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** none.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 21. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ເຕມິຍະຊາດິກ ເປັນຊາດິກເລື່ອງທຳອິດໃນ ໑໐ ເລື່ອງຈາກພະເຈົ້າສິບຊາດ ໃນເຕມິຍະຊາດິກ ພະໂພທິສັດຊົງບຳເພັນເນກຂຳມະປາຣະມີ ຄືການອອກບວດ. ເຕມິຍະຊາດິກ ກ່າວເຖິງ ພະໂພທິສັດໄດ້ຮັບອາລາທະນາຈາກພະອິນໃຫ້ຈຸຕິລົງມາເກີດເປັນພະໂອລົດຂອງພະເຈົ້າກະສິກະລາດແຫ່ງເມືອງພາຣາມະສີ ນາມວ່າ ເຕມິຍະກຸມມານ ຫຼືເຕເມ. ເມື່ອອາຍຸໄດ້ ໑໑ ເດືອນ ເຫັນພະບິດາສັງລົງໂທດໂຈນຢ່າງທຳລຸນ ຊົງລະນຶກຊາດໄດ້ວ່າ ຄັ້ງໜຶ່ງພະອົງເຄີຍເປັນກະສັດຄອງລາດຢູ່ ໒໐ ປີ ເມື່ອຕາຍແລ້ວໄປເກີດໃນນະຣິກຢູ່ແປດໝື່ນປີ ຈາກນັ້ນ ຈຶ່ງໄດ້ໄປເກີດໃນດາວະດິງສະຫວັນ ຊົງຮູ້ສຶກຍ້ານວ່າ ຈະຕ້ອງເປັນກະສັດຕໍ່ຈາກພະບິດາ ແລະຕ້ອງສັງລົງໂທດຄືນທຳຜິດຈົນຕ້ອງຕົກນະຣິກອີກ ຈຶ່ງແກ້ງເຮັດເປັນງ່ອຍເປ້ຍ ຫູໜວກ ເປັນໂບ້ ແລະຖືກກ່າວຫາວ່າເປັນກາລະກິນີ ຈົນເມື່ອອາຍຸໄດ້ ໑໖ ປີ ກຳລັງຈະຖືກຝັງທັງດິບໃນປ່າຊ້າ ຈຶ່ງສະແດງຕົນວ່າ ບໍ່ໄດ້ງ່ອຍເປ້ຍ ແລະເປັນໂບ້ແຕ່ຢ່າງໃດ. ຕໍ່ມາ ໄດ້ບວດຮັກສາສິນຢູ່ໃນປ່າ. ພະບິດາ, ພະມານດາ ແລະປະຊາຊົນຮູ້ຂ່າວກໍຕິດຕາມມາ ເມື່ອໄດ້ຟັງທຳຈາກພະເຕເມ ກໍເກີດຄວາມເຫຼື້ອມໃສ ຈຶ່ງຂໍບວດນຳ. ເມື່ອພະເຕເມສິ້ນຊີວິດແລ້ວໄດ້ໄປເກີດໃນພິມມະໂລກ.

Temiya-jātaka is the first out of ten jātakas of the Buddha's last ten existences. In the Temiya Jātaka, the Bodhisatta accumulated the perfection of renunciation (*Nekkhamma-pāramī*). He was invited by God Indra to be reborn as Temiya or Teme, the son of King Kasikarat of Varanasi. When he was eleven months old, he saw his father severely punished a thief. He recalled his previous life as a king. The king reigned a city for 20 years, was reborn and punished in hell eighty thousand years, and reborn in the Tāvātimsa heaven. He was afraid that he would be his father's successor to rule the city and punish people, resulting in a rebirth in hell again. He therefore pretended to be lame, deaf, and dumb, and was accused of being *kālakinī* (misfortune). At the age of 16, he was about to be buried in a cemetery as punishment. Then, he revealed that he was normal. Later, he ordained himself as an ascetic and observed precepts in a forest. Having heard of his ordination, his parents and people followed him and listened to his Dhamma preaching. They were faithful and asked to be ordained as well. After his death, he was reborn in the Brahma world.

Colophon: None**Date:** 1861 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0224)

Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ເຕມີຍະ (ຜູກ ໔)
Temiya (Phuk 4)
Temiya (Fascicle 4)

EAP1398_VXY_1_0227

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 23. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ພະມະຫາຊະນົກຊາດິກ ມີເຄົ້າເລື່ອງວ່າ ພະໂພທິສັດສະເຫວີຍພະຊາດເປັນພະມະຫາຊະນົກ ໂອລົດຂອງພະເຈົ້າອະຣິດຖະຊະນົກ ແຫ່ງນະຄອນມຸຖິລາ ເມື່ອຍັງຢູ່ໃນຄັນຂອງພະມານດານັ້ນ ພະບິດາໄດ້ເຮັດສົງຄາມກັບພະອະນຸຊາ (ນ້ອງຊາຍ) ຂອງພະອົງຈົນສິ້ນພະຊົນ (ຕາຍ). ພະມານ ດາຈຶ່ງໜີໄປຢູ່ນະຄອນກາລະຈຳປາກະ ຕໍ່ມາກໍປະສູດພະມະຫາຊະນົກ ເມື່ອພະມະຫາຊະນົກ ເຕີບໃຫຍ່ຂຶ້ນ ຊາບເລື່ອງລາວຂອງພະບິດາ ຈຶ່ງຕັ້ງໃຈສຶກສາສິລະປະວິທະຍາທຸກຂະແໜງຈົນ ແຕກສານ. ເມື່ອອາຍຸຕົບ ໑໖ ພັນສາ ຈຶ່ງຂໍທຶນຊັບຈາກພະມານດາ ນຳໄປທຳການຄ້າທາງເຮືອສຳ ເພົາ ເພື່ອຫາທຶນໄປຊົງເມືອງຄືນມາ. ແຕ່ຂະນະເດີນທາງກາງມະຫາສະໝຸດ ເຮືອສຳເພົາໄດ້ອັບ ປາງລົງ ຜູ້ຄົນທັງຫຼາຍກໍຈົມນ້ຳຕາຍ ບາງຄົນກໍຕົກເປັນເຫຍື່ອຂອງສັດທະເລ. ພະມະຫາຊະນົກ ອົດທົນລອຍນ້ຳໃນມະຫາ ສະໝຸດເຖິງ ໗ ວັນ. ນາງມະນີເມກຂະລາ ຜູ້ຮັກສາມະຫາສະໝຸດ ເຫັນແລ້ວເກີດຄວາມເຫຼື້ອມໃສ ຈຶ່ງຊ່ອຍພາຂຶ້ນຝັ່ງໃນອຸທະຍານຂອງພະເຈົ້າໂປລະຊະນົກ ຊຶ່ງ ສະຫວັນຄົດໄປແລ້ວ. ໃນຂະນະນັ້ນ ພະທິດາກຳລັງຊົງຫາຄູ່ຄອງດ້ວຍການສ່ຽງລົດ ຈົນພະມະຫາ ຊະນົກໄຂບົດສະໜາໄດ້ ຈຶ່ງໄດ້ເປັນຜູ້ຄອງຣາຊະສົມບັດນັ້ນ. ວັນໜຶ່ງ ພະອົງສະເດັດໄປອຸທະ ຍານ ຊົງເຫັນຕົ້ນໝາກມ່ວງ ໒ ຕົ້ນ, ຕົ້ນໜຶ່ງອອກໝາກເຕັມຕົ້ນ ອີກຕົ້ນບໍ່ມີໝາກ ເມື່ອສະເດັດກັບ ມາອີກຄັ້ງ ກໍພົບວ່າ ຕົ້ນທີ່ມີໝາກເຕັມນັ້ນ ຖືກຕົງຫັກໂຄ່ນລົງໝົດ ສ່ວນຕົ້ນທີ່ບໍ່ມີໝາກຍັງຢູ່ດີ ເຮັດໃຫ້ພະອົງເຫັນໂຫດຂອງການຄອງຣາຊະສົມບັດ ວ່າປຽບເໝືອນຕົ້ນໝາກມ່ວງທີ່ມີໝາກກໍມີ ໄພ ຫາກບໍ່ມີມາກ ກໍບໍ່ມີໄພ ການສະຫຼະຣາຊະສົມບັດອອກບວດ ກໍເໝືອນຕົ້ນໝາກມ່ວງທີ່ ບໍ່ມີໝາກກໍບໍ່ມີໄພ ຈຶ່ງຊົງອອກບວດເປັນລືສີ ເລື່ອງນີ້ເນັ້ນການບຳເພັນຄວາມພຽນພະຍາຍາມຄື ວິຣິຍະປາຣະມີ.

Janaka-jātaka, a previous birth of Gotama Buddha as Prince Janaka, the son of King Ariththajanaka of Mithila. When Prince Janaka was in his

mother's pregnancy, King Ariththajanaka was killed in a battle against his younger brother (Prince Janaka's uncle). Thus, his mother fled to the city of Kalachampaka where Prince Janaka was born later. When the prince grew up and knew his father's life, he managed to learn all fields of arts and science and become fluent. When he was 16, he asked his mother for funding to trade by junk and to seize his father's city back. However, while travelling on the ocean, the junk sank. Passengers drowned and were eaten by ocean creatures. Prince Janaka patiently swam in the ocean for seven days. Maṇimekkhalā, the protective goddess the sea, saw him and became faithful. She rescued him and brought him to the bank at the garden of King Polajanaka who had passed away. At that time, the king's daughter was looking for a husband by releasing a carriage. Janaka could solve some puzzles that were part of her strategy, he was selected to enthrone. One day, he went to a park and saw two mango trees: one was full of fruit; the other had no fruit. When he came back, he found out that the mango tree which had been full of fruit was collapsed; while the unabundant mango tree was still in good shape. Then, he realized the peril of coronation. Metaphorically speaking, abundant mango trees were always in danger; whereas unabundant mango trees were safe. Abdication to become an ascetic is symbolized by an unabundant mango tree. Finally, he decided to ordain himself. The story focuses on the perfection of perseverance.

Colophon: ລານທີ ໒໑ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໓໓ ຕົວ ປີຮ້ວງມິດ ເດືອນຈຽງ ແຮມ ໑໐ ຄໍ່າ ວັນ ໔ ມື້ເຕົ້າສະງ້າ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສົມເດັດທຳມະຈິນດາ ມີສັດທາໄດ້ສ້າງ ລຳ ຊະນົກ ມັດນີ້ ໄວ້ກັບສາສະໜາພະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫນຖູ ໂນ ທຸວັງໆ.

Folio 21 on the recto side: In Chunlasangkatrassa (CS) 1233, a *huang mot* year, on the tenth waning-moon day of the first lunar month, the fifth day of the week (Thursday), a *tao sanga* day,¹⁰² the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Somdet Thammachinda had the religious faith to sponsor the making of this manuscript entitled *Lam Sanok (Janaka)* to support the Teachings of the Buddha to last until the end 5000 years. May this be a condition for us to reach Nibbāna, certainly.

Date: CS 1233, a *huang mot* year (7 Dec 1871)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Somdet Thammachinda
Titles: ຊະນົກ (ຜູກຕື້ນ)
Sanok (Phuk ton)
Janaka (Fascicle 1)

¹⁰² 1233 Margasirsha 25 = Thursday, 7 December 1871. This day was indeed a *tao sanga* day.

Long palm-leaf**One Phuk:** *fascicle 2***Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio is blank.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 21. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ພະມະຫາຊະນິກຊາດິກ ມີເຄົ້າເລື່ອງວ່າ ພະໂພທິສັດສະເຫວີຍພະຊາດເປັນພະມະຫາຊະນິກ ໂອລົດຂອງພະເຈົ້າອະຣິດຖະຊະນິກ ແຫ່ງນະຄອນມິຖິລາ ເມື່ອຍັງຢູ່ໃນຄັນຂອງພະມານດານັ້ນ ພະບິດາ ໄດ້ເຮັດສົງຄາມກັບພະອະນຸຊາ (ນ້ອງຊາຍ) ຂອງພະອົງຈົນສິ້ນພະຊົນ (ຕາຍ). ພະມານ ດາ ຈຶ່ງໝົໄປຢູ່ນະຄອນກາລະຈຳປາກະ ຕໍ່ມາກໍປະສູດພະມະຫາຊະນິກ ເມື່ອພະມະຫາຊະນິກ ເຕີບໃຫຍ່ຂຶ້ນ ຊາບເລື່ອງລາວຂອງພະບິດາ ຈຶ່ງຕັ້ງໃຈສຶກສາສິລະປະວິທະຍາທຸກຂະແໜງຈົນ ແຕກສານ. ເມື່ອອາຍຸຄົບ ໑໖ ພັນສາ ຈຶ່ງຂໍທຶນຊັບຈາກພະມານດາ ນຳໄປທຳການຄ້າທາງເຮືອສຳ ເພົາ ເພື່ອຫາທຶນໄປຊົງເມືອງຄືນມາ. ແຕ່ຂະນະເດີນທາງກາງມະຫາສະໝຸດ ເຮືອສຳເພົາໄດ້ອັບ ປາງລົງ ຜູ້ຄົນທັງຫຼາຍກໍຈົມນ້ຳຕາຍ ບາງຄົນກໍຕົກເປັນເຫຍື່ອຂອງສັດທະເລ. ພະມະຫາຊະນິກ ອົດທົນລອຍນ້ຳໃນມະຫາ ສະໝຸດເຖິງ ໗ ວັນ. ນາງມະນີເມກຂະລາ ຜູ້ຮັກສາມະຫາສະໝຸດ ເຫັນແລ້ວເກີດຄວາມເຫຼືອມໃສ ຈຶ່ງຊ່ອຍພາຂຶ້ນຝັ່ງໃນອຸທະຍານຂອງພະເຈົ້າໂປລະຊະນິກ ຊຶ່ງ ສະຫວັນຄົດໄປແລ້ວ. ໃນຂະນະນັ້ນ ພະທິດາກຳລັງຊົງຫາຄູ່ຄອງດ້ວຍການສ່ຽງລົດ ຈົນພະມະຫາ ຊະນິກໄຂບົດສະໜາໄດ້ ຈຶ່ງໄດ້ເປັນຜູ້ຄອງຣາຊະສົມບັດນັ້ນ. ວັນໜຶ່ງ ພະອົງສະເດັດໄປອຸ ທະຍານ ຊົງເຫັນຕົ້ນໝາກມ່ວງ ໒ ຕົ້ນ, ຕົ້ນໜຶ່ງອອກໝາກເຕັມຕົ້ນ ອີກຕົ້ນບໍ່ມີໝາກ ເມື່ອສະເດັດ ກັບມາອີກຄັ້ງ ກໍພົບວ່າ ຕົ້ນທີ່ມີໝາກເຕັມນັ້ນ ຖືກດຶງຫັກໂຄ່ນລົງໝົດ ສ່ວນຕົ້ນທີ່ບໍ່ມີໝາກຍັງຢູ່ດີ ເຮັດໃຫ້ພະອົງເຫັນໂທດຂອງການຄອງຣາຊະສົມບັດ ວ່າປຽບເໝືອນຕົ້ນໝາກມ່ວງທີ່ບໍ່ມີ ໝາກ ກໍບໍ່ມີໄພ ຫາກບໍ່ມີມາກ ກໍບໍ່ມີໄພ ການສະຫຼະຣາຊະສົມບັດອອກບວດກໍເໝືອນຕົ້ນໝາກມ່ວງທີ່ບໍ່ມີ ໝາກ ກໍບໍ່ມີໄພ ຈຶ່ງຊົງອອກບວດເປັນລືສີ ເລື່ອງນີ້ເນັ້ນການບຳເພັນຄວາມພຽນພະຍາຍາມຄື ວິຣິຍະປາຣະມີ.

Janaka-jātaka, a previous birth of Gotama Buddha as Prince Janaka, the son of King Ariththajanaka of Mithila. When Prince Janaka was in his mother's pregnancy, King Ariththajanaka was killed in a battle against his younger brother (Prince Janaka's uncle). Thus, his mother fled to the city of Kalachampaka where Prince Janaka was born later. When the prince grew up and knew his father's life, he managed to learn all fields of arts and science and become fluent. When he was 16, he asked his mother for funding to trade by junk and to seize his father's city back. However, while travelling on the ocean, the junk sank. Passengers drowned and were eaten by ocean creatures. Prince Janaka patiently swam in the ocean for seven days. Maṇimekkhalā, the protective goddess the sea, saw him and became faithful. She rescued him and brought him to the bank at the

garden of King Polajanaka who had passed away. At that time, the king's daughter was looking for a husband by releasing a carriage. Janaka could solve some puzzles that were part of her strategy, he was selected to enthrone. One day, he went to a park and saw two mango trees: one was full of fruit; the other had no fruit. When he came back, he found out that the mango tree which had been full of fruit was collapsed; while the unabundant mango tree was still in good shape. Then, he realized the peril of coronation. Metaphorically speaking, abundant mango trees were always in danger; whereas unabundant mango trees were safe. Abdication to become an ascetic is symbolized by an unabundant mango tree. Finally, he decided to ordain himself. The story focuses on the perfection of perseverance.

Colophon: ລານທີ ໒໑ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໓໓ ຕົວ ປີຮ້ວງມິດ ເດືອນຈຽງ ແຮມ ໑໐ ຄໍ່າ ວັນ ໕ ມື້ເຖົ້າສະງ້າ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສົມເດັດທຳມະຈິນດາ ມີສັດທາໄດ້ສ້າງ ລຳ ຊະນົກ ມັດນີ້ ໄວ້ກັບສາສະໜາພະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ນົບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ທຸວັງ ນິດຈັງ.

Folio 21 on the recto side: In Chunlasangkatrassa (CS) 1233, a *huang mot* year, on the tenth waning-moon day of the first lunar month, the fifth day of the week (Thursday), a *tao sanga* day, the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Somdet Thammachinda had the religious faith to sponsor the making of this manuscript entitled *Lam Sanok (Janaka)* to support the Teachings of the Buddha to last until the end 5000 years. May this be a condition for us to reach Nibbāna, certainly and constantly.

Date: CS 1233, a *huang mot* year (7 Dec 1871)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Somdet Thammachinda
Titles: ຊະນົກ (ຜູກ ໒)
Sanok (Phuk 2)
Janaka (Fascicle 2)

EAP1398_VXY_1_0229

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 22. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description:

ພະມະຫາຊະນົກຊາດິກ ມີເຄົ້າເລື່ອງວ່າ ພະໂພທິສັດສະເຫວີຍພະຊາດເປັນພະມະຫາຊະນົກ ໂອລົດຂອງພະເຈົ້າອະຣິດຖະຊະນົກ ແຫ່ງນະຄອນມິຖິລາ ເມື່ອຍັງຢູ່ໃນຄັນຂອງພະມານດານັ້ນ ພະບິດາ ໄດ້ເຮັດສົງຄາມກັບພະອະນຸຊາ (ນ້ອງຊາຍ) ຂອງພະອົງຈົນສິ້ນພະຊົນ (ຕາຍ). ພະມານດາ ຈຶ່ງໝີໄປຢູ່ນະຄອນກາລະຈຳປາກະ ຕໍ່ມາກໍປະສູດພະມະຫາຊະນົກ ເມື່ອພະມະຫາຊະນົກ ເຕີບໃຫຍ່ຂຶ້ນ ຊາບເລື່ອງລາວຂອງພະບິດາ ຈຶ່ງຕັ້ງໃຈສຶກສາສິລະປະວິທະຍາທຸກຂະແໜງຈົນ ແຕກສານ. ເມື່ອອາຍຸຄົບ ໑໖ ພັນສາ ຈຶ່ງຂໍທຶນຊັບຈາກພະມານດາ ນຳໄປທຳການຄ້າທາງເຮືອສຳ ເພົາ ເພື່ອຫາທຶນໄປຊົງເມືອງຄືນມາ. ແຕ່ຂະນະເດີນທາງກາງມະຫາສະໝຸດ ເຮືອສຳເພົາໄດ້ອັບ ປາງລົງ ຜູ້ຄົນທັງຫຼາຍກໍຈົມນ້ຳຕາຍ ບາງຄົນກໍຕົກເປັນເຫຍື່ອຂອງສັດທະເລ. ພະມະຫາຊະນົກ ອົດທົນລອຍນ້ຳໃນມະຫາ ສະໝຸດເຖິງ ໗ ວັນ. ນາງມະນີເມກຂະລາ ຜູ້ຮັກສາມະຫາສະໝຸດ ເຫັນແລ້ວເກີດຄວາມເຫຼື້ອມໃສ ຈຶ່ງຊ່ອຍພາຂຶ້ນຝັ່ງໃນອຸທະຍານຂອງພະເຈົ້າໂປລະຊະນົກ ຊຶ່ງ ສະຫວັນຄົດໄປແລ້ວ. ໃນຂະນະນັ້ນ ພະທິດາກຳລັງຊົງຫາຄູ່ຄອງດ້ວຍການສ່ຽງລົດ ຈົນພະມະຫາ ຊະນົກໄຂບົດສະໜາໄດ້ ຈຶ່ງໄດ້ເປັນຜູ້ຄອງຣາຊະສົມບັດນັ້ນ. ວັນໜຶ່ງ ພະອົງສະເດັດໄປອຸທະ ຍານ ຊົງເຫັນຕົ້ນໝາກມ່ວງ ໒ ຕົ້ນ, ຕົ້ນໜຶ່ງອອກໝາກເຕັມຕົ້ນ ອີກຕົ້ນບໍ່ມີໝາກ ເມື່ອສະເດັດກັບ ມາອີກຄັ້ງ ກໍພົບວ່າ ຕົ້ນທີ່ມີໝາກເຕັມນັ້ນ ຖືກຕົງຫັກໂຄ່ນລົງໝົດ ສ່ວນຕົ້ນທີ່ບໍ່ມີໝາກຍັງຢູ່ດີ ເຮັດໃຫ້ພະອົງເຫັນໂທດຂອງການຄອງຣາຊະສົມບັດ ວ່າປຽບເໝືອນຕົ້ນໝາກມ່ວງທີ່ມີໝາກກໍມີ ໄພ ຫາກບໍ່ມີມາກ ກໍບໍ່ມີໄພ ການສະຫຼະຣາຊະສົມບັດອອກບວດກໍເໝືອນຕົ້ນໝາກມ່ວງທີ່ບໍ່ມີ ໝາກກໍບໍ່ມີໄພ ຈຶ່ງຊົງອອກບວດເປັນລືສີ ເລື່ອງນີ້ເນັ້ນການບຳເພັນຄວາມພຽນພະຍາຍາມຄື ວິຣິຍະປາຣະມີ.

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Colophon: ລານທີ ໒໑ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໓໓ ຕົວ ປີຮ້ວງມິດ ເດືອນຈຽງ ແຮມ ໑໐ ຄ່ຳ ວັນ ໕ ມື້ເຕົ້າສະງ້າ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສົມເດັດທຳມະຈິນດາ ມີສັດທາໄດ້ສ້າງ ລຳ ຊະນົກ ມັດນີ້ ໄວ້ກັບສາສະໜາພະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ນົບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ.

Folio 21 on the recto side: In Chunlasangkatrasi (CS) 1233, a *huang mot* year, on the tenth waning-moon day of the first lunar month, the fifth day of the week (Thursday), a *tao sanga* day, the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Somdet Thamma-chinda had the religious faith to sponsor the making of this manuscript entitled *Lam Sanok (Janaka)* to support the Teachings of the Buddha to last until the end 5000 years. May this be a condition for us to reach Nibbāna, certainly and constantly.

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Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Somdet Thammachinda

Titles: ຊະນົກ (ຜູກ ໓)

Sanok (Phuk 3)

Janaka (Fascicle 3)

EAP1398_VXY_1_0230

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.8 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ພະມະຫາຊະນົກຊາດິກ ມີເຄົ້າເລື່ອງວ່າ ພະໂພທິສັດສະເຫວີຍພະຊາດເປັນພະມະຫາຊະນົກ ໂອລົດຂອງພະເຈົ້າອະຣິດຖະຊະນົກ ແຫ່ງນະຄອນມິຖິລາ ເມື່ອຍັງຢູ່ໃນຄັນຂອງພະມານດານັ້ນ ພະບິດາ ໄດ້ເຮັດສົງຄາມກັບພະອະນຸຊາ (ນ້ອງຊາຍ) ຂອງພະອົງຈົນສິ້ນພະຊົນ (ຕາຍ). ພະມານດາ ຈຶ່ງໜີໄປຢູ່ນະຄອນກາລະຈຳປາກະ ຕໍ່ມາກໍປະສູດພະມະຫາຊະນົກ ເມື່ອພະມະຫາຊະນົກ ເຕີບໃຫຍ່ຂຶ້ນ ຊາບເລື່ອງລາວຂອງພະບິດາ ຈຶ່ງຕັ້ງໃຈສຶກສາສິລະປະວິທະຍາທຸກຂະແໜງຈົນ ແຕກສານ. ເມື່ອອາຍຸຄົບ ໑໖ ພັນສາ ຈຶ່ງຂໍທຶນຊັບຈາກພະມານດາ ນຳໄປທຳການຄ້າທາງເຮືອສຳ ເພົາ ເພື່ອຫາທຶນໄປຊົງເມືອງຄືນມາ. ແຕ່ຂະນະເດີນທາງກາງມະຫາສະໝຸດ ເຮືອສຳເພົາໄດ້ອັບ ປາງລົງ ຜູ້ຄົນທັງຫຼາຍກໍຈົມນ້ຳຕາຍ ບາງຄົນກໍຕົກເປັນເຫຍື່ອຂອງສັດທະເລ. ພະມະຫາຊະນົກ ອົດທຶນລອຍນ້ຳໃນມະຫາ ສະໝຸດເຖິງ ໗ ວັນ. ນາງມະນີເມກຂະລາ ຜູ້ຮັກສາມະຫາສະໝຸດ

ເຫັນແລ້ວເກີດຄວາມເຫຼື້ອມໃສ ຈຶ່ງຊ່ອຍພາຂຶ້ນຝັ່ງໃນອຸທະຍານຂອງພະເຈົ້າໂປລະຊະນົກ ຊຶ່ງສະຫວັນຄົດໄປແລ້ວ. ໃນຂະນະນັ້ນ ພະທິດາກຳລັງຊົງຫາຄູ່ຄອງດ້ວຍການສ່ຽງລົດ ຈົນພະມະຫາຊະນົກໄຂບົດສະໜາໄດ້ ຈຶ່ງໄດ້ເປັນຜູ້ຄອງຣາຊະສົມບັດນັ້ນ. ວັນໜຶ່ງ ພະອົງສະເດັດໄປອຸທະຍານ ຊົງເຫັນຕົ້ນໝາກມ່ວງ ໒ ຕົ້ນ, ຕົ້ນໜຶ່ງອອກໝາກເຕັມຕົ້ນ ອີກຕົ້ນບໍ່ມີໝາກ ເມື່ອສະເດັດກັບມາອີກຄັ້ງ ກໍພົບວ່າ ຕົ້ນທີ່ມີໝາກເຕັມນັ້ນ ຖືກດົງຫັກໂຄ່ນລົງໝົດ ສ່ວນຕົ້ນທີ່ບໍ່ມີໝາກຍັງຢູ່ດີ ເຮັດໃຫ້ພະອົງເຫັນໂຫດຂອງການຄອງຣາຊະສົມບັດ ວ່າປຽບເໝືອນຕົ້ນໝາກມ່ວງທີ່ມີໝາກກໍມີໄພ ຫາກບໍ່ມີມາກ ກໍບໍ່ມີໄພ ການສະຫຼະຣາຊະສົມບັດອອກບວດກໍເໝືອນຕົ້ນໝາກມ່ວງທີ່ບໍ່ມີໝາກ ກໍບໍ່ມີໄພ ຈຶ່ງຊົງອອກບວດເປັນລືສີ ເລື່ອງນີ້ເນັ້ນການບຳເພັນຄວາມພຽນພະຍາຍາມຄືວິຣິຍະປາຣະມີ.

Janaka-jātaka, a previous birth of Gotama Buddha as Prince Janaka, the son of King Ariththajanaka of Mithila. When Prince Janaka was in his mother's pregnancy, King Ariththajanaka was killed in a battle against his younger brother (Prince Janaka's uncle). Thus, his mother fled to the city of Kalachampaka where Prince Janaka was born later. When the prince grew up and knew his father's life, he managed to learn all fields of arts and science and become fluent. When he was 16, he asked his mother for funding to trade by junk and to seize his father's city back. However, while travelling on the ocean, the junk sank. Passengers drowned and were eaten by ocean creatures. Prince Janaka patiently swam in the ocean for seven days. Maṇimekkhalā, the protective goddess the sea, saw him and became faithful. She rescued him and brought him to the bank at the garden of King Polajanaka who had passed away. At that time, the king's daughter was looking for a husband by releasing a carriage. Janaka could solve some puzzles that were part of her strategy, he was selected to enthrone. One day, he went to a park and saw two mango trees: one was full of fruit; the other had no fruit. When he came back, he found out that the mango tree which had been full of fruit was collapsed; while the unabundant mango tree was still in good shape. Then, he realized the peril of coronation. Metaphorically speaking, abundant mango trees were always in danger; whereas unabundant mango trees were safe. Abdication to become an ascetic is symbolized by an unabundant mango tree. Finally, he decided to ordain himself. The story focuses on the perfection of perseverance.

Colophon:

ລານທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໓໓ ຕົວ ປີຮ້ວງມິດ ເດືອນຈຽງ ແຮມ ໑໐ ຄ່ຳ ວັນ ໕ ມື້ເຕົ້າສະງ້າ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສົມເດັດທຳມະຈິນດາ ມີສັດທາໄດ້ສ້າງ ລຳຊະນົກ ມັດນີ້ ໄວ້ກັບສາສະໜາພະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູໂນ ທຸວັງງ.

Folio 21 on the recto side: In Chunlasangkatrassa (CS) 1233, a *huang mot* year, on the tenth waning-moon day of the first lunar month, the fifth day of the week (Thursday), a *tao sanga* day, the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Somdet Thamma-chinda had the religious faith to sponsor the making of this manuscript entitled *Lam Sanok (Janaka)* to support the Teachings of the Buddha to last until

the end 5000 years. May this be a condition for us to reach Nibbāna, certainly and constantly.

Date: CS 1233, a *huang mot* year (7 Dec 1871)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Somdet Thammachinda

Titles: ຊະນິກ (ຜູກ ໔)
Sanok (Phuk 4)
Janaka (Fascicle 4)

EAP1398_VXY_1_0231

Long palm-leaf

One Phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio is blank.
Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 24. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ພະມະຫາຊະນິກຊາດີກ ມີເຄົ້າເລື່ອງວ່າ ພະໂພທິສັດສະເຫວີຍພະຊາດເປັນພະມະຫາຊະນິກ ໂອລົດຂອງພະເຈົ້າອະຣິດຖະຊະນິກ ແຫ່ງນະຄອນມິຖິລາ ເມື່ອຍັງຢູ່ໃນຄັນຂອງພະມານດານັ້ນ ພະບິດາ ໄດ້ເຮັດສົງຄາມກັບພະອະນຸຊາ (ນ້ອງຊາຍ) ຂອງພະອົງຈົນສິ້ນພະຊົນ (ຕາຍ). ພະມານ ດາ ຈຶ່ງໜີໄປຢູ່ນະຄອນກາລະຈຳປາກະ ຕໍ່ມາກໍປະສູດພະມະຫາຊະນິກ ເມື່ອພະມະຫາຊະນິກ ເຕີບໃຫຍ່ຂຶ້ນ ຊາບເລື່ອງລາວຂອງພະບິດາ ຈຶ່ງຕັ້ງໃຈສຶກສາສິລະປະວິທະຍາທຸກຂະແໜງຈົນ ແຕກສານ. ເມື່ອອາຍຸຄົບ ໑໖ ພັນສາ ຈຶ່ງຂໍທຶນຊັບຈາກພະມານດາ ນຳໄປທຳການຄ້າທາງເຮືອ ສຳເພົາ ເພື່ອຫາທຶນໄປຊົງເມືອງຄືນມາ. ແຕ່ຂະນະເດີນທາງກາງມະຫາສະໝຸດ ເຮືອສຳເພົາໄດ້ ອັບປາງລົງ ຜູ້ຄົນທັງຫຼາຍກໍຈົມນ້ຳຕາຍ ບາງຄົນກໍຕົກເປັນເຫຍື່ອຂອງສັດທະເລ. ພະມະຫາ ຊະນິກອິດທິນລອຍນ້ຳໃນມະຫາ ສະໝຸດເຖິງ ໗ ວັນ. ນາງມະນີເມກຂະລາ ຜູ້ຮັກສາມະຫາສະ ໝຸດ ເຫັນແລ້ວເກີດຄວາມເຫຼື້ອມໃສ ຈຶ່ງຊ່ອຍພາຂຶ້ນຝັ່ງໃນອຸທະຍານຂອງພະເຈົ້າໂປລະຊະນິກ ຊຶ່ງສະຫວັນຄົດໄປແລ້ວ. ໃນຂະນະນັ້ນ ພະທິດາກຳລັງຊົງຫາຄູ່ຄອງດ້ວຍການສ່ຽງລົດ ຈົນພະ ມະຫາຊະນິກໄຂປົດສະໜາໄດ້ ຈຶ່ງໄດ້ເປັນຜູ້ຄອງຣາຊະສົມບັດນັ້ນ. ວັນໜຶ່ງ ພະອົງສະເດັດໄປ ອຸທະຍານ ຊົງເຫັນຕົ້ນໝາກມ່ວງ ໒ ຕົ້ນ, ຕົ້ນໜຶ່ງອອກໝາກເຕັມຕົ້ນ ອີກຕົ້ນບໍ່ມີໝາກ ເມື່ອ ສະເດັດກັບມາອີກຄັ້ງ ກໍພົບວ່າ ຕົ້ນທີ່ມີໝາກເຕັມນັ້ນ ຖືກດຶງຫັກໂຄ່ນລົງໝົດ ສ່ວນຕົ້ນທີ່ບໍ່ມີ ໝາກຍັງຢູ່ດີ ເຮັດໃຫ້ພະອົງເຫັນໂທດຂອງການຄອງຣາຊະສົມບັດ ວ່າປຸງເໝືອນຕົ້ນໝາກມ່ວງ ທີ່ມີໝາກກໍມີໄພ ຫາກບໍ່ມີມາກ ກໍບໍ່ມີໄພ ການສະຫຼະຣາຊະສົມບັດອອກບວດກໍເໝືອນຕົ້ນ

ໝາກມ່ວງທີ່ບໍ່ມີໝາກ ກໍບໍ່ມີໄພ ຈຶ່ງຊົງອອກບວດເປັນລືສີ ເລື່ອງນີ້ເນັ້ນການບໍາເພັນຄວາມພຽນ
ພະຍາຍາມຄື ວິຣິຍະປາຣະມີ.

Janaka-jātaka, a previous birth of Gotama Buddha as Prince Janaka, the son of King Aritthajanaka of Mithila. When Prince Janaka was in his mother's pregnancy, King Aritthajanaka was killed in a battle against his younger brother (Prince Janaka's uncle). Thus, his mother fled to the city of Kalachampaka where Prince Janaka was born later. When the prince grew up and knew his father's life, he managed to learn all fields of arts and science and become fluent. When he was 16, he asked his mother for funding to trade by junk and to seize his father's city back. However, while travelling on the ocean, the junk sank. Passengers drowned and were eaten by ocean creatures. Prince Janaka patiently swam in the ocean for seven days. Maṇimekkhalā, the protective goddess the sea, saw him and became faithful. She rescued him and brought him to the bank at the garden of King Polajanaka who had passed away. At that time, the king's daughter was looking for a husband by releasing a carriage. Janaka could solve some puzzles that were part of her strategy, he was selected to enthrone. One day, he went to a park and saw two mango trees: one was full of fruit; the other had no fruit. When he came back, he found out that the mango tree which had been full of fruit was collapsed; while the unabundant mango tree was still in good shape. Then, he realized the peril of coronation. Metaphorically speaking, abundant mango trees were always in danger; whereas unabundant mango trees were safe. Abdication to become an ascetic is symbolized by an unabundant mango tree. Finally, he decided to ordain himself. The story focuses on the perfection of perseverance.

Colophon:

ລານທີ ໒໓ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໓໓ ຕົວ ປີຮ້ວງມິດ ເດືອນຈຽງ ແຮມ ໑໐ ຄໍ່າ ວັນ
໔ ມື້ເຕົ້າສະງ້າ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສົມເດັດທຳມະຈິນດາ ມີສັດທາໄດ້ສ້າງ ລຳ
ຊະນົກ ມັດນີ້ ໄວ້ກັບສາສະໜາພະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂໜຖຸ
ໂນ ນິດຈັງງ ທຸວັງ.

Folio 23 on the recto side: In Chunlasangkatrassa (CS) 1233, a *huang mot* year, on the tenth waning-moon day of the first lunar month, the fifth day of the week (Thursday), a *tao sanga* day, the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Somdet Thamma-chinda had the religious faith to sponsor the making of this manuscript entitled *Lam Sanok (Janaka)* to support the Teachings of the Buddha to last until the end 5000 years. May this be a condition for us to reach Nibbāna, constantly and certainly.

Date:

CS 1233, a *huang mot* year (7 Dec 1871)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Somdet Thammachinda

Titles:

ຊະນົກ (ຜູກ ໔)

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 55.7 cm, depth 1. cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** three folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ສຸວັນນະສາມຊາດິກ ເປັນເລື່ອງລາວທີ່ພະໂພທິສັດສະເຫວີຍພະຊາດເປັນພາມຊື່ວ່າ ສຸວັນນະສາມ ເປັນລູກຂອງພາມທຸກຸນ ແລະນາງປາຣິກາ ທັງສອງເປັນຄົນຕາບອດ ເນື່ອງດ້ວຍປະສົບເຄາະກຳຈາກຊາດກ່ອນ. ສຸວັນນະສາມຈຶ່ງໄດ້ປົນນິບັດບິດາມານດາຢ່າງດີຢື່ງ. ວັນໜຶ່ງ ສຸວັນນະສາມຖືກພະເຈົ້າກະບິນລະຍັກ ຜູ້ຄອງເມືອງພາຣານະສີຍິງດ້ວຍລູກສອນອາບຢາພິດ ເພາະຄວາມເຂົ້າໃຈຜິດ ໄດ້ຮັບຄວາມທຸກຂະເວທະນາຢ່າງຢື່ງ ແຕ່ສຸວັນນະສາມກໍສະແດງຄວາມເມດຕາຕໍ່ຜູ້ທຳຮ້າຍຕົນ ກ່ອນຈະສິ້ນສະຕິ ໄດ້ທູນຂໍໃຫ້ພະເຈົ້າກະບິນລະຍັກຊ່ອຍດູແລບິດາມານດາແທນ. ພະເຈົ້າກະບິນລະຍັກຊົງເສຍພະໄທ (ເສຍໃຈ) ຫຼາຍ ຈຶ່ງໄປແຈ້ງຂ່າວແກ່ບິດາມານດາ ແລ້ວພາມາພົບກັບສຸວັນນະສາມ. ດ້ວຍສັດຈະອະທິດຖານຂອງບິດາມານດາ ສຸວັນນະສາມຈຶ່ງຟື້ນຄືນມາ ສ່ວນບິດາມານດາຕາຫາຍເປັນປົກກະຕິ. ສຸວັນນະສາມໄດ້ທູນເລົ່າໃຫ້ພະເຈົ້າກະບິນລະຍັກຟັງວ່າ ເປັນເພາະອາໄສສິ່ງຜົນບຸນໃນການປົນນິບັດລ້ຽງບິດາມານດາ ແລະໄດ້ສະແດງທຳຖວາຍ ເຮັດໃຫ້ພະເຈົ້າກະບິນລະຍັກເກີດສັດທາໃນສັດຈະທຳ ເລີກຂ້າສັດຕັດຊີວິດ ບຳເພັນກຸສົນຄອງຣາຊະສົມບັດໂດຍທຳ. ເລື່ອງນີ້ເນັ້ນໃນເລື່ອງເມດຕາປາຣະມີ.

Suvannasāma-jātaka is on a previous birth of Gotama Buddha as a Brahmin named Suvannasāma, the son of Brahmin Dukul and his wife Parika who, resulted from their bad deeds in the previous lives, were blind. Suvannasāma served his blind parents very well. One day, he was shot with a poison arrow by King Kapilayakkha, the ruler of Varanasi (Benares), because of a misunderstanding. He was so much hurtful but showed merciness to the king. Before losing consciousness, he entrusted the king to take care of his parents. The king was very sad and took the blind parents to meet Suvannasāma. With a strong wish of his parents, Suvannasāma revived. Their eyes became miraculously clear. Suvannasāma told the king that this miracle was caused by the merit in taking care of his parents and delivered a Dhamma sermon to the king. The king became faithful, gave up killing animals for his entire life, and virtually ruled the city. This story focuses on the perfection of loving-kindness.

Colophon: None

Date: 1931 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0233)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສຸວັນນະສາມ (ຜູກ ໒)
Suvannasam (Phuk 2)
Suvannasāma Jātaka (Fascicle 2)

EAP1398_VXY_1_0233

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.9 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** three folios; the first folio contains the colophon; and the last two folios are blank.
Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 30. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ສຸວັນນະສາມຊາດິກ ເປັນເລື່ອງລາວທີ່ພະໂພທິສັດສະເໜີພະຊາດເປັນພາມຊື່ວ່າ ສຸວັນນະສາມ ເປັນລູກຂອງພາມທຸກຸນ ແລະນາງປານິກາ ທັງສອງເປັນຄົນຕາບອດ ເນື່ອງດ້ວຍປະສົບເຄາະກຳຈາກຊາດກ່ອນ. ສຸວັນນະສາມຈຶ່ງໄດ້ປົນນິບັດບິດາມານດາຢ່າງດີຢູ່. ວັນໜຶ່ງ ສຸວັນນະສາມຖືກພະເຈົ້າກະບິນລະຍັກ ຜູ້ຄອງເມືອງພາຣານະສີຍິງດ້ວຍລູກສອນອາບຢາພິດ ເພາະຄວາມເຂົ້າໃຈຜິດ ໄດ້ຮັບຄວາມທຸກຂະເວທະນາຢ່າງຍິ່ງ ແຕ່ສຸວັນນະສາມກໍສະແດງຄວາມເມດຕາຕໍ່ຜູ້ທຳຮ້າຍຕົນ ກ່ອນຈະສິ້ນສະຕິ ໄດ້ທູນຂໍໃຫ້ພະເຈົ້າກະບິນລະຍັກຊ່ອຍດູແລບິດາມານດາແທນ. ພະເຈົ້າກະບິນລະຍັກຊົງເສຍພະໄທ (ເສຍໃຈ) ຫຼາຍ ຈຶ່ງໄປແຈ້ງຂ່າວແກ່ບິດາມານດາ ແລ້ວພາມາພົບກັບສຸວັນນະສາມ. ດ້ວຍສັດຈະອະທິດຖານຂອງບິດາມານດາ ສຸວັນນະສາມຈຶ່ງຟື້ນຄືນມາ ສ່ວນບິດາມານດາຕາຫາຍເປັນປົກກະຕິ. ສຸວັນນະສາມໄດ້ທູນເລົ່າໃຫ້ພະເຈົ້າກະບິນລະຍັກຟັງວ່າ ເປັນເພາະອານິສົງຜົນບຸນໃນການປົນນິບັດລ້ຽງບິດາມານດາ ແລະໄດ້ສະແດງທຳຖວາຍ ເຮັດໃຫ້ພະເຈົ້າກະບິນລະຍັກເກີດສັດທາໃນສັດຈະທຳ ເລີກຂ້າສັດຕັດຊີວິດ ບຳເພັນກຸສົນຄອງຣາຊະສົມບັດໂດຍທຳ. ເລື່ອງນີ້ເນັ້ນໃນເລື່ອງເມດຕາປາຣະມີ.

Suvannasāma-jātaka is on a previous birth of Gotama Buddha as a Brahmin named Suvannasāma, the son of Brahmin Dukul and his wife Parika who, resulted from their bad deeds in the previous lives, were blind. Suvannasāma served his blind parents very well. One day, he was shot with a poison arrow by King Kapilayakkha, the ruler of Varanasi (Benares), because of a misunderstanding. He was so much hurtful but showed merciness to the king. Before losing consciousness, he entrusted the king to take care of his parents. The king was very sad and took the

blind parents to meet Suvannasāma. With a strong wish of his parents, Suvannasāma revived. Their eyes became miraculously clear. Suvannasāma told the king that this miracle was caused by the merit in taking care of his parents and delivered a Dhamma sermon to the king. The king became faithful, gave up killing animals for his entire life, and virtually ruled the city. This story focuses on the perfection of loving-kindness.

Colophon: ລານທີ ໒໗ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໓ ຕົວ ປີຮ້ວງມິດ ເດືອນ ໑໐ ຂຶ້ນ ໑໑ ຄໍ້າ ວ່າໄດ້ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສາວພູມມາ ບຸດຕະນັດຕາພັນທຸວົງສາ ບ້ານຊຸງແມນເປັນເຄົ້າ ຈິ່ງໄດ້ສ້າງ ສຸວັນນະສາມ ໓ ຜູກນີ້ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ຂໍໃຫ້ຜົນອັນນີ້ເປັນປັດໄຈຍະແກ່ພະນິພານຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈິ່ງລູພະນິພານດັ່ງຄໍາໝາຍແດ່ກໍຂ້າເທີ້ນ ອະຣະທັມຕີ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງທຸວັງ.

Folio 27 on the recto side: In Chunlasangkatrassa (CS) 1293, a *huang mot* year, on the eleventh waxing-moon day of the tenth lunar month, the fourth day of the week (Wednesday),¹⁰³ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Sao Phumma, her children, grandchildren, and relatives from Xiang Maen village sponsored the making of these three manuscripts entitled *Suvannasam* (*Suvannasāma*) to support the Teachings of the Buddha to last until the end 5000 years. May the results of this merit be a condition to fulfill our wishes to reach Nibbāna and to cut the Five Obstacles. *Arahantī homi nibbāna paccayo honto no niccam dhuvaṃ* (May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly).

Date: CS 1293, a *huang mot* year (22 Sep 1931)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Sao Phumma, her children, grandchildren, and relatives from Xiang Maen village

Titles: ສຸວັນນະສາມ (ຜູກ ໓)
Suvannasam (Phuk 3)
Suvannasāma Jātaka (Fascicle 3)

EAP1398_VXY_1_0234

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.6 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.

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

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

¹⁰³ 1293 Bhadrapada 11 = Tuesday, 22 September 1931.

angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ສຸວັນນະສາມຊາດິກ ເປັນເລື່ອງລາວທີ່ພະໂພທິສັດສະເໜີພະຊາດເປັນພາມຊື່ວ່າ ສຸວັນນະສາມ ເປັນລູກຂອງພາມທຸກຸນ ແລະນາງປານິກາ ທັງສອງເປັນຄົນຕາບອດ ເນື່ອງດ້ວຍປະສົບເຄາະກຳຈາກຊາດກ່ອນ. ສຸວັນນະສາມຈຶ່ງໄດ້ປົນນິບັດບິດາມານດາຢ່າງດີຍິ່ງ. ວັນໜຶ່ງ ສຸວັນນະສາມຖືກພະເຈົ້າກະບິນລະຍັກ ຜູ້ຄອງເມືອງພາຣານະສີຍິງດ້ວຍລູກສອນອາບຢາພິດ ເພາະຄວາມເຂົ້າໃຈຜິດ ໄດ້ຮັບຄວາມທຸກຂະເວທະນາຢ່າງຍິ່ງ ແຕ່ສຸວັນນະສາມກໍສະແດງຄວາມເມດຕາຕໍ່ຜູ້ທຳຮ້າຍຕົນ ກ່ອນຈະສິ້ນສະຕິ ໄດ້ທູນຂໍໃຫ້ພະເຈົ້າກະບິນລະຍັກຊ່ອຍດູແລບິດາມານດາແທນ. ພະເຈົ້າກະບິນລະຍັກຊົງເສຍພະໄທ (ເສຍໃຈ) ຫຼາຍ ຈຶ່ງໄປແຈ້ງຂ່າວແກ່ບິດາມານດາ ແລ້ວພາມາພົບກັບສຸວັນນະສາມ. ດ້ວຍສັດຈະອະທິດຖານຂອງບິດາມານດາ ສຸວັນນະສາມຈຶ່ງຟື້ນຄືນມາ ສ່ວນບິດາມານດາຕາຫາຍເປັນປົກກະຕິ. ສຸວັນນະສາມໄດ້ທູນເລົ່າໃຫ້ພະເຈົ້າກະບິນລະຍັກຟັງວ່າ ເປັນເພາະອານິສົງຜົນບຸນໃນການປົນນິບັດລ້ຽງບິດາມານດາ ແລະໄດ້ສະແດງທຳຖວາຍ ເຮັດໃຫ້ພະເຈົ້າກະບິນລະຍັກເກີດສັດທາໃນສັດຈະທຳ ເລີກຂ້າສັດຕັດຊີວິດ ບຳເພັນກຸສົນຄອງຣາຊະສົມບັດໂດຍທຳ. ເລື່ອງນີ້ເນັ້ນໃນເລື່ອງເມດຕາປາຣະມີ.

Suvannasāma-jātaka is on a previous birth of Gotama Buddha as a Brahmin named Suvannasāma, the son of Brahmin Dukul and his wife Parika who, resulted from their bad deeds in the previous lives, were blind. Suvannasāma served his blind parents very well. One day, he was shot with a poison arrow by King Kapilayakkha, the ruler of Varanasi (Benares), because of a misunderstanding. He was so much hurtful but showed merciness to the king. Before losing consciousness, he entrusted the king to take care of his parents. The king was very sad and took the blind parents to meet Suvannasāma. With a strong wish of his parents, Suvannasāma revived. Their eyes became miraculously clear. Suvannasāma told the king that this miracle was caused by the merit in taking care of his parents and delivered a Dhamma sermon to the king. The king became faithful, gave up killing animals for his entire life, and virtually ruled the city. This story focuses on the perfection of loving-kindness.

Colophon: None
Date: 1931 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0233)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສຸວັນນະສາມ (ຜູກ ໔)
Suvannasam (Phuk 4)
Suvannasāma Jātaka (Fascicle 4)

Long palm-leaf**One Phuk:** *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.5 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted. **Fascicle 1: Front cover folio:** none. **Back cover folio:** three folios; the first folio contains the colophon; and the last two folios are blank. **Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ເນມິຣາດຊາດິກ ເປັນເລື່ອງລາວທີ່ພະໂພທິສັດເຈົ້າສະເຫວີຍພະຊາດເປັນພະເຈົ້າເນມິຣາດ ປົກຄອງເມືອງມິຖິລາ. ເມື່ອໄວເຍົາວະກຳສົນໃຈໃນການໃຫ້ທານ ຮັກສາສິນອຸໂປສິດ ແລະ ປະຕິບັດທຳ ແລະອະທິດຖານທີ່ຈະປະຕິບັດແບບນີ້ຕະຫຼອດໄປ. ເມື່ອຂຶ້ນສະເຫວີຍຣາດແທນພະ ບິດາທີ່ອອກບວດໄປແລ້ວ ກໍໄດ້ສັ່ງສອນໃຫ້ປະຊາຊົນຮັກສາສິນ ທຳບຸນໃຫ້ທານທົ່ວພະນະຄອນ ຜົນແຫ່ງການທຳຄວາມດີນີ້ ເປັນທີ່ສັນລະເສີນທົ່ວທັງສະຫວັນແລະມະນຸດໂລກ. ເມື່ອຜູ້ຄົນ ທັງຫຼາຍຕາຍໄປ ກໍໄດ້ໄປເກີດເປັນເທວະດາ ຕ່າງກຳພາກັນສຳນຶກວ່າ ເປັນເພາະພະເຈົ້າເນມິຣາດ ໂດຍແທ້ ຈຶ່ງຢາກກັບມາຊົມພະບາລະມີອີກຄັ້ງ ພະຍາອິນຈຶ່ງສົ່ງມາຕະລີເທບພະບຸດ ນຳຣາຊະ ລົດມາຮັບພະເຈົ້າເນມິຣາດຂຶ້ນໄປຊົມສະຫວັນແລະນະຣົກ ແລະເຊີນໃຫ້ສະເຫວີຍສຸກໃນ ສະຫວັນ ແຕ່ພະອົງບໍ່ຮັບ ໄດ້ກັບມາປົກຄອງເມືອງມະນຸດ ແລະສັ່ງສອນໃຫ້ຜູ້ຄົນປະກອບແຕ່ ຄຸນງາມຄວາມດີຕໍ່ໄປ ເພື່ອບໍ່ຕ້ອງໄປຕິກນະຣົກ. ໃນທີ່ສຸດ ພະອົງກໍສະຫຼະຣາຊະສົມບັດໃຫ້ພະ ໂອລົດແລ້ວສະເດັດອອກບວດທີ່ປ່າໝາກມ່ວງຈົນສະຫວັນນະຄົດ. ບາລະມີໃນເລື່ອງກໍຄື ອະທິດ ຖານະປາລະມີ.

Nemirāja-jātaka is the story of the Bodhisatta's rebirth as King Nemi who ruled Mithila. When he was young, he was interested in giving alms, observing the *ubosatha* precepts, and practicing the Dharma. He made a pledge to keep doing this for good. When he ascended the throne replacing his father who had been ordained, he taught the people throughout the kingdom to observe the precepts and make merit. This meritorious deed was praised in heaven and on earth. When all these people died, they were reborn as deities and were grateful to King Nemi. They wanted to meet the king again. Therefore, God Indra had Matali bring King Nemi with a chariot to travel to heaven and hell and invited him to stay in heaven. However, the king declined the offer and returned to the human world. He continued teaching people to behave meritoriously in order to avoid hell. Finally, he abdicated the throne in favour of his son and was ordained in the mango forest. He led as ascetic life until his death. The perfection of the king is "Perfection of Determination."

Colophon: ລານທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໒໘ ຕົວ ປີຮວາຍຍີ່ ເດືອນຈຽງ ຂຶ້ນ ໑໔ ຄ່ຳ ວັນ ໖ ມື້ກິດສະກຳ ຍາມກອງແລງ ໝາຍມີ ນາງເພັຍໂກສາ ລູກຫລານສູ່ຄົນ ມີໃຈເຫລື້ອມໃສໃນສາສະ ໜາພະພຸດທະເຈົ້າເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ລຳເນມິຣາດ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບ

ຕໍ່ເທົ່າ ໕ ພັນວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັ່ງຄໍາມັກຄໍາປາດຖະໜາຊູ່ເຢື່ອງຊູ່ປະການແດ່ກໍຂ້າເຫັນ
ສາທາງ.

Folio 25 on the recto side: In Chunlasangkatrassa (CS) 1228, a *hwai nyi* year, on the fourteenth waxing-moon day of the first lunar month, the sixth day of the week (Friday), a *kot sanga* day,¹⁰⁴ [the writing was accomplished] at the time of the sunset drum (*nyam kòng laeng*). Nang Phia Kosa, her children, and grandchildren had the most ardent religious faith in the Teachings of the Buddha and sponsored the making of this manuscript entitled *Lam Nemirat* (*Nemirāja*) to support the Teachings of Gotama Buddha to last until the end 5000 years. May all our desires and wishes come true, definitely.

Date: CS 1228, a *hwai nyi* year (12 Dec 1866)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Nang Phia Kosa, her children, and grandchildren
Titles: ເນມິຣາດ (ຜູກຕົ້ນ)
Nemirat (*Phuk ton*)
Nemirāja Jātaka (Fascicle 1)

EAP1398_VXY_1_0236

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 54.4 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** three folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angled. **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: ເນມິຣາດຊາດິກ ເປັນເລື່ອງລາວທີ່ພະໂພທິສັດເຈົ້າສະເຫວີຍພະຊາດເປັນພະເຈົ້າເນມິຣາດ
ປົກຄອງເມືອງມິຖິລາ. ເມື່ອໄວເຍົາວະກອນໃຈໃນການໃຫ້ທານ ຮັກສາສິນອຸໂປສິດ ແລະ
ປະຕິບັດທຳ ແລະອະທິດຖານທີ່ຈະປະຕິບັດແບບນີ້ຕະຫຼອດໄປ. ເມື່ອຂຶ້ນສະເຫວີຍຣາດແທນພະ
ບິດາທີ່ອອກບວດໄປແລ້ວ ກໍໄດ້ສັ່ງສອນໃຫ້ປະຊາຊົນຮັກສາສິນ ທຳບຸນໃຫ້ທານທົ່ວພະນະຄອນ
ຜົນແທ້ງການທຳຄວາມດີນີ້ເປັນທີ່ສັນລະເສີນທົ່ວທັງສະຫວັນແລະມະນຸດໂລກ. ເມື່ອຜູ້ຄົນ
ທັງຫຼາຍຕາຍໄປ ກໍໄດ້ໄປເກີດເປັນເທວະດາ ຕ່າງກຳພາກັນສຳນຶກວ່າ ເປັນເພາະພະເຈົ້າເນມິຣາດ
ໂດຍແທ້ ຈຶ່ງຢາກກັບມາຊົມພະບາລະມີອີກຄັ້ງ ພະຍາອິນຈຶ່ງສົ່ງມາຕະລີເທບພະບຸດນຳຣາຊະລິດ
ມາຮັບພະເຈົ້າເນມິຣາດຂຶ້ນໄປຊົມສະຫວັນແລະນະຣົກ ແລະເຊີນໃຫ້ສະເຫວີຍສຸກໃນສະຫວັນ
ແຕ່ພະອົງບໍ່ຮັບ ໄດ້ກັບມາປົກຄອງເມືອງມະນຸດ ແລະສັ່ງສອນໃຫ້ຜູ້ຄົນປະກອບແຕ່

¹⁰⁴ 1228 Margasirsha 14 = Friday, 21 December 1866. This day was indeed a *kot sanga* day.

ຄຸນງາມຄວາມດີຕໍ່ໄປ ເພື່ອບໍ່ຕ້ອງໄປຕິກນະຣົກ. ໃນທີ່ສຸດ ພະອົງກໍສະຫຼະຮາຊະສົມບັດໃຫ້ພະ ໂອລົດ ແລ້ວສະເດັດອອກບວດທີ່ປ່າໝາກມ່ວງຈົນສະຫວັນນະຄົດ. ບາລະມີໃນເລື່ອງກໍຄື ອະທິດ ຖານະປາລະມີ.

Nemirāja-jātaka is the story of the Bodhisatta's rebirth as King Nemi who ruled Mithila. When he was young, he was interested in giving alms, observing the *ubosatha* precepts, and practicing the Dharma. He made a pledge to keep doing this for good. When he ascended the throne replacing his father who had been ordained, he taught the people throughout the kingdom to observe the precepts and make merit. This meritorious deed was praised in heaven and on earth. When all these people died, they were reborn as deities and were grateful to King Nemi. They wanted to meet the king again. Therefore, God Indra had Matali bring King Nemi with a chariot to travel to heaven and hell and invited him to stay in heaven. However, the king declined the offer and returned to the human world. He continued teaching people to behave meritoriously in order to avoid hell. Finally, he abdicated the throne in favour of his son and was ordained in the mango forest. He led as ascetic life until his death. The perfection of the king is "Perfection of Determination."

Colophon: None
Date: 1866 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0235)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ເນມິຣາດ (ຜູກ ໒)
Nemirat (Phuk 2)
Nemirāja Jātaka (Fascicle 2)

EAP1398_VXY_1_0237

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 54.4 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** four folios are blank.

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

Description: ເນມິຣາດຊາດິກ ເປັນເລື່ອງລາວທີ່ພະໂພທິສັດເຈົ້າສະເຫວີຍພະຊາດເປັນພະເຈົ້າເນມິຣາດ ປົກຄອງເມືອງມິຖິລາ. ເມື່ອໄວເຍົາວະກຳສົນໃຈໃນການໃຫ້ທານ ຮັກສາສິນອຸໂປສົດ ແລະ

ປະຕິບັດທຳ ແລະອະທິດຖານທີ່ຈະປະຕິບັດແບບນີ້ຕະຫຼອດໄປ. ເມື່ອຂຶ້ນສະເຫວີຍຣາດແທນພະ
 ບິດາທີ່ອອກບວດໄປແລ້ວ ກໍໄດ້ສັງສອນໃຫ້ປະຊາຊົນຮັກສາສິນ ທຳບຸນໃຫ້ທານທົ່ວພະນະຄອນ
 ຜົນແຫ່ງການທຳຄວາມດີນີ້ເປັນທີ່ສັນລະເສີນທົ່ວທັງສະຫວັນແລະມະນຸດໂລກ. ເມື່ອຜູ້ຄົນ
 ທັງຫຼາຍຕາຍໄປ ກໍໄດ້ໄປເກີດເປັນເທວະດາ ຕ່າງກຳພາກັນສຳນຶກວ່າ ເປັນເພາະພະເຈົ້າເນມິຣາດ
 ໂດຍແທ້ ຈຶ່ງຢາກກັບມາຊົມພະບາລະມີອີກຄັ້ງ ພະຍາອິນຈຶ່ງສົ່ງມາຕະລີເທບພະບຸດນຳຣາຊະລິດ
 ມາຮັບພະເຈົ້າເນມິຣາດຂຶ້ນໄປຊົມສະຫວັນແລະນະຣົກ ແລະເຊີນໃຫ້ສະເຫວີຍສຸກໃນສະຫວັນ
 ແຕ່ພະອົງບໍ່ຮັບ ໄດ້ກັບມາປົກຄອງເມືອງມະນຸດ ແລະສັ່ງສອນໃຫ້ຜູ້ຄົນປະກອບແຕ່
 ຄຸນງາມຄວາມດີຕໍ່ໄປ ເພື່ອບໍ່ຕ້ອງໄປຕົກນະຣົກ. ໃນທີ່ສຸດ ພະອົງກໍສະຫຼະຣາຊະລິມັດໃຫ້ພະ
 ໂອລົດແລ້ວສະເດັດອອກບວດທີ່ປ່າໝາກມ່ວງຈົນສະຫວັນນະຄົດ. ບາລະມີໃນເລື່ອງກໍຄື ອະທິດ
 ຖານະປາລະມີ.

Nemirāja-jātaka is the story of the Bodhisatta's rebirth as King Nemi who ruled Mithila. When he was young, he was interested in giving alms, observing the *ubosatha* precepts, and practicing the Dharma. He made a pledge to keep doing this for good. When he ascended the throne replacing his father who had been ordained, he taught the people throughout the kingdom to observe the precepts and make merit. This meritorious deed was praised in heaven and on earth. When all these people died, they were reborn as deities and were grateful to King Nemi. They wanted to meet the king again. Therefore, God Indra had Matali bring King Nemi with a chariot to travel to heaven and hell and invited him to stay in heaven. However, the king declined the offer and returned to the human world. He continued teaching people to behave meritoriously in order to avoid hell. Finally, he abdicated the throne in favour of his son and was ordained in the mango forest. He led as ascetic life until his death. The perfection of the king is "Perfection of Determination."

Colophon: None
Date: 1866 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0235)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ເນມິຣາດ (ຜູກ ໓)
Nemirat (Phuk 3)
Nemirāja Jātaka (Fascicle 3)

EAP1398_VXY_1_0238

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 54.4 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ເນມີຣາດຊາດິກ ເປັນເລື່ອງລາວທີ່ພະໂພທິສັດເຈົ້າສະເຫວີຍພະຊາດເປັນພະເຈົ້າເນມີຣາດປົກຄອງເມືອງມີຖິລາ. ເມື່ອໄວເຍົາວະກອນໃຈໃນການໃຫ້ທານ ຮັກສາສິນອຸໂປສິດ ແລະ ປະຕິບັດທຳ ແລະອະທິດຖານທີ່ຈະປະຕິບັດແບບນີ້ຕະຫຼອດໄປ. ເມື່ອຂຶ້ນສະເຫວີຍຣາດແທນພະບິດາທີ່ອອກບວດໄປແລ້ວ ກໍໄດ້ສັ່ງສອນໃຫ້ປະຊາຊົນຮັກສາສິນ ທຳບຸນໃຫ້ທານທົ່ວພະນະຄອນ ຜົນແທ້ງການທຳຄວາມດີນີ້ເປັນທີ່ສັນລະເສີນທົ່ວທັງສະຫວັນແລະມະນຸດໂລກ. ເມື່ອຜູ້ຄົນທັງຫຼາຍຕາຍໄປ ກໍໄດ້ໄປເກີດເປັນເທວະດາ ຕ່າງກຳພາກັນສຳນຶກວ່າ ເປັນເພາະພະເຈົ້າເນມີຣາດໂດຍແທ້ ຈຶ່ງຢາກກັບມາຊົມພະບາລະມີອີກຄັ້ງ ພະຍາອິນຈຶ່ງສົ່ງມາຕະລີເທບພະບຸດນຳຣາຊະລິດມາຮັບພະເຈົ້າເນມີຣາດຂຶ້ນໄປຊົມສະຫວັນແລະນະຣົກ ແລະເຊີນໃຫ້ສະເຫວີຍສຸກໃນສະຫວັນ ແຕ່ພະອົງບໍ່ຮັບ ໄດ້ກັບມາປົກຄອງເມືອງມະນຸດ ແລະສັ່ງສອນໃຫ້ຜູ້ຄົນປະກອບແຕ່ຄຸນງາມຄວາມດີຕໍ່ໄປ ເພື່ອບໍ່ຕ້ອງໄປຕິກນະຣົກ. ໃນທີ່ສຸດ ພະອົງກໍສະຫຼະຣາຊະລິມບັດໃຫ້ພະໂອລົດແລ້ວສະເດັດອອກບວດທີ່ປ່າໝາກມ່ວງຈົນສະຫວັນນະຄົດ. ບາລະມີໃນເລື່ອງກໍຄື ອະທິດຖານະປາລະມີ.

Nemirāja-jātaka is the story of the Bodhisatta's rebirth as King Nemi who ruled Mithila. When he was young, he was interested in giving alms, observing the *ubosatha* precepts, and practicing the Dharma. He made a pledge to keep doing this for good. When he ascended the throne replacing his father who had been ordained, he taught the people throughout the kingdom to observe the precepts and make merit. This meritorious deed was praised in heaven and on earth. When all these people died, they were reborn as deities and were grateful to King Nemi. They wanted to meet the king again. Therefore, God Indra had Matali bring King Nemi with a chariot to travel to heaven and hell and invited him to stay in heaven. However, the king declined the offer and returned to the human world. He continued teaching people to behave meritoriously in order to avoid hell. Finally, he abdicated the throne in favour of his son and was ordained in the mango forest. He led an ascetic life until his death. The perfection of the king is "Perfection of Determination."

Colophon: ລານທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໒໘ ຕົວ ປີຮວາຍຍີ່ ເດືອນຈຽງ ຂຶ້ນ ໑໔ ຄ່ຳ ວັນ ໖ ມື້ກິດສະກຳ ຍາມກອງແລງ ໝາຍມີ ຜູ້ໃຫຍ່ໂກສາ ຜົວເມຍລູກຫລານສູ່ຄົນມີໃຈເຫລື້ອມໃສໃນພະພຸດທະສາສະໜາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ລຳເນມີຣາດ ໄວ້ກັບສາສະໜາພະໂຄພະພຸດທະເຈົ້າຕາບຕໍ່ເກົ່າ ໔ ພັນວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາຊູ່ປະການແດ່ກໍຂ້າເທີ້ນ. ຕົກທີ່ຮ້າຍ ຂໍໃຫ້ຍ້າຍໄປທີ່ດີ ແດ່ກໍຂ້າເທີ້ນ ສາທຸໆ.

Folio 24 on the recto side: In Chunlasangkatrassa (CS) 1228, a *hwai nyi* year, on the fourteenth waxing-moon day of the first lunar month, the

sixth day of the week (Friday), a *kot sanga* day,¹⁰⁵ [the writing was accomplished] at the time of the sunset drum (*nyam kòng laeng*). Phunyai (Elder) Kosa, her husband, her children, and her grandchildren had the most ardent religious faith in the Teachings of the Buddha and sponsored the making of this manuscript entitled *Nemirat* (*Nemirāja*) to support the Teachings of Gotama Buddha to last until the end 5000 years. May all our desires and wishes come true, definitely. [After we die, if we] fall in a misery place, may we be moved to a good place, definitely.

Date: CS 1228, a *hwai nyi* year (21 Dec 1866)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Phunyai (Elder) Kosa, her husband, her children, and her grandchildren
Titles: ເນມິຣາດ (ຜູກ ໔)
Nemirat (Phuk 4)
Nemirāja Jātaka (Fascicle 4)

EAP1398_VXY_1_0239

Long palm-leaf

One Phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 54.4 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** three folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ເນມິຣາດຊາດິກ ເປັນເລື່ອງລາວທີ່ພະໂພທິສັດເຈົ້າສະເຫວີຍພະຊາດເປັນພະເຈົ້າເນມິຣາດ ປົກຄອງເມືອງມິຖິລາ. ເມື່ອໄວເຍົາວະກຳສິນໃຈໃນການໃຫ້ທານ ຮັກສາສິນອຸໂປສິດ ແລະ ປະຕິບັດທຳ ແລະອະທິດຖານທີ່ຈະປະຕິບັດແບບນີ້ຕະຫຼອດໄປ. ເມື່ອຂຶ້ນສະເຫວີຍຣາດແທນພະ ບິດາທີ່ອອກບວດໄປແລ້ວ ກໍໄດ້ສັງສອນໃຫ້ປະຊາຊົນຮັກສາສິນ ທຳບຸນໃຫ້ທານທົ່ວພະນະຄອນ ຜົນແທ້ງການທຳຄວາມດີນີ້ເປັນທີ່ສັນລະເສີນທົ່ວທັງສະຫວັນແລະມະນຸດໂລກ. ເມື່ອຜູ້ຄົນ ທັງຫຼາຍຕາຍໄປ ກໍໄດ້ໄປເກີດເປັນເທວະດາ ຕ່າງກຳພາກັນສຳນຶກວ່າ ເປັນເພາະພະເຈົ້າເນມິຣາດ ໂດຍແທ້ ຈຶ່ງຢາກກັບມາຊົມພະບາລະມີອີກຄັ້ງ ພະຍາອິນຈຶ່ງລົງມາຕະລີເທບພະບຸດນຳຣາຊະລິດ ມາຮັບພະເຈົ້າເນມິຣາດຂຶ້ນໄປຊົມສະຫວັນແລະນະຣົກ ແລະເຊີນໃຫ້ສະເຫວີຍສຸກໃນສະຫວັນ ແຕ່ພະອົງບໍ່ຮັບ ໄດ້ກັບມາປົກຄອງເມືອງມະນຸດ ແລະສັງສອນໃຫ້ຜູ້ຄົນປະກອບແຕ່ ຄຸນງາມຄວາມດີຕໍ່ໄປ ເພື່ອບໍ່ຕ້ອງໄປຕົກນະຣົກ. ໃນທີ່ສຸດ ພະອົງກໍສະຫຼະຣາຊະສົມບັດໃຫ້ພະ

¹⁰⁵ 1228 Margasirsha 14 = Friday, 21 December 1866. This day was indeed a *kot sanga* day.

ໂອລົດແລ້ວສະເດັດອອກບວດທີ່ປ່າໝາກມ່ວງຈົນສະຫວັນນະຄົດ. ບາລະມີໃນເລື່ອງກໍຄື ອະທິດ ຖານະປາລະມີ.

Nemirāja-jātaka is the story of the Bodhisatta's rebirth as King Nemi who ruled Mithila. When he was young, he was interested in giving alms, observing the *ubosatha* precepts, and practicing the Dharma. He made a pledge to keep doing this for good. When he ascended the throne replacing his father who had been ordained, he taught the people throughout the kingdom to observe the precepts and make merit. This meritorious deed was praised in heaven and on earth. When all these people died, they were reborn as deities and were grateful to King Nemi. They wanted to meet the king again. Therefore, God Indra had Matali bring King Nemi with a chariot to travel to heaven and hell and invited him to stay in heaven. However, the king declined the offer and returned to the human world. He continued teaching people to behave meritoriously in order to avoid hell. Finally, he abdicated the throne in favour of his son and was ordained in the mango forest. He led as ascetic life until his death. The perfection of the king is "Perfection of Determination."

Colophon: None
Date: 1866 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0235)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ເນມິຣາດ (ຜູກ ໕)
Nemirat (Phuk 5)
Nemirāja Jātaka (Fascicle 5)

EAP1398_VXY_1_0240

Long palm-leaf

One Phuk: *fascicle thuan 6*
Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 54.4 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** three folios are blank.
Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.
Description: ເນມິຣາດຊາດິກ ເປັນເລື່ອງລາວທີ່ພະໂພທິສັດເຈົ້າສະເຫວີຍພະຊາດເປັນພະເຈົ້າເນມິຣາດ ປົກຄອງເມືອງມິຖິລາ. ເມື່ອໄວເຍົາວະກອນໃຈໃນການໃຫ້ທານ ຮັກສາສິນອຸໂປສົດ ແລະ ປະຕິບັດທຳ ແລະອະທິດຖານທີ່ຈະປະຕິບັດແບບນີ້ຕະຫຼອດໄປ. ເມື່ອຂຶ້ນສະເຫວີຍຣາດແທນພະ

ບິດາທີ່ອອກບວດໄປແລ້ວ ກໍໄດ້ສັ່ງສອນໃຫ້ປະຊາຊົນຮັກສາສິນ ທຳບຸນໃຫ້ທານທີ່ວພະນະຄອນ
 ຜົນແຫ່ງການທຳຄວາມດີນີ້ເປັນທີ່ສັນລະເສີນທົ່ວທັງສະຫວັນແລະມະນຸດໂລກ. ເມື່ອຜູ້ຄົນ
 ທັງຫຼາຍຕາຍໄປ ກໍໄດ້ໄປເກີດເປັນເທວະດາ ຕ່າງກຳພາກັນສຳນຶກວ່າ ເປັນເພາະພະເຈົ້າເນມິຣາດ
 ໂດຍແທ້ ຈຶ່ງຢາກກັບມາຊົມພະບາລະມີອີກຄັ້ງ ພະຍາອິນຈຶ່ງສົ່ງມາຕະລີເທບພະບຸດນຳຣາຊະລິດ
 ມາຮັບພະເຈົ້າເນມິຣາດຂຶ້ນໄປຊົມສະຫວັນແລະນະຣົກ ແລະເຊີນໃຫ້ສະເຫວີຍສຸກໃນສະຫວັນ
 ແຕ່ພະອົງບໍ່ຮັບ ໄດ້ກັບມາປົກຄອງເມືອງມະນຸດ ແລະສັ່ງສອນໃຫ້ຜູ້ຄົນປະກອບແຕ່
 ຄຸນງາມຄວາມດີຕໍ່ໄປ ເພື່ອບໍ່ຕ້ອງໄປຕົກນະຣົກ. ໃນທີ່ສຸດ ພະອົງກໍສະຫຼະຣາຊະລິມບັດໃຫ້ພະ
 ໂອລົດແລ້ວສະເດັດອອກບວດທີ່ປ່າໝາກມ່ວງຈົນສະຫວັນນະຄົດ. ບາລະມີໃນເລື່ອງກໍຄື ອະທິດ
 ຖານະປາລະມີ.

Nemirāja-jātaka is the story of the Bodhisatta's rebirth as King Nemi who ruled Mithila. When he was young, he was interested in giving alms, observing the *ubosatha* precepts, and practicing the Dharma. He made a pledge to keep doing this for good. When he ascended the throne replacing his father who had been ordained, he taught the people throughout the kingdom to observe the precepts and make merit. This meritorious deed was praised in heaven and on earth. When all these people died, they were reborn as deities and were grateful to King Nemi. They wanted to meet the king again. Therefore, God Indra had Matali bring King Nemi with a chariot to travel to heaven and hell and invited him to stay in heaven. However, the king declined the offer and returned to the human world. He continued teaching people to behave meritoriously in order to avoid hell. Finally, he abdicated the throne in favour of his son and was ordained in the mango forest. He led as ascetic life until his death. The perfection of the king is "Perfection of Determination."

Colophon: None
Date: 1866 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0235)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ເນມິຣາດ (ຜູກຖ້ວນ ໖)
Nemirat (Phuk thuan 6)
Nemirāja Jātaka (Fascicle 6)

EAP1398_VXY_1_0241

Long palm-leaf

One Phuk: *fascicle 7*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 54.4 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** four folios; the first folio contains the colophon; and the last folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angled. **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: ເນມິຣາດຊາດິກ ເປັນເລື່ອງລາວທີ່ພະໂພທິສັດເຈົ້າສະເຫວີຍພະຊາດເປັນພະເຈົ້າເນມິຣາດ ປົກຄອງເມືອງມິຖິລາ. ເມື່ອໄວເຍົາວະກອນໃຈໃນການໃຫ້ທານ ຮັກສາສິນອຸໂປສົດ ແລະ ປະຕິບັດທຳ ແລະອະທິດຖານທີ່ຈະປະຕິບັດແບບນີ້ຕະຫຼອດໄປ. ເມື່ອຂຶ້ນສະເຫວີຍຣາດແທນພະ ບິດາທີ່ອອກບວດໄປແລ້ວ ກໍໄດ້ສັ່ງສອນໃຫ້ປະຊາຊົນຮັກສາສິນ ທຳບຸນໃຫ້ທານທີ່ວ່າພະນະຄອນ ຜົນແຫ່ງການທຳຄວາມດີນີ້ເປັນທີ່ສັນລະເສີນທົ່ວທັງສະຫວັນແລະມະນຸດໂລກ. ເມື່ອຜູ້ຄົນ ທັງຫຼາຍຕາຍໄປ ກໍໄດ້ໄປເກີດເປັນເທວະດາ ຕ່າງກຳພາກັນສຳນຶກວ່າ ເປັນເພາະພະເຈົ້າເນມິຣາດ ໂດຍແທ້ ຈຶ່ງຢາກກັບມາຊົມພະບາລະມີອີກຄັ້ງ ພະຍາອິນຈຶ່ງສົ່ງມາຕະລີເທບພະບຸດນຳຣາຊະລິດ ມາຮັບພະເຈົ້າເນມິຣາດຂຶ້ນໄປຊົມສະຫວັນແລະນະຣົກ ແລະເຊີນໃຫ້ສະເຫວີຍສຸກໃນສະຫວັນ ແຕ່ພະອົງບໍ່ຮັບ ໄດ້ກັບມາປົກຄອງເມືອງມະນຸດ ແລະສັ່ງສອນໃຫ້ຜູ້ຄົນປະກອບແຕ່ ຄຸນງາມຄວາມດີຕໍ່ໄປ ເພື່ອບໍ່ຕ້ອງໄປຕົກນະຣົກ. ໃນທີ່ສຸດ ພະອົງກໍສະຫຼະຣາຊະລິມບັດໃຫ້ພະ ໂອລົດແລ້ວສະເດັດອອກບວດທີ່ປ່າໝາກມ່ວງຈົນສະຫວັນນະຄົດ. ບາລະມີໃນເລື່ອງກໍຄື ອະທິດ ຖານະປາລະມີ.

Nemirāja-jātaka is the story of the Bodhisatta's rebirth as King Nemi who ruled Mithila. When he was young, he was interested in giving alms, observing the *ubosatha* precepts, and practicing the Dharma. He made a pledge to keep doing this for good. When he ascended the throne replacing his father who had been ordained, he taught the people throughout the kingdom to observe the precepts and make merit. This meritorious deed was praised in heaven and on earth. When all these people died, they were reborn as deities and were grateful to King Nemi. They wanted to meet the king again. Therefore, God Indra had Matali bring King Nemi with a chariot to travel to heaven and hell and invited him to stay in heaven. However, the king declined the offer and returned to the human world. He continued teaching people to behave meritoriously in order to avoid hell. Finally, he abdicated the throne in favour of his son and was ordained in the mango forest. He led an ascetic life until his death. The perfection of the king is "Perfection of Determination."

Colophon: ລານທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໒໘ ຕົວ ປີຮວາຍຍີ່ ເດືອນຈຽງ ຂຶ້ນ ໑໔ ຄ່ຳ ວັນ ໖ ມື້ກິດສະກຳ ຍາມກອງແລງ ໝາຍມີ ນາງເພັຍໂກສາ ລູກຫລານພີ່ນ້ອງສູ່ຄົນ ມີໃຈເຫລື້ອມໃສໃນ ພຸດທະສາສະໜາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ລຳເນມິຣາດ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ ເທົ່າ ໔ ພັນວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັງຄຳມັກຄຳປາດຖະໜາຊູ່ເຍືອງຊູ່ປະການແດ່ກໍຂ້າເທີນ.

Folio 24 on the recto side: In Chunlasangkatrassa (CS) 1228, a *hwai nyi* year, on the fourteenth waxing-moon day of the first lunar month, the sixth day of the week (Friday), a *kot sang* day, [the writing was accomplished] at the time of the sunset drum (*nyam kòng laeng*). Nang Phia Kosa, her children, grandchildren, and siblings had the most ardent

religious faith in the Teachings of the Buddha and sponsored the making of this manuscript entitled *Nemirat* (*Nemirāja*) to support the Teachings of the Buddha to last until the end 5000 years. May all our desires and wishes come true, definitely.

Date: CS 1228, a *hwai nyi* year (21 Dec 1866)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Nang Phia Kosa, her children, grandchildren, and siblings
Titles: ເນມີຣາດ (ຜູກ ໗)
Nemirat (*Phuk* 7)
Nemirāja Jātaka (Fascicle 7)

EAP1398_VXY_1_0242

Long palm-leaf

One *Phuk*: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 53.5 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 25. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ມະໂຫສິດຊາດິກ ເລື່ອງ ພະໂພທິສັດຊົງສະເໜີພະຊາດເປັນພະມະໂຫສິດ ເປັນບຸດຂອງເສດຖີຊື່ ສິຣິວັດທະກະ ແລະນາງສຸມະນະເທວີແຫ່ງເມືອງມີຖິລາ. ເຫດທີ່ໃຊ້ຊື່ວ່າ ມະໂຫສິດ ເພາະເມື່ອເກີດມາ ໃນມືກຳທ່ອນຢາວິເສດຂອງພະອິນຕິດຕົວມານຳ ເຊິ່ງຕໍ່ມາໄດ້ນຳມາປິ່ນປົວຄົນເຈັບໄຂ້ໄດ້ປ່ວຍ ໄດ້ຜົນຢ່າງໜ້າອັດສະຈັນ. ມະໂຫສິດໄດ້ສະແດງສະຕິປັນຍາອັນຫຼັກແຫຼມຕັ້ງແຕ່ໄວເດັກຈົນເຖິງໄວໜຸ່ມ ໄດ້ຊ່ວຍແກ້ໄຂບັນຫາຂໍ້ພິພາດໃຫ້ເພື່ອນບ້ານດ້ວຍສະຕິປັນຍາອັນຊານສະຫຼາດ ໂຮມທັງຖືກພະຣາຊາທິດສອບການໃຊ້ປັນຍາແກ້ໄຂບັນຫາຕ່າງໆ ຊຶ່ງມະໂຫສິດສາມາດເຮັດໄດ້ດ້ວຍດີ. ມະໂຫສິດໄດ້ຮັບແຕ່ງຕັ້ງເປັນຣາຊະບັນດິດປະຈຳຣາຊະສຳນັກຂອງພະເຈົ້າວິເທທະຣາດແຫ່ງເມືອງມີຖິລາ. ພະອົງຈຶ່ງຊົງນັບຖືແລະເຊື່ອໝັ້ນໃນສະຕິປັນຍາຂອງມະໂຫສິດ ແລະໂຜດໃຫ້ສິ່ງສອນທຳແກ່ພະອົງແລະຂ້າຣາຊະການທັງຫຼາຍ. ມະໂຫສິດຍັງໃຊ້ສະຕິປັນຍາແກ້ໄຂສະຖານະການຄັບຂັນ ຊ່ວຍປ້ອງກັນບ້ານເມືອງຈາກການຄຸກຄາມຂອງຂ້າເສິກສັດຕູຫຼາຍເທື່ອ ເຮັດໃຫ້ມະໂຫສິດເປັນທີ່ໂປດປານຂອງພະຣາຊາຍິງນັກ.

Mahosatha-jātaka is on a previous birth of Gotama Buddha as Mahosadha, the son of a wealthy man named Sirivatthaka and his wife Sumana from Mithila. The Bodhisatta was named “Mahosatha” because he held magical pills of God Indra when he was born; the pills were later applied to successfully and amazingly treat patients. Since he was young, Mahosatha showed his great wisdom. He solved conflicts among neighbors. He was challenged by the king to solve some puzzles and he

could do it. He was therefore promoted to be the royal sage of King Videharāja's royal court in Mithila. The king respected and appreciated the wisdom of Mahasatha. He asked Mahosatha to teach Dhamma to him and his servants. With his great intelligence, Mahosatha solved difficult situations and defended the country against threat of enemies several times. This made him a favorite of the king.

Colophon: None
Date: 1890 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0244)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ມະໂຫສົດ (ຜູກຕົ້ນ)
Mahosot (Phuk ton)
Mahosatha Jātaka (Fascicle 1)

EAP1398_VXY_1_0243

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** two folios contains the colophon.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ມະໂຫສົດຊາດິກ ເລື່ອງ ພະໂພທິສັດຊົງສະເຫວີຍພະຊາດເປັນພະມະໂຫສົດ ເປັນບຸດຂອງເສດຖີຊື່ ສິຣິວັດທະກະ ແລະນາງສຸມະນະເທວີແຫ່ງເມືອງມິຖິລາ. ເຫດທີ່ໃຊ້ຊື່ວ່າ ມະໂຫສົດ ເພາະເມື່ອເກີດມາ ໃນມືກຳທ່ອນຢາວິເສດຂອງພະອິນຕິດຕົວມານຳ ເຊິ່ງຕໍ່ມາໄດ້ນຳມາປິ່ນປົວຄົນເຈັບໄຂ້ໄດ້ປ່ວຍ ໄດ້ຜົນຢ່າງໜ້າອັດສະຈັນ. ມະໂຫສົດໄດ້ສະແດງສະຕິປັນຍາອັນຫຼັກແຫຼມຕັ້ງແຕ່ໄວເດັກຈົນເຖິງໄວໜຸ່ມ ໄດ້ຊ່ວຍແກ້ໄຂບັນຫາຂໍ້ພິພາດໃຫ້ເພື່ອນບ້ານດ້ວຍສະຕິປັນຍາອັນຊານສະຫຼາດ ໂຮມທັງຖືກພະຣາຊາທິດສອບການໃຊ້ປັນຍາແກ້ໄຂບັນຫາຕ່າງໆ ຊຶ່ງມະໂຫສົດສາມາດເຮັດໄດ້ດ້ວຍດີ. ມະໂຫສົດໄດ້ຮັບແຕ່ງຕັ້ງເປັນຣາຊະບັນດິດປະຈຳຣາຊະສຳນັກຂອງພະເຈົ້າວິເທທະຣາດແຫ່ງເມືອງມິຖິລາ. ພະອົງຈຶ່ງຊົງນັບຖືແລະເຊື່ອໝັ້ນໃນສະຕິປັນຍາຂອງມະໂຫສົດ ແລະໂຜດໃຫ້ສັງສອນທຳແກ່ພະອົງແລະຂ້າຣາຊະການທັງຫຼາຍ. ມະໂຫສົດຍັງໃຊ້ສະຕິປັນຍາແກ້ໄຂສະຖານະການຄັບຂັນ ຊ່ວຍປ້ອງກັນບ້ານເມືອງຈາກການລຸກຄາມຂອງຂ້າເສິກສັດຕູຫຼາຍເທື່ອ ເຮັດໃຫ້ມະໂຫສົດເປັນທີ່ໂປດປານຂອງພະຣາຊາຍິນັກ.

Mahosatha-jātaka is on a previous birth of Gotama Buddha as Mahosadha, the son of a wealthy man named Sirivatthaka and his wife Sumana from Mithila. The Bodhisatta was named "Mahosatha" because he

held magical pills of God Indra when he was born; the pills were later applied to successfully and amazingly treat patients. Since he was young, Mahosatha showed his great wisdom. He solved conflicts among neighbors. He was challenged by the king to solve some puzzles and he could do it. He was therefore promoted to be the royal sage of King Videharāja's royal court in Mithila. The king respected and appreciated the wisdom of Mahasatha. He asked Mahosatha to teach Dhamma to him and his servants. With his great intelligence, Mahosatha solved difficult situations and defended the country against threat of enemies several times. This made him a favorite of the king.

Colophon: ລານທີ ໒໕ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໕໒ ຕົວ ປີກົດຍີ່ ເດືອນ ໑໐ ຂຶ້ນ ໗ ຄ່ຳ ວັນ ໙ ມື້ ຮັບໄດ້ ລິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ຂະໜານໂພທິປັນຍາ ກັບທັງບຸດຕະນັດຕາພັນທຸ ວົງສາພິນ້ອງ ມີໃຈໃສໃນສາສະໜາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ມະໂຫສິດ ມັດນີ້ໄວ້ກັບສາສະໜາ ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ກໍຂ້າເຫີນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ທຸວັງໆ.

Folio 25 on the recto side: In Chunlasangkatrassa (CS) 1252, a *kot nyi* year, on the seventh waxing-moon day of the tenth lunar month, the sixth day of the week (Friday), a *hap khai* day,¹⁰⁶ the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Khanan Phothipannya, his children, grandchildren, relatives, and siblings had the most ardent religious faith to sponsor the making of this manuscript-bundle entitled *Mahosot (Mahosatha)* to support the Teachings of the Buddha to last until the end 5000 years. May this be a condition for us to reach Nibbāna, certainly.

Date: CS 1252, a *kot nyi* year (20 Sep 1890)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Khanan Phothipannya, his children, grandchildren, relatives, and siblings
Titles: ມະໂຫສິດ (ຜູກ ໒)
Mahosot (Phuk 2)
Mahosatha Jātaka (Fascicle 2)

EAP1398_VXY_1_0244

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** one folio contains the colophon.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of

¹⁰⁶ 1252 Bhadrapada 7 = Saturday, 20 September 1890.

the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ມະໂຫສິດຊາດິກ ເລື່ອງ ພະໂພທິສັດຊົງສະເໜີພະຊາດເປັນພະມະໂຫສິດ ເປັນບຸດຂອງເສດຖີຊື່ ສິຣິວັດທະກະ ແລະນາງສຸມະນະເທວີແຫ່ງເມືອງມິຖິລາ. ເຫດທີ່ໃຊ້ຊື່ວ່າ ມະໂຫສິດ ເພາະເມື່ອເກີດມາ ໃນມືກຳທ່ອນຢາວິເສດຂອງພະອິນດີດຕົວມານຳ ເຊິ່ງຕໍ່ມາໄດ້ນຳມາປິ່ນປົວຄົນເຈັບໄຂ້ໄດ້ປ່ວຍ ໄດ້ຜົນຢ່າງໜ້າອັດສະຈັນ. ມະໂຫສິດໄດ້ສະແດງສະຕິປັນຍາອັນຫຼັກແຫຼມຕັ້ງແຕ່ໄວ ເດັກຈົນເຖິງໄວໜຸ່ມ ໄດ້ຊ່ວຍແກ້ໄຂບັນຫາຂໍ້ພິພາດໃຫ້ເພື່ອນບ້ານດ້ວຍສະຕິປັນຍາອັນຊານສະຫຼາດ ໂຮມທັງຖືກພະຣາຊາທິດສອບການໃຊ້ປັນຍາແກ້ໄຂບັນຫາຕ່າງໆ ຊຶ່ງມະໂຫສິດສາມາດເຮັດໄດ້ດ້ວຍດີ. ມະໂຫສິດໄດ້ຮັບແຕ່ງຕັ້ງເປັນຣາຊະບັນດິດປະຈຳຣາຊະສຳນັກຂອງພະເຈົ້າວິເທທະຣາດແຫ່ງເມືອງມິຖິລາ. ພະອົງຈຶ່ງຊົງນັບຖືແລະເຊື່ອໝັ້ນໃນສະຕິປັນຍາຂອງມະໂຫສິດ ແລະໂຜດໃຫ້ສິ່ງສອນທຳແກ່ພະອົງແລະຂ້າຣາຊະການທັງຫຼາຍ. ມະໂຫສິດຍັງໃຊ້ສະຕິປັນຍາແກ້ໄຂສະຖານະການຄັບຂັນ ຊ່ວຍປ້ອງກັນບ້ານເມືອງຈາກການຄຸກຄາມຂອງຂ້າເສິກສັດຕູຫຼາຍເທື່ອ ເຮັດໃຫ້ມະໂຫສິດເປັນທີ່ໂປດປານຂອງພະຣາຊາຍິ່ງນັກ.

Mahosatha-jātaka is on a previous birth of Gotama Buddha as Mahosadha, the son of a wealthy man named Sirivatthaka and his wife Sumana from Mithila. The Bodhisatta was named “Mahosatha” because he held magical pills of God Indra when he was born; the pills were later applied to successfully and amazingly treat patients. Since he was young, Mahosatha showed his great wisdom. He solved conflicts among neighbors. He was challenged by the king to solve some puzzles and he could do it. He was therefore promoted to be the royal sage of King Videharāja’s royal court in Mithila. The king respected and appreciated the wisdom of Mahasatha. He asked Mahosatha to teach Dhamma to him and his servants. With his great intelligence, Mahosatha solved difficult situations and defended the country against threat of enemies several times. This made him a favorite of the king.

Colophon: ລານທີ ໒໙ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ໌ ໑໒໕໒ ຕົວ ປີກົດຢື່ ເດືອນ ໑໐ ຂຶ້ນ ໗ ຄ່ຳ ວັນ ໙ ມື້ ຮັບໄດ້ ລິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ຂະໜານໂພທິປັນຍາ ກັບທັງບຸດຕະນັດຕາພັນທຸວົງສາພິນ້ອງ ມີໃຈໃສໃນສາສະໜາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ມະໂຫສິດ ມັດນີ້ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ກໍ່ຂ້າເຫີນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ທຸວັງໆ.

Folio 29 on the recto side: In Chunlasangkatrassa (CS) 1252, a *kot nyi* year, on the seventh waxing-moon day of the tenth lunar month, the sixth day of the week (Friday), a *hap khai* day, the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Khanan Phothipannya, his children, grandchildren, relatives, and siblings had the most ardent religious faith to sponsor the making of this manuscript-bundle entitled *Mahosot (Mahosatha)* to support the Teachings of the Buddha to last until the end 5000 years. May this be a condition for us to reach Nibbāna, certainly.

Date: CS 1252, a *kot nyi* year (20 Sep 1890)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown

Scribe(s): Unknown
Sponsor(s): Khanan Phothipannya, his children, grandchildren, relatives, and siblings
Titles: ມະໂຫສິດ (ຜູກ ໓)
Mahosot (Phuk 3)
Mahosatha Jātaka (Fascicle 3)

EAP1398_VXY_1_0245

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** three folios; the first folio contains the colophon; and the last two folios are blank.
Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angled. **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: ມະໂຫສິດຊາດິກ ເລື່ອງ ພະໂພທິສັດຊົງສະເຫວີຍພະຊາດເປັນພະມະໂຫສິດ ເປັນບຸດຂອງເສດຖີຊື່ ສິຣິວັດທະກະ ແລະນາງສຸມະນະເທວີແຫ່ງເມືອງມິຖິລາ. ເຫດທີ່ໃຊ້ຊື່ວ່າ ມະໂຫສິດ ເພາະເມື່ອເກີດມາ ໃນມືກຳທ່ອນຢາວິເສດຂອງພະອິນຕິດຕົວມານຳ ເຊິ່ງຕໍ່ມາໄດ້ນຳມາປິ່ນປົວຄົນເຈັບໄຂ້ໄດ້ປ່ວຍ ໄດ້ຜົນຢ່າງໜ້າອັດສະຈັນ. ມະໂຫສິດໄດ້ສະແດງສະຕິປັນຍາອັນຫຼັກແຫຼມຕັ້ງແຕ່ໄວ ເດັກຈົນເຖິງໄວໜຸ່ມ ໄດ້ຊ່ວຍແກ້ໄຂບັນຫາຂໍ້ພິພາດໃຫ້ເພື່ອນບ້ານດ້ວຍສະຕິປັນຍາອັນຊານສະຫຼາດ ໂຮມທັງຖືກພະຣາຊາທິດສອບການໃຊ້ປັນຍາແກ້ໄຂບັນຫາຕ່າງໆ ຊຶ່ງມະໂຫສິດສາມາດເຮັດໄດ້ດ້ວຍດີ. ມະໂຫສິດໄດ້ຮັບແຕ່ງຕັ້ງເປັນຣາຊະບັນດິດປະຈຳຣາຊະສຳນັກຂອງພະເຈົ້າວິເທທະຣາດແຫ່ງເມືອງມິຖິລາ. ພະອົງຈຶ່ງຊົງນັບຖືແລະເຊື່ອໝັ້ນໃນສະຕິປັນຍາຂອງມະໂຫສິດ ແລະໂຜດໃຫ້ສິ່ງສອນທຳແກ່ພະອົງແລະຂ້າຣາຊະການທັງຫຼາຍ. ມະໂຫສິດຍັງໃຊ້ສະຕິປັນຍາແກ້ໄຂສະຖານະການຄັບຂັນ ຊ່ວຍປ້ອງກັນບ້ານເມືອງຈາກການຄຸກຄາມຂອງຂ້າເສິກສັດຕູຫຼາຍເທື່ອ ເຮັດໃຫ້ມະໂຫສິດເປັນທີ່ໂປດປານຂອງພະຣາຊາຍິງນັກ.

Mahosatha-jātaka is on a previous birth of Gotama Buddha as Mahosadha, the son of a wealthy man named Sirivatthaka and his wife Sumana from Mithila. The Bodhisatta was named “Mahosatha” because he held magical pills of God Indra when he was born; the pills were later applied to successfully and amazingly treat patients. Since he was young, Mahosatha showed his great wisdom. He solved conflicts among neighbors. He was challenged by the king to solve some puzzles and he could do it. He was therefore promoted to be the royal sage of King Videharāja’s royal court in Mithila. The king respected and appreciated the wisdom of Mahasatha. He asked Mahosatha to teach Dhamma to him and his servants. With his great intelligence, Mahosatha solved difficult situations and defended the country against threat of enemies several times. This made him a favorite of the king.

Colophon: ລານທີ ໒໙ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໕໒ ຕົວ ປີກົດຍີ່ ເດືອນ ໑໐ ຂຶ້ນ ໗ ຄ່ຳ ວັນ ໖ ມື້ ຮັບໄດ້ ລິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ຂະໜານໂພທິປັນຍາ ກັບທັງບຸດຕະນັດຕາພັນທຸ ວົງສາພິນ້ອງ ມີໃຈໃສໃນສາສະໜາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ມະໂຫສິດ ມັດນີ້ ໄວ້ກັບສາສະໜາ ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ກໍ່ຂ້າເທິນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ທຸວັງງ.

Folio 29 on the recto side: In Chunlasangkatrassa (CS) 1252, a *kot nyi* year, on the seventh waxing-moon day of the tenth lunar month, the sixth day of the week (Friday), a *hap khai* day, the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Khanan Phothipannya, his children, grandchildren, relatives, and siblings had the most ardent religious faith to sponsor the making of this manuscript-bundle entitled *Mahosot (Mahosatha)* to support the Teachings of the Buddha to last until the end 5000 years. May this be a condition for us to reach Nibbāna, certainly.

Date: CS 1252, a *kot nyi* year (20 Sep 1890)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Khanan Phothipannya, his children, grandchildren, relatives, and siblings

Titles: ມະໂຫສິດ (ຜູກ ໔)
Mahosot (Phuk 4)
Mahosatha Jātaka (Fascicle 4)

EAP1398_VXY_1_0246

Long palm-leaf

One Phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.8 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio is blank.
Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ມະໂຫສິດຊາຕິກ ເລື່ອງ ພະໂພທິສັດຊິງສະເຫວີຍພະຊາດເປັນພະມະໂຫສິດ ເປັນບຸດຂອງເສດຖີ ຊື່ ສິຣິວັດທະກະ ແລະນາງສຸມະນະເທວີແຫ່ງເມືອງມິຖິລາ. ເຫດທີ່ໃຊ້ຊື່ວ່າ ມະໂຫສິດ ເພາະເມື່ອ ເກີດມາ ໃນມີກາທ່ອນຢາວິເສດຂອງພະອິນຕິດຕົວມານຳ ເຊິ່ງຕໍ່ມາໄດ້ນຳມາປິ່ນປົວຄົນເຈັບໄຂ້ ໄດ້ປ່ວຍ ໄດ້ຜົນຢ່າງໜ້າອັດສະຈັນ. ມະໂຫສິດໄດ້ສະແດງສະຕິປັນຍາອັນຫຼັກແຫຼມຕັ້ງແຕ່ໄວ ເດັກຈົນເຖິງໄວໜຸ່ມ ໄດ້ຊ່ວຍແກ້ໄຂບັນຫາຂໍ້ພິພາດໃຫ້ເພື່ອນບ້ານດ້ວຍສະຕິປັນຍາອັນຊານ ສະຫຼາດ ໂຮມທັງຖືກພະຣາຊາທິດສອບການໃຊ້ປັນຍາແກ້ໄຂບັນຫາຕ່າງໆ ຊຶ່ງມະໂຫສິດ ສາມາດເຮັດໄດ້ດ້ວຍຕົນ. ມະໂຫສິດໄດ້ຮັບແຕ່ງຕັ້ງເປັນຣາຊະບັນດິດປະຈຳຣາຊະສຳນັກຂອງພະ ເຈົ້າວິເທທະຣາດແຫ່ງເມືອງມິຖິລາ. ພະອົງຈຶ່ງຊົງນັບຖືແລະເຊື່ອໝັ້ນໃນສະຕິປັນຍາຂອງ

ມະໂຫສິດ ແລະໂຜດໃຫ້ສັງສອນທຳແກ່ພະອົງແລະຂ້າຣາຊະການທັງຫຼາຍ. ມະໂຫສິດຍັງໃຊ້ສະຕິປັນຍາແກ້ໄຂສະຖານະການຄັບຂັນ ຊ່ວຍປ້ອງກັນບ້ານເມືອງຈາກການຄຸກຄາມຂອງຂ້າເສິກສັດຕູຫຼາຍເທື່ອ ເຮັດໃຫ້ມະໂຫສິດເປັນທີ່ໂປດປານຂອງພະຣາຊາຍິງນັກ.

Mahosatha-jātaka is on a previous birth of Gotama Buddha as Mahosadha, the son of a wealthy man named Sirivatthaka and his wife Sumana from Mithila. The Bodhisatta was named “Mahosatha” because he held magical pills of God Indra when he was born; the pills were later applied to successfully and amazingly treat patients. Since he was young, Mahosatha showed his great wisdom. He solved conflicts among neighbors. He was challenged by the king to solve some puzzles and he could do it. He was therefore promoted to be the royal sage of King Videharāja’s royal court in Mithila. The king respected and appreciated the wisdom of Mahasatha. He asked Mahosatha to teach Dhamma to him and his servants. With his great intelligence, Mahosatha solved difficult situations and defended the country against threat of enemies several times. This made him a favorite of the king.

Colophon:

ລາມທີ ໒໕ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໕໒ ຕົວ ປີກົດຢື່ ເດືອນ ໑໐ ຂຶ້ນ ໗ ຄ່ຳ ວັນ ໖ ມື້ ຮັບໄດ້ ລິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ຂະໜານໂພທິປັນຍາ ກັບທັງບຸດຕະນິດຕາພັນທຸ ວົງສາພິນ້ອງ ມີໃຈໃສໃນສາສະໜາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ມະໂຫສິດ ມັດນີ້ ໄວ້ກັບສາສະໜາ ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ກໍຂ້າເຫີນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ທຸວັງໆ.

Folio 25 on the recto side: In Chunlasangkatrassa (CS) 1252, a *kot nyi* year, on the seventh waxing-moon day of the tenth lunar month, the sixth day of the week (Friday), a *hap khai* day, the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Khanan Phothipannya, his children, grandchildren, relatives, and siblings had the most ardent religious faith to sponsor the making of this manuscript-bundle entitled *Mahosot (Mahosatha)* to support the Teachings of the Buddha to last until the end 5000 years. May this be a condition for us to reach Nibbāna, certainly.

Date:

CS 1252, a *kot nyi* year (20 Sep 1890)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Khanan Phothipannya, his children, grandchildren, relatives, and siblings

Titles:

ມະໂຫສິດ (ຜູກ ໕)

Mahosot (Phuk 5)

Mahosatha Jātaka (Fascicle 5)

EAP1398_VXY_1_0247

Long palm-leaf

One Phuk:

fascicle 6

Material:

Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.6 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 28. **Edges of the palm leaves:** angled. **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: ມະໂຫສິດຊາດິກ ເລື່ອງ ພະໂພທິສັດຊົງສະເຫວີຍພະຊາດເປັນພະມະໂຫສິດ ເປັນບຸດຂອງເສດຖີຊື່ ສິຣິວັດທະກະ ແລະນາງສຸມະນະເທວີແຫ່ງເມືອງມິຖິລາ. ເຫດທີ່ໃຊ້ຊື່ວ່າ ມະໂຫສິດ ເພາະເມື່ອເກີດມາ ໃນມືກຳທ່ອນຢາວິເສດຂອງພະອິນຕິດຕົວມານຳ ເຊິ່ງຕໍ່ມາໄດ້ນຳມາປິ່ນປົວຄົນເຈັບໄຂ້ໄດ້ປ່ວຍ ໄດ້ຜົນຢ່າງໜ້າອັດສະຈັນ. ມະໂຫສິດໄດ້ສະແດງສະຕິປັນຍາອັນຫຼັກແຫຼມຕັ້ງແຕ່ໄວເດັກຈົນເຖິງໄວໜຸ່ມ ໄດ້ຊ່ວຍແກ້ໄຂບັນຫາຂໍ້ພິພາດໃຫ້ເພື່ອນບ້ານດ້ວຍສະຕິປັນຍາອັນຊານສະຫຼາດ ໂຮມທັງຖືກພະຣາຊາທິດສອບການໃຊ້ປັນຍາແກ້ໄຂບັນຫາຕ່າງໆ ຊຶ່ງມະໂຫສິດສາມາດເຮັດໄດ້ດ້ວຍຕົນ. ມະໂຫສິດໄດ້ຮັບແຕ່ງຕັ້ງເປັນຣາຊະບັນດິດປະຈຳຣາຊະສຳນັກຂອງພະເຈົ້າວິເທທະຣາດແຫ່ງເມືອງມິຖິລາ. ພະອົງຈຶ່ງຊົງນັບຖືແລະເຊື່ອໝັ້ນໃນສະຕິປັນຍາຂອງມະໂຫສິດ ແລະໂຜດໃຫ້ສິ່ງສອນທຳແກ່ພະອົງແລະຂ້າຣາຊະການທັງຫຼາຍ. ມະໂຫສິດຍັງໃຊ້ສະຕິປັນຍາແກ້ໄຂສະຖານະການຄັບຂັນ ຊ່ວຍປ້ອງກັນບ້ານເມືອງຈາກການຄຸກຄາມຂອງຂ້າເສິກສັດຕູຫຼາຍເທື່ອ ເຮັດໃຫ້ມະໂຫສິດເປັນທີ່ໂປດປານຂອງພະຣາຊາຍິນຍາ.

