

CENTRE OF NORTHERN LAO MANUSCRIPT CULTURE

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

Volume 2



Khamvone Boulyaphonh, Volker Grabowsky and Silpsupa Jaengsawang

In collaboration with
Monk Khamvanh Thatsaphone
Monk Vanhny Sonevilaiphet
Phap Pisavath
Bounsou Saytham

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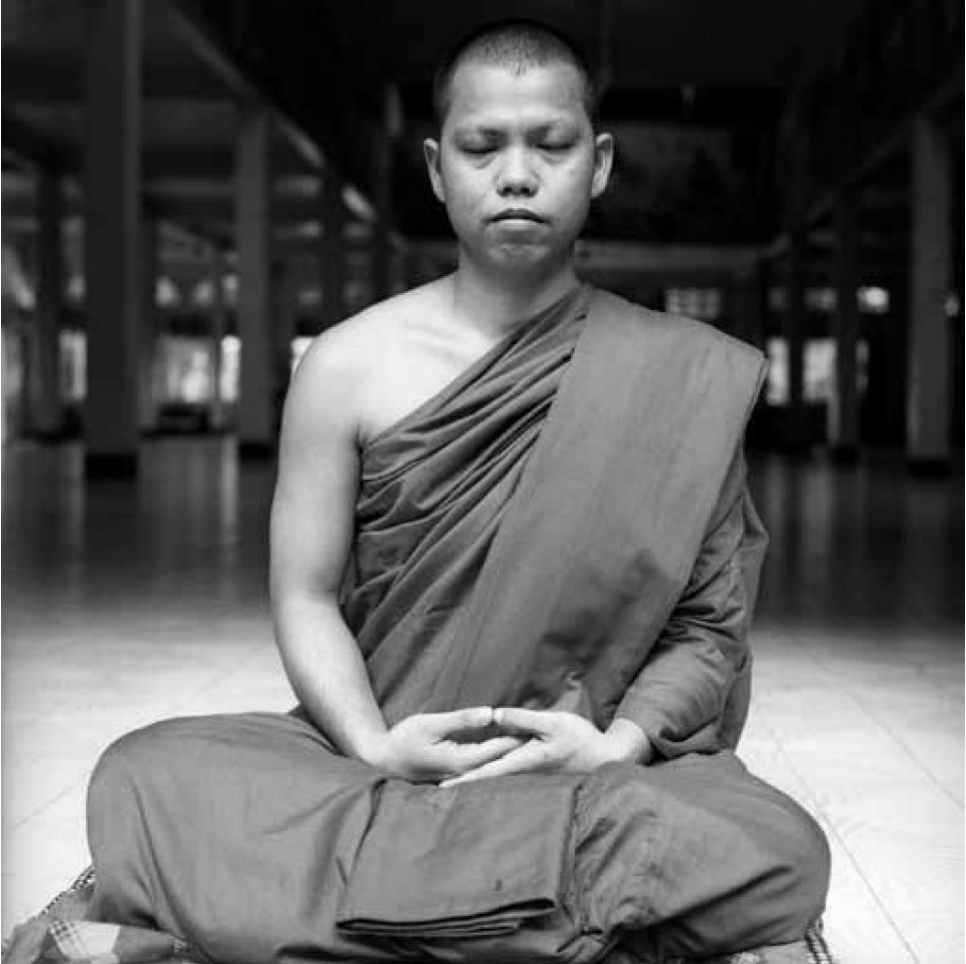


Anantha Publishing

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Luang Prabang**

Volume 2



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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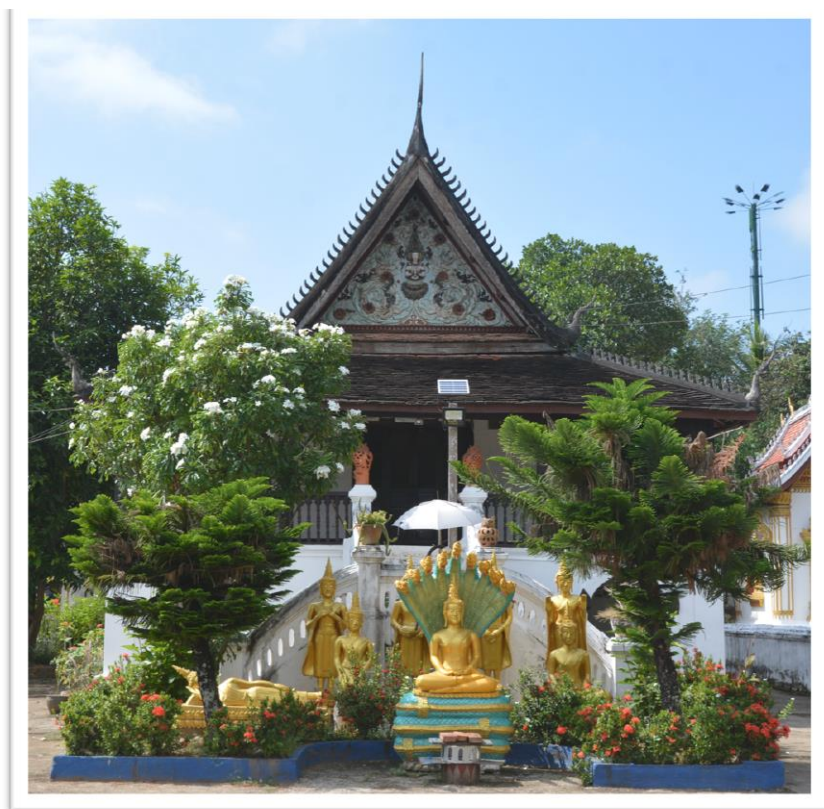
Prof. Dr. Volker Grabowsky

2021–2023

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

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A Catalogue of Manuscripts
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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.

BUDDHIST ARCHIVES OF LUANG PRABANG

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).

Buddhist Archives of Luang Prabang

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Volume 2

Editors

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Phap Pisavath
Bounsou Saytham

August 2021 – August 2023

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Long palm-leaf

One *Phuk*: fascicle 2Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** 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:** Fragile.

Description: ເນື້ອໃນກ່າວເຖິງອາຍຸໄຂຂອງເທວະບຸດເທວະດາໃນສະຫວັນທັງ ໖ ຊັ້ນ. ເທວະດາຊັ້ນຈາຕຸມມະທາຣາຊິກາ ມີອາຍຸຍືນໄດ້ ໕໐໐ ປີທິບ ເທົ່າກັບ ໙ ລ້ານປີໃນເມືອງມະນຸດ. ເທວະດາຊັ້ນດາວະດິງ ມີອາຍຸຍືນໄດ້ ໑,໐໐໐ ປີທິບ. ເທວະດາຊັ້ນຍາມາ ມີອາຍຸຍືນໄດ້ ໒,໐໐໐ ປີທິບ. ເທວະດາຊັ້ນດຸສິດມີອາຍຸຍືນໄດ້ ໔,໐໐໐ ປີທິບ. ເທວະດາຊັ້ນນິມມານະຣະດີ ມີອາຍຸຍືນໄດ້ ໘,໐໐໐ ປີທິບ ແລະ ເທວະດາຊັ້ນປະຣະນິມມິຕະວະສະວັດຕີ ມີອາຍຸຍືນໄດ້ ໑໖,໐໐໐ ປີທິບ.

The content describes the lifespans of deities in the six levels of heaven. In Catuamaharajika, the gods live for 500 heavenly years, which is equivalent to 9 million years in the human world. Deities in Tāvātimsa live for 1,000 heavenly years. Deities in Yama live for 2,000 heavenly years. Deities in Tusita live for 4,000 heavenly years. Deities in Nimmanarati live for 8,000 heavenly years. Deities in Paranimmitavasavatti live for 16,000 heavenly years.

Colophon: None**Date:** Mid-20th century**Script(s):** Tham Lao**Language(s):** Lao, Pali**Author(s):** Unknown**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ໂລກະຈັກຊຸ (ຜູກ ໒)*Lokachakkhu (Phuk 2)**Lokacakkhu (Fascicle 2)*

Long palm-leaf

One *Phuk*: fascicle 3Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57.6 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:** 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: ເນື້ອໃນກ່າວເຖິງມະຫານະຣົກ ໘ ຊຸມ ອັນປະກອບດ້ວຍ: ໑.ສັນຊີວະມະຫານະຣົກ, ໒.ກາລະສຸຕະມະຫານະຣົກ, ໓.ສັງຄາຕະມະຫານະຣົກ, ໔.ໂຣຣຸວະມະຫານະຣົກ, ໕. ມະຫາໂຣຣຸວະມະຫານະຣົກ, ໖.ຕາປະນະມະຫານະຣົກ, ໗.ມະຫາຕາປະນະມະຫານະຣົກ, ແລະ ໘.ອະເວຈີມະຫານະຣົກ. ມະຫານະຣົກທັງ ໘ ຊຸມນີ້ ແຕ່ລະຊຸມຈະມີ ໔ ມຸມ ແລະມີປະຕູ ໔ ດ້ານ ມີພະຍາຍົມມະລາດ ໔ ຄົນ ຮັກສາປະຕູ ແລະມີຄວາມຍາວເລິກໄດ້ ໑໐໐ ໂຫຍດ ແລະມີກຳແພງເຫຼັກໜ້າໄດ້ ໙ ໂຫຍດ ລູກເປັນແປວໄຟ ຕະຫລອດເວລາ.