Mahosatha-jātaka is on a previous birth of Gotama Buddha as Mahosadha, the son of a wealthy man named Sirivatthaka and his wife Sumana from Mithila. The Bodhisatta was named “Mahosatha” because he held magical pills of God Indra when he was born; the pills were later applied to successfully and amazingly treat patients. Since he was young, Mahosatha showed his great wisdom. He solved conflicts among neighbors. He was challenged by the king to solve some puzzles and he could do it. He was therefore promoted to be the royal sage of King Videharāja’s royal court in Mithila. The king respected and appreciated the wisdom of Mahasatha. He asked Mahosatha to teach Dhamma to him and his servants. With his great intelligence, Mahosatha solved difficult situations and defended the country against threat of enemies several times. This made him a favorite of the king.

Colophon: ລານທີ ໒໕ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ໌ ໑໒໕໒ ຕົວ ປິກິດຍີ່ ເດືອນ ໑໐ ຂຶ້ນ ກຸ ຄຳ ວັນ ໖ ມື້ ຮັບໄດ້ ລິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ຂະໜານໂພທິປັນຍາ ກັບທັງບຸດຕະນັດຕາພັນທຸວົງສາພິນ້ອງ ມີໃຈໃສໃນສາສະໜາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ມະໂຫສິດ ມັດນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ກໍຂ້າເຫີນ ນົບພານະ ປັດຈະໂຍ ໂຫຕູ ໂນ ທຸວັງໆ.

Folio 25 on the recto side: In Chunlasangkatrassa (CS) 1252, a *kot nyi* year, on the seventh waxing-moon day of the tenth lunar month, the sixth day of the week (Friday), a *hap khai* day, the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Khanan Phothipannya, his children, grandchildren, relatives, and siblings had the most ardent religious faith to sponsor the making of this manuscript-bundle entitled *Mahosot* (*Mahosatha*) to support the Teachings of the Buddha to last until

the end 5000 years. May this be a condition for us to reach Nibbāna, certainly.

Date: CS 1252, a *kot nyi* year (20 Sep 1890)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Khanan Phothipannya, his children, grandchildren, relatives, and siblings

Titles: *ມະໂຫສິດ* (ຜູກ ໖)
Mahosot (Phuk 6)
Mahosatha Jātaka (Fascicle 6)

EAP1398_VXY_1_0248

Long palm-leaf

One Phuk: *fascicle 7*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.6 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted. **Fascicle 1: Front cover folio:** none. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio contains the title. **Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ມະໂຫສິດຊາດິກ ເລື່ອງ ພະໂພທິສັດຊົງສະເຫວີຍພະຊາດເປັນພະມະໂຫສິດ ເປັນບຸດຂອງເສດຖີຊື່ ສິຣິວັດທະກະ ແລະນາງສຸມະນະເທວີແຫ່ງເມືອງມິຖິລາ. ເຫດທີ່ໃຊ້ຊື່ວ່າ ມະໂຫສິດ ເພາະເມື່ອເກີດມາ ໃນມືກຳທ່ອນຢາວິເສດຂອງພະອິນຕິດຕົວມານຳ ເຊິ່ງຕໍ່ມາໄດ້ນຳມາປິ່ນປົວຄົນເຈັບໄຂ້ໄດ້ປ່ວຍ ໄດ້ຜົນຢ່າງໜ້າອັດສະຈັນ. ມະໂຫສິດໄດ້ສະແດງສະຕິປັນຍາອັນຫຼັກແຫຼມຕັ້ງແຕ່ໄວ ເດັກຈົນເຖິງໄວໜຸ່ມ ໄດ້ຊ່ວຍແກ້ໄຂບັນຫາຂໍ້ພິພາດໃຫ້ເພື່ອນບ້ານດ້ວຍສະຕິປັນຍາອັນຊານສະຫຼາດ ໂຮມທັງຖືກພະຣາຊາທິດສອບການໃຊ້ປັນຍາແກ້ໄຂບັນຫາຕ່າງໆ ຊຶ່ງມະໂຫສິດສາມາດເຮັດໄດ້ດ້ວຍດີ. ມະໂຫສິດໄດ້ຮັບແຕ່ງຕັ້ງເປັນຣາຊະບັນດິດປະຈຳຣາຊະສຳນັກຂອງພະເຈົ້າວິເທທະຣາດແຫ່ງເມືອງມິຖິລາ. ພະອົງຈຶ່ງຊົງນັບຖືແລະເຊື່ອໝັ້ນໃນສະຕິປັນຍາຂອງມະໂຫສິດ ແລະໂຜດໃຫ້ສິ່ງສອນທຳແກ່ພະອົງແລະຂ້າຣາຊະການທັງຫຼາຍ. ມະໂຫສິດຍັງໃຊ້ສະຕິປັນຍາແກ້ໄຂສະຖານະການຄັບຂັນ ຊ່ວຍປ້ອງກັນບ້ານເມືອງຈາກການຄຸກຄາມຂອງຂ້າເສິກສັດຕູຫຼາຍເທື່ອ ເຮັດໃຫ້ມະໂຫສິດເປັນທີ່ໂປດປານຂອງພະຣາຊາຍິ່ງນັກ.

Mahosatha-jātaka is on a previous birth of Gotama Buddha as Mahosadha, the son of a wealthy man named Sirivatthaka and his wife Sumana from Mithila. The Bodhisatta was named “Mahosatha” because he held magical pills of God Indra when he was born; the pills were later applied to successfully and amazingly treat patients. Since he was young, Mahosatha showed his great wisdom. He solved conflicts among neighbors. He was challenged by the king to solve some puzzles and he could do it. He was therefore promoted to be the royal sage of King Videharāja’s royal court in Mithila. The king respected and appreciated

the wisdom of Mahasatha. He asked Mahosatha to teach Dhamma to him and his servants. With his great intelligence, Mahosatha solved difficult situations and defended the country against threat of enemies several times. This made him a favorite of the king.

Colophon: ລານທີ ໒໕ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໔໒ ຕົວ ປີກົດຍີ່ ເດືອນ ໑໐ ຂຶ້ນ ໗ ຄ່ຳ ວັນ ໖ ມື້ ຮັບໄດ້ ລິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ຂະໜານໂພທິປັນຍາ ກັບທັງບຸດຕະນັດຕາພັນທຸ ວົງສາພິນ້ອງ ມີໃຈໃສໃນສາສະໜາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ມະໂຫສິດ ມັດນີ້ ໄວ້ກັບ ສາສະໜາ ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ກໍຂ້າເທິນ ນົບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ທຸວັງງ.

Folio 25 on the recto side: In Chunlasangkatrassa (CS) 1252, a *kot nyi* year, on the seventh waxing-moon day of the tenth lunar month, the sixth day of the week (Friday), a *hap khai* day, the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Khanan Phothipannya, his children, grandchildren, relatives, and siblings had the most ardent religious faith to sponsor the making of this manuscript-bundle entitled *Mahosot* (*Mahosatha*) to support the Teachings of the Buddha to last until the end 5000 years. May this be a condition for us to reach Nibbāna, certainly.

Date: CS 1252, a *kot nyi* year (20 Sep 1890)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Khanan Phothipannya, his children, grandchildren, relatives, and siblings

Titles: ມະໂຫສິດ (ຜູກ ໗)

Mahosot (Phuk 7)

Mahosatha Jātaka (Fascicle 7)

EAP1398_VXY_1_0249

Long palm-leaf

One Phuk: *fascicle 8*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.6 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 25. **Edges of the palm leaves:** angled. **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: ມະໂຫສິດຊາດິກ ເລື່ອງ ພະໂພທິສັດຊົງສະເຫວີຍພະຊາດເປັນພະມະໂຫສິດ ເປັນບຸດຂອງເສດຖີ ຊື່ ສິຣິວັດທະກະ ແລະນາງສຸມະນະເທວີແຫ່ງເມືອງມິຖິລາ. ເຫດທີ່ໃຊ້ຊື່ວ່າ ມະໂຫສິດ ເພາະເມື່ອ ເກີດມາ ໃນມີກຳທ່ອນຢາວິເສດຂອງພະອິນຕິດຕົວມານຳ ເຊິ່ງຕໍ່ມາໄດ້ນຳມາປິ່ນປົວຄົນເຈັບໄຂ້ ໄດ້ປ່ວຍ ໄດ້ຜົນຢ່າງໜ້າອັດສະຈັນ. ມະໂຫສິດໄດ້ສະແດງສະຕິປັນຍາອັນຫຼັກແຫຼມຕັ້ງແຕ່ໄວ ເດັກຈົນເຖິງໄວທຸ່ມ ໄດ້ຊ່ວຍແກ້ໄຂບັນຫາຂໍ້ພິພາດໃຫ້ເພື່ອນບ້ານດ້ວຍສະຕິປັນຍາອັນຊານ

ສະຫຼາດ ໂຮມທັງຖືກພະຣາຊາທິດສອບການໃຊ້ປັນຍາແກ້ໄຂບັນຫາຕ່າງໆ ຊຶ່ງມະໂຫສິດສາມາດເຮັດໄດ້ດ້ວຍດີ. ມະໂຫສິດໄດ້ຮັບແຕ່ງຕັ້ງເປັນຣາຊະບັນດິດປະຈຳຣາຊະສຳນັກຂອງພະເຈົ້າວິເທທະຣາດແຫ່ງເມືອງມິຖິລາ. ພະອົງຈຶ່ງຊົງນັບຖືແລະເຊື່ອໝັ້ນໃນສະຕິປັນຍາຂອງມະໂຫສິດ ແລະໂຜດໃຫ້ສິ່ງສອນທຳແກ່ພະອົງແລະຂ້າຣາຊະການທັງຫຼາຍ. ມະໂຫສິດຍັງໃຊ້ສະຕິປັນຍາແກ້ໄຂສະຖານະການຄັບຂັນ ຊ່ວຍປ້ອງກັນບ້ານເມືອງຈາກການຄຸກຄາມຂອງຂ້າເສິກສັດຕູຫຼາຍເທື່ອ ເຮັດໃຫ້ມະໂຫສິດເປັນທີ່ໂປດປານຂອງພະຣາຊາຍິ່ງນັກ.

Mahosatha-jātaka is on a previous birth of Gotama Buddha as Mahosadha, the son of a wealthy man named Sirivatthaka and his wife Sumana from Mithila. The Bodhisatta was named “Mahosatha” because he held magical pills of God Indra when he was born; the pills were later applied to successfully and amazingly treat patients. Since he was young, Mahosatha showed his great wisdom. He solved conflicts among neighbors. He was challenged by the king to solve some puzzles and he could do it. He was therefore promoted to be the royal sage of King Videharāja’s royal court in Mithila. The king respected and appreciated the wisdom of Mahasatha. He asked Mahosatha to teach Dhamma to him and his servants. With his great intelligence, Mahosatha solved difficult situations and defended the country against threat of enemies several times. This made him a favorite of the king.

Colophon:

ລາມທີ ໒໕ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໕໒ ຕົວ ປີກົດຍີ່ ເດືອນ ໑໐ ຂຶ້ນ ໗ ຄ່ຳ ວັນ ໖ ມື້ ຮັບໃຫ້ ລິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ຂະໜານໂພທິປັນຍາ ກັບທັງບຸດຕະນິດຕາພັນທຸ ວົງສາພິນ້ອງ ມີໃຈໃສໃນສາສະໜາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ມະໂຫສິດ ມັດນີ້ ໄວ້ກັບສາສະໜາ ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ກໍຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂຫຕູ ໂນ ທຸວັງໆ.

Folio 25 on the recto side: In Chunlasangkatrasa (CS) 1252, a *kot nyi* year, on the seventh waxing-moon day of the tenth lunar month, the sixth day of the week (Friday), a *hap khai* day, the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Khanan Phothipannya, his children, grandchildren, relatives, and siblings had the most ardent religious faith to sponsor the making of this manuscript-bundle entitled *Mahosot (Mahosatha)* to support the Teachings of the Buddha to last until the end 5000 years. May this be a condition for us to reach Nibbāna, certainly.

Date:

CS 1252, a *kot nyi* year (20 Sep 1890)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Khanan Phothipannya, his children, grandchildren, relatives, and siblings

Titles:

ມະໂຫສິດ (ຜູກ ໘)

Mahosot (Phuk 8)

Mahosatha Jātaka (Fascicle 8)

Long palm-leaf**One Phuk:** *fascicle 9***Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.8 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio is blank.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ມະໂຫສິດຊາດິກ ເລື່ອງ ພະໂພທິສັດຊົງສະເຫວີຍພະຊາດເປັນພະມະໂຫສິດ ເປັນບຸດຂອງເສດຖີ ຊື່ ສິຣິວັດທະກະ ແລະນາງສຸມະນະເທວີແຫ່ງເມືອງມິຖິລາ. ເຫດທີ່ໃຊ້ຊື່ວ່າ ມະໂຫສິດ ເພາະເມື່ອ ເກີດມາ ໃນມືກຳທ່ອນຢາວິເສດຂອງພະອິນຕິດຕົວມານຳ ເຊິ່ງຕໍ່ມາໄດ້ນຳມາປິ່ນປົວຄົນເຈັບໄຂ້ ໄດ້ປ່ວຍ ໄດ້ຜົນຢ່າງໜ້າອັດສະຈັນ. ມະໂຫສິດໄດ້ສະແດງສະຕິປັນຍາອັນຫຼັກແຫຼມຕັ້ງແຕ່ໄວ ເດັກຈົນເຖິງໄວໜຸ່ມ ໄດ້ຊ່ວຍແກ້ໄຂບັນຫາຂໍ້ພິພາດໃຫ້ເພື່ອນບ້ານດ້ວຍສະຕິປັນຍາອັນຊານ ສະຫຼາດ ໂຮມທັງຖືກພະຣາຊາທິດສອບການໃຊ້ປັນຍາແກ້ໄຂບັນຫາຕ່າງໆ ຊຶ່ງມະໂຫສິດ ສາມາດເຮັດໄດ້ດ້ວຍດີ. ມະໂຫສິດໄດ້ຮັບແຕ່ງຕັ້ງເປັນຣາຊະບັນດິດປະຈຳຣາຊະສຳນັກຂອງພະ ເຈົ້າວິເທທະຣາດແຫ່ງເມືອງມິຖິລາ. ພະອົງຈຶ່ງຊົງນັບຖືແລະເຊື່ອໝັ້ນໃນສະຕິປັນຍາຂອງ ມະໂຫສິດ ແລະໂຜດໃຫ້ສັງສອນທຳແກ່ພະອົງແລະຂ້າຣາຊະການທັງຫຼາຍ. ມະໂຫສິດຍັງໃຊ້ ສະຕິປັນຍາແກ້ໄຂສະຖານະການຄັບຂັນ ຊ່ວຍປ້ອງກັນບ້ານເມືອງຈາກການຄຸກຄາມຂອງ ຂ້າເສິກສັດຕູຫຼາຍເທື່ອ ເຮັດໃຫ້ມະໂຫສິດເປັນທີ່ໂປດປານຂອງພະຣາຊາຢູ່ນັກ.

Mahosatha-jātaka is on a previous birth of Gotama Buddha as Mahosadha, the son of a wealthy man named Sirivatthaka and his wife Sumana from Mithila. The Bodhisatta was named “Mahosatha” because he held magical pills of God Indra when he was born; the pills were later applied to successfully and amazingly treat patients. Since he was young, Mahosatha showed his great wisdom. He solved conflicts among neighbors. He was challenged by the king to solve some puzzles and he could do it. He was therefore promoted to be the royal sage of King Videharāja’s royal court in Mithila. The king respected and appreciated the wisdom of Mahasatha. He asked Mahosatha to teach Dhamma to him and his servants. With his great intelligence, Mahosatha solved difficult situations and defended the country against threat of enemies several times. This made him a favorite of the king.

Colophon: ລານທີ ໒໕ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໕໒ ຕົວ ປິກິດຍີ່ ເດືອນ ໑໐ ຂຶ້ນ ກ ຄຳ ວັນ ໖ ມື້ ຮັບໄດ້ ລິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ຂະໜານໂພທິປັນຍາ ກັບທັງບຸດຕະນັດຕາພັນທຸ ວົງສາພິນ້ອງ ມີໃຈໃສໃນສາສະໜາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ມະໂຫສິດ ມັດນີ້ ໄວ້ກັບ ສາສະໜາ ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ກໍຂ້າເທິນ ນິບພານະ ປັດຈະໂຍ ໂຫຕູ ໂນ ທຸວັງໆ.

Folio 25 on the recto side: In Chunlasangkatrassa (CS) 1252, a *kot nyi* year, on the seventh waxing-moon day of the tenth lunar month, the sixth day of the week (Friday), a *hap khai* day, the writing was accomplished at the

time of the sunset drum (*nyam kòng laeng*). Khanan Phothipannya, his children, grandchildren, relatives, and siblings had the most ardent religious faith to sponsor the making of this manuscript-bundle entitled *Mahosot (Mahosatha)* to support the Teachings of the Buddha to last until the end 5000 years. May this be a condition for us to reach Nibbāna, certainly.

Date: CS 1252, a *kot nyi* year (20 Sep 1890)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Khanan Phothipannya, his children, grandchildren, relatives, and siblings

Titles: *ມະໂຫສິດ* (ຜູກ ໙)

Mahosot (Phuk 9)

Mahosatha Jātaka (Fascicle 9)

EAP1398_VXY_1_0251

Long palm-leaf

One Phuk: *fascicle 10*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.8 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angled. **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: ມະໂຫສິດຊາດິກ ເລື່ອງ ພະໂພທິສັດຊົງສະເຫວີຍພະຊາດເປັນພະມະໂຫສິດ ເປັນບຸດຂອງເສດຖີ ຊື່ ສິຣິວັດທະກະ ແລະນາງສຸມະນະເທວີແຫ່ງເມືອງມິຖິລາ. ເຫດທີ່ໃຊ້ຊື່ວ່າ ມະໂຫສິດ ເພາະເມື່ອ ເກີດມາ ໃນມືກຳທ່ອນຢາວິເສດຂອງພະອິນຕິດຕົວມານຳ ເຊິ່ງຕໍ່ມາໄດ້ນຳມາປິ່ນປົວຄົນເຈັບໄຂ້ ໄດ້ປ່ວຍ ໄດ້ຜົນຢ່າງໜ້າອັດສະຈັນ. ມະໂຫສິດໄດ້ສະແດງສະຕິປັນຍາອັນຫຼັກແຫຼມຕັ້ງແຕ່ໄວ ເດັກຈົນເຖິງໄວໜຸ່ມ ໄດ້ຊ່ວຍແກ້ໄຂບັນຫາຂໍ້ພິພາດໃຫ້ເພື່ອນບ້ານດ້ວຍສະຕິປັນຍາອັນຊານ ສະຫຼາດ ໂຮມທັງຖືກພະຣາຊາທິດສອບການໃຊ້ປັນຍາແກ້ໄຂບັນຫາຕ່າງໆ ຊຶ່ງມະໂຫສິດ ສາມາດເຮັດໄດ້ດ້ວຍດີ. ມະໂຫສິດໄດ້ຮັບແຕ່ງຕັ້ງເປັນຣາຊະບັນດິດປະຈຳຣາຊະສຳນັກຂອງພະ ເຈົ້າວິເທທະຣາດແຫ່ງເມືອງມິຖິລາ. ພະອົງຈຶ່ງຊົງນັບຖືແລະເຊື່ອໝັ້ນໃນສະຕິປັນຍາຂອງ ມະໂຫສິດ ແລະໂຜດໃຫ້ສິ່ງສອນທຳແກ່ພະອົງແລະຂ້າຣາຊະການທັງຫຼາຍ. ມະໂຫສິດຍັງໃຊ້ ສະຕິປັນຍາແກ້ໄຂສະຖານະການຄັບຂັນ ຊ່ວຍປ້ອງກັນບ້ານເມືອງຈາກການລຸກຄາມຂອງ ຂ້າເສິກສັດຕູຫຼາຍເທື່ອ ເຮັດໃຫ້ມະໂຫສິດເປັນທີ່ໂປດປານຂອງພະຣາຊາຍິນຍາ.

Mahosatha-jātaka is on a previous birth of Gotama Buddha as Mahosadha, the son of a wealthy man named Sirivatthaka and his wife Sumana from Mithila. The Bodhisatta was named “Mahosatha” because he held magical pills of God Indra when he was born; the pills were later applied to successfully and amazingly treat patients. Since he was young,

Mahosatha showed his great wisdom. He solved conflicts among neighbors. He was challenged by the king to solve some puzzles and he could do it. He was therefore promoted to be the royal sage of King Videharāja's royal court in Mithila. The king respected and appreciated the wisdom of Mahasatha. He asked Mahosatha to teach Dhamma to him and his servants. With his great intelligence, Mahosatha solved difficult situations and defended the country against threat of enemies several times. This made him a favorite of the king.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໕໒ ຕົວ ປີກົດຍີ່ ເດືອນ ໑໐ ຂຶ້ນ ໗ ຄ່ຳ ວັນ ໖ ມີ ຮັບໃຫ້ ລິດຈະນາແລວຍາມກອງແລງ ໝາຍມີ ຂະໜານໂພທິປັນຍາກັບທັງບຸດຕະນັດຕາພັນທຸ ວົງສາພິນ້ອງມີໃຈໃສໃນສາສະໜາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ມະໂຫສິດ ມັດນີ້ ໄວ້ກັບສາສະໜາພະ ພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ກໍຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ທຸວັງງ.

Folio 26 on the recto side: In Chunlasangkatrassa (CS) 1252, a *kot nyi* year, on the seventh waxing-moon day of the tenth lunar month, the sixth day of the week (Friday), a *hap khai* day, the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Khanan Phothipannya, his children, grandchildren, relatives, and siblings had the most ardent religious faith to sponsor the making of this manuscript-bundle entitled *Mahosot (Mahosatha)* to support the Teachings of the Buddha to last until the end 5000 years. May this be a condition for us to reach Nibbāna, certainly.

Date: CS 1252, a *kot nyi* year (20 Sep 1890)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Khanan Phothipannya, his children, grandchildren, relatives, and siblings

Titles: ມະໂຫສິດ (ຜູກ ໑໐)

Mahosot (Phuk 10)

Mahosatha Jātaka (Fascicle 10)

EAP1398_VXY_1_0252

Long palm-leaf

One Phuk: *fascicle 11*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.8 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ມະໂຫສິດຊາດິກ ເລື່ອງ ພະໂພທິສັດຊົງສະເຫວີຍພະຊາດເປັນພະມະໂຫສິດ ເປັນບຸດຂອງເສດຖີ ຊື່ ສິຣິວັດທະກະ ແລະນາງສຸມະນະເທວີແຫ່ງເມືອງມີຖິລາ. ເຫດທີ່ໃຊ້ຊື່ວ່າ ມະໂຫສິດ ເພາະເມື່ອ ເກີດມາ ໃນມີກຳທ່ອນຢາວິເສດຂອງພະອິນຕິດຕົວມານຳ ເຊິ່ງຕໍ່ມາໄດ້ນຳມາປິ່ນປົວຄົນເຈັບໄຂ້

ໄດ້ປ່ວຍ ໄດ້ຜົນຢ່າງໜ້າອັດສະຈັນ. ມະໂຫສິດໄດ້ສະແດງສະຕິປັນຍາອັນຫຼັກແຫຼມຕັ້ງແຕ່ໄວ ເດັກຈົນເຖິງໄວໜຸ່ມ ໄດ້ຊ່ວຍແກ້ໄຂບັນຫາຂໍ້ພິພາດໃຫ້ເພື່ອນບ້ານດ້ວຍສະຕິປັນຍາອັນຊານ ສະຫຼາດ ໂຮມທັງຖືກພະຣາຊາທິດສອບການໃຊ້ປັນຍາແກ້ໄຂບັນຫາຕ່າງໆ ຊຶ່ງມະໂຫສິດ ສາມາດເຮັດໄດ້ດ້ວຍດີ. ມະໂຫສິດໄດ້ຮັບແຕ່ງຕັ້ງເປັນຣາຊະບັນດິດປະຈຳຣາຊະສຳນັກຂອງພະ ເຈົ້າວິເທທະຣາດແຫ່ງເມືອງມິຖິລາ. ພະອົງຈຶ່ງຊົງນັບຖືແລະເຊື່ອໝັ້ນໃນສະຕິປັນຍາຂອງ ມະໂຫສິດ ແລະໂຜດໃຫ້ສິ່ງສອນທຳແກ່ພະອົງແລະຂ້າຣາຊະການທັງຫຼາຍ. ມະໂຫສິດຍັງໃຊ້ ສະຕິປັນຍາແກ້ໄຂສະຖານະການຄັບຂັນ ຊ່ວຍປ້ອງກັນບ້ານເມືອງຈາກການຄຸກຄາມຂອງ ຂ້າເສິກສັດຕູຫຼາຍເທື່ອ ເຮັດໃຫ້ມະໂຫສິດເປັນທີ່ໂປດປານຂອງພະຣາຊາຢູ່ນັກ.

Mahosatha-jātaka is on a previous birth of Gotama Buddha as Mahosadha, the son of a wealthy man named Sirivatthaka and his wife Sumana from Mithila. The Bodhisatta was named "Mahosatha" because he held magical pills of God Indra when he was born; the pills were later applied to successfully and amazingly treat patients. Since he was young, Mahosatha showed his great wisdom. He solved conflicts among neighbors. He was challenged by the king to solve some puzzles and he could do it. He was therefore promoted to be the royal sage of King Videharāja's royal court in Mithila. The king respected and appreciated the wisdom of Mahasatha. He asked Mahosatha to teach Dhamma to him and his servants. With his great intelligence, Mahosatha solved difficult situations and defended the country against threat of enemies several times. This made him a favorite of the king.

Colophon:

ລານທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໕໒ ຕົວ ປີກົດຍີ່ ເດືອນ ໑໐ ຂຶ້ນ ໗ ຄ່ຳ ວັນ ໙ ມື້ ຮັບໄດ້ ລິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ຂະໜານໂພທິປັນຍາກັບທັງບຸດຕະນັດຕາພັນທຸ ວົງສາພິນ້ອງມີໃຈໃສໃນສາສະໜາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ມະໂຫສິດ ມັດນີ້ ໄວ້ກັບ ສາສະໜາພະ ພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ກໍຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂຫຕູ ໂນ ທຸວັງໆ.

Folio 25 on the recto side: In Chunlasangkatrassa (CS) 1252, a *kot nyi* year, on the seventh waxing-moon day of the tenth lunar month, the sixth day of the week (Friday), a *hap khai* day, the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Khanan Phothipannya, his children, grandchildren, relatives, and siblings had the most ardent religious faith to sponsor the making of this manuscript-bundle entitled *Mahosot (Mahosatha)* to support the Teachings of the Buddha to last until the end 5000 years. May this be a condition for us to reach Nibbāna, certainly.

Date:

CS 1252, a *kot nyi* year (20 Sep 1890)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Khanan Phothipannya, his children, grandchildren, relatives, and siblings

Titles:

ມະໂຫສິດ (ຜູກ ໑໑)

Mahosot (Phuk 11)

Mahosatha Jātaka (Fascicle 11)

Long palm-leaf**One Phuk:** *fascicle 12***Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.8 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio is blank.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ມະໂຫສິດຊາດິກ ເລື່ອງ ພະໂພທິສັດຊົງສະເຫວີຍພະຊາດເປັນພະມະໂຫສິດ ເປັນບຸດຂອງເສດຖີ ຊື່ ສິຣິວັດທະກະ ແລະນາງສຸມະນະເທວີແຫ່ງເມືອງມິຖິລາ. ເຫດທີ່ໃຊ້ຊື່ວ່າ ມະໂຫສິດ ເພາະເມື່ອ ເກີດມາ ໃນມືກຳທ່ອນຢາວິເສດຂອງພະອິນຕິດຕົວມານຳ ເຊິ່ງຕໍ່ມາໄດ້ນຳມາປັ້ນປົວຄົນເຈັບໄຂ້ ໄດ້ປ່ວຍ ໄດ້ຜົນຢ່າງໜ້າອັດສະຈັນ. ມະໂຫສິດໄດ້ສະແດງສະຕິປັນຍາອັນຫຼັກແຫຼມຕັ້ງແຕ່ໄວ ເດັກຈົນເຖິງໄວໜຸ່ມ ໄດ້ຊ່ວຍແກ້ໄຂບັນຫາຂໍ້ພິພາດໃຫ້ເພື່ອນບ້ານດ້ວຍສະຕິປັນຍາອັນຊານ ສະຫຼາດ ໂຮມທັງຖືກພະຣາຊາທິດສອບການໃຊ້ປັນຍາແກ້ໄຂບັນຫາຕ່າງໆ ຊຶ່ງມະໂຫສິດ ສາມາດເຮັດໄດ້ດ້ວຍດີ. ມະໂຫສິດໄດ້ຮັບແຕ່ງຕັ້ງເປັນຣາຊະບັນດິດປະຈຳຣາຊະສຳນັກຂອງພະ ເຈົ້າວິເທທະຣາດແຫ່ງເມືອງມິຖິລາ. ພະອົງຈຶ່ງຊົງນັບຖືແລະເຊື່ອໝັ້ນໃນສະຕິປັນຍາຂອງ ມະໂຫສິດ ແລະໂຜດໃຫ້ສັງສອນທຳແກ່ພະອົງແລະຂ້າຣາຊະການທັງຫຼາຍ. ມະໂຫສິດຍັງໃຊ້ ສະຕິປັນຍາແກ້ໄຂສະຖານະການຄັບຂັນ ຊ່ວຍປ້ອງກັນບ້ານເມືອງຈາກການຄຸກຄາມຂອງ ຂ້າເສິກສັດຕູຫຼາຍເທື່ອ ເຮັດໃຫ້ມະໂຫສິດເປັນທີ່ໂປດປານຂອງພະຣາຊາຢູ່ນັກ.

Mahosatha-jātaka is on a previous birth of Gotama Buddha as Mahosadha, the son of a wealthy man named Sirivatthaka and his wife Sumana from Mithila. The Bodhisatta was named “Mahosatha” because he held magical pills of God Indra when he was born; the pills were later applied to successfully and amazingly treat patients. Since he was young, Mahosatha showed his great wisdom. He solved conflicts among neighbors. He was challenged by the king to solve some puzzles and he could do it. He was therefore promoted to be the royal sage of King Videharāja’s royal court in Mithila. The king respected and appreciated the wisdom of Mahasatha. He asked Mahosatha to teach Dhamma to him and his servants. With his great intelligence, Mahosatha solved difficult situations and defended the country against threat of enemies several times. This made him a favorite of the king.

Colophon: ລານທີ ໒໕ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໕໒ ຕົວ ປິກິດຍີ່ ເດືອນ ໑໐ ຂຶ້ນ ກ ຄຳ ວັນ ໙ ມື້ ຮັບໄດ້ ລິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ຂະໜານໂພທິປັນຍາກັບທັງ ບຸດຕະນັດຕາພັນທຸ ວົງສາພິນ້ອງ ມີໃຈໃສໃນສາສະໜາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ມະໂຫສິດ ມັດນີ້ ໄວ້ກັບ ສາສະໜາ ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ກໍ່ຂ້າເທິນ ນິບພານະ ປັດຈະໂຍ ໂຫຕູ ໂນ ທຸວັງໆ.

Folio 25 on the recto side: In Chunlasangkatrassa (CS) 1252, a *kot nyi* year, on the seventh waxing-moon day of the tenth lunar month, the sixth day of the week (Friday), a *hap khai* day, the writing was accomplished at the

time of the sunset drum (*nyam kòng laeng*). Khanan Phothipannya, his children, grandchildren, relatives, and siblings had the ardent religious faith to sponsor the making of this manuscript-bundle entitled *Mahosot* (*Mahosatha*) to support the Teachings of the Buddha to last until the end 5000 years. May this be a condition for us to reach Nibbāna, certainly.

Date: CS 1252, a *kot nyi* year (20 Sep 1890)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Khanan Phothipannya, his children, grandchildren, relatives, and siblings

Titles: *ມະໂຫສິດ* (ຜູກ ໑໒)

Mahosot (*Phuk 12*)

Mahosatha Jātaka (Fascicle 12)

EAP1398_VXY_1_0254

Long palm-leaf

One Phuk: *fascicle 13*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.8 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ມະໂຫສິດຊາດິກ ເລື່ອງ ພະໂພທິສັດຊົງສະເຫວີຍພະຊາດເປັນພະມະໂຫສິດ ເປັນບຸດຂອງເສດຖີ ຊື່ ສິຣິວັດທະກະ ແລະນາງສຸມະນະເທວີແຫ່ງເມືອງມິຖິລາ. ເຫດທີ່ໃຊ້ຊື່ວ່າ ມະໂຫສິດ ເພາະເມື່ອ ເກີດມາ ໃນມືກຳທ່ອນຢາວິເສດຂອງພະອິນຕິດຕົວມານຳ ເຊິ່ງຕໍ່ມາໄດ້ນຳມາປິ່ນປົວຄົນເຈັບໄຂ້ ໄດ້ປ່ວຍ ໄດ້ຜົນຢ່າງໜ້າອັດສະຈັນ. ມະໂຫສິດໄດ້ສະແດງສະຕິປັນຍາອັນຫຼັກແຫຼມຕັ້ງແຕ່ໄວ ເດັກຈົນເຖິງໄວໜຸ່ມ ໄດ້ຊ່ວຍແກ້ໄຂບັນຫາຂໍ້ພິພາດໃຫ້ເພື່ອນບ້ານດ້ວຍສະຕິປັນຍາອັນຊານ ສະຫຼາດ ໂຮມທັງຖືກພະຣາຊາທິດສອບການໃຊ້ປັນຍາແກ້ໄຂບັນຫາຕ່າງໆ ຊຶ່ງມະໂຫສິດ ສາມາດເຮັດໄດ້ດ້ວຍດີ. ມະໂຫສິດໄດ້ຮັບແຕ່ງຕັ້ງເປັນຣາຊະບັນດິດປະຈຳຣາຊະສຳນັກຂອງພະ ເຈົ້າວິເທທະຣາດແຫ່ງເມືອງມິຖິລາ. ພະອົງຈຶ່ງຊົງນັບຖືແລະເຊື່ອໝັ້ນໃນສະຕິປັນຍາຂອງ ມະໂຫສິດ ແລະໂຜດໃຫ້ສິ່ງສອນທຳແກ່ພະອົງແລະຂ້າຣາຊະການທັງຫຼາຍ. ມະໂຫສິດຍັງໃຊ້ ສະຕິປັນຍາແກ້ໄຂສະຖານະການຄັບຂັນ ຊ່ວຍປ້ອງກັນບ້ານເມືອງຈາກການຄຸກຄາມຂອງ ຂ້າເສິກສັດຕູຫຼາຍເທື່ອ ເຮັດໃຫ້ມະໂຫສິດເປັນທີ່ໂປດປານຂອງພະຣາຊາຍິນຍາ.

Mahosatha-jātaka is on a previous birth of Gotama Buddha as Mahosadha, the son of a wealthy man named Sirivatthaka and his wife Sumana from Mithila. The Bodhisatta was named “Mahosatha” because he held magical pills of God Indra when he was born; the pills were later applied to successfully and amazingly treat patients. Since he was young,

Mahosatha showed his great wisdom. He solved conflicts among neighbors. He was challenged by the king to solve some puzzles and he could do it. He was therefore promoted to be the royal sage of King Videharāja's royal court in Mithila. The king respected and appreciated the wisdom of Mahasatha. He asked Mahosatha to teach Dhamma to him and his servants. With his great intelligence, Mahosatha solved difficult situations and defended the country against threat of enemies several times. This made him a favorite of the king.

Colophon: ລານທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໕໒ ຕົວ ປີກົດຍີ່ ເດືອນ ໑໐ ຂຶ້ນ ໗ ຄ່ຳ ວັນ ໖ ມື້ ຮັບໄດ້ ລິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ຂະໜານໂພທິປັນຍາ ກັບທັງບຸດຕະນັດຕາພັນທຸ ວົງສາພິນ້ອງ ມີໃຈໃສ່ໃນສາສະໜາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ມະໂຫສິດ ມັດນີ້ ໄວ້ກັບ ສາສະໜາ ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ກໍຂ້າເທົ່ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ທຸວັງງ.

Folio 25 on the recto side: In Chunlasangkatrassa (CS) 1252, a *kot nyi* year, on the seventh waxing-moon day of the tenth lunar month, the sixth day of the week (Friday), a *hap khai* day, the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Khanan Phothipannya, his children, grandchildren, relatives, and siblings had the most ardent religious faith to sponsor the making of this manuscript-bundle entitled *Mahosot* (*Mahosatha*) to support the Teachings of the Buddha to last until the end 5000 years. May this be a condition for us to reach Nibbāna, certainly.

Date: CS 1252, a *kot nyi* year (20 Sep 1890)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Khanan Phothipannya, his children, grandchildren, relatives, and siblings

Titles: ມະໂຫສິດ (ຜູກ ໑໓)

Mahosot (Phuk 13)

Mahosatha Jātaka (Fascicle 13)

EAP1398_VXY_1_0255

Long palm-leaf

One Phuk: *fascicle 14*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.8 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ມະໂຫສິດຊາດິກາ ເລື່ອງ ພະໂພທິສັດຊົງສະເຫວີຍພະຊາດເປັນພະມະໂຫສິດ ເປັນບຸດຂອງເສດຖີ ຊື່ ສິນິວັດທະກະ ແລະນາງສຸມະນະເທວີແຫ່ງເມືອງມິຖິລາ. ເຫດທີ່ໃຊ້ຊື່ວ່າ ມະໂຫສິດ ເພາະເມື່ອ

ເກີດມາ ໃນມີກຳທ່ອນຢາວິເສດຂອງພະອິນຕິດຕົວມານຳ ເຊິ່ງຕໍ່ມາໄດ້ນຳມາປັ້ນປົວຄົນເຈັບໄຂ້ ໄດ້ປ່ວຍ ໄດ້ຜົນຢ່າງໜ້າອັດສະຈັນ. ມະໂຫສິດໄດ້ສະແດງສະຕິປັນຍາອັນຫຼັກແຫຼມຕັ້ງແຕ່ໄວ ເດັກຈົນເຖິງໄວໜຸ່ມ ໄດ້ຊ່ວຍແກ້ໄຂບັນຫາຂໍ້ພິພາດໃຫ້ເພື່ອນບ້ານດ້ວຍສະຕິປັນຍາອັນຊານສະຫຼາດ ໂຮມທັງຖືກພະຣາຊາທິດສອບການໃຊ້ປັນຍາແກ້ໄຂບັນຫາຕ່າງໆ ຊຶ່ງມະໂຫສິດສາມາດເຮັດໄດ້ດ້ວຍດີ. ມະໂຫສິດໄດ້ຮັບແຕ່ງຕັ້ງເປັນຣາຊະບັນດິດປະຈຳຣາຊະສຳນັກຂອງພະເຈົ້າວິເທທະຣາດແຫ່ງເມືອງມີຖິລາ. ພະອົງຈຶ່ງຊົງນັບຖືແລະເຊື່ອໝັ້ນໃນສະຕິປັນຍາຂອງມະໂຫສິດ ແລະໂຜດໃຫ້ສິ່ງສອນທຳແກ່ພະອົງແລະຂ້າຣາຊະການທັງຫຼາຍ. ມະໂຫສິດຍັງໃຊ້ສະຕິປັນຍາແກ້ໄຂສະຖານະການຄັບຂັນ ຊ່ວຍປ້ອງກັນບ້ານເມືອງຈາກການຄຸກຄາມຂອງຂ້າເສິກສັດຕູຫຼາຍເທື່ອ ເຮັດໃຫ້ມະໂຫສິດເປັນທີ່ໂປດປານຂອງພະຣາຊາຍິ່ງນັກ.

Mahosatha-jātaka is on a previous birth of Gotama Buddha as Mahosadha, the son of a wealthy man named Sirivatthaka and his wife Sumana from Mithila. The Bodhisatta was named “Mahosatha” because he held magical pills of God Indra when he was born; the pills were later applied to successfully and amazingly treat patients. Since he was young, Mahosatha showed his great wisdom. He solved conflicts among neighbors. He was challenged by the king to solve some puzzles and he could do it. He was therefore promoted to be the royal sage of King Videharāja’s royal court in Mithila. The king respected and appreciated the wisdom of Mahasatha. He asked Mahosatha to teach Dhamma to him and his servants. With his great intelligence, Mahosatha solved difficult situations and defended the country against threat of enemies several times. This made him a favorite of the king.

Colophon:

ລານທີ ໒໕ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໔໒ ຕົວ ປີກົດຍີ່ ເດືອນ ໑໐ ຂຶ້ນ ໗ ຄ່ຳ ວັນ ໖ ມື້ ຮັບໂຄ້ ລິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ຂະໜານໂພທິປັນຍາ ກັບທັງບຸດຕະນິດຕາພັນທຸ ວົງສາພິນ້ອງ ມີໃຈໃສໃນສາສະໜາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ມະໂຫສິດ ມັດນີ້ ໄວ້ກັບສາສະໜາ ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ກໍ່ຂ້າເທົ່ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕູ ໂນ ທຸວັງໆ.

Folio 25 on the recto side: In Chunlasangkatrasa (CS) 1252, a *kot nyi* year, on the seventh waxing-moon day of the tenth lunar month, the sixth day of the week (Friday), a *hap khai* day, the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Khanan Phothipannya, his children, grandchildren, relatives, and siblings had the most ardent religious faith to sponsor the making of this manuscript-bundle entitled *Mahosot (Mahosatha)* to support the Teachings of the Buddha to last until the end 5000 years. May this be a condition for us to reach Nibbāna, certainly.

Date:

CS 1252, a *kot nyi* year (20 Sep 1890)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Khanan Phothipannya, his children, grandchildren, relatives, and siblings

Titles:

ມະໂຫສິດ (ຜູກ ໑໔)

Mahosot (Phuk 14)

Long palm-leaf

One Phuk: *fascicle 15*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.8 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted. **Fascicle 1: Front cover folio:** none. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio is blank. **Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ມະໂຫສິດຊາດິກ ເລື່ອງ ພະໂພທິສັດຊົງສະເຫວີຍພະຊາດເປັນພະມະໂຫສິດ ເປັນບຸດຂອງເສດຖີຊື່ ສິຣິວັດທະກະ ແລະນາງສຸມະນະເທວີແຫ່ງເມືອງມິຖິລາ. ເຫດທີ່ໃຊ້ຊື່ວ່າ ມະໂຫສິດ ເພາະເມື່ອເກີດມາ ໃນມືກຳທ່ອນຢາວິເສດຂອງພະອິນຕິດຕົວມານຳ ເຊິ່ງຕໍ່ມາໄດ້ນຳມາປິ່ນປົວຄົນເຈັບໄຂ້ໄດ້ປ່ວຍ ໄດ້ຜົນຢ່າງໜ້າອັດສະຈັນ. ມະໂຫສິດໄດ້ສະແດງສະຕິປັນຍາອັນຫຼັກແຫຼມຕັ້ງແຕ່ໄວເດັກຈົນເຖິງໄວໜຸ່ມ ໄດ້ຊ່ວຍແກ້ໄຂບັນຫາຂໍ້ພິພາດໃຫ້ເພື່ອນບ້ານດ້ວຍສະຕິປັນຍາອັນຊານສະຫຼາດ ໂຮມທັງຖືກພະຣາຊາທິດສອບການໃຊ້ປັນຍາແກ້ໄຂບັນຫາຕ່າງໆ ຊຶ່ງມະໂຫສິດສາມາດເຮັດໄດ້ດ້ວຍດີ. ມະໂຫສິດໄດ້ຮັບແຕ່ງຕັ້ງເປັນຣາຊະບັນດິດປະຈຳຣາຊະສຳນັກຂອງພະເຈົ້າວິເທທະຣາດແຫ່ງເມືອງມິຖິລາ. ພະອົງຈຶ່ງຊົງນັບຖືແລະເຊື່ອໝັ້ນໃນສະຕິປັນຍາຂອງມະໂຫສິດ ແລະໂຜດໃຫ້ສັງສອນທຳແກ່ພະອົງແລະຂ້າຣາຊະການທັງຫຼາຍ. ມະໂຫສິດຍັງໃຊ້ສະຕິປັນຍາແກ້ໄຂສະຖານະການຄັບຂັນ ຊ່ວຍປ້ອງກັນບ້ານເມືອງຈາກການຄຸກຄາມຂອງຂ້າເສິກສັດຕູຫຼາຍເທື່ອ ເຮັດໃຫ້ມະໂຫສິດເປັນທີ່ໂປດປານຂອງພະຣາຊາຢູ່ນັກ.

Mahosatha-jātaka is on a previous birth of Gotama Buddha as Mahosadha, the son of a wealthy man named Sirivatthaka and his wife Sumana from Mithila. The Bodhisatta was named “Mahosatha” because he held magical pills of God Indra when he was born; the pills were later applied to successfully and amazingly treat patients. Since he was young, Mahosatha showed his great wisdom. He solved conflicts among neighbors. He was challenged by the king to solve some puzzles and he could do it. He was therefore promoted to be the royal sage of King Videharāja’s royal court in Mithila. The king respected and appreciated the wisdom of Mahasatha. He asked Mahosatha to teach Dhamma to him and his servants. With his great intelligence, Mahosatha solved difficult situations and defended the country against threat of enemies several times. This made him a favorite of the king.

Colophon: ລານທີ ໒໕ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໔໒ ຕົວ ປິກິດຍີ່ ເດືອນ ໑໐ ຂຶ້ນ ກ ຄຳ ວັນ ໙ ມື້ ຮັບໄດ້ ລິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ຂະໜານໂພທິປັນຍາ ກັບທັງບຸດຕະນັດຕາພັນທຸ ວົງສາພັນ້ອງ ມີໃຈໃສໃນສາສະໜາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ມະໂຫສິດ ມັດນີ້ ໄວ້ກັບສາສະໜາ ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ກໍຂ້າເທິນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ທຸວັງໆ.

Folio 25 on the recto side: In Chunlasangkatrassa (CS) 1252, a *kot nyi* year, on the seventh waxing-moon day of the tenth lunar month, the sixth day of the week (Friday), a *hap khai* day, the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Khanan Phothipannya, his children, grandchildren, relatives, and siblings had the most ardent religious faith to sponsor the making of this manuscript-bundle entitled *Mahosot* (*Mahosatha*) to support the Teachings of the Buddha to last until the end 5000 years. May this be a condition for us to reach Nibbāna, certainly.

Date: CS 1252, a *kot nyi* year (20 Sep 1890)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Khanan Phothipannya, his children, grandchildren, relatives, and siblings

Titles: ມະໂຫສິດ (ຜູກ ໑໕)

Mahosot (*Phuk* 15)

Mahosatha Jātaka (Fascicle 15)

EAP1398_VXY_1_0257

Long palm-leaf

One Phuk: *fascicle 16*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.8 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ມະໂຫສິດຊາດິກ ເລື່ອງ ພະໂພທິສັດຊົງສະເຫວີຍພະຊາດເປັນພະມະໂຫສິດ ເປັນບຸດຂອງເສດຖີຊື່ ສິຣິວັດທະກະ ແລະນາງສຸມະນະເທວີແຫ່ງເມືອງມິຖິລາ. ເຫດທີ່ໃຊ້ຊື່ວ່າ ມະໂຫສິດ ເພາະເມື່ອເກີດມາ ໃນມືກຳທ່ອນຢາວິເສດຂອງພະອິນຕິດຕົວມານຳ ເຊິ່ງຕໍ່ມາໄດ້ນຳມາປິ່ນປົວຄົນເຈັບໄຂ້ໄດ້ປ່ວຍ ໄດ້ຜົນຢ່າງໜ້າອັດສະຈັນ. ມະໂຫສິດໄດ້ສະແດງສະຕິປັນຍາອັນຫຼັກແຫຼມຕັ້ງແຕ່ໄວເດັກຈົນເຖິງໄວໜຸ່ມ ໄດ້ຊ່ວຍແກ້ໄຂບັນຫາຂໍ້ພິພາດໃຫ້ເພື່ອນບ້ານດ້ວຍສະຕິປັນຍາອັນຊານສະຫຼາດ ໂຮມທັງຖືກພະຣາຊາທິດສອບການໃຊ້ປັນຍາແກ້ໄຂບັນຫາຕ່າງໆ ຊຶ່ງມະໂຫສິດສາມາດເຮັດໄດ້ດ້ວຍດີ. ມະໂຫສິດໄດ້ຮັບແຕ່ງຕັ້ງເປັນຣາຊະບັນດິດປະຈຳຣາຊະສຳນັກຂອງພະເຈົ້າວິເທທະຣາດແຫ່ງເມືອງມິຖິລາ. ພະອົງຈຶ່ງຊົງນັບຖືແລະເຊື່ອໝັ້ນໃນສະຕິປັນຍາຂອງມະໂຫສິດ ແລະໂຜດໃຫ້ສິ່ງສອນທຳແກ່ພະອົງແລະຂ້າຣາຊະການທັງຫຼາຍ. ມະໂຫສິດຍັງໃຊ້ສະຕິປັນຍາແກ້ໄຂສະຖານະການຄັບຂັນ ຊ່ວຍປ້ອງກັນບ້ານເມືອງຈາກການຄຸກຄາມຂອງຂ້າເສິກສັດຕູຫຼາຍເທື່ອ ເຮັດໃຫ້ມະໂຫສິດເປັນທີ່ໂປດປານຂອງພະຣາຊາຍິ່ງນັກ.

Mahosatha-jātaka is on a previous birth of Gotama Buddha as Mahosadha, the son of a wealthy man named Sirivatthaka and his wife

Sumana from Mithila. The Bodhisatta was named “Mahosatha” because he held magical pills of God Indra when he was born; the pills were later applied to successfully and amazingly treat patients. Since he was young, Mahosatha showed his great wisdom. He solved conflicts among neighbors. He was challenged by the king to solve some puzzles and he could do it. He was therefore promoted to be the royal sage of King Videharāja’s royal court in Mithila. The king respected and appreciated the wisdom of Mahasatha. He asked Mahosatha to teach Dhamma to him and his servants. With his great intelligence, Mahosatha solved difficult situations and defended the country against threat of enemies several times. This made him a favorite of the king.

Colophon: ລານທີ ໑໕ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໕໒ ຕົວ ປີກົດຍີ່ ເດືອນ ໑໐ ຂຶ້ນ ໗ ຄ່ຳ ວັນ ໙ ມື້ ຮັບໄດ້ ລິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ຂະໜານໂພທິປັນຍາ ກັບທັງບຸດຕະນັດຕາພັນທຸ ວົງສາພິນ້ອງ ມີໃຈໃສໃນສາສະໜາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ມະໂຫສິດ ມັດນີ້ ໄວ້ກັບສາສະໜາ ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ກໍຂ້າເທິນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ທຸວັງໆ.

Folio 15 on the recto side: In Chunlasangkatrassa (CS) 1252, a *kot nyi* year, on the seventh waxing-moon day of the tenth lunar month, the sixth day of the week (Friday), a *hap khai* day, the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Khanan Phothipannya, his children, grandchildren, relatives, and siblings had the most ardent religious faith to sponsor the making of this manuscript-bundle entitled *Mahosot (Mahosatha)* to support the Teachings of the Buddha to last until the end 5000 years. May this be a condition for us to reach Nibbāna, certainly.

Date: CS 1252, a *kot nyi* year (20 Sep 1890)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Khanan Phothipannya, his children, grandchildren, relatives, and siblings

Titles: ມະໂຫສິດ (ຜູກ ໑໖)

Mahosot (Phuk 16)

Mahosatha Jātaka (Fascicle 16)

EAP1398_VXY_1_0258

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 54.9 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio is blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ຊາດິກ ເລື່ອງພູຣິທັດ ເມື່ອປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ພະພຸດທະເຈົ້າໄດ້ຕັດກັບສາວົກກ່ຽວກັບອະດີດຕະຊາດຂອງພະພຸດທະອົງ ເມື່ອຄັ້ງພະພຸດທະອົງເກີດເປັນພູຣິທັດ, ເຈົ້າຊາຍພະຍານາກຜູ້ຮັກສາສິນອຸໂປສິດ. ເລື່ອງລາວມີຢູ່ວ່າ ພູຣິທັດເປັນບຸດຂອງພະເຈົ້າທາຕະຣັດຖະແຫ່ງນາກພິພົບ. ວັນໜຶ່ງ ພູຣິທັດຖືກພາມຜູ້ມີມົນວິເສດໃນປານປາບນາກແລະຈັບໄດ້ແລະຖືກນຳໄປສະແດງໃນສະຖານທີ່ຕ່າງໆ. ພູຣິທັດລະງັບຄວາມໂກດ ແລະຄວາມລະອາຍໄວ້ໄດ້ ເພື່ອຮັກສາສິນອຸໂປສິດໃຫ້ບໍລິສຸດ. ໃນທີ່ສຸດ ກໍໄດ້ຮັບຄວາມຊ່ວຍເຫຼືອຈາກພີ່ຊາຍຄື ສຸທັດສະນາ ທີ່ໄດ້ພົ້ນພົດໃສ່ພາມຜູ້ນັ້ນ.

Bhūridata-jātaka. While residing at the Jetavana monastery in Savatthi, the Buddha spoke to his followers about one of his previous lives: he was born as Bhūridatta, the *naga* prince who followed the eight precepts. Bhūridatta was a son of King Thataratha, the leader of the underwater world. One day, he was captured by a Brahmin who was expertise in magical power of trapping nagas and snakes. The Brahmin forced him to play for circus shows at different places. Bhāridatta repressed his anger and shame in order to successfully follow the eight precepts. Finally, he was saved by his brother, Suthatsana, who released his venom to the Brahmin.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໒໘ ຕົວ ປີຮວາຍຍີ່ ເດືອນຈຽງ ຂຶ້ນ ໑໔ ຄ່ຳ ວັນ ໖ ມື້ກົດສະກ້າ ຍາມກອງແລງ ໝາຍມີ ຜູ້ໃຫຍ່ໂກສາ ຜົວເມຍ ລູກຫລານຊູ່ຄົນ ມີໃຈເຫລື້ອມໃສເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ລຳພູຣິທັດ ໄວ້ສືບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາແດ່ເທົ່ນ.

Folio 26 on the recto side: In Chunlasangkatrasa (CS) 1228, a *hwai nyi* year, on the fourteenth waxing-moon day of the first lunar month, the sixth day of the week (Friday), a *kot sanga* day,¹⁰⁷ [the writing was accomplished] at the time of the sunset drum (*nyam kòng laeng*). Phunyai (Elder) Kosa, her husband, her children, and grandchildren had the most ardent religious faith in the Teachings of the Buddha to sponsor the making of this manuscript entitled *Lam Phurithat* (*Bhūridata*) to support the Teachings of Gotama Buddha to last until the end 5000 years. May all our desires and wishes come true, definitely.

Date: CS 1228, a *hwai nyi* year (21 Dec 1866)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Phunyai (Elder) Kosa, her husband, her children, and grandchildren
Titles: ພູຣິທັດ (ຜູ້ກຕື້ນ)
Phurithat (*Phuk ton*)
Bhūridata Jātaka (Fascicle 1)

¹⁰⁷ 1228 Margasirsha 14 = Friday, 21 December 1866. This day was indeed a *kot sanga* day.

Long palm-leaf**One Phuk:** *fascicle 2***Material:** Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 54.9 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** one folio contains the title. **Back cover folio:** one folio contains the title.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.**Description:** ພະເຈົ້າພົມມະທັດຊົງຄອງຣາຊະສົມບັດປົກຄອງເມືອງພາຣານະສີ ພະໂອລົດຊົງດຳລົງຕຳແໜ່ງອຸປະຣາດ. ຢູ່ຕໍ່ມາພະຣາຊາຊົງລະແວງວ່າ ພະໂອລົດຈະຄິດກະບົດແຍ່ງຊົງຣາຊະສົມບັດ ຈຶ່ງມີພະຣາຊະໂອງການໃຫ້ພະໂອລົດ ອອກໄປຢູ່ໃຫ້ໄກຈາກເມືອງ ຈົນກວ່າພະບິດາສິ້ນພະຊົນ ຈຶ່ງໃຫ້ກັບມາຮັບຣາຊະສົມບັດ. ພະໂອລົດກໍຍິນດີທຳຕາມພະປະສົງຂອງພະຣາຊະບິດາ ຈຶ່ງສະເດັດໄປບວດເປັນລີສີຢູ່ໃນສາລາບໍລິເວນແມ່ນ້ຳຍຸມະນາ. ໃນຄັ້ງນັ້ນ ນາງນາກຕົນໜຶ່ງຊື່ວ່າ ນາງມານະວິກາ ທີ່ສາມີຕາຍໄປ ນາງຮູ້ສຶກເທົາຈຶ່ງຂຶ້ນມາຫຼິ້ນໃນເມືອງມະນຸດ ເມື່ອໄດ້ພົບກັບພະຣາຊະບຸດທີ່ບວດເປັນລີສີຢູ່ສາລານັ້ນ ກໍເກີດຕົກຫລຸມຮັກເຊິ່ງກັນແລະກັນ ທັງສອງຈຶ່ງຢູ່ນຳກັນແບບສາມີພັນລະຍາ ຈົນນາງນາກໄດ້ປະສູດໂອລົດແລະທິດາຊື່ວ່າ ສາຄອນພົມມະທັດ ແລະນາງສະມຸດທະຊາ.King Brahmadatta of Banares had a son who was a viceroy. One day, the king suspected his son for being a rebel therefore sent him afar and allowed him to get back for coronation after the king's death. The prince agreed with his father and became an ascetic living in a pavilion near the Yumana river. At that time, a *nagi* (female *naga*) named Manavika whose husband had passed away felt lonely and entered the human world. She met the prince and they fell in love with each other. They lived together as a couple and she gave birth to a son and a daughter called Sakhon Phommathat and Samutthasa.**Colophon:** None**Date:** 1866 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0258)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Author(s):** Unknown**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ພູຣິທັດ (ພູຣາ ໒)*Phurithat (Phuk 2)**Bhūridatta Jātaka (Fascicle 2)*

Long palm-leaf**One Phuk:** *fascicle 3***Material:** Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 54.9 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** one folio contains the title.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 25. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.**Description:** ພາມຄົນໜຶ່ງເຂົ້າໄປໃນປ່າ ແລະໄດ້ພົບກັບລືສີ ຈຶ່ງໄດ້ຂໍບວດເປັນລູກສິດ. ລືສີພໍໃຈຈຶ່ງໄດ້ສອນ ມົນອາລຳພາຍ ອັນເປັນມົນສຳລັບຄູດຈັບນາກໃຫ້. ເມື່ອພາມຜູ້ນັ້ນເຫັນວ່າຕົນມີມົນນີ້ແລ້ວອາດ ຈະລ້ຽງຕົວໄດ້ ຈຶ່ງລາພະລືສີກັບບ້ານ ໃນລະຫວ່າງທາງ ພາມຜູ້ນັ້ນກໍສາທະຍາຍມົນໄປນຳ ເມື່ອ ພວກນາກທັງຫລາຍທີ່ຂຶ້ນມາຫລິ້ນນ້ຳ ໄດ້ຍິນມົນນັ້ນກໍຕົກໃຈ ນຶກວ່າເປັນຄູດມາ, ຕ່າງກໍຮິບແລ່ນ ຫົສູ່ນາກພົບຈົນລືມແກ້ວສາລະພັດນຶກໄວ້ເທິງຝັ່ງ. ເມື່ອພາມເຫັນແກ້ວດວງນັ້ນກໍຈັບເອົາໄປ. ໃນລະຫວ່າງທາງ ກໍໄດ້ພົບກັບນາຍພານຊື່ວ່າ ເນສະວາດ ທີ່ກຳລັງທຽວລ່າສັດຢູ່. ເມື່ອພານເນສະ ວາດເຫັນດວງແກ້ວນັ້ນ, ກໍຈຳໄດ້ວ່າຄືກັບດວງແກ້ວທີ່ພູຮິທັດເຄີຍໃຫ້ເບິ່ງ ຈຶ່ງອອກປາກຂໍດວງ ແກ້ວນັ້ນ ໂດຍມີຂໍ້ແລກປ່ຽນວ່າ ຖ້າຢາກຮູ້ເລື່ອງອັນໃດ ຈະບອກເລື່ອງນັ້ນໃຫ້. ພາມຈຶ່ງບອກວ່າ ຢາກຮູ້ທີ່ຢູ່ຂອງນາກ ເພາະຕົນມີມົນຈັບນາກ ນາຍພານຈຶ່ງພາໄປເບິ່ງທີ່ຢູ່ຂອງພູຮິທັດ. ໃນຂະນະ ນັ້ນ ພູຮິທັດກໍລັງຮັກສາສິນຢູ່.

A Brahmin entered a forest and met a hermit. He became a hermit and his disciple. The master hermit was satisfied and taught him a spelling (*mantra*) called *Ālambāyana* that was used by the Garuda to capture a naga. The Brahmin considered the *mantra* a way to earn for living thereby deciding to leave the hermit and go back home. On the way back home, he was reciting the *mantra* while walking. Nagas who played in the water heard the *mantra* and were startled, thinking that the Garuda coming close. They rushed away and forgot their wishing crystals on the shore. The Brahmin saw the crystals and took them all. Later, he met a hunter called Nesavat who was hunting. Nesavat remembered right away that the crystal belonged to Bhūridata because Bhūridata had shown it to him before. The hunter tricked the Brahmin to give the crystal in exchange of an answer to any questions. The Brahmin said that he wanted to know the residence of *nagas* because he knew a *mantra* for catching them. The hunter brought him to Bhūridata's place. They arrived when Bhūridata was observing precepts.

Colophon: None**Date:** 1866 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0258)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Author(s):** Unknown

Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ພູຣິທັດ (ຜູກ ໓)
Phurithat (Phuk 3)
Bhūridatta Jātaka (Fascicle 3)

EAP1398_VXY_1_0261

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 54.9 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** one folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ເນື້ອໃນ ກ່າວເຖິງ ຕອນທ້າວໂສມະທັດ ກຳລັງຫ້າມພໍ່ຂອງຕົນ ບໍ່ໃຫ້ເປັນຄົນເນລະຄຸນຕໍ່ຜູ້ມີຄຸນ ໂດຍການບອກທີ່ຢູ່ຂອງພູຣິທັດໃຫ້ແກ່ພາມທີ່ມີມົນອາລຳພາຍ ເພື່ອແລກເອົາແກ້ວມະນີ. ໂສມະທັດກ່າວກັບພໍ່ຂອງຕົນວ່າ ຄົນທີ່ປະທຸດສະຮ້າຍຕໍ່ມິດ ສະລະຄວາມເກື້ອກູນ ຈະຕົກໝົກໄໝ້ຢູ່ໃນນະຣິກອັນຮ້າຍແຮງ ແຜ່ນດິນຍ່ອມສູບຜູ້ນັ້ນ ຫຼືຜູ້ນັ້ນມີຊີວິດຢູ່ກໍຊຸບຊິດ ຖ້າພໍ່ປາດຖະໜາຊັບ ພູຣິທັດນາກຄະຣາດ ກໍຄົງຈັກໃຫ້ລູກເຂົ້າໃຈວ່າ ພໍ່ຈັກຕ້ອງປະສົບເວນທີ່ຕົນທຳໄວໃນບໍ່ຊ້າ.

The text deals with Somadata preventing his father from being ungrateful to his benefactors by letting the Brahmin know Bhūridatta's residence in exchange of the wishing crystal; especially the Brahmin had the Ālambāyana spelling. Somadata admonished his father that those who betrayed their kind friends would end up with a rebirth in hell, being drawn by earth, and living in gauntness. He predicted that his father would gain bad results of his sin if he really desired Bhūridatta's crystal.

Colophon: ລານທີ ໑ ໜ້າ ໑: ສັດທາແມ່ອອກໂກສາ ໄດ້ສ້າງ.

Folio 1 on the recto side: Lay mother Kosa sponsored the making of [this manuscript].

Date: 1866 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0258)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Lay mother Kosa

Titles: ພູຣິທັດ (ຜູກ ໔)

Phurithat (Phuk 4)

Bhūridatta Jātaka (Fascicle 4)

Long palm-leaf**One Phuk:** *fascicle 5***Material:** Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 54.9 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** one folio contains the title. **Back cover folio:** one folio contains the title.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.**Description:** ພາມຈັບພູຣິທັດໃສ່ຍາມຕາຂ່າຍ ແລ້ວນຳໄປສະແດງໃຫ້ປະຊາຊົນເບິ່ງເພື່ອຫາເງິນ ພາມໄດ້
ບັງຄັບໃຫ້ພູຣິທັດສະແດງລົດຕ່າງໆ ໃຫ້ປະຊາຊົນເບິ່ງ ເຊັ່ນ ໃຫ້ເຮັດຕົວໃຫຍ່, ເຮັດໃຫ້ຕົວນ້ອຍ,
ໃຫ້ຂົດ, ໃຫ້ຄາຍ, ແຜ່ພັງພານ, ພູ່ໄຟ, ພູ່ຄວັນ, ພູ່ນ້ຳ ພູຣິທັດກໍຍອມທຸກຢ່າງ ຊາວບ້ານທີ່ມາເບິ່ງ
ເວທະນາລົງສານ ຈຶ່ງໃຫ້ເຂົ້າຂອງເງິນທອງ ພາມຜູ້ນັ້ນກໍຍິ່ງໂລບ ພາພູຣິທັດໄປທຽວສະແດງຈົນ
ເຖິງເມືອງພາຣານະສີ ຈຶ່ງທູນພະຣາຊາວ່າ ຈະໃຫ້ນາກສະແດງລົດໃຫ້ທອດພະເນດ. ເມື່ອນາງ
ສະມຸດທະຊາຊາບວ່າພູຣິທັດຫາຍໄປ ຈຶ່ງໃຫ້ພີ່ນ້ອງອອກຕິດຕາມສູ່ທັດສະນະໄປຍັງໂລກມະນຸດ,
ສູ່ໂພຄະໄປຍັງປ່າຫີມມະພານ ແລະອະລິດທະໄປຍັງເທວະໂລກ ສ່ວນນາງອັດສະມຸກຂີ ຊຶ່ງເປັນ
ນ້ອງສາວຕ່າງແມ່ຂອງພູຣິທັດກໍໄດ້ຕາມໄປກັບສູ່ທັດສະນະ.

The Brahmin caught Bhūridatta in a net bag and had him perform different shows in public to earn money: enlarging the body, minimizing the body, curling the body, stretching the body, spreading the head, spurting fire, blasting smoke, and spraying water. Bhūridatta obeyed him. People who saw the show felt pity. They gave money and belongings to the Brahmin, causing him being more greedy. He took Bhūridatta to show at many places until they reached Banares. He told the king that the *naga* would show his astonishing talent. Meanwhile, having known that Bhūridatta had been lost, Samudacha sent his brothers to find him. Sudassana was in search of him in the human world; Suboga was in search of him at the Himavanta forest; Arittha was in search of him in heaven. Assamukhi, Bhuridatta's step-sister, accompanied Sudassana.

Colophon: None**Date:** 1866 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0258)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Author(s):** Unknown**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ພູຣິທັດ (ຜູກ ໕)*Phurithat (Phuk 5)**Bhūridatta Jātaka (Fascicle 5)*

Long palm-leaf**One Phuk:** *fascicle 6***Material:** Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 54.9 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** one folio contains the title. **Back cover folio:** one folio contains the title.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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:** Fragile.**Description:** ເມື່ອພານເນສາທະຜູ້ທຳຮ້າຍພູຣິທັດເພາະຫວັງແກ້ວສາຣະພັດນິກນັ້ນ ໄດ້ຂ້າວວ່າ ພານຜູ້ຈັບນາກກາຍເປັນໂລກຂີ້ເຮື້ອນເພາະພິດນາກ ກໍຕົກໃຈຢ້ານ ຈຶ່ງໄປລ້າງບາບທີ່ແມ່ນ້ຳຍຸມມະນາປະກາດວ່າ ຂ້າພະເຈົ້າ ໄດ້ທຳຮ້າຍມິດ ຄືພູຣິທັດ ຂ້າພະເຈົ້າປາດຖະໜາຈະລ້າງບາບ. ບັງເອີນເຈົ້າສຸໂພຄະໄດ້ຍິນ ຈຶ່ງຈັບພານນັ້ນໄປຍັງເມືອງນາກ ເພື່ອຖາມຄວາມຄິດເຫັນຈາກນ້ອງວ່າຄວນຈະລົງໂທດ ຫຼືຈະຂ້າຖິ້ມ ພູຣິທັດໄດ້ບອກໃຫ້ປ່ອຍພານນັ້ນໄປ ເພື່ອບໍ່ໃຫ້ຈອງເວນຈອງກຳແກ່ກັນແລະກັນ. ພູຣິທັດໄດ້ບຳເພັນສິລະປາຣະມີ ໂດຍການຮັກສາອຸໂບສົດ ເມື່ອສິ້ນຊີວິດແລ້ວ ກໍໄດ້ໄປເກີດເປັນພະຍາອິນທາທິຣາດ ຜູ້ເປັນໃຫຍ່ເທິງສະຫວັນ.

When the hunter Nesada who harmed Bhūridatta in expectation of the crystal heard that a Brahmin who caught nagas become leprous due to snake venom, he was so frightened and washed away his sin at the Yumana River, announcing that “I have hurt a friend of mine, Bhūridatta. I wish to atone for my sin.” Coincidentally, Suboga heard that and took the hunter to the naga world and asked his sibling whether the hunter should be punished or killed. Bhūridatta told his brother to set him free to avoid revenge. Bhūridatta accumulated the perfection of morality (*Sīla-pāramī*) by observing the eight precepts. After death, he was reborn as God Indra, the king of all deities.

Colophon: ລານທີ ໑໕ ໜ້າ ໒: ຕົວບໍ່ງາມ ໃຫ້ຄ່ອຍພິຈາລະນາເອົາຫ້ອນອ້າຍຈົວທັງຫລາຍເຮີຍ.

Folio 15 on the recto side: My handwriting was not beautiful, please consider it, dear all novices.

Date: 1866 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0258)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Author(s):** Unknown**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ພູຣິທັດ (ຜູກ ໖)*Phurithat (Phuk 6)**Bhūridatta Jātaka (Fascicle 6)*

Long palm-leaf**One Phuk:** *fascicle 1***Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.5 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** six folios; the first folio contains the colophon; and the last five folios are blank.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 31. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ຈັນທະກຸມມານຊາດິກ ເປັນຊາດທີ່ພະໂພທິສັດສະເຫວີຍພະຊາດເປັນຈັນທະກຸມມານ ໂອລົດຂອງພະເຈົ້າເອກະຣາດແຫ່ງນະຄອນບູບພະວະດີ ບຳເພັນຂັນຕິປາລະມີ. ພະເຈົ້າເອກະຣາດມີບຸໂຮຫິດເປັນພາມ ຊື່ກັນດະຫາລະ ທີ່ມັກຮັບສິນບົນ ຈຶ່ງວິນິດໄສຄະດີຢ່າງບໍ່ເປັນທຳ ເຮັດໃຫ້ປະຊາຊົນເດືອດຮ້ອນ. ວັນໜຶ່ງ ມີການຮ້ອງທຸກຂຶ້ນ ພະຈັນທະກຸມມານໄດ້ຕັດສິນຄະດີໃໝ່ໃຫ້ມີຄວາມເປັນທຳ ຜູ້ຄົນຕ່າງສັນລະເສີນຍິນດີ. ພະເຈົ້າເອກະຣາດຈຶ່ງຕັ້ງຈັນທະກຸມມານເປັນຜູ້ວິນິດໄສແທນ ພາມກັນດະຫາລະຈຶ່ງໂກດແຄ້ນຜູກອາຄາດພະຍາບາດ ແລະໄດ້ອອກອຸບາຍວ່າ ຖ້າພະເຈົ້າເອກະຣາດຢາກໄປເກີດເທິງສະຫວັນ ໃຫ້ບູຊາດ້ວຍພະຣາຊະບຸດ ພະຣາຊະທິດາ ຊ້າງ ມ້າງົວ ຄວາຍ ໃຫ້ຄົບຢ່າງລະສີ ພະເຈົ້າເອກະຣາດຫຼົງເຊື້ອຈຶ່ງໃຫ້ຈັດບູຊາຍັນ. ພະຈັນທະກຸມມານຕ້ອງມີຂັນຕິອັດທິນຕໍ່ການທາລຸນດ້ວຍວິທີການຕ່າງໆ ຈົນພະນາງຈັນທະເທວີພະມະເທສີຂອງພະຈັນທະກຸມມານ ຕ້ອງອະທິດຖານຂໍໃຫ້ເທວະດາທັງປວງຊ່ວຍເຫຼືອ ດ້ວຍແຮງອະທິດຖານພະຍາອິນຈຶ່ງມາຊ່ວຍໃຫ້ພະເຈົ້າເອກະຣາດຫລົ້ມເລີກການບູຊາຍັນ ພາມກັນດະຫາລະຖືກປະຊາຊົນລົງທັນຈົນຕາຍ ສ່ວນພະເຈົ້າເອກະຣາດຖືກຂັບໄລ່ອອກຈາກເມືອງ ພະຈັນທະກຸມມານໄດ້ຂຶ້ນຄອງຣາດຕໍ່ມາຈົນສິ້ນອາຍຸໄຂ.

Canda Kumāra-jātaka is the story of the Bodhisatta's existence as Canda Kumāra, the son of King Ekarāja of Pubhavadi. Canda Kumāra performed the perfection of tolerance. King Ekarāja had a chief court Brahmin named Khandahāla who accepted bribes and judged cases unfairly, causing trouble to people. One day, there was a complaint [about an unfair judgement]. Canda Kumāra reversed the judgment to be fair. The people therefore praised him and King Ekarāja promoted Canda Kumāra to be the judge instead. Brahmin Kandahāla became angry, tied up his malice, and plotted the following ruse: If King Ekarāja desired to be reborn in heaven, he had to sacrifice the following four things – his sons, his daughters, elephants, horses, cows, and buffaloes. King Ekarāja was fully convinced and arranged a sacrificial ceremony. Canda Kumāra had to be patient to many kinds of torment. Queen Candadevi, the consort of Canda Kumāra, prayed for help from deities. With her prayer, God Indra stopped King Ekarāja's sacrifice. The Brahmin was punished to death by the people. King Ekarāja was driven out of the city. Canda Kumāra reigned the kingdom until the end of his life.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໖໖ ຕົວ ປີກາບສີ່ ເດືອນ ຕຸ ແຮມ ໔ ຄ່ຳ ວັນ ໕ ມື້ ຮວຍສັນ ໄດ້ຮິດຈະນາແລ້ວ ໝາຍມີ ມະຫາສົມເດັດຣາຊະຄູໂພທິປັນຍາ ວັດຖຳ ເປັນຜູ້ຮິດຈະນາ ມີເພັຍທອມສົມບັດຜົວເມຍ ເປັນສັດທາ ໄດ້ພ້ອມກັນສ້າງຍັງທຳດວງມື້ໄວ້ກັບສາສະໜາ ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ນີ້.

Folio 26 on the recto side: In Chunlasangkatrassa (CS) 1266, a *kap si* year, on the fourth waning-moon day of the eighth lunar month, the fifth day of the week (Thursday), a *hwai san* day,¹⁰⁸ the writing was accomplished. Maha Somdet Rasakhu Phothipannya from Vat Tham was the scribe. Phia Hòm Sombat and his wife sponsored the making of this Dhamma script to support the Teachings of the Buddha to last until the end of 5000 years.

Date: CS 1266, a *kap si* year (1 Jul 1904)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Maha Somdet Rasakhu Phothipannya from Vat Tham

Sponsor(s): Phia Hòm Sombat and his wife

Titles: ຈັນທະກຸມມານ (ຜູກຕົ້ນ)

Chantha Kumman (Phuk 1)

Canda Kumāra Jātaka (Fascicle 1)

EAP1398_VXY_1_0265

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.5 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** five folios; the first folio contains the colophon; and the last four folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 29. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ຈັນທະກຸມມານຊາດິກ ເປັນຊາດທີ່ພະໂພທິສັດສະເຫວີຍພະຊາດເປັນຈັນທະກຸມມານ ໂອລົດຂອງພະເຈົ້າເອກະຣາດ ແຫ່ງນະຄອນບຸບພະວະດີ ບຳເພັນຂັນຕິປາລະມີ. ພະເຈົ້າເອກະຣາດມີບຸໂຣທິດເປັນພາມ ຊື່ກັນດະຫາລະ ທີ່ມັກຮັບສິນບິນ ຈຶ່ງວິນິດໄສຄະດີຢ່າງບໍ່ເປັນທຳ ເຮັດໃຫ້ປະຊາຊົນເດືອດຮ້ອນ. ວັນໜຶ່ງ ມີການຮ້ອງທຸກຂຶ້ນ ພະຈັນທະກຸມມານໄດ້ຕັດສິນຄະດີໃໝ່ໃຫ້ມີຄວາມເປັນທຳ ຜູ້ຄົນຕ່າງສັນລະເສີນຍິນດີ. ພະເຈົ້າເອກະຣາດຈຶ່ງຕັ້ງຈັນທະກຸມມານເປັນຜູ້ວິນິດໄສແທນ ພາມກັນດະຫາລະຈຶ່ງໂກດແຄ້ນຜູກອາຄາດພະຍາບາດ ແລະໄດ້ອອກອຸບາຍວ່າ ຖ້າພະເຈົ້າເອກະຣາດຢາກໄປເກີດເທິງສະຫວັນ ໃຫ້ບູຊາດ້ວຍພະຣາຊະບຸດ ພະຣາຊະທິດາ ຊ້າງມ້າ ງົວ ຄວາຍ ໃຫ້ຄົບຢ່າງລະສີ່ ພະເຈົ້າເອກະຣາດຫຼົງເຊື້ອ ຈຶ່ງໃຫ້ຈັດບູຊາຍັນ. ພະຈັນທະກຸມມານຕ້ອງມີຂັນຕິອັດທິນຕໍ່ການທາລຸນດ້ວຍວິທີການຕ່າງໆ ຈົນພະນາງຈັນທະເທວີພະ

¹⁰⁸ 1266 Pratomashada 19 = Friday, 1 July 1904. This day was indeed a *hwai san* day.

ມະເຫສີຂອງພະຈັນທະກຸມມານ ຕ້ອງອະທິດຖານ ຂໍໃຫ້ເທວະດາທັງປວງຊ່ວຍເຫຼືອ ດ້ວຍແຮງອະທິດຖານ ພະຍາອິນຈຶ່ງມາຊ່ວຍໃຫ້ພະເຈົ້າເອກະຣາດຫລົ້ມເລີກການບູຊາຍັນ ພາມກັນດະຫາລະຖືກປະຊາຊົນລົງທັນຈົນຕາຍ ສ່ວນພະເຈົ້າເອກະຣາດຖືກຂັບໄລ່ອອກຈາກເມືອງ ພະຈັນທະກຸມມານໄດ້ຂຶ້ນຄອງຣາດຕໍ່ມາຈົນສິ້ນອາຍຸໄຂ.

Canda Kumāra-jātaka is the story of the Bodhisatta's existence as Canda Kumāra, the son of King Ekarāja of Pubhavadi. Canda Kumāra performed the perfection of tolerance. King Ekarāja had a chief court Brahmin named Khandahāla who accepted bribes and judged cases unfairly, causing trouble to people. One day, there was a complaint [about an unfair judgement]. Canda Kumāra reversed the judgment to be fair. The people therefore praised him and King Ekarāja promoted Canda Kumāra to be the judge instead. Brahmin Kandahāla became angry, tied up his malice, and plotted the following ruse: If King Ekarāja desired to be reborn in heaven, he had to sacrifice the following four things – his sons, his daughters, elephants, horses, cows, and buffaloes. King Ekarāja was fully convinced and arranged a sacrificial ceremony. Canda Kumāra had to be patient to many kinds of torment. Queen Candadevi, the consort of Canda Kumāra, prayed for help from deities. With her prayer, God Indra stopped King Ekarāja's sacrifice. The Brahmin was punished to death by the people. King Ekarāja was driven out of the city. Canda Kumāra reigned the kingdom until the end of his life.

Colophon:

ລານທີ ໒໕ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໖໖ ຕົວ ປັກກຸບສີ ເດືອນ ຕຸ ແຮມ ໔ ຄ່ຳ ວັນ ມີຮວຍສັນ ໄດ້ຮິດຈະນາແລ້ວ ໝາຍມີ ມະຫາສົມເດັດຣາຊະຄູໂພທິປັນຍາ ວັດຖ້າ ເປັນຜູ້ຮິດຈະນາ ມີເພັຍຫອມສົມບັດຜົວເມຍ ເປັນສັດທາ ໄດ້ພ້ອມກັນສ້າງຍັງທຳມະດວງນີ້ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໔ ພັນວັດສາ ນີ້ ຂໍຜະລະບຸນຣາສີອານິສົງນີ້ຝູງນີ້ຈຶ່ງມາຄ້ຳຊູຍັງຝູງທັງຫລາຍນີ້ໄປໄຈວັງ ຕາບຕໍ່ເທົ້າ ໔ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ໂນ ນິດຈັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ ອະຫະກັດສະໂປ ໂຫມ ອະຣິຍະເມດໂຕຍະ ອະນາຄະເຕກາເລ.

Folio 26 on the recto side: In Chunlasangkatrassa (CS) 1266, a *kap si* year, the fourth waning-moon day of the eighth lunar month, the [...] day of the week, a *hwai san* day, the writing was accomplished. Maha Somdet Rasakhu Phothipannya from Vat Tham was the scribe. Phia Hòm Sombat and his wife sponsored the making of this Dhamma script to support the Teachings of the Buddha to last until the end of 5000 years. *Aham kassapo homi santike ariyametteyo anāgate kāle* (May I be Kassapo in the presence of Ariya Metteya Buddha in the future).

Date:

CS 1266, a *kap si* year (1 Jul 1904)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Phia Hòm Sombat and his wife

Titles:

ຈັນທະກຸມມານ (ຜູກ ໒)

Chantha Kumman (Phuk 2)

Canda Kumāra Jātaka (Fascicle 2)

Long palm-leaf**One Phuk:** *fascicle 1***Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.3 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** one folio contains the title. **Back cover folio:** three folios; the first folio contains the colophon; and the last two folios are blank.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.**Description:** ວິທູຣະບັນດິດ ພະໂພທິສັດເກີດເປັນວິທູຣະບັນດິດ ຜູ້ເປັນປາດໃນຣາຊະສຳນັກຂອງພະເຈົ້າ ທະນັນໄຊໂກຣິບພະຣາດແຫ່ງນະຄອນອິນທະປັດ. ວິທູຣະບັນດິດຈະເປັນຜູ້ສະແດງທຳແກ່ພະຣາ ຊາຈົນເປັນທີ່ເລື່ອງລື. ວັນໜຶ່ງ ພະເຈົ້າທະນັນໄຊໄດ້ໄປຖືສີນຢູ່ສວນອຸທິຍານ ໃນຂະນະນັ້ນ ພະຍານາກ, ພະຍາຄຸດ ແລະພະອິນ ກໍໄດ້ມາປະຕິບັດທຳຢູ່ທີ່ນັ້ນເຊັ່ນດຽວກັນ. ພະຣາຊາທັງສີ່ ຕ່າງກໍຢາກຮູ້ວ່າ ສິນຂອງຜູ້ໃດປະເສີດກວ່າກັນ ວິທູຣະບັນດິດໄດ້ຂາບທູນວ່າ ສິນຂອງທັງສີ່ພະ ອົງຕ່າງກໍເລີດລ້ຳສະເໝີກັນ ທັງສີ່ພະອົງຈຶ່ງຊົງປິຕິຍິນດີ ແລະໄດ້ປະທານລາງວັນແກ່ວິທູຣະ ບັນດິດ. ເມື່ອພະຍານາກໄດ້ກັບໄປເມືອງນາກແລ້ວ ໄດ້ເລົ່າໃຫ້ມະເຫສີຟັງ, ເຮັດໃຫ້ມະເຫສີຢາກ ຟັງທຳຂອງວິທູຣະບັນດິດ ຈຶ່ງແກ້ງປ່ວຍແລ້ວໃຫ້ພະສາມີນຳເອົາຫົວໃຈຂອງວິທູຣະບັນດິດມາໃຫ້ ບໍ່ສະນັ້ນ ພະນາງຈະເຖິງແກ່ຄວາມຕາຍ. ພະຍານາກຈຶ່ງໃຫ້ພະທິດາປ່າວປະກາດວ່າ ຖ້າຜູ້ໃດນຳ ຫົວໃຈຂອງວິທູຣະບັນດິດມາໄດ້ຈະຍອມເປັນເມຍ. ຍັກປຸ່ນນະກະໄດ້ອາສາໄປທ້າພະນັນກັບ ພະຍາທະນັນໄຊ, ພະຍາແພ້ພະນັນ ຈຶ່ງມອບວິທູຣະບັນດິດໃຫ້ໄປ. ປຸ່ນນະກະຍັກໄດ້ນຳວິທູຣະ ບັນດິດໄປເມືອງບາດານ ວິທູຣະບັນດິດຈຶ່ງເທສະໜາທຳແກ່ພະຍານາກ, ມະເຫສີ ແລະລູກສາວ ວ່າປັນຍານັ້ນແລຄືຫົວໃຈຂອງບັນດິດ.*Vidhura-jātaka*, the Bodhisatta's birth as Vidhura Paṇḍita, a sage in the court of King Thanansai Koroppharat of the Indapatta kingdom. Vidhura Paṇḍita was widely renowned for regularly delivering Dhamma to the king. One day, King Thanansai went to observe the precepts at a royal park, where Naga, Garuda, and God Indra also did meditation. The four lords wondered whose precepts were superior. Vidhura Paṇḍita told them that their precepts were equally supreme. Delighted by his response, they rewarded Vidhura Paṇḍita. When the Naga returned to his Naga world, he talked about Vidhura Paṇḍita to his wife. She then desired to hear the Dhamma herself and cunningly pretended to be ill, insisting her wish to own the heart of Vidhura Paṇḍita; otherwise she would not recover but die. Consequently, the Naga king had his daughter announce for a volunteer who was able to take Vidhura Paṇḍita's heart, with a marriage with his daughter as a reward. Ogre Punnaka challenged King Thanansai with a gamble. The king lost and had to give Vidhura Paṇḍita to the ogre. Punnaka took Vidhura Paṇḍita to the Naga world. There,

Colophon:

Vidhura Paṇḍita delivered the Dhamma to the Naga king, his queen, and their daughter, saying that wisdom was the heart of an educated person. ລານທີ ໒໔ ໜ້າ ໑ ແລະ ໒: ພະພຸດທະສັກກະຣາດ ໒໔໔໔ ຕົວ ປີຮ້ວງມິດ ເດືອນຢື່ ຂຶ້ນ ໙ ຄ່ຳ ວັນ ກຸ ໝາຍມີ ສົມເດັດພະນາງເຈົ້າເລົາວະພາຜ່ອງສີ ພະບໍຣົມມະຣາຊິນີນາດ ເຊິ່ງທຣົງພະຄຸນນະທຳ ມະຫາປະເສີດອັນຊົງພະນາມ ຊື່ວ່າ ສາທຸໃຫຍ່ຄຳຝັນ ອົງເປັນພະມະເຫສີເທວິເປັນເຄົ້າ ກັບທັງ ພະປົດຕາມານດາຊູທະຊາຍາຕິກາພັນທຸວົງສາໝູ່ພີ່ນ້ອງ ລູກເຕົ້າ ຫລານເຫລັ້ນຊູ່ພະອົງ ໄດ້ພ້ອມ ກັນມີພະຣາຊະສັດທາສ້າງຍັງ ລຳວິທຸຣະບັນດິດຕະ ມັດນີ້ ໄວ້ກັບວໍຣະພະພຸດທະສາສະໜາພະ ໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ຂໍໃຫ້ຜົນໂກສິນສ່ວນບຸນອັນນີ້ນຳໄປຮອດໄປເຖິງພະ ປົດຕາມານດາຍາຕິກາ ພັນທຸວົງສາ ໝູ່ພີ່ນ້ອງ ລູກເຕົ້າຫລານເຫລັ້ນຊູ່ພະອົງ ເຊິ່ງອັນໄດ້ເຂົ້າສູ່ ສະຫວັນລະຄົດນັ້ນ ແມ່ນໄດ້ໄປຕົກທີ່ຮ້າຍທັງຫລາຍໝາຍມີອະບາຍຍະພູມທັງ ໔ ມີນາຣົກ ເປັນຕົ້ນ ຂໍໃຫ້ຜະລະໂກສິນ ນຳບຸນອັນນີ້ໄປອູ້ມພົກອອກຈາກນາຣົກຊູ່ພະອົງແລ້ວ ຂໍໃຫ້ໄດ້ຂຶ້ນຊູ່ ສະເວີຍສຸກ ໙ ປະການ ມີນິຣະພານເປັນທີ່ແລ້ວ ຂໍໃຫ້ຢ່າໄດ້ຄາດແຄ້ວດັ່ງຄຳມັກຄຳປາດຖະໜາ ແຫ່ງຝູງຂາທັງຫລາຍແດ່ ກໍຂ້າເທີ້ນ ສາທຸ ນິບພານັງ ປາຣະມັງ ສຸກຂັງງ.

Folio 24 on the recto and verso sides: In Buddhist Era (BE) 2474, a *huang mot* year, on the ninth waxing-moon day of the second lunar month, the seventh day of the week (Saturday),¹⁰⁹ [the writing was finished.] The initiator, Somdet Phra Nang Chao Saovaphaphòngsi Phra Bòrommarāsinināt named Sathu Nyai Khamfan or the queen, who has supreme virtues, her father, mother, relatives, siblings, children, grandchildren, and great grandchildren had the religious faith to sponsor the making of this manuscript-bundle entitled *Vithurabanditta* (*Vidhura Paṇḍita*) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit support my father, mother, relatives, siblings, children, grandchildren, and great grandchildren who have passed away. If they have been stuck in a misery place like the four low states of existence, may the results of this merit support them all to be free from the low states and let them reach the three states of happiness with Nibbāna as the ultimate goal. May all our desires and wishes not be ignored definitely. Well done, well done. Nibbāna is the greatest bliss.

Date: BE 2474, a *huang mot* year (16 Jan 1932)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Somdet Phra Nang Chao Saovaphaphòngsi Phra Bòrommarāsinināt named Sathu Nyai Khamfan or the queen, who has supreme virtues, her father, mother, relatives, siblings, children, and grandchildren
Titles: *ວິທຸຣະບັນດິດຕະ* (ຜູກຕົ້ນ)
Vithurabanditta (*Phuk ton*)
Vidhurapaṇḍita Jātaka (Fascicle 1)

¹⁰⁹ 1293 Pausha 9 = Saturday, 16 January 1932.

Long palm-leaf**One Phuk:** *fascicle 2***Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.5 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** one folio contains the title. **Back cover folio:** one folio contains the colophon.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 24. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ວິທູຣະຊາດິກ ພະໂພທິສັດເກີດເປັນວິທູຣະບັນດິດ ຜູ້ເປັນປາດໃນຣາຊະສຳນັກຂອງພະເຈົ້າ ທະນັນໄຊໂກຣິບພະຣາດແຫ່ງນະຄອນອິນທະປັດ. ວິທູຣະບັນດິດຈະເປັນຜູ້ສະແດງທຳແກ່ພະຣາ ຊາຈົນເປັນທີ່ເລື່ອງລື. ວັນໜຶ່ງ ພະເຈົ້າທະນັນໄຊໄດ້ໄປຖືສິນຢູ່ສວນອຸທິຍານ ໃນຂະນະນັ້ນ ພະຍານາກ, ພະຍາຄຸດ ແລະພະອິນ ກໍໄດ້ມາປະຕິບັດທຳຢູ່ທີ່ນັ້ນເຊັ່ນດຽວກັນ. ພະຣາຊາທັງສີ່ ຕ່າງກໍຢາກຮູ້ວ່າ ສິນຂອງຜູ້ໃດປະເສີດກວ່າກັນ ວິທູຣະບັນດິດໄດ້ຂາບທູນວ່າ ສິນຂອງທັງສີ່ພະ ອົງຕ່າງກໍເລີດລ້ຳສະເໝີກັນ ທັງສີ່ພະອົງຈຶ່ງຊົງປິຕິຍົນດີ ແລະໄດ້ປະທານລາງວັນແກ່ວິທູຣະ ບັນດິດ. ເມື່ອພະຍານາກໄດ້ກັບໄປເມືອງນາກແລ້ວ ໄດ້ເລົ່າໃຫ້ມະເຫສີຟັງ, ເຮັດໃຫ້ມະເຫສີຢາກ ຟັງທຳຂອງວິທູຣະບັນດິດ ຈຶ່ງແກ້ງປ່ວຍແລ້ວໃຫ້ພະສາມີນຳເອົາຫົວໃຈຂອງວິທູຣະບັນດິດມາໃຫ້ ບໍ່ສະນັ້ນ ພະນາງຈະເຖິງແກ່ຄວາມຕາຍ. ພະຍານາກຈຶ່ງໃຫ້ພະທິດາປ່າວປະກາດວ່າ ຖ້າຜູ້ໃດນຳ ຫົວໃຈຂອງວິທູຣະບັນດິດມາໄດ້ຈະຍອມເປັນເມຍ. ຍັກປຸນນະກະໄດ້ອາສາໄປທ້າພະນັນກັບ ພະຍາທະນັນໄຊ, ພະຍາແພ້ພະນັນຈຶ່ງມອບວິທູຣະບັນດິດໃຫ້ໄປ. ປຸນນະກະຍັກໄດ້ນຳວິທູຣະ ບັນດິດໄປເມືອງບາດານ ວິທູຣະບັນດິດຈຶ່ງເທສະໜາທຳແກ່ພະຍານາກ, ມະເຫສີ ແລະລູກສາວ ວ່າປັນຍານັ້ນແລຄືຫົວໃຈຂອງບັນດິດ.

Vidhura-jātaka, the Bodhisatta's birth as Vidhura Paṇḍita, a sage in the court of King Thanansai Koroppharat of the Indapatta kingdom. Vidhura Paṇḍita was widely renowned for regularly delivering Dhamma to the king. One day, King Thanansai went to observe the precepts at a royal park, where Naga, Garuda, and God Indra also did meditation. The four lords wondered whose precepts were superior. Vidhura Paṇḍita told them that their precepts were equally supreme. Delighted by his response, they rewarded Vidhura Paṇḍita. When the Naga returned to his Naga world, he talked about Vidhura Paṇḍita to his wife. She then desired to hear the Dhamma herself and cunningly pretended to be ill, insisting her wish to own the heart of Vidhura Paṇḍita; otherwise she would not recover but die. Consequently, the Naga king had his daughter announce for a volunteer who was able to take Vidhura Paṇḍita's heart, with a marriage with his daughter as a reward. Ogre Punnaka challenged King Thanansai with a gamble. The king lost and had to give Vidhura Paṇḍita to the ogre. Punnaka took Vidhura Paṇḍita to the Naga world. There, Vidhura Paṇḍita delivered the Dhamma to the Naga king, his queen, and their daughter, saying that wisdom was the heart of an educated person.

Colophon: ລານທີ ໒໔ ໜ້າ ໑ ແລະ ໒: ພະພຸດທະສັກກະຣາດ ໒໔໗໔ ຕົວ ປີຮ້ວງມິດ ເດືອນຢື່ ຂຶ້ນ ໙ ຄ່ຳ ວັນ
 ກຸ ໝາຍມີ ສົມເດັດພະນາງເຈົ້າເສົາວະພາຜ່ອງສີ ພະບໍຣົມມະຣາຊິນີນາດ ເຊິ່ງທຣົງພະຄຸນນະທຳ
 ມະຫາປະເສີດອັນຊົງພະນາມ ຊື່ວ່າ ສາທຸໂຫຍຄຳຝັນ ອົງເປັນພະມະເຫສີເທວີເປັນເຄົ້າ ກັບທັງ
 ພະບິດຕາມານດາຊູທະຊາຍາຕິກາພັນທຸວົງສາໝູ່ພີ່ນ້ອງ ລູກເຕົ້າ ຫລານເຫລັ້ນຊູ່ພະອົງ ໄດ້ພ້ອມ
 ກັນມີພະຣາຊະສັດທາສ້າງຍັງ ລຳວິທູຣະບັນດິດຕະ ມັດນີ້ ໄວ້ກັບວໍຣະພະພຸດທະສາສະໜາພະ
 ໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໕໐໐໐ ພະວັດສາ ຂໍໃຫ້ຜົນໂກສິນສ່ວນບຸນອັນນີ້ນຳໄປຮອດໄປເຖິງພະ
 ບິດຕາມານດາຍາຕິກາ ພັນທຸວົງສາ ໝູ່ພີ່ນ້ອງ ລູກເຕົ້າຫລານເຫລັ້ນຊູ່ພະອົງ ເຊິ່ງອັນໄດ້ເຂົ້າສູ່
 ສະຫວັນລະຄົດນັ້ນ ແມ່ນໄດ້ໄປຕົກທີ່ຮ້າຍທັງຫລາຍໝາຍມີອະບາຍຍະພູມທັງ ໔ ມີນາຣົກ
 ເປັນຕົ້ນ ຂໍໃຫ້ຜະລະໂກສິນນຳບຸນອັນນີ້ໄປອູ້ມພົກອອກຈາກນາຣົກຊູ່ພະອົງແລ້ວ ຂໍໃຫ້ໄດ້ຂຶ້ນຊູ່
 ສະເວີຍສຸກ ໙ ປະການ ມີນີຣະພານເປັນທີ່ແລ້ວ ຂໍໃຫ້ຍ່າໄດ້ຄາດແຄ້ວດັ່ງຄຳມັກຄຳປາດຖະໜາ
 ແຫ່ງຝູງຂ້າທັງຫລາຍແດກໍຂ້າເຫີນ ສາທຸງ ນົບພານັງ ປາຣະມັງ ສຸກຂັງງ.

Folio 24 on the recto and verso sides: In Buddhist Era (BE) 2474, a *huang mot* year, on the ninth waxing-moon day of the second lunar month, the seventh day of the week (Saturday), [the writing was finished]. The initiator, Somdet Phra Nang Chao Saovaphaphòngsi Phra Bòrommarāsinināt named Sathu Nyai Khamfan or the queen, who has supreme virtues, her father, mother, relatives, siblings, children, grandchildren, and great grandchildren had the religious faith to sponsor the making of this manuscript-bundle entitled *Vithurabanditta* (*Vidhura Paṇḍita*) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit support my father, mother, relatives, siblings, children, grandchildren, and great grandchildren who have passed away. If they have been stuck in a misery place like the four low states of existence, may the results of this merit support them all to be free from the low states and let them reach the three states of happiness with Nibbāna as the ultimate goal. May all our desires and wishes not be ignored definitely. Well done, well done. Nibbāna is the greatest bliss.

Date: BE 2474, a *huang mot* year (16 Jan 1932)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Somdet Phra Nang Chao Saovaphaphòngsi Phra Bòrommarāsinināt named Sathu Nyai Khamfan or the queen, who has supreme virtues, her father, mother, relatives, siblings, children, grandchildren, and great grandchildren
Titles: *ວິທູຣະບັນດິດຕະ* (ຜູກຖ້ວນ ໒)
Vithurabanditta (*Phuk thuan* 2)
Vidhurapaṇḍita Jātaka (Fascicle 2)

Long palm-leaf**One Phuk:** *fascicle 3***Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** one folio contains the title. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio is blank.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.**Description:** ວິທູຣະບັນດິດກ ພະໂພທິສັດເກີດເປັນວິທູຣະບັນດິດ ຜູ້ເປັນປາດໃນຣາຊະສຳນັກຂອງພະເຈົ້າ ທະນັນໄຊໂກຣິບພະຣາດແຫ່ງນະຄອນອິນທະປັດ. ວິທູຣະບັນດິດຈະເປັນຜູ້ສະແດງທຳແກ່ພະຣາ ຊາຈົນເປັນທີ່ເລື່ອງລື. ວັນໜຶ່ງ ພະເຈົ້າທະນັນໄຊໄດ້ໄປຖືສິນຢູ່ສວນອຸທິຍານ ໃນຂະນະນັ້ນ ພະຍານາກ, ພະຍາຄຸດ ແລະພະອິນ ກໍໄດ້ມາປະຕິບັດທຳຢູ່ທີ່ນັ້ນເຊັ່ນດຽວກັນ. ພະຣາຊາທັງສີ່ ຕ່າງກໍຢາກຮູ້ວ່າ ສິນຂອງຜູ້ໃດປະເສີດກວ່າກັນ ວິທູຣະບັນດິດໄດ້ຂາບທູນວ່າ ສິນຂອງທັງສີ່ພະ ອົງຕ່າງກໍເລີດລ້ຳສະເໝີກັນ ທັງສີ່ພະອົງຈຶ່ງຊົງປິຕິຍິນດີ ແລະໄດ້ປະທານລາງວັນແກ່ວິທູຣະ ບັນດິດ. ເມື່ອພະຍານາກໄດ້ກັບໄປເມືອງນາກແລ້ວ ໄດ້ເລົ່າໃຫ້ມະເຫສີຟັງ, ເຮັດໃຫ້ມະເຫສີຢາກ ຟັງທຳຂອງວິທູຣະບັນດິດ ຈຶ່ງແກ້ງປ່ວຍ ແລ້ວໃຫ້ພະສາມີນຳເອົາຫົວໃຈຂອງວິທູຣະບັນດິດມາໃຫ້ ບໍ່ສະນັ້ນ ພະນາງຈະເຖິງແກ່ຄວາມຕາຍ. ພະຍານາກຈຶ່ງໃຫ້ພະທິດາປ່າວປະກາດວ່າ ຖ້າຜູ້ໃດນຳ ຫົວໃຈຂອງວິທູຣະບັນດິດມາໄດ້ຈະຍອມເປັນເມຍ. ຍັກປຸນນະກະໄດ້ອາສາໄປທ້າພະນັນກັບ ພະຍາທະນັນໄຊ, ພະຍາແພ້ພະນັນ ຈຶ່ງມອບວິທູຣະບັນດິດໃຫ້ໄປ. ປຸນນະກະຍັກໄດ້ນຳວິທູຣະ ບັນດິດໄປເມືອງບາດານ ວິທູຣະບັນດິດຈຶ່ງເທສະໜາທຳແກ່ພະຍານາກ, ມະເຫສີ ແລະລູກສາວ ວ່າປັນຍານັ້ນແລຄືຫົວໃຈຂອງບັນດິດ.*Vidhura-jātaka*, the Bodhisatta's birth as Vidhura Paṇḍita, a sage in the court of King Thanansai Koroppharat of the Indapatta kingdom. Vidhura Paṇḍita was widely renowned for regularly delivering Dhamma to the king. One day, King Thanansai went to observe the precepts at a royal park, where Naga, Garuda, and God Indra also did meditation. The four lords wondered whose precepts were superior. Vidhura Paṇḍita told them that their precepts were equally supreme. Delighted by his response, they rewarded Vidhura Paṇḍita. When the Naga returned to his Naga world, he talked about Vidhura Paṇḍita to his wife. She then desired to hear the Dhamma herself and cunningly pretended to be ill, insisting her wish to own the heart of Vidhura Paṇḍita; otherwise she would not recover but die. Consequently, the Naga king had his daughter announce for a volunteer who was able to take Vidhura Paṇḍita's heart, with a marriage with his daughter as a reward. Ogre Punnaka challenged King Thanansai with a gamble. The king lost and had to give Vidhura Paṇḍita to the ogre. Punnaka took Vidhura Paṇḍita to the Naga world. There,

Colophon:

Vidhura Paṇḍita delivered the Dhamma to the Naga king, his queen, and their daughter, saying that wisdom was the heart of an educated person. ລານທີ ໒໔ ໜ້າ ໑ ແລະ ໒: ພະພຸດທະສັກກະຣາດ ໒໔໔໔ ຕົວ ປີຮ້ວງມິດ ເດືອນ ຍີ່ ຂຶ້ນ ໙ ຄ່ຳ ວັນ ໗ ໝາຍມີ ສົມເດັດພະນາງເຈົ້າເລົາວະພາຜ່ອງສີ ພະບໍຣົມມະຣາຊິນີນາດ ເຊິ່ງທຣົງພະຄຸນນະທຳ ມະຫາປະເສີດອັນຊົງພະນາມ ຊື່ວ່າ ສາທຸໄທຍ່ຄຳຝັນ ອົງເປັນພະມະເຫສີເທວີເປັນເຄົ້າ ກັບທັງ ພະປົດຕາມານດາຊູທະຊາຍາຕິກາພັນທຸວົງສາໝູ່ພີ່ນ້ອງ ລູກເຕົ້າ ຫລານເຫລັ້ນຊູ່ພະອົງ ໄດ້ພ້ອມ ກັນມີພະຣາຊະສັດທາສ້າງຍັງ ລຳວິທູຣະບັນດິດຕະ ມັດນີ້ ໄວ້ກັບວໍຣະພະພຸດທະສາສະໜາພະ ໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ຂໍໃຫ້ຜົນໂກສິນສ່ວນບຸນອັນນີ້ນຳໄປຮອດໄປເຖິງພະ ປົດຕາມານດາຍາຕິກາ ພັນທຸວົງສາ ໝູ່ພີ່ນ້ອງ ລູກເຕົ້າຫລານເຫລັ້ນຊູ່ພະອົງ ເຊິ່ງອັນໄດ້ເຂົ້າສູ່ ສະຫວັນລະຄົດນັ້ນ ແມ່ນໄດ້ໄປຕົກທີ່ຮ້າຍທັງຫລາຍໝາຍມີອະບາຍຍະພູມທັງ ໔ ມີນາຣົກ ເປັນຕົ້ນ ຂໍໃຫ້ຜະລະໂກສິນນຳບຸນອັນນີ້ໄປອູ້ມພົກອອກຈາກນາຣົກຊູ່ພະອົງແລ້ວ ຂໍໃຫ້ໄດ້ຂຶ້ນຊູ່ ສະເວີຍສຸກ ໙ ປະການ ມີນິຣະພານເປັນທີ່ແລ້ວ ຂໍໃຫ້ຢ່າໄດ້ຄາດແຄ້ວດັ່ງຄຳມັກຄຳປາດຖະໜາ ແຫ່ງຝູງຂ້າທັງຫລາຍແດ່ກໍຂ້າເຫີນ ສາທຸງ ນິບພານັງ ປາຣະມັງ ສຸກຂັງງ.