The text is on the eight great hells: *Sañjīva*, *Kālasutta*, *Saṅghāta*, *Roruva*, *Mahāroruva*, *Tāpana*, *Mahātāpana*, and *Avici*. Each of these eight hells has four corners, four gates, four guards, the length of 100 yards, the depth of 1000 yards, and flaming iron walls of nine yards in thickness.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ໂລກະຈັກຊຸ (ຜູກ ໓)

Lokachakkhu (Phuk 3)
Lokacakkhu (Fascicle 3)

EAP1398_VXY_1_0406

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 57.6 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:** 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: ເກສາສັງເວດ ໝາຍເຖິງ ຄວາມສະລິດໃຈໃນເສັ້ນຜົມ ວ່າດ້ວຍເລື່ອງການປະຕິບັດສະມະຖະກຳມັດຖານແລະວິປັດສະນາກຳມັດຖານ ໂດຍການພິຈາລະນາອາຍະຕະນະທີ່ຢູ່ໃນຮ່າງກາຍວ່າເປັນຂອງປະຕິກູນ ມີ ໓໒ ປະການ ອັນປະກອບດ້ວຍ: ເກສາ ຜົມ, ໂລມາ ຂົນ, ນະຂາ ເລັບ, ທັນຕາ ແຂ້ວ, ຕະໂຈ ໜັງ, ມັງສັງ ຊີ້ນ, ນະຫະຣູ ເອັນ, ອັຕຖິ ກະດູກ, ແລະອື່ນໆ.

Kesā Samvega refers to a sense of urgency related to the contemplation of hair, which is part of *Samatha-kammaṭṭhāna* and *Vipassanā-kammaṭṭhāna* meditations. This practice involves reflecting on the 32 parts of the body and seeing their impurity: *kesa* (hair), *loma* (body hair), *nakha* (nails), *danta* (teeth), *taco* (skin), *maṁsa* (flesh), *naharu* (sinews), *aṭṭhi* (bones), and so on.

Colophon: ລານທີ ໕ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໗໗ ຕົວ ປັກກຸບສັນ ເດືອນ ໖ ຂຶ້ນ ໔ ຄ່ຳ ພ້າວ່າໄດ້ ວັນ ໔ ຣິດ ຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສັງຄະຊາຣັດສະປັນຍາເປັນເຄົ້າ ຈິ່ງໄດ້ສ້າງ ເກສາສັງເວກ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ຂໍຜົນອັນນີ້ເປັນປັດໄຈຍະ ແກ່ພະນິພານ ຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈິ່ງລຸພະນິພານດັ່ງຄຳໝາຍແດ່ກໍຂ້າເທີ້ນ ຂໍໃຫ້ພົບ ພະສີອະຣິຍະເມດໂຕເຈົ້າ ຂໍໃຫ້ໄດ້ເປັນອະຣະຫັດຕິນ ໑. ຂໍຈິ່ງໃຫ້ຮູ້ຊາດ ທຸກຊາດໆ ຢ່າຄາດ ແຄ້ວດັ່ງຄຳປາດຖະໜາແດ່ກໍຂ້າເທີ້ນ.

Folio 5 on the recto side: In Buddhist Era (BE) 2487, a *kap san* year, on the fourth waxing-moon day of the sixth lunar month, the fourth day of the week (Wednesday),¹ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Sangkha Ratsapannya, sponsored the making of this manuscript entitled *Kesāsamvega* (Sense of urgency in hair) 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 meet Phra Si Ariya Metteyya Buddha. May I become an arahat. May I remember all my existences. May my wishes not be ignored, definitely.

Date: Be 2487, a *hap san* year (26 Apr 1944)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Sangkha Ratsapannya

Titles: ເກສາສັງເວກ

Kesasangvek

Sense of Urgency on Hair

EAP1398_VXY_1_0407

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4 cm, width 56.1 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:** 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: ເນື້ອໃນພັນລະນາພຸດທະຄຸນ ໙ ປະການ ໄດ້ແກ່ ໑. ອະຣະຫັງ ເປັນຜູ້ໄກຈາກກິເລດ, ໒. ສຳມາ ສຳພຸດ ເປັນຜູ້ຕັດສະຮູ້ຊອບດ້ວຍພະອົງເອງ, ໓. ວິຊາຈາຣະນະສຳປັນໂນ ເປັນຜູ້ເຖິງພ້ອມດ້ວຍ ວິຊາແລະຈາລະນະ, ໔. ສຸຄະໂຕ ເປັນຜູ້ສະເດັດໄປດີແລ້ວ, ໕. ໂລກະວິທູ ເປັນຜູ້ຮູ້ແຈ້ງແກ່ໂລກ, ໖. ອະນຸດຕະໂຣ ປຸຣິສະທຳມະສາຣະຖິ ເປັນຜູ້ທີ່ສາມາດຝຶກບຸລຸດທີ່ສົມຄວນຝຶກໄດ້ດີແລ້ວ ບໍ່ມີ

¹ 1306 Vaisakha 4 = Wednesday, 26 April 1944.

ໃຜຢັ້ງໄປກວ່າ, ກ. ສັດຖາ ເທວະມະນຸດສານັງ ເປັນສາດສະດາຂອງເທວະດາ ແລະມະນຸດ ທັງຫລາຍ, ຕ. ພຸດໂທ ເປັນຜູ້ຕື່ນ ຜູ້ເບີກບານ, ນ. ພະຄະວາຕິ ເປັນຜູ້ມີຄວາມຈຳເລີນ ຊົງຈຳແນກ ແຈກແຈງທຳແລ້ວ.

The content outlines the nine qualities of the Buddha: 1. *Araham* (The Accomplished One), 2. *Sammāsambuddho* (The Perfectly Enlightened One), 3. *Vijjācaranasampanno* (The One Endowed with Knowledge and Conduct), 4. *Sugato* (The Well-gone One), 5. *Lokavidū* (The Knower of the Worlds), 6. *Anuttaropurisadhammasārathi* (The Incomparable Leader of Men to Be Tamed), 7. *Satthādevamanussānam* (The Teacher of Celestials and Human Beings), 8. *Buddho* (The Enlightened One), and 9. *Bhagavāti* (The Blessed One).

Colophon: ລານທີ ໒໘ ໜ້າ ໑: ສັງກາດໄດ້ ໑໐໐໒ ຮ້ອຍ ໔ (ກົງກັບ ຈ.ສ. ໑໒໐໔) ຕົວ ປົກກເໝົ້າ ເດືອນ ໓ ແຮມ ໑໑ ຄ່ຳ ວັນ ໔ ຮິດຈະນາແລ້ວຍາມແຖໂກ້ທຸ່ງ ໝາຍມີ ພໍ່ເຖົ້າເຈົ້ານ້ອຍ ພັນທຸວົງສາບຸດຕະ ນັດຕາ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງພ້ອມກັນສ້າງ ພຸດທະຄຸນ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ນົບພານະ ປັດຈະໂຍ.

Folio 28 on the recto side: In Sangkat 1002 hundred 5 (corresponding to CS 1205), a *ka mao* year, on the eleventh waning-moon day of the third lunar month, the fourth day of the week (Wednesday),² the writing was accomplished at the time of the forenoon horn (*nyam thae kai thiang*). Phò Thao Chao Nòi, his relatives, children, and grandchildren had the most ardent religious faith to sponsor the making of this manuscript entitled *Phutthakhun* (Virtues of the Buddha) to support the Teachings of the Buddha to last until the end of 5000 years. May this be a condition for Nibbāna.

Date: CS 1205, a *ka mao* year (14 Feb 1844)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Phò Thao Chao Nòi, his relatives, children, and grandchildren
Titles: ພຸດທະຄຸນ
Phutthakhun
Virtues of the Buddha

EAP1398_VXY_1_0408

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4 cm, width 56.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

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

² 1205 Magha 26 = Wednesday, 14 February 1844.

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

Description: ເນື້ອໃນພັນລະນາພຸດທະຄຸນ ໙ ປະການ ໄດ້ແກ່ ໑. ອະຣະຫັງ ເປັນຜູ້ໂກຈາກກິເລດ, ໒. ສຳມາສຳພຸດ ເປັນຜູ້ຕັດສະຮູ້ຊອບດ້ວຍພະອົງເອງ, ໓. ວິຊາຈາຣະນະສຳປັນໂນ ເປັນຜູ້ເຖິງພ້ອມດ້ວຍວິຊາແລະຈາລະນະ, ໔. ສຸຄະໂຕ ເປັນຜູ້ສະເດັດໄປດີແລ້ວ, ໕. ໂລກະວິທູ ເປັນຜູ້ຮູ້ແຈ້ງແກ່ໂລກ, ໖. ອະນຸດຕະໂຣ ບຸຣິສະທຳມະສາຣະຖິ ເປັນຜູ້ທີ່ສາມາດຝຶກບຸລຸດທີ່ສົມຄວນຝຶກໄດ້ດີແລ້ວ ບໍ່ມີໃຜຍິ່ງໄປກວ່າ, ໗. ສັດຖາ ເທວະມະນຸດສານັງ ເປັນສາດສະດາຂອງເທວະດາ ແລະມະນຸດທັງຫຼາຍ, ໘. ພຸດໂທ ເປັນຜູ້ຕື່ນ ຜູ້ເປົກບານ, ໙. ພະຄະວາຕິ ເປັນຜູ້ມີຄວາມຈຳເລີນ ຊົງຈຳແນກແຈກແຈງທຳແລ້ວ.

The content outlines the nine qualities of the Buddha: 1. *Araham* (The Accomplished One), 2. *Sammāsambuddho* (The Perfectly Enlightened One), 3. *Vijjācaranasampanno* (The One Endowed with Knowledge and Conduct), 4. *Sugato* (The Well-gone One), 5. *Lokavidū* (The Knower of the Worlds), 6. *Anuttaropurisadhammasārathi* (The Incomparable Leader of Men to Be Tamed), 7. *Satthādevamanussānam* (The Teacher of Celestials and Human Beings), 8. *Buddho* (The Enlightened One), and 9. *Bhagavāti* (The Blessed One).

Colophon: ລານທີ ໒໔ ໜ້າ ໑: ສັງກາດໄດ້ ໑໐໐໒ ຮ້ອຍ ໕ (ກົງກັບ ຈ.ສ. ໑໒໐໕) ຕົວ ປົກາເໝົ້າ ເດືອນ ໓ ແຮມ ໑໑ ຄ່ຳ ວັນ ໔ ຣິດຈະນາແລ້ວຍາມແຖໄກ້ທຸ່ງ ໝາຍມີ ພໍ່ເຖົ້າເຈົ້ານ້ອຍ ພັນທຸວົງສາບຸດຕະນັດຕາ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງພ້ອມກັນສ້າງ ພຸດທະຄຸນ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າຕາບຕໍ່ເທົ້າ ໕ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ທຸວັງ.

Folio 24 on the recto side: In Sangkat 1002 hundred 5 (corresponding to CS 1205), a *ka mao* year, on the eleventh waning-moon day of the third lunar month, the fourth day of the week (Wednesday), the writing was accomplished at the time of the forenoon horn (*nyam thae kai thiang*). Phò Thao Chao Nòi, his relatives, children, and grandchildren had the most ardent religious faith to sponsor the making of this manuscript entitled *Phutthakhun* (Virtues 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, certainly.

Date: CS 1205, a *ka mao* year (14 Feb 1844)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Phò Thao Chao Nòi, his relatives, children, and grandchildren

Titles: ພຸດທະຄຸນ (ຜູກ ໔)

Phutthakhun (Phuk 4)

Virtues of the Buddha (Fascicle 4)

Long palm-leaf**One Phuk:** *fascicle 6***Material:** Light brown palm leaves, black ink. **Size:** Height 4 cm, width 56.1 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:** ເນື້ອໃນພັນລະນາພຸດທະຄຸນ ໙ ປະການ ໄດ້ແກ່ ໑. ອະຣະທັງ ເປັນຜູ້ໂກຈາກກິເລດ, ໒. ສຳມາສຳພຸດ ເປັນຜູ້ຕັດສະຮູ້ຊອບດ້ວຍພະອົງເອງ, ໓. ວິຊາຈາຣະນະສຳປັນໂນ ເປັນຜູ້ເຖິງພ້ອມດ້ວຍວິຊາແລະຈາລະນະ, ໔. ສຸຄະໂຕ ເປັນຜູ້ສະເດັດໄປດີແລ້ວ, ໕. ໂລກະວິທູ ເປັນຜູ້ຮູ້ແຈ້ງແກ່ໂລກ, ໖. ອະນຸດຕະໂຣ ປຸຣິສະທຳມະສາຣະຖິ ເປັນຜູ້ທີ່ສາມາດຝຶກບຸລຸດທີ່ສົມຄວນຝຶກໄດ້ດີແລ້ວ ບໍ່ມີໃຜຢັ້ງໄປກວ່າ, ໗. ສັດຖາ ເທວະມະນຸດສາມັງ ເປັນສາດສະດາຂອງເທວະດາ ແລະມະນຸດທັງຫຼາຍ, ໘. ພຸດໂທ ເປັນຜູ້ຕື່ນ ຜູ້ເບີກບານ, ໙. ພະຄະວາຕິ ເປັນຜູ້ມີຄວາມຈຳເລີນ ຊົງຈຳແນກແຈກແຈງທຳແລ້ວ.The content outlines the nine qualities of the Buddha: 1. *Araham* (The Accomplished One), 2. *Sammāsambuddho* (The Perfectly Enlightened One), 3. *Vijjācaranasampanno* (The One Endowed with Knowledge and Conduct), 4. *Sugato* (The Well-gone One), 5. *Lokavidū* (The Knower of the Worlds), 6. *Anuttaropurisadhammasārathi* (The Incomparable Leader of Men to Be Tamed), 7. *Satthādevamanussānam* (The Teacher of Celestials and Human Beings), 8. *Buddho* (The Enlightened One), 9. *Bhagavāti* (The Blessed One).**Colophon:** ລານທີ ໒໓ ໜ້າ ໑: ສັງກາດໄດ້ ໑໐໐໒ ຮ້ອຍ ໔ (ກົງກັບ ຈ.ສ. ໑໒໐໔) ຕົວ ປົກກະເພົ້າ ເດືອນ ໓ ແຮມ ໑໑ ຄ່ຳ ວັນ ໔ ຮິດຈະນາແລ້ວຍາມແຖໂກ້ທຸ່ງ ໝາຍມີ ພໍ່ເຖົ້າເຈົ້ານ້ອຍ ພັນທຸວົງສາບຸດຕະນັດຕາ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງພ້ອມກັນສ້າງ ພຸດທະຄຸນຫລວງ ມັດນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ.Folio 23 on the recto side: Sangkat 1002 hundred 5 (corresponding to CS 1205), a *ka mao* year, on the eleventh waning-moon day of the third lunar month, the fourth day of the week (Wednesday), the writing was accomplished at the time of the forenoon horn (*nyam thae kai thiang*). Phò Thao Chao Nòi, his relatives, children, and grandchildren had the most ardent religious faith to sponsor the making of this manuscript-bundle entitled *Phutthakhun Luang* (Great virtues 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:** CS 1205, a *ka mao* year (14 Feb 1844)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Author(s):** Unknown

Scribe(s): Unknown
Sponsor(s): Phò Thao Chao Nòi, his relatives, children, and grandchildren
Titles: ພຸດທະຄຸນ (ຜູກ ໖)
Phutthakhun (Phuk 6)
Virtues of the Buddha (Fascicle 6)

EAP1398_VXY_1_0410

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4 cm, width 51.5 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:** 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: ເນື້ອໃນພັນລະນາພຸດທະຄຸນ ໙ ປະການ ໄດ້ແກ່ ໑. ອະຣະທັງ ເປັນຜູ້ໂກຈາກກິເລດ, ໒. ສຳມາສຳພຸດ ເປັນຜູ້ຕັດສະຮູ້ຊອບດ້ວຍພະອົງເອງ, ໓. ວິຊາຈາຣະນະສຳປັນໂນ ເປັນຜູ້ເຖິງພ້ອມດ້ວຍວິຊາແລະຈາລະນະ, ໔. ສຸຄະໂຕ ເປັນຜູ້ສະເດັດໄປດີແລ້ວ, ໕. ໂລກະວິທູ ເປັນຜູ້ຮູ້ແຈ້ງແກ່ໂລກ, ໖. ອະນຸດຕະໂຣ ປຸຣິສະທຳມະສາຣະຖິ ເປັນຜູ້ທີ່ສາມາດຝຶກບຸລຸດທີ່ສົມຄວນຝຶກໄດ້ດີແລ້ວ ບໍ່ມີໃຜຍິ່ງໄປກວ່າ, ໗. ສັດຖາ ເທວະມະນຸດສານັງ ເປັນສາດສະດາຂອງເທວະດາ ແລະມະນຸດທັງຫຼາຍ, ໘. ພຸດໂທ ເປັນຜູ້ຕື່ນ ຜູ້ເບີກບານ, ໙. ພະຄະວາຕິ ເປັນຜູ້ມີຄວາມຈຳເລີນ ຂົງຈຳແນກແຈກແຈງທຳແລ້ວ.

The content outlines the nine qualities of the Buddha: 1. *Arahant* (The Accomplished One), 2. *Sammāsambuddho* (The Perfectly Enlightened One), 3. *Vijjācaranasampanno* (The One Endowed with Knowledge and Conduct), 4. *Sugato* (The Well-gone One), 5. *Lokavidū* (The Knower of the Worlds), 6. *Anuttaropurisadhammasārathi* (The Incomparable Leader of Men to Be Tamed), 7. *Satthādevamanussānam* (The Teacher of Celestials and Human Beings), 8. *Buddho* (The Enlightened One), 9. *Bhagavāti* (The Blessed One).

Colophon: ລານທີ ໒໕ ໜ້າ ໒: ຈຸນລະສັງກາດຣາຊະໄດ້ ຮ້ອຍປາຍ ໓໐໑ (ກົງກັບ ຈ.ສ. ໑໑໓໑) ຕົວ ປີກັດເບົ້າເດືອນ ໑໐ ແຮມ ໑໐ ວັນ ໒ ຮິດຈະນາແລ້ວຍາມກອງແລງ ສີບຸນມາ ມີສັດທາສ້າງ ພຸດທະຄຸນ ໄວ້ກັບສາສະໜາ ເທົ່າ...

Folio 25 on the recto side: In Chunlasangkatrassa one hundred and 301 (corresponding to CS 1131), a *kat pao* year, on the tenth waning-moon day of the tenth lunar month, the second day of the week (Monday),³ the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Sibunma had the religious faith to sponsor the making of this manuscript entitled *Phutthakhun* (Virtues of the Buddha).

³ 1131 Bhadrapada 25 = Monday, 25 September 1769.