Folio 24 on the recto and verso sides: Buddhist Era (BE) 2474, a *huang mot* year, on the ninth waxing-moon day of the second lunar month, the seventh day of the week (Saturday), [the writing was finished]. The initiator, Somdet Phra Nang Chao Saovaphaphòngsi Phra Bòrommarāsinināt named Sathu Nyai Khamfan or the queen, who has supreme virtues, her father, mother, relatives, siblings, children, grandchildren, and great grandchildren had the religious faith to sponsor the making of this manuscript-bundle entitled *Vithurabanditta* (*Vidhura Paṇḍita*) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit support my father, mother, relatives, siblings, children, grandchildren, and great grandchildren who have passed away. If they have been stuck in a misery place like the four low states of existence, may the results of this merit support them all to be free from the low states and let them reach the three states of happiness with Nibbāna as the ultimate goal. May all our desires and wishes not be ignored definitely. Well done, well done. Nibbāna is the greatest bliss.

Date:

BE 2474, a *huang mot* year (16 Jan 1932)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Somdet Phra Nang Chao Saovaphaphòngsi Phra Bòrommarāsinināt named Sathu Nyai Khamfan or the queen, who has supreme virtues, her father, mother, relatives, siblings, children, grandchildren, and great grandchildren

Titles:

ວິທູຣະບັນດິດຕະ (ຜູກຖ້ວນ ໓)

Vithurabanditta (*Phuk thuan* 3)

Vidhurapaṇḍita Jātaka (Fascicle 3)

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. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** one folio contains the title. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio is blank.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 25. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.**Description:** ວິທູຣະບັນດິດກ ພະໂພທິສັດເກີດເປັນວິທູຣະບັນດິດ ຜູ້ເປັນປາດໃນຣາຊະສຳນັກຂອງພະເຈົ້າ ທະນັນໄຊໂກຣິບພະຣາດແຫ່ງນະຄອນອິນທະປັດ. ວິທູຣະບັນດິດຈະເປັນຜູ້ສະແດງທຳແກ່ພະຣາ ຊາຈົນເປັນທີ່ເລື່ອງລື. ວັນໜຶ່ງ ພະເຈົ້າທະນັນໄຊໄດ້ໄປຖືສິນຢູ່ສວນອຸທິຍານ ໃນຂະນະນັ້ນ ພະຍານາກ, ພະຍາຄຸດ ແລະພະອິນ ກໍໄດ້ມາປະຕິບັດທຳຢູ່ທີ່ນັ້ນເຊັ່ນດຽວກັນ. ພະຣາຊາທັງສີ່ ຕ່າງກໍຢາກຮູ້ວ່າ ສິນຂອງຜູ້ໃດປະເສີດກວ່າກັນ ວິທູຣະບັນດິດໄດ້ຂາບທູນວ່າ ສິນຂອງທັງສີ່ພະ ອົງຕ່າງກໍເລີດລ້ຳສະເໝີກັນ ທັງສີ່ພະອົງຈຶ່ງຊົງປິຕິຍິນດີ ແລະໄດ້ປະທານລາງວັນແກ່ວິທູຣະ ບັນດິດ. ເມື່ອພະຍານາກໄດ້ກັບໄປເມືອງນາກແລ້ວ ໄດ້ເລົ່າໃຫ້ມະເຫສີຟັງ, ເຮັດໃຫ້ມະເຫສີຢາກ ຟັງທຳຂອງວິທູຣະບັນດິດ ຈຶ່ງແກ້ງປ່ວຍ ແລ້ວໃຫ້ພະສາມີນຳເອົາຫົວໃຈຂອງວິທູຣະບັນດິດມາໃຫ້ ບໍ່ສະນັ້ນ ພະນາງຈະເຖິງແກ່ຄວາມຕາຍ. ພະຍານາກຈຶ່ງໃຫ້ພະທິດາປ່າວປະກາດວ່າ ຖ້າຜູ້ໃດນຳ ຫົວໃຈຂອງວິທູຣະບັນດິດມາໄດ້ຈະຍອມເປັນເມຍ. ຍັກປຸນນະກະໄດ້ອາສາໄປທ້າພະນັນກັບ ພະຍາທະນັນໄຊ, ພະຍາແພ້ພະນັນ ຈຶ່ງມອບວິທູຣະບັນດິດໃຫ້ໄປ. ປຸນນະກະຍັກໄດ້ນຳວິທູຣະ ບັນດິດໄປເມືອງບາດານ ວິທູຣະບັນດິດຈຶ່ງເທສະໜາທຳແກ່ພະຍານາກ, ມະເຫສີ ແລະລູກສາວ ວ່າປັນຍານັ້ນແລຄືຫົວໃຈຂອງບັນດິດ.*Vidhura-jātaka*, the Bodhisatta's birth as Vidhura Paṇḍita, a sage in the court of King Thanansai Koroppharat of the Indapatta kingdom. Vidhura Paṇḍita was widely renowned for regularly delivering Dhamma to the king. One day, King Thanansai went to observe the precepts at a royal park, where Naga, Garuda, and God Indra also did meditation. The four lords wondered whose precepts were superior. Vidhura Paṇḍita told them that their precepts were equally supreme. Delighted by his response, they rewarded Vidhura Paṇḍita. When the Naga returned to his Naga world, he talked about Vidhura Paṇḍita to his wife. She then desired to hear the Dhamma herself and cunningly pretended to be ill, insisting her wish to own the heart of Vidhura Paṇḍita; otherwise she would not recover but die. Consequently, the Naga king had his daughter announce for a volunteer who was able to take Vidhura Paṇḍita's heart, with a marriage with his daughter as a reward. Ogre Punnaka challenged King Thanansai with a gamble. The king lost and had to give Vidhura Paṇḍita to the ogre. Punnaka took Vidhura Paṇḍita to the Naga world. There,

Colophon:

Vidhura Paṇḍita delivered the Dhamma to the Naga king, his queen, and their daughter, saying that wisdom was the heart of an educated person. ລານທີ ໒໔ ໜ້າ ໑ ແລະ ໒: ພະພຸດທະສັກກະຣາດ ໒໔໔໔ ຕົວ ປີຮ້ວງມິດ ເດືອນ ຍີ່ ຂຶ້ນ ໙ ຄ່ຳ ວັນ ໗ ໝາຍມີ ສົມເດັດພະນາງເຈົ້າເລົາວະພາຜ່ອງສີ ພະບໍຣົມມະຣາຊິນີນາດ ເຊິ່ງທຣິງພະຄຸນນະທຳ ມະຫາປະເສີດອັນຊົງພະນາມ ຊື່ວ່າ ສາທຸໄທຍ່ຄຳຝັນ ອົງເປັນພະມະເຫສີເທວີເປັນເຄົ້າ ກັບທັງ ພະປົດຕາມານດາຊູທະຊາຍາຕິກາພັນທຸວົງສາໝູ່ພີ່ນ້ອງ ລູກເຕົ້າ ຫລານເຫລັ້ນຊູ່ພະອົງ ໄດ້ພ້ອມ ກັນມີພະຣາຊະສັດທາສ້າງຍັງ ລຳວິທຸຣະບັນດິດຕະ ມັດນີ້ ໄວ້ກັບວໍຣະພະພຸດທະສາສະໜາພະ ໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ຂໍໃຫ້ຜົນໂກສິນສ່ວນບຸນອັນນີ້ນຳໄປຮອດໄປເຖິງພະ ປົດຕາມານດາຍາຕິກາ ພັນທຸວົງສາ ໝູ່ພີ່ນ້ອງ ລູກເຕົ້າຫລານເຫລັ້ນຊູ່ພະອົງ ເຊິ່ງອັນໄດ້ເຂົ້າສູ່ ສະຫວັນລະຄົດນັ້ນ ແມ່ນໄດ້ໄປຕົກທີ່ຮ້າຍທັງຫລາຍໝາຍມີອະບາຍຍະພູມທັງ ໔ ມີນາຣົກ ເປັນຕົ້ນ ຂໍໃຫ້ຜະລະໂກສິນນຳບຸນອັນນີ້ໄປອູ້ມພົກອອກຈາກນາຣົກຊູ່ພະອົງແລ້ວ ຂໍໃຫ້ໄດ້ຂຶ້ນຊູ່ ສະເວີຍສຸກ ໙ ປະການ ມີນິຣະພານເປັນທີ່ແລ້ວ ຂໍໃຫ້ຢ່າໄດ້ຄາດແຄ້ວດັ່ງຄຳມັກຄຳປາດຖະໜາ ແຫ່ງຝູງຂ້າທັງຫລາຍແດ່ກໍຂ້າເຫີນ ສາທຸງ ນິບພານັງ ປາຣະມັງ ສຸກຂັງງ.

Folio 24 on the recto and verso sides: Buddhist Era (BE) 2474, a *huang mot* year, on the ninth waxing-moon day of the second lunar month, the seventh day of the week (Saturday), [the writing was finished]. The initiator, Somdet Phra Nang Chao Saovaphaphòngsi Phra Bòrommarāsinināt named Sathu Nyai Khamfan or the queen, who has supreme virtues, her father, mother, relatives, siblings, children, grandchildren, and great grandchildren had the religious faith to sponsor the making of this manuscript-bundle entitled *Vithurabanditta* (*Vidhura Paṇḍita*) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit support my father, mother, relatives, siblings, children, grandchildren, and great grandchildren who have passed away. If they have been stuck in a misery place like the four low states of existence, may the results of this merit support them all to be free from the low states and let them reach the three states of happiness with Nibbāna as the ultimate goal. May all our desires and wishes not be ignored definitely. Well done, well done. Nibbāna is the greatest bliss.

Date:

BE 2474, a *huang mot* year (16 Jan 1932)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Somdet Phra Nang Chao Saovaphaphòngsi Phra Bòrommarāsinināt named Sathu Nyai Khamfan or the queen, who has supreme virtues, her father, mother, relatives, siblings, children, grandchildren, and great grandchildren

Titles:

ວິທຸຣະບັນດິດຕະ (ຜູກຖ້ວນ ໔)

Vithurabanditta (*Phuk thuan* 4)

Vidhurapaṇḍita Jātaka (Fascicle 4)

Long palm-leaf**One Phuk:** *fascicle 5***Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.5 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** one folio contains the title. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio is blank.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 23. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.**Description:** ວິທູຣະບັນດິດກ ພະໂພທິສັດເກີດເປັນວິທູຣະບັນດິດ ຜູ້ເປັນປາດໃນຣາຊະສຳນັກຂອງພະເຈົ້າ ທະນັນໄຊໂກຣິບພະຣາດແຫ່ງນະຄອນອິນທະປັດ. ວິທູຣະບັນດິດຈະເປັນຜູ້ສະແດງທຳແກ່ພະຣາ ຊາຈົນເປັນທີ່ເລື່ອງລື. ວັນໜຶ່ງ ພະເຈົ້າທະນັນໄຊໄດ້ໄປຖືສີນຢູ່ສວນອຸທິຍານ ໃນຂະນະນັ້ນ ພະຍານາກ, ພະຍາຄຸດ ແລະພະອິນ ກໍໄດ້ມາປະຕິບັດທຳຢູ່ທີ່ນັ້ນເຊັ່ນດຽວກັນ. ພະຣາຊາທັງສີ່ ຕ່າງກໍຢາກຮູ້ວ່າ ສິນຂອງຜູ້ໃດປະເສີດກວ່າກັນ ວິທູຣະບັນດິດໄດ້ຂາບທູນວ່າ ສິນຂອງທັງສີ່ພະ ອົງຕ່າງກໍເລີດລ້ຳສະເໝີກັນ ທັງສີ່ພະອົງຈຶ່ງຊົງປິຕິຍິນດີ ແລະໄດ້ປະທານລາງວັນແກ່ວິທູຣະ ບັນດິດ. ເມື່ອພະຍານາກໄດ້ກັບໄປເມືອງນາກແລ້ວ ໄດ້ເລົ່າໃຫ້ມະເຫສີຟັງ, ເຮັດໃຫ້ມະເຫສີຢາກ ຟັງທຳຂອງວິທູຣະບັນດິດ ຈຶ່ງແກ້ງປ່ວຍແລ້ວໃຫ້ພະສາມີນຳເອົາຫົວໃຈຂອງວິທູຣະບັນດິດມາໃຫ້ ບໍ່ສະນັ້ນ ພະນາງຈະເຖິງແກ່ຄວາມຕາຍ. ພະຍານາກຈຶ່ງໃຫ້ພະທິດາປ່າວປະກາດວ່າ ຖ້າຜູ້ໃດນຳ ຫົວໃຈຂອງວິທູຣະບັນດິດມາໄດ້ຈະຍອມເປັນເມຍ. ຍັກປຸ່ນນະກະໄດ້ອາສາໄປທ້າພະນັນກັບ ພະຍາທະນັນໄຊ, ພະຍາແພ້ພະນັນຈຶ່ງມອບວິທູຣະບັນດິດໃຫ້ໄປ. ປຸ່ນນະກະຍັກໄດ້ນຳວິທູຣະ ບັນດິດໄປເມືອງບາດານ ວິທູຣະບັນດິດຈຶ່ງເທສະໜາທຳແກ່ພະຍານາກ, ມະເຫສີ ແລະລູກສາວ ວ່າປັນຍານັ້ນແລຄືຫົວໃຈຂອງບັນດິດ.*Vidhura-jātaka*, the Bodhisatta's birth as Vidhura Paṇḍita, a sage in the court of King Thanansai Koroppharat of the Indapatta kingdom. Vidhura Paṇḍita was widely renowned for regularly delivering Dhamma to the king. One day, King Thanansai went to observe the precepts at a royal park, where Naga, Garuda, and God Indra also did meditation. The four lords wondered whose precepts were superior. Vidhura Paṇḍita told them that their precepts were equally supreme. Delighted by his response, they rewarded Vidhura Paṇḍita. When the Naga returned to his Naga world, he talked about Vidhura Paṇḍita to his wife. She then desired to hear the Dhamma herself and cunningly pretended to be ill, insisting her wish to own the heart of Vidhura Paṇḍita; otherwise she would not recover but die. Consequently, the Naga king had his daughter announce for a volunteer who was able to take Vidhura Paṇḍita's heart, with a marriage with his daughter as a reward. Ogre Punnaka challenged King Thanansai with a gamble. The king lost and had to give Vidhura Paṇḍita to the ogre. Punnaka took Vidhura Paṇḍita to the Naga world. There,

Colophon:

Vidhura Paṇḍita delivered the Dhamma to the Naga king, his queen, and their daughter, saying that wisdom was the heart of an educated person. ລານທີ ໒໓ ໜ້າ ໑ ແລະ ໒: ພະພຸດທະສັກກະຣາດ ໒໔໔໔ ຕົວ ປີຮ້ວງມິດ ເດືອນ ຍີ່ ຂຶ້ນ ໙ ຄ່ຳ ວັນ ໗ ໝາຍມີ ສົມເດັດພະນາງເຈົ້າເສົາວະພາຜ່ອງສີ ພະບໍຣົມມະຣາຊິນີນາດ ເຊິ່ງທຣົງພະຄຸນນະທຳ ມະຫາປະເສີດອັນຊົງພະນາມ ຊື່ວ່າ ສາທຸໄທຍ່ຄຳຝັນ ອົງເປັນພະມະເຫສີເທວີເປັນເຄົ້າ ກັບທັງ ພະປົດຕາມານດາຊູທະຊາຍາຕິກາພັນທຸວົງສາໝູ່ພີ່ນ້ອງ ລູກເຕົ້າ ຫລານເຫລັ້ນຊູ່ພະອົງ ໄດ້ພ້ອມ ກັນມີພະຣາຊະສັດທາສ້າງຍັງ ລຳວິທຸຣະບັນດິດຕະ ມັດນີ້ ໄວ້ກັບວໍຣະພະພຸດທະສາສະໜາພະ ໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ຂໍໃຫ້ຜົນໂກສິນສ່ວນບຸນອັນນີ້ນຳໄປຮອດໄປເຖິງພະ ປົດຕາມານດາຍາຕິກາ ພັນທຸວົງສາ ໝູ່ພີ່ນ້ອງ ລູກເຕົ້າຫລານເຫລັ້ນຊູ່ພະອົງ ເຊິ່ງອັນໄດ້ເຂົ້າສູ່ ສະຫວັນລະຄົດນັ້ນ ແມ່ນໄດ້ໄປຕົກທີ່ຮ້າຍທັງຫລາຍໝາຍມີອະບາຍຍະພູມທັງ ໔ ມີນາຣົກ ເປັນຕົ້ນ ຂໍໃຫ້ຜະລະໂກສິນນຳບຸນອັນນີ້ໄປອູ້ມພົກອອກຈາກນາຣົກຊູ່ພະອົງແລ້ວ ຂໍໃຫ້ໄດ້ຂຶ້ນຊູ່ ສະເວີຍສຸກ ໓ ປະການ ມີນິຣະພານເປັນທີ່ແລ້ວ ຂໍໃຫ້ຢ່າໄດ້ຄາດແຄ້ວດັ່ງຄຳມັກຄຳປາດຖະໜາ ແຫ່ງຝູງຂ້າທັງຫລາຍແດ່ກໍຂ້າເຫີນ ສາທຸງ ນິບພານັງ ປາຣະມັງ ສຸກຂັງງ.

Folio 23 on the recto and verso sides: Buddhist Era (BE) 2474, a *huang mot* year, on the ninth waxing-moon day of the second lunar month, the seventh day of the week (Saturday), [the writing was finished]. The initiator, Somdet Phra Nang Chao Saovaphaphòngsi Phra Bòrommarāsinināt named Sathu Nyai Khamfan or the queen, who has supreme virtues, her father, mother, relatives, siblings, children, grandchildren, and great grandchildren had the religious faith to sponsor the making of this manuscript-bundle entitled *Vithurabanditta* (*Vidhura Paṇḍita*) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit support my father, mother, relatives, siblings, children, grandchildren, and great grandchildren who have passed away. If they have been stuck in a misery place like the four low states of existence, may the results of this merit support them all to be free from the low states and let them reach the three states of happiness with Nibbāna as the ultimate goal. May all our desires and wishes not be ignored definitely. Well done, well done. Nibbāna is the greatest bliss.

Date:

BE 2474, a *huang mot* year (16 Jan 1932)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Somdet Phra Nang Chao Saovaphaphòngsi Phra Bòrommarāsinināt named Sathu Nyai Khamfan or the queen, who has supreme virtues, her father, mother, relatives, siblings, children, grandchildren, and great grandchildren

Titles:

ວິທຸຣະບັນດິດຕະ (ຜູກຖ້ວນ ໕)

Vithurabanditta (*Phuk thuan* 5)

Vidhurapaṇḍita Jātaka (Fascicle 5)

EAP1398_VXY_1_0271

Long palm-leaf

One Phuk: *fascicle 6*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.5 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** three folios; the first folio contains the colophon; and the last two folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 25. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ວິທູຣະຊາດິກ ພະໂພທິສັດເກີດເປັນວິທູຣະບັນດິດ ຜູ້ເປັນປາດໃນຣາຊະສຳນັກຂອງພະເຈົ້າ ທະນັນໄຊໂກຣິບພະຣາດແຫ່ງນະຄອນອິນທະປັດ. ວິທູຣະບັນດິດຈະເປັນຜູ້ສະແດງທຳແກ່ພະຣາ ຊາຈົນເປັນທີ່ເລື່ອງລື. ວັນໜຶ່ງ ພະເຈົ້າທະນັນໄຊໄດ້ໄປຖືສິນຢູ່ສວນອຸທິຍານ ໃນຂະນະນັ້ນ ພະຍານາກ, ພະຍາຄູດ ແລະພະອິນ ກໍໄດ້ມາປະຕິບັດທຳຢູ່ທີ່ນັ້ນເຊັ່ນດຽວກັນ. ພະຣາຊາທັງສີ່ ຕ່າງກໍຢາກຮູ້ວ່າ ສິນຂອງຜູ້ໃດປະເສີດກວ່າກັນ ວິທູຣະບັນດິດໄດ້ຂາບທູນວ່າ ສິນຂອງທັງສີ່ພະ ອົງຕ່າງກໍເລີດລ້ຳສະເໝີກັນ ທັງສີ່ພະອົງຈຶ່ງຊົງປິຕິຍົນດີ ແລະໄດ້ປະທານລາງວັນແກ່ວິທູຣະ ບັນດິດ. ເມື່ອພະຍານາກໄດ້ກັບໄປເມືອງນາກແລ້ວ ໄດ້ເລົ່າໃຫ້ມະເຫສີຟັງ, ເຮັດໃຫ້ມະເຫສີຢາກ ຟັງທຳຂອງວິທູຣະບັນດິດ ຈຶ່ງແກ້ງປ່ວຍແລ້ວໃຫ້ພະສາມີນຳເອົາຫົວໃຈຂອງວິທູຣະບັນດິດມາໃຫ້ ບໍ່ສະນັ້ນ ພະນາງຈະເຖິງແກ່ຄວາມຕາຍ. ພະຍານາກຈຶ່ງໃຫ້ພະທິດາປ່າວປະກາດວ່າ ຖ້າຜູ້ໃດນຳ ຫົວໃຈຂອງວິທູຣະບັນດິດມາໄດ້ຈະຍອມເປັນເມຍ. ຍັກປຸນນະກະໄດ້ອາສາໄປທ້າພະນັນກັບ ພະຍາທະນັນໄຊ, ພະຍາແພ້ພະນັນຈຶ່ງມອບວິທູຣະບັນດິດໃຫ້ໄປ. ປຸນນະກະຍັກໄດ້ນຳວິທູຣະ ບັນດິດໄປເມືອງບາດານ ວິທູຣະບັນດິດຈຶ່ງເທສະໜາທຳແກ່ພະຍານາກ, ມະເຫສີ ແລະລູກສາວ ວ່າປັນຍານັ້ນແລຄືຫົວໃຈຂອງບັນດິດ.

Vidhura-jātaka, the Bodhisatta's birth as Vidhura Paṇḍita, a sage in the court of King Thanansai Koroppharat of the Indapatta kingdom. Vidhura Paṇḍita was widely renowned for regularly delivering Dhamma to the king. One day, King Thanansai went to observe the precepts at a royal park, where Naga, Garuda, and God Indra also did meditation. The four lords wondered whose precepts were superior. Vidhura Paṇḍita told them that their precepts were equally supreme. Delighted by his response, they rewarded Vidhura Paṇḍita. When the Naga returned to his Naga world, he talked about Vidhura Paṇḍita to his wife. She then desired to hear the Dhamma herself and cunningly pretended to be ill, insisting her wish to own the heart of Vidhura Paṇḍita; otherwise she would not recover but die. Consequently, the Naga king had his daughter announce for a volunteer who was able to take Vidhura Paṇḍita's heart, with a marriage with his daughter as a reward. Ogre Punnaka challenged King Thanansai with a gamble. The king lost and had to give Vidhura Paṇḍita to the ogre. Punnaka took Vidhura Paṇḍita to the Naga world. There, Vidhura Paṇḍita delivered the Dhamma to the Naga king, his queen, and their daughter, saying that wisdom was the heart of an educated person.

Colophon: ລານທີ ໒໒ ໜ້າ ໑ ແລະ ໒: ພະພຸດທະສັກກະຣາດ ໒໔໗໔ ຕົວ ປີຮ້ວງມິດ ເດືອນ ຍີ່ ຂຶ້ນ ໙ ຄ່ຳ ວັນ
 ກ ໝາຍມີ ສົມເດັດພະນາງເຈົ້າເສົາວະພາຜ່ອງສີ ພະບໍຣົມມະຣາຊິນີນາດ ເຊິ່ງທຣິງພະຄຸນນະທຳ
 ມະຫາປະເສີດອັນຊົງພະນາມ ຊື່ວ່າ ສາທຸໂຫຍຄຳຝັນ ອົງເປັນພະມະເຫສີເທວີເປັນເຄົ້າ ກັບທັງ
 ພະບິດຕາມານດາຊູທະຊາຍາຕິກາພັນທຸວົງສາໝູ່ພີ່ນ້ອງ ລູກເຕົ້າ ຫລານເຫລັ້ນຊູ່ພະອົງ ໄດ້ພ້ອມ
 ກັນມີພະຣາຊະສັດທາສ້າງຍັງ ລຳວິທູຣະບັນດິດຕະ ມັດນີ້ ໄວ້ກັບວໍຣະພະພຸດທະສາສະໜາພະ
 ໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ຂໍໃຫ້ຜົນໂກສິນສ່ວນບຸນອັນນີ້ນຳໄປຮອດໄປເຖິງພະ
 ບິດຕາມານດາຍາຕິກາ ພັນທຸວົງສາ ໝູ່ພີ່ນ້ອງ ລູກເຕົ້າຫລານເຫລັ້ນຊູ່ພະອົງ ເຊິ່ງອັນໄດ້ເຂົ້າສູ່
 ສະຫວັນລະຄົດນັ້ນ ແມ່ນໄດ້ໄປຕົກທີ່ຮ້າຍທັງຫລາຍໝາຍມີອະບາຍຍະພູມທັງ ໔ ມີນາຣົກ
 ເປັນຕົ້ນ ຂໍໃຫ້ຜະລະໂກສິນນຳບຸນອັນນີ້ໄປອູ້ມພົກອອກຈາກນາຣົກຊູ່ພະອົງແລ້ວ ຂໍໃຫ້ໄດ້ຂຶ້ນຊູ່
 ສະເວີຍສຸກ ໙ ປະການ ມີນີຣະພານເປັນທີ່ແລ້ວ ຂໍໃຫ້ຍ່າໄດ້ຄາດແຄ້ວດັ່ງຄຳມັກຄຳປາດຖະໜາ
 ແຫ່ງຝູງຂ້າທັງຫລາຍແດກໍຂ້າເຫີນ ສາທຸງ ນົບພານັງ ປາຣະມັງ ສຸກຂັງງ.

Folio 22 on the recto and verso sides: Buddhist Era (BE) 2474, a *huang mot* year, on the ninth waxing-moon day of the second lunar month, the seventh day of the week (Saturday), [the writing was finished]. The initiator, Somdet Phra Nang Chao Saovaphaphòngsi Phra Bòrommarāsinināt named Sathu Nyai Khamfan or the queen, who has supreme virtues, her father, mother, relatives, siblings, children, grandchildren, and great grandchildren had the religious faith to sponsor the making of this manuscript-bundle entitled *Vithurabanditta* (*Vidhura Paṇḍita*) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit support my father, mother, relatives, siblings, children, grandchildren, and great grandchildren who have passed away. If they have been stuck in a misery place like the four low states of existence, may the results of this merit support them all to be free from the low states and let them reach the three states of happiness with Nibbāna as the ultimate goal. May all our desires and wishes not be ignored definitely. Well done, well done. Nibbāna is the greatest bliss.

Date: BE 2474, a *huang mot* year (16 Jan 1932)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Somdet Phra Nang Chao Saovaphaphòngsi Phra Bòrommarāsinināt named Sathu Nyai Khamfan or the queen, who has supreme virtues, her father, mother, relatives, siblings, children, grandchildren, and great grandchildren
Titles: *ວິທູຣະບັນດິດຕະ* (ຜູກຖ້ວນ ໖)
Vithurabanditta (*Phuk thuan* 6)
Vidhurapaṇḍita Jātaka (Fascicle 6)

Long palm-leaf**One Phuk:** *fascicle 7***Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.5 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** one folio contains the title. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio is blank.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 23. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.**Description:** ວິທູຣະບັນດິດກ ພະໂພທິສັດເກີດເປັນວິທູຣະບັນດິດ ຜູ້ເປັນປາດໃນຣາຊະສຳນັກຂອງພະເຈົ້າ ທະນັນໄຊໂກຣິບພະຣາດແຫ່ງນະຄອນອິນທະປັດ. ວິທູຣະບັນດິດຈະເປັນຜູ້ສະແດງທຳແກ່ພະຣາ ຊາຈົນເປັນທີ່ເລື່ອງລື. ວັນໜຶ່ງ ພະເຈົ້າທະນັນໄຊໄດ້ໄປຖືສີນຢູ່ສວນອຸທິຍານ ໃນຂະນະນັ້ນ ພະຍານາກ, ພະຍາຄຸດ ແລະພະອິນ ກໍໄດ້ມາປະຕິບັດທຳຢູ່ທີ່ນັ້ນເຊັ່ນດຽວກັນ. ພະຣາຊາທັງສີ່ ຕ່າງກໍຢາກຮູ້ວ່າ ສິນຂອງຜູ້ໃດປະເສີດກວ່າກັນ ວິທູຣະບັນດິດໄດ້ຂາບທູນວ່າ ສິນຂອງທັງສີ່ພະ ອົງຕ່າງກໍເລີດລ້ຳສະເໝີກັນ ທັງສີ່ພະອົງຈຶ່ງຊົງປິຕິຍິນດີ ແລະໄດ້ປະທານລາງວັນແກ່ວິທູຣະ ບັນດິດ. ເມື່ອພະຍານາກໄດ້ກັບໄປເມືອງນາກແລ້ວ ໄດ້ເລົ່າໃຫ້ມະເຫສີຟັງ, ເຮັດໃຫ້ມະເຫສີຢາກ ຟັງທຳຂອງວິທູຣະບັນດິດ ຈຶ່ງແກ້ງປ່ວຍແລ້ວໃຫ້ພະສາມີນຳເອົາຫົວໃຈຂອງວິທູຣະບັນດິດມາໃຫ້ ບໍ່ສະນັ້ນ ພະນາງຈະເຖິງແກ່ຄວາມຕາຍ. ພະຍານາກຈຶ່ງໃຫ້ພະທິດາປ່າວປະກາດວ່າ ຖ້າຜູ້ໃດນຳ ຫົວໃຈຂອງວິທູຣະບັນດິດມາໄດ້ຈະຍອມເປັນເມຍ. ຍັກປຸ່ນນະກະໄດ້ອາສາໄປທ້າພະນັນກັບ ພະຍາທະນັນໄຊ, ພະຍາແພ້ພະນັນຈຶ່ງມອບວິທູຣະບັນດິດໃຫ້ໄປ. ປຸ່ນນະກະຍັກໄດ້ນຳວິທູຣະ ບັນດິດໄປເມືອງບາດານ ວິທູຣະບັນດິດຈຶ່ງເທສະໜາທຳແກ່ພະຍານາກ, ມະເຫສີ ແລະລູກສາວ ວ່າປັນຍານັ້ນແລຄືຫົວໃຈຂອງບັນດິດ.*Vidhura-jātaka*, the Bodhisatta's birth as Vidhura Paṇḍita, a sage in the court of King Thanansai Koroppharat of the Indapatta kingdom. Vidhura Paṇḍita was widely renowned for regularly delivering Dhamma to the king. One day, King Thanansai went to observe the precepts at a royal park, where Naga, Garuda, and God Indra also did meditation. The four lords wondered whose precepts were superior. Vidhura Paṇḍita told them that their precepts were equally supreme. Delighted by his response, they rewarded Vidhura Paṇḍita. When the Naga returned to his Naga world, he talked about Vidhura Paṇḍita to his wife. She then desired to hear the Dhamma herself and cunningly pretended to be ill, insisting her wish to own the heart of Vidhura Paṇḍita; otherwise she would not recover but die. Consequently, the Naga king had his daughter announce for a volunteer who was able to take Vidhura Paṇḍita's heart, with a marriage with his daughter as a reward. Ogre Punnaka challenged King Thanansai with a gamble. The king lost and had to give Vidhura Paṇḍita to the ogre. Punnaka took Vidhura Paṇḍita to the Naga world. There,

Colophon:

Vidhura Paṇḍita delivered the Dhamma to the Naga king, his queen, and their daughter, saying that wisdom was the heart of an educated person.

ລານທີ ໒໒ ໜ້າ ໑ ແລະ ໒: ພະພຸດທະສັກກະຣາດ ໒໔໗໔ ຕົວ ປີຮ້ວງມິດ ເດືອນ ຍີ່ ຂຶ້ນ ໙ ຄ່ຳ ວັນ ໗ ໝາຍມີ ສົມເດັດພະນາງເຈົ້າເລົ່າວະພາຜ່ອງສີ ພະບໍຣົມມະຣາຊິນີນາດ ເຊິ່ງທຣິງພະຄຸນນະທຳ ມະຫາປະເສີດອັນຊົງພະນາມ ຊື່ວ່າ ສາທຸໄທຍ່ຄຳຝັນ ອົງເປັນພະມະເຫສີເທວີເປັນເຄົ້າ ກັບທັງ ພະປົດຕາມານດາຊູທະຊາຍາຕິກາພັນທຸວົງສາໝູ່ພີ່ນ້ອງ ລູກເຕົ້າ ຫລານເຫລັ້ນຊູ່ພະອົງ ໄດ້ພ້ອມ ກັນມີພະຣາຊະສັດທາສ້າງຍັງ ລຳວິທຸຣະບັນດິດຕະ ມັດນີ້ ໄວ້ກັບວໍຣະພະພຸດທະສາສະໜາພະ ໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ຂໍໃຫ້ຜົນໂກສິນສ່ວນບຸນອັນນີ້ນຳໄປຮອດໄປເຖິງພະ ປົດຕາມານດາຍາຕິກາ ພັນທຸວົງສາ ໝູ່ພີ່ນ້ອງ ລູກເຕົ້າຫລານເຫລັ້ນຊູ່ພະອົງ ເຊິ່ງອັນໄດ້ເຂົ້າສູ່ ສະຫວັນລະຄົດນັ້ນ ແມ່ນໄດ້ໄປຕົກທີ່ຮ້າຍທັງຫລາຍໝາຍມີອະບາຍຍະພູມທັງ ໔ ມີນາຣົກ ເປັນຕົ້ນ ຂໍໃຫ້ຜະລະໂກສິນນຳບຸນອັນນີ້ໄປອູ້ມພົກອອກຈາກນາຣົກຊູ່ພະອົງແລ້ວ ຂໍໃຫ້ໄດ້ຂຶ້ນຊູ່ ສະເວີຍສຸກ ໙ ປະການ ມີນິຣະພານເປັນທີ່ແລ້ວ ຂໍໃຫ້ຢ່າໄດ້ຄາດແຄ້ວດັ່ງຄຳມັກຄຳປາດຖະໜາ ແຫ່ງຝູງຂ້າທັງຫລາຍແດ່ກໍຂ້າເຫີນ ສາທຸງ ນິບພານັງ ປາຣະມັງ ສຸກຂັງງ.

Folio 22 on the recto and verso sides: Buddhist Era (BE) 2474, a *huang mot* year, on the ninth waxing-moon day of the second lunar month, the seventh day of the week (Saturday), [the writing was finished]. The initiator, Somdet Phra Nang Chao Saovaphaphòngsi Phra Bòrommarāsinināt named Sathu Nyai Khamfan or the queen, who has supreme virtues, her father, mother, relatives, siblings, children, grandchildren, and great grandchildren had the religious faith to sponsor the making of this manuscript-bundle entitled *Vithurabanditta* (*Vidhura Paṇḍita*) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit support my father, mother, relatives, siblings, children, grandchildren, and great grandchildren who have passed away. If they have been stuck in a misery place like the four low states of existence, may the results of this merit support them all to be free from the low states and let them reach the three states of happiness with Nibbāna as the ultimate goal. May all our desires and wishes not be ignored definitely. Well done, well done. Nibbāna is the greatest bliss.

Date:

BE 2474, a *huang mot* year (16 Jan 1932)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Somdet Phra Nang Chao Saovaphaphòngsi Phra Bòrommarāsinināt named Sathu Nyai Khamfan or the queen, who has supreme virtues, her father, mother, relatives, siblings, children, grandchildren, and great grandchildren

Titles:

ວິທຸຣະບັນດິດຕະ (ຜູກຖ້ວນ ໗)

Vithurabanditta (*Phuk thuan* 7)

Vidhurapaṇḍita Jātaka (Fascicle 7)

Long palm-leaf**One Phuk:** *fascicle 8***Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.5 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** one folio contains the title. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio is blank.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 22. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.**Description:** ວິທູຣະບັນດິດກ ພະໂພທິສັດເກີດເປັນວິທູຣະບັນດິດ ຜູ້ເປັນປາດໃນຣາຊະສຳນັກຂອງພະເຈົ້າ ທະນັນໄຊໂກຣິບພະຣາດແຫ່ງນະຄອນອິນທະປັດ. ວິທູຣະບັນດິດຈະເປັນຜູ້ສະແດງທຳແກ່ພະຣາ ຊາຈົນເປັນທີ່ເລື່ອງລື. ວັນໜຶ່ງ ພະເຈົ້າທະນັນໄຊໄດ້ໄປຖືສີນຢູ່ສວນອຸທິຍານ ໃນຂະນະນັ້ນ ພະຍານາກ, ພະຍາຄຸດ ແລະພະອິນ ກໍໄດ້ມາປະຕິບັດທຳຢູ່ທີ່ນັ້ນເຊັ່ນດຽວກັນ. ພະຣາຊາທັງສີ່ ຕ່າງກໍຢາກຮູ້ວ່າ ສິນຂອງຜູ້ໃດປະເສີດກວ່າກັນ ວິທູຣະບັນດິດໄດ້ຂາບທູນວ່າ ສິນຂອງທັງສີ່ພະ ອົງຕ່າງກໍເລີດລ້ຳສະເໝີກັນ ທັງສີ່ພະອົງຈຶ່ງຊົງປິຕິຍິນດີ ແລະໄດ້ປະທານລາງວັນແກ່ວິທູຣະ ບັນດິດ. ເມື່ອພະຍານາກໄດ້ກັບໄປເມືອງນາກແລ້ວ ໄດ້ເລົ່າໃຫ້ມະເຫສີຟັງ, ເຮັດໃຫ້ມະເຫສີຢາກ ຟັງທຳຂອງວິທູຣະບັນດິດ ຈຶ່ງແກ້ງປ່ວຍ ແລ້ວໃຫ້ພະສາມີນຳເອົາຫົວໃຈຂອງວິທູຣະບັນດິດມາໃຫ້ ບໍ່ສະນັ້ນ ພະນາງຈະເຖິງແກ່ຄວາມຕາຍ. ພະຍານາກຈຶ່ງໃຫ້ພະທິດາປ່າວປະກາດວ່າ ຖ້າຜູ້ໃດນຳ ຫົວໃຈຂອງວິທູຣະບັນດິດມາໄດ້ຈະຍອມເປັນເມຍ. ຍັກປຸ່ນນະກະໄດ້ອາສາໄປທ້າພະນັນກັບ ພະຍາທະນັນໄຊ, ພະຍາແພ້ພະນັນຈຶ່ງມອບວິທູຣະບັນດິດໃຫ້ໄປ. ປຸ່ນນະກະຍັກໄດ້ນຳວິທູຣະ ບັນດິດໄປເມືອງບາດານ ວິທູຣະບັນດິດຈຶ່ງເທສະໜາທຳແກ່ພະຍານາກ, ມະເຫສີ ແລະລູກສາວ ວ່າປັນຍານັ້ນແລຄືຫົວໃຈຂອງບັນດິດ.*Vidhura-jātaka*, the Bodhisatta's birth as Vidhura Paṇḍita, a sage in the court of King Thanansai Koroppharat of the Indapatta kingdom. Vidhura Paṇḍita was widely renowned for regularly delivering Dhamma to the king. One day, King Thanansai went to observe the precepts at a royal park, where Naga, Garuda, and God Indra also did meditation. The four lords wondered whose precepts were superior. Vidhura Paṇḍita told them that their precepts were equally supreme. Delighted by his response, they rewarded Vidhura Paṇḍita. When the Naga returned to his Naga world, he talked about Vidhura Paṇḍita to his wife. She then desired to hear the Dhamma herself and cunningly pretended to be ill, insisting her wish to own the heart of Vidhura Paṇḍita; otherwise she would not recover but die. Consequently, the Naga king had his daughter announce for a volunteer who was able to take Vidhura Paṇḍita's heart, with a marriage with his daughter as a reward. Ogre Punnaka challenged King Thanansai with a gamble. The king lost and had to give Vidhura Paṇḍita to the ogre. Punnaka took Vidhura Paṇḍita to the Naga world. There,

Colophon:

Vidhura Paṇḍita delivered the Dhamma to the Naga king, his queen, and their daughter, saying that wisdom was the heart of an educated person. ລານທີ ໒໑ ໜ້າ ໑ ແລະ ໒: ພະພຸດທະສັກກະຣາດ ໒໔໗໔ ຕົວ ປີຮ້ວງມິດ ເດືອນ ຍີ່ ຂຶ້ນ ໙ ຄ່ຳ ວັນ ໗ ໝາຍມີ ສົມເດັດພະນາງເຈົ້າເລົ່າວະພາຜ່ອງສີ ພະບໍຣົມມະຣາຊິນີນາດ ເຊິ່ງທຣິງພະຄຸນນະທຳ ມະຫາປະເສີດອັນຊົງພະນາມ ຊື່ວ່າ ສາທຸໄຫຍ່ຄຳຝັນ ອົງເປັນພະມະເຫສີເທວິເປັນເຄົ້າ ກັບທັງ ພະປົດຕາມານດາຊູທະຊາຍາຕິກາພັນທຸວົງສາໝູ່ພີ່ນ້ອງ ລູກເຕົ້າ ຫລານເຫລັ້ນຊູ່ພະອົງ ໄດ້ພ້ອມ ກັນມີພະຣາຊະສັດທາສ້າງຍັງ ລຳວິທຸຣະບັນດິດຕະ ມັດນີ້ ໄວ້ກັບວໍຣະພະພຸດທະສາສະໜາພະ ໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ຂໍໃຫ້ຜົນໂກສິນສ່ວນບຸນອັນນີ້ນຳໄປຮອດໄປເຖິງພະ ປົດຕາມານດາຍາຕິກາ ພັນທຸວົງສາ ໝູ່ພີ່ນ້ອງ ລູກເຕົ້າຫລານເຫລັ້ນຊູ່ພະອົງ ເຊິ່ງອັນໄດ້ເຂົ້າສູ່ ສະຫວັນລະຄົດນັ້ນ ແມ່ນໄດ້ໄປຕົກທີ່ຮ້າຍທັງຫລາຍໝາຍມີອະບາຍຍະພູມທັງ ໔ ມີນາຣົກ ເປັນຕົ້ນ ຂໍໃຫ້ຜະລະໂກສິນນຳບຸນອັນນີ້ໄປອູ້ມພົກອອກຈາກນາຣົກຊູ່ພະອົງແລ້ວ ຂໍໃຫ້ໄດ້ຂຶ້ນຊູ່ ສະເວີຍສຸກ ໙ ປະການ ມີນິຣະພານເປັນທີ່ແລ້ວ ຂໍໃຫ້ຢ່າໄດ້ຄາດແຄ້ວດັ່ງຄຳມັກຄຳປາດຖະໜາ ແຫ່ງຝູງຂ້າທັງຫລາຍແດ່ກໍຂ້າເຫີນ ສາທຸງ ນິບພານັງ ປາຣະມັງ ສຸກຂັງງ.

Folio 21 on the recto and verso sides: Buddhist Era (BE) 2474, a *huang mot* year, on the ninth waxing-moon day of the second lunar month, the seventh day of the week (Saturday), [the writing was finished]. The initiator, Somdet Phra Nang Chao Saovaphaphòngsi Phra Bòrommarāsinināt named Sathu Nyai Khamfan or the queen, who has supreme virtues, her father, mother, relatives, siblings, children, grandchildren, and great grandchildren had the religious faith to sponsor the making of this manuscript-bundle entitled *Vithurabanditta* (*Vidhura Paṇḍita*) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit support my father, mother, relatives, siblings, children, grandchildren, and great grandchildren who have passed away. If they have been stuck in a misery place like the four low states of existence, may the results of this merit support them all to be free from the low states and let them reach the three states of happiness with Nibbāna as the ultimate goal. May all our desires and wishes not be ignored definitely. Well done, well done. Nibbāna is the greatest bliss.

Date: BE 2474, a *huang mot* year (16 Jan 1932)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Somdet Phra Nang Chao Saovaphaphòngsi Phra Bòrommarāsinināt named Sathu Nyai Khamfan or the queen, who has supreme virtues, her father, mother, relatives, siblings, children, grandchildren, and great grandchildren

Titles: *ວິທຸຣະບັນດິດຕະ* (ຜູກຖ້ວນ ໘)

Vithurabanditta (*Phuk thuan* 8)

Vidhurapaṇḍita Jātaka (Fascicle 8)

Long palm-leaf**One Phuk:** *fascicle 9***Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 58.5 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio contains the title.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 19. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ວິທູຣະຊາດິກ ພະໂພທິສັດເກີດເປັນວິທູຣະບັນດິດ ຜູ້ເປັນປາດໃນຣາຊະສຳນັກຂອງພະເຈົ້າ ທະນັນໄຊໂກຣິບພະຣາດແຫ່ງນະຄອນອິນທະປັດ. ວິທູຣະບັນດິດຈະເປັນຜູ້ສະແດງທຳແກ່ພະຣາ ຊາຈົນເປັນທີ່ເລື່ອງລື. ວັນໜຶ່ງ ພະເຈົ້າທະນັນໄຊໄດ້ໄປຖືສິນຢູ່ສວນອຸທິຍານ ໃນຂະນະນັ້ນ ພະຍານາກ, ພະຍາຄຸດ ແລະພະອິນ ກໍໄດ້ມາປະຕິບັດທຳຢູ່ທີ່ນັ້ນເຊັ່ນດຽວກັນ. ພະຣາຊາທັງສີ່ ຕ່າງກໍຢາກຮູ້ວ່າ ສິນຂອງຜູ້ໃດປະເສີດກວ່າກັນ ວິທູຣະບັນດິດໄດ້ຂາບທູນວ່າ ສິນຂອງທັງສີ່ພະ ອົງຕ່າງກໍເລີດລ້ຳສະເໝີກັນ ທັງສີ່ພະອົງຈຶ່ງຊົງປິຕິຍົນດີ ແລະໄດ້ປະທານລາງວັນແກ່ວິທູຣະ ບັນດິດ. ເມື່ອພະຍານາກໄດ້ກັບໄປເມືອງນາກແລ້ວ ໄດ້ເລົ່າໃຫ້ມະເຫສີຟັງ, ເຮັດໃຫ້ມະເຫສີຢາກ ຟັງທຳຂອງວິທູຣະບັນດິດ ຈຶ່ງແກ້ງປ່ວຍ ແລ້ວໃຫ້ພະສາມີນຳເອົາຫົວໃຈຂອງວິທູຣະບັນດິດມາໃຫ້ ບໍ່ສະນັ້ນ ພະນາງຈະເຖິງແກ່ຄວາມຕາຍ. ພະຍານາກຈຶ່ງໃຫ້ພະທິດາປ່າວປະກາດວ່າ ຖ້າຜູ້ໃດນຳ ຫົວໃຈຂອງວິທູຣະບັນດິດມາໄດ້ຈະຍອມເປັນເມຍ. ຍັກປຸນນະກະໄດ້ອາສາໄປທ້າພະນັນກັບ ພະຍາທະນັນໄຊ, ພະຍາແພ້ພະນັນຈຶ່ງມອບວິທູຣະບັນດິດໃຫ້ໄປ. ປຸນນະກະຍັກໄດ້ນຳວິທູຣະ ບັນດິດໄປເມືອງບາດານ ວິທູຣະບັນດິດຈຶ່ງເທສະໜາທຳແກ່ພະຍານາກ, ມະເຫສີ ແລະລູກສາວ ວ່າປັນຍານັ້ນແລຄືຫົວໃຈຂອງບັນດິດ.

Vidhura-jātaka, the Bodhisatta's birth as Vidhura Paṇḍita, a sage in the court of King Thanansai Koroppharat of the Indapatta kingdom. Vidhura Paṇḍita was widely renowned for regularly delivering Dhamma to the king. One day, King Thanansai went to observe the precepts at a royal park, where Naga, Garuda, and God Indra also did meditation. The four lords wondered whose precepts were superior. Vidhura Paṇḍita told them that their precepts were equally supreme. Delighted by his response, they rewarded Vidhura Paṇḍita. When the Naga returned to his Naga world, he talked about Vidhura Paṇḍita to his wife. She then desired to hear the Dhamma herself and cunningly pretended to be ill, insisting her wish to own the heart of Vidhura Paṇḍita; otherwise she would not recover but die. Consequently, the Naga king had his daughter announce for a volunteer who was able to take Vidhura Paṇḍita's heart, with a marriage with his daughter as a reward. Ogre Punnaka challenged King Thanansai with a gamble. The king lost and had to give Vidhura Paṇḍita to the ogre. Punnaka took Vidhura Paṇḍita to the Naga world. There, Vidhura Paṇḍita delivered the Dhamma to the Naga king, his queen, and their daughter, saying that wisdom was the heart of an educated person.

Colophon: ລານທີ ໑໙ ໜ້າ ໑ ແລະ ໒: ພະພຸດທະສັກກະຣາດ ໒໔໗໔ ຕົວ ປີຮ້ວງມິດ ເດືອນ ຍີ່ ຂຶ້ນ ໙ ຄ່ຳ ວັນ
 ກຸ ໝາຍມີ ສົມເດັດພະນາງເຈົ້າເສົາວະພາຜ່ອງສີ ພະບໍຣົມມະຣາຊິນີນາດ ເຊິ່ງທຣິງພະຄຸນນະທຳ
 ມະຫາປະເສີດອັນຊົງພະນາມ ຊື່ວ່າ ສາທຸໂຫຍຄຳຝັນ ອົງເປັນພະມະເຫສີເທວີເປັນເຄົ້າ ກັບທັງ
 ພະບິດຕາມານດາຊູທະຊາຍາຕິກາພັນທຸວົງສາໝູ່ພີ່ນ້ອງ ລູກເຕົ້າ ຫລານເຫລັ້ນຊູ່ພະອົງ ໄດ້ພ້ອມ
 ກັນມີພະຣາຊະສັດທາສ້າງຍັງ ລຳວິທູຣະບັນດິດຕະ ມັດນີ້ ໄວ້ກັບວໍຣະພະພຸດທະສາສະໜາພະ
 ໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ຂໍໃຫ້ຜົນໂກສິນສ່ວນບຸນອັນນີ້ນຳໄປຮອດໄປເຖິງພະ
 ບິດຕາມານດາຍາຕິກາ ພັນທຸວົງສາ ໝູ່ພີ່ນ້ອງ ລູກເຕົ້າຫລານເຫລັ້ນຊູ່ພະອົງ ເຊິ່ງອັນໄດ້ເຂົ້າສູ່
 ສະຫວັນລະຄົດນັ້ນ ແມ່ນໄດ້ໄປຕົກທີ່ຮ້າຍທັງຫລາຍໝາຍມີອະບາຍຍະພູມທັງ ໔ ມີນາຣົກ
 ເປັນຕົ້ນ ຂໍໃຫ້ຜະລະໂກສິນນຳບຸນອັນນີ້ໄປອູ້ມພົກອອກຈາກນາຣົກຊູ່ພະອົງແລ້ວ ຂໍໃຫ້ໄດ້ຂຶ້ນຊູ່
 ສະເວີຍສຸກ ໙ ປະການ ມີນີຣະພານເປັນທີ່ແລ້ວ ຂໍໃຫ້ຍ່າໄດ້ຄາດແຄ້ວດັ່ງຄຳມັກຄຳປາດຖະໜາ
 ແຫ່ງຝູງຂ້າທັງຫລາຍແດກໍຂ້າເຫີນ ສາທຸງ ນົບພານັງ ປາຣະມັງ ສຸກຂັງງ.

Folio 21 on the recto and verso sides: Buddhist Era (BE) 2474, a *huang mot* year, on the ninth waxing-moon day of the second lunar month, the seventh day of the week (Saturday), [the writing was finished]. The initiator, Somdet Phra Nang Chao Saovaphaphòngsi Phra Bòrommarāsinināt named Sathu Nyai Khamfan or the queen, who has supreme virtues, her father, mother, relatives, siblings, children, grandchildren, and great grandchildren had the religious faith to sponsor the making of this manuscript-bundle entitled *Vithurabanditta* (*Vidhura Paṇḍita*) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit support my father, mother, relatives, siblings, children, grandchildren, and great grandchildren who have passed away. If they have been stuck in a misery place like the four low states of existence, may the results of this merit support them all to be free from the low states and let them reach the three states of happiness with Nibbāna as the ultimate goal. May all our desires and wishes not be ignored definitely. Well done, well done. Nibbāna is the greatest bliss.

Date: BE 2474, a *huang mot* year (16 Jan 1932)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Somdet Phra Nang Chao Saovaphaphòngsi Phra Bòrommarāsinināt named Sathu Nyai Khamfan or the queen, who has supreme virtues, her father, mother, relatives, siblings, children, grandchildren, and great grandchildren
Titles: ວິທູຣະບັນດິດຕະ (ຜູກຖ້ວນ ໙)
Vithurabanditta (*Phuk thuan* 9)
Vidhurapaṇḍita Jātaka (Fascicle 9)

Long palm-leaf**One Phuk:** *fascicle 10***Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 58.5 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** one folio contains the title. **Back cover folio:** three folios; the first folio contains the colophon; and the last two folios are blank.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 14. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.**Description:** ວິທູຣະບັນດິດກ ພະໂພທິສັດເກີດເປັນວິທູຣະບັນດິດ ຜູ້ເປັນປາດໃນຣາຊະສຳນັກຂອງພະເຈົ້າ ທະນັນໄຊໂກຣິບພະຣາດແຫ່ງນະຄອນອິນທະປັດ. ວິທູຣະບັນດິດຈະເປັນຜູ້ສະແດງທຳແກ່ພະຣາ ຊາຈົນເປັນທີ່ເລື່ອງລື. ວັນໜຶ່ງ ພະເຈົ້າທະນັນໄຊໄດ້ໄປຖືສີນຢູ່ສວນອຸທິຍານ ໃນຂະນະນັ້ນ ພະຍານາກ, ພະຍາຄຸດ ແລະພະອິນ ກໍໄດ້ມາປະຕິບັດທຳຢູ່ທີ່ນັ້ນເຊັ່ນດຽວກັນ. ພະຣາຊາທັງສີ່ ຕ່າງກໍຢາກຮູ້ວ່າ ສິນຂອງຜູ້ໃດປະເສີດກວ່າກັນ ວິທູຣະບັນດິດໄດ້ຂາບທູນວ່າ ສິນຂອງທັງສີ່ພະ ອົງຕ່າງກໍເລີດລ້ຳສະເໝີກັນ ທັງສີ່ພະອົງຈຶ່ງຊົງປິຕິຍິນດີ ແລະໄດ້ປະທານລາງວັນແກ່ວິທູຣະ ບັນດິດ. ເມື່ອພະຍານາກໄດ້ກັບໄປເມືອງນາກແລ້ວ ໄດ້ເລົ່າໃຫ້ມະເຫສີຟັງ, ເຮັດໃຫ້ມະເຫສີຢາກ ຟັງທຳຂອງວິທູຣະບັນດິດ ຈຶ່ງແກ້ງປ່ວຍ ແລ້ວໃຫ້ພະສາມີນຳເອົາຫົວໃຈຂອງວິທູຣະບັນດິດມາໃຫ້ ບໍ່ສະນັ້ນ ພະນາງຈະເຖິງແກ່ຄວາມຕາຍ. ພະຍານາກຈຶ່ງໃຫ້ພະທິດາປ່າວປະກາດວ່າ ຖ້າຜູ້ໃດນຳ ຫົວໃຈຂອງວິທູຣະບັນດິດມາໄດ້ຈະຍອມເປັນເມຍ. ຍັກປຸ່ນນະກະໄດ້ອາສາໄປທ້າພະນັນກັບ ພະຍາທະນັນໄຊ, ພະຍາແພ້ພະນັນຈຶ່ງມອບວິທູຣະບັນດິດໃຫ້ໄປ. ປຸ່ນນະກະຍັກໄດ້ນຳວິທູຣະ ບັນດິດໄປເມືອງບາດານ ວິທູຣະບັນດິດຈຶ່ງເທສະໜາທຳແກ່ພະຍານາກ, ມະເຫສີ ແລະລູກສາວ ວ່າປັນຍານັ້ນແລຄືຫົວໃຈຂອງບັນດິດ.*Vidhura-jātaka*, the Bodhisatta's birth as Vidhura Paṇḍita, a sage in the court of King Thanansai Koroppharat of the Indapatta kingdom. Vidhura Paṇḍita was widely renowned for regularly delivering Dhamma to the king. One day, King Thanansai went to observe the precepts at a royal park, where Naga, Garuda, and God Indra also did meditation. The four lords wondered whose precepts were superior. Vidhura Paṇḍita told them that their precepts were equally supreme. Delighted by his response, they rewarded Vidhura Paṇḍita. When the Naga returned to his Naga world, he talked about Vidhura Paṇḍita to his wife. She then desired to hear the Dhamma herself and cunningly pretended to be ill, insisting her wish to own the heart of Vidhura Paṇḍita; otherwise she would not recover but die. Consequently, the Naga king had his daughter announce for a volunteer who was able to take Vidhura Paṇḍita's heart, with a marriage with his daughter as a reward. Ogre Punnaka challenged King Thanansai with a gamble. The king lost and had to give Vidhura Paṇḍita to the ogre. Punnaka took Vidhura Paṇḍita to the Naga world. There,

Colophon:

Vidhura Paṇḍita delivered the Dhamma to the Naga king, his queen, and their daughter, saying that wisdom was the heart of an educated person. ລານທີ ໑໒ ໜ້າ ໑ ແລະ ໒: ພະພຸດທະສັກກະຣາດ ໒໔໔໔ ຕົວ ປີຮ້ວງມິດ ເດືອນ ຍີ່ ຂຶ້ນ ໙ ຄ່ຳ ວັນ ໗ ໝາຍມີ ສົມເດັດພະນາງເຈົ້າເລົ່າວະພາຜ່ອງສີ ພະບໍຣົມມະຣາຊິນີນາດ ເຊິ່ງທຣົງພະຄຸນນະທຳ ມະຫາປະເສີດອັນຊົງພະນາມ ຊື່ວ່າ ສາທຸໄທຍ່ຄຳຝັນ ອົງເປັນພະມະເຫສີເທວີເປັນເຄົ້າ ກັບທັງ ພະປົດຕາມານດາຊູທະຊາຍາຕິກາພັນທຸວົງສາໝູ່ພີ່ນ້ອງ ລູກເຕົ້າ ຫລານເຫລັ້ນຊູ່ພະອົງ ໄດ້ພ້ອມ ກັນມີພະຣາຊະສັດທາສ້າງຍັງ ລຳວິທູຣະບັນດິດຕະ ມັດນີ້ ໄວ້ກັບວໍຣະພະພຸດທະສາສະໜາພະ ໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ຂໍໃຫ້ຜົນໂກສິນສ່ວນບຸນອັນນີ້ນຳໄປຮອດໄປເຖິງພະ ປົດຕາມານດາຍາຕິກາ ພັນທຸວົງສາ ໝູ່ພີ່ນ້ອງ ລູກເຕົ້າຫລານເຫລັ້ນຊູ່ພະອົງ ເຊິ່ງອັນໄດ້ເຂົ້າສູ່ ສະຫວັນລະຄົດນັ້ນ ແມ່ນໄດ້ໄປຕົກທີ່ຮ້າຍທັງຫລາຍໝາຍມີອະບາຍຍະພູມທັງ ໔ ມີນາຣົກ ເປັນຕົ້ນ ຂໍໃຫ້ຜະລະໂກສິນນຳບຸນອັນນີ້ໄປອູ້ມພົກອອກຈາກນາຣົກຊູ່ພະອົງແລ້ວ ຂໍໃຫ້ໄດ້ຂຶ້ນຊູ່ ສະເວີຍສຸກ ໙ ປະການ ມີນິຣະພານເປັນທີ່ແລ້ວ ຂໍໃຫ້ຢ່າໄດ້ຄາດແຄ້ວດັ່ງຄຳມັກຄຳປາດຖະໜາ ແຫ່ງຝູງຂ້າທັງຫລາຍແດ່ກໍຂ້າເຫີນ ສາທຸງ ນິບພານັງ ປາຣະມັງ ສຸກຂັງງ.

Folio 12 on the recto and verso sides: Buddhist Era (BE) 2474, a *huang mot* year, on the ninth waxing-moon day of the second lunar month, the seventh day of the week (Saturday), [the writing was finished]. The initiator, Somdet Phra Nang Chao Saovaphaphòngsi Phra Bòrommarāsinināt named Sathu Nyai Khamfan or the queen, who has supreme virtues, her father, mother, relatives, siblings, children, grandchildren, and great grandchildren had the religious faith to sponsor the making of this manuscript-bundle entitled *Vithurabanditta* (*Vidhura Paṇḍita*) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit support my father, mother, relatives, siblings, children, grandchildren, and great grandchildren who have passed away. If they have been stuck in a misery place like the four low states of existence, may the results of this merit support them all to be free from the low states and let them reach the three states of happiness with Nibbāna as the ultimate goal. May all our desires and wishes not be ignored definitely. Well done, well done. Nibbāna is the greatest bliss.

Date:

BE 2474, a *huang mot* year (16 Jan 1932)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Somdet Phra Nang Chao Saovaphaphòngsi Phra Bòrommarāsinināt named Sathu Nyai Khamfan or the queen, who has supreme virtues, her father, mother, relatives, siblings, children, grandchildren, and great grandchildren

Titles:

ວິທູຣະບັນດິດຕະ (ຜູກຖ້ວນ ໑໐)

Vithurabanditta (*Phuk thuan* 10)

Vidhurapaṇḍita Jātaka (Fascicle 10)

Long palm-leaf**One Phuk:** *fascicle 1***Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.8 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** none.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 16. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.**Description:** ທັດສະພອນ ເລື່ອງທຳອິດໃນເວດສັນຕະຣະຊາດິກ ວ່າດ້ວຍພອນສິບປະການທີ່ພະອິນຊົງປະທານແກ່ນາງເທບທິດາ ຊື່ວ່າ ຜູດສະດີ ຜູ້ເປັນມະເຫສີຂອງພະອົງ ຊຶ່ງທູນຂໍໄວ້ໃນວັນຈະຈຸຕິຈາກສະຫວັນລົງມາເກີດໃນເມືອງມະນຸດ.*Thatsaphòn* or *Dasavara*, the first episode of *Vessantara Jātaka*, deals with the ten blessings that God Indra bestowed upon a goddess named *Phussati*, his consort, who requested them for her new rebirth in the human world.**Colophon:** None**Date:** 1930 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0277)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Author(s):** Unknown**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ທັດສະພອນ (ຜູກຕົ້ນ)*Thatsaphòn (Phuk ton)**Dasavara (Fascicle 1)***Long palm-leaf****One Phuk:** *fascicle 1***Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.2 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** one folio is blank. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio contains the title.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 20. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.**Description:** ທິມມະພານ ເປັນກັນທີ່ ໒ ໃນເວດສັນຕະຣະຊາດິກ. ເມື່ອພະນາງຜູດສະດີຈຸຕິຈາກສະຫວັນມາປະຕິສິນທິເປັນພະຣາຊະທິດາຂອງພະເຈົ້າມັດທະຣາດ ເມື່ອຈະເລີນໄວໄດ້ ໑໖ ປີ ໄດ້ຮັບ

ອະພິເສກເປັນພະມະເທສີຂອງພະເຈົ້າສິນໄຊ ຜູ້ປົກຄອງເມືອງສີພິ ຕໍ່ມາ ໄດ້ປະສູດພະຣາຊະໂອລົດຊົງພະນາມວ່າ ເວດສັນດອນ. ໃນວັນດຽວກັນນັ້ນ ນາງຊ້າງສັດທັນ ໄດ້ເກີດລູກເປັນຊ້າງເຜືອກຂາວບໍລິສຸດ ໄດ້ຊື່ວ່າ ປັດໄຈນາກ. ຕໍ່ມາ ພະເຈົ້າສິນໄຊໄດ້ຊົງມອບຣາຊະສົມບັດແດ່ພະເວດສັນດອນ ແລະໃຫ້ຊົງອະພິເສກກັບພະນາງມັດທິ ເປັນຄູ່ບາລະມີໃນການບໍລິຫານບ້ານເມືອງ. ພະເວດສັນດອນມີນິດໄສນ້ອມໄປໃນການບໍາເພັນທານ ເມື່ອເກີດພ້າແລ້ງໃນແຄວ້ນກະລົງຄະປະຊາຊົນຈຶ່ງມາຂໍຊ້າງປັດໄຈນາກ ພະອົງກໍຊົງປະທານໃຫ້ ອັນເປັນເຫດໃຫ້ຊາວເມືອງສີພິບໍ່ພໍໃຈ ທູນຂໍໃຫ້ພະເຈົ້າສິນໄຊເນລະເທດໄປສູ່ປ່າຫີມມະພານ.

Himmaphan (Himavanta forest), the second episode of the Vessantara Jātaka. The text is in Pali and deals with Queen Phussati departing heaven and having a new rebirth to be the daughter of King Maddarāja. At her age of 16, she was married to King Sañjaya, the ruler of Sivi (Shivi). Later she gave birth to a son named “Vessantara” (Vetsandòn). On the same day, a female elephant named Chaddanta gave birth to a pure white elephant named “Paccayanāga.” Later, King Sañjaya bestowed the royal title on Prince Vessantara and married him to Princess Maddi to rule the kingdom. Vessantara was generous and regularly gave alms. One day, the kingdom of Kaliṅga encountered famine and the people asked Vessantara for the elephant. Vessantara gave them the elephant, thereby causing anger to the people of Sivi. They asked King Sañjaya to drive him to the Himavanta forest.

Colophon:

ລານທີ ໑໙ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໒ ຕົວ ປີຣວາຍສະງ້າ ເດືອນ ໙ ອອກໃໝ່ ໖ ຄ່ຳວັນ ໕ ມື້ຮັບໃສ່ ຣິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ເຈົ້າພະຍາມະຫາສົມເດັດສີສະຫວ່າງວົງກັບທັງພັນລະຍາຫລວງທຸຄຳຝັນ ໄດ້ພ້ອມກັນເປັນສັດທານິດຊິດກຳມະຕິກລົງໃຫ້ມີໃຈໃສ່ສັດທາເປັນໜ້າກິດຕະນາວັດສະນະໂວທານເວສັນຕະຣະ ໄວ້ກັບພະສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາຊູ່ເຢື້ອງຊູ່ປະການ ມີນິຣະພານເປັນທີ່ແລ້ວ ປະການ ໑ ຂໍໃຫ້ໄປຄຳຊູ່ພໍ່ແມ່ພີ່ນ້ອງວົງສາອັນໄດ້ຕາຍໄປສູ່ບໍ່ຣະໂລກພາຍໜ້າ ແມ່ນໄດ້ສະເຫວີຍ ກໍຂໍໃຫ້ໄດ້ສະເຫວີຍ ກໍຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂທຕຸ ໂນ.

Folio 19 on the recto side: In Chunlasangkat (CS) 1292, a *hwai sang* year, on the sixth waxing-moon day of the ninth lunar month, the fifth day of the week (Thursday), a *hap sai* day,¹¹⁰ the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Chao Phanya Maha Somdet Sisavang Vong and his first wife Queen Khamfan jointly had the religious faith to sponsor the making of this manuscript-bundle entitled *Vohan Vetsantara* (Vessantara in phrase) to support the Teachings of the Buddha to last until the end of 5000 years. May all our desires and wishes be fulfilled. May we reach Nibbāna as the ultimate goal. May the results of this merit support our parents, siblings, and relatives who have passed away to the other world. May they gain merit, definitely. May this be a condition for us to reach Nibbāna.

Date:

CS 1292, a *hwai sang* year (31 Jul 1930)

Script(s):

Tham Lao

¹¹⁰ 1292 Sravana 6 = Thursday, 31 July 1930. This day was, however, a *tao sang* day.

Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Chao Phanya Maha Somdet Sisavang Vong and his first wife Queen Khamfan
Titles: *ທິມມະພານ* (ຜູກຕົ້ນ)
Himmaphan (Phuk ton)
Himavanta (Fascicle 1)

EAP1398_VXY_1_0278

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.5 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 20. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ທານະຂັນ ເປັນກັນທີ່ ໓ ໃນເວດສັນຕະຣະຊາດິກ. ກ່ອນພະເວດສັນດອນຈະສະເດັດອອກຈາກພະນະຄອນສີພິ ພະອົງຊົງບໍລິຈາກສັດຕະສະດະກະມະຫາທານ (ທານ ໗ ສິ່ງ ໆ ລະ ໗໐໐) ຈາກນັ້ນ ຈຶ່ງສະເດັດອອກຈາກເມືອງ ໂດຍມີພະນາງມັດທິ, ເຈົ້າຊາລີ ແລະນາງກັນຫາ ຕາມສະເດັດໄປປ່າທິມມະພານ. ລະຫວ່າງທາງ ມີພວກຍາຈິກມາທູນຂໍພະລາຊະທານລິດ ແລະມ້າ ພະອົງກໍຊົງປະທານໃຫ້ ໃນທີ່ສຸດທັງສອງພະອົງຊົງອູ້ມພະໂອລົດ ແລະພະທິດາ ແລ້ວສະເດັດໄປສູ່ປ່າທິມມະພານ.

Dānakaṇḍa, the third episode of Vessantara Jātaka. The text is in Pali. Before Vessantara left Sivi kingdom, he donated “sattasādaka mahadāna” (a donation of 7 things in 700 each). Then, he left the kingdom together with Queen Maddi, his son Jālī, and his daughter Kaṇhā heading to the Himavanta forest. On the way, beggars asked him for the royal carriages and horses and he gave them. Finally, the king and the queen carried their children in their hands and continued their way by foot to the Himavanta forest.

Colophon: None

Date: 1930 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0277).

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: *ທານະຂັນ* (ບັນປາຍ)

Thanakhan (Ban pai)

Dānakaṇḍa (Last part)

Long palm-leaf**One Phuk:** *fascicle 6***Material:** Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 57.4 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** three folios; the first folio contains the colophon; and the last two folios are blank.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 20. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.**Description:** ວັນນະພະເທວດ ເປັນກັນທີ່ ໔ ໃນເວດສັນຕະຣະຊາດິກ. ເມື່ອພະເວດສັນດອນ ພະນາງມັດທິເຈົ້າຊາລີ ແລະນາງກັນຫາ ສະເດັດເຖິງເມືອງມາຕຸລະນະຄອນ ພະເຈົ້າເຈຕະຣາດ ກະສັດຜູ້ປົກຄອງຊາບ ຈຶ່ງທູນອ້ອນວອນໃຫ້ພະເວດສັນດອນຊົງເປັນກະສັດຄອງເມືອງມາຕຸລະນະຄອນ ແຕ່ພະເວດສັນດອນຊົງປະຕິເສດ. ພະເຈົ້າເຈຕະຣາດຈຶ່ງໄດ້ມອບໃຫ້ພານເຈຕະບຸດເປັນຜູ້ກຳໜົດຈຸດຮັກສາປະຕູປ່າ ເພື່ອລະວັງຮັກສາບໍ່ໃຫ້ຜູ້ໃດເຂົ້າໄປລົບກວນ. ເມື່ອພະເວດສັນດອນ ສະເດັດເຖິງພູເຂົາວົງກົດ ຄັ້ງນັ້ນ ພະອິນຊົງມີເທວະບັນຊາໃຫ້ພະວິສະນຸກຳເທວະບຸດ ເນລະມິດສາລາໃຫ້ສອງຫຼັງ ທັງສີ່ພະອົງໄດ້ຊົງພະນວດເປັນລືສີຢູ່ທີ່ອາສີມສອງຫຼັງນັ້ນ.*Vanaphavet* is the fourth episode of the Vessantara Jātaka. Prince Vessantara, Princess Maddi, Jali, and Kanha arrived in Matula Nakhòn. King Cetarat of Matula Nakhòn invited Vessantara to rule the city but he rejected. Thus, the king ordered a hunter named Cetaputta to guard the entrance of the forest to prevent disturbance. When Vessantara and his family entered Mount Vamka, God Indra had God Vishnukamma build two pavillions for them.**Colophon:** ລານທີ ໒໐ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໒ ຕົວ ປັດວາຍສະຫຼາ ເດືອນ ໙ ອອກໃໝ່ ໖ ຄໍ່າວັນ ໔ ມື້ຮັບໃສ່ ຣິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ເຈົ້າພະຍາມະຫາສົມເດັດສີສະຫວ່າງວົງກັບທັງພັນລະຍາຫລວງທຸຄຳຝັນ ໄດ້ພ້ອມກັນເປັນສັດທານິດສິດທະເວທະນິຍະກຳມະ ຕົກລົງມີໃຈໃສ່ສັດທາເປັນກິດຕະນາຣັດຕະນະໂວຫານເວສັນຕະຣະຊາດິກ ໄວ້ກັບພະສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ. ຂໍໃຫ້ນຳເອົາໂກສິນສ່ວນບຸນອັນນີ້ໄປຮອດໄປເຖິງທຸ່ໃຫຍ່ທັງທ້າຍເຖົ້າ (ໝາຍເຖິງ ເຈົ້າຍິງຄຳອ້ວນ, ພະມະເຫສີອົງທຳອິດຂອງພະເຈົ້າສີສະຫວ່າງວົງ) ອັນໄດ້ສິ້ນບຸນແກ່ກຳໄປໝາຍໜ້ານັ້ນ ຂໍໃຫ້ໄດ້ສະເຫວີຍສຸກ ໙ ປະການ ມີນິຣະພານເປັນທີ່ແລ້ວ ແມ່ນໄດ້ສະເຫວີຍສຸກແລ້ວ ຂໍໃຫ້ນຳໄປຮອດຈອດເຖິງແຕ່ກໍຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍໂຫຕຸ ໂນ.Folio 20 on the recto side: In Chunlasangkatrassa (CS) 1292, a *hwai sang* year, on the sixth waxing-moon day of the ninth lunar month, the fifth day of the week (Thursday), a *hap sai* day, the writing was accomplished at the time of the sunset drum (*nyam kōng laeng*). Chao Phanya Maha Somdet Sisavang Vong and his first wife Queen Khamfan jointly had the religious faith to sponsor the making of this manuscript-bundle entitled *Vohan Vetsantara* (Vessantara in phrase) to support the Teachings of the

Buddha to last until the end of 5000 years. May the results of this merit support Thu Nyai Thangthai (Princess Khamuan, the king's former first wife) who has passed away to the other world. May she reach the three states of happiness with Nibbāna as the ultimate goal. If she has been in a good place, may this merit reach her. May this be a condition for us to reach Nibbāna.

Date: CS 1292, a *hwai sanga* year (31 Jul 1930)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Chao Phanya Maha Somdet Sisavang Vong and his first wife Queen Khamfan
Titles: ວັນນະພະເວດ (ຜູກ ໖)
Vannaphavet (*Phuk* 6)
Vanapavesana (Fascicle 6)

EAP1398_VXY_1_0280

Long palm-leaf

One *Phuk*: *fascicle 7*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 57.5 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** one folio contains the colophon.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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:** Fragile.

Description: ຊູຊະກະ ເປັນກັນທີ ໕ ໃນເວດສັນຕະຣະຊາດິກ ໃນຈຳນວນ ໑໓ ກັນ ມີ ກຸລ ຄາຖາ. ຊູຊະກະ ຫຼື ຊູຊິກ ພາມເຖົ້າຊາວເມືອງກະລິງຄະ ທຸ່ງວໍຂໍທານໄປທີ່ວໍ ໄດ້ເງິນມາແລ້ວ ກໍນຳໄປຝາກເພື່ອນໄວ້ ເມື່ອຊູຊິກຫາຍໜ້າໄປດິນ ເພື່ອນຈຶ່ງນຳເງິນທີ່ຝາກໄວ້ມາໃຊ້ຈ່າຍຈົນໝົດ ເມື່ອຊູຊິກກັບມາຖາມ ເອົາເງິນ, ເພື່ອນບໍ່ມີເງິນໃຊ້ທີ່ ຈຶ່ງຍົກລູກສາວຊື່ອະມິດຕະຕາໃຫ້ ຊູຊິກພາພັນລະຍາໄປຢູ່ນຳ ແຕ່ ນາງອະມິດຕະຕາຖືກເມຍພາມທັງຫຼາຍດຳວ່າມີສາມີເຖົ້າ ຈຶ່ງຂໍຮ້ອງໃຫ້ຊູຊິກໄປຂໍສອງກຸມມານ ຈາກພະເວດສັນດອນໃຫ້ມາເປັນຜູ້ຮັບໃຊ້ ຊູຊິກຈຶ່ງອອກເດີນທາງໄປທີ່ເຂົາວົງກົດ.

Jūjaka, consisted of 79 verses, is the fifth episode among thirteen episodes of Vessantara Jātaka. The text is in Pali. Jujaka or Chuchok was an old Brahmin from Kaliṅga city. He wandered for begging money and left his collected money with his friend. When Jujaka was away long, his friend spent all of his money. Later, Jujaka came back and asked for his money back but his friend did not have his money left. To pay off the debt, his friend offered him his young daughter named Amittata. Juajaka took Amittata to his home. Amittata was condemned by wives of other Brahmins for having the old husband. So, she convinced Jujaka to beg the

	two children of Vessantara as her servants. Therefore, Jujaka travelled to Mount Vamka.
Colophon:	ລານທີ ໑໗ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໒ ຕົວ ປີຮວຍສະງ້າ ເດືອນ ໙ ອອກໃໝ່ ໖ ຄ່ຳວັນ ໕ ມື້ຮັບໃສ້ ຣິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ເຈົ້າພະຍາມະຫາສົມເດັດສີສະຫວ່າງວົງ ກັບທັງພັນລະຍາຫຼວງທຸຄຳຝັນ ໄດ້ພ້ອມກັນເປັນສັດທານິດສິດທະເວທະນິຍະກຳມະຕິກລົງ ມີໃຈໃສ່ສັດທາເປັນໜ້າກິດຕະນະວັດສະນະໂວຫານເວສັນຕະຣະ ໄວ້ກັບພະສາສະໜາພະພຸດທະເຈົ້າຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ. ຂໍໃຫ້ນຳເອົາໂກລິນສ່ວນນີ້ໄປຮອດໄປເຖິງທຸໂຫຍ່ທັງທ້າຍເຖົ້າ (ໝາຍເຖິງ ເຈົ້າຍິງຄຳອ້ວນ, ພະມະເຫສືອງທຳອິດຂອງພະເຈົ້າສີສະຫວ່າງວົງ) ອັນໄດ້ສິ້ນບຸນແກ່ກຳໄປບໍ່ຣະໂລກພາຍໜ້ານັ້ນ ຂໍໃຫ້ໄດ້ສະເຫວີຍສຸກ ແມ່ນໄດ້ສະເຫວີຍສຸກແລ້ວ ຂໍໃຫ້ນຳໄປຮອດຈອດເຖິງແດ່ກໍຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕູ ໂນ.
	Folio 17 on the recto side: In Chunlasangkatrasa (CS) 1292, a <i>hwai sang</i> year, on the sixth waxing-moon day of the ninth lunar month, the fifth day of the week (Thursday), a <i>hap sai</i> day, the writing was accomplished at the time of the sunset drum (<i>nyam kòng laeng</i>). Chao Phanya Maha Somdet Sisavang Vong and his first wife Queen Khamfan jointly had the religious faith to sponsor the making of this manuscript-bundle entitled <i>Vohan Vetsantara</i> (Vessantara in phrase) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit support Thu Nyai Thangthai (Princess Khamuan, the king's former first wife) who has passed away to the other world. May she reach the states of happiness. If she has been in a good place, may this merit reach her. May this be a condition for us to reach Nibbāna.
Date:	CS 1292, a <i>hwai sang</i> year (31 Jul 1930)
Script(s):	Tham Lao
Language(s):	Lao, Pali
Author(s):	Unknown
Scribe(s):	Unknown
Sponsor(s):	Chao Phanya Maha Somdet Sisavang Vong and his first wife Queen Khamfan
Titles:	ຊູຊະກະ (ຜູກ ໗) <i>Susaka</i> (Phuk 7) <i>Jūjaka</i> (Fascicle 7)

EAP1398_VXY_1_0281

Long palm-leaf

One Phuk: *fascicle 8*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 57.4 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** three folios; the first folio contains the colophon and the last two folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 18. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of

the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ຈຸນລະພົນ ເປັນເລື່ອງທີ່ ໖ ໃນຈຳນວນ ໑໓ ກັນ ໃນເວດສັນຕະຣະຊາດິກ ມີ ໓໔ ຄາຖາ. ຈຸນລະພົນ ແປວ່າ ປ່ານ້ອຍ ເນື້ອໃນກ່າວເຖິງ ຊູຊິກເດີນທາງໄປຍັງເຂົາວັງກົດ ເພື່ອໄປຂໍສອງ ກຸມມານ ຄືເຈົ້າຊາລີແລະນາງກັນຫາຈາກພະເວດສັນດອນ ລະຫວ່າງທາງ ໄປພົບກັບພານເຈຕະ ບຸດ ຖືກພານາຍພານໄລ່ກັດຈຶ່ງໜີຂຶ້ນຕົ້ນໄມ້ ແລ້ວໃຊ້ອຸປະຍາຫຼອກວ່າເປັນຣາຊະທູດຈະໄປທູນ ເຊີນພະເວດສັນດອນກັບເມືອງ ໂດຍຂູກ່ອງໝາກເຜັດໃຫ້ເບິ່ງວ່າເປັນພະຣາຊະສານ ພານເຈຕະ ບຸດຫຼົງເຊື້ອ ຈຶ່ງຊີ້ບອກທາງໄປຍັງເຂົາວັງກົດ ກ່ອນທີ່ເຖິງອາສົມຂອງອະຈຸຕະລິສິ.

Chulaphon or Culavana, consisted of 35 verses, is the sixth episode among thirteen episodes of the Vessantara Jātaka. The text is in Pali. Chulaphon means a small forest. The content is on Jujaka travelling to Mount Vamka to beg the two kids, Jali and Kanha, from Prince Vessantara. On his way, Jujaka met hunter Jetaputta. He was chased by the hunter's dogs and climbed on a tree. By a trick of raising a pepper box pretending that it contained a royal missive, Jujaka convinced the hunter that he was a royal emissary sent to invite Prince Vessantara back home. The hunter was tricked and showed him the way to Mount Vamka. Soon, Jujaka passed the abode of hermit Acuta.

Colophon: ລານທີ ໑໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໔ ຕົວ ປັດວາຍສະງ້າ ເດືອນ ໙ ອອກໃໝ່ ໖ ຄໍ່າ ວັນ ໕ ມື້ຮັບໃສ່ ຮິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ເຈົ້າພະຍາມະຫາສົມເດັດສີສະຫວ່າງວົງ ກັບທັງພັນລະຍາຫຼວງທຸຄຳຝັນ ໄດ້ພ້ອມກັນເປັນສັດທານິດສິດທະເວທະນິຍະກຳມະຕິກລົງ ມີໃຈ ໃສສັດທາເປັນໜ້າ ກົດຕະນະວັດສະນະໂວຫານເວສັນຕະຣະ ໄວ້ກັບພະສາສະໜາ ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ຂໍໃຫ້ໂກສິນສ່ວນບຸນອັນນີ້ນຳໄປຮອດໄປເຖິງທຸ ໃຫຍ່ທັງທ້າຍເຖົ້າ (ໝາຍເຖິງ ເຈົ້າຍິງຄຳອ້ວນ, ພະມະເຫສີອົງທຳອິດຂອງພະເຈົ້າສີສະຫວ່າງວົງ) ອັນໄດ້ສິ້ນບຸນແລ້ວຕາຍໄປແລ້ວນັ້ນ ຂໍໃຫ້ໄດ້ສະເວີຍ ແມ່ນໄດ້ສະເວີຍສຸກແລ້ວ ຂໍໃຫ້ນຳໄປຮອດ ຈອດເຖິງແຕ່ກໍຂ້າເທັ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຖຸ ໂນ.

Folio 16 on the recto side: In Chunlasangkatrassa (CS) 1292, a *hwai sang* year, on the sixth waxing-moon day of the ninth lunar month, the fifth day of the week (Thursday), a *hap sai* day, the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Chao Phanya Maha Somdet Sisavang Vong and his first wife Queen Khamfan jointly had the religious faith to sponsor the making of this manuscript-bundle entitled *Vohan Vetsantara* (Vessantara in phrase) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit support Thu Nyai Thangthai (Princess Khamuan, the king's former first wife) who has passed away to the other world. May she reach the states of happiness. If she has been in a good place, may this merit reach her. May this be a condition for us to reach Nibbāna.

Date: CS 1292, a *hwai sang* year (31 Jul 1930)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown

Sponsor(s): Chao Phanya Maha Somdet Sisavang Vong and his first wife Queen Khamfan

Titles: ຈຸນລະພົນ (ຜູກ ໘)
Chunlaphon (Phuk 8)
Culavana (Fascicle 8)

EAP1398_VXY_1_0282

Long palm-leaf

One Phuk: *fascicle 9*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 57.4 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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:** Fragile.

Description: ມະຫາພົນ ເປັນເລື່ອງທີ່ ກຸ ໃນຈຳນວນ ໑໓ ກັນ ໃນເວດສັນຕະຣະຊາດິກ ມີ ໘໐ ຄາຖາ. ມະຫາພົນ ແປວ່າ ປ່າໃຫຍ່ ເນື້ອໃນກ່າວເຖິງ ຊູຊິກເດີນທາງຜ່ານປ່ານ້ອຍຕາມທີ່ພານເຈຕະບຸດ ບອກໄປຈົນເຖິງອາສີມຂອງອະຈຸຕະລີສີ ໄດ້ຫຼອກອະຈຸຕະລີສີວ່າເປັນຣາຊະທູດເມືອງສີພິ ຈົນລີສີ ເຖົ້າເຊື້ອ ແລະຕ້ອນຮັບຢ່າງດີ ທັງໃຫ້ອາຫານຄືໝາກໄມ້ ແລະໃຫ້ນອນຄ້າງໜຶ່ງຄືນ ເມື່ອຮຸ່ງເຊົ້າ ໄດ້ພາຊູຊິກໄປຊື້ບອກຫິນທາງຊຶ່ງຕ້ອງຜ່ານປ່າດົງດິບອັນຕຶບໝາ ແລະພູເຂົາ ແມ່ນ້ຳ ສະໂບກ ຂະຣະນີ ຈົນກວ່າຈະເຖິງເຂົາວົງກົດ.

Mahaphon or *Mahāvana*, consisted of 80 verses, is the seventh episode among thirteen episodes of the Vessantara Jātaka. The text is in Pali. *Mahaphon* means a big forest. The content is on Jujaka passing through the small forest suggested by Cetaputta the hunter and arriving at the abode of hermit Acuta. Jujaka told the hermit that he was an emissary from the kingdom of Sivi. The hermit believed it. He welcomed him with fruit and allowed him to stay overnight. Next morning the hermit showed Jujaka the way to Mount Vamka (Vongkot). Jujaka passed through jungle, mountains, rivers, and Pokkharani pond until reaching Mount Vamka.

Colophon: ລານທີ ໑໔ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໒ ຕົວ ປັຣວາຍສະງ້າ ເດືອນ ໙ ອອກໃໝ່ ໖ ຄໍ່າ ວັນ ໕ ມື້ຮັບໃສ່ ຮິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ເຈົ້າພະຍາມະຫາສົມເດັດສີສະຫວ່າງວົງ ກັບທັງພັນລະຍາຫລວງທຸຄໍາຝັນໄດ້ພ້ອມກັນເປັນສັດທານິດສິດທະກຳມະຕິກລົງມີໃຈໃສ່ສັດທາ ເປັນໜ້າ ກິດຕະນະວັດສະນະໄວຫານເວສັນຕະຣະ ໄວ້ກັບພະສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ ເທົ່າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ໂກສິນສ່ວນບຸນອັນນີ້ນຳໄປຮອດໄປເຖິງທຸໃຫຍ່ທັງທ້າຍເຖົ້າ (ໝາຍ ເຖິງ ເຈົ້າຍິງຄຳອ້ວນ, ພະມະເຫສີອົງທຳອິດຂອງພະເຈົ້າສີສະຫວ່າງວົງ) ອັນໄດ້ສິ້ນບຸນແກ່ກຳໄປ ແລ້ວນັ້ນ ຂໍໃຫ້ໄດ້ສະເຫວີຍ ແມ່ນໄດ້ສະເຫວີຍແລ້ວ ຂໍໃຫ້ນຳໄປຮອດຈອດເຖິງແດກໍ່ຂ້າເທັ້ນ ນິບ ພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ.

Folio 15 on the recto side: In Chunlasangkatrassa (CS) 1292, a *hwai sanga* year, on the sixth waxing-moon day of the ninth lunar month, the fifth day

of the week (Thursday), a *hap sai* day, the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Chao Phanya Maha Somdet Sisavang Vong and his first wife Queen Khamfan jointly had the religious faith to sponsor the making of this manuscript-bundle entitled *Vohan Vetsantara* (Vessantara in phrase) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit support Thu Nyai Thangthai (Princess Khamuan, the king's former first wife) who has passed away to the other world. May she reach the states of happiness. If she has been in a good place, may this merit reach her. May this be a condition for us to reach Nibbāna.

Date: CS 1292, a *hwai sanga* year (31 Jul 1930)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Chao Phanya Maha Somdet Sisavang Vong and his first wife Queen Khamfan
Titles: ມະຫາພົນ (ຜູກ ໙)
Mahaphon (Phuk 9)
Mahāvana (Fascicle 9)

EAP1398_VXY_1_0283

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 57.5 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** two folio; the first folio contains the colophon; and the last folio is blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 20. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ທານະຂັນ ເປັນກັນທີ່ ໙ ໃນເວດສັນຕະຣະຊາດິກ. ກ່ອນພະເວດສັນດອນຈະສະເດັດອອກຈາກພະນະຄອນສີພິ ພະອົງຊົງບໍລິຈາກ ສັດຕະສະດະກະມະຫາທານ (ທານ ໗ ສິ່ງ ໆ ລະ ໗໐໐) ຈາກນັ້ນ ຈຶ່ງສະເດັດອອກຈາກເມືອງ ໂດຍມີພະນາງມັດທິ, ເຈົ້າຊາລີ ແລະນາງກັນທາ ຕາມສະເດັດໄປປ່າຫິມະພານ. ລະຫວ່າງທາງ ມີພວກຍາຈິກມາທູນຂໍພະລາຊະທານລິດ ແລະມ້າ ພະອົງກໍຊົງປະທານໃຫ້ ໃນທີ່ສຸດ ທັງສອງພະອົງຊົງອູ້ມພະໂອລົດແລະພະທິດາ ແລ້ວສະເດັດໄປສູ່ປ່າຫິມະພານ.

Dānakaṇḍa, the third episode of Vessantara Jātaka. The text is in Pali. Before Vessantara left Sivi kingdom, he donated “sattasādaka mahadāna” (a donation of 7 things in 700 each). Then, he left the kingdom together with Queen Maddi, his son Jālī, and his daughter Kaṇhā heading to the Himavanta forest. On the way, beggars asked him for the royal carriages

and horses and he gave them. Finally, the king and the queen carried their children in their hands and continued their way by foot to the Himavanta forest.

Colophon: ລານທີ ໑໙ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໒ ຕົວ ປີຮວຍສະງ້າ ເດືອນ ໙ ອອກໃໝ່ ໖ ຄ່ຳວັນ ໕ ມື້ຮັບໃສ່ ຮິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ເຈົ້າພະຍາມະຫາສົມເດັດສີສະຫວ່າງວົງ ກັບທັງພັນລະຍາຫລວງທຸຄຳຝັນໄດ້ພ້ອມກັນເປັນສັດທານິດສິດທະກຳມະຕິກລົງມີໃຈໃສ່ສັດທາເປັນໜ້າ ກິດຕະນະວັດສະນະໂວທານເວສັນຕະຣະຊາດິກ ໄວ້ກັບພະສາສະໜາພະພຸດທະເຈົ້າຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ນຳເອົາໂກສິນສ່ວນບຸນອັນນີ້ນຳໄປຮອດໄປເຖິງທຸໃຫຍ່ທັງທ້າຍເຖົ້າ (ໝາຍເຖິງ ເຈົ້າຍິງຄຳອ້ວນ, ພະມະເຫສີອົງທຳອິດຂອງພະເຈົ້າສີສະຫວ່າງວົງ) ອັນໄດ້ສົນບຸນແກ່ກຳໄປສູ່ບໍຣະໂລກພາຍໜ້ານັ້ນ ຂໍໃຫ້ໄດ້ສະເຫວີຍສຸກ ໓ ປະການ ມີນິຣະພາບເປັນທີ່ແລ້ວ ແມ່ນໄດ້ສະເຫວີຍສຸກແລ້ວ ຂໍໃຫ້ນຳໄປຮອດຈອດເຖິງແດ່ກໍຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍໂຫຕູ ໂນ.

Folio 19 on the recto side: In Chunlasangkatrassa (CS) 1292, a *hwai sanga* year, on the sixth waxing-moon day of the ninth lunar month, the fifth day of the week (Thursday), a *hap sai* day, the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Chao Phanya Maha Somdet Sisavang Vong and his first wife Queen Khamfan jointly had the religious faith to sponsor the making of this manuscript-bundle entitled *Vohan Vetsantara* (Vessantara in phrase) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit support Thu Nyai Thangthai (Princess Khamuan, the king's former first wife) who has passed away to the other world. May she reach the three states of happiness with Nibbāna as the ultimate goal. If she has been in a good place, may this merit reach her. May this be a condition for us to reach Nibbāna.

Date: CS 1292, a *hwai sanga* year (31 Jul 1930)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Chao Phanya Maha Somdet Sisavang Vong and his first wife Queen Khamfan
Titles: ທານະຂັນ ບັນຕັນ (ຜູກ ໔)
Thanakhan Ban Ton (Phuk 4)
Dānakaṇḍa, First part (Fascicle 4)

EAP1398_VXY_1_0284

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 57.4 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** three folio; the first folio contains the colophon; and the second folio is blank; the third folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 24. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ກຸມມານ ເປັນກັນທີ່ ໘ ໃນຈຳນວນ ໑໓ ກັນ ໃນເວດສັນຕະຣະຊາດິກ ມີ ໑໐໑ ຄາຖາ. ເນື້ອຫາກ່າວເຖິງ ຊູຊິກເດີນທາງໄປເຖິງເຂົາວົງກິດ ໄດ້ນອນຄ້າງຄືນໃນທີ່ບໍ່ໄກຈາກອາລິມຂອງພະເວດສັນດອນ ຮຸ່ງເຊົ້າ ລໍຖ້າຈົນພະນາງມັດທິອອກໄປຫາໝາກໄມ້ແລ້ວ ຈຶ່ງເຂົ້າໄປຂໍສອງກຸມມານຄືພະຊາລີ ແລະພະກັນຫາຈາກພະເວດສັນດອນ ເມື່ອສອງກຸມມານຮູ້ວ່າພາມຊູຊິກມາຂໍພວກຕົນ ກໍຮູ້ສຶກຍຳນກົວ ຈຶ່ງພາກັນໜີລົງໄປໃນສະນ້ຳ ພະເວດສັນດອນອອກໄປຕາມຫາ ແລະທຳຄວາມເຂົ້າໃຈແລ້ວມອບໃຫ້ຊູຊິກ ຊູຊິກກໍຈັບສອງກຸມມານມັດມືຕິດກັນ ແລ້ວລາກອອກໄປ.

Kumman or *Kumāra*, consisted of 101 verses, is the eighth episode among thirteen episodes of the *Vessantara Jātaka*. The text is in Pali. The content is on Jujaka arriving at Mount Vamka and staying overnight nearby Vessantara's abode. At dawn on the next morning, Jujaka waited until Princess Maddī went away to find fruits. He then came out and begged Vessantara for his two children, Jali and Kanha. When the two children realized that the Brahmin was begging for them, they were scared and hid themselves under some lotus leaves in the pond. Vessantara looked for them and explained them about Jujaka's wishes. Eventually, Vessantara gave his two kids to Jujaka. Jujaka bound them on their wrists and pulled them out of the forest.

Colophon: ລານທີ ໒໒ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໒ ຕົວ ປີຮວຍສະງ້າ ເດືອນ ໙ ອອກໃໝ່ ໖ ຄໍ່າວັນ ໕ ມື້ຮັບໃສ້ ຮິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ເຈົ້າພະຍາມະຫາສົມເດັດສີສະຫວ່າງວົງ ກັບທັງພັນລະຍາຫລວງທຸຄຳຝັນ ໄດ້ພ້ອມກັນເປັນສັດທານິດສິດທະກຳມະຕິກລົງມີໃຈໃສ່ສັດທາເປັນໜ້າກິດຕະນະວັດສະນະໂວຫານເວສັນຕະຣະ ໄວ້ກັບພະສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ນຳເອົາໂກສິນສ່ວນບຸນອັນນີ້ນຳໄປຮອດໄປເຖິງທຸໃຫຍ່ທັງທ້າຍເຖົ້າ (ໝາຍເຖິງ ເຈົ້າຍິງຄຳອ້ວນ, ພະມະເຫສີອົງທຳອິດຂອງພະເຈົ້າສີສະຫວ່າງວົງ) ອັນໄດ້ສິ້ນບຸນແກ່ກຳໄປສູ່ບໍ່ຣະໂລກພາຍໜ້ານັ້ນ ຂໍໃຫ້ໄດ້ສະເຫວີຍສຸກ ແມ່ນໄດ້ສະເຫວີຍສຸກແລ້ວ ຂໍໃຫ້ນຳໄປຮອດຈອດເຖິງແຕ່ກໍຂ້າເທັ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕູ ໂນ.

Folio 22 on the recto side: In Chunlasangkatrassa (CS) 1292, a *hwai sang* year, on the sixth waxing-moon day of the ninth lunar month, the fifth day of the week (Thursday), a *hap sai* day, the writing was accomplished at the time of the sunset drum (*nyam kōng laeng*). Chao Phanya Maha Somdet Sisavang Vong and his first wife Queen Khamfan jointly had the religious faith to sponsor the making of this manuscript-bundle entitled *Vohan Vetsantara* (Vessantara in phrase) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit support Thu Nyai Thangthai (Princess Khamuan, the king's former first wife) who has passed away to the other world. May she reach the states of happiness. If she has been in a good place, may this merit reach her. May this be a condition for us to reach Nibbāna.

Date: CS 1292, a *hwai sang* year (31 Jul 1930)

Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Chao Phanya Maha Somdet Sisavang Vong and his first wife Queen Khamfan
Titles: ກຸມມານ ບັນປາຍ
Kumman Ban Pai
Kumāra, Last part

EAP1398_VXY_1_0285

Long palm-leaf

One Phuk: *fascicle 12*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 57.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio is blank. **Back cover folio:** two folio; the first folio contains the colophon; and the last two folios are blank.

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

Description: ມັດທິ ເປັນກັນທີ ໙ ໃນຈຳນວນ ໑໓ ກັນ ໃນເວດສັນຕະຣະຊາດິກ ມີ ໙໐ ຄາຖາ. ເນື້ອໃນກ່າວເຖິງ ພະນາງມັດທິ ເມື່ອອອກໄປປ່າຫາໝາກໄມ້ ໄດ້ເກີດແປກປະຫຼາດຄືໝາກໄມ້ບໍ່ມີໃຫ້ເກັບຫຼາຍ ເໝືອນເມື່ອກ່ອນ ອາກາດກໍມີດຸກ ຕອນຂາກັບກໍມີຣາຊະສີ ເສືອເຫຼືອງ ແລະເສືອໂຄ່ງ ຊຶ່ງເປັນ ເທວະດາແປງມາຂວາງທາງໄວ້ອີກ ເມື່ອມາເຖິງອາລົມ ກໍບໍ່ເຫັນສອງກຸມມານ ຈຶ່ງອອກຕາມຫາ ສອງກຸມມານຈົນເດີກດີນ ເມື່ອບໍ່ພົບ ກໍກັບມາເຖິງອາລົມແລ້ວຖາມພະເວດສັນດອນ ກັບຖືກຕໍ່ວ່າ ອີກ ຈຶ່ງເສຍພະໄທຈົນເປັນລົມສະຫຼົບໄປ ພະເວດສັນດອນກໍຊົງປະຖົມພະຍາບານຈົນພະນາງ ພື້ນ ແລ້ວຕັດເລົ່າຄວາມຈິງໃຫ້ຟັງ ພະນາງມັດທິຊາບເລື່ອງແລ້ວ ກໍອະນຸໂມທະນາໃນບຸດຕະ ທານະບາລະມີຄັ້ງນີ້.

Maddi, consisted of 90 verses, is the ninth episode of thirteen episodes of the Vessantara Jātaka. The text is in Pali and deals with Princess Maddi finding some fruit. There were some supernatural occurrences: insufficient fruit, gloomy weather, and three wild animals (a lion, a tiger, and a leopard) who were deities in disguise coming to her way back home. When she arrived at Vessantara's abode, she could not find her children and searched for them until it was late night. She could not find them anyway and returned the abode. She asked Vessantara about their children but he scolded her. She was so sad that she fainted. Vessantara retrieved her consciousness and told her the truth. Maddi rejoiced with that donation.

Colophon: ລານທີ ໒໐ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໘໖ ຕົວ ປີກາບໃຈ້ ເດືອນ ໖ ຂຶ້ນ ໔ ຄ່ຳ ວັນ ໔ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ເພັຍໄພບຸນສະຫວາດ ນາມມະກອນ ຊື່ທິດເພັງ ນາງເພັຍ

ບຸດດີ ລູກຫລານຊູ່ຄົນ ຢູ່ບ້ານປ່າຂາມ ໄດ້ມີໃຈໃສ່ສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ພ້ອມກັນສ້າງຍັງ
ມະຫາເວດສັນຕະຣະຊາດິກ ອັນນີ້ ໄວ້ກັບພະສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະ
ວັດສາ ຂໍໃຫ້ບຸນຣາສີຝູງນີ້ມາຄ້າຊູ່ຂ້າພະເຈົ້າຊາດນີ້ແລະຊາດໜ້າເປັນແກ່ນເປັນສານ ຂໍຜົນນຳ
ເອົາພົ້ນຈາກສົງສານຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈຶ່ງລຸພະນິພານດັ່ງຄຳໝາຍແດ່ກໍຂ້າເທີ້ນ ນິບ
ພານະ ປັດຈະໂຍ ໂຫຕຸ ເມ ອະນາຄະເຕ ກາເລ.

Folio 20 on the recto side: In Chunlasangkatrassa (CS) 1286, a *kap chai* year, on the fifth waxing-moon day of the sixth lunar month, the fourth day of the week (Wednesday),¹¹¹ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Phia Phaibunsavat or Thit Pheng, his wife named Nang Phia Buddi, their children, and grandchildren from Pakham village jointly had the most ardent religious faith to sponsor the making of this manuscript entitled *Mahāveśāntara-jātaka* to support the Teachings of the 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 the results of this merit support us to fulfill our wishes to be free from the Cycle of Rebirths, to cut the Five Obstacles, and to reach Nibbāna. May this be a condition for me to reach Nibbāna in the future.

Date: CS 1286, a *kap chai* year (7 May 1924)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Phia Phaibunsavat or Thit Pheng, his wife named Nang Phia Buddi, their children, and grandchildren from Pakham village
Titles: ມັດທິ (ຜູກ ໑໒)
Matthi (Phuk 12)
Maddi (Fascicle 12)

EAP1398_VXY_1_0286

Long palm-leaf

One Phuk: *fascicle 13*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 57.5 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** two folio; the first folio contains the colophon; and the last folio is blank.

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

Description: ສັກກະບັນ ເປັນກັນທີ່ ໑໐ ໃນຈຳນວນ ໑໑ ກັນ ໃນເວດສັນຕະຣະຊາດິກ ມີ ໔໑ ຄຳຖາ. ເນື້ອໃນ
ກ່າວເຖິງທ້າວສັກກະຫຼີພະອິນ ຄິດວ່າ ຕໍ່ໄປພາຍໜ້າ ຫາກມີຜູ້ມາຂໍພະນາງມັດທິ ພະເວດສັນ
ດອນກໍຈະໃຫ້ ອາດເຮັດໃຫ້ການບຳເພັນພຽນເພື່ອໂພທິຍານເກີດອຸປະສັກ ເພາະບໍ່ມີຜູ້ປົນນິບັດ

¹¹¹ 1286 Vaisakha 4 = Wednesday, 7 May 1924.

ຈຶ່ງແປງເພດເປັນພາມມາຂໍພະນາງມັດທິ ພະເວດສັນດອນກໍປະທານໃຫ້ ພາມແປງໄດ້ຖວາຍຄືນ ພ້ອມທັງປະສາດພອນ ຕູ ປະການແກ່ພະເວດສັນດອນ ເຊັ່ນ ໃຫ້ຊາວເມືອງຫາຍໂກດແລ້ວອອກ ມາຮັບເອົາກັບບ້ານເມືອງ.

Sakkaban, consisted of 46 verses, is the tenth episode of thirteen episodes of the Vessantara Jātaka. The text is in Pali. *Sakkaban* or *Sakkapabba* means the section on God Sakka (God Indra). The episode is on God Sakka thinking about possibility that Vessantara would likely give his wife, Maddi, to whomever who asked for her. By so doing, the practice of Vessantara could be into trouble because there would not be anyone left who could take care of him. God Sakka therefore transformed himself into a Brahmin and asked him for Princess Maddi. Vessantara willingly gave her to him. Then, the Brahmin, who was nobody else but God Sakka, returned Maddi to Vessantara and gave him eight blessings, such as a wish of forgiveness from the people of Sivi and invitation back to the kingdom.

Colophon: ລານທີ ໑໘ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໘໖ ຕົວ ປີກາບໃຈ ເດືອນ ໖ ຂຶ້ນ ໕ ຄ່ຳ ວັນ ໔ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ເພັຍໄພບຸນສະຫວາດ ນາມມະກອນຊື່ທິດເພັງ ນາງເພັຍ ບຸດດີ ລູກຫລານຊູ່ຄົນ ຢູ່ບ້ານປ່າຂາມ ໄດ້ມີໃຈໃສ່ສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ພ້ອມກັນສ້າງຍັງ ມະຫາເວດສັນຕະຣະຊາດິກ ອັນນີ້ ໄວ້ກັບພະສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະ ວັດສາ ຂໍໃຫ້ບຸນຣາສິຝູງນີ້ມາຄ້ຳຊູຂ້າພະເຈົ້າຊາດນີ້ ແລະຊາດໜ້າເປັນແກ່ນເປັນສານ. ຂໍຜົນນຳ ເອົາພົ້ນຈາກສົງສານຕັດບ່ວງເປັນຈະມານຊາດໄດ້ ຈຶ່ງລຸພະນິພານດັ່ງຄຳໝາຍແດ່ກໍຂ້າເທີ້ນ ນິບ ພານະ ປັດຈະໂຍ ໂຫຕຸ ເມ ອະນາຄະເຕ ກາເລ.

Folio 18 on the recto side: In Chunlasangkatrassa (CS) 1286, a *kap chai* year, on the fifth waxing-moon day of the sixth lunar month, the fourth day of the week (Wednesday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Phia Phaibunsavat or Thit Pheng, his wife named Nang Phia Buddi, their children, and grandchildren from Pakham village jointly had the most ardent religious faith to sponsor the making of this manuscript entitled *Mahāvessantara-jātaka* to support the Teachings of the 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 the results of this merit support us to be free from the Cycle of Rebirths, to cut the Five Obstacles, and to reach in the future. May this be a condition for me to reach Nibbāna in the future.