Date: CS 1131, a *kat pao* year (25 Sep 1769)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Sibunma
Titles: ພຸດທະຄຸນ (ຜູກ ໒)
Phutthakhun (Phuk 2)
Virtues of the Buddha (Fascicle 2)

EAP1398_VXY_1_0411

Long palm-leaf

One Phuk: *Single fascicle*

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: one folio contain 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: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ດອຍຄິດຊະກູດ ນະຄອນຣາຊະຄຶ ມີເທວະດາຕີນໜຶ່ງ ຊື່ວ່າ ມະນີເມກຂະຣາ ຜູ້ເປັນໃຫຍ່ກວ່າເທວະດາທັງຫລາຍ ຢູ່ຮັກສາແມ່ນ້ຳແລະໂບກຂະລະນີໃນຊຸມພູທະວີບ. ເມື່ອລ່ວງປະຖົມມະຍາມໄປແລ້ວ ນາງກໍເຂົ້າເຝົ້າພະຜູ້ມີພະພາກເຈົ້າເຖິງທີ່ປະທັບ ພ້ອມກັບຖວາຍບັງຄົມກາບທູນຖາມບັນຫາວ່າ “ຂ້າແດ່ພະຜູ້ມີພະພາກເຈົ້າຜູ້ຈະເລີນ ຜູ້ຂ້າເປັນນາງເທວະດາຮັກສາຍັງມະຫາສະມຸດແລະແມ່ນ້ຳທັງຫລາຍອັນມີຢູ່ໃນຊຸມພູທະວີບເຮົານີ້ ອັນວ່າຄົນ ແລະສັດທັງຫລາຍທີ່ພັດຕົກໄຫລນ້ຳ ຜູ້ຂ້າກໍໄດ້ເອົາຄົນແລະສັດທັງຫລາຍຜູ້ນັ້ນອອກຈາກນ້ຳໃຫ້ພົ້ນຈາກຄວາມຕາຍ ສ່ວນວ່າຄົນຜູ້ນັ້ນ ບາງຄົນມີໃຈບຸນເປັນຄົນດີ ແລະບາງຄົນເປັນຄົນຊົ່ວ ມີໃຈບາບ ມີວິບາກກໍາແຕ່ຊາດກ່ອນ ສິ່ງທີ່ຜູ້ຂ້າໄດ້ເຮັດນີ້ເປັນຄຸນຫຼືເປັນໂຫດຂໍ້ຂ້າຈາ?” ຈາກນັ້ນ ພະພຸດທະອົງ ກໍຊົງສະແດງພະທຳມະເທສະໜາໃຫ້ແກ່ນາງເທວະດາໄດ້ຮັບຟັງຢ່າງລະອຽດແລະແຈ້ງແຈ້ງ.

On one occasion, the Buddha was present at Gijjakuta in Rajagaha. A deity named Manimekhala, who was the supreme guardian of rivers and ponds in Jambudipa, approached the Buddha after the first watch of the night had passed. The deity posed a question: "My Buddha, I am a deity who guards the oceans and rivers in this Jambudipa. When people and animals fall into the water, I rescue them, saving them from death. Among those I save, some are good, some are virtuous, and some are sinful. Am I doing right or wrong by saving them?" The Buddha then delivered a sermon to the deity, explaining the matter in details and with clarity.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໘໕ ຕົວ ປີເຕົ້າສະງ້າ ເດືອນ ໙ ຂຶ້ນ ຄ່ຳ ໑ ພ່ຳວ່າໄດ້ ວັນ ໔ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຮັດສະປັນຍາ ເປັນເຄົ້າ ຈິ່ງໄດ້ສ້າງ ໂລກະວິທູ ຜູກນີ້ ທານ ໄປຫາຊຽງວັນດີຜູ້ຈຸດຕິໄປສູ່ບໍ່ຣະໂລກພາຍໜ້ານັ້ນ ຂໍກຸສົນອັນນີ້ໄປອຸ້ມພິກຍິກຍ້າຍໃສ່ທີ່ດີໃຫ້ດີ ຍິ່ງກວ່າເກົ່າ ແຕ່ກໍຂ້າເທີ້ນ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ອະຣະຫັນ ຕີ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫຖ ໂນ.

Folio 26 on the recto side: 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),⁴ the writing was accomplished at the time of the morning drum (*nyam kông ngai*). The initiator, Ratsapannya, sponsored the making of this manuscript entitled *Lokavithu* (Lokavidū: knower of the worlds) to dedicate the merit to Xiang Vandī who had passed away to the other world. May the results of this merit support him and move him to a better place, definitely. [May this manuscript] support the Teachings of the Buddha to last until the end of 5000 years. May I obtain arahantship. May this be a condition for us to reach Nibbāna.

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: ໂລກະວິທູ (ຜູກດຽວ)

Lokavithu (*Phuk diao*)

Lokavidū (Single fascicle)

EAP1398_VXY_1_0412

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 54.5 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contain 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: ເນື້ອໃນກ່າວເຖິງເລື່ອງພະໂພທິສັດ ໓ ຈຳພວກຄື:

໑. ປັນຍາທິກະໂພທິສັດ ໝາຍເຖິງ ພະໂພທິສັດທີ່ມີປັນຍາຍິ່ງກວ່າຄຸນນະທຳຢ່າງອື່ນ, ສ້າງບາລະ ມີໂດຍໃຊ້ປັນຍາເປັນຕົວນຳ, ແລະໃຊ້ໄລຍະເວລາ ໔ ອະສິງໄຂປາຍແສນມະຫາກັບ,

⁴ 1304 Sravana 1 = Wednesday, 12 August 1942.

໒. ສັດທາທິກະໂພທິສັດ ໝາຍເຖິງ ພະໂພທິສັດທີ່ມີສັດທາແກ່ກ້າຍິ່ງກວ່າຄູນນະທຳຢ່າງອື່ນ, ສ້າງ ບາລະມີໂດຍໃຊ້ສັດທາເປັນຕົວນຳ ແລະໃຊ້ໄລຍະເວລາ ໘ ອະສິງໄຂປາຍແສນມະຫາກັບ, ມ. ວິຣິຍາທິກະໂພທິສັດ ໝາຍເຖິງ ພະໂພທິສັດທີ່ມີວິຣິຍະຄວາມພຽນແກ່ກ້າຍິ່ງກວ່າຄູນນະທຳຢ່າງອື່ນໃນ ມ ຈຳພວກນີ້ ພະໂພທິສັດທີ່ສ້າງບາລະມີໂດຍໃຊ້ວິຣິຍະເປັນຕົວນຳ ໄລຍະເວລາສ້າງ ບາລະມີ ໑໖ ອະສິງໄຂ ປາຍແສນມະຫາກັບ.

The content discusses the three types of Bodhisattas, characterized by the primary virtue they embody:

1. *Paññādhika-Bodhisatta*: Bodhisattas who excel in wisdom more than any other virtues. Such a Bodhisatta performs perfections by using wisdom as their guide and spends 4 *asongkhai* and one-hundred thousand great eons in this process.

2. *Saddhādhika-Bodhisatta*: Bodhisattas who have more faith than other virtues. They achieve perfections through faith as their guiding principle and spend 8 *asongkhai* and one-hundred thousand great eons.

3. *Viriyādhika-Bodhisatta*: Bodhisattas who possess more perseverance than any other virtues. They perform perfections by using efforts as their guide and spend 16 *asongkhai* and one-hundred thousand great eons.

Colophon:

ລານທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໔໓ ຕົວ ປີຮ້ວງໄສ້ ເດືອນ ໔ ຂຶ້ນ ໗ ຄ່ຳ ພຳວ່າໄດ້ ວັນ ໖ ມີກາບສະຫຼ່າ ຍາມຕູດຊ້າຍ ປະລິປຸນນາແລ້ວແລ ປະຖະມະມູລະສັດທາ ໝາຍມີ ສາທຸ ສົມເດັດເຈົ້າພົມມະປັນຍາ ເປັນເຄົ້າ ໄດ້ທາໂປດຖະໄບລານມາລິລັງສ້າງຂຽນຍັງ ໂລກະວິທູ ດວງ ນີ້ ໄວ້ຄ້າ ສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ນິດຈັງ ທຸວັງ ທຸວັງ ສາທຸ ອະນຸໂມທາມີ. ສາທຸຊິນະປັນຍາເປັນຜູ້ລິຂິຕະຂຽນຍາມເມື່ອຢູ່ສະຖິດວັດ ທາດຄືບວັນນັນແລ ຄັນຕິກກຳຂໍເມດຕາໃສ່ແຖມເອົາຂະນ້ອຍທ້ອນ ຂະນ້ອຍບໍ່ຊ່າງຂຽນຕົວລາວ ຂະນ້ອຍ ຂໍຢ່າຫົວຂວັນຂະນ້ອຍແດ່ທ້ອນ.

Folio 24 on the recto side: In Chunlasangkatrasa (CS) 1243, a *huang sai* year, on the seventh waxing-moon day of the fourth lunar month, the sixth day of the week (Friday), a *kap sangā* day,⁵ [the writing was accomplished] in the afternoon (*nyam tut sai*). The initiator, Sathu Somdet Phommapannya, found the palm leaves to make this manuscript entitled *Lokavithu* (Lokavidū: knower of the worlds) to support the Teachings of the Buddha to last until the end of 5000 years. May this be a condition to reach Nibbāna, constantly and certainly. Well done, congratulation. Sathu Sinapannya wrote this manuscript when he was staying at Vat Hat Khip. If there are any mistakes, please add them for me. I am not skilful in writing the Lao script. Please do not laugh at me.

Date:

CS 1243, a *huang pao* year (24 Feb 1882)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Sathu Sinapannya

Sponsor(s):

Sathu Somdet Phommapannya

⁵ 1243 Phalgunā 7 = Friday, 24 February 1882. This day was indeed a *kap sangā* day.