Date: CS 1286, a *kap chai* year (7 May 1924)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Phia Phaibunsavat or Thit Pheng, his wife named Nang Phia Buddi, their children, and grandchildren from Pakham village
Titles: ສັກກະບັນ (ຜູກ ໑໓)
Sakkaban (Phuk 13)
Sakkapabba (Fascicle 13)

Long palm-leaf**One Phuk:** *fascicle 13*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 57.4 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted. **Fascicle 1: Front cover folio:** one folio is blank. **Back cover folio:** two folio; the first folio contains the colophon; and the last folio is blank. **Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 23. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ມະຫາຣາດ ເປັນກັນທີ່ ໑໑ ໃນຈຳນວນ ໑໖ ກັນ ໃນເວດສັນຕະຣະຊາດິກ ມີ ໖໙ ຄາຖາ. ເນື້ອໃນກ່າວເຖິງ ຊູຊິກພາສອງກຸ່ມມານ ຄືເຈົ້າຊາລີແລະນາງກັນທາ ກັບບ້ານຂອງຕົນທີ່ເມືອງກະລິງຄະຍາມຄຳຄືນກໍມັດສອງກຸ່ມມານໄວ້ທີ່ໂຄນຕັນໄມ້ ຕົວເອງຂຶ້ນໄປຜູກເປນອນຢູ່ເທິງຕົ້ນໄມ້ ຕົກກາງຄືນເທວະດາແປງກາຍເປັນພະເວດສັນດອນແລະພະນາງມັດທິດູແລສອງກຸ່ມມານ ຮຸ່ງເຊົ້າກໍອອກເດີນທາງຕໍ່ ແຕ່ຊູຊິກຫຼົງທາງ ກັບບ້ານບໍ່ຖືກ ໄດ້ເຂົ້າໄປໃນເມືອງສີພິຊິງເປັນເມືອງຂອງພະເຈົ້າສິນໄຊຜູ້ເປັນພະເຈົ້າບູ່ຂອງສົງກຸ່ມມານ ເມື່ອພະເຈົ້າສິນໄຊເຫັນສອງກຸ່ມມານ ກໍດີໃຈ ແລ້ວຊົງໂຖ່ຖອນຄືນຈາກຊູຊິກ ແລະໃຫ້ລ້ຽງດູຊູຊິກຈົນອົມໜ້າສຳລານ ແຕ່ຊູຊິກກິນອາຫານເຂົ້າໄປຫຼາຍເກີນຄວນເພາະອິດທິວມານານ ຈົນອາຫານບໍ່ຍ່ອຍທ້ອງແຕກຕາຍ.

Maharat or *Mahārāja*, consisted of 69 verses, is the eleventh episode of thirteen episodes of the *Vessantara Jātaka*. The text is in Pali. *Maharat* means great kings. Jujaka took the two children, Jali and Kanha, to his hometown in *Kaliṅga*. At night, he bound the children to a tree and climbed up to sleep on the tree. Deities took care of the two kids in disguise of *Vessantara* and *Maddi*. Next morning they continued their trip but Jujaka lost his way. They entered *Sivi* that was ruled by King *Sañjaya*, the grandfather of the two children. The king was happy to meet his grandchildren and ransomed them from Jujaka. He offered a large quantity of food to Jujaka. Jujaka ate it too much. The food could not be properly digested and he died.

Colophon: ລານທີ ໒໒ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໒ ຕົວ ປີຮວຍສະງ້າ ເດືອນ ໙ ອອກໃໝ່ ໖ ຄຳວັນ ໕ ມື້ຮັບໃສ່ ຮິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ເຈົ້າພະຍາມະຫາສົມເດັດສີສະຫວ່າງວົງ ກັບທັງພັນລະຍາຫລວງທຸຄຳຝັນ ໄດ້ພ້ອມກັນເປັນສັດທານິດສິດທະເທວິນິຍະກຳມະຕິກລົງ ມີໃຈໃສ່ສັດທາເປັນທ້າກິດຕະນະວັດສະນະໂວທານເວສັນຕະຣະ ໄວ້ກັບພະສາສະໜາພະພຸດທະເຈົ້າຕາບຕໍ່ເທົ້າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ນຳເອົາໂກສິນສ່ວນບຸນອັນນີ້ນຳໄປຮອດໄປເຖິງທຸໂຫຍທັງທ້າຍເຖົ້າ (ໝາຍເຖິງ ເຈົ້າຍິງຄຳອ້ວນ, ພະມະເຫສີອົງທຳອິດຂອງພະເຈົ້າສີສະຫວ່າງວົງ) ອັນໄດ້ສົ້ນບຸນແກ່ກຳໄປສູ່ບໍຣະໂລກພາຍໜ້ານັ້ນ ຂໍໃຫ້ໄດ້ສະເຫວີຍສຸກ ແມ່ນໄດ້ສະເຫວີຍສຸກແລ້ວ ຂໍໃຫ້ນຳໄປຮອດຈອດເຖິງແດ່ກໍຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ.

Folio 22 on the recto side: In *Chunlasangkatrassa* (CS) 1292, a *hwai sang* year, on the sixth waxing-moon day of the ninth lunar month, the fifth day

of the week (Thursday), a *hap sai day*,¹¹² the writing was accomplished at the time of the sunset drum (*nyam kông laeng*). Chao Phanya Maha Somdet Sisavang Vong and his first wife Queen Khamfan jointly had the religious faith to sponsor the making of this manuscript-bundle entitled *Vohan Vetsantara* (Vessantara in phrase) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit support Thu Nyai Thangthai (Princess Khamuan, the king's former first wife) who has passed away to the other world. May she reach the states of happiness. If she has been in a good place, may this merit reach her. May this be a condition for us to reach Nibbāna.

Date: CS 1292, a *hwai sanga* year (31 Jul 1930)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Chao Phanya Maha Somdet Sisavang Vong and his first wife Queen Khamfan
Titles: ມະຫາຣາດ (ກັນຖຸວນ ໑໔)
Maharat (*Kan thuan* 14)
Mahārāja (Fascicle 14)

EAP1398_VXY_1_0288

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 57.5 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted. **Fascicle 1: Front cover folio:** none. **Back cover folio:** three folio; the first folio contains the colophon; and the last two folios are blank. **Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 20. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ສັກຂັດຕິ ຫຼືສັກກະຕິ ເປັນກັນທີ່ ໑໒ ໃນຈຳນວນ ໑໓ ກັນ ໃນເວດສັນຕະຣະຊາດິກ ມີ ໓໖ ຄຳຖາ. ເນື້ອໃນກ່າວເຖິງ ພະເຈົ້າສິນໄຊສະເດັດພ້ອມດ້ວຍພະນາງຜູດສະດີ, ພະຊາລີ, ພະກັນຫາ ແລະ ຈາຕຸລິງຄະເສນາ ໄປຍັງເຂົາວົງກົດ ເພື່ອຮັບພະເວດສັນດອນກັບເມືອງສີພິ ເມື່ອກະສັດທັງຫົກພະອົງໄດ້ພົບກັນ ຕ່າງກໍໂສກສັນຈົນເຖິງກັບສະລົບທົບທ່າວ ໂຮມທັງເຫຼົ່າເສນາມາດທັງປວງ ຂະນະນັ້ນ ກໍເກີດແຜ່ນດິນໄຫວ, ພ້າຮ້ອງພ້າແລບ, ຝົນໂບກຂະຣະພັດກໍບັນດານຕົກລົງມາ ເຮັດໃຫ້ເກີດຄວາມຊຸ່ມເຢັນ ແລະໄດ້ພື້ນສະຕິທັງໝົດ ແລະຕ່າງກໍພາກັນຂໍອະໂຫສິກຳແກ່ພະເວດສັນດອນພ້ອມທູນອາລາດທະນາໃຫ້ລາຜະນວດກັບຄືນພະນະຄອນ.

Sakkhatti or *Chakhatti*, consisted of 36 verses, is the twelfth episode of thirteen episodes of the Vessantara Jātaka. The text is in Pali and deals with King Sañjaya, accompanied by Queen Phusati, Jali, Kanha, and

¹¹² 1292 Sravana 6 = Thursday, 31 July 1930.

ministers, setting off for Mount Vamka to invite Vessantara back to the kingdom of Sivi. When the six reunited, they were so much overwhelmed with joy that they wept and got fainted. At the moment the earth shook and the, lightening flashed in the clouds. Fresh Pokkharavassa rain fell down, waking up all the people. Thereafter, they asked Vessantara for forgiveness and invited him back to the city.

Colophon: ລານທີ ໑໘ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໒ ຕົວ ປີຮວຍສະງ້າ ເດືອນ ໙ ອອກໃໝ່ ໖ ຄໍ່າ
ວັນ ໔ ມື້ຮັບໃສ້ ຣິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ເຈົ້າພະຍາມະຫາລືມເດັດສີສະຫວ່າງວົງ
ກັບທັງພັນລະຍາຫລວງທຸຄໍາຝັນ ໄດ້ພ້ອມກັນເປັນສັດທານິດສິດກໍາມະຕິກລົງມີໃຈໃສ່ສັດທາ
ເປັນໜ້າກິດຕະນະວັດສະນະໂວທານເວສັນຕະຣະ ໄວ້ກັບພະສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່
ເທົ້າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄໍາມັກຄໍາປາດຖະໜາສູ່ເຍື່ອງຊູ່ປະການມີນິຣະພານເປັນທີ່
ແລ້ວ. ປະການ ໑ ຂໍໃຫ້ໄປຄ້າຊຸພໍ່ແມ່ພີ່ນ້ອງໝູ່ວົງສາອັນໄດ້ຕາຍໄປສູ່ບໍຣະໂລກພາຍໜ້າ ແມ່ນ
ໄດ້ສະເຫວີຍ ຂໍໃຫ້ໄດ້ສະເຫວີຍກໍຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂທຕຸ ໂນ.

Folio 18 on the recto side: In Chunlasangkatrassa (CS) 1292, a *hwai sanga* year, on the sixth waxing-moon day of the ninth lunar month, the fifth day of the week (Thursday), a *hap sai* day, the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Chao Phanya Maha Somdet Sisavang Vong and his first wife Queen Khamfan jointly had the religious faith to sponsor the making of this manuscript-bundle entitled *Vohan Vetsantara* (Vessantara in phrase) to support the Teachings of the Buddha to last until the end of 5000 years. May all our desires and wishes come true. May the results of this merit support our parents, siblings, and relatives who have passed away to the other world. May they gain merit, definitely. May this be a condition for us to reach Nibbāna.

Date: CS 1292, a *hwai sanga* year (31 Jul 1930)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Chao Phanya Maha Somdet Sisavang Vong and his first wife Queen Khamfan
Titles: ສັກກະຕິ
Sakkati
Chakhattiya

EAP1398_VXY_1_0289

Long palm-leaf

One Phuk: *fascicle 16*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.3 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** three folio; the first folio contains the colophon; and the last two folios are blank.
Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 20. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of

the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ນະຄອນ ເປັນກັນສຸດທ້າຍ ໃນຈຳນວນ ໑໖ ກັນ ໃນເວດສັນຕະຣະຊາດິກ ມີ ໔໘ ຄາຖາ. ເນື້ອໃນກ່າວເຖິງພະເວດສັນດອນຊົງລາຜະນວດ ຊົງສັງລາອາສົມ ຮັບເຄື່ອງຊົງແຫ່ງກະສັດ ສະເດັດກັບນະຄອນສີພິ ຊົງຄອງຮາດດ້ວຍທິດສະພິດຣາຊະທຳໃຫ້ເກີດຄວາມຮົ່ມເຍັນ ຈົນພະຊົນມາຍຸໄດ້ ໑໒໐ ພັນສາ ຈຶ່ງສະເດັດສະຫວັນຄົດ ໄປເກີດເປັນທ້າວສັນດຸສິດເທບພະບຸດ ໃນສະຫວັນຊັ້ນດຸສິດ.

Nakhòn or *Nagara*, consisted of 48 verses, is the last episode of thirteen episodes of the *Vessantara Jātaka*. The text is in Pali. *Nakhòn* means “city.” The episode is on *Vessantara* leaving the ascetic status. He made the last word to his abode, dressed up in the royal attire, and returned *Sivi*. He ruled his kingdom with royal virtues and died at the age of 120. He was reborn as *Santusita* deity in the *Tusita* heaven.

Colophon: ລານທີ ໑໙ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໒ ຕົວ ປັດວາຍສະງ້າ ເດືອນ ໙ ອອກໃໝ່ ໖ ຄ່ຳວັນ ໕ ມື້ຮັບໃສ່ ຣິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ເຈົ້າພະຍາມະຫາສົມເດັດສີສະຫວ່າງວົງກັບທັງພັນລະຍາຫລວງທຸຄຳຝັນໄດ້ພ້ອມກັນເປັນສັດທານິດສິດທະເວທະນິຍະກຳມະຕິກລົງມີໃຈໃສ່ສັດທາເປັນທ້າວກິດຕະນະວັດສະນະໂວທານເວສັນຕະຣະ ໄວ້ກັບພະສາສະໜາພະພຸດທະເຈົ້າຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ຂໍໃຫ້ນຳເອົາໂກສິນສ່ວນບຸນອັນນີ້ນຳໄປຮອດໄປເຖິງທຸໃຫຍ່ທັງທ້າຍເຖົ້າ (ໝາຍເຖິງ ເຈົ້າຍິງຄຳອ້ວນ, ພະມະເຫສີອົງທຳອິດຂອງພະເຈົ້າສີສະຫວ່າງວົງ) ອັນໄດ້ສັນບຸນແກ່ກຳໄປສູ່ບໍ່ຣະໂລກພາຍໜ້ານັ້ນ ຂໍໃຫ້ໄດ້ສະເຫວີຍສຸກ ແມ່ນໄດ້ສະເຫວີຍແລ້ວ ຂໍໃຫ້ນຳໄປຮອດຈອດເຖິງແດ່ກໍຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ.

Folio 19 on the recto side: In *Chunlasangkatrāsa* (CS) 1292, a *hwai sanga* year, on the sixth waxing-moon day of the ninth lunar month, the fifth day of the week (Thursday), a *hap sai* day, the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Chao Phanya Maha Somdet Sisavang Vong and his first wife Queen Khamfan jointly had the religious faith to sponsor the making of this manuscript-bundle entitled *Vohan Vetsantara* (*Vessantara* in phrase) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit support Thu Nyai Thangthai (Princess Khamuan, the king's former first wife) who has passed away to the other world. May she reach the states of happiness. If she has been in a good place, may this merit reach her. May this be a condition for us to reach *Nibbāna*.

Date: CS 1292, a *hwai sanga* year (31 Jul 1930)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Chao Phanya Maha Somdet Sisavang Vong and his first wife Queen Khamfan

Titles: ນະຄອນ (ກັນຖວນ ໑໖)
Nakhòn (*Kan thuan* 16)
Nagarakaṇḍa (*Fascicle* 16)

Long palm-leaf**One Phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 57.6 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** two folio; the first folio contains the colophon; and the last folios is blank.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 13. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.**Description:** ສອງເວດສັນຕະຣະ ໝາຍເຖິງ ອານິສົງທີ່ໄດ້ຮັບຈາກການເຄົາລົບບູຊາ ແລະຟັງເທສະໜາເລື່ອງເວດສັນຕະຣະຊາດົກ. ພະພຸດທະເຈົ້າໄດ້ຕັດເທສະໜາເລື່ອງອານິສົງເວດສັນຕະຣະຊາດົກແກ່ເຈົ້າພິກຂຸ ແລະທ້າວພະຍາສັກກາຍະຣາດທັງຫຼາຍວ່າ ຄົນທັງຫຼາຍຝູງໃດໃຄ້ເຫັນພະອະຣິຍະເມດໄຕຕິນປະເສີດນັ້ນ ໃຫ້ສະດັບຮັບຟັງຍັງເວດສັນຕະຣະຊາດົກໃຫ້ແລ້ວມື້ໜຶ່ງວັນດຽວ ຄຳປາດຖະໜາຂອງຄົນຝູງນັ້ນກໍຈະສຳເລັດ. ດ້ວຍອານິສົງການຟັງເວດສັນຕະຣະຊາດົກ ເມື່ອຄົນທັງຫຼາຍຕາຍໄປ ກໍຈະໄດ້ໄປເກີດໃນສະຫວັນ, ຈະບໍ່ໄປຕິກນະຣົກ, ຈະໄດ້ເກີດຮ່ວມສາສະໜາຂອງພະສີອະຣິເມດໄຕພຸດທະເຈົ້າຕິນຈັກມາພາຍໜ້າ ແລະຈະເປັນປັດໄຈໃຫ້ບັນລຸທຳ ແລະເຂົ້າສູ່ພະນົບພານ.*Sòng Vessantara* means rewards gained from worshiping and listening to Vessantara Jataka. The Buddha delivered a sermon to his disciples and Sakya princes on the merit of the Vessantara Jataka. Those who wish to meet Metteyya Buddha and listen to the Vessantara Jataka within one day can really fulfill the wish. Due to the results of listening to the Vessantara Jataka, they will be reborn in heaven and never in hell. They will be reborn in the period of Metteyya Buddha, attain the Enlightenment, and enter Nibbāna.**Colophon:** ລານທີ ໑໒ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໘໖ ຕົວ ປີກາບໃຈ ເດືອນ ໖ ຂຶ້ນ ໔ ຄ່ຳ ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ເພັຍໄພບຸນສະຫວາດ ນາມມະກອນຊື່ທິດເພັງ ນາງເພັຍບຸດຕິ ລູກຫລານຊູຄົນຢູ່ບ້ານປ່າຂາມ ໄດ້ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ພ້ອມກັນສ້າງຍັງ ສອງມະຫາເວດ ຜູກນີ້ ໄວ້ກັບພະສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ບຸນຣາສີຝູງນີ້ມາຄ້າຊູຂ້າພະເຈົ້າຊາດນີ້ ແລະຊາດໜ້າເປັນແກ່ນເປັນສານ. ຂໍຜົນນຳເອົາພັນຈາກສົງສານຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈຶ່ງລຸພະນິພານດັ່ງຄຳໝາຍແດ່ກໍຂ້າເທີນ ນົບພານະ ປັດຈະໂຍ ໂຫຕຸ ເມ ອະນາຄະເຕ ກາເລ.Folio 12 on the recto side: In Chunlasangkatrassa (CS) 1286, a *kap chai* year, on the fifth waxing-moon day of the sixth lunar month, the fourth day of the week (Wednesday),¹¹³ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Phia Phaibunsavat or Thit Pheng,, his wife named Nang Phia Buddi, their children, and grandchildren from Pakham village jointly had the most ardent religious¹¹³ 1286 Vaisakha 4 = Wednesday, 7 May 1924.

faith to sponsor the making of this manuscript entitled *Sòng Maha Vet* to support the Teachings of the 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 the results of this merit support us to be free from the Cycle of Rebirths, to cut the Five Obstacles, and to reach Nibbāna. May this be a condition for me to reach Nibbāna in the future.

Date: CS 1286, a *kap chai* year (7 May 1924)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Phia Phaibunsavat or Thit Pheng, his wife named Nang Phia Buddi, their children, and grandchildren from Pakham village
Titles: ສອງມະຫາເວດສັນຕະຣະ
Sòng Mahāvetsantara
Rewards derived from Copying Vessantara Jātaka

EAP1398_VXY_1_0291

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 57.6 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** one folio is blank.
Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 13. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ເນື້ອໃນເປັນພາສາປາລີ ຂຶ້ນຕົ້ນດ້ວຍພະຄາຖາວ່າ ນະໂມຕັສສະ ພະຄະວະໂຕ ອະຣະຫະໂຕ ສັມມາສັມພຸທທັສສະ. ພຸດທາທິໂຈ ມະຫາເຕໂຊ ທຳມະຈັນໂທ ຣະສາຫະໂຣ ສັງຄະຕາຣະຄະໂນ ເສດໂຖ ອັມເຫ ຮັກຂັນຕູ ປາຍະໂຕ ປະນິທານະໂຕ ປັດຖາຍະ ຕະຖາຄະໂຕ ມະຫາກາຣຸນິໂກ ໂລການຸກັມປາຍະ ເປັນຕົ້ນ ເປັນພະຄາຖາທີ່ໃຊ້ສູດໃນພິທີພຸດທາພິເສກ ແລະພິທີບຸນໃຫຍ່ ເຊັ່ນ ບຸນມະຫາຊາດ ເພື່ອລະນຶກເຖິງພະພຸດທະຄຸນ, ທຳມະຄຸນ ແລະພະສັງຄະຄຸນ ແລະພະບາລະມີແຫ່ງພະພຸດທະອົງ.

The text is in Pali and starts with *Namotassa buddhādicco arahato sammā sambuddhassa buddhādico mahātejo dhammacando rasāharo saṅghatāragano settho amhe rakkhantu pāyato panidānato patthāya tathāgato mahākāruniko lokānukampāya....* The text is chanted at the ceremony of Buddha image consecration and other great festivals: Vessantara Jataka festival, to recollect the virtues of the Buddha, the Dhamma, and the Sangha, as well as the perfections of the Buddha.

Colophon: None

Date: 1924 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0293).

Script(s): Tham Lao

Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ບັນທັບ
 Ban Ton
 Ban Ton

EAP1398_VXY_1_0292

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 58.3 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** one folio is blank.
Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 23. **Edges of the palm leaves:** angled. **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: ເນື້ອໃນເປັນພາສາບາລີ ຂຶ້ນຕົ້ນດ້ວຍພະຄາຖາວ່າ ນະໂມຕັສສະ ພະຄະວະໂຕ ອະຣະຫະໂຕ ສັມມາສັມພຸທທັສສະ. ໂພທິສັດໂຕ ວະ ອັມຫາກັງ ເຕມິໂຍ ນາມະ ບັນດິດໂຕ ອະທິຕຖານັງ ຖິຣັງ ກັຕວາ ນິກຂັມມິ ອິສິ ປັພພະຊັງ ເອເຕນະ ສັຈຈະວັຊເຊນະ ໂຫຕຸໂນ ຊະຍະມັງຄະລັງ. ເປັນພະຄາຖາທີ່ໃຊ້ສູດໃນພິທີພຸດທາພິເສກ ແລະພິທີບຸນໃຫຍ່ ເຊັ່ນ ບຸນມະຫາຊາດ ເພື່ອລະນຶກເຖິງພະພຸດທະຄຸນ, ທຳມະຄຸນ ແລະພະສັງຄະຄຸນ ແລະພະບາລະມີແຫ່ງພະພຸດທະອີງ.

The text is in Pali and starts with *Namotassa buddhādicco arahato sammā sambuddhassa bodhisatto va amhākaṃ temiyo nāma paṇḍito adhiṭṭhānaṃ thiraṃ katvā nikkhammi isi pabbajjaṃ etena saccavajjena hotuno jayamaṇḍalaṃ* The text is chanted at the ceremony of Buddha image consecration and other great festivals: Vessantara Jataka festival, to recollect the virtues of the Buddha, the Dhamma, and the Sangha, as well as the perfections of the Buddha.

Colophon: None

Date: 1924 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0293)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ໂພທິສັດ
 Phothisat
 Bodhisatta

Long palm-leaf**One Phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 57.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** two folio; the first folio contains the colophon; and the last folios is blank.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 22. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.**Description:** ມະໂລແສນ ໝາຍເຖິງ ຕອນພະມາໂລເຖລະເຈົ້າໄປຂາບໄຫວ້ພະທາດເກດແກ້ວຈຸລາມະນີ ທີ່ດາວະດິງສະຫວັນ ແລະໄດ້ພົບເທວະດາເປັນຈຳນວນແສນທີ່ມາຂາບໄຫວ້ພະທາດ. ພະມາໂລເຖລະ ເປັນພະທີ່ມີອິດທິລິດ ແລະສາມາດເທາະເຫີນເດີນອາຫານໄດ້. ຄັ້ງໜຶ່ງ ພະມາໂລເຖລະໄດ້ເທາະຂຶ້ນໄປຍັງເທວະໂລກ ເພື່ອຂາບໄຫວ້ພະທາດເກດແກ້ວຈຸລາມະນີ ພະເຖລະໄດ້ພົບກັບເທວະບຸດຕິນໜຶ່ງອັນມີຍິດສະບໍລິວານເປັນແສນ ແລະໄດ້ພົບກັບພະອະຣິຍເມດໂຕໂພທິສັດ. ໃນການສົນທະນາກັນ ພະອະຣິຍເມດໂຕໂພທິສັດ ໄດ້ຖາມພະມາໂລເຖລະວ່າ ໃນໂລກມະນຸດຄົນທັງໝາຍໄດ້ກະທຳບຸນຢ່າງໃດແດ່? ພະມາໂລເຖລະ ກໍໄດ້ເລົ່າເຖິງພຶດຕິກຳຕ່າງໆ ຂອງມະນຸດ ແກ່ພະໂພທິສັດວ່າ ມີມະນຸດຈຳນວນບໍ່ໜ້ອຍທີ່ເຮັດບຸນໃຫ້ທານ, ຮັກສາສິນ ແລະຈະເລີນເມດຕາພາວະນາ ເພື່ອຫວັງຈະໄດ້ເຫັນໜ້າ ແລະເກີດຮ່ວມຊາດກັບພະອະຣິຍເມດໂຕ ໃນຄັ້ງທີ່ລົງໄປຕັດຜະຫຍາສັບພັນຍູເປັນພະໃນໂລກມະນຸດ.*Malai Saen* is the story of Venerable Malaya who worshiped Ket Kaeo Chulamani Pagoda in the Tāvatiṃsa heaven and met one-hundred thousand deities there. Venerable Malaya was a powerful monk who could soar by supernatural power. Once, the Venerable went to the heaven to worship a stupa. He met a deity who had one-hundred thousand followers and also met Metteyya Bodhisatta. In their conversation, the Bodhisatta asked the Venerable how people in the human world made merit. The Venerable told him about their various merit-making behaviors: alms-giving, precept observance, and meditation. They wished to see Metteyya Buddha and live in the same period as his when he attained Enlightenment and became a Buddha in the human world.**Colophon:** ລານທີ ໒໑ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໕໖ ຕົວ ປີກາບໃຈ ເດືອນ ໖ ຂຶ້ນ ໕ ຄ່ຳ ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ເພັຍໄພບຸນສະຫວາດ ນາມມະກອນຊື່ທິດເພັງ ນາງເພັຍບຸດດີ ລູກຫລານຊູ່ຄົນ ຢູ່ບ້ານປ່າຂາມ ໄດ້ມີໃຈໃສ່ສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ພ້ອມກັນສ້າງຍັງມະໂລແສນ ຜູກນີ້ ໄວ້ກັບພະສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ບຸນຣາສີຜູ້ນີ້ມາຄ້າຊູຂ້າພະເຈົ້າຊາດນີ້ ແລະຊາດໜ້າເປັນແກ່ນເປັນສານ. ຂໍຜົນນຳເອົາພື້ນຈາກສົງສານຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈິ່ງລຸພະນິພານດັ່ງຄຳໝາຍແກ່ນຂ້າເຫີນ ນິບພານະປັດຈະໂຍ ໂຫຕຸ ເມ ອະນາຄະເຕ ກາເລ.

Folio 21 on the recto side: In Chunlasangkatrasa (CS) 1286, a *kap chai* year, on the fifth waxing-moon day of the sixth lunar month, the fourth day of the week (Wednesday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Phia Phaibunsavat or Thit Pheng, his wife named Nang Phia Buddi, their children, and grandchildren from Pakham village jointly had the most ardent religious faith to sponsor the making of this manuscript entitled *Malai Saen* to support the Teachings of the 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 the results of this merit support us to be free from the Cycle of Rebirths, to cut the Five Obstacles, and to reach Nibbāna. May this be a condition for me to reach Nibbāna in the future.

Date: CS 1286, a *kap chai* year (7 May 1924)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Phia Phaibunsavat or Thit Pheng, his wife named Nang Phia Buddi, their children, and grandchildren from Pakham village
Titles: ມະໂລແສນ
Malai Saen
Māleyya Saen

EAP1398_VXY_1_0294

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.4 cm, width 56.5 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted. **Fascicle 1: Front cover folio:** none. **Back cover folio:** one folio is blank. **Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 17. **Edges of the palm leaves:** 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: ພະມະໂລ ຫຼືພະມະຫາເທບພະມະໂລເຖລະເຈົ້າ ອາໄສຢູ່ບ້ານກຳໂພຊະຄາມ ໃນເຂດຊົນນະບົດ ລັງກາທະວີບ ທ່ານເປັນພະອິລະຫັນທີ່ມີບຸນຍາທິການ ແລະມີລິດທານຸພາບ ສາມາດດຳລົງໄປນະ ຣົກ ແລະເຫາະຂຶ້ນໄປສະຫວັນຊັ້ນຟ້າ. ວັນໜຶ່ງ, ໃນຂະນະທີ່ພະເຖລະເຈົ້າ ກຳລັງຍ່າງບິນດະບາດ ຢູ່ນັ້ນ ກໍມີຊາຍຍາກຈົນເຂັນໃຈຜູ້ໜຶ່ງໄດ້ນຳເອົາດອກນິລະມົນ (ດອກບົວ) ໘ ດອກຈາກສະນ້ຳ ແຫ່ງໜຶ່ງ ມາຖວາຍແກ່ພະເຖລະເຈົ້າ. ເມື່ອພະເຖລະເຈົ້າຮັບເອົາແລ້ວກໍດຳລົງວ່າ ເຮົາຄວນນຳ ເອົາດອກບົວນີ້ ໄປບູຊາພະທາດເກດແກ້ວຈຸນລະມະນີ ທີ່ຢູ່ເທິງສະຫວັນຊັ້ນດາວະດົງ, ຈຶ່ງ ເຂົ້າຊານສະມາບັດແລ້ວເຫາະຂຶ້ນໄປທັນທີ ຫຼັງຈາກທີ່ໄດ້ເດີນປະທັກຂົນ ບູຊາພະເຈດີແລ້ວກໍໄດ້ ພົບກັບພະຍາອິນທີ່ມາສັກກະລະບູຊາພະທາດນັ້ນ ຈຶ່ງໄດ້ສິນທະນາກັນ.

Pha Malai or Mahathepphamalai Thera lived in Kamphosakhm village on the outskirts of Lanka. He was a meritorious and powerful arahant monk

who was able to descend to hell and ascend to heaven. One day, while he was walking to collect alms-food, a poor man offered him eight lotus flowers from a pond. Upon accepting the lotus flowers, the Venerable thought about bringing them to worship the Chulamani pagoda in the Tāvātimsa heaven. He entered meditation and ascended immediately to heaven. After worshiping and circumambulating the pagoda three times, he met God Indra who also came to worship the pagoda. They then had a conversation.

Colophon: None
Date: 1924 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0293)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ມະໂລພິນ
Malai Mün
Māleyya Mün

EAP1398_VXY_1_0295

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 56.8 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** six folios; the last five folios are blank; and the sixth folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 31. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ສົມພະມິດຊາດິກ. ໃນສະໄໝໜຶ່ງ, ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ໄດ້ເທສະໜາເລື່ອງພະເທວະທັດ. ໃນກາລະຄັ້ງໜຶ່ງ, ມີກະສັດອົງໜຶ່ງຊື່ວ່າ ສົມພາມິດ ໄດ້ປົກຄອງເມືອງໃຫຍ່ຊື່ເມືອງຈຳປາ. ພະອົງມີພະມະເຫສີ ນາມວ່າ ພະນາງແກ້ວເກດສະນີ ສີວິຣະກັນຍາເທວີ ແລະມີພະໂອລົດສອງພະອົງ ຊື່ວ່າ ເຈົ້າໄຊຍະເສນກຸມມານ ແລະເຈົ້າໄຊຍະທັດກຸມມານ. ພະອົງມີນ້ອງຊາຍຜູ້ໜຶ່ງຊື່ວ່າ ອະສົມພະມິດ. ວັນໜຶ່ງ, ເຈົ້າອະສົມພະມິດໄດ້ວາງແຜນທີ່ຈະລອບປົງພະຊົນພະເຈົ້າສົມພະມິດ ເພື່ອຍາດເອົາພະລາຊະບັນລັງ. ໂຊກດີມີອຳມາດຜູ້ສັດຊື່ຄົນໜຶ່ງໄດ້ແຈ້ງໃຫ້ພະອົງຊາບ. ຫຼັງຈາກນັ້ນ, ພະເຈົ້າສົມພະມິດພ້ອມກັບມະເຫສີ ແລະພະໂອລົດທັງສອງອົງໜີອອກຈາກພະນະຄອນ ເດີນທາງເຂົ້າໄປໃນປ່າ ໄດ້ປະສົບກັບອັນຕະລາຍ ແລະໄດ້ຮັບຄວາມທຸກທໍລະມານ.

Somphamit Jātaka. On one occasion, while the Buddha was dwelling at the Jetavana Monastery in Savatthi, he gave a sermon about Devadatta Thera.

Once upon a time, there was a king named Somphamit who ruled a great city called Champa. He had a queen named Kaeoketsani Sivorakanna Devi and two sons named Sayasena and Sayadatta. The king also had a younger brother named Asomphamit. One day, Asomphamit plotted to assassinate King Somphamit to seize the royal throne. Fortunately, a loyal minister informed the king. Consequently, the king, along with his queen and two sons, escaped the kingdom. They ventured into a forest where they faced danger and hardship.

Colophon: None
Date: 1928 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0296)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ໕໐ ຊາດ (ມັດ ໒, ຜູກຕົ້ນ, ສົມພະມິດ)
50 Sat (Mat 2, Phuk ton), Somphamit
50 Existences (Bundle 2, fascicle 1), Somphamit

EAP1398_VXY_1_0296

Long palm-leaf

One Phuk: fascicle 2

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 56.4 cm, depth 1.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** six folios; the first folio contains the colophon; the last four folios are blank; and the sixth folio contains the title.
Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 34. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ສົມພະມິດຊາດິກ. ໃນສະໄໝໜຶ່ງ, ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ໄດ້ເທສະໜາເລື່ອງພະເທວະທັດ. ໃນກາລະຄັ້ງໜຶ່ງ, ມີກະສັດອົງໜຶ່ງຊື່ວ່າ ສົມພາມິດ ໄດ້ປົກຄອງເມືອງໃຫຍ່ຊື່ເມືອງຈຳປາ. ພະອົງມີພະມະເຫສີ ນາມວ່າ ພະນາງແກ້ວເກດສະນີ ສີວິຣະກັນຍາເທວີ ແລະມີພະໂອລົດສອງພະອົງ ຊື່ວ່າ ເຈົ້າໄຊຍະເສນກຸມມານ ແລະເຈົ້າໄຊຍະທັດກຸມມານ. ພະອົງມີນ້ອງຊາຍຜູ້ໜຶ່ງຊື່ວ່າ ອະສົມພະມິດ. ວັນໜຶ່ງ, ເຈົ້າອະສົມພະມິດໄດ້ວາງແຜນທີ່ຈະລອບປົກຄອງພະເຈົ້າສົມພະມິດ ເພື່ອຍາດເອົາພະລາຊະບັນລັງ. ໂຊກດີມີອຳມາດຜູ້ສັດຊື່ຄົນໜຶ່ງໄດ້ແຈ້ງໃຫ້ພະອົງຊາບ. ຫຼັງຈາກນັ້ນ, ພະເຈົ້າສົມພະມິດພ້ອມກັບມະເຫສີ ແລະພະໂອລົດທັງສອງອົງໜີອອກຈາກພະນະຄອນ ເດີນທາງເຂົ້າໄປໃນປ່າ ໄດ້ປະສົບກັບອັນຕະລາຍ ແລະໄດ້ຮັບຄວາມທຸກທໍລະມານ.

Somphamit Jātaka. On one occasion, while the Buddha was dwelling at the Jetavana Monastery in Savatthi, he gave a sermon about Devadatta Thera.

Once upon a time, there was a king named Somphamit who ruled a great city called Champa. He had a queen named Kaeoketsani Sivorakanna Devi and two sons named Sayasena and Sayadatta. The king also had a younger brother named Asomphamit. One day, Asomphamit plotted to assassinate King Somphamit to seize the royal throne. Fortunately, a loyal minister informed the king. Consequently, the king, along with his queen and two sons, escaped the kingdom. They ventured into a forest where they faced danger and hardship.

Colophon: ລານທີ ໒໗ ໜ້າ ໑: ສີສຸມັງຄະລະສັງກາດຣາຊະໄດ້ ໑໒໙໐ ຕົວ ປີກັດເໝົ້າ ເດືອນຈຽງ ຂຶ້ນ ໒ ຄໍ່າ
ພໍ່າວ່າໄດ້ ວັນ ໕ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສາວຜົວເປັນສັດທາລານ, ຣັດຕະນະ
ປັນຍາເປັນຜູ້ຣິດຈະນາ ຈຶ່ງໄດ້ສ້າງ ໕໐ ຊາດ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐
ວັດສາ ຂໍຜົນອັນນີ້ເປັນປັດໄຈແກ່ພະນິພານຕັດບ່ວງເບັນຈະມານຂາດໄດ້ ຈຶ່ງຮຸພະນິພານດັ່ງຄໍາ
ໝາຍແດ່ກໍຂ້າເຫັນ ອະຣະທັນຕີ ໂທມີ ນິບພານະ ປັດຈະໂຍ ໂທນຕູ ໂນ.

Folio 27 on the recto side: In Sisumangkhalā Chunlasangkatrāsa (CS) 1290, a *kat mao* year, on the second waxing-moon day of the first lunar month, the fifth day of the week (Thursday),¹¹⁴ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Sao Phio sponsored the palm leaves and Rattanapannya was the scribe to make this manuscript [entitled] *50 Sat* (Fifty former existences of the Buddha) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill our wishes to reach Nibbāna and to cut the Five Obstacles. *Arahantī homi nibbāna paccayo honto no* (May I obtain Arahantship. May this be a condition for us to reach Nibbāna).

Date: CS 1290, a *kat mao* year (13 Dec 1928)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Rattanapannya
Sponsor(s): Sao Phio
Titles: ໕໐ ຊາດ (ມັດ ໒, ຜູກ ໒, ສົມພະມິດ)
50 Sat (Mat 2, Phuk 2), Somphamit
50 Existences (Bundle 2, fascicle 2), Somphamit

EAP1398_VXY_1_0297

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4 cm, width 56.3 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 41. **Edges of the palm leaves:**

¹¹⁴ 1290 Margasirsha 1 = Thursday, 13 December 1928.

round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ເລື່ອງຄວາມຮັກທີ່ມີຊື່ສຽງຂອງເຈົ້າຊາຍສີສຸທິນແລະນາງມະໂນລາ. ດົນນານມາແລ້ວ, ມີອານາຈັກແຫ່ງໜຶ່ງທີ່ຮັ່ງມີທີ່ສຸດຊື່ວ່າ ປັນຈາລະນະຄອນ, ມີຊາຍໜຸ່ມຮູບງາມຜູ້ໜຶ່ງຊື່ວ່າ ເຈົ້າຊາຍສຸທິນ ຫຼືສີສຸທິນ. ພະອົງເປັນລູກຄົນດຽວຂອງພະເຈົ້າອະທິຕະຍະວົງ ແລະພະນາງຈັນທະເທວີ. ເຈົ້າຊາຍໜຸ່ມເປັນຄົນທີ່ໂດດເດັ່ນ, ຫລໍ່, ສະຫຼາດ, ແລະໃຈດີ. ມື້ໜຶ່ງ, ນາຍພານບຸນ, ຜູ້ທີ່ເປັນນາຍພານທີ່ມີຊື່ສຽງໃນອານາຈັກ ໄດ້ຄົ້ນພົບສະອາບນ້ຳລັບທີ່ໃຊ້ໂດຍນາງກິນນາລີທັງເຈັດ ນາງກິນນະລີຄືຜູ້ຍິງທີ່ສວຍງາມມີເຄິ່ງຕົວເປັນຄົນ ແລະເຄິ່ງໂຕເປັນທົງ ຜູ້ທີ່ເປັນລູກສາວຂອງພະຍາຕຸເມຣັດ. ໜຶ່ງໃນເຈັດນາງກິນນະລີ ຊື່ວ່າ ນາງມະໂນລາ. ນາຍພານຈັບນາງມະໂນລາດ້ວຍແຮວ ແລະເອົານາງໄປຫາເຈົ້າຊາຍສີສຸທິນ. ເມື່ອທັງສອງໄດ້ພົບກັນ ກໍໄດ້ຕົກຫຼຸມຮັກໃນທັນທີ.

The famous love story of Prince Sisudhon and Manora. Long ago, there was a prosperous kingdom named Pañcālā, where a handsome young prince named Sudhon or Sisudhon was the only son of King Adhittayavong and Queen Chandhadhevi. The young prince was outstanding, handsome, intelligent, and kind. One day, Hunter Bun, a famous hunter in the kingdom, discovered a secret bathing pool used by seven Kinnari, who were the daughters of King Tumerat. Kinnari were known for being half-woman and half-swan creatures. One of the seven Kinnari was Manora. The hunter captured Manora with a snare and brought her to Prince Sisudhon. When they met, they immediately fell in love with each other.

Colophon: ລານທີ ໔໐ ໜ້າ ໑: ສີສຸມັງຄະລະສັງກາດຣາຊະໄດ້ ໑໒໙໐ ຕົວ ປີກັດເໝົ້າ ເດືອນຈຽງ ຂຶ້ນ ໒ ຄ່ຳ ພ່ຳວ່າໄດ້ ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສາວຜົວເປັນເຄົ້າ ຈິ່ງໄດ້ສ້າງລຳ ໕໐ ຊາດ ສຸທິນ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ຂໍຜົນອັນນີ້ເປັນປັດໄຈແກ່ພະນິພານຕັດບ່ວງເປັນຈະມານຂາດໄດ້ຈິ່ງລຸພະນິພານດັ່ງຄວາມໝາຍແດ່ກໍຂ້າເທີ້ນ ອະຣະທັມຕິໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ.

Folio 40 on the recto side: In Sisumangkhalā Sangkatrasa (CS) 1290, a *kat mao* year, on the second waxing-moon day of the first lunar month, the fifth day of the week (Thursday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Sao Phio, sponsored the making of this manuscript [entitled] *50 Sat Suton* (Sisuthon, one of fifty former existences of the Buddha) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill my wishes to reach Nibbāna and to cut the Five Obstacles. *Arahantī homi nibbāna paccayo honto no* (May I obtain Arahantship. May this be a condition for us to reach Nibbāna).

Date: CS 1290, a *kat mao* year (13 Dec 1928)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Sao Phio
Titles: ໕໐ ຊາດ (ຜູກຕົ້ນ, ມັດ ໒, ສີສຸທິນ)
50 Sat (Phuk ton, mat 2), Sisuthon
50 Existences (Fascicle 1, bundle 2), Sisuthon

EAP1398_VXY_1_0298

Long palm-leaf

One Phuk: fascicle 1

Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 56.5 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ພະໂພທິສັດເຈົ້າເກີດໃນວົງສາອັນເປັນພະຍາທວາຍຄຳໂຕໜຶ່ງ ເມື່ອຈະເລີນໄວໃຫຍ່ຂຶ້ນມາ ກໍມີວັນນະຮູບໂສມອັນງົດງາມ, ມີຕີນໜ້າ ແລະຕີນຫຼັງອັນແດງງາມ, ປະກອບດ້ວຍເຂົ້າທັງ ໒ ອັນຂາວງາມ, ມີຕາທັງ ໒ ອັນດຳງາມເໝືອນດັ່ງແກ້ວມະນີ ແລະມີໜ້າອັນແດງງາມ ມີບໍລິວານ ໘ ໝື່ນໂຕ ໃນຄັ້ງນັ້ນ ຍັງມີນາຍພານປ່າ ຊື່ລຸດທະໂກຣີ ໄດ້ກາງບ່ວງແຮ້ວດັກສັດໄວ້. ທວາຍຄຳໂພທິສັດໄດ້ນຳຝູງທວາຍທັງຫລາຍໄປຫາກິນຢູ່ໃນປ່ານັ້ນ ໄດ້ຖືກບ່ວງແຮ້ວຂອງນາຍພານ ຈຶ່ງໄດ້ຮ້ອງປ່າວໃຫ້ບໍລິວານຊາບ ເມື່ອຝູງທວາຍທັງຫຼາຍໄດ້ຍິນກຳພາກັນແລ່ນໜີໝົດ. ພະໂພທິສັດກໍດື່ນສຸດຊີວິດແຕ່ເຊືອກກໍບໍ່ລຸດ ຈົນເນື້ອໃນຕີນຈືກໝົດເທັ່ນແຕ່ກະດູກ ສ່ວນເມຍຂອງທວາຍຄຳເມື່ອບໍ່ເຫັນສາມີ ຈຶ່ງໄດ້ກັບມາຫາສາມີ ພ້ອມກັບບອກກັບສາມີວ່າ ຕີນຈະເສຍສະຫຼະຊີວິດໃຫ້ນາຍພານ ເມື່ອນາຍພານມາແລ້ວ ທວາຍຜູ້ເປັນເມຍຈຶ່ງບອກໃຫ້ນາຍພານຂ້າຕີນ ເພື່ອແລກໃຫ້ສາມີໄດ້ມີຊີວິດຕໍ່ ຈະໄດ້ທຳປະໂຫຍດເພື່ອຜູ້ອື່ນ. ເມື່ອນາຍພານໄດ້ຍິນເຊັ່ນນັ້ນ ກໍຄິດສົງສານວ່າ ແມ່ນແຕ່ສັດກໍຍັງມີຄວາມຮັກເຊິ່ງກັນແລະກັນ ຈຶ່ງໄດ້ປ່ອຍທັງຄູ່ເປັນອິດສະຫຼະ.

The Bodhisatta was born as a golden yak. As he grew up, he had an attractive appearance with red feet, two beautiful white horns, two black eyes like gems, and a beautiful red face. He had eighty thousand followers. At that time, a forest hunter named Luthakori set a snare. While grazing in the forest, the Bodhisatta yak was caught in the hunter's snare. He called out to inform his followers. Upon hearing him, they all ran away. The Bodhisatta struggled with all his might, but the rope held firm, tearing so much his feet skin that the bones were visible. When the golden yak's wife realized that he went missing, she came to him and offered to sacrifice her life. When the hunter arrived, she asked him to kill her instead, so that her husband could get free and continue to be helpful to others. Moved by her words and realizing that even animals had deep love for each other, the hunter felt pity and decided to set them both free.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ສີສຸມັງຄະລະສັງກາດຣາຊະໄດ້ ໑໒໙໐ ຕົວ ປັກດເໝົ້າ ເດືອນຈຽງ ຂຶ້ນ ໒ ຄໍ່າ ພໍ່າວ່າໄດ້ ວັນ ໕ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສາວຜົວເປັນເຄົ້າ ຈຶ່ງໄດ້ສ້າງ ໕໐ ຊາດ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັ່ງຄໍາມັກຄໍາປາດຖະ ໜາ ແຕ່ກໍຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ.

Folio 26 on the recto side: In Sisumangkhalā Sangkatrasa (CS) 1290, a *kat mao* year, on the second waxing-moon day of the first lunar month, the fifth day of the week (Thursday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Sao Phio, sponsored the making of this manuscript [entitled] *50 Sat* (Fifty former existences of the Buddha) to support the Teachings of the Buddha to last until the end of 5000 years. May my desires and wishes come true. May this be a condition for us to reach Nibbāna, constantly and certainly.

Date: CS 1290, a *kat mao* year (13 Dec 1928)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Sao Phio

Titles: ໕໐ ຊາດ (ຜູ້ກຕື້ນ, ມັດ ໔)

50 Sat (Phuk ton, mat 4)

50 Existences (Fascicle 1, bundle 4)

EAP1398_VXY_1_0299

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 56.5 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** five folios; the first folio is blank; the second folio contains the colophon; and the last two folios are blank; and the fifth folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 30. **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: ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າຊົງປະທັບຢູ່ໃນນິໂຄທາຣາມ ນະຄອນກະບິນລະພັດ ຊົງປາຣິບ ເລື່ອງສິລະບາລະມີແຫ່ງຕີນແກ່ພິກຂຸທັງຫລາຍ. ໃນສະໄໝນັ້ນ ພະເຈົ້າພົມມະທັດສະເຫວີຍຣາ ຊະສົມບັດໃນເມືອງພາຣານະສີ ຍັງມີເສດຖີຜູ້ໜຶ່ງມີຊັບສົມບັດ ໑໘ ໂກດ. ໃນກາລະຄັ້ງນັ້ນ ພະໂພທິສັດໄດ້ເກີດມາເປັນໜູເຜືອກຊື່ວ່າ ທໍາມະປາລະມຸສິກາ ມີວັນນະອັນຂາວຄືກັບຫອຍສັງ ແລະມີຂົນອ່ອນນຸ້ມດັ່ງຝ້າຍສໍາລີ. ໜູໂຕນັ້ນມັກຟັງທໍາມະແລະຮັກສາສິນເປັນນິດ. ທ່ານມະຫາ ເສດຖີກໍມັກມາຫລິ້ນໜູເຜືອກໃນຂະນະທີ່ກໍາລັງຮັກສາສິນເປັນປະຈຳ, ບາງຄັ້ງກໍຈັບລູບໂຫລ້ຫົວ ໜູ. ໜູເຜືອກຈຶ່ງຄໍານຶງໃນໃຈວ່າ ວັນນີ້ທ່ານມະຫາເສດຖີມາຫລິ້ນກັບເຮົາ ທໍາລາຍສິນຂອງເຮົາ

ເປັນການບໍລິມະສານ ແລະເປັນບາບຢ່າງຍິ່ງ ດ້ວຍເຫດນີ້ ໝູ່ເພື່ອກຈຶ່ງໄດ້ຕັດສິນໃຈບອກທ່ານ
ມະຫາເສດຖີບໍ່ໃຫ້ຫລິ້ນໃນຂະນະທີ່ກຳລັງຮັກສາສິນ ເພາະຈະເປັນບາບ. ແຕ່ເມື່ອທ່ານມະຫາ
ເສດຖີໄດ້ຍິນກໍເກີດຄວາມໂມໂຫ ຈຶ່ງຈັບໝູ່ເພື່ອກໄປຂ້າຖິ້ມ.

On one occasion, while the Buddha was residing at the Nigrodharama Monastery in Kapilavatthu, he spoke to his disciples about his perfection of morality. At one time, King Phommatham ruled the kingdom of Varanasi, where a wealthy man possessed 18 *koṭi* of wealth. During that period, the Bodhisatta was born as a white mouse named Dhamapālamusika, with fur as white as a conch and as soft as cotton wool. The mouse enjoyed listening to the Dhamma and regularly observed the precepts. The wealthy man often played with the mouse while it was observing precepts. Sometimes he touched and petted its head. The mouse found the wealthy man playing with him improper; that was sinful because it broke its practices of morality. The mouse therefore decided to warn the wealthy man not to play with it while it was observing precepts, in order to avoid sin. Upon hearing that, the wealthy man became angry and, in his rage, caught the mouse and killed it.

Colophon:

ລາມທີ ໔໗ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໒໙໐ ຕົວ ປີກັດເໝົ້າ ເດືອນຈຽງ ຂຶ້ນ ໒ ຄໍ່າ ພໍ່າວ່າໄດ້ ວັນ
໔ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສາວຜົວເປັນເຄົ້າ ຈຶ່ງໄດ້ສ້າງ ໕໐ ຊາດ ໄວ້ກັບສາສະ
ໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເຄົ້າ ໕໐໐໐ ວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັງຄຳມັກຄຳປາດຖະໜາແດ່ກໍຂ້າ
ເຫີນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ.

Folio 27 on the recto side: In Sangkatrasa (CS) 1290, a *kat mao* year, on the second waxing-moon day of the first lunar month, the fifth day of the week (Thursday),¹¹⁵ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Sao Phio, sponsored the making of this manuscript [entitled] *50 Sat* (Fifty former existences of the Buddha), to support the Teachings of the Buddha to last until the end of 5000 years. May my desires and wishes come true. May this be a condition for us to reach Nibbāna, constantly and certainly, the greatest bliss.

Date: CS 1290, a *kat mao* year (13 Dec 1928)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Sao Phio

Titles: ໕໐ ຊາດ (ມັດ ໔, ຜູກ ໒)

50 Sat (Mat 4, Phuk 2)

50 Existences (Bundle 4, fascicle 2)

¹¹⁵ 1290 Margasirsha 1 = Thursday, 13 December 1928.

Long palm-leaf**One Phuk:** *fascicle 3***Material:** Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 56.6 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** one folio contains the title. **Back cover folio:** five folios; the first folio contains the colophon; and the last three folios are blank; and the fifth folio contains the title.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 30. **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: ເນື້ອໃນກ່າວເຖິງ ທຸລະກະບັນດິດຊາດິກ. ໃນສະໄໝພະກັດສະປະພຸດທະເຈົ້າ ມີພະພິກຂຸ ໓໓ ອົງ ມີອິຣິຍາບົດໜ້າເຫຼື່ອມໃສ ເດີນທາງໄປສູ່ຈີນນະຄອນ ບຸໂລທິດຂອງພະເຈົ້າຈີນນະຄອນເຫັນພິກຂຸ ເຫຼົ່ານັ້ນ ຈຶ່ງຄິດວ່າ ຖ້າພິກຂຸເຫຼົ່ານີ້ຢູ່ໃນພະນະຄອນ ລາບສັກກະລະຂອງຕົນຈະເສື່ອມລົງ ຈຶ່ງໄປ ທູນພະຣາຊາວ່າ ພິກຂຸເຫຼົ່ານີ້ເປັນໂຈນປອມຕົວມາ ເຮັດໃຫ້ພະເຈົ້າຈີນນະຄອນເຂົ້າພະໄທຜິດ ຈຶ່ງ ຮັບສັ່ງໃຫ້ຈັບພະພິກຂຸທັງ ໓໓ ອົງໄປປະການຊີວິດ. ພະໂພທິສັດເກີດໃນຕະກູນເສດຖີ ຊື່ວ່າ ທຸລະ ກະບັນທິດ. ເມື່ອທຸລະກະບັນທິດຊາບເລື່ອງ ຈຶ່ງໄປເຂົ້າເຝົ້າພະຣາຊາເພື່ອຂໍໄຖ່ຕົວພິກຂຸ ພະຣາ ຊາຊົງອະນຸຍາດ ແຕ່ຕ້ອງເອົາຄຳມາເທົ່າຕົວຄົນທີ່ຈະໄຖ່ ທຸລະກະບັນທິດຈຶ່ງໄປເອົາຄຳມາໄຖ່ ພິກຂຸໄດ້ ໓໒ ອົງ ເຫຼືອສາມະເນນອົງໜຶ່ງ ຄຳບໍ່ພໍ ທຸລະກະບັນທິດຍອມສະຫຼະຊີວິດຂອງຕົນເອງ ເພື່ອໄຖ່ຊີວິດຂອງສາມະເນນ. ໃນຂະນະທີ່ເພັດຊະຄາດກຳລັງຈະປະທານຊີວິດຂອງພະໂພທິສັດ ນັ້ນ ບິດາກັບຈາກໄປຄ້າຂາຍມາເຖິງພໍດີ ຈຶ່ງເອົາຄຳໄປໄຖ່ເອົາລູກຊາຍໄວ້. ຕໍ່ມາ ພິກຂຸທັງໝົດ ນັ້ນໄດ້ຈະເລີນສະມະນະທຳ ກໍໄດ້ບັນລຸເປັນພະອໍລະຫັນ. ພະນາຄະທິປະເຖລະຜູ້ເປັນຫົວໜ້າ ພິກຂຸເຫຼົ່ານັ້ນ ໄດ້ເທສະໜາທຳໃຫ້ແກ່ພະຣາຊາຟັງ ຈົນພະຣາຊາມີຄວາມເຫຼື່ອມໃສ ແລະໃຫ້ ຄວາມເຄົາລົບນັບຖື.

Dulakapaṇḍita-jātaka. During the time of Kassapa Buddha, 33 monks, known for their venerable postures, traveled to the kingdom of Cinna. The priest of King Cinnarat saw these monks and considered that his gains would be decreasing if those monks remained in the city. He therefore told the king that the monks were disguised bandits. Having been tricked by the priest, the king misunderstood the monks and had them executed. During that time, the Bodhisatta was born Dulaka Paṇḍita in a wealthy family. When he heard of the situation, he approached the king to redeem all the 33 monks. The king agreed but asked for gold equal to the weight of all the monks. However, Dulaka could afford gold to redeem only 32 monks, leaving one novice unredeemed. Therefore, Dulaka sacrificed his own life instead of the novice. At the very moment that the executioner was about to kill Dulaka, his father returned from trading and brought enough gold to redeem his son. Later, all the monks developed their ascetic practices and attained arahantship. Venerable Nāgādīpa, the head of the monks, delivered a sermon to the king, who then revered and respected the monks.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໒໙໐ ຕົວ ປັກດເໝົ້າ ເດືອນຈຽງ ຂຶ້ນ ໒ ຄໍ້າ ພໍ່າວ່າໄດ້
ວັນ ໕ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສາວຜົວເປັນເຄົ້າ ຈິ່ງໄດ້ສ້າງ ໕໐ ຊາດ ໄວ້ກັບສາ
ສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັ່ງຄໍາມັກຄໍາປາດຖະໜາແດ່ກໍຂ້າ
ເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ.
Folio 26 on the recto side: In Sangkatrasa (CS) 1290, a *kat mao* year, on
the second waxing-moon day of the first lunar month, the fifth day of the
week (Thursday), the writing was accomplished at the time of the
morning drum (*nyam kòng ngai*). The initiator, Sao Phio, sponsored the
making of this manuscript [entitled] *50 Sat* (Fifty former existences of the
Buddha) to support the Teachings of the Buddha to last until the end of
5000 years. May my desires and wishes come true. May this be a
condition for us to reach Nibbāna.

Date: CS 1290, a *kat mao* year (13 Dec 1928)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Sao Phio
Titles: ໕໐ ຊາດ (ມັດ ໔, ຜູກ ໓)
50 Sat (Mat 4, Phuk 3)
50 Existences (Bundle 4, fascicle 3)

EAP1398_VXY_1_0301

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 56.6 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** five folios; the first folio is blank; the second folio contains the colophon; and the last two folios are blank; and the fifth folio contains the title.

Appearance: The fascicles are *bound* by two wooden protective covers (*mai pakap*). **Total number of folios:** 30. **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: ເນື້ອໃນກ່າວເຖິງ ມະຄະຊາດິກ. ໃນສະໄໝໜຶ່ງ ພະໂພທິສັດເຈົ້າເກີດເປັນມະຄະມານົບໃນໝູ່
ບ້ານມະຈະລະຄາມ ເມືອງມະຄົດ ມີສະຫາຍອີກ 32 ຄົນ ສະຫາຍທັງໝົດຊ່ວຍກັນສ້າງສາລາ
ສ້າງຖະໜົນ ແລະສາທາລະນະປະໂຫຍດອື່ນໆ ພ້ອມກັບຮັກສາສິນ ເຮັດບຸນໃຫ້ທານຢູ່ສະເໝີ
ນາຍບ້ານເຫັນວ່າ ຊາຍໜຸ່ມດັ່ງກ່າວເຮັດໃຫ້ບ້ານເມືອງຂາດຜູ້ຮ້າຍ ຊຶ່ງເຮັດໃຫ້ຕົນຂາດລາຍໄດ້
ຈາກຄ່າທຳນຽມສິນໄໝຈາກຊາວບ້ານທີ່ກໍານວິວາດ ຫຼືເຮັດຜິດກົດໝາຍ ຈຶ່ງໄປຂາບທູນພະຣາ
ຊາໃສ່ຄວາມວ່າ ຊາຍໜຸ່ມດັ່ງກ່າວເປັນໂຈນ. ພະຣາຊາກໍໃຫ້ຈັບມາລົງໂທດໂດຍໃຫ້
ຊ້າງຫຍຸບ. ມະຄະມານົບກໍສອນສະຫາຍຂອງຕົນໃຫ້ແຜ່ເມດຕາໃຫ້ແກ່ນາຍບ້ານ ພະຣາຊາ

ແລະຊ້າງ ເຮັດໃຫ້ຊ້າງບໍ່ອາດຫຍຸບຊາຍໝູ່ເຫຼົ່ານັ້ນໄດ້ ແຕ່ກັບແລ່ນໜີ ແມ້ຈະໃຫ້ຊ້າງໂຕອື່ນ
ມາຫຍຸບກໍບໍ່ເປັນຜົນ ພະຣາຊາສົງໄສວ່າ ໂຈນເຫຼົ່ານີ້ມີອັນໃດດີ ຈຶ່ງຮຽກໄປສອບຖາມ ມະຄະມາ
ນິບຈຶ່ງທຸນວ່າ ພວກຕົນຮັກສາສິນທ້າ ພະຣາຊາຈຶ່ງໃຫ້ຮິບຊັບສິນນາຍບ້ານ ແລະນຳພະຣາຊະ
ທານແກມະຄະມານິບ.

Magha-jātaka. Once upon a time, the Bodhisatta was born as Magha in the village of Macala in Magadha. He had 32 companions. Together, they built pavilions, constructed roads, and contributed to other public welfare projects, as well as regularly observed precepts and gave alms. The village headman considered that their generous contributions helped reduce robbery. As a result, his income gained from fees levied on villagers who committed violence or broke the laws was decreasing. He went to the king and falsely reported that the group of young men were thieves. Consequently, the king had the young men arrested and punished by having an elephant trample them. Magha taught his friends to spread loving-kindness toward the village headman, the king, and the elephant. As a result, the elephant could not trample them and instead ran away. The king wondered what goodness they had and asked them to explain. Magha replied that they regularly observed the Five Precepts. Impressed by their adherence to the precepts, the king ordered the confiscation of the village headman's property and awarded it to Magha and his companions instead.

Colophon: ລານທີ ໒໗ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໒໙໐ ຕົວ ປັກດເໝົ້າ ເດືອນຈຽງ ຂຶ້ນ ໒ ຄຳ ພໍ່າວ່າໄດ້
ວັນ ໕ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສາວຜົວເປັນເຄົ້າ ຈຶ່ງໄດ້ສ້າງ ໕໐ ຊາດ ໄວ້ກັບສາ
ສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາແດ່ກໍຂ້າ
ເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ.

Folio 27 on the recto side: In Sangkatrasa (CS) 1290, a *kat mao* year, on the second waxing-moon day of the first lunar month, the fifth day of the week (Thursday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Sao Phio, sponsored the making of this manuscript [entitled] *50 Sat* (Fifty former existences of the Buddha) to support the Teachings of the Buddha to last until the end of 5000 years. May my desires and wishes come true. May this be a condition for us to reach Nibbāna.

Date: CS 1290, a *kat mao* year (13 Dec 1928)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Sao Phio

Titles: ໕໐ ຊາດ (ຜູກ ໔, ມັດ ໔)

50 Sat (Phuk 4, mat 4)

50 Existences (Fascicle 4, bundle 4)

Long palm-leaf**One Phuk:** *fascicle 5***Material:** Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 56.6 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** one folio contains the title. **Back cover folio:** five folios; the first folio contains the colophon; and the last three folios are blank; and the fifth folio contains the title.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 30. **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:** ເມື່ອໃນກ່າວເຖິງ ອະຣິຖະຊາດິກ. ໃນກາລະອັນລ່ວງພົ້ນໄປແລ້ວ ພະໂພທິສັດເຈົ້າເກີດເປັນພະຣາຊະໂອລົດຂອງພະເຈົ້າພົມມະທັດ ແຫ່ງເມືອງພາຣານະສີ ມີພະນາມວ່າ ອະຣິດຖະກຸມມານ ເມື່ອເຈົ້າກຸມມານຈະເລີນໄວໄດ້ ໑໖ ປີ ກໍຄິດຢາກຈະບວດເປັນລືສີຢູ່ໃນປ່າ ຈຶ່ງໄປຂໍອະນຸຍາດຈາກພະຣາຊະບິດາແລະພະຣາຊະມານດາ. ເມື່ອພະຣາຊະບິດາໄດ້ຍິນເຊັ່ນນັ້ນ ກໍບໍ່ພໍພະໂຫ ຈຶ່ງຂັບໄລ່ພະຣາຊະໂອລົດໃຫ້ອອກຈາກພະຣາຊະວັງ. ເຈົ້າກຸມມານໄດ້ໜີໄປຢູ່ປ່າຫົມມະພານ ແລະໄດ້ບວດເປັນລືສີປະພຶດປະຕິບັດທຳ ບຳເພັນຄວາມພຽນຈົນໄດ້ບັນລຸທຳ.*Arittha-jātaka.* Once upon a time, the Bodhisatta was born as the royal son named Arittha Kumāra of King Brahmadata of the kingdom of Varanasi. When he was 16 years old, he desired to become an ascetic and live in the forest. He asked for a permission from his parents. Upon hearing this, the king was unsatisfied and drove his son away from the palace. The prince fled to the Himavanta forest and became an ascetic there. Over time, he attained a high level of spiritual realization in the Dhamma.**Colophon:** ລານທີ ໒໖ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໒໙໐ ຕົວ ປີກັດເໝົ້າ ເດືອນຈຽງ ຂຶ້ນ ໒ ຄ່ຳ ພໍ່າວ່າໄດ້ ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສາວຜົວເປັນ ຈຶ່ງໄດ້ສ້າງ ໕໐ ຊາດ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັງຄຳມັກຄຳປາດຖະໜາແດ່ກໍ່ຂ້າເຫັນນິບພານະ ປັດຈະໂຍ ໂຫຕູ ໂນ.Folio 26 on the recto side: In Sangkatrasa (CS) 1290, a *kat mao* year, on the second waxing-moon day of the first lunar month, the fifth day of the week (Thursday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Sao Phio, sponsored the making of this manuscript [entitled] *50 Sat* (Fifty former existences of the Buddha) to support the Teachings of the Buddha to last until the end of 5000 years. May my desires and wishes come true. May this be a condition for us to reach Nibbāna.**Date:** CS 1290, a *kat mao* year (13 Dec 1928)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Author(s):** Unknown**Scribe(s):** Unknown

Sponsor(s): Sao Phio
Titles: ໔໐ ຊາດ (ຜູກ ໔, ມັດ ໕)
50 Sat (Phuk 4, mat 5)
50 Existences (Fascicle 4, bundle 5)

EAP1398_VXY_1_0303

Long palm-leaf

One Phuk: fascicle 6

Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 56.8 cm, depth 1.6 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** five folios; the first folio is blank; the second folio contains the colophon; and the last two folios are blank; and the fifth folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 35. **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: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າຊົງປະທັບຢູ່ໃນຄັນທະກຸຕິ ກໍປາຣົບເຊິ່ງທານະປາຣະມີ ອັນເປັນເຫດໃຫ້ເທສະໜາຍັງຈັນທະປະໂຊດຊາດິກດວງນີ້. ປາງເມື່ອພະໂພທິສັດເຈົ້າເກີດເປັນຣາຊະໂອລົດຂອງພະນາງຣັດຕະນະຄັບພາວະດິຣາຊະເທວີ ມະເຫສີຂອງພະຍາເມກຂະວະດີ. ຄັ້ງໜຶ່ງ ນ້ຳຖ້ວມເມືອງ ພະນາງຣັດຕະນະຄັບພາວະດິທີ່ຍັງຊົງພະຄັນຢູ່ ໄດ້ພັດພາກຈາກພະສາມີ ແລະໄດ້ອາໄສຢູ່ສາລາຫຼັງໜຶ່ງໃນປ່າ ແລ້ວປະສູດພະໂພທິສັດເຈົ້າຊື່ວ່າ ຈັນທະປະໂຊດ. ວັນໜຶ່ງ ພະນາງໄດ້ເຂົ້າປ່າເພື່ອຫາໝາກໄມ້ ຖືກຍັກຂະເສນາຈັບໄດ້ ຈັກກິນເປັນອາຫານ. ເມື່ອພະໂພທິສັດເຈົ້າຊາບ ຈຶ່ງໄປຊ່ວຍພະມານດາ ໄດ້ຄວັກເອົາຫົວໃຈອອກມາໃຫ້ຍັກເພື່ອແລກກັບຊີວິດຂອງພະມານດາ. ພະຍາອິນໄດ້ມາຊ່ວຍປາບຍັກນັ້ນແລ້ວ ເອົາຢາທິບມາໃຫ້ທິດໃຫ້ເຈົ້າຈັນທະປະໂຊດຟື້ນຄືນມາ. ໃນທີ່ສຸດ ເຈົ້າຈັນທະປະໂຊດແລະພະມານດາກໍໄດ້ກັບຄືນເມືອງ ແລະໄດ້ເປັນເຈົ້າພະຍາແທນພະບິດາ. ຕໍ່ມາ ໄດ້ອອກບວດເປັນລືສີບຳເພັນບາລະມີ ເມື່ອສິ້ນອາຍຸໄຂແລ້ວໄດ້ໄປເກີດໃນພົມມະໂລກ.

On one occasion, while the Buddha was dwelling in his abode, he spoke to his disciples about his perfection of donation, which was the cause of this sermon. In a past life, the Bodhisatta was born as the royal son of Queen Rattanagabbhavadi Rajadevi, the wife of King Mekkevadi. One day, the city was flood. Queen Rattanagabbhavadi, who was pregnant, got separated from her husband and remained in a pavilion in the forest. She gave birth to the Bodhisatta named Chanthapasot (*Candapajoti*). One day, while searching for fruit in the forest, she was captured by Giant Sena, who intended to eat her. When Chanthapasot learned this, he went to rescue his mother and offered his own heart to the giant in exchange for her freedom. God Indra intervened, helping defeat the giant and providing a divine medicine that revived Chanthapasot. Eventually, Chanthapasot and his mother returned the city, where he succeeded his

Colophon:

father as a ruler. Later, he became an ascetic, practicing the perfection of donation. Upon his death, he was reborn in the Brahma world.

ລານທີ ໓໑ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໒໙໐ ຕົວ ປັກັດເໝົ້າ ເດືອນຈຽງ ຂຶ້ນ ໒ ຄ່ຳ ພໍ່ວ່າໄດ້ ວັນ ໔ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສາວຜົວເປັນເຄົ້າ ຈິ່ງໄດ້ສ້າງລຳ ໕໐ ຊາດ ໄວ້ກັບ ສາສະໜາ ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ຂໍຜົນອັນນີ້ເປັນປັດໄຈແກ່ພະນິພານຕັດບ່ວງ ເປັນຈະມານຂາດໄດ້ ຈິ່ງລຸພະນິພານດັ່ງຄຳໝາຍແດ່ກໍຂ້າເຫັນ ອະຣະຫັນຕີ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ.

Folio 31 on the recto side: In Sangkatrasa (CS) 1290, a *kat mao* year, on the second waxing-moon day of the first lunar month, the fifth day of the week (Thursday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Sao Phio, sponsored the making of this manuscript [entitled] *50 Sat* (Fifty former existences of the Buddha) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill my wishes to reach Nibbāna and to cut the Five Obstacles. *Arahantī homi nibbāna paccayo honto no* (May I obtain Arahantship. May this be a condition for us to reach Nibbāna).

Date:

CS 1290, a *kat mao* year (13 Dec 1928)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Sao Phio

Titles:

໔໐ ຊາດ (ມັດ ໔, ຜູກ ໖)

50 Sat (*Mat* 4, *Phuk* 6)

50 Existences (Bundle 4, fascicle 6)

EAP1398_VXY_1_0304

Long palm-leaf

One Phuk: *fascicle 8*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.4 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** five folios; the first folio contains the colophon; and the last three folios are blank; and the fifth folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 30. **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:

ເນື້ອໃນກ່າວເຖິງ ພາຣານະສີຣາຊະຊາດິກ ຫຼືທິງຄຳສອງທົວ ທີ່ເກີດຈາກແຮງອະທິດຖານຜູກພັນ ຂ້າມພົບຂ້າມຊາດ. ມີສະຕິຜູ້ໜຶ່ງມີຈິດໃຈຮັກໃຄ່ສາມີ ວັນໜຶ່ງ ໄດ້ຖວາຍບິນດະບາດແກ່ພະ ກັດສະປະພຸດທະເຈົ້າ ແລ້ວອະທິດຖານວ່າ ຂໍໃຫ້ຂ້າພະເຈົ້າພົ້ນຈາກຄວາມເປັນສະຕິ ສ່ວນສາມີ ນັ້ນຂໍໃຫ້ໄດ້ເປັນພິອ້ຍ ຮັກແພງກັນ ຫາກຂ້າພະເຈົ້າທັງສອງຈະໄປເກີດເປັນສັດເດຍລະສານ ກໍ

ຂໍໃຫ້ຂ້າພະເຈົ້າທັງສອງມີກາຍຕິດເນື່ອງເປັນອັນດຽວກັນ ແຕ່ຫົວນັ້ນຂໍໃຫ້ເປັນສອງຫົວ. ເມື່ອສິ້ນ
ອາຍຸໄຂ ກໍໄດ້ໄປເກີດເປັນທົງຄຳມີຮ່າງກາຍຕິດກັນ ມີຫົວສອງຫົວ ທັງສອງກໍຮັກແພງເປັນນ້ຳໜຶ່ງ
ໃຈດຽວກັນ. ວັນໜຶ່ງ ນາຍພານເຫັນທົງຄຳສອງຫົວ ແລ້ວນຳໄປຖວາຍໃຫ້ພະຣາຊາພາຣານະສີ.
ຕໍ່ມາ ພະຣາຊາສັ່ງໃຫ້ອຳມາດຜູ້ສະໜາດເອົາທົງຄຳນັ້ນໄປລ້ຽງ ແລະໃຫ້ແຍກທົງຄຳໃຫ້ອອກເປັນ
ສອງໂຕ. ວັນໜຶ່ງ, ອຳມາດໄດ້ໃຊ້ອຸບາຍອງຄຳກະຊົບທີ່ທູທົງຄຳຫົວທີ່ໜຶ່ງ ແຕ່ບໍ່ໄດ້ເວົ້າຫຍັງ ອີກ
ມື້ຕໍ່ມາ ກໍເຮັດແບບເກົ່າກັບທົງຄຳຫົວທີ່ສອງ ເພາະເຫດຢູ່ພຽງເທົ່ານີ້ ທົງທັງສອງຫົວກໍເກີດຜິດ
ຖຽງກັນ ພິປົກຈິກກັນ ດ້ວຍຄວາມໂມໂຫ ຈຶ່ງກະພິປົກ ຈົນຈິກອອກຈາກກັນເຮັດໃຫ້ກາຍແຍກ
ອອກເປັນສອງສ່ວນ. ນິທານຊາດິກເລື່ອງນີ້ສອນໃຫ້ຮູ້ວ່າ ຢ່າເປັນຄົນຫຼູເບົາ ຄວນຟັງຫຼວ້ຫຼ.

The text deals with *Vārānasi-jātaka*, the story of a two-headed swan who was reincarnated by wishes and a strong bond across existences. There was a woman who was deeply in love with her husband. One day, she offered alms-food to Kassapa Buddha and made a wish to be released from femininity, to have her husband as a beloved older brother, and to have a two-head body joint by her husband if they were reborn to be an animal. In their next existence, they were reborn as a golden swan with two heads, living in harmony. One day, a hunter captured the two-headed golden swan and presented it to the King of Varanasi. Later, King Varanasi assigned his wise minister to take care of the golden swan and eventually separate the heads. By trick, the minister pretended to whisper something in the ear of one head but said nothing. The next day, he repeated that act with the other head. Due to this provocation, the two heads quarreled, flapping their wings and bit each other until their body was separated into two parts. This *jātaka* teaches us not to be credulous but listen with discernment.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໒໙໐ ຕົວ ປີກັດເໝົ້າ ເດືອນຈຽງ ຂຶ້ນ ໒ ຄ່ຳ ພໍ່ວ່າໄດ້ ວັນ
໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສາວຜົວເປັນເຄົ້າ ຈຶ່ງໄດ້ສ້າງລຳ ໕໐ ຊາດ ໄວ້ກັບສາສະ
ໜາ ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ໃຫ້ຜູ້ຂ້າໄດ້ດັງຄຳມັກຄຳປາດຖະໜາແດ່ກໍຂ້າເຫັນ
ອະຣະຫັນຕີ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫຖ ໂນ.

Folio 26 on the recto side: In Sangkatrasa (CS) 1290, a *kat mao* year, on the second waxing-moon day of the first lunar month, the fifth day of the week (Thursday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Sao Phio, sponsored the making of this manuscript [entitled] *50 Sat* (Fifty former existences of the Buddha) to support the Teachings of the Buddha to last until the end of 5000 years. May my wishes and desires be fulfilled. *Arahantī homi nibbāna paccayo hoto no* (May I obtain Arahantship. May this be a condition for us to reach Nibbāna).

Date: CS 1290, a *kat mao* year (13 Dec 1928)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Sao Phio

Titles: ໔໐ ຊາດ (ມັດ ໔, ຜູກ ໘)
50 Sat (Mat 4, Phuk 8)
50 Existences (Bundle 4, fascicle 8)

EAP1398_VXY_1_0305

Long palm-leaf

One Phuk: *fascicle 9*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.2 cm, depth 1.8 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** five folios; the first folio is blank; the second folio contains the colophon; and the last two folios are blank; and the fifth folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 43. **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: ທຳມັດທະຊະຊາດີກ ວ່າດ້ວຍຜູ້ເຖິງທຳຂອງສັດຕະບູລຸດ. ໃນອະດີດຕະການ ພະຣາຊາພະນາມ ວ່າ ພະຍາຍະສະປານີ ສະເຫວີຍຣາຊະສົມບັດໃນເມືອງພາຣານະສີ ມີເສນາບໍດີຊື່ວ່າກາລະກະ. ໃນຄັ້ງນັ້ນ ພະໂພທິສັດໄດ້ເປັນບຸໂລທິດ ຊື່ວ່າ ທຳມະທັດບັນດິດ. ພະຣາຊາຊົງຄອງຣາດຊະສົມບັດດ້ວຍທຳ. ແຕ່ເສນາບໍດີຂອງພະອົງ ເມື່ອຈະວິນິໄສຄະດີມັກຮັບສິນບົນ ແລະສີໂກງປະຊາຊົນ. ຄັ້ງໜຶ່ງ ເຫຍື່ອການທຸດຈະຣິດຂອງເສນາບໍດີອອກມາຈາກສານ ຫຼັງຈາກແພ້ຄະດີ ເມື່ອເຫັນພະໂພທິສັດເຈົ້າ ເຂົາຂາບລົງທີ່ພະບາດ (ຕີນ) ພະໂພທິສັດແລ້ວຂໍຮ້ອງໃຫ້ທູນພະຣາຊາຕາມຄວາມຈິງກ່ຽວກັບ ເສນາບໍດີຜູ້ນັ້ນ. ພະໂພທິສັດເຈົ້າລົງສານຊາຍຜູ້ນັ້ນ ຈຶ່ງພາກັນເຂົ້າໄປໃນສານແລະຕັດສິນຄະດີດ້ວຍຕົນເອງ ເຮັດໃຫ້ຊາຍຜູ້ນັ້ນມີຄວາມພໍໃຈ. ພະຣາຊາໄດ້ສະດັບສຽງຕົບມືດັງກົກກ້ອງຈາກຫ້ອງພິຈາລະນາຄະດີ ເມື່ອຊາບເຫດຜົນແລ້ວ ກໍແຕ່ງຕັ້ງໃຫ້ພະໂພທິສັດເປັນຜູ້ພິພາກສາ. ທັນໃດນັ້ນ ເມື່ອບໍ່ສາມາດຮຽກຮ້ອງເອົາສິນບົນໄດ້, ເສນາບໍດີຜູ້ນັ້ນຈຶ່ງຕັດສິນໃຈຈະຂ້າພະໂພທິສັດ.

Dhammadhaja-jātaka, dealing with a person who attains morality. Once upon a time, a king named Yasapani ruled Varanasi. His commander-in-chief was Kālaka. At that time, the Bodhisatta served as the king's chaplain named Dhammadhaja Paṇḍita. Although the king was righteous, his commander-in-chief accepted bribes and cheated people when judging a legal case. One day, a victim of the commander-in-chief's corruption, having lost his case in the court, encountered the Bodhisatta. He fell at the Bodhisatta's feet and implored him to reveal the truth about the commander-in-chief to the king. Moved by pity, the Bodhisatta took the man back to the court and judged the case by himself, ruling in the man's favor. The king heard loud applause from the courtroom, and, upon learning the reason, he appointed the Bodhisatta as judge. With his corrupt activities being curtailed, the commander-in-chief decided to kill the Bodhisatta.

Colophon: ລານທີ ໔໐ ໜ້າ ໑: ສິສຸມັງຄະລະສັງກາດຣາຊະໄດ້ ໑໒໙໐ ຕົວ ປັກດເໝົ້າ ເດືອນຈຽງ ຂຶ້ນ ໒ ຄໍ່າ ພໍ່າວ່າໄດ້ ວັນ ໕ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາເປັນເຄົ້າ ຈິ່ງໄດ້ສ້າງລໍາ ໔໐ ຊາດ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ຂໍຜົນອັນນີ້ເປັນປັດໄຈຍະ ແກ່ພະນິພານຕັດບ່ວງເປັນຈະມານຂາດຈິ່ງລຸພະນິພານດັ່ງຄໍາໝາຍແດ່ກໍຂ້າເທີ້ນ ອະຣະທັ່ນໂຕ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ ອັນວ່າບຸນບໍ່ແຄ້ວ ຂໍໃຫ້ພົບ ພະສີອະຣິຍະເມັດໂຕ.

Folio 40 on the recto side: In Sisumangkhalā, Sangkatrasa (CS) 1290, a *kat mao* year, on the second waxing-moon day of the first lunar month, the fifth day of the week (Thursday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Rattanapannya, sponsored the making of this manuscript [entitled] *50 Sat* (Fifty former existences of the Buddha) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill my wishes to reach Nibbāna and to cut the Five Obstacles. *Arahanto homi nibbāna paccayo honto no niccam dhuvaṃ paramaṃ sukhaṃ* (May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly, the greatest bliss). May this merit support me to meet Ariya Metteyya Buddha.

Date: CS 1290, a *kat mao* year (13 Dec 1928)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Rattanapannya

Titles: ໔໐ ຊາດ (ມັດ ໔, ຜູກ ໙)

50 Sat (Mat 4, Phuk 9)

50 Existences (Bundle 4, fascicle 9)

EAP1398_VXY_1_0306

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** two folios; the first folio contains the title; the second folio contains the colophon.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 36. **Edges of the palm leaves:** 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: ສັບພະສິດທິຊາດິກ, ໃນອະດີດຕະການ ມີພະຍາຕິນໜຶ່ງ ພະນາມວ່າ ພະຍາວິໄຊຍະຣາດ ສະເຫວີຣາຊະສົມບັດໃນເມືອງອະລິກະນະຄອນ ພະອົງມີພະມະເຫສີພະນາມວ່າ ພະນາງອຸປະ ລະເຫວີ. ເມື່ອນັ້ນ ພະໂພທິສັດໄດ້ເກີດມາເປັນພະຣາຊະໂອລົດ ພະນາມວ່າ ສັບພະສິດທິ ກຸມມານ. ເມື່ອປະສູດແລ້ວ ພະຣາຊາໄດ້ຮັບສິ່ງໃຫ້ພາມມາທຳນາຍ ໄດ້ໃຈຄວາມວ່າ ພະຣາຊະ

ໂອລິດຈະເປັນຜູ້ມີສິລະປະ, ຮູ້ສາດຕະສິນ, ປະກອບດ້ວຍປັນຍາອົງອາດແລະສະຫຼາດຫຼັກແຫຼມ ແລະຈະມີອຸບາຍວິທີມາກມາຍຫຼາຍປະການ ພະຣາຊາສະດັບຢ່າງນັ້ນແລ້ວກໍພໍພະໄທຍິນດີ ເມື່ອ ເຈົ້າກຸມມານເລີນໄວໄດ້ ໗ ປີ ພະຣາຊະບິດາກໍສົ່ງໃຫ້ໄປຮຽນສາດຕະສິນກັບອາຈານ ທິສາປາໂມກ ໃນເມືອງຕັກກະສິລາ ເມື່ອຈົບແລ້ວກໍກັບຄືນພະນະຄອນ. ຕໍ່ມາ, ໄດ້ອະພິເສກ ສົມລົດກັບພະນາງສຸວັນນະໂສພາ ທິດາພະເຈົ້າອຸສະພະຣາດ ແຫ່ງເມືອງຄຣິຣິພະຊະນະຄອນ. ຄັນ ເມື່ອພະຣາຊະບິດາຂອງພະໂພທິສັດສະຫວັນນະຄົດແລ້ວ ພະໂພທິສັດກໍໄດ້ຂຶ້ນຄອງຣາດ ແລະ ໄດ້ທຳບຸນຖວາຍທານ ແລະຮັກສາສິນເປັນນິດ ຈົນໝົດອາຍຸໄຂແຫ່ງຕົນ ກໍໄດ້ໄປເກີດຢູ່ເທິງ ສະຫວັນຊັນດຸສິດ.

Sabbasiddhi-jātaka. Once upon a time, a king named Vijayarāja ruled the kingdom of Alikā. His queen was Upalā. The Bodhisatta was born as their royal son named Sabbasiddhi. After his birth, the king asked his priests to prophesy about the child's future. They predicted that the royal son would be highly skilled in arts, possess great wisdom and sharp intelligence, and master many skills. Hearing this, the king was very pleased. When the Bodhisatta was seven years old, his father sent him to study with Master Disāpāmokkha in Taxila. Once he completed his studies, he returned the city. Later, he married Princess Suvanasobhā, the daughter of King Usabharājā of Kiribhaja. Upon the death of his father, the Bodhisatta ascended the throne and consistently practiced almsgiving and observed the precepts until the end of his life, after which he was reborn in Tusita heaven.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ສັງກາດຣາຊະ ໑໖໐໗ (ກົງກັບ ຈ.ສ. ໑໑໙໗) ຕົວ ປີຮັບເປົ້າ ມື້ເຕົ້າສັນ ນ້ອງ ສົມເດັດພະເປັນເຈົ້າມີສັດທາສ້າງ ໕໐ ຊາດ ໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ນິບພາ ນະ ປັດຈະໂຍ ໂຫຕຸ ທຸວັງ.

Folio 26 on the recto side: In Sangkatrasa 1607 (corresponding to CS 1167), a *hap pao* year, on a *tao san* day,¹¹⁶ the younger sister of the king sponsored the making of this manuscript [entitled] *50 Sat* (Fifty former existences of the Buddha) to support the Teachings of the Buddha to last until the end of 5000 years. May this be a condition to reach Nibbāna, certainly.

Date: CS 1167, a *hap pao* year (1805)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): The younger sister of the king
Titles: ໕໐ ຊາດ (ມັດ ໕, ຜູກຕື້ນ)
50 Sat (Mat 5, Phuk ton)
50 Existences (Bundle 5, fascicle 1)

¹¹⁶ A possible date would be 1167 Vaisakha 19 = Friday, 17 May 1805.

Long palm-leaf**One Phuk:** *fascicle 2***Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.4 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** two folios; the first folio is blank; and the last folio contains the colophon.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.**Description:** ເນື້ອໃນໄດ້ກ່າວເຖິງ ປັນຍາພະລະກຸມມານ ເຊິ່ງເປັນພໍ່ຄ້າເຮືອສະເພົາ ໄດ້ພົບຮັກກັບລູກສາວເສດຖີຜູ້ໜຶ່ງຊື່ວ່າ ນາງສຳມາທິ ແລະໄດ້ຄອງຮັກເປັນຜົວເມຍກັນ. ທັງສອງເປັນຜູ້ມີບຸນ ເປັນຄົນສະຫງົວສະຫຼາດ ເປັນຄົນມີສິລາຈາລະວັດອັນງົດງາມ ຫຼືເວົ້າໄດ້ວ່າ ທັງສອງມີສິນສະເໝີກັນ. ທັງສອງເປັນຄົນທີ່ມີຫຼັກທຳ ໑໐ ປະການປະຈຳໃຈ ຄື ມີໃຈມັກໃຫ້ທານ, ຮັກສາສິນ ໔ ບໍ່ຂາດ, ສົງເຄາະແກ່ຄົນຂໍທີ່ມາແຕ່ທິດຕ່າງໆ, ມີໃຈບໍ່ຄິດບໍ່ລ້ຽວ, ມີໃຈອັນອ່ອນນ້ອມຖ່ອມຕົນ, ມີການກະທຳທີ່ມີພາລານຸພາບ, ບໍ່ມີຄວາມໂກດຄວາມຄຽດ ແຕ່ຖ້າມີກໍບໍ່ໃຫ້ປາກົດແກ່ຄົນອື່ນ, ບໍ່ບຽດບຽນສັດດ້ວຍກາຍ ບໍ່ກົດຂີ່ຜູ້ອື່ນ, ມີຄວາມອົດທົນສູງ ແລະບໍ່ປະພຶດປະຕິບັດໃຫ້ຜິດຮີດຄອງ.

The content is on Pannyaphala Kumman who was a ship merchant and fell in love with a wealthy man's daughter named Sammathi. They later became a couple. Both of them had accumulated merit, wisdom, and decent behaviors. Namely, they both had the same morality. They always kept the following ten principles: giving alms, observing the Buddhist five precepts, helping people from any places, having honesty, being humble, acting with pride, never keeping or showing anger, never harming animals or people, having tolerance, and never behaving in a wrong way.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ສັກກະ ໑໑໖໗ ຕົວ ປີຮັບເບົ້າ ເດືອນ ໑໐ ມູນລະສັດທາ ນ້ອງສົມເດັດພະເປັນເຈົ້າແທ່ນແກ້ວນາມະເພຣີຍາມີພະຣາຊະສັດທາສ້າງ.Folio 26 on the recto side: In Sakka (CS) 1167, a *hap pao* year, the tenth lunar month, the initiator, the younger sister of the king of the crystal seat named [Princess] Pheriya, had the religious faith to sponsor the making [of this manuscript].**Date:** CS 1167, a *hap pao* year (1805)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Author(s):** Unknown**Scribe(s):** Unknown**Sponsor(s):** The younger sister of the king of the crystal seat named [Princess] Pheriya**Titles:** ໕໐ ຊາດ (ມັດ ໕, ຜູກ ໒)

50 Sat (Mat 5, Phuk 2)

50 Existences (Bundle 5, fascicle 2)

Long palm-leaf**One Phuk:** *fascicle 3***Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** two folios; the first folio contains the title; and the last folio contains the colophon.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.**Description:** ເນື້ອໃນໄດ້ກ່າວເຖິງ ປັນຍາພະລະກຸມມານ ເຊິ່ງເປັນພໍ່ຄ້າເຮືອສະເພົາ ໄດ້ພົບຮັກກັບລູກສາວເສດຖີຜູ້ໜຶ່ງຊື່ວ່າ ນາງສຳມາທິ ແລະໄດ້ຄອງຮັກເປັນຜົວເມຍກັນ. ທັງສອງເປັນຜູ້ມີບຸນ ເປັນຄົນສະຫງວນສະຫງາດ ເປັນຄົນມີສິລາຈາລະວັດອັນງົດງາມ ຫຼືເວົ້າໄດ້ວ່າ ທັງສອງມີສິນສະເໝີກັນ. ງສອງເປັນຄົນທີ່ມີຫຼັກທຳ ໑໐ ປະການປະຈຳໃຈ ຄື ມີໃຈມັກໃຫ້ທານ, ຮັກສາສິນ ໔ ບໍ່ຂາດ, ສົງເຄາະແກ່ຄົນຂໍທີ່ມາແຕ່ທິດຕ່າງໆ, ມີໃຈບໍ່ຄົດບໍ່ລ້ຽວ, ມີໃຈອັນອ່ອນນ້ອມຖອມຕົນ, ມີການກະທຳທີ່ມີພາລານຸພາບ, ບໍ່ມີຄວາມໂກດຄວາມຄຽດ ແຕ່ຖ້າມີກໍບໍ່ໃຫ້ປາກົດແກ່ຄົນອື່ນ, ບໍ່ບຽດບຽນສັດດ້ວຍກາຍ ບໍ່ກົດຂີ່ຜູ້ອື່ນ, ມີຄວາມອົດທົນສູງ ແລະບໍ່ປະພຶດປະຕິບັດໃຫ້ຜິດຮີດຄອງ.

The content is on Pannyaphala Kumman who was a ship merchant and fell in love with a wealthy man's daughter named Sammathi. They later became a couple. Both of them had accumulated merit, wisdom, and decent behaviors. Namely, they both had the same morality. They always kept the following ten principles: giving alms, observing the Buddhist five precepts, helping people from any places, having honesty, being humble, acting with pride, never keeping or showing anger, never harming animals or people, having tolerance, and never behaving in a wrong way.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ສັງກາດ ໑໑໖໗ ຕົວ ປີຮັບເປົ້າ ເດືອນ ໑໐ ຂຶ້ນ 13 ຄ່ຳ ວັນ 6 ມີ້ກາບໃຈ ຣິດຈະນາແລ້ວຍາມທຸ່ງງວັນ ນ້ອງສິມເດັດພະເປັນເຈົ້າແທ່ນແກ້ວນາມະເພຣີຍາ ມີພະຣາຊະສັດທາສ້າງໄວ້ກັບວິຣະພຸດທະສາສະໜາພະພຸດທະເຈົ້າ ເທົ່າ ໔ ພັນວັດສາ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາກໍຂ້າເທີ້ນ.Folio 26 on the recto side: In Sangkat (CS) 1167, a *hap pao* year, on the thirteenth waxing-moon day of the tenth lunar month, the sixth day of the week (Friday),¹¹⁷ the writing was accomplished at noon (*nyam thiang van*). The younger sister of the king of the crystal seat named [Princess] Pheriya had the religious faith to sponsor the making [of this manuscript] to support the Teachings of the Buddha to last until the end of 5000 years. May my desires and wishes come true, definitely.**Date:** CS 1167, a *hap pao* year (6 Sep 1805)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Author(s):** Unknown¹¹⁷ 1167 Bhadrapada 13 = Friday, 6 September 1805.

Scribe(s): Unknown
Sponsor(s): The younger sister of the king of the crystal seat named [Princess] Pheriya
Titles: ໔໐ ຊາດ (ມັດ ໕, ຜູກ ໓)
 50 Sat (Mat 5, Phuk 3)
 50 Existences (Bundle 5, fascicle 3)

EAP1398_VXY_1_0309

Long palm-leaf

One Phuk: fascicle 4

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** two folios; the first folio contains the title; and the last folio is blank.
Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 25. **Edges of the palm leaves:** angled. **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: ທະທີວາທະນະຊາດີກ ວ່າດ້ວຍ ພະເຈົ້າທະທີວາທະນະ. ໃນອະດີດຕະການ ພະໂພທິສັດເຈົ້າເກີດ ເປັນອຳມາດຂອງພະເຈົ້າທະທີວາທະນະແຫ່ງເມືອງພາຣານະສີ. ຄັ້ງໜຶ່ງ ພະຣາຊາຕັດຖາມ ພະໂພທິສັດເຈົ້າວ່າ ໃນການກ່ອນ ໝາກມ່ວງນີ້ມີຜິວງາມ ກິ່ນຫອມ ມີລົດຫວານ ໄດ້ຮັບການບຳລຸງເໝືອນເດີມ ເພາະເຫດໃດຈຶ່ງກັບກາຍເປັນໝາກມ່ວງທີ່ມີລົດຂົມໄປ. ອຳມາດໂພທິສັດຂາບທູນແຈ້ງເຫດຂອງໝາກມ່ວງຂົມນັ້ນວ່າ ໝາກມ່ວງຂອງພະອົງມີຕົ້ນກະເດົາອ້ອມຮອບ ຮາກກັບຮາກກຸ່ວພັນກັນ ກິ່ງກັບກິ່ງປະສານກັນ ເພາະການກຸ່ວຂອງກັບຕົ້ນໄມ້ທີ່ມີລົດຂົມບໍ່ໜ້າພໍໃຈນັ້ນ ໝາກມ່ວງຕົ້ນນີ້ຈຶ່ງກາຍເປັນໄມ້ທີ່ມີລົດຂົມໄປ.

Dadhivāhana-jātaka, dealing with King Dadhivāhana. Once upon a time, the Bodhisatta was the counsellor of King Dadhivāhana of Varanasi. One day, the king asked the Bodhisatta why a mango that had a beautiful skin, a pleasant smell, and a delicious taste and had been nurtured as usual turned to be bitter. The Bodhisatta replied that the mango was surrounded by neem trees; their roots and their branches intertwined. Getting involved in a bitter tree of which its taste was bitter and unpleasant, that mango tree became a bitter wood.

Colophon: None
Date: 1805 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0306)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ໔໐ ຊາດ (ມັດ ໕, ຜູກ ໔)
 50 Sat (Mat 5, Phuk 4)
 50 Existences (Bundle 5, fascicle 4)

Long palm-leaf**One Phuk:** *fascicle 5***Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio is blank.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.**Description:** ທະຫິວາຫະນະຊາດິກ ວ່າດ້ວຍ ພະເຈົ້າທະຫິວາຫະນະ. ໃນອະດີດຕະການ ພະໂພທິສັດເຈົ້າເກີດ ເປັນອຳມາດຂອງພະເຈົ້າທະຫິວາຫະນະແຫ່ງເມືອງພາຣານະສີ. ຄັ້ງໜຶ່ງ ພະຣາຊາຕັດຖາມ ພະໂພທິສັດເຈົ້າວ່າ ໃນການກ່ອນ ໝາກມ່ວງນີ້ມີຜິວງາມ ກິ່ນຫອມ ມີລົດຫວານ ໄດ້ຮັບການບຳ ລຸງເໝືອນເດີມ ເພາະເຫດໃດ ຈຶ່ງກັບກາຍເປັນໝາກມ່ວງທີ່ມີລົດຂົມໄປ. ອຳມາດໂພທິສັດຂາບ ທູນແຈ້ງເຫດຂອງໝາກມ່ວງຂົມນັ້ນວ່າ ໝາກມ່ວງຂອງພະອົງມີຕົ້ນກະເດົາອ້ອມຮອບ ຮາກກັບ ຮາກກຸ່ງວພັນກັນ ກິ່ງກັບກິ່ງປະສານກັນ ເພາະການກຸ່ງວຂ້ອງກັບຕົ້ນໄມ້ທີ່ມີລົດຂົມບໍ່ໜ້າພໍໃຈນັ້ນ ໝາກມ່ວງຕົ້ນນີ້ຈຶ່ງກາຍເປັນໄມ້ທີ່ມີລົດຂົມໄປ.*Dadhihāhana-jātaka*, dealing with King Dadhihāhana. Once upon a time, the Bodhisatta was the counsellor of King Dadhihāhana of Varanasi. One day, the king asked the Bodhisatta why a mango that had a beautiful skin, a pleasant smell, and a delicious taste and had been nurtured as usual turned to be bitter. The Bodhisatta replied that the mango was surrounded by neem trees; their roots and their branches intertwined. Getting involved in a bitter tree of which its taste was bitter and unpleasant, that mango tree became a bitter wood.**Colophon:** ລານທີ ໒໕ ໜ້າ ໑: ສັງກາດ ໑໑໖໗ ຕົວ ປີຮັບເປົ້າ ເດືອນ ໑໐ ມູນລະສັດທາ ນ້ອງສົມເດັດພະເປັນ ເຈົ້າແທ່ນແກ້ວນາມະເພຣີຍາມີພະຣາຊະສັດທາສ້າງໄວ້.Folio 25 on the recto side: In Sangkat (CS) 1167, a *hap pao* year, the tenth lunar month. The initiator, the younger sister of the king of the crystal seat named [Princess] Pheriya, had the religious faith to sponsor the making [of this manuscript].**Date:** CS 1167, a *hap pao* year (Sep 1805)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Author(s):** Unknown**Scribe(s):** Unknown**Sponsor(s):** The younger sister of the king of the crystal seat named [Princess] Pheriya**Titles:** ໕໐ ຊາດ (ມັດ ໕, ຜູກ ໕)50 Sat (*Mat* 5, *Phuk* 5)

50 Existences (Bundle 5, fascicle 5)

Long palm-leaf**One Phuk:** *fascicle 6***Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** two folios; the first folio contains the title; and the last folio contains the colophon.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ສັດທັນຕະຊາດີກ ວ່າດ້ວຍພະຍາຊ້າງສັດທັນຕະ. ໃນກາລະອັນລ່ວງພົ້ນໄປແລ້ວ ມີຊ້າງປະມານ ໘໐,໐໐໐ ໂຕ, ພະໂພທິສັດໄດ້ເກີດມາເປັນລູກຂອງຫົວໜ້າຜູ້ ມີສີຂາວເຜືອກ ມີປາກ ແລະຕີນທັງ ໔ ແດງງາມ ເມື່ອໃຫຍ່ຂຶ້ນມີຮ່າງກາຍໃຫຍ່ກວ່າຊ້າງໂຕອື່ນ. ເມື່ອປິດາໄດ້ເສຍຊີວິດ ພະໂພທິສັດໄດ້ເປັນຫົວໜ້າຊ້າງແທນ ມີຊື່ວ່າ ພະຍາຊ້າງສັດທັນຕະ ມີພັນລະຍາ ໒ ໂຕ ຄື ມະຫາສຸພັດທາ ແລະຈຸນລະສຸພັດທາ. ວັນໜຶ່ງເປັນມືອຸໂບສົດ ພະຍາຊ້າງໄດ້ເອົານ້ຳເຜິ້ງໄປຖວາຍແກ່ພະປັດເຈກພຸດທະເຈົ້າ ສ່ວນນາງຊ້າງຈຸນລະສຸພັດທາໄດ້ຖວາຍພາກໄມ້ແລ້ວຕັ້ງອະທິດຖານວ່າ ຖ້າຂ້າພະເຈົ້າຕາຍໄປແລ້ວ ຂໍໃຫ້ໄປເກີດເປັນມະເຫສີຂອງພະຣາຊາຜູ້ມີອຳນາດສາມາດຂ້າພະຍາຊ້າງນີ້ໄດ້ດ້ວຍເທັ້ນ. ເນື່ອງຈາກນາງຊ້າງຈຸນລະສຸພັດທາຄິດວ່າພະໂພທິສັດຮັກນາງຊ້າງມະຫາສຸພັດທາຫຼາຍກວ່າ ຈຶ່ງມີຄວາມນ້ອຍໃຈ ນັບແຕ່ນັ້ນ ນາງກໍອິດອາຫານຈົນເສຍຊີວິດ ແລະໄດ້ໄປເກີດເປັນຫົວຂອງພະຣາຊາແຄວ້ນມັດທະຣັດ ເມື່ອຈະເລີນໄວ ກໍໄດ້ເປັນອັກຄະມະເຫສີຂອງພະເຈົ້າກາສິກະຣາດ ໃນເມືອງພາຣານະສີ ນາງຈຶ່ງໄດ້ວາງແຜນໃຫ້ນາຍພານປ່າເອົາທະນູໄປຍິງພະຍາຊ້າງສັດທັນຕະພ້ອມກັບຕັດເອົາງາມາຖວາຍ. ໃນທີ່ສຸດພະຍາຊ້າງສັດທັນຕະເສຍຊີວິດ.

Chaddanta-jātaka, the story of Lord Elephant Chaddanta. Once upon a time, there were about 80,000 elephants. The Bodhisatta was born as a child of the leader of the elephants, distinguished by his pure white body with a red face and red feet. As he grew up, he became larger than other elephants. After his father's death, the Bodhisatta became the leader of the herd and was named Chaddanta. He had two wives, Mahasubhadda and Culasubhadda. One day, it was an *uposatha* day, Chaddanta offered honey to a Paccekabuddha, while Culasubhadda offered fruits. She made a wish to be reborn to be the wife of a powerful king who was able to kill Chaddanta; because she felt neglected by believing that Chaddanta loved Mahasubhadda more. From that day on, she fasted and died. She was reborn a daughter of a royal family in Madda. When she grew up, she became the queen of King Kāsikarāja of Varanasi. She devised a plan for a hunter to kill Chaddanta and bring her its tusks. In the end, Chaddanta was killed.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ສັງກາດ ໑໑໖໗ ຕົວ ປີຮັບເປົ້າ ເດືອນ ໑໐ ມູນລະສັດທາ ນ້ອງສົມເດັດພະເປັນເຈົ້າແທ່ນແກ້ວນາມະເພຣີຍາມີພະຣາຊະສັດທາສ້າງໄວ້.

Folio 26 on the recto side: In Sangkat (CS) 1167, a *hap pao* year, the tenth lunar month. The initiator, the younger sister of the king of the crystal

seat named [Princess] Pheriya, had the religious faith to sponsor the making [of this manuscript].
Date: CS 1167, a *hap pao* year (Sep 1805)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): The younger sister of the king of the crystal seat named [Princess] Pheriya
Titles: ໔໐ ຊາດ (ມັດ ໕, ຜູກ ໖)
 50 Sat (Mat 5, Phuk 6)
 50 Existences (Bundle 5, fascicle 6)

EAP1398_VXY_1_0312

Long palm-leaf

One Phuk: *fascicle 7*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** two folios; the first folio contains the title; and the last folio contains the colophon.
Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ສັດທັນຕະຊາດີກ ວ່າດ້ວຍພະຍາຊ້າງສັດທັນຕະ. ໃນກາລະອັນລ່ວງພົ້ນໄປແລ້ວ ມີຊ້າງປະມານ ໘໐,໐໐໐ ໂຕ, ພະໂພທິສັດໄດ້ເກີດມາເປັນລູກຂອງຫົວໜ້າຜູງ ມີສີຂາວເຜືອກ ມີປາກ ແລະຕີນທັງ ໔ ແດງງາມ ເມື່ອໃຫຍ່ຂຶ້ນມີຮ່າງກາຍໃຫຍ່ກວ່າຊ້າງໂຕອື່ນ. ເມື່ອບິດາໄດ້ເສຍຊີວິດ ພະໂພທິສັດໄດ້ເປັນຫົວໜ້າຊ້າງແທນ ມີຊື່ວ່າ ພະຍາຊ້າງສັດທັນຕະ ມີພັນລະຍາ ໒ ໂຕ ຄື ມະຫາສຸພັດທາ ແລະຈຸນລະສຸພັດທາ. ວັນໜຶ່ງເປັນມືອຸໂບສົດ ພະຍາຊ້າງໄດ້ເອົານ້ຳເຜິ້ງໄປຖວາຍແກ່ພະປັດເຈກພຸດທະເຈົ້າ ສ່ວນນາງຊ້າງຈຸນລະສຸພັດທາໄດ້ຖວາຍໝາກໄມ້ແລ້ວຕັ້ງອະທິດຖານວ່າ ຖ້າຂ້າພະເຈົ້າຕາຍໄປແລ້ວຂໍໃຫ້ໄປເກີດເປັນມະເຫສີຂອງພະຣາຊາຜູ້ມີອຳນາດສາມາດຂ້າພະຍາຊ້າງນີ້ໄດ້ດ້ວຍເທີນ. ເນື່ອງຈາກນາງຊ້າງຈຸນລະສຸພັດທາຄິດວ່າພະໂພທິສັດຮັກນາງຊ້າງມະຫາສຸພັດທາຫຼາຍກວ່າ ຈຶ່ງມີຄວາມນ້ອຍໃຈ ນັບແຕ່ນັ້ນນາງກໍອິດອາຫານຈົນເສຍຊີວິດ ແລະໄດ້ໄປເກີດເປັນທິດາຂອງພະຣາຊາແຄວ້ນມັດທະຣັດ ເມື່ອຈະເລີນໄວກໍໄດ້ເປັນອັກຄະມະເຫສີຂອງພະເຈົ້າກາສິກະຣາດ ໃນເມືອງພາຣານະສີ ນາງຈຶ່ງໄດ້ວາງແຜນໃຫ້ນາຍພານປ່າເອົາທະນູໄປຍິງພະຍາຊ້າງສັດທັນພ້ອມກັບຕັດເອົາງາມາຖວາຍ. ໃນທີ່ສຸດພະຍາຊ້າງສັດທັນກໍເສຍຊີວິດ.