Titles: ໂລກະວິທູ (ຜູກ ໒)
Lokavithu (Phuk 2)
Lokavidū (Fascicle 2)

EAP1398_VXY_1_0413

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.4 cm, depth 2.2 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: two folios; the first folio contain the title; and the last 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:** 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: ປຸດສາພະຍາກອນ ໝາຍເຖິງ ການຖາມ-ຕອບ ກ່ຽວກັບຫຼັກທຳຕ່າງໆ. ຍົກຕົວຢ່າງ: ຄຳຖາມ: ພະທຳມະທີ່ຊົງສ້າງສອນສັດໃຫ້ຕັດສະຮູ້ນັ້ນມີຈັກຢ່າງ? ຄຳຕອບ: ມີ ໓ ຢ່າງ ຄື ປະຣິຍັດຕິ, ປະຕິບັດຕິ ແລະປະຕິເວດ. ປະຣິຍັດ ໝາຍເຖິງ ທຳມະ ຫຼືພຸດທະພົດທີ່ຈະຕ້ອງສຶກສາຮຳຮຽນ ມີທັງໝົດ ໘໔,໐໐໐ ພະທຳມະຂັ້ນ; ປະຕິບັດຕິ ໄດ້ແກ້ ຂໍ້ປະຕິບັດ ຄື ສິນ, ສະມາທິ ແລະປັນຍາ ອັນໝາຍເຖິງ ສຳມາປະຕິບັດ ຄື ການປະຕິບັດຊອບ ການປະຕິບັດທີ່ຖືກຕ້ອງ. ປະຕິເວດ ໄດ້ແກ້ ຜົນຂອງການປະຕິບັດ ອັນໝາຍເຖິງ ການຕັດສະຮູ້ ບັນລຸມັກ ຜົນ ແລະນິບພານ ເຊິ່ງເປັນຜົນມາຈາກການສຶກສາຮຳຮຽນ ແລະ ການປະຕິບັດທີ່ຖືກຕ້ອງ.

Putsaphayakòn refers to a format of questions and answers concerning the principles of the Dhamma. For example, Question: How many kinds of Dhamma did the Buddha teach for enlightenment? Answer: There are three kinds: *Pariyatti*, *Paṭipatti*, and *Paṭivedha*. - *Pariyatti* refers to the theory or teachings, signifying the study of the Buddhavacana as contained within the Pali canon, which encompasses 84,000 categories. *Paṭipatti* involves the practice, which includes *Sīla* (moral conduct), *Samādhi* (concentration), and *Paññā* (wisdom), representing the right action. *Paṭivedha* is the result of the practice, denoting enlightenment, which includes attaining *Magga* (the path), *Phala* (the fruition), and *Nibbāna*. This is the outcome of right learning and right action.

Colophon: ລານທີ ໔໑ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ໌ ໑໒໙໓ ຕົວ ປີຮ່ວງມິດ ເດືອນຈຽງ ຂຶ້ນ ກຸ ຄຳ ພຳວ່າ ໄດ້ ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ເຈົ້າຜຸຍ ເຈົ້າຜົວ ມີໃຈເຫຼື້ອມໃສ ຈົ່ງໄດ້ສ້າງ ປຸດສາພະຍາກອນ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ. ຂໍໃຫ້ຜົນອັນນີ້ ເປັນປັດໄຈຍະແກ່ພະນິພານ ຕັດປ່ວງເປັນຈະມານຂາດໄດ້ ຈົ່ງລູກພະນິພານດັ່ງຄຳໝາຍແດ່ກໍ່ຂ້າ ເທີ້ນ ອະຣະຫັນຕິ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ.

Folio 51 on the recto side: In Chunlasangkatrassa (CS) 1293, a *huang mot* year, on the seventh waxing-moon day of the first lunar month, the fourth

day of the week (Wednesday),⁶ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Chao Phui and Chao Phio had the religious faith to sponsor the making of this manuscript entitled *Putsaphanyakòn* (Question and prophecy) 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 1293, a *huang mot* year (16 Dec 1931)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Chao Phui and Chao Phio

Titles: ປຸດສາພະຍາກອນ

Putsaphanyakòn

Questions and Prophecy

EAP1398_VXY_1_0414

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 52.4 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contain 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:** 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: ໃນກາລະອັນລ່ວງພົ້ນໄປແລ້ວ ພະຍາອານຸຣຸດທະສະເຫວີຍຣາຊະສົມບັດໃນເມືອງມາຣາດ ພະອົງມີຄວາມເຫຼື່ອມໃສໃນພະພຸດທະສາສະໜາເປັນອັນຍິ່ງ ໄດ້ມີພະພິກຂຸມາຮັບບິນດະບາດທີ່ຣາຊະສຳນັກ ແລະໄດ້ຖວາຍພັດຕາຫານແກ່ພະພິກຂຸເປັນປະຈຳ. ວັນໜຶ່ງ, ເມື່ອພະພິກຂຸສັນເຂົ້າແລ້ວ ພະຍາອານຸຣຸດທະກໍໄດ້ຖາມບັນຫາກັບພິກຂຸທັງຫລາຍວ່າ “ຂ້າແດ່ທ່ານຜູ້ຈະເລີນ ການໃຫ້ທານທັງມວນນັ້ນຈະໃຫ້ທານອັນໃດ ຈະປະເສີດລ້ຳເລີດຍິ່ງກວ່າການໃຫ້ທານທັງປວງນັ້ນຈາ?” ເມື່ອນັ້ນ ພິກຂຸອົງໜຶ່ງ ທີ່ສະຫຼາດດ້ວຍໂວທານ ຈຶ່ງຕອບວ່າ “ສັບພະທານັງ ທຳມະທານັງ ຊິນາຕິ ແປວ່າ ການໃຫ້ທຳມະເປັນທານ ຊະນະການໃຫ້ທັງປວງ”.

Once upon a time, King Anurutha reigned over the kingdom of Mārata. The king had a deep religious faith in the Teachings of the Buddha. He regularly invited Buddhist monks to his palace and offered them food. One day, after the monks had finished their meal, the king had a question to them about what kind of almsgiving are better than others. In

⁶ 1293 Margasirsha 7 = Wednesday, 16 December 1931.

Colophon:

response, a monk who was wise in verses answered, “Sabba dānaṃ dhamma dānaṃ jināti” meaning “The gift of the Dharma excels all gifts.”
 ລານທີ ໓໑ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໑໓ ປີກຸນທະ-ຮ້ວງໃຕ້ ແລະເດືອນ ໔ ຂຶ້ນ ໒ ຄ່ຳ ວັນ ໖ ວັນ
 ສຸກ ຮິດຈະນາແລ້ວຍາມແຖໃກ້ຄ່ຳ ໝາຍມີ ພໍ່ເຖົ້າຈານອຸ່ນເຮືອນ ພ້ອມດ້ວຍແມ່ເຖົ້າປານ ຜົວ
 ເມຍ ພ້ອມກັບລູກຫລານຊູ່ຄົນ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງທຳມະ ຫານາວາ ມີຜູກ
 ດຽວນີ້ ໄວ້ສືບຕໍ່ອາຍຸພະສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ຂໍໃຫ້ຜູ້ຂ້າ
 ທັງຫລາຍນີ້ ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາທຸກເຢື້ອງທຸກປະການ ຂໍຢ່າໄດ້ມີມານມາປະຈົນບັງບຽດ
 ຂໍຢ່າໃຫ້ມີຜູ້ປາກສຽດສຽວພູແດ່ກໍຂ້າເຫັນ ສາທຸງ ນິດຈັງ ທຸວັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ.

Folio 31 on the recto side: In Buddhist Era (BE) 2513, a *kun* or *huang khai* year, on the second waxing-moon day of the fourth lunar month, the sixth day of the week, Friday,⁷ the writing was accomplished at the time of the evening horn (*nyam thae kai kham*). Phò Thao Chan Unhüan and his wife named Mae Thao Pan, together with all their children and grandchildren, had the most ardent religious faith to sponsor the making of this manuscript entitled *Hanava* to prolong the Teachings of Gotama Buddha to last until the end of 5000 years. May all our desires and wishes come true. May I be free from any persecutions of Māra and avoid anyone who speaks annoying. Well done, well done. Constantly, certainly, Nibbāna is the greatest bliss.

Date:

BE 2513, a *huang khai* year (26 Feb 1971)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Pho Thao Chan Unhüan and his wife named Mae Thao Pan, together with all their children and grandchildren

Titles:

ທຳມະຫານາວາ

Thamma Hanava

Dhamma Hānāvā

EAP1398_VXY_1_0415

Long palm-leaf**One Phuk:**

fascicle

Material:

Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 53.7 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** three folios; the first folio is blank; and the second folio 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:** 19. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

⁷ 1332 Phalgunā 2 = Friday, 26 February 1971.

Description: ກ່າວເຖິງການບໍາເພັນຄວາມພຽນ ແລະສ້າງສົມບູນບາລະມີຂອງພະເຈົ້າແຕ່ລະພະອົງ ເຊັ່ນ ພະເຈົ້າໂຄຕະມະ ໄດ້ຊື່ວ່າປັນຍາທິກະສັງສົມພານໄດ້ ໒໐ ອະສິງໄຂປາຍແສນມະຫາກັບ. ພະຊາດສຸດທ້າຍເກີດເປັນພະຍາເວດສັນຕະຣະ ແລ້ວໄດ້ໄປເກີດເທິງສະຫວັນຊັ້ນຕູສິຕາ. ເທວະບຸດ, ເທວະດາ, ພະຍາອິນ, ພະຍາພົມ ທັງຫລາຍ ໄດ້ພ້ອມກັນອາລາທະນາພະໂພທິສັດເຈົ້າໃຫ້ລົງມາເກີດໃນເມືອງຄົນ ປະຕິສິນທິໃນທ້ອງແຫ່ງນາງສີຣິມະຫາມາຍາເທວີ ອັກຄະມະເຫສີຂອງພະເຈົ້າສຸດໂທທະນະມະຫາຣາດ ເມື່ອປະສູດອອກມາ ມີພະນາມວ່າ ສິດທັດຖະກຸມມານ ເມື່ອຈະເລີນໄວໄດ້ ໑໖ ປີ ພະເຈົ້າສຸດໂທທະນະໄດ້ຈັດພິທີອະພິເສກສົມລົດກັບນາງຍະໂສທະຣາພິມພາ ຕໍ່ມາມີຣາຊະໂອລົດນໍາກັນອົງໜຶ່ງ ຊື່ວ່າ ຣາຫຸລ. ໃນກາລະຕໍ່ມາ ເຈົ້າຊາຍສິດທັດຖະໄດ້ສະລະຊັບສົມບັດພິອກບວດ ແລະໃຊ້ເວລາບໍາເພັນພຽນ ໖ ປີ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ.