Chaddanta-jātaka, the story of Lord Elephant Chaddanta. Once upon a time, there were about 80,000 elephants. The Bodhisatta was born as a child of the leader of the elephants, distinguished by his pure white body with a red face and red feet. As he grew up, he became larger than other elephants. After his father's death, the Bodhisatta became the leader of the herd and was named Chaddanta. He had two wives, Mahasubhadda

and Culasubhadda. One day, it was an *uposatha* day, Chaddanta offered honey to a Paccakabuddha, while Culasubhadda offered fruits. She made a wish to be reborn to be the wife of a powerful king who was able to kill Chaddanta; because she felt neglected by believing that Chaddanta loved Mahasubhadda more. From that day on, she fasted and died. She was reborn a daughter of a royal family in Madda. When she grew up, she became the queen of King Kāsikarāja of Varanasi. She devised a plan for a hunter to kill Chaddanta and bring her its tusks. In the end, Chaddanta was killed.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ສັງກາດ ໑໑໖໗ ຕົວ ມູນລະສັດທາ ນ້ອງສົມເດັດພະເປັນເຈົ້າແທ່ນແກ້ວນາມະ ເພຣີຍາ ມີພະຣາຊະສັດທາສ້າງແລ ທຸເຮີຍ.

Folio 26 on the recto side: In Sangkat (CS) 1167, a *hap pao* year, the tenth lunar month. The initiator, the younger sister of the king of the crystal seat named [Princess] Pheriya, had the religious faith to sponsor the making [of this manuscript], dear princes.

Date: CS 1167, a *hap pao* year (1805)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): The younger sister of the king of the crystal seat named [Princess] Pheriya

Titles: ໕໐ ຊາດ (ມັດ ໕, ຜູກ ໗)

50 Sat (Mat 5, Phuk 7)

50 Existences (Bundle 5, fascicle 7)

EAP1398_VXY_1_0313

Long palm-leaf

One Phuk: fascicle 8

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 25. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ຈຳເປີຍຍະຊາດິກ ວ່າດ້ວຍເລື່ອງພະຍານາກຈຳເປີຍຍະ. ໃນກາລະຄັ້ງໜຶ່ງ ພະໂພທິສັດເກີດໃນ ຕະກູນຄົນຍາກຈົນເຂັນໃຈ ໄດ້ມີໂອກາດໄປທີ່ຝັ່ງແມ່ນ້ຳຈຳປານະທີ່ຮ່ວມກັບຄົນທັງຫລາຍ ໄດ້ ເຫັນຊັບສົມບັດຂອງພະຍານາກ. ພໍໄດ້ເຫັນແລ້ວກໍເກີດຄວາມໂລບ ປາດຖະໜາຢາກຈະໄດ້ຊັບ ສົມບັດນັ້ນ ຈຶ່ງພະຍາຍາມທຳບຸນໃຫ້ທານແລະຮັກສາສິນ. ຕໍ່ມາ, ເມື່ອພະຍານາກຕາຍໄປໄດ້ ເຈັດວັນ ຊາຍຍາກຈົນເຂັນໃຈນັ້ນກໍຕາມຕາຍ ດ້ວຍຜົນບຸນທີ່ສະສົມໄວ້ພາໄປເກີດໃນນາກພະພົບ ນັ້ນຊຶ່ງຊື່ວ່າ ຈຳປາ ໄດ້ເປັນພະຍານາກຊື່ວ່າ ຈຳເປີຍຍະ ຜູ້ມີລິດ ມີອະນຸພາບ ແລະມີສົມບັດ

ມະຫາສານ. ແຕ່ເຖິງຢ່າງນັ້ນ ຈຳເປີຍຍະ ກໍຍັງຄິດວ່າ ດ້ວຍຜົນແຫ່ງບຸນກຸສົນທີ່ເຮົາທຳໄວ້ ຈຶ່ງໄດ້
ຄອບຄອງຈຳປານາກພິພົບນີ້ ແຕ່ເຮົາກໍໄດ້ກຳເນີດເປັນສັດເດຍລະສານເທົ່ານັ້ນ ບໍ່ມີໂອກາດ
ໄດ້ບຳເພັນບາລະມີຢຶ່ງໄປກວ່ານີ້ ເຮົາຄວນເຂົ້າອຸໂປສົດ ເພື່ອບຳເພັນບາລະມີໃຫ້ຢຶ່ງຂຶ້ນໄປອີກ
ຈະໄດ້ພົ້ນໄປຈາກຄວາມເປັນນາກແບບນີ້ ຈະໄດ້ກຳເນີດເປັນມະນຸດສາມາດບັນລຸສັດຈະທຳໄດ້
ຕັ້ງແຕ່ນັ້ນມາ ທຸກວັນອຸໂປສົດ ຈຳເປີຍຍະ ຈຶ່ງຖືສິນສິນ 8 ຢູ່ໃນປາສາດຂອງຕົນ.

Campeyya-jātaka, the story of Naga King Campeyya. Once upon a time, the Bodhisatta was born in a poor family. He had the opportunity to go to the riverbank of Champa with a large group of people to see the treasures of the Naga king. After witnessing the wealth, he became greedy and desired these treasures for himself. To achieve this, he began to make merit, give alms, and observe the precepts diligently. Seven days after the death of the Naga king, the poor man also passed away. As a result of his accumulated merit, he was reborn in the Naga world and was named Campeyya. He became the Naga king, possessing great power and wealth. Despite his newfound status as a ruler of the Naga world, Campeyya considered his new birth only an animal, without opportunity to accumulate perfections. He thought about entering a temple to cultivate virtues in order to escape that Naga birth and be reborn as a human to attain the Dhamma. From then on, Campeyya observed the *uposatha* precepts in his palace every *uposatha* day.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ສັງກາດ ໑໑໖໗ ຕົວ ປີຮັບເປົ້າ ເດືອນ ໑໐ ນ້ອງສົມເດັດພະເປັນເຈົ້າແທ່ນແກ້ວ
ນາມະເພຣີຍາມີສັດທາສ້າງເນີ.

Folio 26 on the recto side: In Sangkat (CS) 1167, a *hap pao* year, the tenth lunar month. The initiator, the younger sister of the king of the crystal seat named [Princess] Pheriya, had the religious faith to sponsor the making [of this manuscript].

Date: CS 1167, a *hap pao* year (Sep 1805)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): The younger sister of the king of the crystal seat named [Princess] Pheriya

Titles: ໕໐ ຊາດ (ມັດ ໕, ຜູກ ໘)
50 Sat (Mat 5, Phuk 8)
50 Existences (Bundle 5, fascicle 8)

EAP1398_VXY_1_0314

Long palm-leaf

One Phuk: *fascicle 9*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ຈຳເປີຍຍະຊາດີກ ວ່າດ້ວຍເລື່ອງພະຍານາກຈຳເປີຍຍະ. ໃນກາລະຄັ້ງໜຶ່ງ ພະໂພທິສັດເກີດໃນຕະກູນຄົນຍາກຈົນເຂັນໃຈ ໄດ້ມີໂອກາດໄປທີ່ຝັ່ງແມ່ນ້ຳຈຳປານະທີ່ຮ່ວມກັບຄົນທັງຫລາຍ ໄດ້ເຫັນຊັບສົມບັດຂອງພະຍານາກ. ພໍໄດ້ເຫັນແລ້ວກໍເກີດຄວາມໂລບ ປາດຖະໜາຢາກຈະໄດ້ຊັບສົມບັດນັ້ນ ຈຶ່ງພະຍາຍາມທຳບຸນໃຫ້ທານ ແລະຮັກສາສິນ. ຕໍ່ມາ, ເມື່ອພະຍານາກຕາຍໄປໄດ້ເຈັດວັນ ຊາຍຍາກຈົນເຂັນໃຈນັ້ນກໍຕາມຕາຍ ດ້ວຍຜົນບຸນທີ່ສະສົມໄວ້ພາໄປເກີດໃນນາກພະພົບນັ້ນຊຶ່ງຊື່ວ່າ ຈຳປາ ໄດ້ເປັນພະຍານາກຊື່ວ່າ ຈຳເປີຍຍະ ຜູ້ມີລິດ ມີອະນຸພາບ ແລະມີສົມບັດມະຫາສານ. ແຕ່ເຖິງຢ່າງນັ້ນ ຈຳເປີຍຍະ ກໍຍັງຄິດວ່າ ດ້ວຍຜົນແຫ່ງບຸນກຸສົນທີ່ເຮົາທຳໄວ້ ຈຶ່ງໄດ້ຄອບຄອງຈຳປານາກພົບນີ້ ແຕ່ເຮົາກໍໄດ້ກຳເນີດເປັນສັດເດຍລະສານເທົ່ານັ້ນ ບໍ່ມີໂອກາດໄດ້ບຳເພັນບາລະມີຢຶ່ງໄປກວ່ານີ້ ເຮົາຄວນເຂົ້າອຸໂປສິດ ເພື່ອບຳເພັນບາລະມີໃຫ້ຢຶ່ງຂຶ້ນໄປອີກ ຈະໄດ້ພົ້ນໄປຈາກຄວາມເປັນນາກແບບນີ້ ຈະໄດ້ກຳເນີດເປັນມະນຸດສາມາດບັນລຸສັດຈະທຳໄດ້ຕັ້ງແຕ່ນັ້ນມາ ທຸກວັນອຸໂປສິດ ຈຳເປີຍຍະ ຈຶ່ງຖືສິນສິນ 8 ຢູ່ໃນປາສາດຂອງຕົນ.

Campeyya-jātaka, the story of Naga King Campeyya. Once upon a time, the Bodhisatta was born in a poor family. He had the opportunity to go to the riverbank of Champa with a large group of people to see the treasures of the Naga king. After witnessing the wealth, he became greedy and desired these treasures for himself. To achieve this, he began to make merit, give alms, and observe the precepts diligently. Seven days after the death of the Naga king, the poor man also passed away. As a result of his accumulated merit, he was reborn in the Naga world and was named Campeyya. He became the Naga king, possessing great power and wealth. Despite his newfound status as a ruler of the Naga world, Campeyya considered his new birth only an animal, without opportunity to accumulate perfections. He thought about entering a temple to cultivate virtues in order to escape that Naga birth and be reborn as a human to attain the Dhamma. From then on, Campeyya observed the *uposatha* precepts in his palace every *uposatha* day.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ສັງກາດ ໑໑໖໗ ຕົວ ປີຮັບເປົ້າ ເດືອນ ໑໐ ນ້ອງສົມເດັດພະເປັນເຈົ້າແທ່ນແກ້ວນາມະເພຣີຍາມີພະຣາຊະສັດທາສ້າງ ໔໐ ຊາດ.

Folio 26 on the recto side: In Sangkat (CS) 1167, a *hap pao* year, the tenth lunar month. The initiator, younger sister of the king of the crystal seat named [Princess] Pheriya, had the religious faith to sponsor the making [of this manuscript] entitled *50 Sat* (Fifty former existences of the Buddha).

Date: CS 1167, a *hap pao* year (Sep 1805)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): The younger sister of the king of the crystal seat named [Princess] Pheriya
Titles: ໔໐ ຊາດ (ມັດ ໕, ຜູກ ໙)
 50 Sat (Mat 5, Phuk 9)
 50 Existences (Bundle 5, fascicle 9)

EAP1398_VXY_1_0315

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio contains the title.
Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ເນື້ອໃນກ່າວເຖິງເລື່ອງນະຣະຊີວະຊາດີກ ວ່າດ້ວຍເລື່ອງນະຣະຊີວະຜູ້ລ້ຽງບິດາມານດາ. ໃນອະດີດຕະການ ພະໂພທິສັດເກີດໃນຕະກຸນຄົນຍາກຈົນເຂັ້ນໃຈໃນເມືອງພາຣານະສີ ມີຊື່ວ່ານະຣະຊີວະ. ເມື່ອໃຫຍ່ຂຶ້ນມາ ກໍໄດ້ລ້ຽງບິດາແລະມານດາ. ຕໍ່ມາ, ບິດາໄດ້ເສຍຊີວິດລົງ ນະຣະຊີວະຈຶ່ງລ້ຽງແຕ່ມານດາ. ເມື່ອເວລາຜ່ານໄປ ມານດານັ້ນຖືກງູຕອດ ແລະເສຍຊີວິດ ເມື່ອນະຣະຊີວະມາເຫັນງູກໍຄິດຈະຂ້າ ແຕ່ຖ້າຂ້າກໍຈະເສຍສິນ ຈຶ່ງປ່ອຍງູໂຕນັ້ນໄປ ແລະຮ້ອງໄຫ້ຢູ່ກັບສົບຂອງມານດາ ພ້ອມກັບຂໍອອນວອນເທວະດາພະຍາອິນທັງຫຼາຍໃຫ້ມາຊ່ວຍເຫຼືອ. ພະຍາອິນຈຶ່ງແປງຮ່າງເປັນພາມເຂົ້າຫານນະຣະຊີວະ ແລ້ວທຳທ່າຖາມທາງໄປເມືອງພາຣານະສີ ເມື່ອນະຣະຊີວະເຫັນອິນທະສັກກະພາມ ຈຶ່ງຖາມຂໍຢາປົວໃຫ້ແມ່ຟື້ນ ອິນທະສັກກະພາມຕອບວ່າ ຖ້າໄດ້ຫົວໃຈມະນຸດມາເຮັດຢາຈຶ່ງຈະຊ່ວຍໄດ້ ນະຣະຊີວະຈຶ່ງຄວັກເອົາຫົວໃຈຂອງຕົນໃຫ້ພາມ ພ້ອມທັງຕັ້ງຄວາມປາດຖະໜາເປັນພະພຸດທະເຈົ້າໃນອະນາຄົດ ເມື່ອພາມເອົາຫົວໃຈນັ້ນໃສ່ປາກມານດາກໍຟື້ນ ແລະນະຣະຊີວະກໍຕາຍລົງ. ເມື່ອມານດາເຫັນລູກຊາຍຕາຍກໍສົງສານ ຈຶ່ງຕັ້ງສັດຈະອະທິດຖານຂໍຊີວິດລູກຊາຍຄືນ. ພໍຈົບຄໍາອະທິດຖານ ນະຣະຊີວະກໍຟື້ນຄືນຊີບເພື່ອນນອນຫຼັບຕື່ນ.

Narajīva-jātaka, the story of Narajīva, who cared for his parents. Once upon a time, the Bodhisatta was born in a miserably poor family in Varanasi and was named Narajīva. When he grew up, he took care of his father and mother. After his father's death, Narajīva continued to take care of his mother alone. One day, his mother was bitten by a snake and died. When Narajīva found the snake, he considered killing it but chose not to, realizing that doing so would break his precepts. Instead, he let the snake go and mourned over his mother's body, pleading with the devas for assistance. God Indra, in disguise as a Brahmin, approached Narajīva and pretended to ask for directions to Varanasi. Upon seeing the Brahmin, Narajīva requested medicine for his mother. The Brahmin replied that he needed a human heart to make an effective medicine. In a

selfless act, Narajīva offered his own heart to the Brahmin, expressing his wish to become a Buddha in the future. When the Brahmin placed the heart in his mother's mouth, she revived, but Narajīva died. Upon seeing her deceased son, the mother felt deep pity for him. She prayed fervently for her son's life to be restored. As soon as her prayer ended, Narajīva was revived, as if he had merely been asleep.

Colophon: ລານທີ ໒໕ ໜ້າ ໑: ສັງກາດ ໑໒໑໕ ຕົວ ປີກ່າເປົ້າ ເດືອນ ໑໒ ແຮມ ໑ ຄໍ້າ ພໍ່າວ່າໄດ້ວັນ ໖ ມີ້
ຮວຍສັນ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ມະຫາສົມເດັດອັກຄະວໍຣາຊະຄູ ເຈົ້າວັດຈູມ
ຄ້ອງ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ໕໐ ຊາດ ໄວ້ກັບວໍຣະພຸດທະສາສະໜາພະເຈົ້າ ຕາບ
ຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຖ ໂນ ນິດຈັງ ທຸວັງ ຈິ່ງແທ້ກໍຂ້າເຫັນ.

Folio 25 on the recto side: In Sangkat (CS) 1215, a *ka pao* year, on the first waning-moon day of the twelfth lunar month, the sixth day of the week (Friday), a *hwai san* day,¹¹⁸ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Maha Somdet Akkhavòrasakhu, abbot of Vat Chum Khòng, had the ardent religious faith to sponsor the making [of this manuscript] entitled *50 Sat* (Fifty former existences of the Buddha) 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, constantly and certainly, definitely.

Date: CS 1215, a *ka pao* year (16 Nov 1853)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Maha Somdet Akkhavòrasakhu, abbot of Vat Chum Khòng
Titles: ໕໐ ຊາດ (ມັດ ໖, ຜູກຕົ້ນ)
50 Sat (Mat 6, Phuk 1)
50 Existences (Bundle 6, fascicle 1)

EAP1398_VXY_1_0316

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

¹¹⁸ 1215 Karttika 16 = Wednesday, 16 November 1853.

Description: ເນື້ອໃນກ່າວເຖິງເລື່ອງນະຣະຊີວະຊາດິກ ວ່າດ້ວຍເລື່ອງ ນະຣະຊີວະຜູ້ລ້ຽງບິດາມານດາ. ໃນອະດີດຕະການພະໂພທິສັດເກີດໃນຕະກຸນຄົນຍາກຈົນເຊັ່ນໃຈ ໃນເມືອງພາຣານະສີ ມີຊື່ວ່ານະຣະຊີວະ. ເມື່ອໃຫຍ່ຂຶ້ນມາກໍໄດ້ລ້ຽງບິດາ ແລະມານດາ. ຕໍ່ມາ, ບິດາໄດ້ເສຍຊີວິດລົງ ນະຣະຊີວະ ຈຶ່ງລ້ຽງແຕ່ມານດາ. ເມື່ອເວລາຜ່ານໄປ ມານດານັ້ນຖືກງູຕອດ ແລະເສຍຊີວິດ ເມື່ອນະຣະຊີວະມາເຫັນງູກໍຄິດຈະຂ້າ ແຕ່ຖ້າຂ້າກໍຈະເສຍສິນ ຈຶ່ງປ່ອຍງູໂຕນັ້ນໄປ ແລະຮ້ອງໄທ້ຢູ່ກັບລົບຂອງມານດາ ພ້ອມກັບຂໍອ້ອນວອນເທວະດາພະຍາອິນທັງຫຼາຍໃຫ້ມາຊ່ວຍເຫຼືອ. ພະຍາອິນຈຶ່ງແປງຮ່າງເປັນພາມເຂົ້າຫານນະຣະຊີວະ ແລ້ວທຳທ່າຖາມທາງໄປເມືອງພາຣານະສີ ເມື່ອນະຣະຊີວະເຫັນອິນທະສັກກະພາມ ຈຶ່ງຖາມຂໍຢາປົວໃຫ້ແມ່ຟື້ນ ອິນທະສັກກະພາມຕອບວ່າ ຖ້າໄດ້ຫົວໃຈມະນຸດມາເຮັດຢາຈຶ່ງຈະຊ່ວຍໄດ້ ນະຣະຊີວະຈຶ່ງຄວັກເອົາຫົວໃຈຂອງຕົນໃຫ້ພາມ ພ້ອມທັງຕັ້ງຄວາມປາດຖະໜາເປັນພະພຸດທະເຈົ້າໃນອະນາຄົດ ເມື່ອພາມເອົາຫົວໃຈນັ້ນໃສ່ປາກມານດາກໍຟື້ນ ແລະນະຣະຊີວະກໍຕາຍລົງ. ເມື່ອມານດາເຫັນລູກຊາຍຕາຍກໍສົງສານ ຈຶ່ງຕັ້ງສັດຈະອະທິດຖານຂໍຊີວິດລູກຊາຍຄືນ. ພໍຈົບຄໍາອະທິດຖານ ນະຣະຊີວະກໍຟື້ນຄືນຊີບເໝືອນນອນຫຼັບຕື່ນ.

Narajīva-jātaka, the story of Narajīva, who cared for his parents. Once upon a time, the Bodhisatta was born in a miserably poor family in Varanasi and was named Narajīva. When he grew up, he took care of his father and mother. After his father's death, Narajīva continued to take care of his mother alone. One day, his mother was bitten by a snake and died. When Narajīva found the snake, he considered killing it but chose not to, realizing that doing so would break his precepts. Instead, he let the snake go and mourned over his mother's body, pleading with the devas for assistance. God Indra, in disguise as a Brahmin, approached Narajīva and pretended to ask for directions to Varanasi. Upon seeing the Brahmin, Narajīva requested medicine for his mother. The Brahmin replied that he needed a human heart to make an effective medicine. In a selfless act, Narajīva offered his own heart to the Brahmin, expressing his wish to become a Buddha in the future. When the Brahmin placed the heart in his mother's mouth, she revived, but Narajīva died. Upon seeing her deceased son, the mother felt deep pity for him. She prayed fervently for her son's life to be restored. As soon as her prayer ended, Narajīva was revived, as if he had merely been asleep.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ມູນລະສັດທາ ໝາຍມີ ມະຫາສົມເດັດອັກຄະວໍຣາຊະຄູ ເຈົ້າວັດຈຸມຄັອງ ສ້າງ ໔໐ ຊາດ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ.

Folio 26 on the recto side: The initiator, Maha Somdet Akkhavòrasakhu, abbot of Vat Chum Khòng, sponsored the making of this manuscript entitled *50 Sat* (Fifty former existences of the Buddha) 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: 1853 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0315)

Script(s): Tham Lao

Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Maha Somdet Akkhavòrasakhu, abbot of Vat Chum Khòng
Titles: ໔໐ ຊາດ (ມັດ ໖, ຜູກ ໒)
 50 Sat (Mat 6, Phuk 2)
 50 Existences (Bundle 6, fascicle 2)

EAP1398_VXY_1_0317

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** two folios; the first folio contains the title; and the last folio contains the colophon.
Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ສິດທິສານຊາດິກ. ຄັ້ງໜຶ່ງ ພະໂພທິສັດເກີດເປັນພະໂອລົດຂອງພົມມະທັດແຫ່ງເມືອງພາຣານະສີ ພະນາມວ່າ ສິດທິສານ ມີບໍລິວານພັນໜຶ່ງ ເປັນຜູ້ມີປັນຍາຫຼາຍ ແລະມີຄວາມອົງອາດກ້າຫານ ບໍ່ ຍ້ານໃຜ ມັກຈະໄປທຸບຕີໝູ່ກຸ່ມມານອື່ນໆ ພວກກຸ່ມມານທັງຫຼາຍຮ້ອງໂທໄປບອກແກ່ບິດາມານ ດາ. ບິດາມານແຫ່ງກຸ່ມມານເຫຼົ່ານັ້ນພາກັນໄປເຂົ້າເຝົ້າພະຣາຊາທູນລາຍງານໃຫ້ຊົງຊາບ ພະຣາ ຊາບພໍພະໂທ ຈຶ່ງຂັບໄລ່ພະໂພທິສັດອອກຈາກພະນະຄອນ. ພະໂພທິສັດຈຶ່ງເດີນທາງເມືອງມິຕິ ລາ ແລະໄດ້ອາໄສຢູ່ໃນເມືອງແຫ່ງນັ້ນ. ວັນໜຶ່ງ, ພະຣາຊາໃນເມືອງນັ້ນປະຊວນດ້ວຍໂລກຂອງ ພະອົງ ແລະໄດ້ສະຫວັນນະຄົດ ແຕ່ບໍ່ມີຣາຊະໂອລົດແລະຣາຊະທິດາທີ່ຈະສືບທອດຣາຊະ ສົມບັດ ປຸໂລຫິດ ແລະຊາວເມືອງມິຕິລາຈຶ່ງໄດ້ອະພິເສກສິດທິສານເປັນພະຣາຊາ ຊົງພະນາມວ່າ ພະເຈົ້າຈັກກະວັດຕິຣາດ ຕັ້ງແຕ່ບັດນັ້ນ ພະອົງກໍຊົງປົກຄອງບ້ານເມືອງໂດຍທຳ ເຮັດໃຫ້ບ້ານ ເມືອງມີຄວາມສະຫງົບສຸກ ຮົ່ມເຢັນ ແລະມີຄວາມຍຸດຕິທຳ.

Siddhisāra-jātaka. Once upon a time, the Bodhisatta was born as the son of King Brahmadatta of Varanasi, named Siddhisāra. He had a thousand companions and was known for being wise, brave, and fearless. He liked to engage in physical contests with other boys and often emerged victorious, causing the defeated boys to cry and complain to their parents. The parents reported these incidents to the king. Dissatisfied with his son's actions, the king expelled the Bodhisatta from the city. The Bodhisatta traveled to Mithila and settled there. One day, the king of Mithila fell ill and died without having an heir to the throne. The priests and people of Mithila decided to appoint the Bodhisatta as their new king, bestowing upon him the royal name of Cakkavattirāja. From that time on, the Bodhisatta ruled the kingdom with righteousness, ensuring that the kingdom remained peaceful and fair.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ມູນລະສັດທາ ໝາຍມີ ມະຫາສົມເດັດອັກຄະວິຣາຊະຄູ ເຈົ້າວັດຈຸມຄ້ອງ ມີໃຈໃສ່ສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ໕໐ ຊາດ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຖ ໂນ.

Folio 26 on the recto side: The initiator, Maha Somdet Akkhavòrasakhu, abbot of Vat Chum Khòng, had the ardent religious faith to sponsor the making [of this manuscript] entitled *50 Sat* (Fifty former existences of the Buddha) 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, constantly and certainly, definitely.

Date: 1853

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Maha Somdet Akkhavòrasakhu, abbot of Vat Chum Khòng

Titles: ໕໐ ຊາດ (ມັດ ໖, ຜູກ ໓)
50 Sat (Mat 6, Phuk 3)
50 Existences (Bundle 6, fascicle 3)

EAP1398_VXY_1_0318

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio contains the title.
Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ກຸສະຣາດຊາດີກ ວ່າດ້ວຍເລື່ອງພະເຈົ້າກຸສະຣາດ ປາງເມື່ອພະໂພທິສັດເຈົ້າເກີດເປັນພະເຈົ້າກຸດສະຣາດ ຜູ້ປົກຄອງເມືອງກຸສາວະດີ ມີພະມະເຫສີຊື່ວ່າ ພະນາງປະພາວະດີ. ພະອົງເປັນໂອລົດຂອງພະເຈົ້າໂອກາກະຣາດ ແລະພະນາງສິລະວະດີ ມີພະອະນຸຊາ (ນ້ອງຊາຍ) ຊື່ເຈົ້າໄຊຍະຣາດກຸມມານ, ເປັນຜູ້ສະຫຼາດ ຮູ້ຈົບສິລະປະສາດທັງປວງ ແຕ່ມີພະຮູບຂີ້ຮ້າຍ. ເມື່ອພະໂພທິສັດມີພະຊົນໄດ້ ໑໖ ພັນສາ ພະຣາຊະບິດາຊົງມອບຣາຊະສົມບັດໃຫ້ເປັນພະຍາ ພ້ອມທັງໃຫ້ອະພິເສກສົມລົດກັບພະນາງປະພາວະດີ ທິດາຂອງພະເຈົ້າມັດທະຣາດແຫ່ງເມືອງສາຄະລະ. ທັງສອງພະອົງບໍ່ເຄີຍເຫັນກັນໃນຍາມກາງເວັນ ຈະເຫັນກັນກໍສະເພາະແຕ່ຍາມກາງຄືນ. ວັນໜຶ່ງ, ພະນາງປະພາວະດີໄດ້ທອດພະເນດເຫັນພະເຈົ້າກຸສະຣາດໃນຍາມກາງເວັນທີ່ມີຮູບຮ່າງອັບປະລັກ ກໍຮັບບໍ່ໄດ້ ຈຶ່ງໜີໄປເມືອງສາຄະລະ. ພະເຈົ້າກຸສະຣາດຜູ້ຫຼົງໄຫຼໃນຮູບໂສມຂອງພະມະເຫສີ ຈຶ່ງໄດ້ອອກໄປຕາມຫາ ໄດ້ຮັບຄວາມທຸກທໍລະມານດ້ວຍປະການຕ່າງໆ. ໃນທີ່ສຸດ, ດ້ວຍບຸນຍາທິການຂອງພະອົງ ແລະໂດຍການຊ່ວຍເຫຼືອຈາກພະຍາອິນ ພະເຈົ້າກຸດສະຫຼາດຈຶ່ງ

ໄດ້ມະເຫສີກັບຄືນມາ ພ້ອມທັງເປັນຜູ້ມີຜົວພັນງົດງາມດ້ວຍອຳນາດຂອງແກ້ວມະນີທີ່ພະຍາອິນ
ມອບໃຫ້.

Kusarāja-jātaka tells the story of King Kusa. The Bodhisatta was born as King Kusa, the ruler of the Kusavati kingdom. He had a queen named Pabhavati and was the son of King Okaka and Queen Silavati. He had a younger brother named Jaya KuMāra. King Kusa was a wise man and skillful in all arts and sciences, but he had a terrible appearance. When the Bodhisatta was 16 years old, his father gave him the throne and arranged a wedding ceremony with Princess Pabhavati, the daughter of King Madda of the Sakara kingdom. The couple had never seen each other during the day but only met at night. One day, Queen Pabhavati saw King Kusa in the daytime and was shocked by his appearance; she could not accept it and fled to her own kingdom. King Kusa, captivated by his queen's beauty, went in search of her and endured many hardships. In the end, with the help of his virtues and God Indra, King Kusa found his queen and brought her back. His appearance became handsome with the aid of a gem given by God Indra.

Colophon: ລານທີ ໒໕ ໜ້າ ໑: ມູນລະສັດທາ ໝາຍມີ ມະຫາສິມເດັດອັກຄະວິຣາຊະຄູເຈົ້າວັດຈຸມຄ້ອງ ມີໃຈ
ໃສສັດທາສ້າງ ໕໐ ຊາດ ໄວ້ກັບສາສະໜາພະເຈົ້າແລ.

Folio 25 on the recto side: The initiator, Maha Somdet Akkhavòrasakhu, abbot of Vat Chum Khòng, had the religious faith to sponsor the making of this manuscript entitled *50 Sat* (Fifty former existences of the Buddha) to support the Teachings of the Buddha.

Date: 1853 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0315)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Maha Somdet Akkhavòrasakhu, abbot of Vat Chum Khòng

Titles: ໕໐ ຊາດ (ມັດ ໖, ຜູກ ໔)

50 Sat (Mat 6, *Phuk* 4)

50 Existences (Bundle 6, fascicle 4)

EAP1398_VXY_1_0319

Long palm-leaf

One *Phuk*: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ກຸສະຣາດຊາດີກ ວ່າດ້ວຍເລື່ອງພະເຈົ້າກຸສະຣາດ ປາງເມື່ອພະໂພທິສັດເຈົ້າເກີດເປັນພະເຈົ້າ ກຸດສະຣາດ ຜູ້ປົກຄອງເມືອງກຸສາວະດີ ມີພະມະເຫສີຊື່ວ່າ ພະນາງປະພາວະດີ. ພະອົງເປັນ ໂອລົດຂອງພະເຈົ້າໂອກາກະຣາດ ແລະພະນາງສິລະວະດີ ມີພະອະນຸຊາ (ນ້ອງຊາຍ) ຊື່ເຈົ້າໄຊ ຍະຣາດກຸມມານ, ເປັນຜູ້ສະຫຼາດ ຮູ້ຈົບສິລະປະສາດທັງປວງ ແຕ່ມີພະຮູບຊື້ຮ້າຍ. ເມື່ອ ພະໂພທິສັດມີພະຊົນໄດ້ ໑໖ ພັນສາ ພະຣາຊະບິດາຊົງມອບຣາຊະສົມບັດໃຫ້ເປັນພະຍາ ພ້ອມ ທັງໃຫ້ອະພິເສກສົມລົດກັບພະນາງປະພາວະດີ ທິດາຂອງພະເຈົ້າມັດທະຣາດແຫ່ງເມືອງສາຄະ ລະ. ທັງສອງພະອົງບໍ່ເຄີຍເຫັນກັນໃນຍາມກາງເວັນ ຈະເຫັນກັນກໍສະເພາະແຕ່ຍາມກາງຄືນ. ວັນ ໜຶ່ງ, ພະນາງປະພາວະດີໄດ້ທອດພະເນດເຫັນພະເຈົ້າກຸສະຣາດໃນຍາມກາງເວັນທີ່ມີຮູບຮ່າງ ອັບປະລັກ ກໍຮັບບໍ່ໄດ້ ຈຶ່ງໜີໄປເມືອງສາຄະລະ. ພະເຈົ້າກຸສະຣາດຜູ້ຫຼົງໄຫຼໃນຮູບໂສມຂອງພະ ມະເຫສີ ຈຶ່ງໄດ້ອອກໄປຕາມຫາ ໄດ້ຮັບຄວາມທຸກທໍລະມານດ້ວຍປະການຕ່າງໆ. ໃນທີ່ສຸດ, ດ້ວຍບຸນຍາທິການຂອງພະອົງ ແລະໂດຍການຊ່ວຍເຫຼືອຈາກ ພະຍາອິນ ພະເຈົ້າກຸດສະຫຼາດຈຶ່ງ ໄດ້ມະເຫສີກັບຄືນມາ ພ້ອມທັງເປັນຜູ້ມີຜົວພັນງົດງາມດ້ວຍອຳນາດຂອງແກ້ວມະນີທີ່ພະຍາອິນ ມອບໃຫ້.

Kusarāja-jātaka tells the story of King Kusa. The Bodhisatta was born as King Kusa, the ruler of the Kusavati kingdom. He had a queen named Pabhavati and was the son of King Okaka and Queen Silavati. He had a younger brother named Jaya KuMāra. King Kusa was a wise man and skillful in all arts and sciences, but he had a terrible appearance. When the Bodhisatta was 16 years old, his father gave him the throne and arranged a wedding ceremony with Princess Pabhavati, the daughter of King Madda of the Sakara kingdom. The couple had never seen each other during the day but only met at night. One day, Queen Pabhavati saw King Kusa in the daytime and was shocked by his appearance; she could not accept it and fled to her own kingdom. King Kusa, captivated by his queen's beauty, went in search of her and endured many hardships. In the end, with the help of his virtues and God Indra, King Kusa found his queen and brought her back. His appearance became handsome with the aid of a gem given by God Indra.

Colophon: ລານທີ ໒໔ ໜ້າ ໑: ມູນລະສັດທາ ໝາຍມີ ມະຫາສົມເດັດອັກຄະວິຣາຊະຄູເຈົ້າວັດຈຸມຄ້ອງ ມີໃຈ ໃສ່ສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ໕໐ ຊາດ ໄວ້ກັບສາສະໜາພະເຈົ້າແລ.

Folio 25 on the recto side: The initiator, Maha Somdet Akkhavòrasakhu, abbot of Vat Chum Khòng, had the religious faith to sponsor the making of this manuscript entitled *50 Sat* (Fifty former existences of the Buddha) to support the Teachings of the Buddha.

Date: 1853 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0315)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Maha Somdet Akkhavòrasakhu, abbot of Vat Chum Khòng

Titles: ໕໐ ຊາດ (ມັດ ໖, ຜູກ ໕)

Long palm-leaf

One Phuk: *fascicle 6*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ກຸສະຣາດຊາດີກ ວ່າດ້ວຍເລື່ອງພະເຈົ້າກຸສະຣາດ ບ່າງເມື່ອພະໂພທິສັດເຈົ້າເກີດເປັນພະເຈົ້າ ກຸດສະຣາດ ຜູ້ປົກຄອງເມືອງກຸສາວະດີ ມີພະມະເຫສີຊື່ວ່າ ພະນາງປະພາວະດີ. ພະອົງເປັນ ໂອລົດຂອງພະເຈົ້າໂອກາກະຣາດ ແລະພະນາງສິລະວະດີ ມີພະອະນຸຊາ (ນ້ອງຊາຍ) ຊື່ເຈົ້າໄຊ ຍະຣາດກຸມມານ, ເປັນຜູ້ສະຫຼາດ ຮູ້ຈົບສິລະປະສາດທັງປວງ ແຕ່ມີພະຮູບຊື່ຮ້າຍ. ເມື່ອ ພະໂພທິສັດມີພະຊົນໄດ້ ໑໖ ພັນສາ ພະຣາຊະບິດາຊົງມອບຣາຊະສົມບັດໃຫ້ເປັນພະຍາ ພ້ອມ ທັງໃຫ້ອະພິເສກສົມລົດກັບພະນາງປະພາວະດີ ທິດາຂອງພະເຈົ້າມັດທະຣາດແຫ່ງເມືອງສາຄະ ລະ. ທັງສອງພະອົງບໍ່ເຄີຍເຫັນກັນໃນຍາມກາງເວັນ ຈະເຫັນກັນກໍສະເພາະແຕ່ຍາມກາງຄືນ. ວັນ ທຶ່ງ, ພະນາງປະພາວະດີໄດ້ທອດພະເນດເຫັນພະເຈົ້າກຸສະຣາດໃນຍາມກາງເວັນທີ່ມີຮູບຮ່າງ ອັບປະລັກ ກໍຮັບບໍ່ໄດ້ ຈຶ່ງໜີໄປເມືອງສາຄະລະ. ພະເຈົ້າກຸສະຣາດຜູ້ຫຼົງໄຫຼໃນຮູບໂສມຂອງພະ ມະເຫສີ ຈຶ່ງໄດ້ອອກໄປຕາມຫາ ໄດ້ຮັບຄວາມທຸກທໍລະມານດ້ວຍປະການຕ່າງໆ. ໃນທີ່ສຸດ, ດ້ວຍບຸນຍາທິການຂອງພະອົງ ແລະໂດຍການຊ່ວຍເຫຼືອຈາກ ພະຍາອິນ ພະເຈົ້າກຸດສະຫຼາດຈຶ່ງ ໄດ້ມະເຫສີກັບຄືນມາ ພ້ອມທັງເປັນຜູ້ມີຜົວພັນງົດງາມດ້ວຍອຳນາດຂອງແກ້ວມະນີທີ່ພະຍາອິນ ມອບໃຫ້.

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Colophon: ລານທີ ໒໕ ໜ້າ ໑: ມູນລະສັດທາ ໝາຍມີ ມະຫາສົມເດັດອັກຄະວໍຣາຊະຄູເຈົ້າວັດຈຸມຄ້ອງ ມີໃຈໃສ່ສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ໕໐ ຊາດ ໄວ້ກັບສາສະໜາພະເຈົ້າແລ.

Folio 25 on the recto side: The initiator, Maha Somdet Akkhavòrasakhu, abbot of Vat Chum Khòng, had the religious faith to sponsor the making of this manuscript entitled *50 Sat* (Fifty former existences of the Buddha) to support the Teachings of the Buddha.

Date: 1853 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0315)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Maha Somdet Akkhavòrasakhu, abbot of Vat Chum Khòng

Titles: ໕໐ ຊາດ (ມັດ ໖, ຜູກ ໖)
50 Sat (Mat 6, Phuk 6)
50 Existences (Bundle 6, fascicle 6)

EAP1398_VXY_1_0321

Long palm-leaf

One Phuk: *fascicle 7*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ກຸສະຣາດຊາດີກ ວາດ້ວຍເລື່ອງພະເຈົ້າກຸສະຣາດ ປາງເມື່ອພະໂພທິສັດເຈົ້າເກີດເປັນພະເຈົ້າກຸດສະຣາດ ຜູ້ປົກຄອງເມືອງກຸສາວະດີ ມີພະມະເຫສີຊື່ວ່າ ພະນາງປະພາວະດີ. ພະອົງເປັນໂອລົດຂອງພະເຈົ້າໂອກາກະຣາດ ແລະພະນາງສີລະວະດີ ມີພະອະນຸຊາ (ນ້ອງຊາຍ) ຊື່ເຈົ້າໄຊຍະຣາດກຸມມານ, ເປັນຜູ້ສະຫຼາດ ຮູ້ຈົບສິລະປະສາດທັງປວງ ແຕ່ມີພະຮູບຊື້ຮ້າຍ. ເມື່ອພະໂພທິສັດມີພະຊົນໄດ້ ໑໖ ພັນສາ ພະຣາຊະບິດາຊົງມອບຣາຊະສົມບັດໃຫ້ເປັນພະຍາ ພ້ອມທັງໃຫ້ອະພິເສກສົມລົດກັບພະນາງປະພາວະດີ ທິດາຂອງພະເຈົ້າມັດທະຣາດແຫ່ງເມືອງສາຄະລະ. ທັງສອງພະອົງບໍ່ເຄີຍເຫັນກັນໃນຍາມກາງເວັນ ຈະເຫັນກັນກໍສະເພາະແຕ່ຍາມກາງຄືນ. ວັນໜຶ່ງ, ພະນາງປະພາວະດີໄດ້ທອດພະເນດເຫັນພະເຈົ້າກຸສະຣາດໃນຍາມກາງເວັນທີ່ມີຮູບຮ່າງອັບປະລັກ ກໍຮັບບໍ່ໄດ້ ຈຶ່ງໜີໄປເມືອງສາຄະລະ. ພະເຈົ້າກຸສະຣາດຜູ້ຫຼົງໄຫຼໃນຮູບໂສມຂອງພະມະເຫສີ ຈຶ່ງໄດ້ອອກໄປຕາມຫາ ໄດ້ຮັບຄວາມທຸກທໍລະມານດ້ວຍປະການຕ່າງໆ. ໃນທີ່ສຸດ, ດ້ວຍບຸນຍາທິການຂອງພະອົງ ແລະໂດຍການຊ່ວຍເຫຼືອຈາກ ພະຍາອິນ ພະເຈົ້າກຸດສະຫຼາດຈຶ່ງໄດ້ມະເຫສີກັບຄືນມາ ພ້ອມທັງເປັນຜູ້ມີຜົວພັນງົດງາມດ້ວຍອຳນາດຂອງແກ້ວມະນີທີ່ພະຍາອິນມອບໃຫ້.

Kusarāja-jātaka tells the story of King Kusa. The Bodhisatta was born as King Kusa, the ruler of the Kusavati kingdom. He had a queen named Pabhavati and was the son of King Okaka and Queen Silavati. He had a younger brother named Jaya KuMāra. King Kusa was a wise man and skillful in all arts and sciences, but he had a terrible appearance. When the Bodhisatta was 16 years old, his father gave him the throne and arranged a wedding ceremony with Princess Pabhavati, the daughter of King Madda of the Sakara kingdom. The couple had never seen each other during the day but only met at night. One day, Queen Pabhavati saw King Kusa in the daytime and was shocked by his appearance; she could not accept it and fled to her own kingdom. King Kusa, captivated by his queen's beauty, went in search of her and endured many hardships. In the end, with the help of his virtues and God Indra, King Kusa found his queen and brought her back. His appearance became handsome with the aid of a gem given by God Indra.

Colophon: ລານທີ ໒໔ ຫ້າ ໑: ມູນລະສັດທາ ໝາຍມີ ມະຫາສົມເດັດອັກຄະວໍຣາຊະຄູເຈົ້າວັດຈຸມຄໍອງ ມີໃຈໃສ່ສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ໕໐ ຊາດ ໄວ້ກັບສາສະໜາພະເຈົ້າແລ.

Folio 25 on the recto side: The initiator, Maha Somdet Akkhavòrasakhu, abbot of Vat Chum Khòng, had the religious faith to sponsor the making of this manuscript entitled *50 Sat* (Fifty former existences of the Buddha) to support the Teachings of the Buddha.

Date: 1853 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0315)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Maha Somdet Akkhavòrasakhu, abbot of Vat Chum Khòng

Titles: ໕໐ ຊາດ (ມັດ ໖, ຜູກ ໗)

50 Sat (Mat 6, Phuk 7)

50 Existences (Bundle 6, fascicle 7)

EAP1398_VXY_1_0322

Long palm-leaf

One Phuk: *fascicle 8*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ກຸສະຣາດຊາດີກ ວ່າດ້ວຍເລື່ອງພະເຈົ້າກຸສະຣາດ ປາງເມື່ອພະໂພທິສັດເຈົ້າເກີດເປັນພະເຈົ້າກຸສະຣາດ ຜູ້ປົກຄອງເມືອງກຸສາວະດີ ມີພະມະເຫສີຊື່ວ່າ ພະນາງປະພາວະດີ. ພະອົງເປັນ

ໂອລົດຂອງພະເຈົ້າໂອກາກະຣາດ ແລະພະນາງສິລະວະດີ ມີພະອະນຸຊາ (ນ້ອງຊາຍ) ຊື່ເຈົ້າໄຊຍະຣາດກຸມມານ, ເປັນຜູ້ສະຫຼາດ ຮູ້ຈົບສິລະປະສາດທັງປວງ ແຕ່ມີພະຮູບຊື້ຮ້າຍ. ເມື່ອພະໂພທິສັດມີພະຊົນໄດ້ ໑໙ ພັນສາ ພະຣາຊະບິດາຊົງມອບຣາຊະສົມບັດໃຫ້ເປັນພະຍາ ພ້ອມທັງໃຫ້ອະພິເສກສົມລົດກັບພະນາງປະພາວະດີ ທິດາຂອງພະເຈົ້າມັດທະຣາດແຫ່ງເມືອງສາຄະລະ. ທັງສອງພະອົງບໍ່ເຄີຍເຫັນກັນໃນຍາມກາງເວັນ ຈະເຫັນກັນກໍສະເພາະແຕ່ຍາມກາງຄືນ. ວັນໜຶ່ງ, ພະນາງປະພາວະດີໄດ້ທອດພະເນດເຫັນພະເຈົ້າກຸສະຣາດໃນຍາມກາງເວັນທີ່ມີຮູບຮ່າງອັບປະລັກ ກໍຮັບບໍ່ໄດ້ ຈຶ່ງໜີໄປເມືອງສາຄະລະ. ພະເຈົ້າກຸສະຣາດຜູ້ຫຼົງໄຫຼໃນຮູບໂສມຂອງພະມະເຫສີ ຈຶ່ງໄດ້ອອກໄປຕາມຫາ ໄດ້ຮັບຄວາມທຸກທໍລະມານດ້ວຍປະການຕ່າງໆ. ໃນທີ່ສຸດ, ດ້ວຍບຸນຍາທິການຂອງພະອົງ ແລະໂດຍການຊ່ວຍເຫຼືອຈາກ ພະຍາອິນ ພະເຈົ້າກຸສະຣາດຊຶ່ງໄດ້ມະເຫສີກັບຄືນມາ ພ້ອມທັງເປັນຜູ້ມີຜົວພັນງົດງາມດ້ວຍອຳນາດຂອງແກ້ວມະນີທີ່ພະຍາອິນມອບໃຫ້.

Kusarāja-jātaka tells the story of King Kusa. The Bodhisatta was born as King Kusa, the ruler of the Kusavati kingdom. He had a queen named Pabhavati and was the son of King Okaka and Queen Silavati. He had a younger brother named Jaya KuMāra. King Kusa was a wise man and skillful in all arts and sciences, but he had a terrible appearance. When the Bodhisatta was 16 years old, his father gave him the throne and arranged a wedding ceremony with Princess Pabhavati, the daughter of King Madda of the Sakara kingdom. The couple had never seen each other during the day but only met at night. One day, Queen Pabhavati saw King Kusa in the daytime and was shocked by his appearance; she could not accept it and fled to her own kingdom. King Kusa, captivated by his queen's beauty, went in search of her and endured many hardships. In the end, with the help of his virtues and God Indra, King Kusa found his queen and brought her back. His appearance became handsome with the aid of a gem given by God Indra.

Colophon:

ລານທີ ໒໔ ໜ້າ ໑: ມູນລະສັດທາ ໝາຍມີ ມະຫາສົມເດັດອັກຄະວໍຣາຊະຄູເຈົ້າວັດຈຸມຄ້ອງ ມີໃຈໃສ່ສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ໕໐ ຊາດ ໄວ້ກັບສາສະໜາພະເຈົ້າແລ.

Folio 25 on the recto side: The initiator, Maha Somdet Akkhavòrasakhu, abbot of Vat Chum Khòng, had the religious faith to sponsor the making of this manuscript entitled *50 Sat* (Fifty former existences of the Buddha) to support the Teachings of the Buddha.

Date:

1853 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0315)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Maha Somdet Akkhavòrasakhu, abbot of Vat Chum Khòng

Titles:

໕໐ ຊາດ (ມັດ ໖, ຜູກ ໘)

50 Sat (Mat 6, Phuk 8)

50 Existences (Bundle 6, fascicle 8)

Long palm-leaf**One Phuk:** *fascicle 9***Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio contains the title.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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:** ໃນກາລະອັນລ່ວງໄປແລ້ວ ພະເຈົ້າພົມມະທັດ ສະເໜີຍຣາຊະສົມບັດໃນເມືອງພາຣາຣາຣາສີ ມີພະອັກຄະມະເຫສີ ພະນາມວ່າ ພະນາງວິມຸນລະເທວີ ອັນເປັນປະທານແກ່ນາງສະນົມທັງຫຼາຍ ພື້ນທົກພັນນາງ ພະນາງມີພະຣາຊະໂອລົດ ໗ ພະອົງ ສ່ວນຣາຊະໂອລົດອົງສຸດທ້ອງເປັນພະໂພທິສັດ ພະນາມວ່າ ເຊຕະທະກຸມມານ. ເມື່ອພະຣາຊະໂອລົດທັງຫຼາຍຈະເລີນໄວ ພະຣາຊະບິດາກໍໄດ້ສົ່ງໄປຮຽນສາດຕະສິນ ເມື່ອຈົບແລ້ວ ພະອົງກໍຊົງແຕ່ງຕັ້ງຜູ້ເປັນອ້າຍກົກໃຫ້ເປັນອຸປະຣາດແສນເມືອງ ແລະອີກ ໔ ພະອົງໃຫ້ເປັນອຳມາດໃຫຍ່ໃນເມືອງພາຣາຣາຣາສີ. ສ່ວນໂອລົດອົງສຸດທ້າຍ ພະຣາຊາບໍ່ໄດ້ຍົກຕຳແໜ່ງໃຫ້ ຈຶ່ງໄດ້ຢູ່ໃນຣາຊະສຳນັກ. ໃນແຕ່ລະມື້ ພະຣາຊາໄດ້ອາຣາທະນານິມົນພະບັດເຈກພຸດທະເຈົ້າມາຮັບບິນດະບາດ ແລະສັນພັດຕາຫານໃນຣາຊະສຳນັກ ຈຶ່ງເຮັດໃຫ້ເຈົ້າເຊຕະທະກຸມມານ ເກີດຄວາມຄຸ້ນເຄີຍໃນການທຳບຸນຖວາຍຫານ ແລະເກີດຄວາມເຫຼື້ອມໃສໃນພະສາສະໜາເປັນຢ່າງຍິ່ງ ຈຶ່ງຂໍລາໄປບວດ ແຕ່ພະຣາຊະບິດາບໍ່ອະນຸຍາດໃຫ້ບວດ.

Once upon a time, King Brahmadatta ruled the kingdom of Varanasi. He had a queen named Vimunladevi who was the leader of sixteen thousand women. The queen had seven sons. The youngest son was the Bodhisatta named Setatha (Jetada). When the sons grew up, the king sent them to study various arts. After completing their studies, they returned the city. The king appointed the eldest brother as his viceroy and the other five as great chiefs in Varanasi. As for the youngest, the king did not elevate his position, so he remained in the palace. Every day, the king invited a Paccekabuddha to receive food in the royal palace. As a result, Prince Setatha became familiar with giving alms, which made him devout. He asked the king for a permission to ordain as an ascetic, but his father did not allow him to do so.

Colophon: ລານທີ ໒໔ ໜ້າ ໑: ມູນລະສັດທາ ໝາຍມີ ມະຫາສົມເດັດອັກຄະວິຣາຊະຄູເຈົ້າວັດຈຸມຄ້ອງ ມີໃຈໃສ່ສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ໕໐ ຊາດ ໄວ້ກັບສາສະໜາພະເຈົ້າແລ.Folio 25 on the recto side: The initiator, Maha Somdet Akkhavòrasakhu, abbot of Vat Chum Khòng, had the religious faith to sponsor the making of this manuscript entitled *50 Sat* (Fifty former existences of the Buddha) to support the Teachings of the Buddha.**Date:** 1853 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0315)

Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Maha Somdet Akkhavòrasakhu, abbot of Vat Chum Khòng temple
Titles: ໕໐ ຊາດ (ມັດ ໖, ຜູກ ໙)
 50 Sat (Mat 6, Phuk 9)
 50 Existences (Bundle 6, fascicle 9)

EAP1398_VXY_1_0324

Long palm-leaf

One Phuk: *fascicle 10*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56.5 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ໃນອະດີດຕະການ ພະເຈົ້າພົມມະທັດ ສະເຫວີຍຣາຊະສົມບັດໃນເມືອງພາຣາຣະສີ ພະອົງມີພະໂອຣົດອົງໜຶ່ງພະນາມວ່າ ທຸດທະຣາຊະກຸມມານ. ວັນໜຶ່ງ, ພີ່ລ້ຽງໄດ້ເອົາເຈົ້າກຸມມານນ້ອຍໄປອາບນ້ຳໃນທ່ານ້ຳໃຫຍ່ແຫ່ງເມືອງພາຣາຣະສີ ໃນຂະນະນັ້ນເກີດມີຝົນຕົກໜັກ ເກີດນ້ຳນອງພັດເອົາເຈົ້າກຸມມານນ້ອຍໄຫລໄປຕາມກະແສນ້ຳ. ເຈົ້າກຸມມານນ້ອຍໄດ້ຂຶ້ນຂີ້ຂອນໄມ້ໃຫຍ່ ເຊິ່ງໃນຂອນໄມ້ນັ້ນມີງູ, ມີໝູ ແລະມີນົກແຂກເຕົ້າອາໄສຢູ່ນຳກັນ. ເມື່ອນັ້ນ ພະໂພທິສັດໄດ້ບວດເປັນລືສີຢູ່ໃນອາສົມສາລາໃນປ່າໃຫຍ່ແຫ່ງເມືອງພາຣາຣະສີ ເມື່ອໄດ້ຍິນສຽງຮ້ອງຂອງເດັກນ້ອຍ ເຈົ້າລືສີຈຶ່ງອອກໄປຊ່ວຍເຫຼືອແລ້ວມາດັງໄຟໃຫ້ງູ, ໝູ ແລະນົກແຂກເຕົ້າຝັງກ່ອນ ຈາກນັ້ນ ຈຶ່ງໃຫ້ເຈົ້າກຸມມານນ້ອຍຝັງ ຈຶ່ງເຮັດໃຫ້ເຈົ້າກຸມມານນ້ອຍຄຽດແຄ້ນແລະອາຄາດ ເມື່ອເຈົ້າກຸມມານນ້ອຍຈະເລີນໄວ ກໍໄດ້ກັບໄປຍັງເມືອງພາຣາຣະສີ ຄັນພະຣາຊະບິດາເຖິງສະຫວັນນະຄົດ ກໍໄດ້ຂຶ້ນຄອງຣາດ ມີມື້ໜຶ່ງ ເຈົ້າລືສີໄດ້ອອກມາບິນດະບາດໃນເມືອງ ເມື່ອພະຍາທຸດທະຣາດຊິງຊາບ ຈຶ່ງຂີ່ຊ້າງໄລ່ເຈົ້າລືສີທວັງຈະຂ້າໃຫ້ຕາຍ.

Once upon a time, King Brahmadatta reigned over the kingdom of Varanasi. He had a son named Duddarāja Kumāra. One day, the prince's caretakers took him to bathe in the river of Varanasi. There was heavy rain and the flood swept the little prince downstream. The prince found himself on a large log, alongside a snake, a mouse, and a parrot. At that time, the Bodhisatta was an ascetic living in a hut in the great forest of Varanasi. When he heard the cry of the child, he went out to help and lit a fire for the snake, the mouse, and the bird. He then gave the little prince warmth by the fire, but the young prince became angry and vengeful. When the prince grew up, he returned to the kingdom and became the king of Varanasi after his father's death. One day, the ascetic entered the

Colophon:

city to seek alms-food. The king, recognizing the ascetic, mounted an elephant and pursued him, hoping to kill him.

ລານທີ ໓໐ ໜ້າ ໑: ສັງກາດ ໑໒໑໔ ຕົວ ປີກຳເປົ້າ ເດືອນ ໑໒ ແຮມ ໑ ຄ່ຳ ພໍ່ວ່າໄດ້ວັນ ໖ ມີ
ຮວາຍສັນ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ມະຫາສົມເດັດອັກຄະວໍຣາຊະຄູເຈົ້າວັດຈຸມ
ຄ້ອງ ມີໃຈໃສ່ສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ໔໐ ຊາດ ໄວ້ກັບວໍຣະພຸດທະສາສະໜາພະເຈົ້າ ຕາບ
ຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕູ ໂນ ນິດຈັງ ທຸວັງ ຈິ່ງແທ້ກໍຂ້າເທົ່ນ.

Folio 30 on the recto side: In Sangkat (CS) 1215, a *ka pao* year, on the first waning-moon day of the twelfth lunar month, the sixth day of the week (Friday), a *hwai san* day, the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Maha Somdet Akkhavòrasakhu, abbot of Vat Chum Khòng, had the most ardent religious faith to sponsor the making of this manuscript entitled *50 Sat* (Fifty former existences of the Buddha) 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, constantly and certainly, definitely.

Date:

CS 1215, a *ka pao* year (16 Nov 1853)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Maha Somdet Akkhavòrasakhu, abbot of Vat Chum Khòng

Titles:

໔໐ ຊາດ (ມັດ ໖, ຜູກ ໑໐)

50 Sat (Mat 6, Phuk 10)

50 Existences (Bundle 6, fascicle 10)

EAP1398_VXY_1_0325

Long palm-leaf

One Phuk:

single fascicle

Material:

Light brown palm leaves, black ink. **Size:** Height 4 cm, width 55.4 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio is blank. **Back cover folio:** four folios; the first folio is blank; the second folio contains the colophon; and the third folio is blank; and the fourth folio is blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 34. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description:

ສິດທິສານຊາດິກ. ຄັ້ງໜຶ່ງ ພະໂພທິສັດເກີດເປັນພະໂອລົດຂອງພົມມະທັດແຫ່ງເມືອງພາຣານະສີ
ພະນາມວ່າ ສິດທິສານ ມີບໍລິວານພັນໜຶ່ງ ເປັນຜູ້ມີປັນຍາຫຼາຍ ແລະມີຄວາມອົງອາດກ້າຫານ ບໍ່
ຍ້ານໃຜ ມັກຈະໄປທຸບຕີໝູ່ກຸ່ມມານອື່ນໆ ພວກກຸ່ມມານທັງຫຼາຍຮ້ອງໂທໄປບອກແກ່ບິດາມານ
ດາ. ບິດາມານແຫ່ງກຸ່ມມານເຫລົ່ານັ້ນພາກັນໄປເຂົ້າເຝົ້າພະຣາຊາທູນລາຍງານໃຫ້ຊົງຊາບ
ພະຣາຊາບໍ່ພໍພະໂທ ຈຶ່ງຂັບໄລ່ພະໂພທິສັດອອກຈາກພະນະຄອນ. ພະໂພທິສັດຈຶ່ງເດີນທາງ
ເມືອງມິຖິລາ ແລະໄດ້ອາໄສຢູ່ໃນເມືອງແຫ່ງນັ້ນ. ວັນໜຶ່ງ, ພະຣາຊາໃນເມືອງນັ້ນປະຊວນດ້ວຍ

ໂລກຂອງພະອົງ ແລະໄດ້ສະຫວັນນະຄົດ ແຕ່ບໍ່ມີຣາຊະໂອລົດແລະຣາຊະທິດາທີ່ຈະສືບທອດຣາຊະສົມບັດ ປຸໂລຫິດ ແລະຊາວເມືອງມີຖືລາຈຶ່ງໄດ້ອະພິເສກສິດທິສານເປັນພະຣາຊາ ຊົງພະນາມວ່າ ພະເຈົ້າຈັກກະວັດຕິຣາດ ຕັ້ງແຕ່ບັດນັ້ນ ພະອົງກໍຊົງປົກຄອງບ້ານເມືອງໂດຍທຳ ເຮັດໃຫ້ບ້ານເມືອງມີຄວາມສະຫງົບສຸກ ຮື່ມເຢັນ ແລະມີຄວາມຍຸດຕິທຳ.

Siddhisāra-jātaka. Once upon a time, the Bodhisatta was born as the son of King Brahmadatta of Varanasi, named Siddhisāra. He had a thousand companions and was known for being wise, brave, and fearless. He liked to engage in physical contests with other boys and often emerged victorious, causing the defeated boys to cry and complain to their parents. The parents reported these incidents to the king. Dissatisfied with his son's actions, the king expelled the Bodhisatta from the city. The Bodhisatta traveled to Mithila and settled there. One day, the king of Mithila fell ill and died without having an heir to the throne. The priests and people of Mithila decided to appoint the Bodhisatta as their new king, bestowing upon him the royal name of Cakkavattirāja. From that time on, the Bodhisatta ruled the kingdom with righteousness, ensuring that the kingdom remained peaceful and fair.

Colophon:

ລານທີ ໓໒ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໖ ຕົວ ປົກາບເສັດ ເດືອນ ຕຸ ຂຶ້ນຄຳ ໑ ພໍ່າວ່າໄດ້ວັນ ໖ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາ ເປັນເຄົ້າ ຈຶ່ງໄດ້ສ້າງ ລຳສິດທິ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ຂໍຜົນອັນນີ້ເປັນປັດໄຈຍະແກ່ພະນິພານ ຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈຶ່ງລູພະນິພານດັ່ງຄຳໝາຍແດ່ກໍຂ້າເທີ້ນ ອະຣະທັມຕິ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ໂນ ນິດຈັງ ທຸວັງ.

Folio 32 on the recto side: In Chunlasangkatrassa (CS) 1296, a *kap set* year, on the first waxing-moon day of the eighth lunar month, the sixth day of the week (Friday),¹¹⁹ the writing was accomplished at the time of the morning drum (*nyam kōng ngai*). The initiator, Rattanapannya, sponsored the making of this manuscript [entitled] *Lam Sitthi* to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill my wishes to reach Nibbāna and to cut the Five Obstacles. *Arahantī homi nibbāna paccayo honto no niccam dhuvam* (May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly).

Date:

CS 1296, a *kap set* year (12 Jul 1934)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Rattanapannya

Titles:

ສິດທິສານ (ຜູກດຽວ)

Sitthisān (*Phuk diao*)

Siddhisāra (Single fascicle)

¹¹⁹ 1296 Toutyashada 1 = Thursday, 12 July 1934.

Long palm-leaf**One Phuk:** *fascicle 1***Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.4 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** one folio is blank. **Back cover folio:** two folios are blank.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angled. **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: ນາຣັດທະພົມ ເປັນຊາດິກທີ່ ໘ ໃນ ໑໐ ຊາດິກ. ໃນຊາດນີ້ ພະໂພທິສັດເຈົ້າໄດ້ເກີດເປັນທ້າວມະຫາພົມອົງໜຶ່ງ ຊື່ວ່າ ນາຣັດທະ ຫຼືນາຣະທະ ບໍາເພັນອຸເປກຂາປາຣະມີ ໄດ້ສັ່ງສອນພະຣາຊາໃຫ້ດຳລົງຢູ່ໃນສຳມາທິດຖິ. ຄັ້ງໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ສວນອຸທິຍານລັດຖິວັນ ເມືອງຣາຊະຄຶ ໄດ້ເຫສະໜາເລື່ອງອະດີດຕະຊາດຂອງພະພຸດທະອົງໃຫ້ແກ່ພິກຂຸທັງຫຼາຍ. ພະຍາອົງໜຶ່ງຕັ້ງຢູ່ໃນທິດສະພິດຣາຊະທຳ ຊົງພະນາມວ່າ ພະຍາອັງຄະຕິຣາດ ສະເຫວີຍຣາຊະສົມບັດໃນເມືອງມິຖິລາ ໃນແຄວ້ນວິເທທະ ພະອົງມີພະຣາຊະທິດາພະອົງດຽວ ຊົງພະນາມວ່າ ຣູຈາຣາຊະກຸມມາຣິ ຜູ້ມີຮູບໂສມອັນງົດງາມກວ່າຍິງອື່ນ ແລະໝັ້ນຄົງຢູ່ໃນສິນທຳ ມີອຳມາດຜູ້ໃຫຍ່ ໙ ຄົນຊື່ວ່າ ວິໄຊຍະ, ສຸນາມະ ແລະອາຣາຕະ. ເມື່ອເຖິງວັນເພັນເດືອນ ໑໒ ໃນຊ່ວງທ້າຍປີ ອັນເປັນລະດູການທີ່ທ້າເພີດເພີນຈຳເລີນໃຈ ພະຍາອັງຄະຕິຣາດ ໄດ້ຕັດຖາມຄວາມເຫັນຂອງອຳມາດທັງ ໙ ວ່າ ວັນນີ້ເປັນວັນດີເຮົາຈະຄວນເຮັດອັນໃດ? ອຳມາດຜູ້ໜຶ່ງຂາບທູນວ່າ ພະອົງຄວນສະເດັດໄປສູ່ສຳນັກຂອງນັກປາດ, ນັກບວດ ຫຼືເຈົ້າລີສີ ເພື່ອສົນທະນາທຳ ຈະເປັນການດີ ເມື່ອພະອົງໄດ້ຍິນເຊັ່ນນັ້ນ ກໍໝະໄທ.

Nārada *brahma*, the eighth out of the ten jātakas. The Buddha was born as a great Brahman called Nārada who accumulated the perfection of equanimity (*Upekkhā-pāramī*) and taught king to follow the right view. One day, the Buddha resided at the royal garden Latthivana in Rajagaha and delivered a sermon on the story of his previous existence to his disciples. A virtuous king named King Aṅgati ruled Mithila city of Videha kingdom. He had one daughter named Rujā. She was more beautiful than other women and faithful in morality. The king had three senior advisors: Vijaya, Sunāma and Ārāta. On the full-moon day of the twelfth lunar month, the end of the year which was a joyful season, King Aṅgati asked his three advisors about what to do on such the good day. One of his advisors advised meet a scholar, an ascetic, and a hermit in order to have conversations on the Dhamma. The king was satisfied by the advice.

Colophon: None**Date:** 1931 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0330)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Author(s):** Unknown**Scribe(s):** Unknown

Sponsor(s): Unknown
Titles: *ນະຣັດທະພົມ (ຜູກຕົ້ນ)*
Naratthaphom (Phuk ton)
Nārada Brahma (Fascicle 1)

EAP1398_VXY_1_0327

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ພະຍາອັງຄະຕິຣາດໄດ້ສະເດັດໄປຍັງສຳນັກຂອງອາຊີວະກະຜູ້ໜຶ່ງ ຊຶ່ງເປັນຊິເປືອຍ ແລະໄດ້ສົນທະນາທຳກັນ. ອາຊີວະກະຊິເປືອຍ ໄດ້ສອນລັດທິຂອງຕົນໃຫ້ພະຍາອັງຄະຕິຣາດ ໂດຍກ່າວວ່າ ບໍ່ມີວິທີປະຕິບັດທີ່ຖືກ ຫຼືຜິດ ສິ່ງໃດທີ່ພະອົງເຮັດ ບໍ່ວ່າຈະດີ ຫຼືຊົ່ວ ກໍບໍ່ມີຜົນກັບອະນາຄົດຂອງພະອົງ ເພາະຊີວິດຂອງພະອົງຖືກກຳນົດໄວ້ລ່ວງໜ້າສຳລັບການເກີດຂອງພະອົງ. ບໍ່ວ່າຊາຍຄົນໜຶ່ງ ຈະແທງຫົວໃຈຂອງສັດຕູດ້ວຍດາບ ຫຼືການໃຫ້ທານ ແມ່ນບໍ່ກ່ຽວຂ້ອງກັບຊີວິດທີ່ເຮົາຄວບຄຸມບໍ່ໄດ້. ສະຫວັນຫລື ນະຣົກຫຼື ໄຮ້ສາລະ! ບໍ່ມີໂລກອື່ນນອກເໜືອຈາກນີ້. ສະນັ້ນ ຈົ່ງທຳຕາມຄວາມປະສົງຂອງພະອົງ ແລະສະແຫວງຫາຄວາມສຸກຂອງພະອົງເອງ. ພະອົງຄະຕິຊົງເຊື່ອ ແລະມີວເມົາໃນຄວາມສຸກສຳລານ. ພະນາງຣຸຈາຣາຊະທິດາໄດ້ຊາບວ່າ ພະຣາຊະບິດາມີພຶດຕິກຳທີ່ປຸ່ງນໄປ ແລະຍັງມີຄວາມເຫັນຜິດອີກ ພະນາງຈຶ່ງໄດ້ສະແຫວງຫາທຶນທາງ ເພື່ອແກ້ໄຂໃຫ້ພະຣາຊະບິດາໄດ້ກັບມາປະພຶດເໝືອນເດີມອີກໃຫ້ໄດ້.

King Aṅgati went to the place of a naked ascetic and discussed on Dhamma with him. The naked ascetic taught him his own view: there was no right and wrong ways to behave. No matter what one did, whether it was good or bad, there was not any result to one's life as individuals had been destined since their births. Stabbing an enemy's heart with a sword or giving alms does not indicate individuals' destined life. Heaven and hell were nonsense. One should do whatever they want for their own happiness. King Aṅgati believed in this view and followed the ascetics, getting obsessed with pleasure. Having known that her father behaved strangely and had wrong views, Princess Ruja tried to find her way to save him and bring him back to his previous behavior.

Colophon: None

Date: 1931 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0330)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ນະຣັດທະພົມ* (ຜູກ ໒)
Naratthaphom (Phuk 2)
Nārada Brahma (Fascicle 2)

EAP1398_VXY_1_0328

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: one folio is blank. **Back cover folio:** three folios are blank.
Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 28. **Edges of the palm leaves:** angled. **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: ພະນາງຣຸຈາສາມາດລະນຶກຊາດຫົນຫຼັງໄດ້ ໑໔ ຊາດ ເພາະຜົນລະບຸນຈາກການທຳສະມາທິບຳ ເພິ່ນພາວະນາໃນອະດີດຕະຊາດ. ເມື່ອຊົງຊາບສາເຫດທີ່ພະຍາອັງຄະຕິຣາດພະຣາຊະບິດາປ່ຽນ ໄປ, ພະນາງຈຶ່ງສະແດງທຳໃຫ້ພະຣາຊະບິດາຟັງ ເພື່ອໃຫ້ລະຖິ້ມຄວາມເຊື່ອທີ່ເປັນມິດສາທິດຖິ (ຄວາມເຫັນຜິດ) ໂດຍເລົ່າອະດີດຕະຊາດຂອງພະນາງເອງ ແລະຂອງຜູ້ອື່ນໃຫ້ພະຣາຊະບິດາຟັງ ເພື່ອໃຫ້ເຫັນວ່າ ໂລກໜ້ານັ້ນມີຢູ່ຈິງ, ບຸນແລະບາບມີຈິງ. ໃຜກະທຳກຳອັນໃດໄວ້ ຍ່ອມໄດ້ຮັບຜົນ ຂອງກຳນັ້ນ ເຖິງແມ່ນວ່າ ພະນາງຈະພະຍາຍາມອະທິບາຍໃຫ້ພະຣາຊະບິດາຟັງຈົນສຸດຄວາມ ສາມາດ ແຕ່ກໍບໍ່ສາມາດຈະປ່ຽນພະໄທຂອງພະຣາຊະບິດາໄດ້. ສະນັ້ນ, ພະນາງຈຶ່ງຕັ້ງອະທິຖານ ວ່າ ຂໍໃຫ້ມີສະມະນະພາມຜູ້ຊົງທຳມາຊ່ວຍແກ້ໄຂເຫດການນີ້.

Princess Ruja was able to recall her 14 former existences due to her past practices of meditation. When she discovered the reason her father, King Angati, had changed his beliefs, she urged him to give up his false views. She did this by sharing stories of her own and other people's former existences to help him understand that the next world was real, and that merit and sin were real. Those who committed any actions would get consequences of those actions. Even though she did her best to explain her father, she could not change his mind. Therefore, she prayed to a priest or sage for help in solving that problem.

Colophon: None
Date: 1931 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0330)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ນະຣັດທະພົມ* (ຜູກ ໓)

EAP1398_VXY_1_0329

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.9 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio is blank. **Back cover folio:** two folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angled. **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 ນາຣະທະພົມໄດ້ຍິນຄໍາອະທິດຖານຂອງພະນາງຣຸຈາ ຣາຊະທິດາ ຈຶ່ງດໍາລິວ່າ ຖ້ານອກຈາກເຮົາແລ້ວໃຜໆ ກໍບໍ່ສາມາດແກ້ໄຂໃຫ້ພະຍາອັງຄະຕິຣາດສະລະທິດຖິ້ມໄດ້ ເຮົາຈະຕ້ອງລົງໄປແກ້ໄຂຊ່ວຍພະນາງຣຸຈາ ເພື່ອຄວາມສຸກແລະຄວາມສະຫງົບອີ່ມເຢັນແກ່ປະຊາຊົນ ຈຶ່ງໄດ້ແບ່ງຮ່າງເປັນເຈົ້າລືລີ ເຫາະລົງມາສູ່ພະລາຊະວັງພະເຈົ້າອັງຄະຕິຣາດ. ເມື່ອພະຍາໄດ້ຟັງຄໍາສັ່ງສອນຂອງນາຣະທະພົມ ກໍຊິງໄດ້ສະຕິ ແລະລະເລີກຄວາມເຫັນຜິດ ແລ້ວກັບມາຕັ້ງຢູ່ໃນທິດສະພິດຣາຊະທໍາດັ່ງເກົ່າ.

The text is on Nārada-brahma hearing Princess Ruca's wish. He considered nobody else being able to convince King Aṅgita to give up the wrong view. So, he decided to help her for the benefits of bringing happiness and peace back to the city. He was in a disguise of a hermit descending from the sky to King Aṅgati's palace. After listening to the teachings of Nārada-brahma, the king got mindful, gave up the wrong view, and followed the ten royal virtues as he did before.

Colophon: None

Date: 1931 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0330)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ນະຣັດທະພົມ (ຜູກ ໔)

Naratthaphom (Phuk 4)

Nārada Brahma (Fascicle 4)

EAP1398_VXY_1_0330

Long palm-leaf

One Phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.4 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio is blank. **Back cover folio:** three folios are blank. the first folio contains colophon; and the last two folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 20. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ເມື່ອໃນກ່າວເຖິງ ເລື່ອງອະດີດຕະຊາດແຫ່ງພະຕະຖາຄົດແຫ່ງເຮົາ ປາງເມື່ອພະໂພທິສັດເຈົ້າໄດ້ເກີດມາເປັນພົມຕົນໜຶ່ງມີຊື່ວ່າ ນາຣັດທະພົມ ບຳເພັນອຸເປກຂາປາຣະມີ ໄດ້ສັ່ງສອນພະຣາຊາໃຫ້ດຳລົງຢູ່ໃນສຳມາທິດຖິ. ຄັ້ງໜຶ່ງ ພະຍາອັງຄະຕິຣາດ ຜູ້ປົກຄອງເມືອງມີຖິລາ ຜູ້ຍຶດພັນໃນທິດສະພິດຣາຊະທຳ ເມື່ອໄດ້ຟັງຊີເບື້ອຍຜູ້ໜຶ່ງ ຄຸນາຊີວິກວ່າ ບຸນຫຼືບາບນັ້ນບໍ່ມີຈິງ ເມື່ອຕາຍໄປຮ່າງກາຍກໍແຕກສະຫຼາຍໄປພ້ອມກັບທຸກແລະສຸກ. ພະຣາຊາຊົງເຊື່ອ ຈຶ່ງເລີກທຳຄວາມດີ ບໍ່ສົນໃຈບ້ານເມືອງ. ນາຣັດທະພົມຈຶ່ງໄດ້ແປງຮ່າງເປັນລີສີ ລົງມາໃຫ້ໂອວາດແກ່ພະຍາອັງຄະຕິຣາດ ໂດຍພັນລະນາເຖິງນະຣົກໃຫ້ຟັງ ເມື່ອພະຣາຊາໄດ້ຟັງກໍເກີດຄວາມຍ້ານ ຈຶ່ງຕັດຖາມນາຣັດທະລີສີວ່າ ຂ້າພະເຈົ້າບໍ່ຢາກໄປເກີດໃນນະຣົກຈະເຮັດແນວໃດ? ນາຣັດທະລີສີ ຈຶ່ງຖວາຍໂອວາດວ່າ ໃຫ້ຕັ້ງຢູ່ໃນສິນ ໔ ປະການ ແລະດຳເນີນຕາມຫລັກທິດສະພິດຣາຊະທຳ ໑໐ ປະການ. ເມື່ອພະຣາຊາໄດ້ຟັງແລ້ວ ກໍຊົງປະຕິບັດຕາມ ນັບແຕ່ນັ້ນມາ ປະຊາຊົນພົນລະເມືອງທັງຫລາຍກໍຢູ່ເຢັນເປັນສຸກ ເພາະພະເຈົ້າແຜ່ນດິນມີເມດຕາຕໍ່ພະສົກນິກອນ.

The content deals with the Buddha's previous birth as a great Brahmin named Nārada. He practiced the perfection of equanimity and taught a king to have the right view. Once, King Angatirat, the ruler of Mithila, had faith in the Ten Royal Virtues. However, he listened to the teaching of a naked ascetic named Gunajivaka: merit and sin never existed and our bodies were destroyed together with suffering and happiness. The king believed in it, stopped doing good things, and no longer took care of the kingdom. Brahma Nārada thus transformed himself into a hermit and gave a lesson to the king by describing the state of hell. The king was frightened of the hell and asked Nārada how to avoid a new rebirth in hell. Nārada said that he needed to observe the five precepts and follow the Ten Royal Virtues. The king followed his suggestion and the people of the kingdom lived happily since then, thanks to the kindness of the king.

Colophon: ລານທີ ໑໘ ໜ້າ ໑: ມະຫາສັງກາດຣາຊະໄດ້ ໑໒໙໖ ຕົວ ປີຮວຍສະງ້າ ເດືອນຍີ່ ອອກໃໝ່ ໑໔ ຄໍ່າວັນ ໕ ມື້ຮ້ວງໃຄ້ ຣິດຈະນາແລ້ວຍາມແຖໃກ້ທຸ່ງວັນ ໝາຍຊື່ ສົມເດັດພະເຈົ້າສີຊະວ່າງ (ສີສະຫວ່າງວົງ) ເມືອງຫລວງພະບາງ ລານຊ້າງຮິມຂາວ ກັບທັງພັນລະຍາແລທຸໃຫຍ່ຄຳຝັນ ຜູ້ເປັນເຄົ້າມູນລະສັດທາ ໄດ້ມີໃຈໃສສັດທາສ້າງຍັງໜັງສື ນະຣັດທະພົມ ໔ ຜູກນີ້ ຫານໄປທາທຸໃຫຍ່ທັງທ້າຍເຖົ້າ (ໝາຍເຖິງ ເຈົ້າຍິງຄຳອ້ວນ, ມະເຫສີອົງທຳອິດຂອງພະເຈົ້າສີສະຫວ່າງວົງ) ຊົງຈຸດຕິບໍຣິກະສະຫວັນນະຄົດໄປພາຍໜ້ານັ້ນ ຂໍຈົ່ງໄປທັນຈຸອອດຕະຫຼອດຮອດເຖິງແກ່ກໍຂ້າເທົ່ນ ຂໍຈົ່ງໃຫ້ສົມດັ່ງຂ້າພະເຈົ້າຫານໄວ້ກັບພະສາສະໜາ ເທົ້າ ໔໐໐໐ ພະວັດສາ ນົບພານະ ປັດຈະໂຍ ໂທຖູ ໂນນິດຈັງ ທຸວັງ ອາຍຸ ວັນໂນ ສຸກຂັງ ພະລັງ.

Folio 18 on the recto side: In Mahasangkatrasa (CS) 1293, a *hwai sang* year, on the fourteenth waxing-moon day of the second lunar month, the

fifth day of the week (Thursday), a *huang khai* day,¹²⁰ the writing was accomplished at the time of the forenoon horn (*nyam thae kai thiang van*). The initiators, Somdet Phachao Sisavang Vong of Luang Prabang, the kingdom of Lan Xang Hom Khao, and his wife, Thu Nyai Khamfan (Queen Khamfan), jointly had the religious faith to sponsor the making of these five manuscripts entitled *Naratthaphom* (*Nārada Brahma*) to dedicate the merit to Thu Nyai Thangthai (Princess Khamuan, the king's former first wife) who has passed away to the other world. May this merit reach her, definitely. May my wishes be fulfilled by the merit of donating this manuscript to support the Teachings of the Buddha to last until the end of 5000 years. May this be a condition for us to reach Nibbāna, constantly and certainly. Age, beauty, happiness and strength.

Date: CS 1293, a *hwai sanga* year (2 Jan 1931)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Somdet Phachao Sisavang Vong of Luang Prabang, the kingdom of Lan Xang Hom Khao, and his wife, Thu Nyai Khamfan (Queen Khamfan)
Titles: ນະຣັດທະພົມ (ຜູກ ໕)
Naratthaphom (Phuk 5)
Nārada Brahma (Fascicle 5)

EAP1398_VXY_1_0331

Long palm-leaf

One Phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 53.5 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** one folios contains the colophon.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 17. **Edges of the palm leaves:** angled. **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: ກຸສະຣາດຊາດີກ ວ່າດ້ວຍເລື່ອງພະເຈົ້າກຸສະຣາດ ປາງເມື່ອພະໂພທິສັດເຈົ້າກິດເປັນພະເຈົ້າ ກຸດສະຣາດ ຜູ້ປົກຄອງເມືອງກຸສາວະດີ ມີພະມະເຫສີຊື່ວ່າ ພະນາງປະພາວະດີ. ພະອົງເປັນ ໂອລົດຂອງພະເຈົ້າໂອກາກະຣາດ ແລະພະນາງສິລະວະດີ ມີພະອະນຸຊາ (ນ້ອງຊາຍ) ຊື່ເຈົ້າໄຊ ຍະຣາດກຸມມານ, ເປັນຜູ້ສະຫຼາດ ຮູ້ຈົບສິລະປະສາດທັງປວງ ແຕ່ມີພະຮູບຊື້ຮ້າຍ. ເມື່ອ ພະໂພທິສັດມີພະຊົນໄດ້ ໑໖ ພັນສາ ພະຣາຊະບິດາຊົງມອບຣາຊະສົມບັດໃຫ້ເປັນພະຍາ ພ້ອມ ທັງໃຫ້ອະພິເສກສົມລົດກັບພະນາງປະພາວະດີ ທິດາຂອງພະເຈົ້າມັດທະຣາດແຫ່ງເມືອງສາຄະ ລະ. ທັງສອງພະອົງບໍ່ເຄີຍເຫັນກັນໃນຍາມກາງເວັນ ຈະເຫັນກັນກໍສະເພາະແຕ່ຍາມກາງຄືນ. ວັນ ທຶ້ງ, ພະນາງປະພາວະດີໄດ້ທອດພະເນດເຫັນພະເຈົ້າກຸສະຣາດໃນຍາມກາງເວັນທີ່ມີຮູບຮ່າງ

¹²⁰ 1293 Pausha 14 = Thursday, 21 January 1932. This day was, however, a *huang sai* day.

ອັບປະລັກ ກໍຮັບບໍ່ໄດ້ ຈຶ່ງໜີໄປເມືອງສາຄະລະ. ພະເຈົ້າກຸສະຣາດຜູ້ຫຼົງໄຫຼໃນຮູບໂສມຂອງພະມະເຫສີ ຈຶ່ງໄດ້ອອກໄປຕາມຫາ ໄດ້ຮັບຄວາມທຸກທໍລະມານດ້ວຍປະການຕ່າງໆ. ໃນທີ່ສຸດ, ດ້ວຍບຸນຍາທິການຂອງພະອົງ ແລະໂດຍການຊ່ວຍເຫຼືອຈາກ ພະຍາອິນ ພະເຈົ້າກຸດສະຫຼາດຈຶ່ງໄດ້ມະເຫສີກັບຄືນມາ ພ້ອມທັງເປັນຜູ້ມີຜົວພັນງົດງາມດ້ວຍອຳນາດຂອງແກ້ວມະນີທີ່ພະຍາອິນມອບໃຫ້.

Kusarāja-jātaka tells the story of King Kusa. The Bodhisatta was born as King Kusa, the ruler of the Kusavati kingdom. He had a queen named Pabhavati and was the son of King Okaka and Queen Silavati. He had a younger brother named Jaya KuMāra. King Kusa was a wise man and skillful in all arts and sciences, but he had a terrible appearance. When the Bodhisatta was 16 years old, his father gave him the throne and arranged a wedding ceremony with Princess Pabhavati, the daughter of King Madda of the Sakara kingdom. The couple had never seen each other during the day but only met at night. One day, Queen Pabhavati saw King Kusa in the daytime and was shocked by his appearance; she could not accept it and fled to her own kingdom. King Kusa, captivated by his queen's beauty, went in search of her and endured many hardships. In the end, with the help of his virtues and God Indra, King Kusa found his queen and brought her back. His appearance became handsome with the aid of a gem given by God Indra.

Colophon:

ລານທີ ໑໗ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໒໐ ຕົວ ປີເປີກສະງ້າ ເດືອນ ໑໐ ລົງ ໑໑ ຄ່ຳ ມື້ ກັດໃສ່ ວັນ ໑ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ພ້ອມກັບທ້າວຈັນ ເປັນເຄົ້າ ກັບທັງບຸດຕະນິດຕາພັນທຸວົງສາກັບທັງພະຣິຍາເມຍມື່ງລູກແກ້ວກິ່ງບຸດຕິ ມີໃຈໃສສັດທາພ້ອມກັນສ້າງ ລຳກຸດສະລາ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໔ ພັນວັດສາ. ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາຊູ່ເຢື້ອງຊູ່ປະການແດ່ກໍຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ ທຸງແທ້ດີຫລີກໍຂ້າເຫັນ ສາທຸງ.

Folio 17 on the recto side: In Chunlasangkatrassa (CS) 1220, a *poek sanga* year, on the eleventh waning-moon day of the tenth lunar month, a *kat sai* day, the first day of the week (Sunday), a *huang khai* day,¹²¹ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Phò Òk Thao (lay father) Chan, together with his children, grandchildren, relatives, and wife jointly had the religious faith to sponsor the making of this manuscript entitled *Lam Kutsala* (Kusala for preaching) to support the Teachings of the Buddha to last until the end of 5000 years. May all our desires and wishes come true. May this be a condition for us to reach Nibbāna, constantly, certainly and definitely. Well done, well done.

Date: CS 1220, a *poek sanga* year (3 Oct 1858)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown

¹²¹ 1220 Bhadrapada 26 = Sunday, 3 October 1858. This day was indeed a *kat sai* day.

Sponsor(s): Phò Òk Thao (lay father) Chan, together with his children, grandchildren, relatives, and wife

Titles: ກຸດສະລາດ (ຜູກ ໕)
Kutsalat (Phuk 5)
Kusarāja (Fascicle 5)

EAP1398_VXY_1_0332

Long palm-leaf

One Phuk: *Single fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 58 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.

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

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

Description: ໃນກາລະອັນລ່ວງພົ້ນໄປແລ້ວ ຍັງມີທຸກຄະຕະສອງຜົວເມຍຢູ່ໃນເມືອງຈຳປານະຄອນ ປາດຖະໜາຢາກໄດ້ລູກ ຊາວບ້ານທີ່ຢູ່ໃກ້ກັນຈຶ່ງແນະນຳໃຫ້ສະມາທານສິນ ໔ ເປັນເວລາ ໗ ມື້ ພ້ອມທັງຈະເລີນພາວະນາ. ພະຍາອິນເຫັນວ່າພະໂພທິສັດທີ່ຢູ່ໃນດາວະດົງໃກ້ຈະໝົດອາຍຸໄຂ ຈຶ່ງປະທານໃຫ້ລົງມາປະຕິສົນທິໃນທ້ອງຂອງນາງທຸກຄະຕະຜູ້ນັ້ນ. ໃນຄືນໜຶ່ງ, ນາງທຸກຄະຕະຝັນເຫັນເດືອນ ໒ ໜ່ວຍ ລອຍເຂົ້າມາປະສານກັນກາຍເປັນສຸຣິຍະຕາເວັນ. ເມື່ອຕົ້ນຂຶ້ນ ນາງໄດ້ໄປຖາມຄວາມຝັນນັ້ນກັບນັກປາດ ແລະໄດ້ຄຳທຳນາຍວ່າ ເມື່ອລູກເກີດມາໄດ້ ໑໔ ປີ ພໍແມ່ຈະເສຍຊີວິດ ສ່ວນລູກນັ້ນຈະໜີອອກຈາກເມືອງ ແລະຈະໄດ້ໄປເປັນໃຫຍ່ໃນເມືອງອື່ນ. ເມື່ອນາງຄອດລູກອອກມາ ໄດ້ໃສ່ຊື່ວ່າ ຈັນທະສຸຣິຍາກຸມມານ. ເມື່ອຈັນທະສຸຣິຍາກຸມມານຈະເລີນໄວ ຈຶ່ງໄດ້ເດີນທາງໄປຍັງເມືອງພາຣານະສີ ແລະໄດ້ພົບກັບພະຍານາກ ຊື່ວ່າ ຊຸມພູຈິດຕາ. ພະຍານາກໄດ້ມອບແກ້ວມະນີໃຫ້ ພ້ອມບອກເຈົ້າກຸມມານວ່າ “ສາມາດອະທິດຖານໃຫ້ຝົນຕົກ ພ້ຳຮ້ອງ ນ້ຳນອງ ໄຫລຖ້ວມ ຕາມຄວາມປາດຖະໜາ. ຈຶ່ງເຮັດໃຫ້ເຈົ້າກຸມມານມີລິດເດດ ຊາວເມືອງພາຣານະສີ ຈຶ່ງໄດ້ອາຣາທະນາແລະອະພິເສກໃຫ້ເປັນພະຍາບິກຄອງເມືອງ.

Once upon a time, there was a poor couple living in the kingdom of Champa. They wished a child. Their villagers thus suggested them observe the Five Precepts and meditate for seven days. God Indra, knowing that the Bodhisatta in Tāvatisa was almost in the end of his life, allowed him to come down and enter the woman's womb. One night, she dreamed of two moons floating together and forming the sun. When she woke up, she asked a prophet about the dream. The prophet predicted that the parents of the child would die when he turned 14; then, the child would leave the city and grew up in another city. When she gave birth to the child, she named him Chanthasuriya. When Chanthasuriya grew up, he traveled to Varanasi and met a Naga king named Sumpuchita (also known as Jambucita). The Naga king gave him a crystal and let him know that with the crystal, he could create rains,

thunders, and flood as he wished. Thus, Chanthasuriya gained power. The people of Varanasi invited him to become their ruler.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ຈັນທະສຸຣິໂຍ (ຜູກດຽວ)
Chantha Suriyo (Phuk diao)
Canda and Suriyo (Single fascicle)

EAP1398_VXY_1_0333

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 25. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ວັດພະເຊຕະວັນ ເມືອງສາວັດຖິ ໄດ້ຕັດແກ່ພິກຂຸທັງຫຼາຍ ເລື່ອງ ພະເທວະທັດປອງທຳຮ້າຍພະພຸດທະເຈົ້າໃນອະດີດຕະຊາດ ປາງເມື່ອພະໂພທິສັດເຈົ້າ ເກີດເປັນພະຍາພົມມະທັດ ແຫ່ງເມືອງພາຣານະສີ. ພະເທວະທັດເກີດເປັນລູກຂອງຈິດຕະເສນາ ປອງຂ້າພະເຈົ້າພົມມະທັດ.

On one occasion, while the Buddha was present at the Jetavana Monastery in Savatthi, he spoke to his disciples about Venerable Devadatta, who had intentionally harmed him in a previous life. In that life, the Bodhisatta was born as King Brahmadatta, ruling the city of Varanasi. Venerable Devadatta was born as Chittasena's son and attempted to kill the king.

Colophon: None
Date: 1922
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ຈິດຕະສາລີ (ຜູກຕົ້ນ)
Chittasali (Phuk 1)
Cittachālī (Fascicle 1)

Morning Chant) to support the Teachings of the Buddha to last until the end of 5000 years. May all my desires and wishes come true. May this be a condition for us to reach Nibbāna, constantly, certainly and the greatest bliss.

Date: CS 1284, a *tao set* year (12 Nov 1922)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Chao Phikkhu Somdet Chittapannya from Vat Lông Khun
Titles: *ຈິດຕະສາລີ* (ຜູກ ໒)
Chittasali (Phuk 2)
Cittachālī (Fascicle 2)

EAP1398_VXY_1_0335

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.3 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ໃນສະໄໝພຸດທະການຍັງມີຄູ່ສາມີພັນລະຍາທຸກຄະຕະຄູ່ໜຶ່ງອາໄສຢູ່ໃນບ້ານວັນນາພະຄາມເມືອງຈຳປາມະຫານະຄອນ ຕໍ່ມາຜູ້ເປັນພັນລະຍາກໍໄດ້ຕັ້ງຄັນ ເມື່ອໄດ້ ໑໐ ເດືອນບໍລະບວນແລ້ວ ກໍໄດ້ປະສູດບຸດຊາຍຜູ້ໜຶ່ງ ມີພະນາມວ່າ ສຸຣິຍະຄາດກຸມມານ ຄັນເມື່ອສຸຣິຍະຄາດກຸມມານຈະເລີນໄວ ກໍໄດ້ປະສູດບຸດຊາຍຕື່ມອີກຄົນໜຶ່ງ ມີພະນາມວ່າ ຈັນທະຄາດກຸມມານ.

In the Buddha's lifetime, there was a poor couple in Vannambakham village in Campa City. The wife was pregnant for ten months before she gave birth to a son named Suriyakhat Kumāra (solar eclipse). When his son grew up, she gave birth to another son named Chanthakhat Kumāra (lunar eclipse).

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໔ ຕົວ ປີເຕົ້າສັນ ເດືອນ ໑໑ ຂຶ້ນ ໖ ຄໍ້າ ພໍ່າວ່າໄດ້ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາ ເປັນເຄົ້າ ຈິ່ງໄດ້ສ້າງ ລຳຈັນທະຄາດ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໔໐໐໐ ວັດສາ. ຂໍຜົນອັນນີ້ເປັນປັດໄຈຍະແກ່ພະນິພານຕັດບ່ວງເປັນຈະມານຂາດໄດ້ຈິ່ງລຸພະນິພານດັ່ງຄຳໝາຍແດ່ກໍຂ້າເທີ້ນ ອະຣະຫັນຕິ ໂທມິ ນິບພານະ ປັດຈະໂຍ ໂໜຕຸ ໂນ ນິດຈັງ ທຸວັງ.

Folio 26 on the recto side: In Chunlasangkatrassa (CS) 1294, a *tao san* year, on the sixth waxing-moon day of the eleventh lunar month, the

fourth day of the week (Wednesday),¹²³ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Rattanapannya, sponsored the making of this manuscript entitled *Lam Chanthakhat* (Story of Chanthakhat for preaching) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill my wishes to reach Nibbāna and to cut the Five Obstacles. *Arahantī homi nibbāna paccayo honto no niccam dhuvam* (May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly).

Date: CS 1294, a *tao san* year (5 Oct 1932)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Rattanapannya
Titles: ຈັນທະຄາດ (๕๐ ฤาดี, ๓๓, ๓๓๓๓)
Chanthakhat (50 sat, mat 3) (*Phuk* 1)
Candagādhā (50 Existences, bundle 3) (Fascicle 1)

EAP1398_VXY_1_0336

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57.5 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ເມື່ອສອງກຸ່ມມານຈະເລີນໄວ ກໍໄດ້ໝົດອອກຈາກບ້ານໄປຢູ່ໃນປ່າ ຈົນໄປຮອດເມືອງກາສີ ກໍໄດ້ພົບພໍ່ຄ້າສະເພົາຄົນໜຶ່ງ ເຊິ່ງຜູ້ຄ້າສະເພົາຄົນນັ້ນຍັງມີລູກຊາຍຜູ້ໜຶ່ງໄດ້ເສຍຊີວິດຍ້ອນເສື້ອຂົບທັງສອງກຸ່ມມານຈຶ່ງໄດ້ປົວດ້ວຍຢາພື້ນເມືອງ ຈົນເຮັດໃຫ້ລູກຊາຍພໍ່ຄ້າສະເພົາພື້ນຂຶ້ນມາດ້ວຍຄວາມດີໃຈຂອງພໍ່ຄ້າສະເພົາ ຈຶ່ງໃຫ້ສອງກຸ່ມມານເປັນລູກຮັກຂອງຕົນ ແລະໃນຄັ້ງນັ້ນ ໃນເມືອງອື່ນທະປັດນະຄອນ ຍັງມີພະຍາພົມຈັກກະວັດຕິ ຊຶ່ງສະເຫວີຍຣາຊະສົມບັດປົກຄອງເມືອງແຫ່ງນັ້ນ ແລະມີພະມະເຫສີ ພະນາມວ່າ ພະນາງວິມາລາເກສາ ຕໍ່ມາ ພະນາງໄດ້ປະສູດຣາຊະທິດາຄົນໜຶ່ງ (ບໍ່ປາກົດຊື່) ຄັນເມື່ອດຳລົງຊີບໄດ້ ໑໖ ປີ ຣາຊະທິດາກໍໄດ້ເສຍຊີວິດດ້ວຍພະຍາດພໍ່ຄ້າສະເພົາຈຶ່ງໄປກາບທູນໃຫ້ພະຍາພົມຈັກກະວັດຕິຊຶ່ງຊາບວ່າຕົນມີລູກຊາຍສາມາດປົນປົວໄດ້ ເມື່ອພະຣາຊາຊົງຊາບ ຈຶ່ງອັນເຊີນໃຫ້ມາໃນຣາຊສຳນັກ ເມື່ອມາເຖິງກໍໄດ້ປົນປົວ ຈົນຣາຊະທິດາໄດ້ພື້ນຂຶ້ນມາ.

¹²³ 1294 Asvina 5 = Wednesday, 5 October 1932. This day was, however, a *kat khai* day.

When the two brothers grew up, they fled to arrive Kasi. They met a junk merchant whose son had been killed by a tiger. The brothers managed to cure the boy, bringing him back to life. Having been grateful for their help, the merchant adopted the two brothers as his stepsons. At that time, King Phommachak and Queen Vimalakesa ruled the city of Inthapat. The queen gave birth to a daughter (name unknown). When the daughter turned 16, she died from diseases. The junk merchant thus informed the king about his stepsons being able to cure patients. Consequently, the king invited them to his palace to heal his daughter and she revived.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ ໑໒໙໔ ຕົວ ປີເຕົາສັນ ເດືອນ ໑໑ ຂຶ້ນ ໖ ຄໍ້າ ພໍ່າວ່າ ໄດ້ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາ ເປັນເຄົ້າ ຈິ່ງໄດ້ສ້າງ ລຳ ຈັນທະຄາດ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ. ຂໍຜົນອັນນີ້ເປັນປັດໄຈ ຍະແກ່ພະນິພານຕັດບ່ວງເປັນຈະມານຂາດໄດ້ຈິ່ງລຸພະນິພານດັ່ງຄຳໝາຍແດ່ກໍຂ້າເຫັນ ອະຣະ ຫັນຕິ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ.

Folio 26 on the recto side: In Chunlasangkatrassa (CS) 1294, a *tao san* year, on the sixth waxing-moon day of the eleventh lunar month, the fourth day of the week (Wednesday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Rattanapannya, sponsored the making of this manuscript entitled *Lam Chanthakhat* (Story of Chanthakhat for preaching) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill ma wishes to reach Nibbāna and to cut the Five Obstacles. *Arahantī homi nibbāna paccayo honto no niccam dhuvam* (May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly).

Date: CS 1294, a *tao san* year (5 Oct 1932)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Rattanapannya

Titles: ຈັນທະຄາດ (໕໐ ຊາດ, ມັດ ໓, ຜູກ ໒)

Chanthakhat (50 sat, mat 3) (*Phuk* 2)

Candagādha (50 Existences, bundle 3) (Fascicle 2)

EAP1398_VXY_1_0337

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 57.5 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** three folios; the first folio contains the colophon; the second folio is blank; and the third folio contains the title.

Appearance: The fascicles are bound by 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: Good.
Description:	ໃນໝູ່ບ້ານເສດຖີ ໕ ຕະກູນ ເກີດເຫດໂກລາທິນອັນຈິບຫາຍ ຄືວ່າ ມີຄົນປ່ວຍຕາຍເປັນຈຳນວນຫຼາຍ ເນື່ອງຈາກມີຜີຍັກເຂົ້າມາອາລະວາດ ຈົນເຮັດໃຫ້ຊາວບ້ານເກີດຄວາມເດືອດຮ້ອນ ແລະ ວາດລະແວງຜີຍັກ ຄັນເມື່ອຈັນທະຄາດກຸມມານຊົງຊາບ ກໍທຳການປາບຜີຍັກເຫລົ່ານັ້ນ. In a village of five families of wealthy men, there was an chaos. Many people got sick and died because ogres invaded the village. People suffered and were frightened of the ogres. Having heard of the incident, Chanthakhat suppressed the giants.
Colophon:	ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໔ ຕົວ ປີເຕົ້າສັນ ເດືອນ ໑໑ ຂຶ້ນ ໖ ຄໍ່າ ພໍ່າວ່າໄດ້ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາເປັນເຄົ້າ ຈິ່ງໄດ້ສ້າງ ລຳຈັນທະຄາດ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໔໐໐໐ ວັດສາ ຂໍຜົນອັນນີ້ເປັນປັດໄຈຍະແກ່ພະນິພານຕັດບ່ວງເປັນຈະມານຂາດໄດ້ຈິ່ງລຸພະນິພານດັ່ງຄຳໝາຍແດ່ກໍຂ້າເທີ້ນ ອະຣະຫັນຕີ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ. Folio 26 on the recto side: In Chunlasangkatrassa (CS) 1294, a <i>tao san</i> year, on the sixth waxing-moon day of the eleventh lunar month, the fourth day of the week (Wednesday), the writing was accomplished at the time of the morning drum (<i>nyam kòng ngai</i>). The initiator, Rattanapannya, sponsored the making of this manuscript entitled <i>Lam Chanthakhat</i> (Story of Chanthakhat for preaching) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill my wishes to reach Nibbāna and to cut the Five Obstacles. <i>Arahantī homi nibbāna paccayo honto no niccam dhuvam</i> (May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly).
Date:	CS 1294, a <i>tao san</i> year (5 Oct 1932)
Script(s):	Tham Lao
Language(s):	Lao, Pali
Author(s):	Unknown
Scribe(s):	Unknown
Sponsor(s):	Rattanapannya
Titles:	ຈັນທະຄາດ (໕໐ ຊາດ, ມັດ ໓, ຜູກ ໓) <i>Chanthakhat, (50 Sat, mat 3, phuk 3)</i> <i>Candagādha (50 Existences, bundle 3, fascicle 3)</i>

EAP1398_VXY_1_0338

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 57.5 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:**

round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ໃນຂະນະທີ່ຈັນທະຄາດກຸມມານກຳລັງອາບນ້ຳໃນທ່ານ້ຳແຫ່ງໜຶ່ງ ທັນໃດນັ້ນ ກໍໄດ້ເຫັນຄົນໄຫຼນ້ຳ ກຸມມານຈຶ່ງໄດ້ຊ່ວຍເຫຼືອຊີວິດເອົາໄວ້ ແລະຊາບຊື່ພາຍຫຼັງວ່າ ເປັນນາງພົມມະຈາຣີ ຊຶ່ງເປັນລູກສາວຂອງພະຍາອະນຸຣາດ ຢູ່ໃນເມືອງອະນຸຣາດນະຄອນ ນາງໄດ້ຖືກພະຍາສຸທັດສະນາ ຊຶ່ງເປັນພະສາມີໄຫຼນ້ຳຖິ້ມ ເພາະພະສາມີໄດ້ອະພິເສກສົມລົດກັບພະມະເທສີຄົນໃໝ່ ຈາກນັ້ນຈັນທະຄາດກຸມມານກໍໄດ້ນຳນາງໄປສົ່ງໃຫ້ພະຍາອະນຸຣາດ ຜູ້ເປັນພະຣາຊະບິດາ ສ່ວນພະຍາອະນຸຣາດກໍເກີດປິດິພພະໄທເປັນຢ່າງຍິ່ງ ຈຶ່ງໄດ້ສ້າງປາສາດຫຼັງໜຶ່ງໃຫ້ກັບຈັນທະຄາດກຸມມານ.

While Chanthakhat was bathing in a river, he saw a woman floating and rescued her. Later, he learned that she was Princess Phommachari, the daughter of King Anurut of the Anurat Kingdom. She had been cast away by her husband, King Suthassana, because he had married a new queen. Chanthakhat took Princess Phommachari back to his father. In gratitude, King Anurut offered Chanthakhat a castle.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໔ ຕົວ ປີເຕົ້າສັນ ເດືອນ ໑໑ ຂຶ້ນ ໖ ຄໍ່າ ພໍ່າວ່າໄດ້ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາ ເປັນເຄົ້າ ຈຶ່ງໄດ້ສ້າງ ລຳຈັນທະຄາດ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ຂໍຜົນອັນນີ້ເປັນປັດໄຈຍະແກ່ພະນິພານຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈຶ່ງລູພະນິພານດັ່ງຄຳໝາຍແດ່ກໍຂ້າເທີ້ນ ອະຣະທັມຕີ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ.

Folio 26 on the recto side: In Chunlasangkatrassa (CS) 1294, a *tao san* year, on the sixth waxing-moon day of the eleventh lunar month, the fourth day of the week (Wednesday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Rattanapannya, sponsored the making of this manuscript entitled *Lam Chanthakhat* (Story of Chanthakhat for preaching) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill my wishes to reach Nibbāna and to cut the Five Obstacles. *Arahantī homi nibbāna paccayo honto no niccam dhuvaṃ* (May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly).

Date: CS 1294, a *tao san* year (5 Oct 1932)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Rattanapannya

Titles: ຈັນທະຄາດ (໕໐ ຊາດ, ມັດ ໓, ຜູກ ໔)

Chanthakhat, (50 Sat, mat 3, phuk 4)

Candagādhā (50 Existences, bundle 3, fascicle 4)

Long palm-leaf**One Phuk:** *fascicle 5***Material:** Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 57.5 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** one folio contains the title. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio contains the title.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.**Description:** ກ່າວເຖິງຕອນເຈົ້າຈັນທະຄາດ ໄດ້ສະເດັດໄປຍັງເມືອງຄັນທະຣັດຖະນະຄອນ ໃນຄັ້ງນັ້ນ ກໍໄດ້ພົບກັບສາວຄົນໜຶ່ງເຊິ່ງເປັນທິດາຂອງພະຍາຄັນທະຣັດຖະ ມີພະນາມວ່າ ພະນາງແກ້ວອຸດຕະມະທານີ ໂດຍພະນາງມີຜົວພັນວັນນະອັນຜ່ອງໃສ ແລະມີຮູບໂສມອັນງົດງາມ ທັງສອງຈຶ່ງເກີດຕົກຫລຸມຮັກກັນ ແລະໄດ້ອະພິເສກສົມລົດກັບນາງແກ້ວອຸດຕະມະທານີ ແລະໄດ້ສະເໜີຍຣາຊະສົມບັດເປັນພະຍາ ຕໍ່ມາກໍໄດ້ປະສູດໂອລົດ ມີພະນາມວ່າ ເຈົ້າທຸກຄະຕະຂັດຕິຍະວົງສາ.

Chanthakhat traveled to the kingdom of Khantharattha, where he met Princess Kaeo Uttamathani, the daughter of the king. The preincess was a beautiful young woman with fair complexion. They both fell in love and got married. Later, Chanthakhat became the king and they had a son named Dukkhat Khattiya Vongsa.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ ໑໒໙໔ ຕົວ ປີເຕົ້າສັນ ເດືອນ ໑໑ ຂຶ້ນ ໖ ຄໍ້າ ພໍ່ວ່າໄດ້ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາ ເປັນເຄົ້າ ຈຶ່ງໄດ້ສ້າງ ລໍາຈັນທະຄາດ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໕໐໐໐ ວັດສາ ຂໍຜົນອັນນີ້ເປັນປັດໄຈຍະແກ່ພະນິພານຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈຶ່ງລູພະນິພານດັ່ງຄໍາໝາຍແດ່ກໍຂ້າເຫັນ ອະຣະຫັນຕີ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ.Folio 26 on the recto side: In Chunlasangkatrassa (CS) 1294, a *tao san* year, on the sixth waxing-moon day of the eleventh lunar month, the fourth day of the week (Wednesday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Rattanapannya, sponsored the making of this manuscript entitled *Lam Chanthakhat* (Story of Chanthakhat for preaching) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill my wishes to reach Nibbāna and to cut the Five Obstacles. *Arahantī homi nibbāna paccayo honto no niccam dhuvam* (May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly).**Date:** CS 1294, a *tao san* year (5 Oct 1932)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Author(s):** Unknown

Scribe(s): Unknown
Sponsor(s): Rattanapannya
Titles: ຈັນທະຄາດ (ຜູກ ໕)
Chanthakhat (Phuk 5)
Candagādhā (Fascicle 5)

EAP1398_VXY_1_0340

Long palm-leaf

One Phuk: *fascicle 6*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.5 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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:** Good.

Description: ໃນກາລະຄັ້ງນັ້ນຍັງມີຣາຊະບຸດຜູ້ໜຶ່ງ ເປັນລູກຂອງພະຍາຕັນນະສິລາ ເຊິ່ງຮຽນຈົບວິຊາກະສິສິບ ຄຸນວິເສດ ໄດ້ເດີນທາງມາຂໍລູກສາວຂອງພະຍາເຕຊຸຄະສິບປາ ມີພະນາມວ່າພະນາງສະມຸດທະ ຊາ ພະຍາເຕຊຸຄະສິບປາ ຈຶ່ງບອກກ່າວໃຫ້ຣາຊະບຸດໄປສູ່ຮີບໃນເມືອງຄັນທະຣັດຖະນະຄອນ ພ້ອມກັບຕັດຫົວພະຍາຄັນທະຣັດຖະ ແລ້ວຈະຍົກຣາຊະທິດາໃຫ້ ຈາກນັ້ນ ຣາຊະບຸດຂອງພະຍາ ຕັນນະສິລາກໍໄດ້ກະກຽມເອົາອາວຸດຢຸດໂທປະກອນພ້ອມດ້ວຍເສນາອາມາດຍົກທັບໄປສູ່ຮີບໃນ ເມືອງຄັນທະຣັດຖະນະຄອນ ແຕ່ເມື່ອໄປເຖິງ ກໍຖືກພະຍາຈັນທະຄາດແລະເສນາອາມາດແຫ່ງ ເມືອງຄັນທະຣັດຖະປາບຢ່າງໜັກ ຈຶ່ງໄດ້ຖອຍທັບກັບຄືນສູ່ຖິ່ນເດີມຂອງຕົນ.

At that time, there was a royal prince, the son of King Tannasilā, who had completed his studies in ten kinds of magical arts and special abilities. He journeyed to request the hand of the daughter of King Tejugasippa, whose name was Princess Samutthachā. The king then told the prince that he must first wage war against the king of the kingdom of Kantharatta and bring back that king's head. Only then would he grant his daughter's hand in marriage. So the prince led his army to attack the city of Kantharatta. However, upon arrival, he was fiercely resisted by King Chanthakhat and his ministers and generals. The prince was ultimately forced to retreat and return to his homeland.

Colophon: ລານທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໔ ຕົວ ປີເຕົາສັນ ເດືອນ ໑໑ ຂຶ້ນ ໖ ຄ່ຳ ພ້າວ່າ ໄດ້ວັນ ໕ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາ ເປັນເຄົ້າ ຈຶ່ງໄດ້ສ້າງ ລຳ ຈັນທະຄາດ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ. ຂໍຜົນອັນນີ້ເປັນປັດໄຈ ຍະແກ່ພະນິພານຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈຶ່ງລູພະນິພານດັ່ງຄຳໝາຍແດ່ກໍຂ້າເທີ້ນ ອະຣະ ທັນຕິ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ໂນ ນິດຈັງ ທຸວັງ.

Folio 24 on the recto side: In Chunlasangkatrāsa (CS) 1294, a *tao san* year, on the sixth waxing-moon day of the eleventh lunar month, the fifth

day of the week (Thursday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Rattanapannya, sponsored the making of this manuscript entitled *Lam Chanthakhat* (Story of Chanthakhat for preaching) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill my wishes to reach Nibbāna and to cut the Five Obstacles. *Arahantī homi nibbāna paccayo honto no niccam dhuvaṃ* (May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly).

Date: CS 1294, a *tao san* year (5 Oct 1932)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Rattanapannya
Titles: ຈັນທະຄາດ (๕๐ ฤาดี, มัด ๓, ๕๖ ๖)
Chanthakhat, (50 Sat, mat 3, phuk 6)
Candagāḍha (50 Existences, bundle 3, fascicle 6)

EAP1398_VXY_1_0341

Long palm-leaf

One Phuk: *fascicle 7*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.5 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 20. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ຄັນເມື່ອເຈົ້າທຸກຄະຕະຂັດຕິຍະວົງສາຈະເລີນໄວໄດ້ ໑໖ ປີ ກໍໄດ້ຂາບລາພະເຈົ້າຈັນທະຄາດເພື່ອອອກໄປຊອກຫາຄູ່ສົມລົດຕາມເມືອງນ້ອຍໃຫຍ່ຕ່າງໆ ເປັນເວລາຫລາຍເດືອນ ເມື່ອມາເຖິງເມືອງມິຖິລາ ອັນມີພະຍາປະໂຊດຊົງສະເຫວີຍຣາຊະສົມບັດປົກຄອງ ແລະມີພະມະເຫສີພະນາມວ່າ ພະນາງຈັນທະສົມມາ ທັງສອງພະອົງມີບຸດ ໒ ຄົນ ມີພະນາມວ່າ ມະຫາກະລະວິຊາ ກຸມມານ ແລະພະນາງແກ້ວສຸວັນນະພິມພາ ເມື່ອທຸກຄະຕະຂັດຕິຍະວົງສາໄດ້ພົບເຫັນພະນາງແກ້ວສຸວັນນະພິມພາ

When Prince Dukkhatā Khattiyavongsa was sixteen years old, he left his hingham for several months to find in diifferent cities a girl he would like to marry. He arrived in Mithila that was ruled by King Pachot and Queen Candāsima. They had two children including Prince Mahakalawisa and Princess Kaeo Suvannaphimpha. When Prince Dukkhatā met the princess, he fell in love with her and later married her.

Colophon: ລານທີ 26 ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໔ ຕົວ ປີເຕົ້າສັນ ເດືອນ ໑໑ ຂຶ້ນ ໖ ຄ່ຳ ພ້າວ່າ ໄດ້ວັນ ໕ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຮັດຕະນະປັນຍາ ເປັນເຄົ້າ ຈິ່ງໄດ້ສ້າງ ລຳ ຈັນທະຄາດ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ. ຂໍຜົນອັນນີ້ເປັນປັດໄຈ ຍະແກ່ພະນິພານຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈິ່ງລູພະນິພານດັ່ງຄຳໝາຍແດ່ກໍຂ້າເທີ້ນ ອະຣະ ຫັນຕິ ໂທມີ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ.

Folio 26 on the recto side: In Chunlasangkatrassa (CS) 1294, a *tao san* year, on the sixth waxing-moon day of the eleventh lunar month, the fifth day of the week (Thursday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Rattanapannya, sponsored the making of this manuscript entitled *Lam Chanthakhat* (Story of Chanthakhat for preaching) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill my wishes to reach Nibbāna and to cut the Five Obstacles. *Arahantī homi nibbāna paccayo honto no niccam dhuvaṃ* (May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly).

Date: CS 1294, a *tao san* year (5 Oct 1932)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Rattanapannya

Titles: ຈັນທະຄາດ (໕໐ ຊາດ, ມັດ ໓, ຜູກ ໗)
Chanthakhat, (50 Sat, mat 3, phuk 7)
Candagāḍha (50 Existences, bundle 3, fascicle 7)

EAP1398_VXY_1_0342

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.3 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ໃນກາລະຄັ້ງໜຶ່ງ, ພະຍາກະໄລຍະຣາດ ສະເໜີຍຣາຊະສົມບັດໃນເມືອງຈຳປາມະຄອນ. ພະອົງ ມີພະມະເຫສີ ໒ ພະອົງ ນາມວ່າ ພະນາງຈັນທະເທວີ ແລະພະນາງກາໄວ. ຕໍ່ມາ, ພະນາງຈັນທະ ເທວີ ໄດ້ປະສູດໂອລົດສອງພະອົງ ນາມວ່າ ສຸຣິຍະວົງ ແລະທົງອາມາດ ທັງສອງອ້າຍນ້ອງເປັນ ຄົນສະຫຼາດຫລັກແຫລ່ມ. ພະນາງກາໄວ ກໍເກີດຄວາມອິດສາລິດສະຍາ ແລະຍ້ານວ່າພະໂອລົດ ທັງສອງຈະໄດ້ຮັບມໍລະດົກທັງໝົດ ຈິ່ງໄດ້ວາງແຜນຍຸແຍ່ພະຣາຊາ ຈົນພະຣາຊາຫລົງເຊື້ອ ແລະ ໄດ້ຂັບໄລ່ພະໂອລົດທັງສອງອອກຈາກເມືອງ. ຕໍ່ມາ, ພະນາງກາໄວໄດ້ປະສູດໂອລົດນາມວ່າ ເຈົ້າ

ໄຊຍະທັດ ເປັນຄົນເກເລ. ເຈົ້າສຸຣິຍະວົງໄດ້ເດີນທາງໄປເຖິງເມືອງປັນຈະ ແລະໄດ້ສົມລົດກັບ ພະນາງປະທຸມມາຣາຊະທິດາແຫ່ງພະຍາເມືອງປັນຈະ. ສ່ວນເຈົ້າທົງອາມາດໄດ້ເດີນທາງໄປຍັງ ເມືອງພາຣານະສີ ໄດ້ອະພິເສກສົມລົດກັບພະນາງປະທຸມມາ ອັນເປັນທິດາຂອງພະຍາສຸວັນ ພົມມາແຫ່ງເມືອງພາຣານະສີ ແລະພະນາງຄາຣະວີ ອັນເປັນທິດາຂອງທ່ານມະນະເສດຖີ. ຕໍ່ມາ, ເຈົ້າສຸຣິຍະວົງແລະເຈົ້າທົງອາມາດ ໄດ້ພາກັນເດີນທາງກັບໄປຍັງເມືອງຈຳປາ ເມື່ອເຖິງເມືອງຈຳປາ ພະນາງກາໄວໄດ້ຍຸຍົງພະຣາຊາບໍ່ໃຫ້ຮັບພະຣາຊະໂອລົດທັງສອງພະອົງ ພ້ອມກັບໃຫ້ ທະຫານອອກມາຕໍ່ສູ້. ແຕ່ໃນທີ່ສຸດ ພະຣາຊາ, ພະນາງກາໄວ ແລະເຈົ້າໄຊຍະທັດ ກໍຖືກແຜ່ນດິນ ສູບ. ເຈົ້າຊາຍສຸຣິຍະວົງ ແລະເຈົ້າຊາຍທົງອາມາດ ຈຶ່ງໄດ້ຄອງເມືອງຈຳປາ ແລະລ້ຽງພະຣາຊະ ມານດາສີບໄປ.

Once upon a time, King Kalaiyarat ruled the city of Champa. He had two queens named Queen Chanta Devi and Queen Kawai. Later, Queen Chanta Devi gave birth to two sons, named Suriyavong and Hong Amat. Both brothers were very intelligent. Queen Kawai, however, became jealous and feared that the two princes would inherit everything. So she devised a plan to turn the king against them. Eventually, the king believed her and banished the two princes from the city. Later, Queen Kawai gave birth to a son named Saiyathat, who grew up to be unruly. Prince Suriyavong traveled to the city of Pancha and married Princess Pathumma, daughter of the ruler of Pancha. Meanwhile, Prince Hong Amat traveled to the city of Paranasi and married another Princess Pathumma, daughter of King Suvanphomma of the city of Paranasi and Princess Kharavi, daughter of the wealthy merchant Mana. Later, Prince Suriyavong and Prince Hong Amat returned together to the city of Champa. When Queen Kawai heard of their return, she once again incited the king against them, urging him not to welcome the two princes. She even persuaded him to send out soldiers to fight them. In the end, the earth swallowed the king, Queen Kawai, and Prince Chai That. Prince Suriyavong and Prince Hong Amat then took over the rule of Champa and continued to care for their mother from that day forward.

Colophon: None
Date: 1928 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0343)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສຸຣິຍະວົງທົງອາມາດ (ຜູກຕົ້ນ)
Suriyavong Hong Amat (Phuk 1)
Suriyavong and Hong Āmāt (Fascicle 1)

Long palm-leaf**One Phuk:** *fascicle 2***Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.3 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** one folio contains the title. **Back cover folio:** three folios; the first folio contains the colophon; the second folio is blank; and the third folio contains the title.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 28. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ໃນກາລະຄັ້ງໜຶ່ງ, ພະຍາກະໄລຍະຣາດ ສະເໜີຍຣາຊະສົມບັດໃນເມືອງຈຳປາປາມຄອນ. ພະອົງມີພະມະເຫສີ ໒ ພະອົງ ນາມວ່າ ພະນາງຈັນທະເທວີແລະພະນາງກາໄວ. ຕໍ່ມາ, ພະນາງຈັນທະເທວີ ໄດ້ປະສູດໂອລົດສອງພະອົງ ນາມວ່າ ສຸຣິຍະວົງແລະທົງອາມາດ ທັງສອງອ້າຍນ້ອງເປັນຄົນສະຫຼາດຫລັກແຫລ່ງ. ພະນາງກາໄວກໍເກີດຄວາມອິດສາລິດສະຍາ ແລະຍ້ານວ່າພະໂອລົດທັງສອງຈະໄດ້ຮັບມໍລະດົກທັງໝົດ ຈຶ່ງໄດ້ວາງແຜນຍຸດແຍ້ພະຣາຊາ ຈົນພະຣາຊາຫລົງເຊື້ອ ແລະໄດ້ຂັບໄລ່ພະໂອລົດທັງສອງອອກຈາກເມືອງ. ຕໍ່ມາ, ພະນາງກາໄວໄດ້ປະສູດໂອລົດນາມວ່າ ເຈົ້າໄຊຍະທັດ ເປັນຄົນເກເລ. ເຈົ້າສຸຣິຍະວົງໄດ້ເດີນທາງໄປເຖິງເມືອງປັນຈະ ແລະໄດ້ສົມລົດກັບພະນາງປະທຸມມາຣາຊະທິດາແຫ່ງພະຍາເມືອງປັນຈະ. ສ່ວນເຈົ້າທົງອາມາດໄດ້ເດີນທາງໄປຍັງເມືອງພາຣານະສີ ໄດ້ອະພິເສກສົມລົດກັບພະນາງປະທຸມມາ ອັນເປັນທິດາຂອງພະຍາສຸວັນພົມມາແຫ່ງເມືອງພາຣານະສີ ແລະພະນາງຄາຣະວີ ອັນເປັນທິດາຂອງທ່ານມະນະເສດຖີ. ຕໍ່ມາ, ເຈົ້າສຸຣິຍະວົງແລະເຈົ້າທົງອາມາດ ໄດ້ພາກັນເດີນທາງກັບໄປຍັງເມືອງຈຳປາ ເມື່ອເຖິງເມືອງຈຳປາ ພະນາງກາໄວໄດ້ຍຸຍົງພະຣາຊາບໍ່ໃຫ້ຮັບພະຣາຊະໂອລົດທັງສອງພະອົງ ພ້ອມກັບໃຫ້ທະຫານອອກມາຕໍ່ສູ້. ແຕ່ໃນທີ່ສຸດ ພະຣາຊາ, ພະນາງກາໄວ ແລະເຈົ້າໄຊຍະທັດ ກໍຖືກແຜ່ນດິນສູບ. ເຈົ້າຊາຍສຸຣິຍະວົງແລະເຈົ້າຊາຍທົງອາມາດ ຈຶ່ງໄດ້ຄອງເມືອງຈຳປາ ແລະລ້ຽງພະຣາຊະມານດາສືບໄປ.

Once upon a time, King Kalaiyarat ruled the city of Champa. He had two queens named Queen Chanta Devi and Queen Kawai. Later, Queen Chanta Devi gave birth to two sons, named Suriyavong and Hong Amat. Both brothers were very intelligent. Queen Kawai, however, became jealous and feared that the two princes would inherit everything. So she devised a plan to turn the king against them. Eventually, the king believed her and banished the two princes from the city. Later, Queen Kawai gave birth to a son named Saiyathat, who grew up to be unruly. Prince Suriyavong traveled to the city of Pancha and married Princess Pathumma, daughter of the ruler of Pancha. Meanwhile, Prince Hong Amat traveled to the city of Paranasi and married another Princess Pathumma, daughter of King Suvanphomma of the city of Paranasi and Princess Kharavi, daughter of the wealthy merchant Mana. Later, Prince Suriyavong and Prince Hong Amat returned together to the city of Champa. When Queen Kawai heard of their return, she once again incited the king against them, urging him

not to welcome the two princes. She even persuaded him to send out soldiers to fight them. In the end, the earth swallowed the king, Queen Kawai, and Prince Chai That. Prince Suriyavong and Prince Hong Amat then took over the rule of Champa and continued to care for their mother from that day forward.

Colophon: ລາມທີ ໒໖ ໜ້າ ໑: ສີສຸມັງຄະລະສັງກາດຣາຊະໄດ້ ໑໒໙໐ ຕົວ ປີກັດເໝົ້າ ເດືອນ ໙ ຂຶ້ນ ໑໕ ຄໍ່າ ພໍ່າວ່າໄດ້ ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາ ເປັນເຄົ້າ ຈິ່ງໄດ້ສ້າງລໍາ ສຸຣິຍະວົງຫົງອາມາດ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ. ຂໍຜົນອັນນີ້ ເປັນປັດໄຈຍະແກ່ພະນິພານ ຕັດບ່ວງເປັນຈະມານຂາດ ຈິ່ງລຸພະນິພານດັ່ງຄໍາໝາຍແດ່ກໍຂ້າເທີ້ນ ອະຣະຫັນໂຕ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ.

Folio 26 on the recto side: In Sisumangkhalā Sangkatrasa (CS) 1290, a *kat mao* year, on the fifteenth waxing-moon day of the ninth lunar month, the fifth day of the week (Thursday), the writing was accomplished at the time of the morning drum (*nyam kōng ngai*). The initiator, Rattanapannya, sponsored the making of this manuscript entitled *Suriyavong Hong-amat* (Story of Suriyavong Hong-amat) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill my wishes to reach Nibbāna and to cut the Five Obstacles. *Arahanto homi nibbāna paccayo hoto no niccam dhuvaṃ paramaṃ sukhaṃ* (May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly, certainly, and the greatest bliss).

Date: CS 1290, a *kat mao* year (30 Aug 1928)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Rattanapannya

Titles: ສຸຣິຍະວົງຫົງອາມາດ (ຜູກ ໒)

Suriyavong Hong Amat (Phuk 2)

Suriyavong and Hong Āmāt (Fascicle 2)

EAP1398_VXY_1_0344

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.3 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ໃນກາລະຄັ້ງໜຶ່ງ, ພະຍາກະໄລຍະຣາດ ສະເໜີຍຣາຊະສົມບັດໃນເມືອງຈຳປາມະຄອນ. ພະອົງມີພະມະເຫສີ ໒ ພະອົງ ນາມວ່າ ພະນາງຈັນທະເທວີ ແລະພະນາງກາໄວ. ຕໍ່ມາ, ພະນາງຈັນທະເທວີ ໄດ້ປະສູດໂອລົດສອງພະອົງ ນາມວ່າ ສຸຣິຍະວົງແລະຫົງອາມາດ ທັງສອງອ້າຍນ້ອງເປັນຄົນສະຫຼາດຫລັກແຫລມ. ພະນາງກາໄວກໍເກີດຄວາມອິດສາລິດສະຍາ ແລະຍ້ານວ່າພະໂອລົດທັງສອງຈະໄດ້ຮັບມໍລະດົກທັງໝົດ ຈຶ່ງໄດ້ວາງແຜນຍຸແຍ່ພະຣາຊາ ຈົນພະຣາຊາຫລົງເຊື້ອ ແລະໄດ້ຂັບໄລ່ພະໂອລົດທັງສອງອອກຈາກເມືອງ. ຕໍ່ມາ, ພະນາງກາໄວໄດ້ປະສູດໂອລົດນາມວ່າ ເຈົ້າໄຊຍະທັດ ເປັນຄົນເກເລ. ເຈົ້າສຸຣິຍະວົງໄດ້ເດີນທາງໄປເຖິງເມືອງປັນຈະ ແລະໄດ້ສົມລົດກັບພະນາງປະທຸມມາ ຣາຊະທິດາແຫ່ງພະຍາເມືອງປັນຈະ. ສ່ວນເຈົ້າຫົງອາມາດໄດ້ເດີນທາງໄປຍັງເມືອງພາຣານະສີ ໄດ້ອະພິເສກສົມລົດກັບພະນາງປະທຸມມາ ອັນເປັນທິດາຂອງພະຍາສຸວັນພົມມາແຫ່ງເມືອງພາຣານະສີ ແລະພະນາງຄາຣະວີ ອັນເປັນທິດາຂອງທ່ານມະນະເສດຖີ. ຕໍ່ມາ, ເຈົ້າສຸຣິຍະວົງແລະເຈົ້າຫົງອາມາດ ໄດ້ພາກັນເດີນທາງກັບໄປຍັງເມືອງຈຳປາ ເມື່ອເຖິງເມືອງຈຳປາ ພະນາງກາໄວໄດ້ຍຸຍົງພະຣາຊາບໍ່ໃຫ້ຮັບພະຣາຊະໂອລົດທັງສອງພະອົງ ພ້ອມກັບໃຫ້ທະຫານອອກມາຕໍ່ສູ້. ແຕ່ໃນທີ່ສຸດ ພະຣາຊາ, ພະນາງກາໄວ ແລະເຈົ້າໄຊຍະທັດ ກໍຖືກແຜ່ນດິນສູບ. ເຈົ້າຊາຍສຸຣິຍະວົງແລະເຈົ້າຊາຍຫົງອາມາດ ຈຶ່ງໄດ້ຄອງເມືອງຈຳປາ ແລະລ້ຽງພະຣາຊະມານດາສືບໄປ.

Once upon a time, King Kalaiyarat ruled the city of Champa. He had two queens named Queen Chanta Devi and Queen Kawai. Later, Queen Chanta Devi gave birth to two sons, named Suriyavong and Hong Amat. Both brothers were very intelligent. Queen Kawai, however, became jealous and feared that the two princes would inherit everything. So she devised a plan to turn the king against them. Eventually, the king believed her and banished the two princes from the city. Later, Queen Kawai gave birth to a son named Saiyathat, who grew up to be unruly. Prince Suriyavong traveled to the city of Pancha and married Princess Pathumma, daughter of the ruler of Pancha. Meanwhile, Prince Hong Amat traveled to the city of Paranasi and married another Princess Pathumma, daughter of King Suvanphomma of the city of Paranasi and Princess Kharavi, daughter of the wealthy merchant Mana. Later, Prince Suriyavong and Prince Hong Amat returned together to the city of Champa. When Queen Kawai heard of their return, she once again incited the king against them, urging him not to welcome the two princes. She even persuaded him to send out soldiers to fight them. In the end, the earth swallowed the king, Queen Kawai, and Prince Chai That. Prince Suriyavong and Prince Hong Amat then took over the rule of Champa and continued to care for their mother from that day forward.

Colophon: None
Date: 1928 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0343)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown

Titles: ສຸຣິຍະວົງທົງອາມາດ (ຜູກ ໓)
 Suriyavong Hong Amat (Phuk 3)
 Suriyavong and Hong Āmāt (Fascicle 3)

EAP1398_VXY_1_0345

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** three folios; the first folio contains the colophon; the second folio is blank; and the third folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ໃນກາລະຄັ້ງໜຶ່ງ, ພະຍາກະໄລຍະຣາດ ສະເໜີຍຣາຊະສົມບັດໃນເມືອງຈຳປາປາມະຄອນ. ພະອົງມີພະມະເຫສີ ໒ ພະອົງ ນາມວ່າ ພະນາງຈັນທະເທວີ ແລະພະນາງກາໄວ. ຕໍ່ມາ, ພະນາງຈັນທະເທວີ ໄດ້ປະສູດໂອລົດສອງພະອົງ ນາມວ່າ ສຸຣິຍະວົງ ແລະທົງອາມາດ ທັງສອງອ້າຍນ້ອງເປັນຄົນສະຫຼາດຫລັກແຫລມ. ພະນາງກາໄວກໍເກີດຄວາມອິດສາລິດສະຍາ ແລະຍ້ານວ່າພະໂອລົດທັງສອງຈະໄດ້ຮັບມໍລະດົກທັງໝົດ ຈຶ່ງໄດ້ວາງແຜນຍຸດຍະພະຣາຊາ ຈົນພະຣາຊາຫລົງເຊື້ອ ແລະໄດ້ຂັບໄລ່ພະໂອລົດທັງສອງອອກຈາກເມືອງ. ຕໍ່ມາ, ພະນາງກາໄວໄດ້ປະສູດໂອລົດນາມວ່າ ເຈົ້າໄຊຍະທັດ ເປັນຄົນເກເລ. ເຈົ້າສຸຣິຍະວົງໄດ້ເດີນທາງໄປເຖິງເມືອງປັນຈະ ແລະໄດ້ສົມລົດກັບພະນາງປະທຸມມາ ຣາຊະທິດາແຫ່ງພະຍາເມືອງປັນຈະ. ສ່ວນເຈົ້າທົງອາມາດໄດ້ເດີນທາງໄປຍັງເມືອງພາຣານະສີ ໄດ້ອະພິເສກສົມລົດກັບພະນາງປະທຸມມາ ອັນເປັນທິດາຂອງພະຍາສຸວັນພົມມາແຫ່ງເມືອງພາຣານະສີ ແລະພະນາງຄາຣະວີ ອັນເປັນທິດາຂອງທ່ານມະນະເສດຖີ. ຕໍ່ມາ, ເຈົ້າສຸຣິຍະວົງ ແລະເຈົ້າທົງອາມາດ ໄດ້ພາກັນເດີນທາງກັບໄປຍັງເມືອງຈຳປາ ເມື່ອເຖິງເມືອງຈຳປາ ພະນາງກາໄວໄດ້ຍຸຍົງພະຣາຊາບໍ່ໃຫ້ຮັບພະຣາຊະໂອລົດທັງສອງພະອົງ ພ້ອມກັບໃຫ້ທະຫານອອກມາຕໍ່ສູ້. ແຕ່ໃນທີ່ສຸດ ພະຣາຊາ, ພະນາງກາໄວ ແລະເຈົ້າໄຊຍະທັດ ກໍຖືກແຜ່ນດິນສູບ. ເຈົ້າຊາຍສຸຣິຍະວົງ ແລະເຈົ້າຊາຍທົງອາມາດ ຈຶ່ງໄດ້ຄອງເມືອງຈຳປາ ແລະລ້ຽງພະຣາຊະມານດາສືບໄປ.

Once upon a time, King Kalaiyarat ruled the city of Champa. He had two queens named Queen Chanta Devi and Queen Kawai. Later, Queen Chanta Devi gave birth to two sons, named Suriyavong and Hong Amat. Both brothers were very intelligent. Queen Kawai, however, became jealous and feared that the two princes would inherit everything. So she devised a plan to turn the king against them. Eventually, the king believed her and banished the two princes from the city. Later, Queen Kawai gave birth to a son named Saiyathat, who grew up to be unruly. Prince Suriyavong traveled to the city of Pancha and married Princess Pathumma, daughter of the ruler of Pancha. Meanwhile, Prince Hong Amat traveled to the city

of Paranasi and married another Princess Pathumma, daughter of King Suvanphomma of the city of Paranasi and Princess Kharavi, daughter of the wealthy merchant Mana. Later, Prince Suriyavong and Prince Hong Amat returned together to the city of Champa. When Queen Kawai heard of their return, she once again incited the king against them, urging him not to welcome the two princes. She even persuaded him to send out soldiers to fight them. In the end, the earth swallowed the king, Queen Kawai, and Prince Chai That. Prince Suriyavong and Prince Hong Amat then took over the rule of Champa and continued to care for their mother from that day forward.

Colophon:

ລາມທີ ໒໖ ໜ້າ ໑: ສີສຸມັງຄະລະສັງກາດຣາຊະໄດ້ ໑໒໙໐ ຕົວ ປີກັດເໝົ້າ ເດືອນ ໙ ຂຶ້ນ ໑໔ ຄໍ່າ ພໍ່າວ່າໄດ້ ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາ ເປັນເຄົ້າ ຈິ່ງໄດ້ສ້າງລໍາ ສຸຣິຍະວົງທົງອາມາດ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ. ຂໍຜົນອັນນີ້ ເປັນປັດໄຈຍະແກ່ພະນິພານ ຕັດບ່ວງເປັນຈະມານຂາດ ຈິ່ງລຸພະນິພານດັ່ງຄໍາໝາຍແດ່ກໍຂ້າ ເທີ້ນ. ອະຣະຫັນໂຕ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ.

Folio 26 on the recto side: In Sisumangkhalā Sangkatrasa (CS) 1290, a *kat mao* year, on the fifteenth waxing-moon day of the ninth lunar month, the fifth day of the week (Thursday),¹²⁴ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Rattanapannya, sponsored the making of this manuscript entitled *Suriyavong Hong-amat* (Story of Suriyavong Hong-amat) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill my wishes to reach Nibbāna and to cut the Five Obstacles. *Arahanto homi nibbāna paccayo hoto no niccam dhuvaṃ paramaṃ sukhaṃ* (May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly, certainly, and the greatest bliss).

Date: CS 1290, a *kat mao* year (30 Aug 1928)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Rattanapannya

Titles: ສຸຣິຍະວົງທົງອາມາດ (ຜູກ ໔)

Suriyavong Hong Amat (Phuk 4)

Suriyavong and Hong Āmāt (Fascicle 4)

EAP1398_VXY_1_0346

Long palm-leaf

One Phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

¹²⁴ 1290 Sravana 14 = Thursday, 30 August 1928. This day was, however, a *tao nyi* day.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ໃນກາລະຄັ້ງໜຶ່ງ, ພະຍາກະໄລຍະຣາດ ສະເໜີຍຣາຊະສົມບັດໃນເມືອງຈຳປາປາມນະຄອນ. ພະອົງມີພະມະເຫສີ ໒ ພະອົງ ນາມວ່າ ພະນາງຈັນທະເທວີ ແລະພະນາງກາໄວ. ຕໍ່ມາ, ພະນາງຈັນທະເທວີ ໄດ້ປະສູດໂອລົດສອງພະອົງ ນາມວ່າ ສຸຣິຍະວົງ ແລະທົງອາມາດ ທັງສອງອ້າຍນ້ອງເປັນຄົນສະຫຼາດຫລັກແຫລ່ງ. ພະນາງກາໄວກໍເກີດຄວາມອິດສາລິດສະຍາ ແລະຍ້ານວ່າພະໂອລົດທັງສອງຈະໄດ້ຮັບມໍລະດົກທັງໝົດ ຈຶ່ງໄດ້ວາງແຜນຍຸດແຍ່ພະຣາຊາ ຈົນພະຣາຊາຫລົງເຊື້ອ ແລະໄດ້ຂັບໄລ່ພະໂອລົດທັງສອງອອກຈາກເມືອງ. ຕໍ່ມາ, ພະນາງກາໄວໄດ້ປະສູດໂອລົດນາມວ່າ ເຈົ້າໄຊຍະທັດ ເປັນຄົນເກເລ. ເຈົ້າສຸຣິຍະວົງໄດ້ເດີນທາງໄປເຖິງເມືອງປັນຈະ ແລະໄດ້ສົມລົດກັບພະນາງປະທຸມມາ ຣາຊະທິດາແຫ່ງພະຍາເມືອງປັນຈະ. ສ່ວນເຈົ້າທົງອາມາດໄດ້ເດີນທາງໄປຍັງເມືອງພາຣານະສີ ໄດ້ອະພິເສກສົມລົດກັບພະນາງປະທຸມມາ ອັນເປັນທິດາຂອງພະຍາສຸວັນພົມມາແຫ່ງເມືອງພາຣານະສີ ແລະພະນາງຄາຣະວີ ອັນເປັນທິດາຂອງທ່ານມະນະເສດຖີ. ຕໍ່ມາ, ເຈົ້າສຸຣິຍະວົງແລະເຈົ້າທົງອາມາດ ໄດ້ພາກັນເດີນທາງກັບໄປຍັງເມືອງຈຳປາ ເມື່ອເຖິງເມືອງຈຳປາ ພະນາງກາໄວໄດ້ຍຸຍົງພະຣາຊາບໍ່ໃຫ້ຮັບພະຣາຊະໂອລົດທັງສອງພະອົງ ພ້ອມກັບໃຫ້ທະຫານອອກມາຕໍ່ສູ້. ແຕ່ໃນທີ່ສຸດ ພະຣາຊາ, ພະນາງກາໄວ ແລະເຈົ້າໄຊຍະທັດ ກໍຖືກແຜ່ນດິນສູບ. ເຈົ້າຊາຍສຸຣິຍະວົງ ແລະເຈົ້າຊາຍທົງອາມາດ ຈຶ່ງໄດ້ຄອງເມືອງຈຳປາ ແລະລ້ຽງພະຣາຊະມານດາສືບໄປ.

Once upon a time, King Kalaiyarat ruled the city of Champa. He had two queens named Queen Chanta Devi and Queen Kawai. Later, Queen Chanta Devi gave birth to two sons, named Suriyavong and Hong Amat. Both brothers were very intelligent. Queen Kawai, however, became jealous and feared that the two princes would inherit everything. So she devised a plan to turn the king against them. Eventually, the king believed her and banished the two princes from the city. Later, Queen Kawai gave birth to a son named Saiyathat, who grew up to be unruly. Prince Suriyavong traveled to the city of Pancha and married Princess Pathumma, daughter of the ruler of Pancha. Meanwhile, Prince Hong Amat traveled to the city of Paranasi and married another Princess Pathumma, daughter of King Suvanphomma of the city of Paranasi and Princess Kharavi, daughter of the wealthy merchant Mana. Later, Prince Suriyavong and Prince Hong Amat returned together to the city of Champa. When Queen Kawai heard of their return, she once again incited the king against them, urging him not to welcome the two princes. She even persuaded him to send out soldiers to fight them. In the end, the earth swallowed the king, Queen Kawai, and Prince Chai That. Prince Suriyavong and Prince Hong Amat then took over the rule of Champa and continued to care for their mother from that day forward.

Colophon:

None

Date:

1928 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0343)

Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສຸຣິຍະວົງຫົງອາມາດ (ຜູກ ໕)
Suriyavong Hong Amat (Phuk 5)
Suriyavong and Hong Āmāt (Fascicle 5)

EAP1398_VXY_1_0347

Long palm-leaf

One Phuk: *fascicle 6*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ໃນກາລະຄັ້ງໜຶ່ງ, ພະຍາກະໄລຍະຣາດ ສະເໜີຍຣາຊະສົມບັດໃນເມືອງຈຳປາປາມະຄອນ. ພະອົງມີພະມະເຫສີ ໒ ພະອົງ ນາມວ່າ ພະນາງຈັນທະເທວີ ແລະພະນາງກາໄວ. ຕໍ່ມາ, ພະນາງຈັນທະເທວີ ໄດ້ປະສູດໂອລົດສອງພະອົງ ນາມວ່າ ສຸຣິຍະວົງ ແລະຫົງອາມາດ ທັງສອງອ້າຍນ້ອງເປັນຄົນສະຫຼາດຫລັກແຫລມ. ພະນາງກາໄວກໍເກີດຄວາມອິດສາລິດສະຍາ ແລະຍ້ານວ່າພະໂອລົດທັງສອງຈະໄດ້ຮັບມໍລະດົກທັງໝົດ ຈຶ່ງໄດ້ວາງແຜນຍຸດແຍ່ພະຣາຊາ ຈົນພະຣາຊາຫລົງເຊື້ອ ແລະໄດ້ຂັບໄລ່ພະໂອລົດທັງສອງອອກຈາກເມືອງ. ຕໍ່ມາ, ພະນາງກາໄວໄດ້ປະສູດໂອລົດນາມວ່າ ເຈົ້າໄຊຍະທັດ ເປັນຄົນເກເລ. ເຈົ້າສຸຣິຍະວົງໄດ້ເດີນທາງໄປເຖິງເມືອງປັນຈະ ແລະໄດ້ສົມລົດກັບພະນາງປະທຸມມາ ຣາຊະທິດາແຫ່ງພະຍາເມືອງປັນຈະ. ສ່ວນເຈົ້າຫົງອາມາດໄດ້ເດີນທາງໄປຍັງເມືອງພາຣານະສີ ໄດ້ອະພິເສກສົມລົດກັບພະນາງປະທຸມມາ ອັນເປັນທິດາຂອງພະຍາສຸວັນພົມມາແຫ່ງເມືອງພາຣານະສີ ແລະພະນາງຄາຣະວີ ອັນເປັນທິດາຂອງທ່ານມະນະເສດຖີ. ຕໍ່ມາ, ເຈົ້າສຸຣິຍະວົງແລະເຈົ້າຫົງອາມາດ ໄດ້ພາກັນເດີນທາງກັບໄປຍັງເມືອງຈຳປາ ເມື່ອເຖິງເມືອງຈຳປາ ພະນາງກາໄວໄດ້ຍຸຍົງພະຣາຊາບໍ່ໃຫ້ຮັບພະຣາຊະໂອລົດທັງສອງພະອົງ ພ້ອມກັບໃຫ້ທະຫານອອກມາຕໍ່ສູ້. ແຕ່ໃນທີ່ສຸດ ພະຣາຊາ, ພະນາງກາໄວ ແລະເຈົ້າໄຊຍະທັດ ກໍຖືກແຜ່ນດິນສູບ. ເຈົ້າຊາຍສຸຣິຍະວົງ ແລະເຈົ້າຊາຍຫົງອາມາດ ຈຶ່ງໄດ້ຄອງເມືອງຈຳປາ ແລະລ້ຽງພະຣາຊະມານດາສິບໄປ.

Once upon a time, King Kalaiyarat ruled the city of Champa. He had two queens named Queen Chanta Devi and Queen Kawai. Later, Queen Chanta Devi gave birth to two sons, named Suriyavong and Hong Amat. Both brothers were very intelligent. Queen Kawai, however, became jealous and feared that the two princes would inherit everything. So she devised a plan to turn the king against them. Eventually, the king believed her and

banished the two princes from the city. Later, Queen Kawai gave birth to a son named Saiyathat, who grew up to be unruly. Prince Suriyavong traveled to the city of Pancha and married Princess Pathumma, daughter of the ruler of Pancha. Meanwhile, Prince Hong Amat traveled to the city of Paranasi and married another Princess Pathumma, daughter of King Suvanphomma of the city of Paranasi and Princess Kharavi, daughter of the wealthy merchant Mana. Later, Prince Suriyavong and Prince Hong Amat returned together to the city of Champa. When Queen Kawai heard of their return, she once again incited the king against them, urging him not to welcome the two princes. She even persuaded him to send out soldiers to fight them. In the end, the earth swallowed the king, Queen Kawai, and Prince Chai That. Prince Suriyavong and Prince Hong Amat then took over the rule of Champa and continued to care for their mother from that day forward.

Colophon: None
Date: 1928 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0343)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສຸຣິຍະວົງທົງອາມາດ (ຜູກ ໖)
Suriyavong Hong Amat (Phuk 6)
Suriyavong and Hong Āmāt (Fascicle 6)

EAP1398_VXY_1_0348

Long palm-leaf

One Phuk: *fascicle 7*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** three folios; the first folio contains the colophon; the second folio is blank; and the third folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ໃນກາລະຄັ້ງໜຶ່ງ, ພະຍາກະໄລຍະຣາດ ສະເຫວີຍຣາຊະສົມບັດໃນເມືອງຈຳປາມະຄອນ. ພະອົງມີພະມະເຫສີ ໒ ພະອົງ ນາມວ່າ ພະນາງຈັນທະເທວີ ແລະພະນາງກາໄວ. ຕໍ່ມາ, ພະນາງຈັນທະເທວີ ໄດ້ປະສູດໂອລົດສອງພະອົງ ນາມວ່າ ສຸຣິຍະວົງ ແລະທົງອາມາດ ທັງສອງອ້າຍນ້ອງເປັນຄົນສະຫຼາດຫລັກແຫລມ. ພະນາງກາໄວກໍເກີດຄວາມອິດສາລິດສະຍາ ແລະຢ້ານວ່າພະໂອລົດທັງສອງຈະໄດ້ຮັບມໍລະດົກທັງໝົດ ຈຶ່ງໄດ້ວາງແຜນຍຸດທະສາດຊາ ຈົນພະຣາຊາທລົງເຊື້ອ ແລະໄດ້ຂັບໄລ່ພະໂອລົດທັງສອງອອກຈາກເມືອງ. ຕໍ່ມາ, ພະນາງກາໄວໄດ້ປະສູດໂອລົດນາມວ່າ ເຈົ້າ

ໄຊຍະທັດ ເປັນຄົນເກເລ. ເຈົ້າສຸຣິຍະວົງໄດ້ເດີນທາງໄປເຖິງເມືອງປັນຈະ ແລະໄດ້ສົມລົດກັບພະນາງປະທຸມມາ ຣາຊະທິດາແຫ່ງພະຍາເມືອງປັນຈະ. ສ່ວນເຈົ້າທົງອາມາດໄດ້ເດີນທາງໄປຍັງເມືອງພາຣານະສີ ໄດ້ອະພິເສກສົມລົດກັບພະນາງປະທຸມມາ ອັນເປັນທິດາຂອງພະຍາສຸວັນພົມມາແຫ່ງເມືອງພາຣານະສີ ແລະພະນາງຄາຣະວີ ອັນເປັນທິດາຂອງທ່ານມະນະເສດຖີ. ຕໍ່ມາ, ເຈົ້າສຸຣິຍະວົງແລະເຈົ້າທົງອາມາດ ໄດ້ພາກັນເດີນທາງກັບໄປຍັງເມືອງຈຳປາ ເມື່ອເຖິງເມືອງຈຳປາ ພະນາງກາໄວໄດ້ຍຸຍົງພະຣາຊາບໍ່ໃຫ້ຮັບພະຣາຊະໂອລົດທັງສອງພະອົງ ພ້ອມກັບໃຫ້ທະຫານອອກມາຕໍ່ສູ້. ແຕ່ໃນທີ່ສຸດ ພະຣາຊາ, ພະນາງກາໄວ ແລະເຈົ້າໄຊຍະທັດ ກໍຖືກແຜ່ນດິນສູບ. ເຈົ້າຊາຍສຸຣິຍະວົງ ແລະເຈົ້າຊາຍທົງອາມາດ ຈຶ່ງໄດ້ຄອງເມືອງຈຳປາ ແລະລ້ຽງພະຣາຊະມານດາສືບໄປ.

Once upon a time, King Kalaiyarat ruled the city of Champa. He had two queens named Queen Chanta Devi and Queen Kawai. Later, Queen Chanta Devi gave birth to two sons, named Suriyavong and Hong Amat. Both brothers were very intelligent. Queen Kawai, however, became jealous and feared that the two princes would inherit everything. So she devised a plan to turn the king against them. Eventually, the king believed her and banished the two princes from the city. Later, Queen Kawai gave birth to a son named Saiyathat, who grew up to be unruly. Prince Suriyavong traveled to the city of Pancha and married Princess Pathumma, daughter of the ruler of Pancha. Meanwhile, Prince Hong Amat traveled to the city of Paranasi and married another Princess Pathumma, daughter of King Suvanphomma of the city of Paranasi and Princess Kharavi, daughter of the wealthy merchant Mana. Later, Prince Suriyavong and Prince Hong Amat returned together to the city of Champa. When Queen Kawai heard of their return, she once again incited the king against them, urging him not to welcome the two princes. She even persuaded him to send out soldiers to fight them. In the end, the earth swallowed the king, Queen Kawai, and Prince Chai That. Prince Suriyavong and Prince Hong Amat then took over the rule of Champa and continued to care for their mother from that day forward.

Colophon:

ລານທີ ໒໕ ໜ້າ ໑: ສີສຸມັງຄະລະສັງກາດຣາຊະໄດ້ ໑໒໙໐ ຕົວ ປີກັດເໝົ້າ ເດືອນ ໙ ຂັນ ໑໕ ຄຳພໍ້ວ່າໄດ້ວັນ ໕ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາເປັນເຄົ້າ ຈຶ່ງໄດ້ສ້າງລຳສຸຣິຍະວົງທົງອາມາດ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໔໐໐໐ ວັດສາ. ຂໍຜົນອັນນີ້ເປັນປັດໄຈຍະແກ່ພະນິພານ ຕັດບ່ວງເປັນຈະມານຂາດ ຈຶ່ງລູພະນິພານດັ່ງຄຳໝາຍແດ່ກໍຂ້າເຫິນ. ອະຣະຫັນຕີ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ນິດຈັງ ທຸວັງ.

Folio 25 on the recto side: In Sisumangkhalā Sangkatrasa (CS) 1290, a *kat mao* year, on the fifteenth waxing-moon day of the ninth lunar month, the fifth day of the week (Thursday), the writing was accomplished at the time of the morning drum (*nyam kōng ngai*). The initiator, Rattanapannya, sponsored the making of this manuscript entitled *Suriyavong Hong-amat* (Story of Suriyavong Hong-amat) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill my wishes to reach Nibbāna and to cut the Five Obstacles. *Arahantī homi nibbāna paccayo hoto niccam*

Date: *dhuvaṃ* (May I obtain Arahantship. May this be a condition for me to reach Nibbāna, constantly and certainly).
Script(s): CS 1290, a *kat mao* year (30 Aug 1928)
Language(s): Tham Lao
Author(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: Rattanapannya
ສຸຣິຍະວົງທົງອາມາດ (ຜູກ ໗)
Suriyavong Hong Amat (Phuk 7)
Suriyavong and Hong Āmāt (Fascicle 7)

EAP1398_VXY_1_0349

Long palm-leaf

One Phuk: *fascicle 8*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 56.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** two folios; the first folio contains the colophon; and the second folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ໃນກາລະຄັ້ງໜຶ່ງ, ພະຍາກະໄລຍະຣາດ ສະເຫວີຍຣາຊະສົມບັດໃນເມືອງຈຳປາປາມະຄອນ. ພະອົງມີພະມະເຫສີ ໒ ພະອົງ ນາມວ່າ ພະນາງຈັນທະເທວີ ແລະພະນາງກາໄວ. ຕໍ່ມາ, ພະນາງຈັນທະເທວີ ໄດ້ປະສູດໂອລົດສອງພະອົງ ນາມວ່າ ສຸຣິຍະວົງ ແລະທົງອາມາດ ທັງສອງອ້າຍນ້ອງເປັນຄົນສະຫຼາດຫລັກແຫລ່ງ. ພະນາງກາໄວກໍເກີດຄວາມອິດສາລິດສະຍາ ແລະຍ້ານວ່າພະໂອລົດທັງສອງຈະໄດ້ຮັບມໍລະດົກທັງໝົດ ຈຶ່ງໄດ້ວາງແຜນຍຸດແຍ່ພະຣາຊາ ຈົນພະຣາຊາຫລົງເຊື້ອ ແລະໄດ້ຂັບໄລ່ພະໂອລົດທັງສອງອອກຈາກເມືອງ. ຕໍ່ມາ, ພະນາງກາໄວໄດ້ປະສູດໂອລົດນາມວ່າ ເຈົ້າໄຊຍະທັດ ເປັນຄົນເກເລ. ເຈົ້າສຸຣິຍະວົງໄດ້ເດີນທາງໄປເຖິງເມືອງປັນຈະ ແລະໄດ້ສົມລົດກັບພະນາງປະທຸມມາ ຣາຊະທິດາແຫ່ງພະຍາເມືອງປັນຈະ. ສ່ວນເຈົ້າທົງອາມາດໄດ້ເດີນທາງໄປຍັງເມືອງພາຣານະສີ ໄດ້ອະພິເສກສົມລົດກັບພະນາງປະທຸມມາ ອັນເປັນທິດາຂອງພະຍາສຸວັນພົມມາແຫ່ງເມືອງພາຣານະສີ ແລະພະນາງຄາຣະວີ ອັນເປັນທິດາຂອງທ່ານມະນະເສດຖີ. ຕໍ່ມາ, ເຈົ້າສຸຣິຍະວົງແລະເຈົ້າທົງອາມາດ ໄດ້ພາກັນເດີນທາງກັບໄປຍັງເມືອງຈຳປາ ເມື່ອເຖິງເມືອງຈຳປາ ພະນາງກາໄວໄດ້ຍຸຍົງພະຣາຊາບໍ່ໃຫ້ຮັບພະຣາຊະໂອລົດທັງສອງພະອົງ ພ້ອມກັບໃຫ້ທະຫານອອກມາຕໍ່ສູ້. ແຕ່ໃນທີ່ສຸດ ພະຣາຊາ, ພະນາງກາໄວ ແລະເຈົ້າໄຊຍະທັດ ກໍຖືກແຜ່ນດິນສູບ. ເຈົ້າຊາຍສຸຣິຍະວົງ ແລະເຈົ້າຊາຍທົງອາມາດ ຈຶ່ງໄດ້ຄອງເມືອງຈຳປາ ແລະລ້ຽງພະຣາຊະມານດາສືບໄປ.

Once upon a time, King Kalaiyarat ruled the city of Champa. He had two queens named Queen Chanta Devi and Queen Kawai. Later, Queen Chanta

Devi gave birth to two sons, named Suriyavong and Hong Amat. Both brothers were very intelligent. Queen Kawai, however, became jealous and feared that the two princes would inherit everything. So she devised a plan to turn the king against them. Eventually, the king believed her and banished the two princes from the city. Later, Queen Kawai gave birth to a son named Saiyathat, who grew up to be unruly. Prince Suriyavong traveled to the city of Pancha and married Princess Pathumma, daughter of the ruler of Pancha. Meanwhile, Prince Hong Amat traveled to the city of Paranasi and married another Princess Pathumma, daughter of King Suvanphomma of the city of Paranasi and Princess Kharavi, daughter of the wealthy merchant Mana. Later, Prince Suriyavong and Prince Hong Amat returned together to the city of Champa. When Queen Kawai heard of their return, she once again incited the king against them, urging him not to welcome the two princes. She even persuaded him to send out soldiers to fight them. In the end, the earth swallowed the king, Queen Kawai, and Prince Chai That. Prince Suriyavong and Prince Hong Amat then took over the rule of Champa and continued to care for their mother from that day forward.

Colophon:

ລານທີ ໒໖ ໜ້າ ໑: ສີສຸມັງຄະລະສັງກາດຣາຊະໄດ້ ໑໒໙໐ ຕົວ ປີກັດເໝົ້າ ເດືອນ ໙ ຂຶ້ນ ໑໔ ຄໍ່າ ພໍ່າວ່າໄດ້ ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາ ເປັນເຄົ້າ ຈິ່ງໄດ້ສ້າງລໍາ ສຸຣິຍະວົງທົງອາມາດ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ. ຂໍຜົນອັນນີ້ ເປັນປັດໄຈຍະແກ່ພະນິພານ ຕັດບ່ວງເປັນຈະມານຂາດ ຈິ່ງລຸພະນິພານດັ່ງຄໍາໝາຍແດ່ກໍຂ້າ ເທີ້ນ. ອະຣະທັມຕີ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ.

Folio 26 on the recto side: In Sisumangkhalā Sangkatrasa (CS) 1290, a *kat mao* year, on the fifteenth waxing-moon day of the ninth lunar month, the fifth day of the week (Thursday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Rattanapannya, sponsored the making of this manuscript entitled *Suriyavong Hong-amat* (Story of Suriyavong Hong-amat) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill my wishes to reach Nibbāna and to cut the Five Obstacles. *Arahantī homi nibbāna paccayo hoto no niccam dhuvam paramam sukham* (May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly, certainly, and the greatest bliss).

Date: CS 1290, a *kat mao* year (30 Aug 1928)

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Unknown

Author(s): Unknown

Sponsor(s): Rattanapannya

Titles: ສຸຣິຍະວົງທົງອາມາດ (ຜູກ ໘)

Suriyavong Hong Amat (Phuk 8)

Suriyavong and Hong Āmāt (Fascicle 8)

Long palm-leaf**One Phuk:** *fascicle 9***Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** one folio contains the title. **Back cover folio:** one folio contains the title.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ໃນກາລະຄັ້ງໜຶ່ງ, ພະຍາກະໄລຍະຣາດ ສະເໜີຍຣາຊະສົມບັດໃນເມືອງຈຳປາມະຄອນ. ພະອົງມີພະມະເຫສີ ໒ ພະອົງ ນາມວ່າ ພະນາງຈັນທະເທວີ ແລະພະນາງກາໄວ. ຕໍ່ມາ, ພະນາງຈັນທະເທວີ ໄດ້ປະສູດໂອລົດສອງພະອົງ ນາມວ່າ ສຸຣິຍະວົງ ແລະທົງອາມາດ ທັງສອງອ້າຍນ້ອງເປັນຄົນສະຫຼາດຫລັກແຫລ່ງ. ພະນາງກາໄວກໍເກີດຄວາມອິດສາລິດສະຍາ ແລະຍ້ານວ່າພະໂອລົດທັງສອງຈະໄດ້ຮັບມໍລະດົກທັງໝົດ ຈຶ່ງໄດ້ວາງແຜນຍຸດຍະພະຣາຊາ ຈົນພະຣາຊາຫລົງເຊື້ອ ແລະໄດ້ຂັບໄລ່ພະໂອລົດທັງສອງອອກຈາກເມືອງ. ຕໍ່ມາ, ພະນາງກາໄວໄດ້ປະສູດໂອລົດນາມວ່າ ເຈົ້າໄຊຍະທັດ ເປັນຄົນເກເລ. ເຈົ້າສຸຣິຍະວົງໄດ້ເດີນທາງໄປເຖິງເມືອງປັນຈະ ແລະໄດ້ສົມລົດກັບພະນາງປະທຸມມາ ຣາຊະທິດາແຫ່ງພະຍາເມືອງປັນຈະ. ສ່ວນເຈົ້າທົງອາມາດໄດ້ເດີນທາງໄປຍັງເມືອງພາຣານະສີ ໄດ້ອະພິເສກສົມລົດກັບພະນາງປະທຸມມາ ອັນເປັນທິດາຂອງພະຍາສຸວັນພົມມາແຫ່ງເມືອງພາຣານະສີ ແລະພະນາງຄາຣະວີ ອັນເປັນທິດາຂອງທ່ານມະນະເສດຖີ. ຕໍ່ມາ, ເຈົ້າສຸຣິຍະວົງແລະເຈົ້າທົງອາມາດ ໄດ້ພາກັນເດີນທາງກັບໄປຍັງເມືອງຈຳປາ ເມື່ອເຖິງເມືອງຈຳປາ ພະນາງກາໄວໄດ້ຍຸຍົງພະຣາຊາບໍ່ໃຫ້ຮັບພະຣາຊະໂອລົດທັງສອງພະອົງ ພ້ອມກັບໃຫ້ທະຫານອອກມາຕໍ່ສູ້. ແຕ່ໃນທີ່ສຸດ ພະຣາຊາ, ພະນາງກາໄວ ແລະເຈົ້າໄຊຍະທັດ ກໍຖືກແຜ່ນດິນສູບ. ເຈົ້າຊາຍສຸຣິຍະວົງ ແລະເຈົ້າຊາຍທົງອາມາດ ຈຶ່ງໄດ້ຄອງເມືອງຈຳປາ ແລະລ້ຽງພະຣາຊະມານດາສືບໄປ.

Once upon a time, King Kalaiyarat ruled the city of Champa. He had two queens named Queen Chanta Devi and Queen Kawai. Later, Queen Chanta Devi gave birth to two sons, named Suriyavong and Hong Amat. Both brothers were very intelligent. Queen Kawai, however, became jealous and feared that the two princes would inherit everything. So she devised a plan to turn the king against them. Eventually, the king believed her and banished the two princes from the city. Later, Queen Kawai gave birth to a son named Saiyathat, who grew up to be unruly. Prince Suriyavong traveled to the city of Pancha and married Princess Pathumma, daughter of the ruler of Pancha. Meanwhile, Prince Hong Amat traveled to the city of Paranasi and married another Princess Pathumma, daughter of King Suvanphomma of the city of Paranasi and Princess Kharavi, daughter of the wealthy merchant Mana. Later, Prince Suriyavong and Prince Hong Amat returned together to the city of Champa. When Queen Kawai heard of their return, she once again incited the king against them, urging him not to welcome the two princes. She even persuaded him to send out

soldiers to fight them. In the end, the earth swallowed the king, Queen Kawai, and Prince Chai That. Prince Suriyavong and Prince Hong Amat then took over the rule of Champa and continued to care for their mother from that day forward.

Colophon: None
Date: 1928 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0343)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສຸຣິຍະວົງທົງອາມາດ (ຜູກ ໙)
Suriyavong Hong Amat (Phuk 9)
Suriyavong and Hong Āmāt (Fascicle 9)

EAP1398_VXY_1_0351

Long palm-leaf

One Phuk: *fascicle 10*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 56.9 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** three folios; the two folios contains the colophon; and the third folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 30. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ໃນກາລະຄັ້ງໜຶ່ງ, ພະຍາກະໄລຍະຣາດ ສະເຫວີຍຣາຊະສົມບັດໃນເມືອງຈຳປາມະຄອນ. ພະອົງມີພະມະເຫສີ ໒ ພະອົງ ນາມວ່າ ພະນາງຈັນທະເທວີ ແລະພະນາງກາໄວ. ຕໍ່ມາ, ພະນາງຈັນທະເທວີ ໄດ້ປະສູດໂອລົດສອງພະອົງ ນາມວ່າ ສຸຣິຍະວົງ ແລະທົງອາມາດ ທັງສອງອ້າຍນ້ອງເປັນຄົນສະຫຼາດຫລັກແຫລມ. ພະນາງກາໄວກໍເກີດຄວາມອິດສາລິດສະຍາ ແລະຍ້ານວ່າພະໂອລົດທັງສອງຈະໄດ້ຮັບມໍລະດົກທັງໝົດ ຈຶ່ງໄດ້ວາງແຜນຍຸແຍ່ພະຣາຊາ ຈົນພະຣາຊາຫລົງເຊື້ອ ແລະໄດ້ຂັບໄລ່ພະໂອລົດທັງສອງອອກຈາກເມືອງ. ຕໍ່ມາ, ພະນາງກາໄວໄດ້ປະສູດໂອລົດນາມວ່າ ເຈົ້າໄຊຍະທັດ ເປັນຄົນເກເລ. ເຈົ້າສຸຣິຍະວົງໄດ້ເດີນທາງໄປເຖິງເມືອງປັນຈະ ແລະໄດ້ສົມລົດກັບພະນາງປະທຸມມາ ຣາຊະທິດາແຫ່ງພະຍາເມືອງປັນຈະ. ສ່ວນເຈົ້າທົງອາມາດໄດ້ເດີນທາງໄປຍັງເມືອງພາຣານະສີ ໄດ້ອະພິເສກສົມລົດກັບພະນາງປະທຸມມາ ອັນເປັນທິດາຂອງພະຍາສຸວັນພົມມາແຫ່ງເມືອງພາຣານະສີ ແລະພະນາງຄາຣະວີ ອັນເປັນທິດາຂອງທ່ານມະນະເສດຖີ. ຕໍ່ມາ, ເຈົ້າສຸຣິຍະວົງແລະເຈົ້າທົງອາມາດ ໄດ້ພາກັນເດີນທາງກັບໄປຍັງເມືອງຈຳປາ ເມື່ອເຖິງເມືອງຈຳປາ ພະນາງກາໄວໄດ້ຍຸຍົງພະຣາຊາບໍ່ໃຫ້ຮັບພະຣາຊະໂອລົດທັງສອງພະອົງ ພ້ອມກັບໃຫ້ທະຫານອອກມາຕໍ່ສູ້. ແຕ່ໃນທີ່ສຸດ ພະຣາຊາ, ພະນາງກາໄວ ແລະເຈົ້າໄຊຍະທັດ ກໍຖືກແຜ່ນດິນ

ສູບ. ເຈົ້າຊາຍສຸຣິຍະວົງ ແລະເຈົ້າຊາຍທົງອາມາດ ຈຶ່ງໄດ້ຄອງເມືອງຈຳປາ ແລະລ້ຽງພະຣາຊະມານດາສືບໄປ.

Once upon a time, King Kalaiyarat ruled the city of Champa. He had two queens named Queen Chanta Devi and Queen Kawai. Later, Queen Chanta Devi gave birth to two sons, named Suriyavong and Hong Amat. Both brothers were very intelligent. Queen Kawai, however, became jealous and feared that the two princes would inherit everything. So she devised a plan to turn the king against them. Eventually, the king believed her and banished the two princes from the city. Later, Queen Kawai gave birth to a son named Saiyathat, who grew up to be unruly. Prince Suriyavong traveled to the city of Pancha and married Princess Pathumma, daughter of the ruler of Pancha. Meanwhile, Prince Hong Amat traveled to the city of Paranasi and married another Princess Pathumma, daughter of King Suvanphomma of the city of Paranasi and Princess Kharavi, daughter of the wealthy merchant Mana. Later, Prince Suriyavong and Prince Hong Amat returned together to the city of Champa. When Queen Kawai heard of their return, she once again incited the king against them, urging him not to welcome the two princes. She even persuaded him to send out soldiers to fight them. In the end, the earth swallowed the king, Queen Kawai, and Prince Chai That. Prince Suriyavong and Prince Hong Amat then took over the rule of Champa and continued to care for their mother from that day forward.

Colophon:

(໑) ລານທີ ໒໗ ໜ້າ ໒: ສຸຣິຍະວົງທົງອາມາດ ຜູກ 10 ຈົບແຕ່ເທົ່ານີ້ແລ ເຈົ້າເຮີຍ ຢ່າໃຫ້ແຕກປາສະຈາກກັນເນີ ເທດສະນາແລ້ວມຸ້ງໄວ້ໃຫ້ດີເທີ້ນ ເຈົ້າເຮີຍ ຮັດຕະນະປັນຍາ.

(໒) ລານທີ ໒໘ ໜ້າ ໑: ສີສຸມັງຄະລະສັງກາດຣາຊະໄດ້ ໑໒໙໐ ຕົວ ປີກັດເໝົ້າ ເດືອນ ໙ ຂຶ້ນ ໑໔ ຄໍ່າ ພໍ່ວ່າໄດ້ ວັນ ໕ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຮັດຕະນະປັນຍາ ເປັນເຄົ້າ ຈຶ່ງໄດ້ສ້າງລຳ ສຸຣິຍະວົງທົງອາມາດ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ. ຂໍຜົນອັນນີ້ເປັນປັດໄຈຍະແກ່ພະນິພານ ຕັດບ່ວງເປັນຈະມານຂາດ ຈຶ່ງລຸພະນິພານດັ່ງຄຳໝາຍແດ່ກໍຂ້າເທີ້ນ. ອະຣະທັມຕີ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ.

(1) Folio 27 on the recto side: *Suriyavong Hong-amat*, fascicle 10, finished here, dear all. Please do not separate them. After a preaching, please keep them properly, dear all. Rattanapannya.

(2) Folio 28 on the recto side: In Sisumangkhalā Sangkatrasa (CS) 1290, a *kat mao* year, on the fifteenth waxing-moon day of the ninth lunar month, the fifth day of the week (Thursday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Rattanapannya, sponsored the making of this manuscript entitled *Suriyavong Hong-amat* (Story of Suriyavong Hong-amat) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill my wishes to reach Nibbāna and to cut the Five Obstacles. *Arahantī homi nibbāna paccayo hoto no niccam dhuvaṃ paramaṃ sukhaṃ* (May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly, certainly, and the greatest bliss).

Date:

CS 1290, a *kat mao* year (30 Aug 1928)

Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Rattanapannya
Titles: ສຸຣິຍະວົງທົງອາມາດ (ຜູກ ໑໐)
Suriyavong Hong Amat (Phuk 10)
Suriyavong and Hong Āmāt (Fascicle 10)

EAP1398_VXY_1_0352

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 56 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 22. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ສີຣະສາຊາດົກ ກ່າວເຖິງ ອະດີດຕະຊາດຂອງພະພຸດທະເຈົ້າ ປາງເມື່ອເກີດເປັນສີຣະສາກຸມມານ ໂອລົດຂອງພະເຈົ້າປະຖະມະຣາດ ແລະພະນາງສຸຣະສີເທວີ ແຫ່ງເມືອງປຸບພາວະດິນະຄອນ. ເມື່ອພະໂພທິສັດປະສູດອອກມານັ້ນ ໄດ້ອອກມາທາງປາກຂອງມານດາ ຈຶ່ງຖືກພາມໃຈບາບຊື່ວ່າ ມັດຊະຫຍະກະຜູ້ເປັນເສນາບໍດີ ກ່າວຫາວ່າເປັນກາລະກິນີ ພະຣາຊາຫຼົງເຊື້ອ ພະໂພທິສັດ ຈຶ່ງຖືກເທລະເທດໃສ່ແພໄຫຼນ້ຳ.

The *Sirasā-jataka* tells of a past life of the Buddha, in which he was born as Prince Sirasa KuMāra, the son of King PathoMāraja and Queen Surasi Devi of the city of Pupphavadi. When the Bodhisatta (Buddha-to-be) was born, he emerged through his mother's mouth. Because of this unusual event, an evil-minded Brahmin named Majjha, who was also a royal minister, accused the newborn of being a bad omen (a harbinger of misfortune). The king believed this accusation, and as a result, the Bodhisatta was banished—placed on a raft and sent adrift on the river.

Colophon: None

Date: 1875 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0353)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: 50 ຊາດ ມັດ 4, ສີຣະສາ (ຜູກ ໑)

Sirasa (50 Sat, mat 4, phuk 1)

Sirasā (50 Existences, bundle 4, fascicle 1)

Long palm-leaf**One Phuk:** *fascicle 2***Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** one folio contains the colophon.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 25. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.**Description:** ສີຣະສາຊາດີກ ກ່າວເຖິງ ອະດີດຕະຊາດຂອງພະພຸດທະເຈົ້າ ປາງເມື່ອເກີດເປັນສີຣະສາກຸມມານ ໂອລົດຂອງພະເຈົ້າປະຖະມະຣາດ ແລະພະນາງສຸຣະສີເທວີ ແຫ່ງເມືອງປຸບພາວະດິນະຄອນ. ເມື່ອພະໂພທິສັດປະສູດອອກມານັ້ນ ໄດ້ອອກມາທາງປາກຂອງມານດາ ຈຶ່ງຖືກພາມໃຈບາບຊື່ວ່າ ມັດຊະຫຍາຍະກະຜູ້ເປັນເສນາບໍດີ ກ່າວຫາວ່າເປັນກາລະກິນີ ພະຣາຊາຫຼົງເຊື້ອ ພະໂພທິສັດຈຶ່ງຖືກເທລະເທດໃສ່ແພໄຫຼນ້ຳ.The *Sirasā-jataka* tells of a past life of the Buddha, in which he was born as Prince Sirasa KuMāra, the son of King PathoMāraja and Queen Surasi Devi of the city of Pupphavadi. When the Bodhisatta (Buddha-to-be) was born, he emerged through his mother's mouth. Because of this unusual event, an evil-minded Brahmin named Majjha, who was also a royal minister, accused the newborn of being a bad omen (a harbinger of misfortune). The king believed this accusation, and as a result, the Bodhisatta was banished—placed on a raft and sent adrift on the river.**Colophon:** ລານທີ ໒໕ ໜ້າ ໑: ສັງກາດ ໑໒໓໗ ຕົວ ປີຮັບໃຄ້ ເດືອນ ໔ ຂຶ້ນ ໔ ຄ່ຳ ວັນ ໑ ມື້ຮັບເບົ້າ ຍາມກອງແລງ ມູນລະສັດທາ ໝາຍມີ ມະຫາສົມເດັດອັກຄະວໍລະຣາຊະຄູ ເຈົ້າວັດຈູມຄ້ອງ ມີໃຈເຫລື້ອມໃສໃນວໍລະພຸດທະສາສະໜາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງທຳມະດວງຊື່ວ່າ ສີຣະສາ ນີ້ໄວ້ກັບສາສະໜາ ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນພະວັດສາ ນິບພານະ ປັດຈະໂຍ ໂທຕຸ ໂນ. ປະການ ໑ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາຊູ່ປະການເທົ່ນ.Folio 25 on the recto side: In Sangkat (CS) 1237, a *hap khai* year, on the fourth waxing-moon day of the fourth lunar month, the first day of the week (Sunday), a *hap pao* day,¹²⁵ [the writing was accomplished] at the time of the sunset drum (*nyam kòng laeng*). The initiator, Maha Somdet Akkhavòlarasakhu, abbot of Vat Chumkhòng, had the most ardent religious faith in the Teachings of the Buddha and sponsored the making of this manuscript entitled *Sirasā* (Story of Sirasa) to support the Teachings of the Buddha to last until the end of 5000 years. May this be a condition for us to reach Nibbāna. May all my desires and wishes come true.**Date:** CS 1237, a *hap khai* year (27 Feb 1875)**Script(s):** Tham Lao

¹²⁵ 1237 Phalguna 3 = Sunday, 27 February 1876. This day was indeed a *hap pao* day.

Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Maha Somdet Akkhavòlarasakhu, abbot of Vat Chumkhòng
Titles: 50 ຊາດ ມັດ 4, ສີຣະສາ (ຜູກ ໒)
Sirasa (50 *Sat*, *mat* 4, *phuk* 2)
Sirasā (50 Existences, bundle 4, fascicle 2)

EAP1398_VXY_1_0354

Long palm-leaf

One *Phuk*: *fascicle* 3

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** one folio contains the colophon.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 25. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ສີຣະສາຊາດີກ ກ່າວເຖິງ ອະດີດຕະຊາດຂອງພະພຸດທະເຈົ້າ ປາງເມື່ອເກີດເປັນສີຣະສາກຸມມານ ໂອລົດຂອງພະເຈົ້າປະຖະມະຣາດ ແລະພະນາງສຸຣະສີເທວີ ແຫ່ງເມືອງປຸບພາວະດິນະຄອນ. ເມື່ອພະໂພທິສັດປະສູດອອກມານັ້ນ ໄດ້ອອກມາທາງປາກຂອງມານດາ ຈຶ່ງຖືກພາມໃຈບາບຊື່ວ່າ ມັດຊະຫາຍະກະຜູ້ເປັນເສນາບໍດີ ກ່າວຫາວ່າເປັນກາລະກິນີ ພະຣາຊາຫຼົງເຊື້ອ ພະໂພທິສັດຈຶ່ງ ຖືກເທລະເທດໃສ່ແພໄຫຼນ້ຳ.

The *Sirasā-jataka* tells of a past life of the Buddha, in which he was born as Prince Sirasa KuMāra, the son of King PathoMārāja and Queen Surasi Devi of the city of Pupphavadi. When the Bodhisatta (Buddha-to-be) was born, he emerged through his mother's mouth. Because of this unusual event, an evil-minded Brahmin named Majjha, who was also a royal minister, accused the newborn of being a bad omen (a harbinger of misfortune). The king believed this accusation, and as a result, the Bodhisatta was banished—placed on a raft and sent adrift on the river.

Colophon: ລານທີ ໒໔ ໜ້າ ໑: ສັງກາດ ໑໒໓໗ ຕົວ ປິຣັບໃຕ້ ເດືອນ ໔ ຂຶ້ນ ໔ ຄ່ຳ ວັນ ໑ ມື້ຮັບເປົ້າ ຍາມ ກອງແລງ ມູນລະສັດທາ ຫົວຄູກຸນລະບຸດຕະປັນຍາ ວັດຈູມຄ້ອງ ມີໃຈເຫລື້ອມສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ສີຣະສາ ລຳນີ້ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນພະວັດສາ ນິບພາ ນະ ປັດຈະໂຍ ໂຫຕູ ໂນ.

Folio 25 on the recto side: In Sangkat (CS) 1237, a *hap khai* year, on the fourth waxing-moon day of the fourth lunar month, the first day of the week (Sunday), a *hap pao* day, [the writing was accomplished] at the time of the sunset drum (*nyam kòng laeng*). The initiator, Hua Khu Kunlabuttapannya from Vat Chumkhòng, had the most ardent religious faith and sponsored the making of this manuscript entitled *Sirasā* (Story

of Sirasa) 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 1237, a *hap khai* year (27 Feb 1875)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Hua Khu Kunlabuttapannya from Vat Chumkhòng
Titles: 50 ຊາດ ມັດ 4, ສີຣະສາ (ຜູກ ໓)
Sirasa (50 *Sat*, *mat* 4, *phuk* 3)
Sirasā (50 Existences, bundle 4, fascicle 3)

EAP1398_VXY_1_0355

Long palm-leaf

One *Phuk*: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** one folio contains the colophon.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 17. **Edges of the palm leaves:** angled. **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: ສີຣະສາຊາດີກ ກ່າວເຖິງ ອະດີດຕະຊາດຂອງພະພຸດທະເຈົ້າ ປາງເມື່ອເກີດເປັນສີຣະສາກຸມມານ ໂອລົດຂອງພະເຈົ້າປະຖະມະຣາດ ແລະພະນາງສຸຣະສີເທວີ ແຫ່ງເມືອງປຸບພາວະດິນະຄອນ. ເມື່ອພະໂພທິສັດປະສູດອອກມານັ້ນ ໄດ້ອອກມາທາງປາກຂອງມານດາ ຈຶ່ງຖືກພາມໃຈບາບຊື່ວ່າ ມັດຊະຫຍາຍະກະຜູ້ເປັນເສນາບິດີ ກ່າວຫາວ່າເປັນກາລະກິນີ ພະຣາຊາຫຼົງເຊື້ອ ພະໂພທິສັດຈຶ່ງ ຖືກເທລະເທດໃສ່ແພໄຫຼນ້ຳ.

The *Sirasā-jataka* tells of a past life of the Buddha, in which he was born as Prince Sirasa KuMāra, the son of King PathoMāraja and Queen Surasi Devi of the city of Pupphavadi. When the Bodhisatta (Buddha-to-be) was born, he emerged through his mother's mouth. Because of this unusual event, an evil-minded Brahmin named Majjha, who was also a royal minister, accused the newborn of being a bad omen (a harbinger of misfortune). The king believed this accusation, and as a result, the Bodhisatta was banished—placed on a raft and sent adrift on the river.

Colophon: ລານທີ ໑໗ ໜ້າ ໑: ສັງກາດ ໑໒໓໗ ຕົວ ປິຣັບໃຄ້ ເດືອນ ໔ ຂຶ້ນ ໔ ຄ່ຳ ວັນ ໑ ມື້ຮັບເປົ້າ ຍາມ ກອງແລງ ມູນລະສັດທາ ໝາຍມີ ມະຫາສົມເດັດອັກຄະວໍລະຣາຊະຄູກຸນລະບຸດຕະປັນຍາ ວັດ ຈູມຄັອງ ມີໃຈເຫລື້ອມໃສໃນສາສະໜາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ສີຣະສາຊາດີກ ນີ້ໄວ້ຄ້າຊູສາສະ ໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 17 on the recto side: In Sangkat (CS) 1237, a *hap khai* year, on the fourth waxing-moon day of the fourth lunar month, the first day of the week (Sunday), a *hap pao* day, [the writing was accomplished] at the time

of the sunset drum (*nyam kòng laeng*). The initiator, Maha Somdet Akkhavòlarasakhu Kunlabuttapannya from Vat Chumkhòng, had the most ardent religious faith in Buddhism and sponsored the making of this manuscript entitled *Sirasā-jātaka* (Story of Sirasa) 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 1237, a *hap khai* year (27 Feb 1875)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Maha Somdet Akkhavòlarasakhu Kunlabuttapannya from Vat Chumkhòng
Titles: 50 ຊາດ ມັດ 4, ສີຣະສາ (ຜູກ 4)
Sirasa (50 *Sat, mat* 4, *phuk* 4)
Sirasā (50 Existences, bundle 4, fascicle 4)

EAP1398_VXY_1_0356

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 55 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** two folio; the first folio contains the colophon; and the last folio is blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ໃນອະດີດຕະການ, ມີສາມີພັນລະຍາຄູ່ໜຶ່ງເປັນຄົນທຸກໄຮ້ເຂັ້ນໃຈ ອາໄສຢູ່ເມືອງມາຕູຕະຣາດ ນະຄອນ. ໃນຄືນໜຶ່ງ, ຜູ້ເປັນເມຍຝັນວ່າ ພະຍາພົມເອົາແກ້ວວະຊິຣະເພັດໜ່ວຍໜຶ່ງມາໃສ່ປາກ ແລ້ວໃຫ້ນາງກິນກິນ ເມື່ອນາງກິນເພັດເມັດນັ້ນ ກໍສະດັງຕື່ນ ຈຶ່ງເລົ່າຄວາມຝັນນັ້ນໃຫ້ພາມຟັງ ພາມທໍານາຍວ່າ ຈັກມີຜູ້ມີບຸນສົມພານມາເກີດ ແລະຈະໄດ້ລູກຊາຍຜູ້ປະເສີດ. ຕໍ່ມາ, ນາງກໍເກີດ ລູກຊາຍ. ຫຼັງຈາກເກີດລູກໄດ້ ໑ ເດືອນກັບ ໗ ມື້ ນາງກໍເສຍຊີວິດ ຜູ້ເປັນພໍ່ຈຶ່ງລ້ຽງລູກຕາມລໍາພັງ ພ້ອມກັບລ້ຽງໝາ ໙ ຫາງໂຕໜຶ່ງໄວ້ເປັນເພື່ອນກັບເຈົ້າກຸມມານນ້ອຍ. ພໍໄດ້ຕັ້ງຊື່ໃຫ້ລູກວ່າ ສຸພົມ ມະໂມກຂະກຸມມານ. ຕໍ່ມາ, ພະຍາມາຕູຕະຣາດມີຄວາມປະສົງຢາກໄດ້ດອກນິລະບຸນທີ່ຢູ່ເມືອງ ນາກ ຊຶ່ງເປັນດອກບົວທີ່ມີກິ່ນຫອມ ຈຶ່ງມີພະຣາຊະໂອງການສັ່ງໃຫ້ສຸພົມມະໂມກຂະໄປເອົາມາ ຖວາຍ ຖ້າເອົາມາບໍ່ໄດ້ ຈະຖືກຕັດຄໍ. ສຸພົມມະໂມກຂະໄດ້ເດີນທາງໄປຮອດເມືອງນາກ ໄດ້ ສົມລົດກັບນາງຈັນທະກິດຕິກາ ລູກສາວພະຍານາກ. ຕໍ່ມາ, ສຸພົມມະໂມກຂະໄດ້ເດີນທາງໄປຍັງ ເມືອງອຸທຸມພັນທຸມັດຕິ ນະຄອນ ແລະໄດ້ສົມລົດກັບນາງຈັນທະພົມມາ ທິດາຂອງພະຣາຊາ. ພະຍາອຸທຸມພັນທຸມັດຕິຊົງປະທັບໃຈໃນຄຸນນະທຳຂອງສຸພົມມະໂມກຂະ ຈຶ່ງໄດ້ມອບຣາຊະ ບັນລັງໃຫ້ແກ່ເຂົາ ເຮັດໃຫ້ເຂົາໄດ້ເປັນພະຍາຊົງປົກຄອງເມືອງອີງໃໝ່. ເມື່ອພະຍາມາຕູຕະຣາດ ຊົງຊາບວ່າພະຍາສຸພົມມະໂມກຂະບໍ່ພຽງແຕ່ລອດຊີວິດ ແຕ່ຍັງໄດ້ພັນລະຍາຜູ້ສູງສັກແລະງົດ

ງາມ ພະອົງກໍເກີດຄວາມອິດສາແລະປາດຖະໜາຢາກໄດ້ມະເຫສີຂອງສຸພົມມະໂມກຂະ ຈຶ່ງຍົກ
ທັບໄປຕີຫວັງຈະຊົງເອົາມະເຫສີເຫຼົ່ານັ້ນມາເປັນຂອງພະອົງ. ແຕ່ວ່າ ໃນທີ່ສຸດພະອົງກໍພ່າຍແພ້
ແລະສິ້ນພະຊົນໃນສະໜາມຮົບ. ຊາວເມືອງມະຕຸຕະຣາດເຫັນຄວາມຍິ່ງໃຫຍ່ຂອງສຸພົມມະ
ໂມກຂະຈຶ່ງອັນເຊີນຂຶ້ນຄອງລາດເປັນກະສັດພະອົງໃໝ່ ແລະເຂົາໄດ້ປົກຄອງບ້ານເມືອງດ້ວຍ
ຍຸດຕິທຳແລະຄຸນນະທຳ.

Once upon a time, there lived a poor couple in the city of Matutarat. One night, the wife had a dream in which Brahma placed a shimmering gem called "Visira" into her mouth and told her to swallow it. When she did, she suddenly woke up. She shared her dream with a Brahmin, who interpreted it as a divine sign that a virtuous and noble being would be born to her—a son of great merit. In time, the woman gave birth to a baby boy. Sadly, one month and seven days after his birth, she passed away. The father then raised the child alone, with only a nine-tailed dog as the boy's companion. The father named the boy Suphommamokkha KuMāra. Later, King Matutarat desired to obtain a *Nilabun flower*—a rare, fragrant lotus that grew only in the realm of the Nagas (serpent beings of the underworld). So the king issued a royal decree commanding Suphommamokkha to retrieve the *Nilabun flower* and present it to him—warning that failure would result in execution. Suphommamokkha set off on his journey and eventually reached the Naga realm, where he married Princess Chanthakittika, daughter of the Naga king. Later, he traveled to the city of Uthumphanthumati, where he married Princess Chanthaphomma, daughter of the city's ruler. Impressed by Suphamamokkha's virtues, the king of Uthum granted him the royal throne, making him the new ruler. When King Matutarat learned that Suphommamokkha had not only survived but had also gained noble wives and power, he grew jealous and desired Suphmmamokkha's consorts for himself. He raised an army and marched to war against Suphamamokkha, hoping to seize the queens. However, he was defeated in battle and killed on the battlefield. The people of Matutarajt, recognizing Suphommamokkha's greatness, invited him to ascend the throne. He became the new king and ruled the city with justice and virtue.

Colophon:

ລານທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດໄດ້ ໑໒໑໑ ຕົວ ປີກັດເຮົ້າ ເດືອນ ໙ ແຮມ ໔ ຄ່ຳ ມື້ຮັບເຮົ້າ ວັນ
໓ ຮິດຈະນາແລ້ວຍາມແຖໄກ້ຄ່ຳ ໝາຍມີ ສາທຸຕາ ເຫຼື້ອມໃສໃນວິຣະພຸດທະສາສະໜາເປັນອັນ
ຍິ່ງ ຈິ່ງສ້າງ ສຸພົມໂມກຂະປິດຕະກະ ລຳມີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐
ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ ທຸວັງ.

Folio 25 on the recto side: In Chunlasangkat (CS) 1211, a *kat hao* year, on the fourth waning-moon day of the ninth lunar month, a *hap hao* day, the third day of the week (Tuesday),¹²⁶ the writing was accomplished at the time of the evening horn (*nyam thae kai kham*). The initiator, Sathu (Monk) Ta, had the most ardent religious faith in the Teachings of the Buddha and sponsored the making of this manuscript entitled *Suphommamokkha Pittaka* to support the Teachings of Gotama Buddha to

¹²⁶ 1211 Sravana 18 = Tuesday, 7 August 1849. This day was indeed a *hap hao* day.

last until the end of 5000 years. May this be a condition for us to reach Nibbāna, constantly and certainly.
Date: CS 1211, a *kat hao* year (7 Aug 1849)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Sathu (Monk) Ta
Titles: ສຸພິມ ໂມກຂະ (ຜູກຕົ້ນ)
Suphommokkha (Phuk ton)
Subrahmamokkha (Fascicle 1)

EAP1398_VXY_1_0357

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** three folio; the two folios are blank; and the third folio contains the colophon and title.

Appearance: The fascicles are bound by 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:** Good.

Description: ໃນອະດີດຕະການ, ມີສາມິພັນລະຍາຄູ່ໜຶ່ງເປັນຄົນທຸກໄຮ້ເຂັ້ມໃຈ ອາໄສຢູ່ເມືອງມາຕູຕະຣາດ ນະຄອນ. ໃນຄືນໜຶ່ງ, ຜູ້ເປັນເມຍຝັນວ່າ ພະຍາພົມເອົາແກ້ວວະຊິຣະເພັດໜ່ວຍໜຶ່ງມາໃສ່ປາກ ແລ້ວໃຫ້ນາງກິນກິນ ເມື່ອນາງກິນເພັດເມັດນັ້ນ ກໍສະດັງຕື່ນ ຈຶ່ງເລົ່າຄວາມຝັນນັ້ນໃຫ້ພາມຟັງ ພາມທຳນາຍວ່າ ຈັກມີຜູ້ມີບຸນສົມພານມາເກີດ ແລະຈະໄດ້ລູກຊາຍຜູ້ປະເສີດ. ຕໍ່ມາ, ນາງກໍເກີດ ລູກຊາຍ. ຫຼັງຈາກເກີດລູກໄດ້ ໑ ເດືອນກັບ ໗ ມື້ ນາງກໍເສຍຊີວິດ ຜູ້ເປັນພໍ່ຈຶ່ງລ້ຽງລູກຕາມລຳພັງ ພ້ອມກັບລ້ຽງໝາ ໙ ຫາງໂຕໜຶ່ງໄວ້ເປັນເພື່ອນກັບເຈົ້າກຸມມານນ້ອຍ. ພໍໄດ້ຕັ້ງຊື່ໃຫ້ລູກວ່າ ສຸພິມ ມະໂມກຂະກຸມມານ. ຕໍ່ມາ, ພະຍາມາຕູຕະຣາດມີຄວາມປະສົງຢາກໄດ້ດອກນິລະບຸນທີ່ຢູ່ເມືອງ ນາກ ຊຶ່ງເປັນດອກບົວທີ່ມີກິ່ນຫອມ ຈຶ່ງມີພະຣາຊະໂອງການສັ່ງໃຫ້ສຸພິມມະໂມກຂະໄປເອົາມາ ຖວາຍ ຖ້າເອົາມາບໍ່ໄດ້ ຈະຖືກຕັດຄໍ. ສຸພິມມະໂມກຂະໄດ້ເດີນທາງໄປຮອດເມືອງນາກ ໄດ້ ສົມລົດກັບນາງຈັນທະກິດຕິກາ ລູກສາວພະຍານາກ. ຕໍ່ມາ, ສຸພິມມະໂມກຂະໄດ້ເດີນທາງໄປຍັງ ເມືອງອຸທຸມພັນທຸມັດຕິ ນະຄອນ ແລະໄດ້ສົມລົດກັບນາງຈັນທະພົມມາ ທິດາຂອງພະຣາຊາ. ພະຍາອຸທຸມມັນທຸມັດຕິຊົງປະທັບໃຈໃນຄຸນນະທຳຂອງສຸພິມມະໂມກຂະ ຈຶ່ງໄດ້ມອບຣາຊະ ບັນລັງໃຫ້ແກ່ເຂົາ ເຮັດໃຫ້ເຂົາໄດ້ເປັນພະຍາຊົງປົກຄອງເມືອງອີງໃໝ່. ເມື່ອພະຍາມາຕູຕະຣາດ ຊົງຊາບວ່າພະຍາສຸພິມມະໂມກຂະບໍ່ພຽງແຕ່ລອດຊີວິດ ແຕ່ຍັງໄດ້ພັນລະຍາຜູ້ສູງສັກແລະງົດ ງາມ ພະອົງກໍເກີດຄວາມອິດສາແລະປາດຖະໜາຢາກໄດ້ມະເຫສີຂອງສຸພິມມະໂມກຂະ ຈຶ່ງຍົກ ທັບໄປຕີຫວັງຈະຊົງເອົາມະເຫສີເຫຼົ່ານັ້ນມາເປັນຂອງພະອົງ. ແຕ່ວ່າ ໃນທີ່ສຸດພະອົງກໍພ່າຍແພ້ ແລະສິ້ນພະຊົນໃນສະໜາມຮົບ. ຊາວເມືອງມະຕູຕະຣາດເຫັນຄວາມຍິ່ງໃຫຍ່ຂອງສຸພິມມະ

ໂມກຂະຈຶ່ງອັນເຊີນຂຶ້ນຄອງລາດເປັນກະສັດພະອົງໃໝ່ ແລະເຂົາໄດ້ປົກຄອງບ້ານເມືອງດ້ວຍ
ຍຸດຕິທຳແລະຄຸນນະທຳ.

Once upon a time, there lived a poor couple in the city of Matutarat. One night, the wife had a dream in which Brahma placed a shimmering gem called "Visira" into her mouth and told her to swallow it. When she did, she suddenly woke up. She shared her dream with a Brahmin, who interpreted it as a divine sign that a virtuous and noble being would be born to her—a son of great merit. In time, the woman gave birth to a baby boy. Sadly, one month and seven days after his birth, she passed away. The father then raised the child alone, with only a nine-tailed dog as the boy's companion. The father named the boy Suphommamokkha KuMāra. Later, King Matutarat desired to obtain a *Nilabun flower*—a rare, fragrant lotus that grew only in the realm of the Nagas (serpent beings of the underworld). So the king issued a royal decree commanding Suphommamokkha to retrieve the *Nilabun flower* and present it to him—warning that failure would result in execution. Suphommamokkha set off on his journey and eventually reached the Naga realm, where he married Princess Chanthakittika, daughter of the Naga king. Later, he traveled to the city of Uthumphanthumati, where he married Princess Chanthaphomma, daughter of the city's ruler. Impressed by Suphamamokkha's virtues, the king of Uthum granted him the royal throne, making him the new ruler. When King Matutarat learned that Suphommamokkha had not only survived but had also gained noble wives and power, he grew jealous and desired Suphmmamokkha's consorts for himself. He raised an army and marched to war against Suphamamokkha, hoping to seize the queens. However, he was defeated in battle and killed on the battlefield. The people of Matutarajt, recognizing Suphommamokkha's greatness, invited him to ascend the throne. He became the new king and ruled the city with justice and virtue.

Colophon:

ລານທີ ໒໙ ໜ້າ ໑: ຈຸນລະສັງກາດໄດ້ ໑໒໙໗ ຕົວ ປີຮັບໃຄ້ ເດືອນຈຽງ ຂຶ້ນ ໒ ຄໍ່າ ວັນ ໔ ຣັດຕະ
ນະປັນຍາ ເປັນຜູ້ຮິດຈະນາສ້ອມແຊມ ສຸພົມໂມກຂະ ຂໍໃຫ້ຫາຍພະຍາທິໂລຄາ.

Folio 29 on the recto side: In Chunlasangkat (CS) 1297, a *hap khai* year, on the second waxing-moon day of the first lunar month, the fourth day of the week (Wednesday),¹²⁷ [the writing was finished]. Rattanapannya was the scribe and repaired this manuscript entitled *Suphommamokkha*. May I recover from diseases.

Date: CS 1297, a *hap khai* year (27 Nov 1935)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Rattanapannya

Sponsor(s): Unknown

Titles: ສຸພົມໂມກຂະ (ຜູກ ໒)

Suphommokkha (Phuk 2)

¹²⁷ 1297 Margasirsha 2 = Wednesday, 27 November 1935.

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4 cm, width 54.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angled. **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: ໃນອະດີດຕະການ, ມີສາມີພັນລະຍາຄູ່ໜຶ່ງເປັນຄົນທຸກໄຮ້ເຂັ້ມໃຈ ອາໄສຢູ່ເມືອງມາຕູຕະຣາດ ນະຄອນ. ໃນຄືນໜຶ່ງ, ຜູ້ເປັນເມຍຝັນວ່າ ພະຍາພົມເອົາແກ້ວວະຊິຣະເພັດໜ່ວຍໜຶ່ງມາໃສ່ປາກ ແລ້ວໃຫ້ນາງກິນກິນ ເມື່ອນາງກິນເພັດເມັດນັ້ນ ກໍສະດັງຕື່ນ ຈຶ່ງເລົ່າຄວາມຝັນນັ້ນໃຫ້ພາມຟ້ງ ພາມທໍານາຍວ່າ ຈັກມີຜູ້ມີບຸນສົມພານມາເກີດ ແລະຈະໄດ້ລູກຊາຍຜູ້ປະເສີດ. ຕໍ່ມາ, ນາງກໍເກີດ ລູກຊາຍ. ຫຼັງຈາກເກີດລູກໄດ້ ໑ ເດືອນກັບ ໗ ມື້ ນາງກໍເສຍຊີວິດ ຜູ້ເປັນພໍ່ຈຶ່ງລ້ຽງລູກຕາມລໍາພັງ ພ້ອມກັບລ້ຽງໝາ ໙ ທາງໂຕໜຶ່ງໄວ້ເປັນເພື່ອນກັບເຈົ້າກຸມມານນ້ອຍ. ພໍໄດ້ຕັ້ງຊື່ໃຫ້ລູກວ່າ ສຸພົມ ມະໂມກຂະກຸມມານ. ຕໍ່ມາ, ພະຍາມາຕູຕະຣາດມີຄວາມປະສົງຢາກໄດ້ດອກນິລະບຸນທີ່ຢູ່ເມືອງ ນາກ ຊຶ່ງເປັນດອກບົວທີ່ມີກິ່ນຫອມ ຈຶ່ງມີພະຣາຊະໂອງການສັ່ງໃຫ້ສຸພົມມະໂມກຂະໄປເອົາມາ ຖວຍ ຖ້າເອົາມາບໍ່ໄດ້ ຈະຖືກຕັດຄໍ. ສຸພົມມະໂມກຂະໄດ້ເດີນທາງໄປຮອດເມືອງນາກ ໄດ້ ສົມລົດກັບນາງຈັນທະກິດຕິກາ ລູກສາວພະຍານາກ. ຕໍ່ມາ, ສຸພົມມະໂມກຂະໄດ້ເດີນທາງໄປຍັງ ເມືອງອຸທຸມພັນທຸມັດຕິ ນະຄອນ ແລະໄດ້ສົມລົດກັບນາງຈັນທະພົມມາ ທິດາຂອງພະຣາຊາ. ພະຍາອຸທຸມພັນທຸມັດຕິຊົງປະທັບໃຈໃນຄຸນນະທຳຂອງສຸພົມມະໂມກຂະ ຈຶ່ງໄດ້ມອບຣາຊະ ບັນລັງໃຫ້ແກ່ເຂົາ ເຮັດໃຫ້ເຂົາໄດ້ເປັນພະຍາຊົງປົກຄອງເມືອງອົງໃໝ່. ເມື່ອພະຍາມາຕູຕະຣາດ ຊົງຊາບວ່າພະຍາສຸພົມມະໂມກຂະບໍ່ພຽງແຕ່ລອດຊີວິດ ແຕ່ຍັງໄດ້ພັນລະຍາຜູ້ສູງສັກແລະງົດ ງາມ ພະອົງກໍເກີດຄວາມອິດສາແລະປາດຖະໜາຢາກໄດ້ມະເຫສີຂອງສຸພົມມະໂມກຂະ ຈຶ່ງຍົກ ທັບໄປຕີຫວັງຈະຊົງເອົາມະເຫສີເຫຼົ່ານັ້ນມາເປັນຂອງພະອົງ. ແຕ່ວ່າ ໃນທີ່ສຸດພະອົງກໍພ່າຍແພ້ ແລະສິ້ນພະຊົນໃນສະໜາມຣີບ. ຊາວເມືອງມະຕູຕະຣາດເຫັນຄວາມຍິ່ງໃຫຍ່ຂອງສຸພົມມະ ໂມກຂະຈຶ່ງອັນເຊີນຂຶ້ນຄອງລາດເປັນກະສັດພະອົງໃໝ່ ແລະເຂົາໄດ້ປົກຄອງບ້ານເມືອງດ້ວຍ ຍຸດຕິທຳແລະຄຸນນະທຳ.

Once upon a time, there lived a poor couple in the city of Matutarat. One night, the wife had a dream in which Brahma placed a shimmering gem called "Visira" into her mouth and told her to swallow it. When she did, she suddenly woke up. She shared her dream with a Brahmin, who interpreted it as a divine sign that a virtuous and noble being would be born to her—a son of great merit. In time, the woman gave birth to a baby boy. Sadly, one month and seven days after his birth, she passed away. The father then raised the child alone, with only a nine-tailed dog as the

boy's companion. The father named the boy Suphommamokkha KuMāra. Later, King Matutarat desired to obtain a *Nilabun flower*—a rare, fragrant lotus that grew only in the realm of the Nagas (serpent beings of the underworld). So the king issued a royal decree commanding Suphommamokkha to retrieve the *Nilabun flower* and present it to him—warning that failure would result in execution. Suphommamokkha set off on his journey and eventually reached the Naga realm, where he married Princess Chanthakittika, daughter of the Naga king. Later, he traveled to the city of Uthumphanthumati, where he married Princess Chanthaphomma, daughter of the city's ruler. Impressed by Suphamamokkha's virtues, the king of Uthum granted him the royal throne, making him the new ruler. When King Matutarat learned that Suphommamokkha had not only survived but had also gained noble wives and power, he grew jealous and desired Suphommamokkha's consorts for himself. He raised an army and marched to war against Suphamamokkha, hoping to seize the queens. However, he was defeated in battle and killed on the battlefield. The people of Matutarajt, recognizing Suphommamokkha's greatness, invited him to ascend the throne. He became the new king and ruled the city with justice and virtue.

Colophon: ລານທີ ໒໕ ໜ້າ ໑: ຈຸນລະສັງກາດໄດ້ ໑໒໑໑ ຕົວ ປີກັດເຮົ້າ ເດືອນ ໙ ແຮມ ໔ ຄໍ່າ ມີຮັບເຮົ້າ ວັນ ໓ ຮິດຈະນາແລ້ວຍາມແຖໃກ້ຄໍ່າ ໝາຍມີ ສາທຸຕາ ເຫຼື້ອມໃສໃນວໍຣະພຸດທະສາສະໜາເປັນອັນ ຍິ່ງ ຈິ່ງສ້າງ ສຸພິມໂມກຂະປິດຕະກະ ລໍານີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ ທຸວັງ.

Folio 25 on the recto side: In Chunlasangkat (CS) 1211, a *kat hao* year, on the fourth waning-moon day of the ninth lunar month, a *hap hao* day, the third day of the week (Tuesday),¹²⁸ the writing was accomplished at the time of the evening horn (*nyam thae kai kham*). The initiator, Sathu (Monk) Ta, had the most ardent religious faith in the Teachings of the Buddha and sponsored the making of this manuscript entitled *Suphommamokkha Pittaka* 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, constantly and certainly.

Date: CS 1211, a *kat hao* year (7 Aug 1849)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Sathu (Monk) Ta

Titles: ສຸພິມໂມກຂະ (ຜູກ ໓)

Suphommokkha (Phuk 3)

Subrahmamokkha (Fascicle 3)

¹²⁸ 1211 Sravana 18 = Tuesday, 7 August 1849. This day was indeed a *hap hao* day.

Long palm-leaf**One Phuk:** *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4 cm, width 54.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted. **Fascicle 1: Front cover folio:** none. **Back cover folio:** three folios; the first folio contains the colophon; and the last two folios are blank. **Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angled. **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:

ໃນອະດີດຕະການ, ມີສາມີພັນລະຍາຄູ່ໜຶ່ງເປັນຄົນທຸກໄຮ້ເຂັ້ມໃຈ ອາໄສຢູ່ເມືອງມາຕູຕະຣາດ ນະຄອນ. ໃນຄືນໜຶ່ງ, ຜູ້ເປັນເມຍຝັນວ່າ ພະຍາພົມເອົາແກ້ວວະຊິຣະເພັດໜ່ວຍໜຶ່ງມາໃສ່ປາກ ແລ້ວໃຫ້ນາງກິນກິນ ເມື່ອນາງກິນເພັດເມັດນັ້ນ ກໍສະດັງຕື່ນ ຈຶ່ງເລົ່າຄວາມຝັນນັ້ນໃຫ້ພາມຟັງ ພາມທຳນາຍວ່າ ຈັກມີຜູ້ມີບຸນສົມພານມາເກີດ ແລະຈະໄດ້ລູກຊາຍຜູ້ປະເສີດ. ຕໍ່ມາ, ນາງກໍເກີດ ລູກຊາຍ. ຫຼັງຈາກເກີດລູກໄດ້ ໑ ເດືອນກັບ ໗ ມື້ ນາງກໍເສຍຊີວິດ ຜູ້ເປັນພໍ່ຈຶ່ງລ້ຽງລູກຕາມລຳພັງ ພ້ອມກັບລ້ຽງໝາ ໙ ຫາງໂຕໜຶ່ງໄວ້ເປັນເພື່ອນກັບເຈົ້າກຸມມານນ້ອຍ. ພໍໄດ້ຕັ້ງຊື່ໃຫ້ລູກວ່າ ສຸພົມ ມະໂມກຂະກຸມມານ. ຕໍ່ມາ, ພະຍາມາຕູຕະຣາດມີຄວາມປະສົງຢາກໄດ້ດອກນິລະບູນທີ່ຢູ່ເມືອງ ນາກ ຊຶ່ງເປັນດອກບົວທີ່ມີກິ່ນຫອມ ຈຶ່ງມີພະຣາຊະໂອງການສັ່ງໃຫ້ສຸພົມມະໂມກຂະໄປເອົາມາ ຖວາຍ ຖ້າເອົາມາບໍ່ໄດ້ ຈະຖືກຕັດຄໍ. ສຸພົມມະໂມກຂະໄດ້ເດີນທາງໄປຮອດເມືອງນາກ ໄດ້ ສົມລົດກັບນາງຈັນທະກິດຕິກາ ລູກສາວພະຍານາກ. ຕໍ່ມາ, ສຸພົມມະໂມກຂະໄດ້ເດີນທາງໄປຍັງ ເມືອງອຸທຸມພັນທຸມັດຕິ ນະຄອນ ແລະໄດ້ສົມລົດກັບນາງຈັນທະພົມມາ ທິດາຂອງພະຣາຊາ. ພະຍາອຸທຸມພັນທຸມັດຕິຊົງປະທັບໃຈໃນຄຸນນະທຳຂອງສຸພົມມະໂມກຂະ ຈຶ່ງໄດ້ມອບຣາຊະ ບັນລັງໃຫ້ແກ່ເຂົາ ເຮັດໃຫ້ເຂົາໄດ້ເປັນພະຍາຊົງປົກຄອງເມືອງອົງໃໝ່. ເມື່ອພະຍາມາຕູຕະຣາດ ຊົງຊາບວ່າພະຍາສຸພົມມະໂມກຂະບໍ່ພຽງແຕ່ລອດຊີວິດ ແຕ່ຍັງໄດ້ພັນລະຍາຜູ້ສູງສັກແລະງົດ ງາມ ພະອົງກໍເກີດຄວາມອິດສາແລະປາດຖະໜາຢາກໄດ້ມະເຫສີຂອງສຸພົມມະໂມກຂະ ຈຶ່ງຍົກ ທັບໄປຕີຫວັງຈະຊົງເອົາມະເຫສີເຫຼົ່ານັ້ນມາເປັນຂອງພະອົງ. ແຕ່ວ່າ ໃນທີ່ສຸດພະອົງກໍພ່າຍແພ້ ແລະສິ້ນພະຊົນໃນສະໜາມຣີບ. ຊາວເມືອງມະຕູຕະຣາດເຫັນຄວາມຍິ່ງໃຫຍ່ຂອງສຸພົມມະ ໂມກຂະຈຶ່ງອັນເຊີນຂຶ້ນຄອງລາດເປັນກະສັດພະອົງໃໝ່ ແລະເຂົາໄດ້ປົກຄອງບ້ານເມືອງດ້ວຍ ຍຸດຕິທຳແລະຄຸນນະທຳ.