The text discusses the performance of perfections by various Buddhas. For example, Gotama Buddha, known as *Paññādhika*, completed his perfections over 20 *asongkhai* and one-hundred thousand eternities. In his last existence before enlightenment, the Bodhisatta was born as King Vessantara and subsequently reborn in the Tusita Heaven. Deities, God Indra, and Brahma invited him to be reborn in the world again. He entered the womb of Sri Mahamaya Devi, the queen of King Suddhodana. At birth, he was given the name Siddhartha KuMāra. At the age of 16, King Suddhodana arranged a marriage ceremony for him with Princess Yasodara, also known as Bimba, and they had a son named Rahula. Eventually, Prince Siddhartha decided to renounce his wealth and leave the kingdom to become an ascetic. After six years of practice, he attained enlightenment and became the Buddha.

Colophon: ລານທີ ໒໐ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໑໐ ປາຍ ໒ (ກົງກັບ ຈ.ສ. ໑໒໐໒) ຕົວ ປີກົດໃຈເດືອນຍີ່ ຂຶ້ນ ໔ ຄ່ຳ ວັນ ໒ ມື້ຮ້ວງເຮົາ ອິດຈະນາແລ້ວຍາມກອງງາຍ ພໍກັນຍາ ຜົວເມຍ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງພ້ອມກັນສ້າງ ຍອດໄຕຍະພິດົກ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າເທົ່າ ໔ ພັນ ວັດສາ. ຂໍໃຫ້ຜູ້ຂ້າທັງ ໒ ຜົວເມຍ ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາຊູ່ປະການກໍຂ້າເທີ້ນ. ປະການ ໑ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຖິງສຸກ ໓ ປະການມີນິຣະພານເປັນທີ່ແລ້ວກໍຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 20 on the recto side: In Chunlasangkatrasa 110 and 2 (corresponding to CS 1202), a *kot chai* year, on the fifth waxing-moon day of the second lunar month, the second day of the week (Monday), a *huang hao* day,⁸ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Phò Kanya and his wife had the most ardent religious faith to sponsor the making of this manuscript entitled *Nyòttaiyaphidok* (Peak of the Pīṭaka) to support the Teachings of the Buddha to last until the end of 5000 years. May the two of us, husband and wife, achieve all our desires and wishes. May we reach the three states of happiness with Nibbāna as the ultimate goal. May this be a condition for Nibbāna.

Date: CS 1202, a *kot chai* year (28 Dec 1840)

Script(s): Tham Lao

Language(s): Lao, Pali

⁸ 1202 Pausha 5 = Monday, 28 December 1840. This day was indeed a *huang hao* day.

Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Phò Kanya and his wife
Titles: ຍອດໄຕ
Nyòttai
Nyòt Tai

EAP1398_VXY_1_0416

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 55.2 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:** 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: ເນື້ອໃນກ່າວເຖິງ ປັນຍາ ໒ ປະການ ຄື ໂລກິຍະປັນຍາ ແລະ ໂລກຸດຕະຣະປັນຍາ. ໂລກິຍະປັນຍາ ໝາຍເຖິງ ປັນຍາທາງໂລກ ແລະ ເປັນປັນຍາພື້ນຖານສໍາຫຼັບຄະລາວາດທົ່ວໄປ ຊຶ່ງໄດ້ແກ່ຫຼັກສິນທໍາ ແລະ ຈະຮິຍະທໍາ ເພື່ອປະຕິບັດໃຫ້ເກີດປັນຍາ ອັນເປັນແສງສະຫວ່າງທີ່ຈະນໍາພາຕົນ ແລະ ຄອບຄົວດໍາເນີນໄປຕາມທາງແຫ່ງຄວາມສຸກຄວາມຈະເລີນ. ໂລກຸດຕະຣະປັນຍາ ເປັນທໍາມະລະດັບສູງທີ່ຕ້ອງໃຊ້ສະຕິປັນຍາ ແລະ ຄວາມພຽນໃນການປະຕິບັດ ໂດຍມຸ່ງຕິງໄປຍັງການບໍາເພັນຄວາມພຽນ ເພື່ອກໍາຈັດກິເລດ ຊຶ່ງເປັນຮາກເຫງົ້າແຫ່ງຄວາມທຸກ ແລະ ມີເປົ້າໝາຍ ຄືເຂົ້າສູ່ພະນົບພານ. ປັນຍານັ້ນມີແຫຼ່ງເກີດ ໓ ແຫຼ່ງ ຄື:

໑. ສຸຕະມະຍະປັນຍາ ຄື ປັນຍາທີ່ເກີດຈາກການຟັງ,
໒. ຈິນຕະມະຍະປັນຍາ ຄື ປັນຍາທີ່ເກີດຈາກການຄິດ ແລະ
໓. ພາວະນາມະຍະປັນຍາ ຄື ປັນຍາທີ່ເກີດຈາກການພາວະນາ ຫຼື ການລົງມືປະຕິບັດ.

The content describes two types of wisdom: *Lokiyapaññā* and *Lokuttarapaññā*. *Lokiyapaññā* means worldly wisdom that serves as the foundational wisdom for ordinary people. It encompasses principles of morality and virtues to be practiced to develop one's wisdom. That wisdom acts as light, guiding individuals and their families on the path to happiness and prosperity. *Lokuttarapaññā* is the supramundane wisdom, representing a higher-level Dhamma that necessitates consciousness and diligence in practice. It is aimed at eliminating all defilements, which are the root causes of suffering, with the ultimate goal of attaining Nibbāna. These types of wisdom stem from three sources, which typically include learning (study of teachings), reflection (contemplation and analysis), and meditation (direct mental cultivation and experience).

1. *Suttamayapaññā*: wisdom resulting from study; knowledge that is learned from others.

2. *Cintamayapaññā*: wisdom resulting from reflection; knowledge; understanding.

3. *Bhāvanāmayapaññā*: wisdom resulting from mental development; knowledge that is gained by development or practice.

Colophon:

ລານທີ ໑໘ ຫ້າ ໒: ພຸດທະສັງກາດ ໒໔໙໒ ປີກັດເປົ້າ ເດືອນຈຽງ ແຮມ ໖ ຄໍ່າ ວັນອາທິດ
ລິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ທິດຄໍາເພົ້າ ພະຍາພົນທ້າ ແລະນາງເພີຍຄໍາອ້ວນ ບ້ານ
ຂຽງມ່ວນ ໄດ້ມີໃຈໃສ່ສັດທາສ້າງທໍາ ຜູກນີ້ ໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເທົ້າ ໔ ພັນພະວັດສາ ນິບພາ
ນະ ປັດຈະໂຍ ໂຫຕຸ ອະນາຄະຕ ກາເລ.

Folio 18 on the verso side: In Buddhist Era (BE) 2492, a *kat pao* year, on the sixth waning-moon day of the first lunar month, Sunday,⁹ the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Thit Khamphao or Phanya Münna and his wife named Nang Phia Kham Uan from Xiang Muan village had the ardent 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 this be a condition to reach Nibbāna in the future.

Date:

BE 2492, a *kat pao* year (11 Dec 1949)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Thit Khamphao or Phanya Münna and his wife named Nang Phia Kham Uan from Xiang Muan village

Titles:

ປັນຍາວຸດທິກະຖາ

Pannyavutthi Katha

Paññāvuḍḍhi Kathā

EAP1398_VXY_1_0417

Long palm-leaf

One Phuk:

fascicle

Material:

Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 58.7 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 are blank.

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:

ໂລກກະນິດ ເປັນໂຄງຄໍາສຸພາສິດທີ່ມີຄາຖາກໍາກັບ ໂດຍຂຽນເປັນພະຄາຖາພາສາບາລີ ແລະ
ແປເປັນພາສາລາວຕາມຫຼັງ ມີເນື້ອຫາເປັນຄໍາສອນກ່ຽວກັບທໍາມະຊາດຂອງໂລກທີ່ເປັນອະນິດ
ຈັງ ຄື ທຸກສິ່ງໃນໂລກລ້ວນແລ້ວແຕ່ບໍ່ທົ່ງແທ້ແນ່ນອນ ຕ້ອງປ່ຽນແປງໄປຕາມການເວລາ ໂດຍ
ສະເພາະຊີວິດມະນຸດນັ້ນຍ່ອມມີການເກີດ, ແກ່, ເຈັບ ແລະຕາຍ ເປັນທໍາມະດາ ທຸກຄົນບໍ່ອາດຈະ

⁹ 1311 Margasirsha 21 = Sunday, 11 December 1949.

ຫຼັກເວັ້ນໄດ້ ກະວິຈຶ່ງສອນໃຫ້ມະນຸດຮູ້ເທົ່າເຖິງຄວາມຈິງດັ່ງກ່າວ ແລະໃຫ້ພົ້ນທຳຄວາມດີຢ່າງສະໝໍ່າສະເໝີ ໂລກກະນິດເປັນວັນນະຄະດີຄຳສອນທີ່ມີຄຸນຄ່າເປັນຢ່າງຍິ່ງ ສາມາດນຳມາເປັນຄະຕິໃນການໃຊ້ຊີວິດໄດ້ທຸກຍຸກທຸກສະໄໝ.

Lokkanit is a series of proverbs accompanied with Pali verses. It was originally written in Pali and later translated into Lao. The content serves as a teaching on the nature of the world, emphasizing that everything in the world is impermanent and subject to change over time. It highlights that human life, in particular, involves a cycle of rebirths: birth, aging, sickness, and death, that no one can escape. The poem encourages people to be mindful of this reality and consistently perform good deeds. Its teachings can be applied as a guiding principle for life across all ages.

Colophon:

ລານທີ ໑໐ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒ຜູ້ ຕົວ ປີຮວາຍສະງ້າ ເດືອນ ຕູ ແຮມ ໑໑ ຄຳວັນ ໒ ມື້ຮ່ວງເຮົາ ຍາມກອງແລງ ໝາຍມີ ຜູ້ໃຫຍ່ສຸກກາຣະນະຄອນ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງໄດ້ສ້າງ ໂລກກະນິດ ແລະວິໄນພະໂຄຕະມະເຈົ້າ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາຊູ່ເຢື້ອງຊູ່ປະການກໍຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ ອະນາຄະເຕ ກາເລ.

Folio 10 on the recto side: In Chunlasangkatrassa (CS) 1268, a *hwai sang* year, on the eleventh waning-moon day of the eighth lunar month, the second day of the week (Monday), a *huang hao* day,¹⁰ [the writing was accomplished] at the time of the sunset drum (*nyam kòng laeng*). Phū Nyai (senior) Sukkaranakòn had the most ardent religious faith to sponsor the making of this manuscript entitled *Lokkanit* and *Vinai Phakhotamachao* (*Lokkanit* and Gotama Buddha's Vinaya) 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 and certainly, the greatest bliss in the future.

Date:

CS 1268, a *hwai sang* year (16 Jul 1906)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Phu Nyai (senior) Sukkaranakòn

Titles:

ໂລກກະນິດ

Lokkanit

Lokaniti

EAP1398_VXY_1_0418

Long palm-leaf

One Phuk:

fascicle 1

Material:

Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.5 cm, depth 1.1 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 title.

¹⁰ 1268 Ashadha 25 = Monday, 16 July 1906. This day was indeed a *huang hao* 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: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ໓໐ ທັດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງຕັ້ງແຕ່ພະໂພທິສັດເກີດເປັນຊາຍທຸກຂະຕະຊື້ ກັດຖະທະຣະກະ ມີອາຊີບຕັດຟືນຂາຍລ້ຽງມານດາ ຈົນເຖິງການທຳສັງຄາຍະນາຄັ້ງທີ່ໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ ບຳເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຍິ່ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນ ຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກພະອົງໄດ້ພ່າເພັງປາຣະມີ ໓໐ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ. ປາຣະມີ ໓໐ ທັດ ໝາຍເຖິງ ປາຣະມີ ໑໐ ທັດ ແຕ່ມີ ໓ ລະດັບ ໂດຍແບ່ງເປັນປາຣະມີຂັ້ນຕົ້ນ ໑໐ ຮຽກວ່າ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບພະຍາກອນ, ປາຣະມີຂັ້ນກາງ ໑໐ ຮຽກວ່າ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ໑໐ ຮຽກວ່າ ປະຣະມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ໓໐ ທັດ. ປາຣະມີ ໑໐ ທັດນັ້ນ ໄດ້ແກ່ ທານ ການໃຫ້, ສິນ ການຮັກສາກາວາຈາໃຫ້ຮຽບຮ້ອຍ, ເນກຂໍ້າມະ ການອອກບວດ, ປັນຍາ ຄວາມຮອບຮູ້, ວິຣິຍະ ຄວາມພຽນ, ຂັນຕິ ຄວາມອົດທົນ, ສັດຈະ ຄວາມຈິງ, ອະທິດຖານ ຄວາມຕັ້ງໃຈໝັ້ນ, ເມດຕາ ຄວາມຮັກໃຄ້, ແລະອຸເປກຂາ ຄວາມວາງໃຈເປັນກາງ.

Sabba Pāramī (Sappharami) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects and materials that are not part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *virīya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity).

Colophon: None

Date: 1890 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0419)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ສັບພະປາຣະມີ (ຜູກຕົ້ນ, ມັດຕົ້ນ)

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 58.5 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

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

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

Description: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ໓໐ ທັດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງຕັ້ງແຕ່ພະໂພທິສັດເກີດເປັນຊາຍທຸກຂະຕະຊື້ ກັດຖະທະຣະກະ ມີອາຊີບຕັດຟືນຂາຍລ້ຽງມານດາ ຈົນເຖິງການທຳສັງຄາຍະນາຄັ້ງທີ່ໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ ບຳເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຢັ້ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກພະອົງໄດ້ພຳເພັງປາຣະມີ ໓໐ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ. ປາຣະມີ ໓໐ ທັດ ໝາຍເຖິງ ປາຣະມີ ໑໐ ທັດ ແຕ່ມີ ໓ ລະດັບ ໂດຍແບ່ງເປັນປາຣະມີຂັ້ນຕົ້ນ ໑໐ ຮຽກວ່າ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບພະຍາກອນ, ປາຣະມີຂັ້ນກາງ ໑໐ ຮຽກວ່າ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ໑໐ ຮຽກວ່າ ປະຣະມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ໓໐ ທັດ. ປາຣະມີ ໑໐ ທັດນັ້ນ ໄດ້ແກ່ ທານ ການໃຫ້, ສິນ ການຮັກສາກາວາຈາໃຫ້ຮູບຮ້ອຍ, ເນກຂຳມະ ການອອກບວດ, ປັນຍາ ຄວາມຮອບຮູ້, ວິຣິຍະ ຄວາມພຽນ, ຂັນຕິ ຄວາມອົດທົນ, ສັດຈະ ຄວາມຈິງ, ອະທິດຖານ ຄວາມຕັ້ງໃຈໝັ້ນ, ເມດຕາ ຄວາມຮັກໃຄ້, ແລະອຸປະກອນ ຄວາມວາງໃຈເປັນກາງ.

Sabba Pāramī (Sappharamī) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects and materials that are not part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *virīya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity).

Colophon: ລານທີ ໒໕ ໜ້າ ໑-໒: ຈຸນລະສັງກາດ ໑໒໕໒ ຕົວ ປີກົດຍີ່ ເດືອນ ສິບ (໑໐) ແຮມ ໖ ຄ່ຳ ພ້າວ່າໄດ້
ວັນ ກຸ ມື້ເປີກສະງ້າ ຣິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ເຈົ້າຍຳຂະໝ່ອມອົງເປັນພະຣາຊະ
ບຸດຕາສົມເດັດພະເປັນເຈົ້າບໍຣົມມະເສດຖາ ສຸຣິຍະພະຣາຊະວົງສາ ກົມຣາຊະວັງບໍລະສະຖານ
ມຸງຄຸນ ນະຣາທິປັດຕິສິສຸວັນນະທໍຄຳຝ່າຍຫລັງ ເປັນເຄົ້າເປັນເທງົກວ່າມູນລະສັດທາ ກັບທັງຣາ
ຊະກັນຍາ ແລະຣາຊະບຸດຕາ ຣາຊະບຸດຕິ ແລະຣາຊະນັດຕາ ຣາຊະວົງສາໝູ່ພີ່ນ້ອງເຊື້ອຊາດ
ຫ້ອງພັນທຸຣາ ຣຳເພີງຫາຍັງຄຸນພະແກ້ວ ອັນເປັນໂກຖາກແລ້ວແຫ່ງນາບຸນ ມະຫັນໂຕໂກສິນ
ອັນລ້ຳຍິ່ງ ຈິ່ງມີພະຣາຊະສັດທາພິຣົມມະຊາໂສໃນພະຣາຊະທິຣະໄທເຫລື້ອມໃສໃນວໍລະພະພຸດ
ທະສາສະໜາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງຍິ່ງ ສັບພະປາຣະມີ ມັດນີ້ ໄວ້ກັບໂຊຕະນະພະພຸດທະ
ໂຄດົມ ບໍຣົມມະຄເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ສາທຸງ. ສຸດທິ
ນັງ ວັດຕະ ເມ ທານັງ ປະຣິສຸດທັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ.

Folio 25 on the recto and verso sides: In Chunlasangkat (CS) 1252, a *kot nyi* year, the sixth waning-moon day of the tenth lunar month, the seventh day of the week (Saturday), a *poek sanga* day,¹¹ the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). The royal son of the royal king, who lived in the golden palace on the back side, as the principal initiator, along with his wife, children, grandchildren, relatives, and siblings thought of the virtues of the Triple Gems which is the field of merit, had the most ardent religious faith in the Buddha's Teachings and kindness, and sponsored the making of this manuscript-bundle entitled *Sap Pannyaparami* (Vocabularies of the perfection of wisdom) to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu* (May this be a condition to reach Nibbāna). *Sādhū sādhū* (well done, well done). *Sudinnam vatta me dānam parisuddham nibbānam paranam sukham niccam dhuvam dhuvam* (May the alms that I have already given be pure and be a condition to reach Nibbāna which is the greatest bliss constantly and certainly).

Date: CS 1252, a *kot nyi* year (4 Oct 1890)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): The royal son of the royal king, who lived in the golden palace on the back side, as the principal initiator, along with his wife, children, grandchildren, relatives, and siblings
Titles: ສັບພະປາຣະມີ (ຜູກ ໒)
Sabbapāramī (Phuk 2)
All Perfections (Fascicle 2)

¹¹ 1252 Bhadrapada 21 = Saturday, 4 October 1890. This day was indeed a *poek sanga* day.

Long palm-leaf**One Phuk:** *fascicle 3***Material:** Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 58.5 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:** Good.