Once upon a time, there lived a poor couple in the city of Matutarat. One night, the wife had a dream in which Brahma placed a shimmering gem called "Visira" into her mouth and told her to swallow it. When she did, she suddenly woke up. She shared her dream with a Brahmin, who interpreted it as a divine sign that a virtuous and noble being would be born to her—a son of great merit. In time, the woman gave birth to a baby boy. Sadly, one month and seven days after his birth, she passed away. The father then raised the child alone, with only a nine-tailed dog as the boy's companion. The father named the boy Suphommamokkha KuMāra. Later, King Matutarat desired to obtain a *Nilabun flower*—a rare, fragrant

lotus that grew only in the realm of the Nagas (serpent beings of the underworld). So the king issued a royal decree commanding Suphommamokkha to retrieve the *Nilabun flower* and present it to him—warning that failure would result in execution. Suphommamokkha set off on his journey and eventually reached the Naga realm, where he married Princess Chanthakittika, daughter of the Naga king. Later, he traveled to the city of Uthumphanthumati, where he married Princess Chanthaphomma, daughter of the city's ruler. Impressed by Suphamamokkha's virtues, the king of Uthum granted him the royal throne, making him the new ruler. When King Matutarat learned that Suphommamokkha had not only survived but had also gained noble wives and power, he grew jealous and desired Suphmmamokkha's consorts for himself. He raised an army and marched to war against Suphamamokkha, hoping to seize the queens. However, he was defeated in battle and killed on the battlefield. The people of Matutarajit, recognizing Suphommamokkha's greatness, invited him to ascend the throne. He became the new king and ruled the city with justice and virtue.

Colophon:

ລາມທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດໄດ້ ໑໒໑໑ ຕົວ ປີກັດເຮົາ ເດືອນ ໙ ແຮມ ໔ ຄ່ຳ ມີຮັບເຮົາ ວັນ
໓ ຮິດຈະນາແລ້ວຍາມແຖໃກ້ຄ່ຳ ໝາຍມີ ສາທຸຕາ ເຫຼື້ອມໃສໃນວິຣະພຸດທະສາສະໜາເປັນອັນ
ຍິ່ງ ຈິ່ງສ້າງ ສຸພິມໂມກຂະບິດຕະກະ ລຳນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐
ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ ທຸວັງ.

Folio 25 on the recto side: In Chunlasangkāt (CS) 1211, a *kat hao* year, on the fourth waning-moon day of the ninth lunar month, a *hap hao* day, the third day of the week (Tuesday),¹²⁹ the writing was accomplished at the time of the evening horn (*nyam thae kai kham*). The initiator, Sathu (Monk) Ta, had the most ardent religious faith in the Teachings of the Buddha and sponsored the making of this manuscript entitled *Suphommamokkha Pittaka* 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, constantly and certainly.

Date:

CS 1211, a *kat hao* year (7 Aug 1849)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Sathu (Monk) Ta

Titles:

ສຸພິມໂມກຂະ (ຜູກ ໔)

Suphommokkha (Phuk 4)

Subrahmamokkha (Fascicle 4)

¹²⁹ 1211 Sravana 18 = Tuesday, 7 August 1849. This day was indeed a *hap hao* day.

Long palm-leaf**One Phuk:** *fascicle 5***Material:** Light brown palm leaves, black ink. **Size:** Height 4 cm, width 54.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio is blank.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.**Description:**

ໃນອະດີດຕະການ, ມີສາມີພັນລະຍາຄູ່ໜຶ່ງເປັນຄົນທຸກໄຮ້ເຂັ້ມໃຈ ອາໄສຢູ່ເມືອງມາຕູຕະຣາດ ນະຄອນ. ໃນຄືນໜຶ່ງ, ຜູ້ເປັນເມຍຝັນວ່າ ພະຍາພົມເອົາແກ້ວວະຊິຣະເພັດໜ່ວຍໜຶ່ງມາໃສ່ປາກ ແລ້ວໃຫ້ນາງກິນກິນ ເມື່ອນາງກິນເພັດເມັດນັ້ນ ກໍສະດັງຕື່ນ ຈຶ່ງເລົ່າຄວາມຝັນນັ້ນໃຫ້ພາມຟັງ ພາມທຳນາຍວ່າ ຈັກມີຜູ້ມີບຸນສົມພານມາເກີດ ແລະຈະໄດ້ລູກຊາຍຜູ້ປະເສີດ. ຕໍ່ມາ, ນາງກໍເກີດ ລູກຊາຍ. ຫຼັງຈາກເກີດລູກໄດ້ ໑ ເດືອນກັບ ໗ ມື້ ນາງກໍເສຍຊີວິດ ຜູ້ເປັນພໍ່ຈຶ່ງລ້ຽງລູກຕາມລຳພັງ ພ້ອມກັບລ້ຽງໝາ ໙ ຫາງໂຕໜຶ່ງໄວ້ເປັນເພື່ອນກັບເຈົ້າກຸມມານນ້ອຍ. ພໍໄດ້ຕັ້ງຊື່ໃຫ້ລູກວ່າ ສຸພົມ ມະໂມກຂະກຸມມານ. ຕໍ່ມາ, ພະຍາມາຕູຕະຣາດມີຄວາມປະສົງຢາກໄດ້ດອກນິລະບູນທີ່ຢູ່ເມືອງ ນາກ ຊຶ່ງເປັນດອກບົວທີ່ມີກິ່ນຫອມ ຈຶ່ງມີພະຣາຊະໂອງການສັ່ງໃຫ້ສຸພົມມະໂມກຂະໄປເອົາມາ ຖວາຍ ຖ້າເອົາມາບໍ່ໄດ້ ຈະຖືກຕັດຄໍ. ສຸພົມມະໂມກຂະໄດ້ເດີນທາງໄປຮອດເມືອງນາກ ໄດ້ ສົມລົດກັບນາງຈັນທະກິດຕິກາ ລູກສາວພະຍານາກ. ຕໍ່ມາ, ສຸພົມມະໂມກຂະໄດ້ເດີນທາງໄປຍັງ ເມືອງອຸທຸມພັນທຸມັດຕິ ນະຄອນ ແລະໄດ້ສົມລົດກັບນາງຈັນທະພົມມາ ທິດາຂອງພະຣາຊາ. ພະຍາອຸທຸມພັນທຸມັດຕິຊົງປະທັບໃຈໃນຄຸນນະທຳຂອງສຸພົມມະໂມກຂະ ຈຶ່ງໄດ້ມອບຣາຊະ ບັນລັງໃຫ້ແກ່ເຂົາ ເຮັດໃຫ້ເຂົາໄດ້ເປັນພະຍາຊົງປົກຄອງເມືອງອົງໃໝ່. ເມື່ອພະຍາມາຕູຕະຣາດ ຊົງຊາບວ່າພະຍາສຸພົມມະໂມກຂະບໍ່ພຽງແຕ່ລອດຊີວິດ ແຕ່ຍັງໄດ້ພັນລະຍາຜູ້ສູງສັກແລະງົດ ງາມ ພະອົງກໍເກີດຄວາມອິດສາແລະປາດຖະໜາຢາກໄດ້ມະເຫສີຂອງສຸພົມມະໂມກຂະ ຈຶ່ງຍົກ ທັບໄປຕີຫວັງຈະຊົງເອົາມະເຫສີເຫຼົ່ານັ້ນມາເປັນຂອງພະອົງ. ແຕ່ວ່າ ໃນທີ່ສຸດພະອົງກໍພ່າຍແພ້ ແລະສິ້ນພະຊົນໃນສະໜາມຣີບ. ຊາວເມືອງມະຕູຕະຣາດເຫັນຄວາມຍິ່ງໃຫຍ່ຂອງສຸພົມມະ ໂມກຂະຈຶ່ງອັນເຊີນຂຶ້ນຄອງລາດເປັນກະສັດພະອົງໃໝ່ ແລະເຂົາໄດ້ປົກຄອງບ້ານເມືອງດ້ວຍ ຍຸດຕິທຳແລະຄຸນນະທຳ.

Once upon a time, there lived a poor couple in the city of Matutarat. One night, the wife had a dream in which Brahma placed a shimmering gem called "Visira" into her mouth and told her to swallow it. When she did, she suddenly woke up. She shared her dream with a Brahmin, who interpreted it as a divine sign that a virtuous and noble being would be born to her—a son of great merit. In time, the woman gave birth to a baby boy. Sadly, one month and seven days after his birth, she passed away. The father then raised the child alone, with only a nine-tailed dog as the boy's companion. The father named the boy Suphommamokkha KuMāra. Later, King Matutarat desired to obtain a *Nilabun flower*—a rare, fragrant

lotus that grew only in the realm of the Nagas (serpent beings of the underworld). So the king issued a royal decree commanding Suphommamokkha to retrieve the *Nilabun flower* and present it to him—warning that failure would result in execution. Suphommamokkha set off on his journey and eventually reached the Naga realm, where he married Princess Chanthakittika, daughter of the Naga king. Later, he traveled to the city of Uthumphanthumati, where he married Princess Chanthaphomma, daughter of the city's ruler. Impressed by Suphamamokha's virtues, the king of Uthum granted him the royal throne, making him the new ruler. When King Matutarat learned that Suphommamokkha had not only survived but had also gained noble wives and power, he grew jealous and desired Suphmmamokkha's consorts for himself. He raised an army and marched to war against Suphamamokha, hoping to seize the queens. However, he was defeated in battle and killed on the battlefield. The people of Matutarajit, recognizing Suphommamokkha's greatness, invited him to ascend the throne. He became the new king and ruled the city with justice and virtue.

Colophon:

ລາມທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດໄດ້ ໑໒໑໑ ຕົວ ປີກັດເຮົ້າ ເດືອນ ໙ ລົງ ໔ ຄ່ຳ ມື້ຮັບເຮົ້າ ວັນ ໙
ຮີດຈະນາແລ້ວຍາມແຖໂກ້ຄຳ ໝາຍມີ ສາທຸຕາ ເຫຼື້ອມໃສໃນວໍຣະພຸດທະສາສະໜາເປັນອັນຍິ່ງ
ຈິ່ງສ້າງ ສຸພິມໂມກຂະບິດຕະກະ ລຳນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐
ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ ທຸວັງ.

Folio 25 on the recto side: In Chunlasangkat (CS) 1211, a *kat hao* year, on the fourth waning-moon day of the ninth lunar month, a *hap hao* day, the third day of the week (Tuesday), the writing was accomplished at the time of the evening horn (*nyam thae kai kham*). The initiator, Sathu (Monk) Ta, had the most ardent religious faith in the Teachings of the Buddha and sponsored the making of this manuscript entitled *Suphommamokkha Pittaka* 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, constantly and certainly.

Date:

CS 1211, a *kat hao* year (7 Aug 1849)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Sathu (Monk) Ta

Titles:

ສຸພິມໂມກຂະ (ຜູກ ໕)

Suphommokkha (Phuk 5)

Subrahmamokkha (Fascicle 5)

EAP1398_VXY_1_0361

Long palm-leaf

One Phuk:

fascicle 6

Material:

Light brown palm leaves, black ink. **Size:** Height 4 cm, width 55 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio is blank. **Back cover folio:** three folios; the first folio contains the colophon; and the last two folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 29. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ໃນອະດີດຕະການ, ມີສາມີພັນລະຍາຄູ່ໜຶ່ງເປັນຄົນທຸກໄຮ້ເຂັ້ມໃຈ ອາໄສຢູ່ເມືອງມາຕູຕະຣາດ ນະຄອນ. ໃນຄືນໜຶ່ງ, ຜູ້ເປັນເມຍຝັນວ່າ ພະຍາພົມເອົາແກ້ວວະຊິຣະເພັດໜ່ວຍໜຶ່ງມາໃສ່ປາກ ແລ້ວໃຫ້ນາງກິນກິນ ເມື່ອນາງກິນເພັດເມັດນັ້ນ ກໍສະດັງຕື່ນ ຈຶ່ງເລົ່າຄວາມຝັນນັ້ນໃຫ້ພາມຟັງ ພາມທຳນາຍວ່າ ຈັກມີຜູ້ມີບຸນສົມພານມາເກີດ ແລະຈະໄດ້ລູກຊາຍຜູ້ປະເສີດ. ຕໍ່ມາ, ນາງກໍເກີດ ລູກຊາຍ. ຫຼັງຈາກເກີດລູກໄດ້ ໑ ເດືອນກັບ ໗ ມື້ ນາງກໍເສຍຊີວິດ ຜູ້ເປັນພໍ່ຈຶ່ງລ້ຽງລູກຕາມລຳພັງ ພ້ອມກັບລ້ຽງໝາ ໙ ຫາງໂຕໜຶ່ງໄວ້ເປັນເພື່ອນກັບເຈົ້າກຸມມານນອຍ. ພໍໄດ້ຕັ້ງຊື່ໃຫ້ລູກວ່າ ສຸພົມ ມະໂມກຂະກຸມມານ. ຕໍ່ມາ, ພະຍາມາຕູຕະຣາດມີຄວາມປະສົງຢາກໄດ້ດອກນິລະບຸນທີ່ຢູ່ເມືອງ ນາກ ຊຶ່ງເປັນດອກບົວທີ່ມີກິ່ນຫອມ ຈຶ່ງມີພະຣາຊະໂອງການສັ່ງໃຫ້ສຸພົມມະໂມກຂະໄປເອົາມາ ຖວາຍ ຖ້າເອົາມາບໍ່ໄດ້ ຈະຖືກຕັດຄໍ. ສຸພົມມະໂມກຂະໄດ້ເດີນທາງໄປຮອດເມືອງນາກ ໄດ້ ສົມລົດກັບນາງຈັນທະກິດຕິກາ ລູກສາວພະຍານາກ. ຕໍ່ມາ, ສຸພົມມະໂມກຂະໄດ້ເດີນທາງໄປຍັງ ເມືອງອຸທຸມພັນທຸມັດຕິ ນະຄອນ ແລະໄດ້ສົມລົດກັບນາງຈັນທະພົມມາ ທິດາຂອງພະຣາຊາ. ພະຍາອຸທຸມພັນທຸມັດຕິຊົງປະທັບໃຈໃນຄຸນນະທຳຂອງສຸພົມມະໂມກຂະ ຈຶ່ງໄດ້ມອບຣາຊະ ບັນລັງໃຫ້ແກ່ເຂົາ ເຮັດໃຫ້ເຂົາໄດ້ເປັນພະຍາຊົງປົກຄອງເມືອງອົງໃໝ່. ເມື່ອພະຍາມາຕູຕະຣາດ ຊົງຊາບວ່າພະຍາສຸພົມມະໂມກຂະບໍ່ພຽງແຕ່ລອດຊີວິດ ແຕ່ຍັງໄດ້ພັນລະຍາຜູ້ສູງສັກແລະງົດ ງາມ ພະອົງກໍເກີດຄວາມອິດສາແລະປາດຖະໜາຢາກໄດ້ມະເຫສີຂອງສຸພົມມະໂມກຂະ ຈຶ່ງຍົກ ທັບໄປຕີຫວັງຈະຊົງເອົາມະເຫສີເຫຼົ່ານັ້ນມາເປັນຂອງພະອົງ. ແຕ່ວ່າ ໃນທີ່ສຸດພະອົງກໍພ່າຍແພ້ ແລະສິ້ນພະຊົນໃນສະໜາມຮົບ. ຊາວເມືອງມະຕູຕະຣາດເຫັນຄວາມຍິ່ງໃຫຍ່ຂອງສຸພົມມະ ໂມກຂະຈຶ່ງອັນເຊີນຂຶ້ນຄອງລາດເປັນກະສັດພະອົງໃໝ່ ແລະເຂົາໄດ້ປົກຄອງບ້ານເມືອງດ້ວຍ ຍຸດຕິທຳແລະຄຸນນະທຳ.

Once upon a time, there lived a poor couple in the city of Matutarat. One night, the wife had a dream in which Brahma placed a shimmering gem called "Visira" into her mouth and told her to swallow it. When she did, she suddenly woke up. She shared her dream with a Brahmin, who interpreted it as a divine sign that a virtuous and noble being would be born to her—a son of great merit. In time, the woman gave birth to a baby boy. Sadly, one month and seven days after his birth, she passed away. The father then raised the child alone, with only a nine-tailed dog as the boy's companion. The father named the boy Suphommamokkha KuMāra. Later, King Matutarat desired to obtain a *Nilabun flower*—a rare, fragrant lotus that grew only in the realm of the Nagas (serpent beings of the underworld). So the king issued a royal decree commanding Suphommamokkha to retrieve the *Nilabun flower* and present it to him—warning that failure would result in execution. Suphommamokkha set off

on his journey and eventually reached the Naga realm, where he married Princess Chanthakittika, daughter of the Naga king. Later, he traveled to the city of Uthumphanthumati, where he married Princess Chanthaphomma, daughter of the city's ruler. Impressed by Suphamamokha's virtues, the king of Uthum granted him the royal throne, making him the new ruler. When King Matutarat learned that Suphommamokkha had not only survived but had also gained noble wives and power, he grew jealous and desired Suphommamokkha's consorts for himself. He raised an army and marched to war against Suphamamokha, hoping to seize the queens. However, he was defeated in battle and killed on the battlefield. The people of Matutaraj, recognizing Suphommamokkha's greatness, invited him to ascend the throne. He became the new king and ruled the city with justice and virtue.

Colophon:

ລາມທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດໄດ້ ໑໒໑໑ ຕົວ ປີກັດເຮົາ ເດືອນ ໙ ແຮມ ໔ ຄໍ່າ ມີຮັບເຮົາ ວັນ ໓ ຮິດຈະນາແລ້ວຍາມແຖໃກ້ຄໍາ ໝາຍມີ ສາທຸຕາ ເຫຼື້ອມໃສໃນວໍຣະພຸດທະສາສະໜາເປັນອັນ ຍິ່ງ ຈິ່ງສ້າງ ສຸພິມໂມກຂະປິດຕະກະ ລໍາມີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ ທຸວັງ.

Folio 26 on the recto side: In Chunlasangkāt (CS) 1211, a *kat hao* year, on the fourth waning-moon day of the ninth lunar month, a *hap hao* day, the third day of the week (Tuesday), the writing was accomplished at the time of the evening horn (*nyam thae kai kham* o'clock). The initiator, Sathu (Monk) Ta, had the most ardent religious faith in the Teachings of the Buddha and sponsored the making of this manuscript entitled *Suphommamokkha Pittaka* 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, constantly and certainly.

Date:

CS 1211, a *kat hao* year (7 Aug 1849)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Sathu (Monk) Ta

Titles:

ສຸພິມໂມກຂະ (ຜູກ ໖)

Suphommokkha (Phuk 6)

Subrahmamokkha (Fascicle 6)

EAP1398_VXY_1_0362

Long palm-leaf

One Phuk:

fascicle 7

Material:

Light brown palm leaves, black ink. **Size:** Height 4 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio is blank. **Back cover folio:** two folios; the first folio contains the colophon; and the last folios is blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of

the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ໃນອະດີດຕະການ, ມີສາມີພັນລະຍາຄູ່ໜຶ່ງເປັນຄົນທຸກໄຮ້ເຂັ້ມໃຈ ອາໄສຢູ່ເມືອງມາຕູຕະຣາດ ນະຄອນ. ໃນຄືນໜຶ່ງ, ຜູ້ເປັນເມຍຝັນວ່າ ພະຍາພົມເອົາແກ້ວວະຊິຣະເພັດໜ່ວຍໜຶ່ງມາໃສ່ປາກ ແລ້ວໃຫ້ນາງກິນກິນ ເມື່ອນາງກິນເພັດເມັດນັ້ນ ກໍສະດັງຕື່ນ ຈຶ່ງເລົ່າຄວາມຝັນນັ້ນໃຫ້ພາມຟັງ ພາມທຳນາຍວ່າ ຈັກມີຜູ້ມີບຸນສົມພານມາເກີດ ແລະຈະໄດ້ລູກຊາຍຜູ້ປະເສີດ. ຕໍ່ມາ, ນາງກໍເກີດ ລູກຊາຍ. ຫຼັງຈາກເກີດລູກໄດ້ ໑ ເດືອນກັບ ໗ ມື້ ນາງກໍເສຍຊີວິດ ຜູ້ເປັນພໍ່ຈຶ່ງລ້ຽງລູກຕາມລຳພັງ ພ້ອມກັບລ້ຽງໝາ ໙ ທາງໂຕໜຶ່ງໄວ້ເປັນເພື່ອນກັບເຈົ້າກຸມມານນ້ອຍ. ພໍໄດ້ຕັ້ງຊື່ໃຫ້ລູກວ່າ ສຸພົມ ມະໂມກຂະກຸມມານ. ຕໍ່ມາ, ພະຍາມາຕູຕະຣາດມີຄວາມປະສົງຢາກໄດ້ດອກນິລະບຸນທີ່ຢູ່ເມືອງ ນາກ ຊຶ່ງເປັນດອກບົວທີ່ມີກິ່ນຫອມ ຈຶ່ງມີພະຣາຊະໂອງການສັ່ງໃຫ້ສຸພົມມະໂມກຂະໄປເອົາມາ ຖວາຍ ຖ້າເອົາມາບໍ່ໄດ້ ຈະຖືກຕັດຄໍ. ສຸພົມມະໂມກຂະໄດ້ເດີນທາງໄປຮອດເມືອງນາກ ໄດ້ ສົມລົດກັບນາງຈັນທະກິດຕິກາ ລູກສາວພະຍານາກ. ຕໍ່ມາ, ສຸພົມມະໂມກຂະໄດ້ເດີນທາງໄປຍັງ ເມືອງອຸທຸມພັນທຸມັດຕິ ນະຄອນ ແລະໄດ້ສົມລົດກັບນາງຈັນທະພົມມາ ທິດາຂອງພະຣາຊາ. ພະຍາອຸທຸມພັນທຸມັດຕິຊົງປະທັບໃຈໃນຄຸນນະທຳຂອງສຸພົມມະໂມກຂະ ຈຶ່ງໄດ້ມອບຣາຊະ ບັນລັງໃຫ້ແກ່ເຂົາ ເຮັດໃຫ້ເຂົາໄດ້ເປັນພະຍາຊົງປົກຄອງເມືອງອີງໃໝ່. ເມື່ອພະຍາມາຕູຕະຣາດ ຊົງຊາບວ່າພະຍາສຸພົມມະໂມກຂະບໍ່ພຽງແຕ່ລອດຊີວິດ ແຕ່ຍັງໄດ້ພັນລະຍາຜູ້ສູງສັກແລະງົດ ງາມ ພະອົງກໍເກີດຄວາມອິດສາແລະປາດຖະໜາຢາກໄດ້ມະເຫສີຂອງສຸພົມມະໂມກຂະ ຈຶ່ງຍົກ ທັບໄປຕີຫວັງຈະຊົງເອົາມະເຫສີເຫຼົ່ານັ້ນມາເປັນຂອງພະອົງ. ແຕ່ວ່າ ໃນທີ່ສຸດພະອົງກໍພ່າຍແພ້ ແລະສິ້ນພະຊົນໃນສະໜາມຮົບ. ຊາວເມືອງມະຕູຕະຣາດເຫັນຄວາມຍິ່ງໃຫຍ່ຂອງສຸພົມມະ ໂມກຂະຈຶ່ງອັນເຊີນຂຶ້ນຄອງລາດເປັນກະສັດພະອົງໃໝ່ ແລະເຂົາໄດ້ປົກຄອງບ້ານເມືອງດ້ວຍ ຍຸດຕິທຳແລະຄຸນນະທຳ.

Once upon a time, there lived a poor couple in the city of Matutarat. One night, the wife had a dream in which Brahma placed a shimmering gem called "Visira" into her mouth and told her to swallow it. When she did, she suddenly woke up. She shared her dream with a Brahmin, who interpreted it as a divine sign that a virtuous and noble being would be born to her—a son of great merit. In time, the woman gave birth to a baby boy. Sadly, one month and seven days after his birth, she passed away. The father then raised the child alone, with only a nine-tailed dog as the boy's companion. The father named the boy Suphommamokkha KuMāra. Later, King Matutarat desired to obtain a *Nilabun flower*—a rare, fragrant lotus that grew only in the realm of the Nagas (serpent beings of the underworld). So the king issued a royal decree commanding Suphommamokkha to retrieve the *Nilabun flower* and present it to him—warning that failure would result in execution. Suphommamokkha set off on his journey and eventually reached the Naga realm, where he married Princess Chanthakittika, daughter of the Naga king. Later, he traveled to the city of Uthumphanthumati, where he married Princess Chanthaphomma, daughter of the city's ruler. Impressed by Suphamamokha's virtues, the king of Uthum granted him the royal throne, making him the new ruler. When King Matutarat learned that

Suphommamokkha had not only survived but had also gained noble wives and power, he grew jealous and desired Suphmmamokkha's consorts for himself. He raised an army and marched to war against Suphamamokkha, hoping to seize the queens. However, he was defeated in battle and killed on the battlefield. The people of Matutarajt, recognizing Suphommamokkha's greatness, invited him to ascend the throne. He became the new king and ruled the city with justice and virtue.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດໄດ້ ໑໒໑໑ ຕົວ ປີກັດເຮົ້າ ເດືອນ ໙ ແຮມ ໔ ຄໍ່າ ມີຮັບເຮົ້າ ວັນ ໓ ຣິດຈະນາແລ້ວຍາມແຖໂກ້ຄໍ່າ ໝາຍມີ ສາທຸຕາ ເຫຼື້ອມໃສໃນວໍຣະພຸດທະສາສະໜາເປັນອັນ ຍິ່ງ ຈິ່ງສ້າງ ສຸພິມໂມກຂະບິດຕະກະ ລໍານີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ ທຸວັງ.

Folio 26 on the recto side: In Chunlasangkat (CS) 1211, a *kat hao* year, on the fourth waning-moon day of the ninth lunar month, a *hap hao* day, the third day of the week (Tuesday), the writing was accomplished at the time of the evening horn (*nyam thae kai kham* o'clock). The initiator, Sathu (Monk) Ta, had the most ardent religious faith in the Teachings of the Buddha to sponsor the making of this manuscript entitled *Suphommamokkha Pittaka* 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, constantly and certainly.

Date: CS 1211, a *kat hao* year (7 Aug 1849)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Sathu (Monk) Ta

Titles: ສຸພິມໂມກຂະ (ຜູກ ໗)

Suphommokkha (Phuk 7)

Subrahmamokkha (Fascicle 7)

EAP1398_VXY_1_0363

Long palm-leaf

One Phuk: *fascicle 9*

Material: Light brown palm leaves, black ink. **Size:** Height 4 cm, width 54.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** three folios; the first folio contains the colophon; and the last two folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angled. **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: ໃນອະດີດຕະການ, ມີສາມີພັນລະຍາຄູ່ໜຶ່ງເປັນຄົນທຸກໄຮ້ເຂັ້ມໃຈ ອາໄສຢູ່ເມືອງມາຕຸຕະຣາດ ນະຄອນ. ໃນຄືນໜຶ່ງ, ຜູ້ເປັນເມຍຝັນວ່າ ພະຍາພິມເອົາແກ້ວວະຊີຣະເພັດໜ່ວຍໜຶ່ງມາໃສ່ປາກ ແລ້ວໃຫ້ນາງກິນກິນ ເມື່ອນາງກິນເພັດເມັດນັ້ນ ກໍສະດຽງຕື້ນ ຈຶ່ງເລົ່າຄວາມຝັນນັ້ນໃຫ້ພາມຟັງ

ພາມທໍານາຍວ່າ ຈັກມີຜູ້ມີບຸນສົມພານມາເກີດ ແລະຈະໄດ້ລູກຊາຍຜູ້ປະເສີດ. ຕໍ່ມາ, ນາງກໍເກີດລູກຊາຍ. ຫຼັງຈາກເກີດລູກໄດ້ ໑ ເດືອນກັບ ໗ ມື້ ນາງກໍເສຍຊີວິດ ຜູ້ເປັນພໍ່ຈຶ່ງລ້ຽງລູກຕາມລຳພັງພ້ອມກັບລ້ຽງໝາ ໙ ຫາງໂຕໜຶ່ງໄວ້ເປັນເພື່ອນກັບເຈົ້າກຸມມານນ້ອຍ. ພໍໄດ້ຕັ້ງຊື່ໃຫ້ລູກວ່າ ສຸພິມມະໂມກຂະກຸມມານ. ຕໍ່ມາ, ພະຍາມາຕູຕະຣາດມີຄວາມປະສົງຢາກໄດ້ດອກນິລະບຸນທີ່ຢູ່ເມືອງນາກ ຊຶ່ງເປັນດອກບົວທີ່ມີກິ່ນຫອມ ຈຶ່ງມີພະຣາຊະໂອງການສັ່ງໃຫ້ສຸພິມມະໂມກຂະໄປເອົາມາຖວາຍ ຖ້າເອົາມາບໍ່ໄດ້ ຈະຖືກຕັດຄໍ. ສຸພິມມະໂມກຂະໄດ້ເດີນທາງໄປຮອດເມືອງນາກ ໄດ້ສົມລົດກັບນາງຈັນທະກິດຕິກາ ລູກສາວພະຍານາກ. ຕໍ່ມາ, ສຸພິມມະໂມກຂະໄດ້ເດີນທາງໄປຍັງເມືອງອຸທຸມພັນທຸມັດຕິ ນະຄອນ ແລະໄດ້ສົມລົດກັບນາງຈັນທະພິມມາ ທິດາຂອງພະຣາຊາ. ພະຍາອຸທຸມພັນທຸມັດຕິຊົງປະທັບໃຈໃນຄຸນນະທຳຂອງສຸພິມມະໂມກຂະ ຈຶ່ງໄດ້ມອບຣາຊະບັນລັງໃຫ້ແກ່ເຂົາ ເຮັດໃຫ້ເຂົາໄດ້ເປັນພະຍາຊົງປົກຄອງເມືອງອົງໃໝ່. ເມື່ອພະຍາມາຕູຕະຣາດຊົງຊາບວ່າພະຍາສຸພິມມະໂມກຂະບໍ່ພຽງແຕ່ລອດຊີວິດ ແຕ່ຍັງໄດ້ພັນລະຍາຜູ້ສູງສັກແລະງົດງາມ ພະອົງກໍເກີດຄວາມອິດສາແລະປາດຖະໜາຢາກໄດ້ມະເຫສີຂອງສຸພິມມະໂມກຂະ ຈຶ່ງຍົກທັບໄປຕີຫວັງຈະຊົງເອົາມະເຫສີເຫຼົ່ານັ້ນມາເປັນຂອງພະອົງ. ແຕ່ວ່າ ໃນທີ່ສຸດພະອົງກໍພ່າຍແພ້ແລະສິ້ນພະຊົນໃນສະໜາມຮົບ. ຊາວເມືອງມະຕູຕະຣາດເຫັນຄວາມຍິ່ງໃຫຍ່ຂອງສຸພິມມະໂມກຂະຈຶ່ງອັນເຊີນຂຶ້ນຄອງລາດເປັນກະສັດພະອົງໃໝ່ ແລະເຂົາໄດ້ປົກຄອງບ້ານເມືອງດ້ວຍຍຸດຕິທຳແລະຄຸນນະທຳ.

Once upon a time, there lived a poor couple in the city of Matutarat. One night, the wife had a dream in which Brahma placed a shimmering gem called "Visira" into her mouth and told her to swallow it. When she did, she suddenly woke up. She shared her dream with a Brahmin, who interpreted it as a divine sign that a virtuous and noble being would be born to her—a son of great merit. In time, the woman gave birth to a baby boy. Sadly, one month and seven days after his birth, she passed away. The father then raised the child alone, with only a nine-tailed dog as the boy's companion. The father named the boy Suphommamokkha KuMāra. Later, King Matutarat desired to obtain a *Nilabun flower*—a rare, fragrant lotus that grew only in the realm of the Nagas (serpent beings of the underworld). So the king issued a royal decree commanding Suphommamokkha to retrieve the *Nilabun flower* and present it to him—warning that failure would result in execution. Suphommamokkha set off on his journey and eventually reached the Naga realm, where he married Princess Chanthakittika, daughter of the Naga king. Later, he traveled to the city of Uthumphanthumati, where he married Princess Chanthaphomma, daughter of the city's ruler. Impressed by Suphamamokkha's virtues, the king of Uthum granted him the royal throne, making him the new ruler. When King Matutarat learned that Suphommamokkha had not only survived but had also gained noble wives and power, he grew jealous and desired Suphmmamokkha's consorts for himself. He raised an army and marched to war against Suphamamokkha, hoping to seize the queens. However, he was defeated in battle and killed on the battlefield. The people of Matutarajt, recognizing

Colophon:

Suphommamokkha's greatness, invited him to ascend the throne. He became the new king and ruled the city with justice and virtue.

ລານທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດໄດ້ ໑໒໑໑ ຕົວ ປັກດເຮົ້າ ເດືອນ ໙ ແຮມ ໔ ຄໍ່າ ມີຮັບເຮົ້າ ວັນ ໓ ຮິດຈະນາແລ້ວຍາມແຖໃກ້ຄໍ່າ ໝາຍມີ ສາທຸຕາ ເຫຼື້ອມໃສໃນວໍຣະພຸດທະສາສະໜາເປັນອັນຍິ່ງ ຈຶ່ງສ້າງ ສຸພິມໂມກຂະປິດຕະກະ ລໍານີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ ທຸວັງ.

Folio 25 on the recto side: In Chunlasangkat (CS) 1211, a *kat hao* year, on the fourth waning-moon day of the ninth lunar month, a *hap hao* day, the third day of the week (Tuesday), the writing was accomplished at the time of the evening horn (*nyam thae kai kham*). The initiator, Sathu (Monk) Ta, had the most ardent religious faith in the Teachings of the Buddha and sponsored the making of this manuscript entitled *Suphommamokkha Pittaka* 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, constantly and certainly.

Date:

CS 1211, a *kat hao* year (7 Aug 1849)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Sathu (Monk) Ta

Titles:

ສຸພິມໂມກຂະ (ຜູກ ໙)

Suphommokkha (Phuk 9)

Subrahmamokkha (Fascicle 9)

EAP1398_VXY_1_0364

Long palm-leaf

One Phuk:

fascicle 10

Material:

Light brown palm leaves, black ink. **Size:** Height 4 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio is blank. **Back cover folio:** three folios; the first folio contains the colophon; the second folio contains the title; and the third folio is blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angled. **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:

ໃນອະດີດຕະການ, ມີສາມີພັນລະຍາຄູ່ໜຶ່ງເປັນຄົນທຸກໄຮ້ເຂັ້ນໃຈ ອາໄສຢູ່ເມືອງມາຕູຕະຣາດ ນະຄອນ. ໃນຄືນໜຶ່ງ, ຜູ້ເປັນເມຍຝັນວ່າ ພະຍາພິມເອົາແກ້ວວະຊິຣະເພັດໜ່ວຍໜຶ່ງມາໃສ່ປາກແລ້ວໃຫ້ນາງກິນກິນ ເມື່ອນາງກິນເພັດເມັດນັ້ນ ກໍສະດັງຕື່ນ ຈຶ່ງເລົ່າຄວາມຝັນນັ້ນໃຫ້ພາມຟັງ ພາມທໍານາຍວ່າ ຈັກມີຜູ້ມີບຸນສົມພານມາເກີດ ແລະຈະໄດ້ລູກຊາຍຜູ້ປະເສີດ. ຕໍ່ມາ, ນາງກໍເກີດລູກຊາຍ. ຫຼັງຈາກເກີດລູກໄດ້ ໑ ເດືອນກັບ ໗ ມື້ ນາງກໍເສຍຊີວິດ ຜູ້ເປັນພໍ່ຈຶ່ງລ້ຽງລູກຕາມລໍາພັງ ພ້ອມກັບລ້ຽງໝາ ໙ ຫາງໂຕໜຶ່ງໄວ້ເປັນເພື່ອນກັບເຈົ້າກຸມມານນ້ອຍ. ພໍໄດ້ຕັ້ງຊື່ໃຫ້ລູກວ່າ ສຸພິມ

ມະໂມກຂະກຸມມານ. ຕໍ່ມາ, ພະຍາມາຕູຕະຣາດມີຄວາມປະສົງຢາກໄດ້ດອກນິລະບຸນທີ່ຢູ່ເມືອງນາກ ຊຶ່ງເປັນດອກບົວທີ່ມີກິ່ນຫອມ ຈຶ່ງມີພະຣາຊະໂອງການສັ່ງໃຫ້ສຸພິມມະໂມກຂະໄປເອົາມາຖວາຍ ຖ້າເອົາມາບໍ່ໄດ້ ຈະຖືກຕັດຄໍ. ສຸພິມມະໂມກຂະໄດ້ເດີນທາງໄປຮອດເມືອງນາກ ໄດ້ສົມລົດກັບນາງຈັນທະກິດຕິກາ ລູກສາວພະຍານາກ. ຕໍ່ມາ, ສຸພິມມະໂມກຂະໄດ້ເດີນທາງໄປຍັງເມືອງອຸທຸມພັນທຸມັດຕິ ນະຄອນ ແລະໄດ້ສົມລົດກັບນາງຈັນທະພິມມາ ທິດາຂອງພະຣາຊາ. ພະຍາອຸທຸມພັນທຸມັດຕິຊົງປະທັບໃຈໃນຄຸນນະທຳຂອງສຸພິມມະໂມກຂະ ຈຶ່ງໄດ້ມອບຣາຊະບັນລັງໃຫ້ແກ່ເຂົາ ເຮັດໃຫ້ເຂົາໄດ້ເປັນພະຍາຊົງປົກຄອງເມືອງອົງໃໝ່. ເມື່ອພະຍາມາຕູຕະຣາດຊົງຊາບວ່າພະຍາສຸພິມມະໂມກຂະບໍ່ພຽງແຕ່ລອດຊີວິດ ແຕ່ຍັງໄດ້ພັນລະຍາຕູ້ສູງສັກແລະງົດງາມ ພະອົງກໍເກີດຄວາມອິດສາແລະປາດຖະໜາຢາກໄດ້ມະເຫສີຂອງສຸພິມມະໂມກຂະ ຈຶ່ງຍົກທັບໄປຕີຫວັງຈະຊົງເອົາມະເຫສີເຫຼົ່ານັ້ນມາເປັນຂອງພະອົງ. ແຕ່ວ່າ ໃນທີ່ສຸດພະອົງກໍພ່າຍແພ້ແລະສິ້ນພະຊົນໃນສະໜາມຮົບ. ຊາວເມືອງມະຕູຕະຣາດເຫັນຄວາມຍິ່ງໃຫຍ່ຂອງສຸພິມມະໂມກຂະຈຶ່ງອັນເຊີນຂຶ້ນຄອງລາດເປັນກະສັດພະອົງໃໝ່ ແລະເຂົາໄດ້ປົກຄອງບ້ານເມືອງດ້ວຍຍຸດຕິທຳແລະຄຸນນະທຳ.

Once upon a time, there lived a poor couple in the city of Matutarat. One night, the wife had a dream in which Brahma placed a shimmering gem called "Visira" into her mouth and told her to swallow it. When she did, she suddenly woke up. She shared her dream with a Brahmin, who interpreted it as a divine sign that a virtuous and noble being would be born to her—a son of great merit. In time, the woman gave birth to a baby boy. Sadly, one month and seven days after his birth, she passed away. The father then raised the child alone, with only a nine-tailed dog as the boy's companion. The father named the boy Suphommamokkha KuMāra. Later, King Matutarat desired to obtain a *Nilabun flower*—a rare, fragrant lotus that grew only in the realm of the Nagas (serpent beings of the underworld). So the king issued a royal decree commanding Suphommamokkha to retrieve the *Nilabun flower* and present it to him—warning that failure would result in execution. Suphommamokkha set off on his journey and eventually reached the Naga realm, where he married Princess Chanthakittika, daughter of the Naga king. Later, he traveled to the city of Uthumphanthumati, where he married Princess Chanthaphomma, daughter of the city's ruler. Impressed by Suphamamokkha's virtues, the king of Uthum granted him the royal throne, making him the new ruler. When King Matutarat learned that Suphommamokkha had not only survived but had also gained noble wives and power, he grew jealous and desired Suphommamokkha's consorts for himself. He raised an army and marched to war against Suphamamokkha, hoping to seize the queens. However, he was defeated in battle and killed on the battlefield. The people of Matutarajt, recognizing Suphommamokkha's greatness, invited him to ascend the throne. He became the new king and ruled the city with justice and virtue.

Colophon:

ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດໄດ້ ໑໒໑໑ ຕົວ ປັກດເຮົ້າ ເດືອນ ໙ ລົງ ໔ ຄ່ຳ ມີ້ຮັບເຮົ້າ ວັນ ໓ ຮິດຈະນາແລ້ວຍາມແຖໂກ້ຄ່ຳ ໝາຍມີ ສາທຸຕາ ເຫຼື້ອມໃສໃນວໍຣະພຸດທະສາສະໜາເປັນອັນຍິ່ງ

ຈຶ່ງສ້າງ ສຸພິມໂມກຂະບິດຕະກະ ລຳນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ ທຸວັງ.

Folio 26 on the recto side: In Chunlasangkāt (CS) 1211, a *kat hao* year, on the fourth waning-moon day of the ninth lunar month, a *hap hao* day, the third day of the week (Tuesday), the writing was accomplished at the time of the evening horn (*nyam thae kai kham*). The initiator, Sathu (Monk) Ta, had the most ardent religious faith in the Teachings of the Buddha to sponsor the making of this manuscript entitled *Suphommamokkha Pittaka* 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, constantly and certainly.

Date: CS 1211, a *kat hao* year (7 Aug 1849)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Sathu (Monk) Ta

Titles: ສຸພິມໂມກຂະ (ຜູກ ໑໐)

Suphommokkha (Phuk 10)

Subrahmamokkha (Fascicle 10)

EAP1398_VXY_1_0365

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 56 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 25. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ໃນອະດີດຕະການ, ມີສາມີພັນລະຍາຄູ່ໜຶ່ງເປັນຄົນທຸກໄຮ້ເຂັ້ມໃຈ ອາໄສຢູ່ເມືອງມາຕຸຕະຣາດ ນະຄອນ. ໃນຄືນໜຶ່ງ, ຜູ້ເປັນເມຍຝັນວ່າ ພະຍາພິມເອົາແກ້ວວະຊິຣະເພັດໜ່ວຍໜຶ່ງມາໃສ່ປາກ ແລ້ວໃຫ້ນາງກິນກິນ ເມື່ອນາງກິນເພັດເມັດນັ້ນ ກໍສະດັງຕື່ນ ຈຶ່ງເລົ່າຄວາມຝັນນັ້ນໃຫ້ພາມຟັງ ພາມທຳນາຍວ່າ ຈັກມີຜູ້ມີບຸນສົມພານມາເກີດ ແລະຈະໄດ້ລູກຊາຍຜູ້ປະເສີດ. ຕໍ່ມາ, ນາງກໍເກີດ ລູກຊາຍ. ຫຼັງຈາກເກີດລູກໄດ້ ໑ ເດືອນກັບ ໗ ມື້ ນາງກໍເສຍຊີວິດ ຜູ້ເປັນພໍ່ຈຶ່ງລ້ຽງລູກຕາມລຳພັງ ພ້ອມກັບລ້ຽງໝາ ໙ ຫາງໂຕໜຶ່ງໄວ້ເປັນເພື່ອນກັບເຈົ້າກຸມມານນ້ອຍ. ພໍໄດ້ຕັ້ງຊື່ໃຫ້ລູກວ່າ ສຸພິມ ມະໂມກຂະກຸມມານ. ຕໍ່ມາ, ພະຍາມາຕຸຕະຣາດມີຄວາມປະສົງຢາກໄດ້ດອກນິລະບຸນທີ່ຢູ່ເມືອງ ນາກ ຊຶ່ງເປັນດອກບົວທີ່ມີກິ່ນຫອມ ຈຶ່ງມີພະຣາຊະໂອງການສົ່ງໃຫ້ສຸພິມມະໂມກຂະໄປເອົາມາ ຖວາຍ ຖ້າເອົາມາບໍ່ໄດ້ ຈະຖືກຕັດຄໍ. ສຸພິມມະໂມກຂະໄດ້ເດີນທາງໄປຮອດເມືອງນາກ ໄດ້ ສົມລົດກັບນາງຈັນທະກິດຕິກາ ລູກສາວພະຍານາກ. ຕໍ່ມາ, ສຸພິມມະໂມກຂະໄດ້ເດີນທາງໄປຍັງ

ເມືອງອຸທຸມພັນທຸມັດຕິ ນະຄອນ ແລະໄດ້ສົມລົດກັບນາງຈັນທະພົມມາ ທິດາຂອງພະຣາຊາ. ພະຍາອຸທຸມພັນທຸມັດຕິຊົງປະທັບໃຈໃນຄຸນນະທຳຂອງສຸພົມມະໂມກຂະ ຈຶ່ງໄດ້ມອບຣາຊະບັນລັງໃຫ້ແກ່ເຂົາ ເຮັດໃຫ້ເຂົາໄດ້ເປັນພະຍາຊົງປົກຄອງເມືອງອົງໃໝ່. ເມື່ອພະຍາມາຕຸຕະຣາດຊົງຊາບວ່າພະຍາສຸພົມມະໂມກຂະບໍ່ພຽງແຕ່ລອດຊີວິດ ແຕ່ຍັງໄດ້ພັນລະຍາຜູ້ສູງສັກແລະງົດງາມ ພະອົງກໍເກີດຄວາມອິດສາແລະປາດຖະໜາຢາກໄດ້ມະເຫສີຂອງສຸພົມມະໂມກຂະ ຈຶ່ງຍົກທັບໄປຕີຫວັງຈະຊົງເອົາມະເຫສີເຫຼົ່ານັ້ນມາເປັນຂອງພະອົງ. ແຕ່ວ່າ ໃນທີ່ສຸດພະອົງກໍພ່າຍແພ້ແລະສິ້ນພະຊົນໃນສະໜາມຮົບ. ຊາວເມືອງມະຕຸຕະຣາດເຫັນຄວາມຍິ່ງໃຫຍ່ຂອງສຸພົມມະໂມກຂະຈຶ່ງອັນເຊີນຂຶ້ນຄອງລາດເປັນກະສັດພະອົງໃໝ່ ແລະເຂົາໄດ້ປົກຄອງບ້ານເມືອງດ້ວຍຍຸດຕິທຳແລະຄຸນນະທຳ.

Once upon a time, there lived a poor couple in the city of Matutarat. One night, the wife had a dream in which Brahma placed a shimmering gem called "Visira" into her mouth and told her to swallow it. When she did, she suddenly woke up. She shared her dream with a Brahmin, who interpreted it as a divine sign that a virtuous and noble being would be born to her—a son of great merit. In time, the woman gave birth to a baby boy. Sadly, one month and seven days after his birth, she passed away. The father then raised the child alone, with only a nine-tailed dog as the boy's companion. The father named the boy Suphommamokkha KuMāra. Later, King Matutarat desired to obtain a *Nilabun flower*—a rare, fragrant lotus that grew only in the realm of the Nagas (serpent beings of the underworld). So the king issued a royal decree commanding Suphommamokkha to retrieve the *Nilabun flower* and present it to him—warning that failure would result in execution. Suphommamokkha set off on his journey and eventually reached the Naga realm, where he married Princess Chanthakittika, daughter of the Naga king. Later, he traveled to the city of Uthumphanthumati, where he married Princess Chanthaphomma, daughter of the city's ruler. Impressed by Suphamamokkha's virtues, the king of Uthum granted him the royal throne, making him the new ruler. When King Matutarat learned that Suphommamokkha had not only survived but had also gained noble wives and power, he grew jealous and desired Suphommamokkha's consorts for himself. He raised an army and marched to war against Suphamamokkha, hoping to seize the queens. However, he was defeated in battle and killed on the battlefield. The people of Matutarajt, recognizing Suphommamokkha's greatness, invited him to ascend the throne. He became the new king and ruled the city with justice and virtue.

Colophon:

ລານທີ ໒໔ ໜ້າ ໑: ສັງກາດໄດ້ ຮ້ອຍ ໖໖ (ກົງກັບ ຈ.ສ. ໑໑໖໖) ຕົວ ປົກາບໃຈ ເດືອນຈຽງ ອອກຄໍ້າ ໑ ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງແລງ ຣາດຊະໂກດ ຜົວເມຍ ມີສັດທາສ້າງ ສຸພົມໂມກຂະ ໄວ້ກັບສາສະໜາ ຕາບ ໔໐໐໐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂທຕຸ ເມ ນິດຈັງ ທຸວັງ ທຸວັງ ແດ່ເຫັນ ສຸພົມໂມກຂະ ຜູກ ໕.

Folio 24 on the recto side: In Sangkat one hundred and 66 (corresponding CS 1166), a *kap chai* year, on the first waxing-moon day of the first lunar

month, the fourth day of the week (Wednesday),¹³⁰ the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Rasakot and his wife sponsored the making of this manuscript entitled *Suphommamokkha* 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, constantly and certainly. *Suphommamokkha*, 5th fascicle.

Date: CS 1166, a *kap chai* year (3 Dec 1804)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Rasakot and his wife

Titles: ສຸພິມໂມກຂະ (ຜູກຕົ້ນ)

Suphommokkha (Phuk 1)

Subrahmamokkha (Fascicle 1)

EAP1398_VXY_1_0366

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 53.6 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 22. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ເລື່ອງ ສຸວັນນະມຸກຂະໂພທິສັດ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນເມືອງສາວັດຖິ ຊົງປາຣົບເຖິງບຸລົມໂພທິສັດຕົນຊື່ວ່າ ສຸວັນນະມຸກຂະ ໃຫ້ແກ່ພິກຂຸທັງຫລາຍແລະພະຍາປັດເສນທິໂກສິນຟັງ. ກາລະອັນລ່ວງໄປແລ້ວ ພະຍາສິຣິສຸດທິຣາດປົກຄອງເມືອງມັກຄະທະຣາຊະທານີ ພະອົງມີພະອັກຄະມະເຫສີ ພະນາມວ່າ ພະນາງຈັນທະສຸວັນນະ. ເທວະບຸດໂພທິສັດເຈົ້າໄດ້ລົງມາປະຕິສົນທິໃນທ້ອງຂອງພະນາງ. ໃນຂະນະທີ່ຕັ້ງຄັນຢູ່ນັ້ນ ພະນາງກໍມັກທຳບຸນໃຫ້ທານເປັນພິເສດ. ພະຣາຊາຈຶ່ງໄດ້ໃຫ້ພາມ ຕູ ຄົນມາທຳນາຍ. ພາມເຫຼົ່ານັ້ນໄດ້ທຳນາຍວ່າ ພະຣາຊະໂອລົດຈັກເປັນຄົນຜູ້ມີບຸນຍາທິການ ແລະຈະໄດ້ເປັນພະພຸດທະເຈົ້າໃນອະນາຄົດ. ເມື່ອພະນາງປະສູດພະຣາຊະໂອລົດ ພະລາຊາຈຶ່ງຕັ້ງຊື່ໃຫ້ວ່າ ສຸວັນນະມຸກຂະກຸມມານ. ເມື່ອຈະເລີນໄວ ເຈົ້າກຸມມານກໍມັກຮັກໃນການທຳບຸນ ໃຫ້ທານ, ຮັກສາສິນ ແລະມັກໃນການຍິງທະນູ. ເມື່ອອາຍຸໄດ້ ໑໖ ປີ ກໍໄດ້ຮຽນຈົບໂຕແພດ ແລະຕໍ່ມາ ພະຍາສິຣິສຸດທິຣາດໄດ້ອະພິເສກເຈົ້າກຸມມານນ້ອຍໃຫ້ເປັນພະຍາຂຶ້ນຄອງຣາດແທນພະອົງ. ພະຍາສຸວັນນະມຸກຂະຊົງປົກຄອງບ້ານເມືອງດ້ວຍຫຼັກທິດສະພິດຣາຊະທຳ ໑໐ ປະການ.

¹³⁰ 1166 Margasirsha 1 = Monday, 3 December 1804.

Suvannamukkha Bodhisatta. On one occasion, while residing at the Jetavana monastery in Savatthi, the Buddha spoke to his disciples and King Pasenadi about the Bodhisatta named Suvannamukkha. Once upon a time, King Sirisutthirat ruled the kingdom of Maggada. He had his queen named Chanthasuvanna. The Bodhisatta descended into her womb. While she was pregnant, she was very fond of giving alms. So, the king invited eight Brahmins to prophesy the child. Those Brahmins prophesied that the royal son would be a virtuous person and become a Buddha in the future. When the Queen gave birth to the son, the king named him Suvannamukkha KuMāra. When he grew up, he loved to give alms, observe precepts and shoot archery. When he was 16 years old, he graduated the three Vedas of the Hindu religion. King Sirisutthirat anointed him as a new king to the throne instead of him. King Suvannamukkha ruled his kingdom with the Ten Royal Virtues.

Colophon: None.
Date: 1804 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0367)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສຸວັນນະມຸກຂະ (ຜູກຕົ້ນ)
Suvannamukkha (Phuk 1)
Suvannamukkha (Fascicle 1)

EAP1398_VXY_1_0367

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 53.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio is blank. **Back cover folio:** three folios; the first folio contains the colophon; and the last two folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angled. **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: ເລື່ອງ ສຸວັນນະມຸກຂະໂພທິສັດ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນເມືອງສາວັດຖິ ຊົງປາຣີບເຖິງບຸລົມໂພທິສັດຕົນຊື່ວ່າ ສຸວັນນະມຸກຂະ ໃຫ້ແກ່ພິກຂຸທັງຫລາຍແລະພະຍາປັດເສນທິໂກສິນ. ກາລະອັນລ່ວງໄປແລ້ວ ພະຍາສິຣິສຸດທິຣາດປົກຄອງເມືອງມັກຄະທະຣາຊະທານີ ພະອົງມີພະອັກຄະມະເທສີ ພະນາມວ່າ ພະນາງຈັນທະສຸວັນນະ. ເທວະບຸດໂພທິສັດເຈົ້າໄດ້ລົງມາປະຕິສົນທິໃນທ້ອງຂອງພະນາງ. ໃນຂະນະທີ່ຕັ້ງຄັນຢູ່ນັ້ນ ພະນາງກໍມັກທຳບຸນໃຫ້ທານເປັນພິເສດ. ພະຣາຊາຈຶ່ງໄດ້ໃຫ້ພາມ ໘ ຄົນມາທຳນາຍ. ພາມເຫຼົ່ານັ້ນໄດ້ທຳນາຍວ່າ

ພະຣາຊະໂອລົດຈັກເປັນຄົນຜູ້ມີບຸນຍາທິການ ແລະຈະໄດ້ເປັນພະພຸດທະເຈົ້າໃນອະນາຄົດ. ເມື່ອພະນາງປະສູດພະຣາຊະໂອລົດ ພະລາຊາຈຶ່ງຕັ້ງຊື່ໃຫ້ວ່າ ສຸວັນນະມຸກຂະກຸມມານ. ເມື່ອຈະເລີນໄວ ເຈົ້າກຸມມານກໍມັກຮັກໃນການທຳບຸນ ໃຫ້ທານ, ຮັກສາສິນ ແລະມັກໃນການຍິງທະນູ. ເມື່ອອາຍຸໄດ້ ໑໖ ປີ ກໍໄດ້ຮຽນຈົບໂຕແພດ ແລະຕໍ່ມາ ພະຍາສີຣິສຸດທິຣາດໄດ້ອະພິເສກເຈົ້າກຸມມານນ້ອຍໃຫ້ເປັນພະຍາຂຶ້ນຄອງຣາດແທນພະອົງ. ພະຍາສຸວັນນະມຸກຂະຊົງປົກຄອງບ້ານເມືອງດ້ວຍຫຼັກທິດສະພິດຣາຊະທຳ ໑໐ ປະການ.

Suvannamukkha Bodhisatta. On one occasion, while residing at the Jetavana monastery in Savatthi, the Buddha spoke to his disciples and King Pasenadi about the Bodhisatta named Suvannamukkha. Once upon a time, King Sirisutthirat ruled the kingdom of Maggada. He had his queen named Chanthasuvanna. The Bodhisatta descended into her womb. While she was pregnant, she was very fond of giving alms. So, the king invited eight Brahmins to prophesy the child. Those Brahmins prophesied that the royal son would be a virtuous person and become a Buddha in the future. When the Queen gave birth to the son, the king named him Suvannamukkha KuMāra. When he grew up, he loved to give alms, observe precepts and shoot archery. When he was 16 years old, he graduated the three Vedas of the Hindu religion. King Sirisutthirat anointed him as a new king to the throne instead of him. King Suvannamukkha ruled his kingdom with the Ten Royal Virtues.

Colophon:

ລານທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດໄດ້ ໑໖໖ (ກົງກັບ ຈ.ສ. ໑໑໖໖) ຕົວ ປົກກບໃຈ ເດືອນ ໖ ອອກໃໝ່ ໙ ຄຳ ໓ ມື້ເຕົ້າ ຈະນາແລ້ວຍາມກອງທຸ່ງ ພະຍາສີ ໒ ເມືອງ ມີໃຈໃສສັດທາສ້າງ ລຳອັນນີ້ໄວ້ກັບສາສະໜາ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາກໍ່ຂ້າເຫັນ ນິດຈັງ ນິດຈັງ.

Folio 25 on the recto side: In Chunlasangkat 166 (corresponding CS 1166), a *kap chai* year, on the ninth waxing-moon day of the sixth lunar month, the third day of the week (Tuesday), a *tao* day,¹³¹ the writing was accomplished at the time of forenoon drum (*nyam kông thiang*). Phanya Si Sòng Müang had the religious faith to sponsor the making of this manuscript to support the Teachings of the Buddha. May my desires and wishes come true, constantly and constabtly.

Date: CS 1166, a *kap chai* year (18 Apr 1804)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Phanya Si Sòng Müang

Titles: ສຸວັນນະມຸກຂະ (ຜູກ ໒)

Suvannamukkha (Phuk 2)

Suvannamukkha (Fascicle 2)

¹³¹ 1166 Vaisakha 9 = Wednesday, 18 April 1804. This day was a *poek set* day.

Long palm-leaf**One Phuk:** *fascicle 3***Material:** Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 53.7 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** one folio is blank. **Back cover folio:** three folios; the first folio contains the colophon; and the last two folios are blank.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 22. **Edges of the palm leaves:** angled. **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: ເລື່ອງ ສຸວັນນະມຸກຂະໂພທິສັດ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນເມືອງສາວັດຖິ ຊົງປາຣີບເຖິງບຸລົມໂພທິສັດຕົນຊື່ວ່າ ສຸວັນນະມຸກຂະ ໃຫ້ແກ່ພິກຂຸທັງຫລາຍແລະພະຍາປັດເສນທິໂກສິນ. ກາລະອັນລ່ວງໄປແລ້ວ ພະຍາສິຣິສຸດທິຣາດ ປົກຄອງເມືອງມັກຄະທະຣາຊະທານີ ພະອົງມີພະອັກຄະມະເຫສີ ພະນາມວ່າ ພະນາງຈັນທະສຸວັນນະ. ເທວະບຸດໂພທິສັດເຈົ້າໄດ້ລົງມາປະຕິສົນທິໃນທ້ອງຂອງພະນາງ. ໃນຂະນະທີ່ຕັ້ງຄັນຢູ່ນັ້ນ ພະນາງກໍມັກທຳບຸນໃຫ້ທານເປັນພິເສດ. ພະຣາຊາຈຶ່ງໄດ້ໃຫ້ພາມ ຕູ ຄົນມາທຳນາຍ. ພາມເຫຼົ່ານັ້ນໄດ້ທຳນາຍວ່າ ພະຣາຊະໂອລົດຈັກເປັນຄົນຜູ້ມີບຸນຍາທິການ ແລະຈະໄດ້ເປັນພະພຸດທະເຈົ້າໃນອະນາຄົດ. ເມື່ອພະນາງປະສູດພະຣາຊະໂອລົດ ພະລາຊາຈຶ່ງຕັ້ງຊື່ໃຫ້ວ່າ ສຸວັນນະມຸກຂະກຸມມານ. ເມື່ອຈະເລີນໄວ ເຈົ້າກຸມມານກໍມັກຮັກໃນການທຳບຸນ ໃຫ້ທານ, ຮັກສາສິນ ແລະມັກໃນການຍິງທະນູ. ເມື່ອອາຍຸໄດ້ ໑໖ ປີກໍໄດ້ຮຽນຈົບໂຕແພດ ແລະຕໍ່ມາ ພະຍາສິຣິສຸດທິຣາດໄດ້ອະພິເສກເຈົ້າກຸມມານນ້ອຍໃຫ້ເປັນພະຍາຂຶ້ນຄອງຣາດແທນພະອົງ. ພະຍາສຸວັນນະມຸກຂະຊົງປົກຄອງບ້ານເມືອງດ້ວຍຫຼັກທິດສະພິດຣາຊະທຳ ໑໐ ປະການ.

Suvannamukkha Bodhisatta. On one occasion, while residing at the Jetavana monastery in Savatthi, the Buddha spoke to his disciples and King Pasenadi about the Bodhisatta named Suvannamukkha. Once upon a time, King Sirisutthirat ruled the kingdom of Maggada. He had his queen named Chanthasuvanna. The Bodhisatta descended into her womb. While she was pregnant, she was very fond of giving alms. So, the king invited eight Brahmins to prophesy the child. Those Brahmins prophesied that the royal son would be a virtuous person and become a Buddha in the future. When the Queen gave birth to the son, the king named him Suvannamukkha KuMāra. When he grew up, he loved to give alms, observe precepts and shoot archery. When he was 16 years old, he graduated the three Vedas of the Hindu religion. King Sirisutthirat anointed him as a new king to the throne instead of him. King Suvannamukkha ruled his kingdom with the Ten Royal Virtues.

Colophon: ລານທີ ໒໐ ໜ້າ ໑: ສັງກາດໄດ້ ໑໖໖ (ກົງກັບ ຈ.ສ. ໑໑໖໖) ຕົວ ປົກກາບໃຈ ເດືອນ ໖ ອອກໃໝ່ ໙ ຄຳ ໓ ມື້ເຕົ້າ ຮິດຈະນາແລ້ວຍາມກອງທ່ຽງ ພະຍາສິ ໒ ເມືອງມີໃຈໃສສັດທາສ້າງ ລຳອັນນີ້ໄວ້ກັບ ສາສະໜາ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາກໍຂ້າເຫັນ.

Folio 20 on the recto side: In Chunlasangkat 166 (corresponding CS 1166) 1211, a *kap chai* year, on the ninth waxing-moon day of the sixth lunar month, the third day of the week (Tuesday), a *tao* day, the writing was accomplished at the time of the noon drum (*nyam kòng thiàng*). Phanya Si Sòng Müang had the religious faith to sponsor the making of this manuscript to support the Teachings of the Buddha. May my desires and wishes come true.

Date: CS 1166, a *kap chai* year (18 Apr 1804)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Phanya Si Sòng Müang
Titles: ສຸວັນນະມຸກຂະ (ຜູກ ໓)
Suvannamukkha (Phuk 3)
Suvannamukkha (Fascicle 3)

EAP1398_VXY_1_0369

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 53.6 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio is blank.
Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angled. **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: ເລື່ອງ ສຸວັນນະມຸກຂະໂພທິສັດ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນເມືອງສາວັດຖີ ຊົງປາຣິບຖົງບຸລົມໂພທິສັດຕິນຊື່ວ່າສຸວັນນະມຸກຂະ ໃຫ້ແກ່ພິກຂຸທັງຫລາຍແລະພະຍາປັດເສນທິໂກສິນ. ກາລະອັນລ່ວງໄປແລ້ວ ພະຍາສິຣິສຸດທິຣາດ ປົກຄອງເມືອງມັກຄະທະຣາຊະທານີ ພະອົງມີພະອັກຄະມະເຫສີ ພະນາມວ່າ ພະນາງຈັນທະສຸວັນນະ. ເທວະບຸດໂພທິສັດເຈົ້າໄດ້ລົງມາປະຕິສົນທິໃນທ້ອງຂອງພະນາງ. ໃນຂະນະທີ່ຕັ້ງຄັນຢູ່ນັ້ນ ພະນາງກໍມັກທຳບຸນໃຫ້ທານເປັນພິເສດ. ພະຣາຊາຈຶ່ງໄດ້ໃຫ້ພາມ ຕູ ຄົນມາທຳນາຍ. ພາມເຫຼົ່ານັ້ນໄດ້ທຳນາຍວ່າ ພະຣາຊະໂອລົດຈັກເປັນຄົນຜູ້ມີບຸນຍາທິການ ແລະຈະໄດ້ເປັນພະພຸດທະເຈົ້າໃນອະນາຄົດ. ເມື່ອພະນາງປະສູດພະຣາຊະໂອລົດ ພະລາຊາຈຶ່ງຕັ້ງຊື່ໃຫ້ວ່າ ສຸວັນນະມຸກຂະກຸມມານ. ເມື່ອຈະເລີນໄວ ເຈົ້າກຸມມານກໍມັກຮັກໃນການທຳບຸນ ໃຫ້ທານ, ຮັກສາສິນ ແລະມັກໃນການຍິງທະນູ. ເມື່ອອາຍຸໄດ້ ໑໖ ປີກໍໄດ້ຮຽນຈົບໂຕແພດ ແລະຕໍ່ມາ ພະຍາສິຣິສຸດທິຣາດໄດ້ອະພິເສກເຈົ້າກຸມມານນ້ອຍໃຫ້ເປັນພະຍາຂຶ້ນຄອງຣາດແທນພະອົງ. ພະຍາສຸວັນນະມຸກຂະຊົງປົກຄອງບ້ານເມືອງດ້ວຍຫຼັກທິດສະພິດຣາຊະທຳ ໑໐ ປະການ.

Suvannamukkha Bodhisatta. On one occasion, while residing at the Jetavana monastery in Savatthi, the Buddha spoke to his disciples and

King Pasenadi about the Bodhisatta named Suvannamukkha. Once upon a time, King Sirisutthirat ruled the kingdom of Maggada. He had his queen named Chanthasuvanna. The Bodhisatta descended into her womb. While she was pregnant, she was very fond of giving alms. So, the king invited eight Brahmins to prophesy the child. Those Brahmins prophesied that the royal son would be a virtuous person and become a Buddha in the future. When the Queen gave birth to the son, the king named him Suvannamukkha KuMāra. When he grew up, he loved to give alms, observe precepts and shoot archery. When he was 16 years old, he graduated the three Vedas of the Hindu religion. King Sirisutthirat anointed him as a new king to the throne instead of him. King Suvannamukkha ruled his kingdom with the Ten Royal Virtues.

Colophon: ລາມທີ ໒໖ ໜ້າ ໑: ສັງກາດໄດ້ ໑໖໖ (ກົງກັບ ຈ.ສ. ໑໑໖໖) ຕົວ ປົກກາຍໃຈ ເດືອນ ໖ ຂຶ້ນ ໙ ຄ່ຳ ໓ ມື້ເຕົ້າ ຮິດຈະນາແລ້ວຍາມກອງທ່ຽງ ພະຍາສີ ໒ ເມືອງ ມີໃຈໃສສັດທາສ້າງລຳອັນນີ້ ໄວ້ກັບສາສະໜາ.

Folio 26 on the recto side: In Chunlasangkat 166 (corresponding CS 1166) 1211, a *kap chai* year, on the ninth waxing-moon day of the sixth lunar month, the third day of the week (Tuesday), a *tao* day, the writing was accomplished at the time of the noon drum (*nyam kòng thiang*). Phanya Si Sòng Müang had the religious faith to sponsor the making of this manuscript to support the Teachings of the Buddha.

Date: CS 1166, a *kap chai* year (18 Apr 1804)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Phanya Si Sòng Müang

Titles: ສຸວັນນະມຸກຂະ (ຜູກ ໔)

Suvannamukkha (Phuk 4)

Suvannamukkha (Fascicle 4)

EAP1398_VXY_1_0370

Long palm-leaf

One Phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio is blank. **Back cover folio:** three folios; the first folio contains the colophon; and the last two folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 28. **Edges of the palm leaves:** angled. **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: ເລື່ອງ ສຸວັນນະມຸກຂະໂພທິສັດ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນເມືອງສາວັດຖີ ຂົງປາຣົບເຖິງບຸລົມໂພທິສັດຕົນຊື່ວ່າສຸວັນນະມຸກຂະ ໃຫ້ແກ່ພິກຂຸທັງຫລາຍແລະ

ພະຍາປັດເສນທິໂກສິນ. ກາລະອັນລ່ວງໄປແລ້ວ ພະຍາສີຣິສຸດທິຣາດ ປົກຄອງເມືອງມັກຄະ ທະຣາຊະທານີ ພະອົງມີພະອັກຄະມະເຫສີ ພະນາມວ່າ ພະນາງຈັນທະສຸວັນນະ. ເທວະບຸດ ໂພທິສັດເຈົ້າໄດ້ລົງມາປະຕິສົນທິໃນທ້ອງຂອງພະນາງ. ໃນຂະນະທີ່ຕັ້ງຄັນຢູ່ນັ້ນ ພະນາງກໍມັກທຳ ບຸນໃຫ້ທານເປັນພິເສດ. ພະຣາຊາຈຶ່ງໄດ້ໃຫ້ພາມ ຕູ ຄົນມາທຳນາຍ. ພາມເຫຼົ່ານັ້ນໄດ້ທຳນາຍວ່າ ພະຣາຊະໂອລົດຈັກເປັນຄົນຜູ້ມີບຸນຍາທິການ ແລະຈະໄດ້ເປັນພະພຸດທະເຈົ້າໃນອະນາຄົດ. ເມື່ອ ພະນາງປະສູດພະຣາຊະໂອລົດ ພະລາຊາຈຶ່ງຕັ້ງຊື່ໃຫ້ວ່າ ສຸວັນນະມຸກຂະກຸມມານ. ເມື່ອຈະເລີນ ໄວ ເຈົ້າກຸມມານກໍມັກຮັກໃນການທຳບຸນ ໃຫ້ທານ, ຮັກສາສິນ ແລະມັກໃນການຍິງທະນູ. ເມື່ອ ອາຍຸໄດ້ ໑໖ ປີ ກໍໄດ້ຮຽນຈົບໂຕແພດ ແລະຕໍ່ມາ ພະຍາສີຣິສຸດທິຣາດໄດ້ອະພິເສກເຈົ້າກຸມມານ ນ້ອຍໃຫ້ເປັນພະຍາຂຶ້ນຄອງຣາດແທນພະອົງ. ພະຍາສຸວັນນະມຸກຂະຊົງປົກຄອງບ້ານເມືອງດ້ວຍ ຫຼັກທິດສະພິດຣາຊະທຳ ໑໐ ປະການ.

Suvannamukkha Bodhisatta. On one occasion, while residing at the Jetavana monastery in Savatthi, the Buddha spoke to his disciples and King Pasenadi about the Bodhisatta named Suvannamukkha. Once upon a time, King Sirisutthirat ruled the kingdom of Maggada. He had his queen named Chanthasuvanna. The Bodhisatta descended into her womb. While she was pregnant, she was very fond of giving alms. So, the king invited eight Brahmins to prophesy the child. Those Brahmins prophesied that the royal son would be a virtuous person and become a Buddha in the future. When the Queen gave birth to the son, the king named him Suvannamukkha KuMāra. When he grew up, he loved to give alms, observe precepts and shoot archery. When he was 16 years old, he graduated the three Vedas of the Hindu religion. King Sirisutthirat anointed him as a new king to the throne instead of him. King Suvannamukkha ruled his kingdom with the Ten Royal Virtues.

Colophon:

ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໕ ຕົວ ປົກກເຮົາ ເດືອນຈຽງ ຂຶ້ນ ໑໒ ຄ່ຳ ພໍ່າວ່າ ໄດ້ ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາ ເປັນເຄົ້າ ຈຶ່ງໄດ້ສ້າງ ລຳ ສຸວັນນະມຸກຂະ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ. ຂໍຜົນອັນນີ້ເປັນປັດ ໄຈຍະແກ່ພະນິພານ ຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈົງຮູ້ພະນິບພານດັ່ງຄຳໝາຍແດ່ກໍຂ້າເທີ້ນ. ອະຣະຫັນຕີ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ. ຜູ້ຂ້າໄດ້ສ້ອມແຊມທຳມະຄຳ ສອນພະພຸດທະເຈົ້າ ຂໍໃຫ້ທາຍພະຍາດທິໂລຄາແດ່ ກໍຂ້າເທີ້ນ.

Folio 26 on the recto side: In Chunlasangkatrassa (CS) 1295, a *ka hao* year, on the twelfth waxing-moon day of the first lunar month, the fourth day of the week (Wednesday),¹³² the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Rattanapannya, sponsored the making of this manuscript entitled *Suvannamokkha* to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill my wishes to reach Nibbāna and to cut the Five Obstacles. May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly. I

¹³² 1295 Margasirsha 12 = Wednesday, 29 November 1933.

repaired scriptures of the teachings of the Buddha, may I recover from diseases, definitely.

Date: CS 1295, a *ka hao* year (29 Nov 1933)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Rattanapannya

Titles: ສຸວັນນະມຸກຂະ (ຜູກ ໕)
Suvannamukkha (Phuk 5)
Suvannamukkha (Fascicle 5)

EAP1398_VXY_1_0371

Long palm-leaf

One Phuk: *fascicle 6*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 54 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ເລື່ອງ ສຸວັນນະມຸກຂະ ໂພທິສັດ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນເມືອງສາວັດຖີ ຊົງປາຣົບເຖິງບຸລົມໂພທິສັດຕົນຊື່ວ່າສຸວັນນະມຸກຂະ ໃຫ້ແກ່ພິກຂຸທັງຫລາຍແລະພະຍາປັດເສນທິໂກສິນ. ກາລະອັນລ່ວງໄປແລ້ວ ພະຍາສິຣິສຸດທິຣາດ ປົກຄອງເມືອງມັກຄະທະຣາຊະທານີ ພະອົງມີພະອັກຄະມະເຫສີ ພະນາມວ່າ ພະນາງຈັນທະສຸວັນນະ. ເທວະບຸດໂພທິສັດເຈົ້າໄດ້ລົງມາປະຕິສົນທິໃນທ້ອງຂອງພະນາງ. ໃນຂະນະທີ່ຕັ້ງຄັນຢູ່ນັ້ນ ພະນາງກໍມັກທຳບຸນໃຫ້ທານເປັນພິເສດ. ພະຣາຊາຈຶ່ງໄດ້ໃຫ້ພາມ ໘ ຄົນມາທຳນາຍ. ພາມເຫຼົ່ານັ້ນໄດ້ທຳນາຍວ່າ ພະຣາຊະໂອລົດຈັກເປັນຄົນຜູ້ມີບຸນຍາທິການ ແລະຈະໄດ້ເປັນພະພຸດທະເຈົ້າໃນອະນາຄົດ. ເມື່ອພະນາງປະສູດພະຣາຊະໂອລົດ ພະລາຊາຈຶ່ງຕັ້ງຊື່ໃຫ້ວ່າ ສຸວັນນະມຸກຂະກຸມມານ. ເມື່ອຈະເລີນໄວ ເຈົ້າກຸມມານກໍມັກຮັກໃນການທຳບຸນ ໃຫ້ທານ, ຮັກສາສິນ ແລະມັກໃນການຍິງທະນູ. ເມື່ອອາຍຸໄດ້ ໑໙ ປີ ກໍໄດ້ຮຽນຈົບໂຕແພດ ແລະຕໍ່ມາພະຍາສິຣິສຸດທິຣາດໄດ້ອະພິເສກເຈົ້າກຸມມານນ້ອຍໃຫ້ເປັນພະຍາຂຶ້ນຄອງຣາດແທນພະອົງ. ພະຍາສຸວັນນະມຸກຂະຊົງປົກຄອງບ້ານເມືອງດ້ວຍຫຼັກທິດສະພິດຣາຊະທຳ ໑໐ ປະການ.

Suvannamukkha Bodhisatta. On one occasion, while residing at the Jetavana monastery in Savatthi, the Buddha spoke to his disciples and King Pasenadi about the Bodhisatta named Suvannamukkha. Once upon a time, King Sirisutthirat ruled the kingdom of Maggada. He had his queen named Chanthasuvanna. The Bodhisatta descended into her womb. While she was pregnant, she was very fond of giving alms. So, the king invited eight Brahmins to prophesy the child. Those Brahmins prophesied that

the royal son would be a virtuous person and become a Buddha in the future. When the Queen gave birth to the son, the king named him Suvannamukkha KuMāra. When he grew up, he loved to give alms, observe precepts and shoot archery. When he was 16 years old, he graduated the three Vedas of the Hindu religion. King Sirisuthirat anointed him as a new king to the throne instead of him. King Suvannamukkha ruled his kingdom with the Ten Royal Virtues.

Colophon: ລານທີ ໒໑ ໜ້າ ໑: ສັງກາດໄດ້ ໑໖໖ (ກົງກັບ ຈ.ສ. ໑໑໖໖) ຕົວ ປົກກາບໃຈ ເດືອນ ໖ ຂຶ້ນ ໙ ຄ່ຳ ໓ ມື້ເຖົ້າ ຮິດຈະນາແລ້ວຍາມກອງທຸ່ງ ພະຍາສີ ໒ ເມືອງມີໃຈໃສສັດທາສ້າງ ລຳອັນນີ້ໄວ້ກັບສາສະໜາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາກໍຂ້າເທີນ.

Folio 21 on the recto side: In Sangkat 166 (corresponding CS 1166), a *kap chai* year, on the ninth waxing-moon day of the sixth lunar month, the third day of the week (Tuesday), a *tao* day,¹³³ the writing was accomplished at the time of the noon drum (*nyam kòng thiang*). Phanya Si Sòng Müang had the religious faith to sponsor the making of this manuscript to support the Teachings of the Buddha. May my desires and wishes come true, definitely.

Date: CS 1166, a *kap chai* year (18 Apr 1804)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Phanya Si Sòng Müang

Titles: ສຸວັນນະມຸກຂະ (ຜູກ ໖)

Suvannamukkha (Phuk 6)

Suvannamukkha (Fascicle 6)

EAP1398_VXY_1_0372

Long palm-leaf

One Phuk: *fascicle 7*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 53.5 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** four folios; the first folio contains the colophon; and the last three folios is blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 24. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ເລື່ອງ ສຸວັນນະມຸກຂະໂພທິສັດ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນເມືອງສາວັດຖີ ຂົງປາຣິບຖົງບຸລົມໂພທິສັດຕົນຊື່ວ່າ ສຸວັນນະມຸກຂະ ໃຫ້ແກ່ພິກຂຸທັງຫລາຍ ແລະພະຍາປັດເສນທິໂກລິນ. ກາລະອັນລ່ວງໄປແລ້ວ ພະຍາສີຮິສຸດທິຣາດ ປົກຄອງເມືອງ

¹³³ 1166 Vaisakha 9 = Wednesday, 18 April 1804. This day was a *poek set* day.

ມັກຄະທະຣາຊະທານີ ພະອົງມີພະອັກຄະມະເທສີ ພະນາມວ່າ ພະນາງຈັນທະສຸວັນນະ. ເທວະບຸດໂພທິສັດເຈົ້າໄດ້ລົງມາປະຕິສົນທິໃນທ້ອງຂອງພະນາງ. ໃນຂະນະທີ່ຕັ້ງຄັນຢູ່ນັ້ນ ພະນາງກໍມັກທຳບຸນໃຫ້ທານເປັນພິເສດ. ພະຣາຊາຈຶ່ງໄດ້ໃຫ້ພາມ ຕູ ຄົນມາທຳນາຍ. ພາມເຫຼົ່ານັ້ນໄດ້ທຳນາຍວ່າ ພະຣາຊະໂອລົດຈັກເປັນຄົນຜູ້ມີບຸນຍາທິການ ແລະຈະໄດ້ເປັນພະພຸດທະເຈົ້າໃນອະນາຄົດ. ເມື່ອພະນາງປະສູດພະຣາຊະໂອລົດ ພະລາຊາຈຶ່ງຕັ້ງຊື່ໃຫ້ວ່າ ສຸວັນນະມຸກຂະກຸມມານ. ເມື່ອຈະເລີນໄວ ເຈົ້າກຸມມານກໍມັກຮັກໃນການທຳບຸນ ໃຫ້ທານ, ຮັກສາສິນ ແລະມັກໃນການຍິງທະນູ. ເມື່ອອາຍຸໄດ້ ໑໖ ປີ ກໍໄດ້ຮຽນຈົບໂຕແພດ ແລະຕໍ່ມາພະຍາສີຣິສຸດທິຣາດໄດ້ອະພິເສກເຈົ້າກຸມມານນ້ອຍໃຫ້ເປັນພະຍາຂຶ້ນຄອງຣາດແທນພະອົງ. ພະຍາສຸວັນນະມຸກຂະຊົງປົກຄອງບ້ານເມືອງດ້ວຍຫຼັກທິດສະພິດຣາຊະທຳ ໑໐ ປະການ.

Suvannamukkha Bodhisatta. On one occasion, while residing at the Jetavana monastery in Savatthi, the Buddha spoke to his disciples and King Pasenadi about the Bodhisatta named Suvannamukkha. Once upon a time, King Sirisutthirat ruled the kingdom of Maggada. He had his queen named Chanthasuvanna. The Bodhisatta descended into her womb. While she was pregnant, she was very fond of giving alms. So, the king invited eight Brahmins to prophesy the child. Those Brahmins prophesied that the royal son would be a virtuous person and become a Buddha in the future. When the Queen gave birth to the son, the king named him Suvannamukkha KuMāra. When he grew up, he loved to give alms, observe precepts and shoot archery. When he was 16 years old, he graduated the three Vedas of the Hindu religion. King Sirisutthirat anointed him as a new king to the throne instead of him. King Suvannamukkha ruled his kingdom with the Ten Royal Virtues.

Colophon:

(໑) ລານທີ ໓໐ ໜ້າ ໒: ຂະໜານອຸດທະປັນຍາ ຮິດຈະນາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳປາດຖະໜາ ເມດໂຕຍະສັນຕິກັງ ຄັນວ່າ ຜູ້ຂ້າຄົງ (ຄະນົງ) ໃຈອັນໃດ ຂໍໃຫ້ໄດ້ດັ່ງນັ້ນເທີ້ນ.

(໒) ລານທີ ໓໑ ໜ້າ ໑: ສັງກາດໄດ້ ໑໖໖ (ກົງກັບ ຈ.ສ. ໑໑໖໖) ຕົວ ປົກາບໃຈ ເດືອນ ໖ ອອກໃໝ່ ໙ ຄ່ຳ ມື້ເຕົ້າ ໓ ຮິດຈະນາແລ້ວຍາມກອງທຸ່ງ ພະຍາສີ ໒ ເມືອງ ມີໃຈໃສສັດທາສ້າງລຳອັນນີ້ໄວ້ກັບ ສາສະໜາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາກໍຂ້າເທີ້ນ.

(1) Folio 30 on the verso side: Khanan Utthapannya was the scribe. May my wishes be fulfilled. Metteyya santikaṃ. May I get whatever I wish.

(2) Folio 31 on the recto side: In Sangkat 166 (corresponding CS 1166), a *kap chai* year, on the ninth waxing-moon day of the sixth lunar month, the third day of the week (Tuesday), a *tao* day, the writing was accomplished at the time of the noon drum (*nyam kòng thiang*). Phanya Si Sòng Müang had the religious faith to sponsor the making of this manuscript to support the Teachings of the Buddha. May my desires and wishes come true, definitely.

Date: CS 1166, a *kap chai* year (18 Apr 1804)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Khanan Utthapannya

Sponsor(s): Phanya Si Sòng Müang

Titles: ສຸວັນນະມຸກຂະ (ຜູກ ໗)
Suvannamukkha (Phuk 7)
Suvannamukkha (Fascicle 7)

EAP1398_VXY_1_0373

Long palm-leaf

One Phuk: *fascicle 8*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 53.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** two folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 30. **Edges of the palm leaves:** angled. **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: ເລື່ອງ ສຸວັນນະມຸກຂະໂພທິສັດ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນເມືອງສາວັດຖິ ຊົງປາຣີບເຖິງບຸລົມໂພທິສັດຕົນຊື່ວ່າສຸວັນນະມຸກຂະ ໃຫ້ແກ່ພິກຂຸທັງຫລາຍແລະພະຍາບັດເສນທິໂກສິນ. ກາລະອັນລ່ວງໄປແລ້ວ ພະຍາສິນິສຸດທິຣາດ ປົກຄອງເມືອງມັກຄະທະຣາຊະທານີ ພະອົງມີພະອັກຄະມະເຫສີ ພະນາມວ່າ ພະນາງຈັນທະສຸວັນນະ. ເທວະບຸດໂພທິສັດເຈົ້າໄດ້ລົງມາປະຕິສົນທິໃນທ້ອງຂອງພະນາງ. ໃນຂະນະທີ່ຕັ້ງຄັນຢູ່ນັ້ນ ພະນາງກໍມັກທຳບຸນໃຫ້ທານເປັນພິເສດ. ພະຣາຊາຈຶ່ງໄດ້ໃຫ້ພາມ ໘ ຄົນມາທຳນາຍ. ພາມເຫຼົ່ານັ້ນໄດ້ທຳນາຍວ່າ ພະຣາຊະໂອລົດຈັກເປັນຄົນຜູ້ມີບຸນຍາທິການ ແລະຈະໄດ້ເປັນພະພຸດທະເຈົ້າໃນອະນາຄົດ. ເມື່ອພະນາງປະສູດພະຣາຊະໂອລົດ ພະລາຊາຈຶ່ງຕັ້ງຊື່ໃຫ້ວ່າ ສຸວັນນະມຸກຂະກຸມມານ. ເມື່ອຈະເລີນໄວ ເຈົ້າກຸມມານກໍມັກຮັກໃນການທຳບຸນ ໃຫ້ທານ, ຮັກສາສິນ ແລະມັກໃນການຍິງທະນູ. ເມື່ອອາຍຸໄດ້ ໑໖ ປີ ກໍໄດ້ຮຽນຈົບໂຕແພດ ແລະຕໍ່ມາ ພະຍາສິນິສຸດທິຣາດໄດ້ອະພິເສກເຈົ້າກຸມມານນ້ອຍໃຫ້ເປັນພະຍາຂຶ້ນຄອງຣາດແທນພະອົງ. ພະຍາສຸວັນນະມຸກຂະຊົງປົກຄອງບ້ານເມືອງດ້ວຍຫຼັກທິດສະພິດຣາຊະທຳ ໑໐ ປະການ.

Suvannamukkha Bodhisatta. On one occasion, while residing at the Jetavana monastery in Savatthi, the Buddha spoke to his disciples and King Pasenadi about the Bodhisatta named Suvannamukkha. Once upon a time, King Sirisutthirat ruled the kingdom of Maggada. He had his queen named Chanthasuvanna. The Bodhisatta descended into her womb. While she was pregnant, she was very fond of giving alms. So, the king invited eight Brahmins to prophesy the child. Those Brahmins prophesied that the royal son would be a virtuous person and become a Buddha in the future. When the Queen gave birth to the son, the king named him Suvannamukkha KuMāra. When he grew up, he loved to give alms, observe precepts and shoot archery. When he was 16 years old, he graduated the three Vedas of the Hindu religion. King Sirisutthirat anointed him as a new king to the throne instead of him. King Suvannamukkha ruled his kingdom with the Ten Royal Virtues.

Colophon: None

Date: 1804 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0372)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສຸວັນນະມຸກຂະ (ຜູກ ໘)
Suvannamukkha (Phuk 8)
Suvannamukkha (Fascicle 8)

EAP1398_VXY_1_0374

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 55.7 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** three folios; the first folio contains the colophon; and the last two folios are blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 28. **Edges of the palm leaves:** angled. **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: ໃນກາລະອັນລ່ວງພົ້ນໄປແລ້ວ ພະຍາບັດສະວະດີ ສະເຫວີຍຣາຊະສົມບັດໃນເມືອງໂສລະສະມະຫານະຄອນ ພະອົງມີອັກຄະມະເຫສີພະນາມວ່າ ພະນາງຈັນທະເທວີ ແຕ່ພະມະເຫສີບໍ່ມີພະຣາຊະໂອລົດທີ່ຈະສືບທອດຣາຊະສົມບັດ ພະຣາຊາຈຶ່ງແນະນຳໃຫ້ພະນາງຮັກສາສິນ ໔ ແລະສິນ ໘ ແລ້ວອະທິຖານຂໍບຸດຊາຍຜູ້ປະເສີດກັບເທວະດາ. ພະຍາອິນຈຶ່ງປະທານເທວະບຸດທີ່ໃກ້ຈະໝົດອາຍຸໄຂໄຂວຸ່ງສະຫວັນ ໃຫ້ລົງມາປະຕິສົນທິໃນທ້ອງແຫ່ງພະນາງ. ໃນຄືນໜຶ່ງ ຂະນະທີ່ພະນາງກຳລັງບັນທຶມຢູ່ນັ້ນ ມີນິມິດຝັນວ່າ ເຫັນພະຈັນມີລັດສະໝີຮຸ່ງເຮືອງສ່ອງແຈ້ງ ອອກຈາກພູເຂົາຕົກລົງມາຕັ້ງຢູ່ເທິງເອິກແຫ່ງພະນາງ ພໍຮຸ່ງເຂົ້າ ພະນາງຈຶ່ງທູນຄວາມຝັນນັ້ນແກ່ພະລາຊາ. ພະລາຊາຊົງຊາບວ່າພະນາງກຳລັງຈະມີພະຄົນຕາມຄວາມປາດຖະໜາ. ຕໍ່ມາ, ພະນາງກໍປະສູດພະໂພທິສັດ ມີຜົວພັນວັນນະ ຮູບໂສມອັນງາມ ແລະມີລິ້ນອັນແດງງາມປະດຸດດັງຄຳ ຈຶ່ງໃສ່ຊື່ວ່າເຈົ້າສຸວັນນະຊິວຫາລິ້ນຄຳ ເປັນຜູ້ມີປັນຍາອັນສະຫຼາດຫຼັກແຫຼມ. ເມື່ອເຈົ້າກຸມມານມີອາຍຸໄດ້ ໑໖ ປີ ພະຣາຊະບິດາຈຶ່ງໄດ້ມອບຣາຊະສົມບັດໃຫ້ປົກຄອງເມືອງ ພ້ອມກັບເຊີນທ້າວພະຍາຈາກຮ້ອຍເອັດຫົວເມືອງມາຮ່ວມພະຣາຊະພິທີລາຊາອະພິເສກ. ຫຼັງຈາກໄດ້ສະເຫວີຍຣາຊະສົມບັດເປັນພະຍາແທນພະຣາຊະບິດາແລ້ວ ກໍຊົງສ້າງສອນທ້າວພະຍາທັງຫລາຍ ໃຫ້ຕັ້ງຢູ່ໃນທິດສະພິດຣາຊະທຳ ໑໐ ປະການ ແລະໃຫ້ຮັກສາສິນ ໔ ໃຫ້ທຳບຸນ ໃຫ້ທານ ສະສົມບຸນບາລະມີຕະຫລອດໄປ.

Once upon a time, King Passavadi reigned over the kingdom of Solasa. The king had a queen named Chanthadevi but she did not have a son. The king suggested her observe the Five Precepts and the Eight Precepts and pray for a son to the gods. In response, God Indra sent a deity who was

almost the end of his life in heaven to be reborn in her womb. One night, while the queen was sleeping, she dreamt about the moon shining brightly, falling from the mountain, and settling on her chest. In the morning next day, she told the king about the dream. The king realized that the queen was about to have a son as they desired. In due time, she gave birth to a son who was the Bodhisatta, with a beautiful complexion, attractive appearance, and a red tongue as radiant as gold. He was thus named Suvanna Siuha Linkham (Golden Tongue) and was known a wise prince. When the prince turned 16, his father bestowed upon him the royal crown to rule the kingdom. The king invited rulers from one hundred and one cities to attend the coronation ceremony. After the coronation, the new king instructed all the rulers to follow the Ten Royal Virtues, to observe the five precepts, to make merit, to give alms, and to accumulate merit perpetually.

Colophon: ລາມທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໕ ຕົວ ປີກາເຣົ້າ ເດືອນ ຕຸ ຂຶ້ນຄໍ້າ ໑ ພໍ່າວ່າໄດ້ ວັນ ໖ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຮັດຕະນະປັນຍາ ເປັນເຄົ້າ ຈິ່ງໄດ້ສ້າງລໍາ ສຸວັນນະ ລິ້ນຄໍາ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໕໐໐໐ ວັດສາ. ຂໍຜົນອັນນີ້ເປັນປັດໄຈຍະແກ່ ພະນິພານ ຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈິ່ງລູພະນິບພານດັ່ງຄໍາໝາຍແດ່ກໍຂ້າເທີ້ນ ອະຣະຫັນຕິ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ.

Folio 26 on the recto side: In Chunlasangkatrassa (CS) 1295, a *ka hao* year, on the first waxing-moon day of the eighth lunar month, the sixth day of the week (Friday),¹³⁴ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Rattanapannya, sponsored the making of this manuscript entitled *Suvannalinkham* (Golden Tongue) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill my wishes to reach Nibbāna and to cut the Five Obstacles. May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly.

Date: CS 1295, a *ka hao* year (23 Jun 1933)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Rattanapannya
Titles: ສຸວັນນະຊົວຫາລິ້ນຄໍາ (ຜູ້ກາຕິນ)
Suvannasiuha Linkham (Phuk ton)
Suvannajivhā, Golden Tongue (Fascicle 1)

EAP1398_VXY_1_0375

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 55.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

¹³⁴ 1295 Margasirsha 12 = Wednesday, 29 November 1933.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** three folios; the first folio contains the colophon; and the second folio is blank; and the third folio contains the title.

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

Description: ໃນກາລະອັນລ່ວງພົ້ນໄປແລ້ວ ພະຍາບັດສະວະດີ ສະເຫວີຍຣາຊະສົມບັດໃນເມືອງໂສລະສະມະຫານະຄອນ ພະອົງມີອັກຄະມະເຫສີ ພະນາມວ່າ ພະນາງຈັນທະເທວີ ແຕ່ພະມະເຫສີບໍ່ມີພະຣາຊະໂອລົດທີ່ຈະສືບທອດຣາຊະສົມບັດ ພະຣາຊາຈຶ່ງແນະນຳໃຫ້ພະນາງຮັກສາສິນ ໕ ແລະສິນ ໘ ແລ້ວອະທິຖານຂໍບຸດຊາຍຜູ້ປະເສີດກັບເທວະດາ. ພະຍາອິນຈຶ່ງປະທານເທວະບຸດທີ່ໃກ້ຈະໝົດອາຍຸໄຂໃນຊ່ວງສະຫວັນ ໃຫ້ລົງມາປະຕິສິນທິໃນທ້ອງແຫ່ງພະນາງ. ໃນຄືນໜຶ່ງ ຂະນະທີ່ພະນາງກຳລັງບັນທຶມຢູ່ນັ້ນ ມີນິມິດຝັນວ່າ ເທັນພະຈັນມີລັດສະໝຸ່ນຮຸ່ງເຮືອງສ່ອງແຈ້ງ ອອກຈາກພູເຂົາ ຕົກລົງມາຕັ້ງຢູ່ເທິງເອິກແຫ່ງພະນາງ ພໍຮຸ່ງເຊົ້າ ພະນາງຈຶ່ງທູນຄວາມຝັນນັ້ນແກ່ພະລາຊາ. ພະລາຊາຊົງຊາບວ່າ ພະນາງກຳລັງຈະມີພະຄັນຕາມຄວາມປາດຖະໜາ. ຕໍ່ມາ, ພະນາງກໍປະສູດພະໂພທິສັດ ມີຜິວພັນວັນນະຮູບໂສມອັນງາມ ແລະມີລັ້ນອັນແດງງາມປະດູດດັ່ງຄຳ ຈຶ່ງໃສ່ຊື່ວ່າ ເຈົ້າສຸວັນນະຊິວຫາລິນຄຳ ເປັນຜູ້ມີປັນຍາອັນສະຫຼາດຫຼັກແຫຼມ. ເມື່ອເຈົ້າກຸມມານມີອາຍຸໄດ້ ໑໖ ປີ ພະຣາຊະບິດາຈຶ່ງໄດ້ມອບຣາຊະສົມບັດໃຫ້ປົກຄອງເມືອງ ພ້ອມກັບເຊີນທ້າວພະຍາຈາກຮ້ອຍເອັດຫົວເມືອງມາຮ່ວມພະຣາຊະພິທີລາຊາອະພິເສກ. ຫຼັງຈາກໄດ້ສະເຫວີຍຣາຊະສົມບັດເປັນພະຍາແທນພະຣາຊະບິດາແລ້ວ ກໍຊົງສັງສອນທ້າວພະຍາທັງຫລາຍ ໃຫ້ຕັ້ງຢູ່ໃນທິດສະພິດຣາຊະທຳ ໑໐ ປະການ ແລະໃຫ້ຮັກສາສິນ ໕ ໃຫ້ທຳບຸນ ໃຫ້ທານ ສະສົມບຸນບາລະມີຕະຫລອດໄປ.

Once upon a time, King Passavadi reigned over the kingdom of Solasa. The king had a queen named Chanthadevi but she did not have a son. The king suggested her observe the Five Precepts and the Eight Precepts and pray for a son to the gods. In response, God Indra sent a deity who was almost the end of his life in heaven to be reborn in her womb. One night, while the queen was sleeping, she dreamt about the moon shining brightly, falling from the mountain, and settling on her chest. In the morning next day, she told the king about the dream. The king realized that the queen was about to have a son as they desired. In due time, she gave birth to a son who was the Bodhisatta, with a beautiful complexion, attractive appearance, and a red tongue as radiant as gold. He was thus named Suvanna Siuha Linkham (Golden Tongue) and was known a wise prince. When the prince turned 16, his father bestowed upon him the royal crown to rule the kingdom. The king invited rulers from one hundred and one cities to attend the coronation ceremony. After the coronation, the new king instructed all the rulers to follow the Ten Royal Virtues, to observe the five precepts, to make merit, to give alms, and to accumulate merit perpetually.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໕ ຕົວ ປີກາເຮົ້າ ເດືອນ ໘ ຂຶ້ນຄຳ ໑ ພ້າວ່າໄດ້ວັນ ໖ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາເປັນເຄົ້າ ຈຶ່ງໄດ້ສ້າງລຳ ສຸວັນນະ

ຊົ່ວຫາ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ. ຂໍຜົນອັນນີ້ເປັນປັດໄຈຍະແກ່
ພະນິພານ ຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈົ່ງລຸພະນິບພານດັ່ງຄໍາໝາຍແດ່ກໍຂ້າເທົ່ນ ອະຣະຫັນຕິ
ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ໂນ ນິດຈັງ ທຸວັງ.

Folio 26 on the recto side: In Chunlasangkatrassa (CS) 1295, a *ka hao* year, on the first waxing-moon day of the eighth lunar month, the sixth day of the week (Friday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Rattanapannya, sponsored the making of this manuscript entitled *Suvanna Siuha* (Golden tongue) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill my wishes to reach Nibbāna and to cut the Five Obstacles. May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly.

Date: CS 1295, a *ka hao* year (23 Jun 1933)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Rattanapannya

Titles: ສຸວັນນະຊົ່ວຫາລິ້ນຄໍາ (ຜູກ ໒)

Suvannasiuha Linkham (Phuk 2)

Suvannajivhā, Golden Tongue (Fascicle 2)

EAP1398_VXY_1_0376

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 55.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** four folios; the two folios contains the colophon; and the third folio is blank; and the fourth folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 29. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description:

ໃນກາລະອັນລ່ວງພົ້ນໄປແລ້ວ ພະຍາປັດສະວະດີ ສະເຫວີຍຣາຊະສົມບັດໃນເມືອງໂສລະສະ
ມະຫານະຄອນ ພະອົງມີອັກຄະມະເຫສີ ພະນາມວ່າ ພະນາງຈັນທະເທວີ ແຕ່ພະມະເຫສີບໍ່ມີ
ພະຣາຊະໂອລົດທີ່ຈະສືບທອດຣາຊະສົມບັດ ພະຣາຊາຈຶ່ງແນະນຳໃຫ້ພະນາງຮັກສາສິນ ໔ ແລະ
ສິນ ໘ ແລ້ວອະທິຖານຂໍບຸດຊາຍຜູ້ປະເສີດກັບເທວະດາ. ພະຍາອິນຈຶ່ງປະທານເທວະບຸດທີ່ໃກ້ຈະ
ໝົດອາຍຸໄຂໃນຊ່ວງສະຫວັນ ໃຫ້ລົງມາປະຕິສົນທິໃນທ້ອງແຫ່ງພະນາງ. ໃນຄົນໜຶ່ງ ຂະນະທີ່
ພະນາງກຳລັງບັນທຶມຢູ່ນັ້ນ ມີນິມິດຝັນວ່າ ເຫັນພະຈັນມີລັດສະໝີຮຸ່ງເຮືອງສ່ອງແຈ້ງ ອອກຈາກ
ພູເຂົາ ຕົກລົງມາຕັ້ງຢູ່ເທິງເອິກແຫ່ງພະນາງ ພໍຮຸ່ງເຊົ້າ ພະນາງຈຶ່ງທູນຄວາມຝັນນັ້ນແກ່ພະລາຊາ.
ພະລາຊາຊົງຊາບວ່າ ພະນາງກຳລັງຈະມີພະຄັນຕາມຄວາມປາດຖະໜາ. ຕໍ່ມາ, ພະນາງກໍປະສູດ

ພະໂພທິສັດ ມີຜົວພັນວັນນະຮູບໂສມອັນງາມ ແລະມີລີ້ນອັນແດງງາມປະດຸດດັ່ງຄໍາ ຈຶ່ງໃສ່ຊື່ວ່າ ເຈົ້າສຸວັນນະຊິວຫາລີ້ນຄໍາ ເປັນຜູ້ມີປັນຍາອັນສະຫຼາດຫຼັກແຫຼມ. ເມື່ອເຈົ້າກຸມມານມີອາຍຸໄດ້ ໑໖ ປີ ພະຣາຊະບິດາຈຶ່ງໄດ້ມອບຣາຊະສົມບັດໃຫ້ປົກຄອງເມືອງ ພ້ອມກັບເຊີນທ້າວພະຍາຈາກຣັອຍ ເອັດທິວເມືອງມາຮ່ວມພະຣາຊະພິທີລາຊາອະພິເສກ. ຫຼັງຈາກໄດ້ສະເຫວີຍຣາຊະສົມບັດເປັນ ພະຍາແທນພະຣາຊະບິດາແລ້ວ ກໍຊົງສັງສອນທ້າວພະຍາທັງຫລາຍ ໃຫ້ຕັ້ງຢູ່ໃນທິດສະພິດຣາ ຊະທໍາ ໑໐ ປະການ ແລະໃຫ້ຮັກສາສິນ ໕ ໃຫ້ທໍາບຸນ ໃຫ້ທານ ສະສົມບຸນບາລະມີຕະຫລອດໄປ.

Once upon a time, King Passavadi reigned over the kingdom of Solasa. The king had a queen named Chanthadevi but she did not have a son. The king suggested her observe the Five Precepts and the Eight Precepts and pray for a son to the gods. In response, God Indra sent a deity who was almost the end of his life in heaven to be reborn in her womb. One night, while the queen was sleeping, she dreamt about the moon shining brightly, falling from the mountain, and settling on her chest. In the morning next day, she told the king about the dream. The king realized that the queen was about to have a son as they desired. In due time, she gave birth to a son who was the Bodhisatta, with a beautiful complexion, attractive appearance, and a red tongue as radiant as gold. He was thus named Suvanna Siuha Linkham (Golden Tongue) and was known a wise prince. When the prince turned 16, his father bestowed upon him the royal crown to rule the kingdom. The king invited rulers from one hundred and one cities to attend the coronation ceremony. After the coronation, the new king instructed all the rulers to follow the Ten Royal Virtues, to observe the five precepts, to make merit, to give alms, and to accumulate merit perpetually.

Colophon:

ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໕ ຕົວ ປົກກະເຮົາ ເດືອນ ໘ ຂຶ້ນຄໍາ ໑ ພໍ່າວ່າໄດ້ ວັນ ໖ ອິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາ ເປັນເຄົ້າ ຈຶ່ງໄດ້ສ້າງ ລໍາສຸວັນນະ ຊິວຫາລີ້ນຄໍາ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ. ຂໍຜົນອັນນີ້ເປັນປັດໄຈ ຍະແກ່ພະນິພານ ຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈຶ່ງລູກພະນິບພານດັ່ງຄໍາໝາຍແດ່ກໍຂ້າເຫັນ ອະຣະຫັນຕີ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ.

Folio 26 on the recto side: In Chunlasangkatrassa (CS) 1295, a *ka hao* year, on the first waxing-moon day of the eighth lunar month, the sixth day of the week (Friday), the writing was accomplished at the time of the morning drum (*nyam kông ngai*). The initiator, Rattanapannya, sponsored the making of this manuscript entitled *Suvanna Siuha Linkham* (Golden tongue) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill my wishes to reach Nibbāna and to cut the Five Obstacles. May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly.

Date: CS 1295, a *ka hao* year (23 Jun 1933)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown

Sponsor(s): Rattanapannya
Titles: ສຸວັນນະຊິວຫາລິນຄຳ (ຜູກ ໓)
Suvannasiuha Linkham (Phuk 3)
Suvannajivhā, Golden Tongue (Fascicle 3)

EAP1398_VXY_1_0377

Long palm-leaf

One Phuk: fascicle 4

Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 55.6 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** four folios; the first folio contains the colophon; and the last two folios are blank; and the fourth folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 29. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ໃນກາລະອັນລ່ວງພົ້ນໄປແລ້ວ ພະຍາບັດສະວະດີ ສະເຫວີຍຣາຊະສົມບັດໃນເມືອງໂສລະສະມະຫານະຄອນ ພະອົງມີອັກຄະມະເຫສີ ພະນາມວ່າ ພະນາງຈັນທະເທວີ ແຕ່ພະມະເຫສີບໍ່ມີພະຣາຊະໂອລົດທີ່ຈະສືບທອດຣາຊະສົມບັດ ພະຣາຊາຈຶ່ງແນະນຳໃຫ້ພະນາງຮັກສາສິນ ໕ ແລະສິນ ໘ ແລ້ວອະທິຖານຂໍບຸດຊາຍຜູ້ປະເສີດກັບເທວະດາ. ພະຍາອິນຈຶ່ງປະທານເທວະບຸດທີ່ໃກ້ຈະໝົດອາຍຸໄຂໃນຊ່ວງສະຫວັນ ໃຫ້ລົງມາປະຕິສົນທິໃນທ້ອງແຫ່ງພະນາງ. ໃນຄືນໜຶ່ງ ຂະນະທີ່ພະນາງກຳລັງບັນທຶກຢູ່ນັ້ນ ມີນິມິດຝັນວ່າ ເຫັນພະຈັນມີລັດສະໝີຮຸ່ງເຮືອງສ່ອງແຈ້ງ ອອກຈາກພູເຂົາ ຕົກລົງມາຕັ້ງຢູ່ເທິງເອິກແຫ່ງພະນາງ ພໍຮຸ່ງເຊົ້າ ພະນາງຈຶ່ງທູນຄວາມຝັນນັ້ນແກ່ພະລາຊາ. ພະລາຊາຊົງຊາບວ່າ ພະນາງກຳລັງຈະມີພະຄັນຕາມຄວາມປາດຖະໜາ. ຕໍ່ມາ, ພະນາງກໍປະສູດພະໂພທິສັດ ມີຜົວພັນວັນນະຮູບໂສມອັນງາມ ແລະມີລິ້ນອັນແດງງາມປະດູດດັ່ງຄຳ ຈຶ່ງໃສ່ຊື່ວ່າ ເຈົ້າສຸວັນນະຊິວຫາລິນຄຳ ເປັນຜູ້ມີປັນຍາອັນສະຫຼາດຫຼັກແຫຼມ. ເມື່ອເຈົ້າກຸມມານມີອາຍຸໄດ້ ໑໖ ປີ ພະຣາຊະບິດາຈຶ່ງໄດ້ມອບຣາຊະສົມບັດໃຫ້ປົກຄອງເມືອງ ພ້ອມກັບເຊີນທ້າວພະຍາຈາກຮ້ອຍເອັດຫົວເມືອງມາຮ່ວມພະຣາຊະພິທີລາຊາອະພິເສກ. ຫຼັງຈາກໄດ້ສະເຫວີຍຣາຊະສົມບັດເປັນພະຍາແທນພະຣາຊະບິດາແລ້ວ ກໍຊົງສັ່ງສອນທ້າວພະຍາທັງຫລາຍໃຫ້ຕັ້ງຢູ່ໃນທິດສະພິດຣາຊະທຳ ໑໐ ປະການ ແລະໃຫ້ຮັກສາສິນ ໕ ໃຫ້ທຳບຸນ ໃຫ້ທານ ສະສົມບຸນບາລະມີຕະຫລອດໄປ.

Once upon a time, King Passavadi reigned over the kingdom of Solasa. The king had a queen named Chanthadevi but she did not have a son. The king suggested her observe the Five Precepts and the Eight Precepts and pray for a son to the gods. In response, God Indra sent a deity who was almost the end of his life in heaven to be reborn in her womb. One night, while the queen was sleeping, she dreamt about the moon shining brightly, falling from the mountain, and settling on her chest. In the morning next day, she told the king about the dream. The king realized that the queen was about to have a son as they desired. In due time, she gave birth to a son who was the Bodhisatta, with a beautiful complexion, attractive appearance, and a red tongue as radiant as gold. He was thus

named Suvanna Siuha Linkham (Golden Tongue) and was known a wise prince. When the prince turned 16, his father bestowed upon him the royal crown to rule the kingdom. The king invited rulers from one hundred and one cities to attend the coronation ceremony. After the coronation, the new king instructed all the rulers to follow the Ten Royal Virtues, to observe the five precepts, to make merit, to give alms, and to accumulate merit perpetually.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໕ ຕົວ ປີກາເຮົ້າ ເດືອນ ຕຸ ຂຶ້ນຄໍ້າ ໑ ພໍ່າວ່າໄດ້
ວັນ ໖ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຮັດຕະນະປັນຍາ ເປັນເຄົ້າ ຈິ່ງໄດ້ສ້າງ ລໍາສຸວັນນະ
ຊິວຫາລິ້ນຄໍາ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໕໐໐໐ ວັດສາ ຂໍຜົນອັນນີ້ເປັນປັດໄຈ
ຍະແກ່ພະນິພານ ຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈິ່ງລູພະນິບພານດັ່ງຄໍາໝາຍແດ່ກໍຂ້າເທີ້ນ
ອະຣະຫັນຕີ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ.

Folio 26 on the recto side: In Chunlasangkatrassa (CS) 1295, a *ka hao* year, on the first waxing-moon day of the eighth lunar month, the sixth day of the week (Friday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Rattanapannya, sponsored the making of this manuscript entitled *Suvanna Siuha Linkham* (Golden tongue) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill my wishes to reach Nibbāna and to cut the Five Obstacles. May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly.

Date: CS 1295, a *ka hao* year (23 Jun 1933)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Rattanapannya
Titles: ສຸວັນນະຊິວຫາລິ້ນຄໍາ (ຜູກ ໔)
Suvannasiuha Linkham (Phuk 4)
Suvannajivhā, Golden Tongue (Fascicle 4)

EAP1398_VXY_1_0378

Long palm-leaf

One Phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 55.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** four folios; the two folios contains the colophon; and the third folios is blank; and the fourth folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 29. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description:

ໃນກາລະອັນລ່ວງພົ້ນໄປແລ້ວ ພະຍາປັດສະວະດີ ສະເຫວີຍຣາຊະສົມບັດໃນເມືອງໂສລະສະມະຫານະຄອນ ພະອົງມີອັກຄະມະເຫສີ ພະນາມວ່າ ພະນາງຈັນທະເທວີ ແຕ່ພະມະເຫສີບໍ່ມີພະຣາຊະໂອລົດທີ່ຈະສືບທອດຣາຊະສົມບັດ ພະຣາຊາຈຶ່ງແນະນຳໃຫ້ພະນາງຮັກສາສິນ ໕ ແລະສິນ ໘ ແລ້ວອະທິຖານຂໍບຸດຊາຍຜູ້ປະເສີດກັບເທວະດາ. ພະຍາອິນຈຶ່ງປະທານເທວະບຸດທີ່ໃກ້ຈະໝົດອາຍຸໄຂໃນຊ່ວງສະຫວັນ ໃຫ້ລົງມາປະຕິສົນທິໃນທ້ອງແຫ່ງພະນາງ. ໃນຄືນໜຶ່ງ ຂະນະທີ່ພະນາງກຳລັງບັນທຶມຢູ່ນັ້ນ ມີນິມິດຝັນວ່າ ເຫັນພະຈັນມີລັດສະໝີຮຸ່ງເຮືອງສ່ອງແຈ້ງ ອອກຈາກພູເຂົາ ຕົກລົງມາຕັ້ງຢູ່ເທິງເອິກແຫ່ງພະນາງ ພໍຮຸ່ງເຊົ້າ ພະນາງຈຶ່ງທູນຄວາມຝັນນັ້ນແກ່ພະລາຊາ. ພະລາຊາຊົງຊາບວ່າ ພະນາງກຳລັງຈະມີພະຄົນຕາມຄວາມປາດຖະໜາ. ຕໍ່ມາ, ພະນາງກໍປະສູດພະໂພທິສັດ ມີຜົວພັນວັນນະຮູບໂສມອັນງາມ ແລະມີລັ້ນອັນແດງງາມປະດູດດັ່ງຄຳ ຈຶ່ງໃສ່ຊື່ວ່າ ເຈົ້າສຸວັນນະຊົວຫາລິນຄຳ ເປັນຜູ້ມີປັນຍາອັນສະຫຼາດຫຼັກແຫຼມ. ເມື່ອເຈົ້າກຸມມານມີອາຍຸໄດ້ ໑໖ ປີ ພະຣາຊະບິດາຈຶ່ງໄດ້ມອບຣາຊະສົມບັດໃຫ້ປົກຄອງເມືອງ ພ້ອມກັບເຊີນທ້າວພະຍາຈາກຮ້ອຍເອັດຫົວເມືອງມາຮ່ວມພະຣາຊະພິທີລາຊາອະພິເສກ. ຫຼັງຈາກໄດ້ສະເຫວີຍຣາຊະສົມບັດເປັນພະຍາແທນພະຣາຊະບິດາແລ້ວ ກໍຊົງສັ່ງສອນທ້າວພະຍາທັງຫລາຍ ໃຫ້ຕັ້ງຢູ່ໃນທິດສະພິດຣາຊະທຳ ໑໐ ປະການ ແລະໃຫ້ຮັກສາສິນ ໕ ໃຫ້ທຳບຸນ ໃຫ້ທານ ສະສົມບຸນບາລະມີຕະຫລອດໄປ.

Once upon a time, King Passavadi reigned over the kingdom of Solasa. The king had a queen named Chanthadevi but she did not have a son. The king suggested her observe the Five Precepts and the Eight Precepts and pray for a son to the gods. In response, God Indra sent a deity who was almost the end of his life in heaven to be reborn in her womb. One night, while the queen was sleeping, she dreamt about the moon shining brightly, falling from the mountain, and settling on her chest. In the morning next day, she told the king about the dream. The king realized that the queen was about to have a son as they desired. In due time, she gave birth to a son who was the Bodhisatta, with a beautiful complexion, attractive appearance, and a red tongue as radiant as gold. He was thus named Suvanna Siuha Linkham (Golden Tongue) and was known a wise prince. When the prince turned 16, his father bestowed upon him the royal crown to rule the kingdom. The king invited rulers from one hundred and one cities to attend the coronation ceremony. After the coronation, the new king instructed all the rulers to follow the Ten Royal Virtues, to observe the five precepts, to make merit, to give alms, and to accumulate merit perpetually.

Colophon:

ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໕ ຕົວ ປີກາເຮົ້າ ເດືອນ ໘ ຂຶ້ນຄຳ ໑ ພຳວ່າໄດ້ວັນ ໖ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາເປັນເຄົ້າ ຈຶ່ງໄດ້ສ້າງ ລຳສຸວັນນະຊົວຫາ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ຂໍຜົນອັນນີ້ເປັນປັດໄຈຍະແກ່ພະນິພານ ຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈຶ່ງລຸພະນິບພານດັ່ງຄຳໝາຍແຕ່ກໍຂ້າເຫັນ ອະຣະຫັນຕີໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ.

Folio 26 on the recto side: In Chunlasangkatrassa (CS) 1295, a *ka hao* year, on the first waxing-moon day of the eighth first lunar month, the sixth day of the week (Friday), the writing was accomplished at the time of the morning drum (*nyam kông ngai*). The initiator, Rattanapannya,

sponsored the making of this manuscript entitled *Suvanna Siuha* (Golden tongue) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill my wishes to reach Nibbāna and to cut the Five Obstacles. May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly.

Date: CS 1295, a *ka hao* year (23 Jun 1933)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Rattanapannya
Titles: ສຸວັນນະຊົວຫາລິນຄຳ (ຜູກ ໕)
Suvannasiuha Linkham (Phuk 5)
Suvannajivhā, Golden Tongue (Fascicle 5)

EAP1398_VXY_1_0379

Long palm-leaf

One Phuk: *fascicle 6*

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 55.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** three folios; the first folio contains the colophon; and the second folio is blank; and the third folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 27. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ໃນກາລະອັນລ່ວງພົ້ນໄປແລ້ວ ພະຍາປັດສະວະດີ ສະເຫວີຍຣາຊະສົມບັດໃນເມືອງໂສລະສະມະຫານະຄອນ ພະອົງມີອັກຄະມະເຫສີ ພະນາມວ່າ ພະນາງຈັນທະເທວີ ແຕ່ພະມະເຫສີບໍ່ມີພະຣາຊະໂອລົດທີ່ຈະສືບທອດຣາຊະສົມບັດ ພະຣາຊາຈຶ່ງແນະນຳໃຫ້ພະນາງຮັກສາສິນ ໕ ແລະສິນ ໘ ແລ້ວອະທິຖານຂໍບຸດຊາຍຜູ້ປະເສີດກັບເທວະດາ. ພະຍາອິນຈຶ່ງປະທານເທວະບຸດທີ່ໃກ້ຈະໝົດອາຍຸໄຂໃນຊ່ວງສະຫວັນ ໃຫ້ລົງມາປະຕິສົນທິໃນທ້ອງແຫ່ງພະນາງ. ໃນຄືນໜຶ່ງ ຂະນະທີ່ພະນາງກຳລັງບັນທຶມຢູ່ນັ້ນ ມີນິມົດຝັນວ່າ ເຫັນພະຈັນມີລັດສະໝີຮຸ່ງເຮືອງສ່ອງແຈ້ງ ອອກຈາກພູເຂົາ ຕົກລົງມາຕັ້ງຢູ່ເທິງເອິກແຫ່ງພະນາງ ພໍຮຸ່ງເຊົ້າ ພະນາງຈຶ່ງທູນຄວາມຝັນນັ້ນແກ່ພະລາຊາ. ພະລາຊາຊົງຊາບວ່າ ພະນາງກຳລັງຈະມີພະຄັນຕາມຄວາມປາດຖະໜາ. ຕໍ່ມາ, ພະນາງກໍປະສູດພະໂພທິສັດ ມີຜົວພັນວັນນະຮູບໂສມອັນງາມ ແລະມີລິ້ນອັນແດງງາມປະດູດດັ່ງຄຳ ຈຶ່ງໃສ່ຊື່ວ່າ ເຈົ້າສຸວັນນະຊົວຫາລິນຄຳ ເປັນຜູ້ມີປັນຍາອັນສະຫຼາດຫຼັກແຫຼມ. ເມື່ອເຈົ້າກຸມມານມີອາຍຸໄດ້ ໑໖ ປີ ພະຣາຊະບິດາຈຶ່ງໄດ້ມອບຣາຊະສົມບັດໃຫ້ປົກຄອງເມືອງ ພ້ອມກັບເຊີນທ້າວພະຍາຈາກຮ້ອຍເອັດຫົວເມືອງມາຮ່ວມພະຣາຊະພິທີລາຊາອະພິເສກ. ຫຼັງຈາກໄດ້ສະເຫວີຍຣາຊະສົມບັດເປັນພະຍາແທນພະຣາຊະບິດາແລ້ວ ກໍຊົງສັ່ງສອນທ້າວພະຍາທັງຫລາຍໃຫ້ຕັ້ງຢູ່ໃນທົດສະພິດຣາຊະທຳ ໑໐ ປະການ ແລະໃຫ້ຮັກສາສິນ ໕ ໃຫ້ທຳບຸນ ໃຫ້ທານ ສະສົມບຸນບາລະມີຕະຫລອດໄປ.

Once upon a time, King Passavadi reigned over the kingdom of Solasa. The king had a queen named Chanthadevi but she did not have a son. The king suggested her observe the Five Precepts and the Eight Precepts and pray for a son to the gods. In response, God Indra sent a deity who was almost the end of his life in heaven to be reborn in her womb. One night, while the queen was sleeping, she dreamt about the moon shining brightly, falling from the mountain, and settling on her chest. In the morning next day, she told the king about the dream. The king realized that the queen was about to have a son as they desired. In due time, she gave birth to a son who was the Bodhisatta, with a beautiful complexion, attractive appearance, and a red tongue as radiant as gold. He was thus named Suvanna Siuha Linkham (Golden Tongue) and was known a wise prince. When the prince turned 16, his father bestowed upon him the royal crown to rule the kingdom. The king invited rulers from one hundred and one cities to attend the coronation ceremony. After the coronation, the new king instructed all the rulers to follow the Ten Royal Virtues, to observe the five precepts, to make merit, to give alms, and to accumulate merit perpetually.

Colophon:

ລາມທີ ໒໕ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໕ ຕົວ ປິກາເຮົ້າ ເດືອນ ໘ ຂຶ້ນຄໍາ ໑ ພໍ່າວ່າໄດ້
ວັນ ໖ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຮັດຕະນະປັນຍາເປັນເຄົ້າ ຈິ່ງໄດ້ສ້າງ ລໍາສຸວັນນະ
ຊົງທາລິນຄໍາ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໔໐໐໐ ວັດສາ ຂໍຜົນອັນນີ້ເປັນປັດໄຈ
ຍະແກ່ ພະນິພານຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈິ່ງລູພະນິບພານດັ່ງຄໍາໝາຍແດ່ກໍຂ້າເຫັນ
ອະຣະຫັນຕີ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ.

Folio 25 on the recto side: In Chunlasangkatrassa (CS) 1295, a *ka hao* year, on the first waxing-moon day of the eighth lunar month, the sixth day of the week (Friday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Rattanapannya, sponsored the making of this manuscript entitled *Suvanna Siuha Linkham* (Golden tongue) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill my wishes to reach Nibbāna and to cut the Five Obstacles. May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly.

Date: CS 1295, a *ka hao* year (23 Jun 1933)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Rattanapannya

Titles: ສຸວັນນະຊົງທາ (ຜູກ ໖)

Suvannasiuha (Phuk 6)

Suvannajivhā (Fascicle 6)

Long palm-leaf**One Phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 4 cm, width 55.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** two folios contains the colophon and the title.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 25. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.**Description:**

ໂສນັນທະຊາດິກ ກ່າວເຖິງອະດີດຕະຊາດຂອງພະພຸດທະເຈົ້າ ປາງເມື່ອພະໂພທິສັດສະເຫວີຍ ພະຊາດເປັນເຈົ້າໂສນັນທະກຸມມານ. ສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ນິໂຄທາຣາມ. ພິກຂຸ ທັງຫຼາຍສິນທະນາກັນເລື່ອງນາງຈິນຈະມານະວິກາໃສ່ຮ້າຍພະພຸດທະເຈົ້າວ່າຕົນເອງໄດ້ຕັ້ງທ້ອງ ກັບພະພຸດທະອົງ. ພະພຸດທະອົງຈຶ່ງນຳເອົາອະດີດນິທານ ເລື່ອງໂສນັນທະກຸມມານ ມາຕັດເທສະ ໜາວ່າ. ໃນອະດີດຕະການລ່ວງມາແລ້ວ ພະໂພທິສັດສະເຫວີຍພະຊາດເປັນເຈົ້າໂສນັນທະ ກຸມມານ ໂອລົດຂອງພະເຈົ້າທຳມະທູຣະແຫ່ງເມືອງພາລານະສີ ຖືກໃສ່ຮ້າຍຈາກນາງກາລະກັນນີ ທີ່ເປັນເອື້ອຍໃພ້. ໃນຊາດນີ້ ນາງກາລະກັນນີເກີດເປັນນາງຈິນຈະມານະວິກາ ກໍຍັງໃສ່ຮ້າຍ ພະພຸດທະເຈົ້າ.

Sonanda-jātaka, the story of the Buddha's previous life as Sonanda KuMāra. On one occasion, the Buddha was present in Nigrodharam. Many bhikkhus talked about Cincamanavika who had falsely accused the Buddha of being her husband and claimed that she had been pregnant. In response, the Buddha recounted the story of Sonanda KuMāra to his disciples. Once upon a time, the Bodhisatta was born as Sonanda KuMāra, the son of King Dhammadhura of Varanasi. Sonanda was falsely accused by his sister-in-law, Kalakanni. In the present life, Kalakanni was reborn as Cincamanavika and continued to falsely accuse him.

Colophon:

ລານທີ ໒໔ ແລະ ໒໕ ໜ້າ ໑ ມີເນື້ອຄວາມຄືກັນ: ສັງກາດ ໑໔໐ (ກົງກັບ ຈ.ສ. ໑໑໔໐) ຕົວ ປີເບີກ ເສັດ ເດືອນຍີ່ ແຮມ ຕູ ຄ່ຳ ວັນອາທິດ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ນ້ອງສົມເດັດພະເປັນເຈົ້າອົງ ສຸສະຫະພາຕະຣາຊະຣາຊະບຸດຕະກຸມາຣາ ພ້ອມກັນມີສັດທາສ້າງ ໕໐ ຊາດິກ ໄວ້ກັບສາສະໜາ ເທົ່າ ໔ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ທຸວັງ.

Folios 24 and 25 on the recto sides with the same text: In Sangkat 140 (corresponding to CS 1140), a *poek set* year, on the eighth waning-moon day of the second lunar month, Sunday,¹³⁵ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The king's younger brother sponsored the making of this manuscript entitled *50 Sadok* (Fifty jakatas) to support the Teachings of the Buddha to last until the end of 5000 years. May this be a condition to reach Nibbāna, certainly.

Date: CS 1140, a *poek set* year (10 Jan 1779)**Script(s):** Tham Lao

¹³⁵ 1140 Pausha 23 = Sunday, 10 January 1779.

Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): The king's younger brother
Titles: ໂສນັນທະ
Sonantha
Sonanda

EAP1398_VXY_1_0381

Long palm-leaf

One Phuk: fascicle 1

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.5 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** three folios; the two folios contains the colophon; and the last folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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:** Fragile.

Description: ໃນກາລະຄັ້ງໜຶ່ງ, ພະເຈົ້າພົມມະທັດ ສະເຫວີຍຣາຊະສົມບັດໃນເມືອງພາຣານະສີ ພະອົງມີພະມະເຫສີສອງພະອົງ ພະນາມວ່າ ພະນາງຈັນທະເທວີ ແລະພະນາງຈາມຄຳເທວີ. ມະເຫສີທັງສອງບໍ່ມີບຸດ ຈຶ່ງໄດ້ໃຫ້ທານແລະຮັກສາສິນ ແລ້ວອະທິຖານຂໍບຸດກັບເທວະດາ. ຕໍ່ມາ, ພະນາງຈັນທະເທວີ ຝັນວ່າ ມີພະອາທິດແສງສະຫວ່າງລອຍວຽນອ້ອມພູເຂົາພະສຸເມນ ໓ ຮອບ ແລ້ວຕິກລົງທີ່ເອິກຂອງພະນາງ. ສ່ວນພະນາງຈາມຄຳເທວີ ຝັນວ່າ ພະອິນເອົາດອກຈັນກ້ອນຄຳມາໃຫ້ ທັງສອງພະອົງຈຶ່ງໄດ້ເລົ່າຄວາມຝັນໃຫ້ພະລາຊາຟັງ. ພະເຈົ້າພົມມະທັດຈຶ່ງໃຫ້ໂຫນມາທຳນາຍ. ໂຫນຫຼວງທຳນາຍວ່າ ພະນາງຈັນທະເທວີ ຈະໄດ້ໂອລົດຮູບງາມ ມີບຸນຍາທິການ ແລະຈະໄດ້ຄອງເມືອງເປັນກະສັດຜູ້ຍິ່ງໃຫຍ່ສືບຕໍ່ພະອົງ ສ່ວນພະນາງຈາມຄຳຈະໄດ້ຮາຊະທິດາຜູ້ໂສພາ. ເມື່ອນັ້ນ ພະນາງຈາມຄຳເກີດຄວາມອິດສາ ຈຶ່ງຮວມກັບປາລະກະເສນາບໍດີ ວາງອຸບາຍກ່າວຫາວ່າ ພະນາງຈັນທະເທວີມີຊູ້ ແລະລູກໃນທ້ອງກໍບໍ່ແມ່ນລູກຂອງພະອົງ. ພະລາຊາຊົງເຊື່ອ ຈຶ່ງຂັບໄລ່ພະນາງຈັນທະເທວີອອກຈາກເມືອງ. ພະນາງໄດ້ໄປອາໄສຢູ່ກັບສອງປູ່ຍ່າຈຳສວນ ແລະໄດ້ຄອດບຸດອອກມາເປັນຫອຍສັງ ຫຼືເຈົ້າສຸວັນນະສັງຂະ. ເມື່ອພະໂພທິສັດຈະເລີນໄວ ຈຶ່ງພາພະມານດາກັບໄປຍັງເມືອງພາຣານະສີ. ເມື່ອພະເຈົ້າພົມມະທັດຊົງຊາບຄວາມຈິງ ຈຶ່ງຂັບປາລະກະເສນາບໍດີແລະພະນາງຈາມຄຳອອກຈາກເມືອງ ພ້ອມກັບມອບຣາຊະສົມບັດໃຫ້ເຈົ້າສຸວັນນະສັງຂະເປັນພະຍາປົກຄອງເມືອງສືບໄປ.

Once upon a time, King Brahmadata reigned over the kingdom of Varanasi. He had two consorts named Chanthadevi and Chamkhamdevi. Neither of the queens had sons. So, they gave alms, observed the precepts, and prayed to the gods for children. Later, Chanthadevi dreamt about the bright sun orbiting the Mount Meru three times and settling on her chest. Meanwhile, Chamkhamdevi dreamed about God Indra giving

her a golden moon flower. Both queens recounted their dreams to the king, who then invited a royal fortune-teller to provide a prophecy. The fortune-teller predicted that Chanthadevi would have an attractive son with great merit; he would succeed the king and rule the city. As for Chamkhamdevi, the fortune-teller predicted that she would have a beautiful daughter. Chamkhamdevi, driven by jealousy, conspired with the commander-in-chief named Pālaka to accuse Chanthadevi of having an adulterous affair, claiming that the child in her womb was not the king's. The king believed them and expelled Chanthadevi out of the kingdom. She went to live with a pair of elderly gardeners and gave birth to a son named Suvanana Sangkha who hid himself in a conch. When the Bodhisatta Suvanana Sangkha grew up, he returned to Varanasi with his mother. Upon learning the truth, the king expelled Pālaka and Chamkhamdevi out of the city and bestowed the royal crown upon Suvanana Sangkha, making him the ruler of the city.

Colophon:

ລາມທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໗ ຕົວ ປີຮວຍໃຈ ເດືອນຈຽງ ຂຶ້ນ ໑໑ ຄ່ຳ ພໍ່າວ່າໄດ້ ວັນ ໔ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ທິດຍາ ສາວແກ່ນ ບ້ານໂພນໄຊ ເປັນເຄົ້າຈິ່ງໄດ້ສ້າງ ລຳສຸວັນນະສັງຂະ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ຂໍໃຫ້ຜົນອັນນີ້ເປັນປັດໄຈຍະແກ່ພະນິພານ ຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈິ່ງລຸພະນິພານດັ່ງຄຳໝາຍແດ່ກໍຂ້າເຫັນ ອະຣະຫັນຕີ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ ປະຣະມັງສຸກຂັງ.

Folio 26 on the recto side: In Chunlasangkatrasa (CS) 1297, a *hwai chai* year, on the eleventh waxing-moon day of the first lunar month, the fourth day of the week (Wednesday),¹³⁶ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiators, Thit Nya and his wife named Sao Kaen from Phonsai village, sponsored the making of this manuscript entitled *Suvanna Sangkha* (Golden conch) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill our wishes to reach Nibbāna and to cut the Five Obstacles. May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly, certainly and the greatest bliss.

Date: CS 1297, a *hwai chai* year (6 Dec 1935)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Thit Nya and his wife named Sao Kaen from Phonsai village
Titles: ສຸວັນນະສັງຂະ (໕໐ ຊາດ, ມັດ໒, ຜູກຕົ້ນ)
Suvannasangkha (50 Sat, mat 2, phuk ton)
Suvannasaṅkha (50 Existences, bundle 2, fascicle 1)

¹³⁶ 1298 Margasirsha 11 = Wednesday, 25 November 1936.

Long palm-leaf**One Phuk:** *fascicle 2***Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.5 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** one folio contains the title. **Back cover folio:** three folios; the two folios are blank; and the last folio contains the title.**Appearance:** The fascicles are bound by 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:** Fragile.

Description: ໃນກາລະຄັ້ງໜຶ່ງ, ພະເຈົ້າພົມມະທັດ ສະເໜີຍຣາຊະສົມບັດໃນເມືອງພາຣານະສີ ພະອົງມີພະມະເຫສີສອງພະອົງ ພະນາມວ່າ ພະນາງຈັນທະເທວີ ແລະພະນາງຈາມຄຳເທວີ. ມະເຫສີທັງສອງບໍ່ມີບຸດ ຈຶ່ງໄດ້ໃຫ້ທານແລະຮັກສາສິນ ແລ້ວອະທິຖານຂໍບຸດກັບເທວະດາ. ຕໍ່ມາ, ພະນາງຈັນທະເທວີ ຝັນວ່າ ມີພະອາທິດແສງສະຫວ່າງລອຍວຽນອ້ອມພູເຂົາພະສຸເມນ ໙ ຮອບ ແລ້ວຕົກລົງທີ່ເອິກຂອງພະນາງ. ສ່ວນພະນາງຈາມຄຳເທວີຝັນວ່າ ພະອິນເອົາດອກຈັນກ້ອນຄຳມາໃຫ້ ທັງສອງພະອົງຈຶ່ງໄດ້ເລົ່າຄວາມຝັນໃຫ້ພະລາຊາຟັງ. ພະເຈົ້າພົມມະທັດຈຶ່ງໃຫ້ໂທນມາທຳນາຍ. ໂທນຫຼວງທຳນາຍວ່າ ພະນາງຈັນທະເທວີ ຈະໄດ້ໂອລົດຮູບງາມ ມີບຸນຍາທິການ ແລະຈະໄດ້ຄອງເມືອງເປັນກະສັດຜູ້ຍິ່ງໃຫຍ່ສືບຕໍ່ພະອົງ ສ່ວນພະນາງຈາມຄຳຈະໄດ້ຮາຊະທິດາຜູ້ໂສພາ. ເມື່ອນັ້ນ ພະນາງຈາມຄຳເກີດຄວາມອິດສາ ຈຶ່ງຮ່ວມກັບປາລະກະເສນາບໍດີ ວາງອຸບາຍກ່າວຫາວ່າພະນາງຈັນທະເທວີມີຊູ້ ແລະລູກໃນທ້ອງກໍບໍ່ແມ່ນລູກຂອງພະອົງ. ພະລາຊາຊົງເຊື່ອ ຈຶ່ງຂັບໄລ່ພະນາງຈັນທະເທວີອອກຈາກເມືອງ. ພະນາງໄດ້ໄປອາໄສຢູ່ກັບສອງບູ່ຍາຈຳສວນ ແລະໄດ້ຄອດບຸດອອກມາເປັນຫອຍສັງ ຫຼືເຈົ້າສຸວັນນະສັງຂະ. ເມື່ອພະໂພທິສັດຈະເລີນໄວ ຈຶ່ງພາພະມານດາກັບໄປຍັງເມືອງພາຣານະສີ. ເມື່ອພະເຈົ້າພົມມະທັດຊົງຊາບຄວາມຈິງ ຈຶ່ງຂັບປາລະກະເສນາບໍດີແລະພະນາງຈາມຄຳອອກຈາກເມືອງ ພ້ອມກັບມອບຣາຊະສົມບັດໃຫ້ເຈົ້າສຸວັນນະສັງຂະເປັນພະຍາບົກຄອງເມືອງສືບໄປ.

Once upon a time, King Brahmadata reigned over the kingdom of Varanasi. He had two consorts named Chanthadevi and Chamkhamdevi. Neither of the queens had sons. So, they gave alms, observed the precepts, and prayed to the gods for children. Later, Chanthadevi dreamt about the bright sun orbiting the Mount Meru three times and settling on her chest. Meanwhile, Chamkhamdevi dreamed about God Indra giving her a golden moon flower. Both queens recounted their dreams to the king, who then invited a royal fortune-teller to provide a prophecy. The fortune-teller predicted that Chanthadevi would have an attractive son with great merit; he would succeed the king and rule the city. As for Chamkhamdevi, the fortune-teller predicted that she would have a beautiful daughter. Chamkhamdevi, driven by jealousy, conspired with the commander-in-chief named Pālaka to accuse Chanthadevi of having an adulterous affair, claiming that the child in her womb was not the king's. The king believed them and expelled Chanthadevi out of the

kingdom. She went to live with a pair of elderly gardeners and gave birth to a son named Suvanana Sangkha who hid himself in a conch. When the Bodhisatta Suvanana Sangkha grew up, he returned to Varanasi with his mother. Upon learning the truth, the king expelled Pālaka and Chamkhamdevi out of the city and bestowed the royal crown upon Suvanana Sangkha, making him the ruler of the city.

Colophon: None.
Date: 1935 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0381)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສຸວັນນະສັງຂະ (໕໐ ຊາດ, ມັດ໒, ຜູກ ໒)
Suvannasangkha (50 Sat, mat 2, phuk 2)
Suvannasaṅkha (50 Existences, bundle 2, fascicle 2)

EAP1398_VXY_1_0383

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.5 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** three folios; the two folios are blank; and the last folio contains the title.

Appearance: The fascicles are bound by 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:** Fragile.

Description: ໃນກາລະຄັ້ງໜຶ່ງ, ພະເຈົ້າພົມມະທັດ ສະເຫວີຍຣາຊະສົມບັດໃນເມືອງພາຣານະສີ ພະອົງມີພະມະເຫສີສອງພະອົງ ພະນາມວ່າ ພະນາງຈັນທະເທວີ ແລະພະນາງຈາມຄຳເທວີ. ມະເຫສີທັງສອງບໍ່ມີບຸດ ຈຶ່ງໄດ້ໃຫ້ທານແລະຮັກສາສິນ ແລ້ວອະທິຖານຂໍບຸດກັບເທວະດາ. ຕໍ່ມາ, ພະນາງຈັນທະເທວີ ຝັນວ່າ ມີພະອາທິດແສງສະຫວ່າງລອຍວຽນອ້ອມພູເຂົາພະສຸເມນ ໓ ຮອບ ແລ້ວຕົກລົງທີ່ເອິກຂອງພະນາງ. ສ່ວນພະນາງຈາມຄຳເທວີຝັນວ່າ ພະອິນເອົາດອກຈັນກ້ອນຄຳມາໃຫ້ ທັງສອງພະອົງຈຶ່ງໄດ້ເລົ່າຄວາມຝັນໃຫ້ພະລາຊາຟັງ. ພະເຈົ້າພົມມະທັດຈຶ່ງໃຫ້ໂຫນມາທຳນາຍ. ໂຫນຫຼວງທຳນາຍວ່າ ພະນາງຈັນທະເທວີ ຈະໄດ້ໂອລົດຮູບງາມ ມີບຸນຍາທິການ ແລະຈະໄດ້ຄອງເມືອງເປັນກະສັດຜູ້ຍິ່ງໃຫຍ່ສືບຕໍ່ພະອົງ ສ່ວນພະນາງຈາມຄຳຈະໄດ້ຮາຊະທິດາຜູ້ໂສພາ. ເມື່ອນັ້ນ ພະນາງຈາມຄຳເກີດຄວາມອິດສາ ຈຶ່ງຮ່ວມກັບປາລະກະເສນາບໍດີ ວາງອຸປະຍາກ່າວຫາວ່າພະນາງຈັນທະເທວີມີຊູ້ ແລະລູກໃນທ້ອງກໍບໍ່ແມ່ນລູກຂອງພະອົງ. ພະລາຊາຊົງເຊື່ອ ຈຶ່ງຂັບໄລ່ພະນາງຈັນທະເທວີອອກຈາກເມືອງ. ພະນາງໄດ້ໄປອາໄສຢູ່ກັບສອງປູ່ຍ່າຈຳສວນ ແລະໄດ້ຄອດບຸດອອກມາເປັນຫອຍສັງ ຫຼືເຈົ້າສຸວັນນະສັງຂະ. ເມື່ອພະໂພທິສັດຈະເລີນໄວ ຈຶ່ງພາພະ

ມານດາກັບໄປຍັງເມືອງພາຣານະສີ. ເມື່ອພະເຈົ້າພົມມະທັດຊົງຊາບຄວາມຈິງ ຈຶ່ງຂັບປາລະກະເສນາບໍດີ ແລະພະນາງຈາມຄຳອອກຈາກເມືອງ ພ້ອມກັບມອບຣາຊະສົມບັດໃຫ້ເຈົ້າສຸວັນນະສັງຂະເປັນພະຍາບົກຄອງເມືອງສືບໄປ.

Once upon a time, King Brahmadata reigned over the kingdom of Varanasi. He had two consorts named Chanthadevi and Chamkhamdevi. Neither of the queens had sons. So, they gave alms, observed the precepts, and prayed to the gods for children. Later, Chanthadevi dreamt about the bright sun orbiting the Mount Meru three times and settling on her chest. Meanwhile, Chamkhamdevi dreamed about God Indra giving her a golden moon flower. Both queens recounted their dreams to the king, who then invited a royal fortune-teller to provide a prophecy. The fortune-teller predicted that Chanthadevi would have an attractive son with great merit; he would succeed the king and rule the city. As for Chamkhamdevi, the fortune-teller predicted that she would have a beautiful daughter. Chamkhamdevi, driven by jealousy, conspired with the commander-in-chief named Pālaka to accuse Chanthadevi of having an adulterous affair, claiming that the child in her womb was not the king's. The king believed them and expelled Chanthadevi out of the kingdom. She went to live with a pair of elderly gardeners and gave birth to a son named Suvanana Sangkha who hid himself in a conch. When the Bodhisatta Suvanana Sangkha grew up, he returned to Varanasi with his mother. Upon learning the truth, the king expelled Pālaka and Chamkhamdevi out of the city and bestowed the royal crown upon Suvanana Sangkha, making him the ruler of the city.

Colophon: None.
Date: 1935 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0381)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສຸວັນນະສັງຂະ (50 ຊາດ, ມັດ, ຜູກ ໓)
Suvannasangkha (50 Sat, mat 2, phuk 3)
Suvannasaṅkha (50 Existences, bundle 2, fascicle 3)

EAP1398_VXY_1_0384

Long palm-leaf

One Phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.5 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** three folios; the two folios are blank; and the last folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 29. **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: ໃນກາລະຄັ້ງໜຶ່ງ, ພະເຈົ້າພົມມະທັດ ສະເຫວີຍຣາຊະສົມບັດໃນເມືອງພາຣານະສີ ພະອົງມີພະມະເຫສີສອງພະອົງ ພະນາມວ່າ ພະນາງຈັນທະເທວີ ແລະພະນາງຈາມຄຳເທວີ. ມະເຫສີທັງສອງບໍ່ມີບຸດ ຈຶ່ງໄດ້ໃຫ້ທານແລະຮັກສາສິນ ແລ້ວອະທິຖານຂໍບຸດກັບເທວະດາ. ຕໍ່ມາ, ພະນາງຈັນທະເທວີ ຝັນວ່າ ມີພະອາທິດແສງສະຫວ່າງລອຍວຽນອ້ອມພູເຂົາພະສຸເມນ ໓ ຮອບ ແລ້ວຕົກລົງທີ່ເອິກຂອງພະນາງ. ສ່ວນພະນາງຈາມຄຳເທວີ ຝັນວ່າ ພະອິນເອົາດອກຈັນກ້ອນຄຳມາໃຫ້ ທັງສອງພະອົງຈຶ່ງໄດ້ເລົ່າຄວາມຝັນໃຫ້ພະລາຊາຟັງ. ພະເຈົ້າພົມມະທັດຈຶ່ງໃຫ້ໂທນມາທຳນາຍ. ໂທນຫຼວງທຳນາຍວ່າ ພະນາງຈັນທະເທວີຈະໄດ້ໂອລົດຮູບງາມ ມີບຸນຍາທິການ ແລະຈະໄດ້ຄອງເມືອງເປັນກະສັດຜູ້ຍິ່ງໃຫຍ່ສືບຕໍ່ພະອົງ ສ່ວນພະນາງຈາມຄຳຈະໄດ້ຮາຊະທິດາຜູ້ໂສພາ. ເມື່ອນັ້ນ ພະນາງຈາມຄຳເກີດຄວາມອິດສາ ຈຶ່ງຮ່ວມກັບປາລະກະເສນາບໍດີ ວາງອຸປະກາວທາວ່າພະນາງຈັນທະເທວີມີຊູ້ ແລະລູກໃນທ້ອງກໍບໍ່ແມ່ນລູກຂອງພະອົງ. ພະລາຊາຊົງເຊື່ອ ຈຶ່ງຂັບໄລ່ພະນາງຈັນທະເທວີອອກຈາກເມືອງ. ພະນາງໄດ້ໄປອາໄສຢູ່ກັບສອງບູ່ຍາຈຳສວນ ແລະໄດ້ຄອດບຸດອອກມາເປັນທອຍສັງ ຫຼືເຈົ້າສຸວັນນະສັງຂະ. ເມື່ອພະໂພທິສັດຈະເລີນໄວ ຈຶ່ງພາພະມານດາກັບໄປຍັງເມືອງພາຣານະສີ. ເມື່ອພະເຈົ້າພົມມະທັດຊົງຊາບຄວາມຈິງ ຈຶ່ງຂັບປາລະກະເສນາບໍດີແລະພະນາງຈາມຄຳອອກຈາກເມືອງ ພ້ອມກັບມອບຣາຊະສົມບັດໃຫ້ເຈົ້າສຸວັນນະສັງຂະເປັນພະຍາປົກຄອງເມືອງສືບໄປ.

Once upon a time, King Brahmadata reigned over the kingdom of Varanasi. He had two consorts named Chanthadevi and Chamkhamdevi. Neither of the queens had sons. So, they gave alms, observed the precepts, and prayed to the gods for children. Later, Chanthadevi dreamt about the bright sun orbiting the Mount Meru three times and settling on her chest. Meanwhile, Chamkhamdevi dreamed about God Indra giving her a golden moon flower. Both queens recounted their dreams to the king, who then invited a royal fortune-teller to provide a prophecy. The fortune-teller predicted that Chanthadevi would have an attractive son with great merit; he would succeed the king and rule the city. As for Chamkhamdevi, the fortune-teller predicted that she would have a beautiful daughter. Chamkhamdevi, driven by jealousy, conspired with the commander-in-chief named Pālaka to accuse Chanthadevi of having an adulterous affair, claiming that the child in her womb was not the king's. The king believed them and expelled Chanthadevi out of the kingdom. She went to live with a pair of elderly gardeners and gave birth to a son named Suvanana Sangkha who hid himself in a conch. When the Bodhisatta Suvanana Sangkha grew up, he returned to Varanasi with his mother. Upon learning the truth, the king expelled Pālaka and Chamkhamdevi out of the city and bestowed the royal crown upon Suvanana Sangkha, making him the ruler of the city.

Colophon:

None.

Date:

1935 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0381)

Script(s):

Tham Lao

Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສຸວັນນະສັງຂະ (໕໐ ຊາດ, ມັດ໒, ຜູກ ໕)
Suvannasangkhā (50 Sat, mat 2, phuk 5)
Suvannasaṅkha (50 Existences, bundle 2, fascicle 5)

EAP1398_VXY_1_0385

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.1 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** two folios; the first folio is blank; and the last folio contains the title.
Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 31. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ພະໂພທິສັດເກີດເປັນສຸວັນນະປອມຄຳ. ໃນກາລະອັນລ່ວງພົ້ນໄປແລ້ວ ໃນເມືອງຈຳປານະຄອນ ຍັງມີຍິງທຸກໄຮ້ເຂັ້ມໃຈຜູ້ໜຶ່ງ ຊື່ວ່າ ນາງສຸມັກຂະມິດຕາ ມີອາຊີບເປັນຄົນຂໍທານ ເມື່ອນາງໄດ້ເຂົ້າ ຈາກການຂໍທານມາແລ້ວ ກໍໄດ້ແບ່ງເຂົ້າສ່ວນໜຶ່ງໄປບູຊາພະທາດ ແລະບູຊາພະພຸດທະຮູບ ພ້ອມ ກັບຂໍອະທິດຖານໃຫ້ໄດ້ລູກຊາຍຜູ້ປະເສີດ. ພະຍາອິນເຫັນວ່າ ນາງມີສັດທາອັນແກ່ກ້າ ຈຶ່ງ ປະທານມາຕະຣີເທວະບຸດໃຫ້ລົງມາປະຕິສົນທິໃນທ້ອງຂອງນາງ. ໃນຄືນມື້ໜຶ່ງ, ນາງໄດ້ຝັນວ່າ ມີ ປຸໂລຫິດຜູ້ວິເສດ ຈັບດອກບົວບານທີ່ມີສີອັນແດງງາມ ແລະມີກິ່ນອັນຫອມມາໃຫ້ແກ່ນາງ ນາງຈຶ່ງ ຮັບເອົາໄວ້ໃກ້ກັບເອິກຂອງນາງ. ຕໍ່ມາ ນາງກໍຕັ້ງທ້ອງ ແລະເກີດລູກອອກມາ ຊື່ວ່າ ສຸວັນນະ ປອມຄຳ. ເມື່ອຈະເລີນໄວ້ກໍໄດ້ທຳບຸນໃຫ້ທານເປັນປະຈຳ. ແລະເມື່ອທ້າວສຸວັນນະປອມຄຳພົບ ກັບພະນາງປະທຸມມາ ທິດາຂອງພະຣາຊາແຫ່ງເມືອງຈຳປານະຄອນ ທັງສອງກໍຕົກຫລຸມຮັກເຊິ່ງ ກັນແລະກັນ ພະຣາຊາຊົງຊາບຄຸນງາມຄວາມດີຂອງພະໂພທິສັດ ຈຶ່ງໄດ້ອະພິເສກສົມລົດພະນາງ ປະທຸມມາໃຫ້ເປັນມະເຫສີແກ່ສຸວັນນະປອມຄຳ ແລະມອບຣາຊະສົມບັດໃຫ້ເປັນພະຍາຊົງ ປົກຄອງເມືອງຈຳປານະຄອນສືບໄປ.

The Bodhisatta was born as Suvanapòmkham. Once upon a time, in the city of Champa, there was a poor woman named Sumakkhamitta, who was a beggar. Whenever she gained rice from begging, she offered some of it to a stupa and a Buddha statue, praying for an excellent son. God Indra, recognizing her strong faith, sent Matali Devaputta to take birth in her womb. One night, Sumakkhamitta dreamed about a magical priest bringing her a beautiful, red, and fragrant lotus flower that she accepted and held it close to her chest. Soon after, she became pregnant and gave birth to a child named Suvanapòmkham. As he grew up, Suvanapòmkham became known for regularly giving alms. When he met Princess Pathumma, the daughter of the king of Champa, they fell in love with each

other. Recognizing the virtues of the Bodhisatta, the king allowed Princess Pathumma to marry Suvanapòmkham and bestowed upon him the throne to rule the city of Champa.

Colophon: None.
Date: 1935 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0386)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສຸວັນນະປອມຄຳ (ຜູກຕົ້ນ)
Suvanna Pòm Kham (Phuk 1)
Suvanna Pòm Kham (Fascicle 1)

EAP1398_VXY_1_0386

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.1 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** three folios; the first folio contains the colophon; and the second folio is blank; and the third folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 30. **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: ພະໂພທິສັດເກີດເປັນສຸວັນນະປອມຄຳ. ໃນກາລະອັນລ່ວງພົ້ນໄປແລ້ວ ໃນເມືອງຈຳປານະຄອນ ຍັງມີຍິງທຸກໄຮ້ເຂັນໃຈຜູ້ໜຶ່ງ ຊື່ວ່າ ນາງສຸມັກຂະມິດຕາ ມີອາຊີບເປັນຄົນຂໍທານ ເມື່ອນາງໄດ້ເຂົ້າ ຈາກການຂໍທານມາແລ້ວ ກໍໄດ້ແບ່ງເຂົ້າສ່ວນໜຶ່ງໄປບູຊາພະທາດ ແລະບູຊາພະພຸດທະຮູບ ພ້ອມ ກັບຂໍອະທິດຖານໃຫ້ໄດ້ລູກຊາຍຜູ້ປະເສີດ. ພະຍາອິນເຫັນວ່າ ນາງມີສັດທາອັນແກ່ກ້າ ຈຶ່ງ ປະທານມາຕະຣີເທວະບຸດໃຫ້ລົງມາປະຕິສິນທິໃນທ້ອງຂອງນາງ. ໃນຄືນມື້ໜຶ່ງ, ນາງໄດ້ຝັນວ່າ ມີ ບຸໂລທິດຜູ້ວິເສດ ຈັບດອກບົວບານທີ່ມີສີອັນແດງງາມ ແລະມີກິ່ນອັນຫອມມາໃຫ້ແກ່ນາງ ນາງຈຶ່ງ ຮັບເອົາໄວ້ໄກ້ກັບເອົາຂອງນາງ. ຕໍ່ມາ ນາງກໍຕັ້ງທ້ອງ ແລະເກີດລູກອອກມາ ຊື່ວ່າ ສຸວັນນະ ປອມຄຳ. ເມື່ອຈະເລີນໄວ້ກໍໄດ້ທຳບຸນໃຫ້ທານເປັນປະຈຳ. ແລະເມື່ອທ້າວສຸວັນນະປອມຄຳພົບ ກັບພະນາງປະທຸມມາ ທິດາຂອງພະອາຊາແຫ່ງເມືອງຈຳປານະຄອນ ທັງສອງກໍຕົກຫລຸມຮັກເຊິ່ງ ກັນແລະກັນ ພະອາຊາຊົງຊາບຄຸນງາມຄວາມດີຂອງພະໂພທິສັດ ຈຶ່ງໄດ້ອະພິເສກສົມລົດພະນາງ ປະທຸມມາໃຫ້ເປັນມະເຫສີແກ່ສຸວັນນະປອມຄຳ ແລະມອບຣາຊະສົມບັດໃຫ້ເປັນພະຍາຊົງ ປົກຄອງເມືອງຈຳປານະຄອນສືບໄປ.

The Bodhisatta was born as Suvanapòmkham. Once upon a time, in the city of Champa, there was a poor woman named Sumakkhamitta, who was a beggar. Whenever she gained rice from begging, she offered some

of it to a stupa and a Buddha statue, praying for an excellent son. God Indra, recognizing her strong faith, sent Matali Devaputta to take birth in her womb. One night, Sumakkhamitta dreamed about a magical priest bringing her a beautiful, red, and fragrant lotus flower that she accepted and held it close to her chest. Soon after, she became pregnant and gave birth to a child named Suvanapòmkhām. As he grew up, Suvanapòmkhām became known for regularly giving alms. When he met Princess Pathumma, the daughter of the king of Champa, they fell in love with each other. Recognizing the virtues of the Bodhisatta, the king allowed Princess Pathumma to marry Suvanapòmkhām and bestowed upon him the throne to rule the city of Champa.

Colophon:

ລານທີ ໒໘ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໗ ຕົວ ປີຮັບໃຄ້ ເດືອນ ໑໑ ຂຶ້ນ ໑໒ ຄໍ່າ ພໍ່າວ່າ ໄດ້ ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ທິດຍາ ສາວແກ່ນ ເປັນເຈົ້າລານ ຣັດຕະນະ ປັນຍາ ເປັນຜູ້ຣິດຈະນາ ຈິ່ງມີໃຈເຫລື້ອມໃສເປັນອັນຍິ່ງໄດ້ສ້າງ ສຸວັນນະປອມຄໍາ ໄວ້ກັບສາສະ ໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ຂໍໃຫ້ຜົນອັນນີ້ເປັນປັດໄຈຍະແກ່ພະນິພານ ຕັດ ບ່ວງເປັນຈະມານຂາດໄດ້ ຈິ່ງລຸພະນິພານດັ່ງຄໍາໝາຍແດ່ກໍຂ້າເທີ້ນ ອະຣະຫັນຕີ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ. ຫັງສີວັດໂພນໄຊໃຜຍົມໃຫ້ສິ່ງ.

Folio 28 on the recto side: In Chunlasangkatrāsa (CS) 1297, a *hap khai* year, on the twelfth waxing-moon day of the eleventh lunar month, the fourth day of the week (Wednesday),¹³⁷ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Thit Nya and his wife named Sao Kaen sponsored the palm leaves and Rattanapannya was the scribe, with their most ardent religious faith, to jointly make this manuscript entitled *Suvanna Pòmkhām* (Golden chameleon) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill our wishes to reach Nibbāna and to cut the Five Obstacles. May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly, certainly and the greatest bliss. This manuscript belongs to Vat Phonsai. Whoever used it must return it.

Date: CS 1297, a *hap khai* year (9 Oct 1935)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Rattanapannya
Sponsor(s): Thit Nya and his wife named Sao Kaen
Titles: ສຸວັນນະປອມຄໍາ (ຜູກ ໒)
Suvanna Pòm Kham (Phuk 2)
Suvanna Pòm Kham (Fascicle 2)

¹³⁷ 1297 Asvina 12 = Wednesday, 9 October 1935.

Long palm-leaf**One Phuk:** *fascicle 3***Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.6 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** one folio contains the title. **Back cover folio:** two folios; the first folio is blank; and the last folio contains the title.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 33. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ພະໂພທິສັດເກີດເປັນສຸວັນນະປອມຄຳ. ໃນກາລະອັນລ່ວງພົ້ນໄປແລ້ວ ໃນເມືອງຈຳປານະຄອນ ຍັງມີຍິງທຸກໄຮ້ເຂັນໃຈຜູ້ໜຶ່ງ ຊື່ວ່າ ນາງສຸມັກຂະມິດຕາ ມີອາຊີບເປັນຄົນຂໍທານ ເມື່ອນາງໄດ້ເຂົ້າ ຈາກການຂໍທານມາແລ້ວ ກໍໄດ້ແບ່ງເຂົ້າສ່ວນໜຶ່ງໄປບູຊາພະທາດ ແລະບູຊາພະພຸດທະຮູບ ພ້ອມ ກັບຂໍອະທິດຖານໃຫ້ໄດ້ລູກຊາຍຜູ້ປະເສີດ. ພະຍາອິນເຫັນວ່າ ນາງມີສັດທາອັນແກ່ກ້າ ຈຶ່ງ ປະທານມາຕະຣີເທວະບຸດໃຫ້ລົງມາປະຕິສິນທິໃນທ້ອງຂອງນາງ. ໃນຄືນມື້ໜຶ່ງ, ນາງໄດ້ຝັນວ່າ ມີ ບຸໂລທິດຜູ້ວິເສດ ຈັບດອກບົວບານທີ່ມີສີອັນແດງງາມ ແລະມີກິ່ນອັນຫອມມາໃຫ້ແກ່ນາງ ນາງຈຶ່ງ ຮັບເອົາໄວ້ໄກ້ກັບເອົາຂອງນາງ. ຕໍ່ມາ ນາງກໍຕັ້ງທ້ອງ ແລະເກີດລູກອອກມາ ຊື່ວ່າ ສຸວັນນະ ປອມຄຳ. ເມື່ອຈະເລີນໄວ້ກໍໄດ້ທຳບຸນໃຫ້ທານເປັນປະຈຳ. ແລະເມື່ອທ້າວສຸວັນນະປອມຄຳພົບ ກັບພະນາງປະທຸມມາ ທິດາຂອງພະຣາຊາແຫ່ງເມືອງຈຳປານະຄອນ ທັງສອງກໍຕິກຫລຸມຮັກເຊິ່ງ ກັນແລະກັນ ພະຣາຊາຊົງຊາບຄຸນງາມຄວາມດີຂອງພະໂພທິສັດ ຈຶ່ງໄດ້ອະພິເສກສົມລົດພະນາງ ປະທຸມມາໃຫ້ເປັນມະເຫສີແກ່ສຸວັນນະປອມຄຳ ແລະມອບຣາຊະສົມບັດໃຫ້ເປັນພະຍາຊົງ ປົກຄອງເມືອງຈຳປານະຄອນສືບໄປ.

The Bodhisatta was born as Suvanapòmkham. Once upon a time, in the city of Champa, there was a poor woman named Sumakkhamitta, who was a beggar. Whenever she gained rice from begging, she offered some of it to a stupa and a Buddha statue, praying for an excellent son. God Indra, recognizing her strong faith, sent Matali Devaputta to take birth in her womb. One night, Sumakkhamitta dreamed about a magical priest bringing her a beautiful, red, and fragrant lotus flower that she accepted and held it close to her chest. Soon after, she became pregnant and gave birth to a child named Suvanapòmkham. As he grew up, Suvanapòmkham became known for regularly giving alms. When he met Princess Pathumma, the daughter of the king of Champa, they fell in love with each other. Recognizing the virtues of the Bodhisatta, the king allowed Princess Pathumma to marry Suvanapòmkham and bestowed upon him the throne to rule the city of Champa.

Colophon: None**Date:** 1935 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0386)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Author(s):** Unknown

Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສູ້ວັນນະປອມຄຳ (ຜູກຖວນ ໓)
Suvanna Pòm Kham (Phuk 3)
Suvanna Pòm Kham (Fascicle 3)

EAP1398_VXY_1_0388

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.7 cm, depth 1.8 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 39. **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: ໃນກາລະອັນລ່ວງພົ້ນໄປແລ້ວ ມີເສດຖີສອງຄົນຊື່ວ່າ ລັດຕະນະເສດຖີ ເປັນຊ່າງເຈຍລະໂນແກ້ວ ແລະລາຊະຕະເສດຖີ ເປັນຊ່າງຕີເງິນ. ພວກເຂົາເຈົ້າອາໄສຢູ່ໃນເມືອງປັນຈາລະນະຄອນ. ຕໍ່ມາ, ລູກຊາຍຂອງລາຊະຕະເສດຖີ ໄດ້ແຕ່ງງານກັບລູກສາວຂອງລັດຕະນະເສດຖີ. ດັ່ງນັ້ນ, ພວກເຂົາເຈົ້າໄດ້ເປັນກຸ່ມດອງກັນ. ເມື່ອເສດຖີທັງສອງຄົນຕາຍໄປ ຄູ່ຜົວເມຍກໍມີຊັບສິນມະຫາສານ. ເຂົາເຈົ້າແຈກຢາຍຊັບສິນຂອງເຂົາເຈົ້າໃຫ້ຜູ້ອື່ນເປັນປະຈຳ. ຫລັງຈາກຕາຍໄປແລ້ວ, ທ່ານເສດຖີໄດ້ໄປເກີດຢູ່ໃນນາກພິພົບ, ເປັນລູກຊາຍຂອງພະຍານາກຊົມພູຈິດຕະ. ພຣະອົງໄດ້ຮັບຊື່ວ່າ ປຸນນະນາກ. ສ່ວນພັນລະຍາໄດ້ເກີດທີ່ເມືອງປັນຈາລະນະຄອນຊື່ວ່າ ປຸນນະ.

Once upon a time, there were two wealthy men: Rattana Setthi who was a crystal smith and Rajata Setthi who was a silver smith. They lived in Panchala. Later, Rajata Setthi's son married Rattana Setthi's daughter. Thus, they were connected. When the two wealthy men died, the couple possessed a lot of property. They regularly distributed their property to others. After they died, the husband was reborn Supunna Naga, the son of the Naga King named Somphuchit (Jambūcita) in the underworld. The wife was reborn Punna in the city of Panchala.

Colophon: ລານທີ ໓໘ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໘໔ ຕົວ ປີເຕົາສະງ້າ ເດືອນ ໙ ຂຶ້ນ ຄໍ້າ ໑ ພໍ່າວ່າໄດ້ ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດສະປັນຍາ ເປັນເຄົ້າ ຈິ່ງໄດ້ສ້າງ ສຸປຸນນະນາກ ຜູກນີ້ ທານໄປທາງຊຽງວັນຕິຜູ້ຈຸດຕິໄປສູ່ບໍລະໂລກພາຍໜ້ານັ້ນ ຂໍກຸສົນອັນນີ້ໄປອຸມພິກຍິກຍ້າຍໃສ່ທີ່ດີ ແດ່ກໍຂ້າເທີ້ນ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໔໐໐໐ ວັດສາ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳ ປາດຖະໜາແດ່ກໍຂ້າເທີ້ນ ຂໍໃຫ້ຮູ້ຊາດທຸກຊາດ ຂໍໃຫ້ໄດ້ເປັນສາວິກອະຣິຍະເມັດໂຕເຈົ້າ ອະຣະ ຫັນຕິ ໂຫມີ.

Folio 38 on the recto side: In Buddhist Era (BE) 2485, a *tao sanga* year, on the first waxing-moon day of the ninth lunar month, the fourth day of the

week (Wednesday),¹³⁸ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Ratsapannya, sponsored the making of this manuscript entitled *Supunnanak* (*Supunna Nāga*) to dedicate the merit to Xiang Vandi who has passed away to the other world. May the results of this merit support him and move him to a good place. [May this manuscript] support the Teachings of the Buddha to last until the end of 5000 years. May my desires and wishes come true. May I remember every existence. May I be a disciple of Ariya Metteyya Buddha and obtain Arahantship.

Date: BE 2485, a *tao sanga* year (12 Aug 1942)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Ratsapannya

Titles: ສຸປຸນນະນາກກຸມມານ
Supunnanakumman
Supunnanāga Kumāra

EAP1398_VXY_1_0389

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** four folios; the first folio contains the colophon; and the last two folios are blank; and the fourth folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 29. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ນິທານຊາດິກ ເລື່ອງສຸວັນນະຄັນຄາກ ພະພຸດທະເຈົ້າໄດ້ຕັດເທສະໜາເລື່ອງອະດີດຕະຊາດຂອງພະອົງໃຫ້ແກ່ພິກຂຸທັງຫຼາຍຟັງ ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖື ປາງເມື່ອພະໂພທິສັດເຈົ້າໄດ້ເກີດເປັນຄັນຄາກ ເປັນໂອລົດຂອງພະຍາສຸທັດສະນະແລະພະນາງຈັນທະປັບພາແຫ່ງເມືອງອິນທະປັດຖະນະຄອນ. ເຫດທີ່ຊື່ວ່າສຸວັນນະຄັນຄາກ ເປັນເພາະເມື່ອປະສູດອອກມາເປັນກຸມມານນັ້ນມີຜິວເນື້ອ ແລະຮູບຮ່າງເໝືອນຄັນຄາກ. ເຖິງວ່າຈະມີຮູບຮ່າງອົບປະລັກ ແຕ່ສຸວັນນະຄັນຄາກກໍມີບຸນຍາທິການຫຼາຍ ມີພະຍາອິນຄອຍຊ່ວຍເຫຼືອ ຈົນເປັນທີ່ເຄົາລົບນັບຖືຂອງຊາວເມືອງ ເປັນເຫດໃຫ້ຜູ້ຄົນລືມເຊັ່ນສວງບູຊາພະຍາແຖນ ເຮັດໃຫ້ພະຍາແຖນຄູດ ແລະບໍ່ຍອມປ່ອຍນ້ຳຝົນໃຫ້ຕົກລົງມາຍັງໂລກມະນຸດ. ສຸວັນນະຄັນຄາກ ຈຶ່ງອາສານຳເອົາໄພ່ພົນບັນດາສັດຕ່າງໆ ເຊັ່ນປວກ, ເຜິ້ງ, ຕໍ່, ແຕນ, ງູ, ຊ້າງ, ມ້າ, ງົວ, ຄວາຍ ຂຶ້ນໄປຮີບກັບພະຍາແຖນເທິງເມືອງພ້າຈົນໄດ້ຮັບໄຊຊະນະ. ພະຍາແຖນຈຶ່ງຍອມປ່ອຍນ້ຳຝົນໃຫ້ຕົກລົງມາຍັງໂລກມະນຸດຕາມເດີມ.

¹³⁸ 1304 Sravana 1 = Wednesday, 12 August 1942.

A jāataka on *Suvanna Khankhak* (golden toad), a story of one of the Buddha's previous lives, the Buddha showed the story to his disciples at the Jetavana monastery in Savatthi. The Buddha was once born as Prince Suvanna Khankhak, the son of King Sudassana and Queen Candapabbā of Inthapatta kingdom. He was named "Suvanna Khankhak" because his skin and appearance had looked similar to a toad when he was born. Despite of his ugly appearance, Suvanna Khankhak had much merit and God Indra always supported him. He was so much respected by people of the city that they forgot to worship Phanya Thaen, the great god in heaven. Phanya Thaen was angry and did not let it rain in the human world. Suvanna Khankhak volunteered to lead an army of various animals: termites, bees, wasps, hornets, snakes, elephants, horses, cows, and buffalos to fight against Phanya Thaen in heaven and got victory. Phanya Thaen therefore let it rain.

Colophon:

ລາມທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາຣາຊະໄດ້ ໑໒໙໒ ຕົວ ປີກິດສະຈ້າ ເດືອນ ໓ ຂຶ້ນ ໓ ຄ່ຳ ພໍ່າວ່າໄດ້
ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຈານອ້ວນ ສາວທີ ເປັນເຈົ້າລານ ຣັດຕະນະປັນຍາ
ເປັນຜູ້ຣິດຈະນາ ຈົ່ງໄດ້ສ້າງລຳ ສຸວັນນະຄັນຄາກ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ
໔໐໐໐ ວັດສາ ຂໍຜົນອັນນີ້ເປັນປັດໄຈຍະແກ່ພະນິພານ ຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈົ່ງລຸພະ
ນິພານດັ່ງຄຳໝາຍແດ່ ກໍຂ້າເທີ້ນ ອະຣະທັມຕີ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ
ທຸວັງ.

Folio 26 on the recto side: In Chunlasangkatrasa (CS) 1292, a *kot sangha* year, on the third waxing-moon day of the third lunar month, the fourth day of the week (Wednesday),¹³⁹ the writing was accomplished at the time of the morning drum (*nyam kōng ngai*). Chan Uan and his wife named Sao Thi sponsored the palm leaves and Rattanapannya was the scribe to jointly make this manuscript entitled *Suvanna Khankhak* (Golden Toad) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill our wishes to reach Nibbāna and to cut the Five Obstacles. May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly.

Date:

CS 1292, a *kot sangha* year (21 Jan 1931)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Rattanapannya

Sponsor(s):

Chan Uan and his wife named Sao Thi

Titles:

ສຸວັນນະຄັນຄາກ (ຜູກ ໒)

Suvannakhankhak (Phuk 2)

Suvanna Khankhak (Fascicle 2)

¹³⁹ 1292 Magha 3 = Wednesday, 21 January 1931.

Long palm-leaf**One Phuk:** *fascicle 4***Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** one folio contains the title. **Back cover folio:** four folios; the first folio contains the colophon; and the last two folios are blank; and the fourth folio contains the title.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 28. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.**Description:** ນິທານຊາດິກ ເລື່ອງສຸວັນນະຄັນຄາກ ພະພຸດທະເຈົ້າໄດ້ຕັດເທສະໜາເລື່ອງອະດີດຕະຊາດຂອງພະອົງໃຫ້ແກ່ພິກຂຸທັງຫຼາຍຟັງ ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖື ປາງເມື່ອພະໂພທິສັດເຈົ້າໄດ້ເກີດເປັນຄັນຄາກ ເປັນໂອລົດຂອງພະຍາສຸທັດສະນະແລະພະນາງຈັນທະປັບພາແຫ່ງເມືອງອິນທະປັດຖະນະຄອນ. ເຫດທີ່ຊື່ວ່າສຸວັນນະຄັນຄາກ ເປັນເພາະເມື່ອປະສູດອອກມາເປັນກຸມມານນັ້ນ ມີຜິວເນື້ອ ແລະຮູບຮ່າງເໝືອນຄັນຄາກ. ເຖິງວ່າຈະມີຮູບຮ່າງອັບປະລັກ ແຕ່ສຸວັນນະຄັນຄາກກໍມີບຸນຍາທິການຫຼາຍ ມີພະຍາອິນຄອຍຊ່ວຍເຫຼືອ ຈົນເປັນທີ່ເຄົາລົບນັບຖືຂອງຊາວເມືອງ ເປັນເຫດໃຫ້ຜູ້ຄົນລືມເຊັ່ນສວງບູຊາພະຍາແຖນ ເຮັດໃຫ້ພະຍາແຖນຄຽດ ແລະປ່ອຍອມປ່ອຍນ້ຳຝົນໃຫ້ຕົກລົງມາຍັງໂລກມະນຸດ. ສຸວັນນະຄັນຄາກ ຈຶ່ງອາສານຳເອົາໄພ່ພົນບັນດາສັດຕ່າງໆ ເຊັ່ນ ປວກ, ເຜີງ, ຕໍ່, ແຕນ, ງ, ຊ້າງ, ມ້າ, ງົວ, ຄວາຍ ຂຶ້ນໄປຮີບກັບພະຍາແຖນເທິງເມືອງຟ້າຈົນໄດ້ຮັບໄຊຊະນະ. ພະຍາແຖນຈຶ່ງຍອມປ່ອຍນ້ຳຝົນໃຫ້ຕົກລົງມາຍັງໂລກມະນຸດຕາມເດີມ.A jāataka on *Suvanna Khankhak* (golden toad), a story of one of the Buddha's previous lives, the Buddha showed the story to his disciples at the Jetavana monastery in Savatthi. The Buddha was once born as Prince Suvanna Khankhak, the son of King Sudassana and Queen Candapabbā of Inthapattha kingdom. He was named "Suvanna Khankhak" because his skin and appearance had looked similar to a toad when he was born. Despite of his ugly appearance, Suvanna Khankhak had much merit and God Indra always supported him. He was so much respected by people of the city that they forgot to worship Phanya Thaen, the great god in heaven. Phanya Thaen was angry and did not let it rain in the human world. Suvanna Khankhak volunteered to lead an army of various animals: termites, bees, wasps, hornets, snakes, elephants, horses, cows, and buffalos to fight against Phanya Thaen in heaven and got victory. Phanya Thaen therefore let it rain.**Colophon:** ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາຣາຊະໄດ້ ໑໒໙໒ ຕົວ ປີກິດສະຈັກ ເດືອນ ໓ ຂຶ້ນ ໓ ຄຳ ພຳວ່າໄດ້ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຈານອ້ວນ ສາວທີ່ເປັນເຈົ້າລານ ຣັດຕະນະປັນຍາ ເປັນຜູ້ຣິດຈະນາ ຈຶ່ງໄດ້ສ້າງລຳສຸວັນນະຄັນຄາກ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ຂໍຜົນອັນນີ້ເປັນປັດໄຈຍະແກ່ພະນິພານ ຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈົ່ງລຸພະນິພານດັ່ງຄຳໝາຍແດ່ກໍຂ້າເທີ້ນ ອະຣະຫັນຕິ ໂທມີ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ.

Folio 26 on the recto side: In Chunlasangkatrassa (CS) 1292, a *kot sanga* year, on the third waxing-moon day of the third lunar month, the fourth day of the week (Wednesday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Chan Uan and his wife named Sao Thi sponsored the palm leaves and Rattanapannya was the scribe to jointly make this manuscript entitled *Suvanna Khankhak* (Golden Toad) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit be a condition to fulfill our wishes to reach Nibbāna and to cut the Five Obstacles. May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly. CS 1292, a *kot sanga* year (21 Jan 1931)

Date: CS 1292, a *kot sanga* year (21 Jan 1931)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Rattanapannya
Sponsor(s): Chan Uan and his wife, Sao Thi
Titles: ສຸວັນນະຄັນຄາກ (ຜູກ ໔)
Suvannakhankhak (*Phuk* 4)
Suvanna Khankhak (Fascicle 4)

EAP1398_VXY_1_0391

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 57.4 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** one folio contains the title.

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

Description: ຊາດິກເລື່ອງສຸດຕະໂສມ. ໃນອະດີດຕະຊາດຂອງພະພຸດທະເຈົ້າ, ເມື່ອພະໂພທິສັດ (ຜູ້ທີ່ຈະເປັນພຣະພຸດທະເຈົ້າ) ໄດ້ສະເຫວີຍພະຊາດເປັນພະເຈົ້າສຸດຕະໂສມ ຊຶ່ງປົກຄອງອານາຈັກອິນທະປັດ. ວັນໜຶ່ງ, ພະເຈົ້າສຸດຕະໂສມ ຖືກຈັບໂດຍເພື່ອນສະນິດຂອງພະອົງ ຊຶ່ງວ່າພະເຈົ້າໂປຣິສາດແຫ່ງເມືອງພາຣານະສີ, ພ້ອມກັບກະສັດອື່ນໆ ໑໐໑ ພະອົງ ເພື່ອຂ້າບູຊາຍັນ. ພະເຈົ້າສຸດຕະໂສມ ໄດ້ພະຍາຍາມຢ່າງສຸດຄວາມສາມາດ ໃນການສອນພະເຈົ້າໂປຣິສາດໃຫ້ເຂົ້າໃຈ ອັນໃດຖືກອັນໃດຜິດ, ຈົນພະເຈົ້າໂປຣິສາດຊົງເຊື່ອໃນພະອົງແລະຮູ້ສຶກເສຍໃຈ. ໃນທີ່ສຸດ ພະເຈົ້າໂປຣິສາດ ຈຶ່ງໄດ້ປົດປ່ອຍພະໂພທິສັດແລະກະສັດອື່ນໆ ທັງໝົດ. ຫຼັງຈາກນັ້ນ, ພະອົງໄດ້ຕັ້ງຢູ່ໃນຣາຊະທຳຕະຫຼອດອາຍຸໄຂ.

This manuscript is the story of King Suttasom. In one of the Buddha's previous births, he was born as King Suttasom ruling Inthapat kingdom. One day, King Suttasom, together with 101 kings, was caught by his close friend called King Porisat of Pharanasi (Varanasi) for a sacrifice. King Suttasom tried hard to teach King Porisat about right and wrong things

and King Porisat was eventually convinced and remorseful. Finally, King Porisat released King Suttasom and all the 101 kings. Then King Suttasom settled himself in the virtues of a king through his life.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສຸດທະໂສມ

Sutthasom
Sutasoma

EAP1398_VXY_1_0392

Long palm-leaf

One Phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4 cm, width 57.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ຊາດົກເລື່ອງສຸດຕະໂສມ. ໃນອະດີດຕະຊາດຂອງພະພຸດທະເຈົ້າ, ເມື່ອພະໂພທິສັດ (ຜູ້ທີ່ຈະເປັນພຣະພຸດທະເຈົ້າ) ໄດ້ສະເຫວີຍພະຊາດເປັນພະເຈົ້າສຸດຕະໂສມ ຊຶ່ງປົກຄອງອານາຈັກອື່ນທະປັດ. ວັນໜຶ່ງ, ພະເຈົ້າສຸດຕະໂສມຖືກຈັບໂດຍເພື່ອນສະນິດຂອງພະອົງ ຊື່ວ່າພະເຈົ້າໂປຣິສາດແຫ່ງເມືອງພາຣານະສີ, ພ້ອມກັບກະສັດອື່ນໆ ໑໐໑ ພະອົງ ເພື່ອຂ້າບູຊາຍັນ. ພະເຈົ້າສຸດຕະໂສມໄດ້ພະຍາຍາມຢ່າງສຸດຄວາມສາມາດໃນການສອນພະເຈົ້າໂປຣິສາດໃຫ້ເຂົ້າໃຈອັນໃດຖືກອັນໃດຜິດ, ຈົນພະເຈົ້າໂປຣິສາດຊົງເຊື່ອໃນພະອົງແລະຮູ້ສຶກເສຍໃຈ. ໃນທີ່ສຸດ ພະເຈົ້າໂປຣິສາດ ຈຶ່ງໄດ້ປົດປ່ອຍພະໂພທິສັດແລະກະສັດອື່ນໆ ທັງໝົດ. ຫຼັງຈາກນັ້ນ, ພະອົງໄດ້ຕັ້ງຢູ່ໃນຣາຊະທຳຕະຫຼອດອາຍຸໄຂ.

This manuscript is the story of King Suttasom. In one of the Buddha's previous births, he was born as King Suttasom ruling Inthapat kingdom. One day, King Suttasom, together with 101 kings, was caught by his close friend called King Porisat of Pharanasi (Varanasi) for a sacrifice. King Suttasom tried hard to teach King Porisat about right and wrong things and King Porisat was eventually convinced and remorseful. Finally, King Porisat released King Suttasom and all the 101 kings. Then King Suttasom settled himself in the virtues of a king through his life.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao

Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສຸດທະໂສມ (ຜູກ ໕)
Sutthasom (Phuk 5)
Sutasoma (Fascicle 5)

EAP1398_VXY_1_0393

Long palm-leaf

One Phuk: *fascicle 18*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by 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: ໃນເມືອງກາລິງຄະຣາດ ມີໄພແຫ້ງແລ້ງ ຜູ້ຄົນພາກັນອົດນ້ຳ ອົດອາຫານ ກໍ່ເກີດໂລກໄພໄຂ້ເຈັບຕ່າງໆ ປະຊາຊົນເດືອດຮ້ອນ ຈຶ່ງໄປຮຽກຮ້ອງໃຫ້ພະຣາຊາຊ່ວຍເຫຼືອ ພະຣາຊາກໍບໍ່ສາມາດດົນບັນດານໃຫ້ຝົນຕົກລົງມາໄດ້ ພະຣາຊາຈຶ່ງຕັດສິນໃຈໄປພາມ ຕູ ຄົນ ໄປທູນຂໍຊ້າງມຸງຄຸນຂອງພະເຈົ້າສີວິໄຊແຫ່ງເມືອງວິເທທະຣາດມາໄວ້ໃນເມືອງກາລິງຄະຣາດ ຝົນຄົງຈະຕົກແນ່ນອນ ບໍ່ແຫ້ງແລ້ງ ແລະຈະອຸດົມສົມບູນ ຄັນເມື່ອພາມທັງ ຕູ ຄົນໄປທູນຂໍແລ້ວ ພະເຈົ້າສີວິໄຊກໍພະຣາຊະທານຊ້າງມຸງຄຸນນັ້ນໃຫ້ແກ່ພາມໄປ ພາມທັງຫຼາຍກໍນຳຊ້າງເຜືອກໂຕນັ້ນກັບຄືນສູ່ເມືອງກາລິງຄະຣາດ ທັນໃດນັ້ນ ປະຊົນພາກັນໂກດແຄ້ນພະຣາຊາທີ່ພະຣາຊະທານຊ້າງມຸງຄຸນ ຊຶ່ງເປັນຊ້າງຄູ່ບ້ານຄູ່ເມືອງໄປ ຈຶ່ງພາກັນຊຸມນຸມຮ້ອງຮຽນຕໍ່ພະຍາອາທິດຈະວົງສາ ໃຫ້ເນລະເທດພະເຈົ້າສີວິໄຊໃຫ້ອອກຈາກເມືອງ.

The city of Kalingkarat encountered drought. The people suffered from the lack of water and food and a pandemic breakout. They sought help from the king, but he was unable to bring rain. In response, the king sent eight Brahmins to request an auspicious white elephant from King Sivijaya of Videharat because the elephant was believed to bring rain and fertility. Upon the request by the eight Brahmins, King Sivijaya let them bring the elephant to Kalingkarat. As the elephant belonged to Videharat, the people were furious that their king gave the elephant to other cities. They assembled and forced King Atitavongsa to expel King Sivijaya out of Videharat.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown

Sponsor(s): Unknown
Titles: ສີວິໄຊຊາດິກ ຊາດິກ (ຜູກຖວນ ໑໘)
Sivisaia Sadok (Phuk thuan 18)
Sīvijaya Jātaka (Fascicle 18)

EAP1398_VXY_1_0394

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.9 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 20. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ໃນກາລະອັນລ່ວງພົ້ນໄປແລ້ວ ພະໂພທິສັດໄດ້ເກີດເປັນໂອລົດຂອງພະເຈົ້າພົມມະທັດແຫ່ງເມືອງພາຣາມະສີ. ພະໂພທິສັດເຈົ້າມີຜົວພັນວັນນະປະດູດດັ່ງຄໍາ ຈຶ່ງຖືກຕັ້ງຊື່ວ່າ ເຈົ້າສຸວັນນະກຸມມານ. ເມື່ອເຈົ້າສຸວັນນະກຸມມານຈະເລີນໄວໄດ້ ໗ ປີ ໃນລາຕິຄົນໜຶ່ງ ມີເທວະດາຕົນໜຶ່ງລົງມາຖາມບັນຫາ ໑໐ ປະການກັບພະຍາພົມມະທັດວ່າ ດູລາມະຫາລາດ ເຮົາຈະມາຖາມບັນຫານີ້ກັບມະຫາລາດ ຖ້າທ່ານສາມາດແກ້ໄດ້ ບ້ານເມືອງກໍຈະຢູ່ເຢັນເປັນສຸກ ແລະຖ້າແກ້ບໍ່ໄດ້ຈະເອົາຄ້ອນເຫຼັກຕີຫົວໃຫ້ແຕກເປັນ ໗ ສ່ຽງ ແລະຈະມາເອົາຄໍາຕອບພາຍໃນພາຍໃນ ໗ ວັນ. ເມື່ອພະຣາຊາໄດ້ຍິນເຊັ່ນນັ້ນ ກໍສະດູງຕື່ນ. ພະອົງໄດ້ຮຽກເຫຼົ່າເສນາອໍາມາດທັງຫລາຍມາປຶກສາວ່າ ມີທ່ານໃດສາມາດແກ້ບັນຫາເຫຼົ່ານີ້ໄດ້? ແຕ່ບໍ່ມີໃຜສາມາດແກ້ໄດ້ ພະເຈົ້າພົມມະທັດຈຶ່ງໄດ້ຖາມພະໂພທິສັດ. ພະໂພທິສັດຈຶ່ງແກ້ບັນຫາ ໑໐ ປະການນັ້ນໄດ້.

Once upon a time, the Bodhisatta was born the royal son of King Brahmadatta of Varanasi. The Bodhisatta had a fair complexion like gold, he was thus named Suvanna KuMāra. When Suvanna KuMāra turned seven, a deity appeared one night and asked ten questions to King Brahmadatta. The deity promised: the city would be in peace if the king could solve the questions, but he would break the king's head with an iron hammer into seven pieces if the king failed to solve them; the deity would get back in the next seven days to collect the answers. Startled by this, the king woke up in shock and summoned all his ministers and counselors, asking if anyone could provide any answers. Unfortunately, no one could solve them. The king turned to the Bodhisatta. The Bodhisatta was eventually able to provide correct answers to all the ten questions.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown

Sponsor(s): Unknown
Titles: ສູວັນນະກຸມມານ
Suvanna Kumman
Suvanna Kumāra

EAP1398_VXY_1_0395

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 29 cm, depth 2 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** two folios contains the colophon.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 49. **Edges of the palm leaves:** angled. **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: ກຳມະວາຈາ ເນື້ອໃນສ່ວນຫຼາຍຂຽນເປັນພາສາປາລີ ໃຊ້ປະກອບພິທີອຸປະສົມບົດ. ໂດຍທົ່ວໄປ ເວົ້າກ່ຽວກັບຊຸດຄຳຖາມແລະຄຳຕອບທີ່ໃຊ້ໃນພິທີອຸປະສົມບົດ (ບວດພະ). ໃນພິທີນັ້ນ ພະພິກຂຸ ທີ່ກຳລັງຂໍອຸປະສົມບົດຕ້ອງຕອບຄຳຖາມ “ແມ່ນ ຫຼື ບໍ່ແມ່ນ” ມີຫຼາຍຂໍ້ ທີ່ພະຄູ່ສູດ ຫຼືພະກຳມະ ວາຈາຈານແລະພະອະນຸສາວະນາຈານຖາມ.

Kammavācā (the formal words of an act). The text is mostly in Pali used for ordination ceremonies. In general, *Kammavācā* deals with sets of questions and answers uttered at the ceremonies in which monkhood candidates have to answer several yes-no questions raised by a chanter pair: Pha Kammavachanchan (Act-announcing teacher) and Pha Anusavanachan (Ordination proclaiming teacher).

Colophon: ລານທີ ໔໙ ໜ້າ ໑ ແລະ ໒: ສັງກາດຣາຊະໄດ້ ໒໔໕໙ ຫາ ໒໔໗໐ ປີເຖາະນິບສົກ ເດືອນ ໖ ລົງ ໑໑ ຄ່ຳ ພໍ່ວ່າໄດ້ ວັນ ໕ ຮິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ມ່ອມສີສຸພັນ ວັດຖຳ ມີໃຈສັດທາ ເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ສັບກຳມະວາຈາ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ. ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາ ກໍຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ເມ ຂໍໃຫ້ ຜູ້ຂ້າຢາລືມຄວາມຜູ້ຂ້າໄດ້ຮ້າຮຽນທຳຂອງພະພຸດທະເຈົ້ານີ້ຈັກເທື່ອກໍຂ້າເຫັນ.

Folio 49 on the recto and verso sides: In Sangkatrasa (BE) 2469 to 2470, a *thò* year, the ninth year of the decade, on the eleventh waning-moon day of the sixth lunar month, the fifth day of the week (Thursday),¹⁴⁰ the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Mò̃m (Monk) Sisuphan from Vat Tham had the most ardent religious faith to sponsor the making of this manuscript entitled *Sap Kammavaca* to support the Teachings of the Buddha to last until the end of 5000 years. May my desires and wishes come true. May this be a condition for me to reach Nibbāna. May I never forget the Buddha's teachings what I have learned.

¹⁴⁰ 1289 Vaisakha 26 = Thursday, 26 May 1927.

Date: BE 2470 (26 May 1927)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Mòmm (Monk) Sisuphan from Vat Tham
Titles: ສັບກຳມະວາຈາ
Sap Kammavacha
Vocabularies of Kammavācā

EAP1398_VXY_1_0396

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 29.4 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.

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

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

Description: ກຳມະວາຈາ ເນື້ອໃນສ່ວນຫລາຍຂຽນເປັນພາສາປາລີ ໃຊ້ປະກອບພິທີອຸປະສົມບົດ. ໂດຍທົ່ວໄປ ເວົ້າກ່ຽວກັບຊຸດຄຳຖາມແລະຄຳຕອບທີ່ໃຊ້ໃນພິທີອຸປະສົມບົດ (ບວດພະ). ໃນພິທີນັ້ນ ພະພິກຂຸ ທີ່ກຳລັງຂໍອຸປະສົມບົດຕ້ອງຕອບຄຳຖາມ “ແມ່ນ ຫຼື ບໍ່ແມ່ນ” ມີຫຼາຍຂໍ້ ທີ່ພະຄູ່ສູດຫຼືພະກຳມະ ວາຈາຈານແລະພະອະນຸສາວະນາຈານຖາມ.

Kammavācā (the formal words of an act). The text is mostly in Pali used for ordination ceremonies. In general, *Kammavācā* deals with sets of questions and answers uttered at the ceremonies in which monkhood candidates have to answer several yes-no questions raised by a chanter pair: Pha Kammavachanchan (Act-announcing teacher) and Pha Anusavanachan (Ordination proclaiming teacher).

Colophon: None

Date: Mid-20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ອຸປັດສຳປັດທະກຳ

Uppatsampanthakam
Upasampadakkamma

Long palm-leaf**One Phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 5.6 cm, width 29.1 cm, depth 3 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** one folio is blank. **Back cover folio:** one folio is blank.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 55. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 5 lines per side, recto and verso. **Physical condition:** Fragile.**Description:** ເນື້ອໃນສ່ວນຕົ້ນກ່າວເຖິງອາບັດປາຣາຊິກ ແລະສັງຂາທິເສດ. ອາບັດປາຣາຊິກ ເປັນອາບັດໜັກໝາຍເຖິງ ຄວາມພ່າຍແພ້ ພິກຂຸໃດຕ້ອງແລ້ວຈະມີຄວາມຜິດຮ້າຍແຮງ ແລະຈະຖືກຂັບໄລ່ອອກໃຫ້ພົ້ນຈາກຄວາມເປັນພະພິກຂຸທັນທີ. ສ່ວນສັງຂາທິເສດ ຄື ປະເພດຂອງໂທດທີ່ເກີດຈາກການລ່ວງລະເມີດສິກຂາບົດ ປະເພດຄະຣຸກາບັດ ຊຶ່ງຈັດເປັນອາບັດໂທດຮຸນແຮງຮອງລົງມາຈາກປາຣາຊິກ. ໜັງສືຜູກນີ້ກ່າວເຖິງຫລາຍເລື່ອງ ເຊັ່ນ ອຸໂປສະຖະກຳ, ອຸປະສຳປະທະກຳ, ກະຖິນະກຳ, ອັບພານະກຳ, ປະຣິວາສະກຳ, ບວດກາງກຳ, ກະຖິນກາງກຳ, ກະຖິນກາງປະວາຣະນາ, ພິກຂຸເປັນຊ່າງຕີເຫຼັກ, ພິກຂຸຢາກສິກ, ພິກຂຸປົງສິກຂາ, ພິກຂຸຂ້າພິກຂຸ, ແລະອື່ນໆ.

The first part of the text discusses Pārājika and Sanghādhisesa. Pārājika, meaning failure, refers to the Major Offences. Those monks who commit any of these offences will be immediately banished from the monkhood. Sanghādhisesa involves types of punishment caused by breaking one of the major offences; the punishment is considered less severe next to Pārājika. This manuscript also includes other texts: Uposathakamma, Upasampadakamma, Kathinakamma, Abbānakamma, Parivāsakamma, Buat Kang Kam, Kathin Kang Kam, and Kathin Kang Pavarana, as well as certain situations like a monk being an ironsmith, a monk desiring to disrobe, a monk disrobing, a monk killing another monk, and so on.

Colophon: None**Date:** Mid-20th century**Script(s):** Tham Lao**Language(s):** Lao, Pali**Author(s):** Unknown**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ໂກໂທ (ພະວິໄນ)*Kotho (Phavinai)**Kodo (Vinaya)***Long palm-leaf****One Phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 29.5 cm, depth 2.7 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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:** Fragile.

Description: ເນື້ອໃນກ່າວເຖິງ ການອະທິຖານຄອງຜ້າ ໓ ຜືນ ຫຼືໂຕຈິວອນຂອງພະພິກຂຸ. ຜ້າ ໓ ຜືນ ອັນໄດ້ແກ່ສັງຄາຕິ (ຜ້າພາດບ່າ) ອຸຕະຣາສິງ (ຜ້າຈິວອນສຳຫຼັບຫົ່ມ) ແລະອັນຕະຣະວາສະກະ (ຜ້າສະບົງສຳຫຼັບນຸ່ງ). ພິກຂຸຈະຕ້ອງຮັກສາຜ້າ ໓ ຜືນນີ້ບໍ່ໃຫ້ຫ່າງກາຍຕະຫຼອດເວລາ ໂດຍສະເພາະໃນຊ່ວງກາງຄືນ. ດັ່ງນັ້ນ, ຈຶ່ງມີທຳນຽມປະຕິບັດໃຫ້ພິກຂຸຕ້ອງຄອງຜ້າ ໓ ຜືນນີ້ໃນຕອນເຊົ້າມືດ ຈົນກວ່າຈະໄດ້ຮັບອະລຸນໃໝ່ ເພື່ອບໍ່ໃຫ້ຜ້າຫ່າງກາຍຂອງຕົນຕາມພະວິໄນ. ຜ້າໂຕທີ່ພິກຂຸໃຊ້ຄອງຊຶ່ງເປັນຜ້າປະຈຳຕົວນີ້ ຈຶ່ງເອີ້ນວ່າ ຜ້າໂຕຄອງ.

The content deals with making a resolution (*Adhiṭṭhānacīvara*) to own three monk robes. The three robes of a monk are *saṅghāṭi* (the outer robe), *uttarāsaṅga* (the upper robe), and *antaravāsaka* (the inner robe). A monk must keep these three robes together at all times, especially at night. Consequently, there is a tradition that a monk must wear these three robes from early morning until dawn to ensure they remain in contact with his body. These three robes that a monk keeps with his body are called *pha tai khòṅ* (holding robes).

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ທັງສີຄອງວັດ

Nangsü Khòṅgvat
The Scripture of Monastic Duties

EAP1398_VXY_1_0399

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 54.4 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** two folios; the first folio contains the colophone; and the last folio is blank.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 24. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ເນື້ອໃນກ່າວເຖິງ ພະອະພິທຳ ແປວ່າ ທຳອັນຍິ່ງໃຫຍ່ ຮຽກວ່າ ພະອະພິທຳປິດົກ ປະມວນພຸດທະພິດ ພວດອະພິທຳ ຄືຫຼັກທຳ ແລະຄຳອະທິບາຍທີ່ເປັນຫຼັກວິຊາລ້ວນໆ ບໍ່ກ່ຽວຂ້ອງກັບເຫດການ

ແລະບຸກຄົນ ແບ່ງອອກເປັນ ໗ ຄຳພີ ໄດ້ແກ່ ໑. ທຳມະສັງຄະນີ (ລວມຂໍ້ທຳເປັນໝວດໝູ່ແລ້ວ ອະທິບາຍເປັນປະເພດໆ), ໒. ວິພັງຄະ (ອະທິບາຍຂໍ້ທຳທີ່ລວມເປັນໝວດໝູ່ ແຍກແຍະອອກຊື່ ແຈງວິນິດໄສໂດຍລະອຽດ), ໓. ທາຕຸກະຖາ (ສິ່ງເຄາະຂໍ້ທຳຕ່າງໆ ເຂົ້າໃນຂັນ, ອາຍະຕະນະ, ທາຕຸ), ໔. ບຸກຄະລະປັນຍັດຕິ (ປັນຍັດຄວາມໝາຍບຸກຄົນປະເພດຕ່າງໆ ຕາມຄຸນນະທຳທີ່ມີຢູ່ ໃນບຸກຄົນນັ້ນໆ), ໕. ກະຖາວັດຖຸ (ຖະແຫຼງວິນິດໄສທັດສະນະຕ່າງໆ ທີ່ຂັດແຍ້ງກັນລະຫວ່າງ ນິກາຍທັງຫຼາຍ), ໖. ຍະມະກະ (ຍົກທົວຂໍ້ທຳຂຶ້ນວິນິດໄສດ້ວຍວິທີຖາມຕອບ ໂດຍຕັ້ງຄຳຖາມ ຍ້ອນກັນເປັນຄູ່ໆ), ແລະ ໗. ມະຫາປັດຖານ (ອະທິບາຍປັດໄຈ ໒໔ ໂດຍລະອຽດ).

This text deals with *Abhidhamma*, literally meaning “the great Dhamma.” *Abhidhamma* is pure Dhamma, divided into sections, and irrelevant to any individuals or situations. Here are the sections of *Abhidhamma*: 1. *Dhammasaṅgaṇī* (Enumeration of phenomena), 2. *Vibhaṅga* (The book of treatises), 3. *Dhātukathā* (Discussion with reference to the elements), 4. *Puggalapaññatti* (Description of individuals), 5. *Kathāvatthu* (Point of controversy), 6. *Yamaka* (The book of pairs), and 7. *Paṭṭhāna* (The book of relations).

Colophon:

ລານທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດລາຊະໄດ້ ຮ້ອຍ ໗໐໑໑ (ກົງກັບ ຈ.ສ. ໑໑໗໑) ຕົວ ປີກັດໃສ່ ເດືອນ ໖ ແຮມ ໑໔ ຄຳ ພໍ່າວ່າໄດ້ ວັນ ໗ ລິດຈະນາແລ້ວຍາມແຖໄກ້ຄຳ ຂະໜານກັນຫາ ລິດຈະນາຮຽນຂຽນແລ ເຈົ້າທີ່ໄດ້ບໍ່ແມ່ນຂໍອານຸຍາດແດ່.

Folio 24 on the recto side: In Chunlasangkatrassa one hundred 7011 (corresponding to CS 1171), a *kat sai* year, on the fourteenth waning-moon day of the sixth lunar month, the seventh day of the week (Saturday),¹⁴¹ the writing was accomplished at the time of the evening horn (*nyam thae kai kham*). Khanan Kanha was the scribe. He learned to write it. Anyone who is not the owner, please ask for permission [before using the manuscript].

Date: CS 1171, a *kat sai* year (12 May 1809)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Khanan Kanha

Sponsor(s): Unknown

Titles: ໘ ໝື່ນ (ຜູກຕົ້ນ)

8 *Mün* (*Phuk ton*)

Paet Mün (*Eighty Thousand*, fascicle 1)

EAP1398_VXY_1_0400

Long palm-leaf

One *Phuk*: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 54.4 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.

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

¹⁴¹ 1171 Vaisakha 29 = Saturday, 13 May 1809.

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

Description: ເນື້ອໃນກ່າວເຖິງ ອານິສົງ ຫຼື ຜົນບຸນທີ່ໄດ້ຮັບຈາກການຟັງທຳມະປິຕະກະທັງ ໓ ຈາກພະສົງໃນໂອກາດຕ່າງໆ. ບຸກຄະລະຍິງຊາຍຜູ້ໃດໄດ້ຟັງທຳມະປິຕະກະທັງ ໓ ຈະໄດ້ເກີດໃນຕະກູນ ໒ ປະການ ຄື ຈະໄດ້ເກີດໃນຕະກູນທ້າວພະຍາມະຫາກະສັດ ແລະ ຕະກູນພາມມະນະຄະຫະບໍດີເສດຖີ, ມີຊັບສົມບັດອັນມາກ, ຈະມີແກ້ວ ໗ ປະການ ແລະ ມີຜົວພັນວັນນະອັນງາມ.

The content deals with rewards derived from listening to the Buddhist Canon (*Tipiṭaka*) delivered by monks on various occasions. Those who listen to the Dhamma teachings are believed to be reborn in a royal family or a wealthy family, to possess great wealth, to own seven kinds of gems, and to have a beautiful complexion.

Colophon: None

Date: 1806 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0401)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ໘ ໝື່ນ (ຜູກຕື້ນ)

8 Mūn (*Phuk* 1)

Paet Mūn (Eighty Thousand, fascicle 1)

EAP1398_VXY_1_0401

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ກ່າວເຖິງທຸກຂະເວທະນາ ເຊັ່ນ ທຸກປະຈຳສັງຂານ ຄື ທຸກເພາະເກີດ ແກ່ ເຈັບ ແລະ ຕາຍ ລ້ວນເປັນນາມທຳຢ່າງໜຶ່ງທີ່ອາໄສເຫດ ແລະ ປັດໃຈເກີດຂຶ້ນເປັນວົງຈອນແຫ່ງກອງທຸກ ຄື ປະຕິຈະສະມຸບບາດ ສິ່ງເຫຼົ່ານີ້ລ້ວນແລ້ວ ແຕ່ເປັນສິ່ງທີ່ບໍ່ທ່ຽງ ບໍ່ແນ່ນອນ ເປັນທຸກ ແລະ ເປັນອະນັດຕາ ຄື ຄວາມບໍ່ມີຕົວຕົນ.

The text is on *Dukkha-vedanā* (painful feelings) which means physical suffering that is caused by birth, aging, sickness, and death, each of which

is an abstract thing, occurs by reasons, and is part of the cycle of suffering (*Patticca-samupapāda*). The cycle is impermanent and formless.

Colophon: ລານທີ ໒໔ ໜ້າ ໒: ສັງກາດ ຮ້ອຍ ພືດູ (ກົງກັບ ຈ.ສ. ໑໑໙໘) ຕົວ ປີຮວາຍຍີ່ ເດືອນ ໑໐ ເພັງ ວັນ ໗ ມື້ກິດຍີ່ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝ່ອມຈັນທະປັນຍາ ກັບທັງແມ່ອອກຟອງ ຈອມງົວ ຜົວ ເມຍພ້ອມກັນມີສັດທາມາສ້າງໜັງສື ລຳ ຕູ ໝື່ນ ໄວ້ກັບສາສະໜາພະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດ ສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕູ ໂນ ຂໍໃຫ້ໄດ້ດັ່ງປາດຖະໜາທັງມວນກໍຂ້າເກັ້ນ.

Folio 25 on the verso side: In Sangkat one hundred 608 (corresponding to CS 1168), a *hwai nyi* year, on the full moon day of the tenth lunar month, the seventh day of the week (Saturday), a *kot nyi* day,¹⁴² the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Mòmm (Monk) Chanthapannya, together with Mae Òk (lay mother) Fòng and her husband from Chom Ngua village, jointly had the religious faith to sponsor the making of this manuscript entitled *8 Mùn* (Eighty thousand) to support the Teachings of the Buddha to last until the end of 5000 years. May this be a condition for us to reach Nibbāna. May all our wishes come true.

Date: CS 1168, a *hwai nyi* year (1806)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Mòmm (Monk) Chanthapannya, together with Mae Òk (lay mother) Fòng and her husband from Chom Ngua village

Titles: ຕູ ໝື່ນ (ຜູກ ໒)
8 Mùn (*Phuk 2*)
Paet Mùn (*Eighty Thousand*, fascicle 2)

EAP1398_VXY_1_0402

Long palm-leaf

One *Phuk*: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ເມື່ອພະສາຣີບູດໄດ້ຟັງພະອະພິທຳຈາກພະສາດສະດາແລ້ວ ກໍໄດ້ນຳໄປສອນແກ່ພິກຂຸ ໔໐໐ ອົງ ອັນເປັນລູກສິດຂອງທ່ານ ໂດຍສອນຕາມຮອຍຂອງພະພຸດທະອົງທີ່ເຄີຍສອນມາ ໃຊ້ເວລາ ໙ ເດືອນ ຈຶ່ງສຳເລັດ ເນື່ອງດ້ວຍພິກຂຸທັງ ໔໐໐ ອົງນີ້ ເຄີຍມີອຸປະນິໄສມາແລ້ວໃນຊາດກ່ອນ ກ່າວຄື ໃນສະໄໝຂອງພະກັດສະປະພຸດທະເຈົ້າ ພິກຂຸ ໔໐໐ ອົງນີ້ໄດ້ເກີດເປັນໂຕເຈຍ ອາໄສຢູ່ໃນຖ້ຳ

¹⁴² 1168 Bhadrapada 15 = Saturday, 27 September 1806. This day was indeed a *kot nyi* day.

ແຫ່ງໜຶ່ງ ໄດ້ຟັງພິກຂຸຜູ້ຊົງພະອະພິທຳ ໒ ອົງ ສູດສາທະຍາຍພະອະພິທຳ ເຖິງຈະຟັງບໍ່ເຂົ້າໃຈ ແຕ່ກໍພາກັນຕັ້ງໃຈຟັງ ເພາະມັກໃນສຽງທີ່ສະເນາະຫຼື. ຫຼັງຈາກສິ້ນອາຍຸໄຂແລ້ວ ເຈ້ຍເຫລົ່ານັ້ນກໍໄດ້ໄປເກີດເປັນເທວະດາຢູ່ເທິງສະຫວັນ. ໃນສາສະໜາຂອງພະໂຄຕະມະພຸດທະເຈົ້ານີ້ ຈຶ່ງໄດ້ມາເກີດເປັນມະນຸດ, ໄດ້ບວດເປັນພິກຂຸ ແລະໄດ້ຮຽນພະອະພິທຳຈາກພະສາຣີບຸດ.

After listening to the Buddha's preaching of the Abhidhamma, Venerable Sariputta taught it to his 500 disciples by following the same way of the Buddha's. He spent three months to complete the teaching because these 500 monks had experienced the Teachings of the Buddha in their past lives. Namely, in the period of Kassapa Buddha, the 500 monks were born bats living in a cave. They heard the Abhidhamma chanted by two monks. Even if they didn't understand it, they enjoyed listening to it because of the melodic sound of chanting. After the end of their lives, they were reborn deities in heaven. In the period of Gotama Buddha, they were reborn humans, became monks, and learned the Abhidhamma from the Venerable Sariputta.

Colophon:

ລານທີ ໒໔ ໜ້າ ໑: ສັງກາດ ໑໒໕໖ ຕົວ ປົກາບສະງ້າ ເດືອນຈຽງ ອອກ ໔ ຄ່ຳ ວັນ ໒ ມື້ກັດເຮົ້າ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ເພັຍເມືງກາງ ບ້ານຫົວໂພນ ໄດ້ສ້າງ ຕູ ໝື່ນ ໄວ້ກັບສາສະໜາ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາທຸກເຍື່ອງທຸກປະການກໍຂ້າເທີ້ນ.

Folio 24 on the recto side: In Sangkat (CS) 1256, a *kap sanga* year, on the fifth waxing-moon day of the first lunar month, the second day of the week (Monday), a *kat hao* day,¹⁴³ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Phia Moengkang from Huaphon village sponsored the making of this manuscript entitled Paet Mūn (Eighty thousand) to support the Teachings of the Buddha. May all my desires and wishes come true.

Date:

CS 1256, a *kap sanga* year (3 Dec 1894)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Phia Moengkang from Huaphon village

Titles:

ຕູ ໝື່ນ (ຜູກຖ້ວນ ໘)

8 Mūn (*Phuk thuan* 3)

Paet Mūn (Eighty Thousand, fascicle 3)

EAP1398_VXY_1_0403

Long palm-leaf

One *Phuk*:

fascicle

Material:

Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 53.2 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** one folio contains the colophon.

¹⁴³ 1256 Margasirsha 6 = Monday, 3 December 1894. This day was, however, a *kat mao* day.

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

Description: ເນື້ອໃນກ່າວເຖິງ ອານິສົງຫຼືຜົນບຸນທີ່ໄດ້ຮັບຈາກການສ້າງທັງສີແປດໝື່ນ ແລະຟັງທຳມະເທສະໜາ ປິຕະກະທັງ ໓ ຈາກພະສົງໃນໂອກາດຕ່າງໆ. ອານິສົງການສ້າງທັງສີແປດໝື່ນ ກ່າວຄື ຈະໄດ້ເປັນພະຍາອິນ ສະເຫວີຍທິບສົມບັດໃນເມືອງພ້າຊ້ນດາວະດົງ ຕູ ໝື່ນປີ ເມື່ອສິ້ນອາຍຸໄຂໃນຊ່ວງສະຫວັນກໍຈະໄດ້ລົງມາປະຕິສົນທິໃນມະນຸດສະໂລກ ເປັນພະຍາຈັກກະວັດຕິຣາດ ປົກຄອງບ້ານເມືອງ ມີຜູ້ຄົນເຄົາລົບນັບຖື ແລະມີບໍລິວານເປັນຈຳນວນຫຼາຍ.

The text is on merit derived from copying the manuscript *Paet Mūn* (Eighty thousand) and listening to a sermon on the Buddhist canon (Tipiṭaka) given by monks on various occasions. Those who copied a *Paet Mūn* manuscript will be reborn as God Indra, possessing heavenly status and property in the Tāvātimsa heaven for eighty thousand years. After the heaven, they will be reborn as an emperor king ruling a kingdom in the human world and being respected by people.

Colophon: ລານທີ ໑໙ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໘໗ (ກົງກັບ ຈ.ສ. ໑໑໘໗) ຕົວ ປີຮັບເຮົ້າ ເດືອນ ກອອກໃໝ່ ໖ ຄ່ຳ ມື້ເຕົ້າເສັດ ວັນ ໑ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ບ້າຄຳດວງ ແລະພັນທຸວົງສາ ພ້ອມກັນຊູ່ [ຄົນ] ເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ໂວຫານ ຕູ ໝື່ນ ໄວ້ກັບສາສະໜາພະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ.

Folio 19 on the recto side: In Chunlasangkatrasa 187 (corresponding to CS 1187), a *hap hao* year, on the sixth waxing-moon day of the seventh lunar month, a *tao set* day, the first day of the week (Sunday)¹⁴⁴ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Pa (aunt) Khamduang and all her relatives jointly sponsored the making of this manuscript entitled *Vohan 8 Mūn* (Eighty thousand in phrase) 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 1187, a *hap hao* year (22 May 1825)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Pa (aunt) Khamduang and all her relatives

Titles: ສອງ ຕູ ໝື່ນ

Sòng Paet Mūn

Rewards derived from the Donation of Religious Books

¹⁴⁴ 1187 Jyestha 6 = Sunday, 22 May 1825.

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Since 2009, Dr. Volker Grabowsky has been professor of Thai and Lao Studies at the Asia-Africa Institute, University of Hamburg. From 1996 to 1999, he worked for the German Academic Exchange Service (DAAD) at the Department of Lao Language and Literature, National University of Laos. From 1999 to 2009, he was professor of Southeast Asian History at the Institute of Ethnology, Westfälische Wilhelms-University of Münster. He is author of several books on the history and culture of Tai ethnic groups. Together with Hans Georg Berger (and with the collaboration of Dr. Khamvone Boulyaphonh and Dr. Bounleuth Sengsoulin) he edited the volume “The Lao Sangha and Modernity: Research at the Buddhist Archives of Luang Prabang 2005–2015” (Anantha Publishing).

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From August 2021 to August 2023, a team of researchers of the Buddhist Archives of Luang Prabang conducted a manuscript project entitled “Hidden and Endangered Manuscript Collections connected to the Supreme Patriarch and Members of the Royal Family of Laos” which was supported by the Endangered Archives Programme of the British Library. The team digitized and documented 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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