Description: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ໓໐ ທັດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງຕັ້ງແຕ່ພະໂພທິສັດເກີດເປັນຊາຍທຸກຂະຕະຊື້ ກັດຖະທະຣະກະ ມີອາຊີບຕັດຟື້ນຂາຍລ້ຽງມານດາ ຈົນເຖິງການທຳສັງຄາຍະນາຄັ້ງທີ່ໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ ບຳເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຢັ້ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກພະອົງໄດ້ພຳເພັງປາຣະມີ ໓໐ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ. ປາຣະມີ ໓໐ ທັດ ໝາຍເຖິງ ປາຣະມີ ໑໐ ທັດ ແຕ່ມີ ໓ ລະດັບ ໂດຍແບ່ງເປັນປາຣະມີຂັ້ນຕົ້ນ ໑໐ ຮຽກວ່າ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບນອກກາຍ, ປາຣະມີຂັ້ນກາງ ໑໐ ຮຽກວ່າ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ໑໐ ຮຽກວ່າ ປະຣະມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ໓໐ ທັດ. ປາຣະມີ ໑໐ ທັດນັ້ນ ໄດ້ແກ່ ທານ ການໃຫ້, ສິນ ການຮັກສາກາວາຈາໃຫ້ຮຽບຮ້ອຍ, ເນກຂຳມະ ການອອກບວດ, ປັນຍາ ຄວາມຮອບຮູ້, ວິຣິຍະ ຄວາມພຽນ, ຂັນຕິ ຄວາມອົດທົນ, ສັດຈະ ຄວາມຈິງ, ອະທິດຖານ ຄວາມຕັ້ງໃຈໝັ້ນ, ເມດຕາ ຄວາມຮັກໃຫ້, ແລະອຸປະກອນ ຄວາມວາງໃຈເປັນກາງ.

Sabba Pāramī (Sappharami) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects and materials that are not part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *virīya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity).

Colophon: ລານທີ ໒໓ ໜ້າ ໑-໒: ຈຸນລະສັງກາດ ໑໒໔໔ ຕົວ ປິກົດຍີ່ ເດືອນ ສິປ (໑໐) ແຮມ ໖ ຄຳ ພໍ່າວ່າໄດ້ວັນ ກຸ ມີເປົກສະງ້າ ຮິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ເຈົ້າຍຳຂະໝ່ອມອົງເປັນພະຣາຊະ

ບຸດຕາສົມເດັດພະເປັນເຈົ້າບໍຣົມມະເສດຖາ ສຸຣິຍະພະຣາຊະວົງສາ ກົມຣາຊະວັງບໍວໍລະສະຖານ ມຸງຄຸນ ນະຣາທິປັດຕິສີສຸວັນນະທໍຄໍາຝ່າຍຫລັງເປັນເຄົ້າເປັນເຫງົ້າກວ່າມູນລະສັດທາ ກັບທັງຣາ ຊະກັນຍາ ແລະຣາຊະບຸດຕາ ຣາຊະບຸດຕິ ແລະຣາຊະນັດຕາ ຣາຊະວົງສາພູພີ່ນ້ອງເຊື້ອຊາດ ຫ້ອງພັນທຸຣາ ຣໍາເພີງຫາຍັງຄຸນພະແກ້ວ ອັນເປັນໂກຖາກແລ້ວແຫ່ງນາບຸນ ມະຫັນໂຕໂກສິນ ອັນລ້າຍິ່ງ ຈິ່ງມີພະຣາຊະສັດທາພິຣົມມະຊາໂສໃນພະຣາຊະຫິຣະໂທເຫລື້ອມໃສໃນວໍລະພະພຸດ ທະສາສະໜາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງຍັງ ສັບພະປາຣະມີ ມັດນີ້ ໄວ້ກັບໂຊຕະນະພະພຸດທະ ໂຄດົມບໍຣົມມະຄູເຈົ້າ ຕາບຕໍ່ເທົ້າ ໕໐໐໐ ພະວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ສາທຸງ. ສຸດທິ ນັງ ວັດຕະ ເມ ທານັງ ປະຣິສຸດທັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ.

Folio 23 on the recto and verso sides: In Chunlasangkat (CS) 1252, a *kot nyi* year, on the sixth waning-moon day of the tenth lunar month, the seventh day of the week (Saturday), a *poek sanga* day, the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). The royal son of the royal king, who lived in the golden palace on the back side, as the principal initiator, along with his wife, children, grandchildren, relatives, and siblings thought of the virtues of the Triple Gems which is the field of merit, had the most ardent religious faith in the Buddha's Teachings and kindness, and sponsored the making of this manuscript-bundle entitled *Sap Pannyaparami* (Vocabularies of the perfection of wisdom) to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu* (May this be a condition to reach Nibbāna). *Sādhu sādhu* (well done, well done). *Sudinnam vatta me dānam parisuddham nibbānam paranam sukham niccam dhuvam dhuvam* (May the alms that I have already given be pure and be a condition to reach Nibbāna which is the greatest bliss constantly and certainly).

Date: CS 1252, a *kot nyi* year (4 Oct 1890)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): The royal son of the royal king, who lived in the golden palace on the back side, as the principal initiator, along with his wife, children, grandchildren, relatives, and siblings

Titles: ສັບພະປາຣະມີ (ຜູ້ກ ໓)

Sabbapāramī (Phuk 3)

All Perfections (Fascicle 3)

EAP1398_VXY_1_0421

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58.5 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ໓໐ ທັດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງຕັ້ງແຕ່ພະໂພທິສັດເກີດເປັນຊາຍທຸກຂະຕະຊື້ ກັດຖະທະຣະກະ ມີອາຊີບຕັດຟືນຂາຍລ້ຽງມານດາ ຈົນເຖິງການທຳສັງຄາຍະນາຄັ້ງທີ່ໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ ບຳເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຍິ່ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກພະອົງໄດ້ພ່າເພັງປາຣະມີ ໓໐ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ. ປາຣະມີ ໓໐ ທັດ ໝາຍເຖິງ ປາຣະມີ ໑໐ ທັດ ແຕ່ມີ ໓ ລະດັບ ໂດຍແບ່ງເປັນປາຣະມີຂັ້ນຕົ້ນ ໑໐ ຮຽກວ່າ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບນອກກາຍ, ປາຣະມີຂັ້ນກາງ ໑໐ ຮຽກວ່າ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ໑໐ ຮຽກວ່າ ປະຣະມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ໓໐ ທັດ. ປາຣະມີ ໑໐ ທັດນັ້ນ ໄດ້ແກ່ ທານ ການໃຫ້, ສິນ ການຮັກສາກາວາຈາໃຫ້ຮຽບຮ້ອຍ, ເນກຂ້າມະ ການອອກບວດ, ປັນຍາ ຄວາມຮອບຮູ້, ວິຣິຍະ ຄວາມພຽນ, ຂັນຕິ ຄວາມອົດທົນ, ສັດຈະ ຄວາມຈິງ, ອະທິດຖານ ຄວາມຕັ້ງໃຈໝັ້ນ, ເມດຕາ ຄວາມຮັກໃຄ້, ແລະອຸເປກຂາ ຄວາມວາງໃຈເປັນກາງ.

Sabba Pāramī (Sappharami) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects and materials that are not part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *virīya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity).

Colophon: ລານທີ ໒໔ ໜ້າ ໑-໒: ຈຸນລະສັງກາດ ໑໒໔໒ ຕົວ ປິກົດຍີ່ ເດືອນ ສິບ (໑໐) ແຮມ ໖ ຄຳ ພ່າວາໄດ້ວັນ ກຸ ມີ້ເປີກສະງ້າ ຣິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ເຈົ້າຍຳຂະພອມອົງເປັນພະຣາຊະບຸດຕາສົມເດັດພະເປັນເຈົ້າບໍຣົມມະເສດຖາ ສຸຣິຍະພະຣາຊະວົງສາ ກົມຣາຊະວັງບໍລິສະຖານມຸງຄຸນ ນະຣາທິປັດຕິສັສຸວັນນະທໍຄຳຝ່າຍຫລັງເປັນເຄົ້າເປັນເຫງົ້າກວ່າມູນລະສັດທາ ກັບທັງຣາຊະກັນຍາ ແລະຣາຊະບຸດຕາ ຣາຊະບຸດຕິ ແລະຣາຊະນັດຕາ ຣາຊະວົງສາໝູ່ພີ່ນ້ອງເຊື້ອຊາດ ຫ້ອງພັນທຸຣາ ຣຳເພີງຫາຍັງຄຸນພະແກ້ວ ອັນເປັນໂກຖາກແລ້ວແຫ່ງນາບຸນ ມະຫັນໂຕໂກສິນ ອັນລ້ຳຍິ່ງ ຈຶ່ງມີພະຣາຊະສັດທາພິຣົມມະຊາໂສໃນພະຣາຊະທິຣະໄທເຫລື້ອມໂສໃນວໍລະພະພຸດ

ທະສາສະໜາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງຍັງ ສັບພະປາຣະມີ ມັດນີ້ ໄວ້ກັບໂຊຕະນະພະພຸດທະ
ໂຄດົມ ບໍລິມະຍູເຈົ້າ ຕາບຕໍ່ເກົ່າ ໕໐໐໐ ພະວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ສາທຸງ. ສຸດທິ
ນັງ ວັດຕະ ເມ ທານັງ ປະຣິສຸດທັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງງ.

Folio 24 on the recto and verso sides: In Chunlasangkat (CS) 1252, a *kot nyi* year, the sixth waning-moon day of the tenth lunar month, the seventh day of the week (Saturday), a *poek sanga* day, the writing was accomplished at the time of the sunset drum (*nyam kòng laeng* o'clock). The royal son of the royal king, who lived in the golden palace on the back side, as the principal initiator, along with his wife, children, grandchildren, relatives, and siblings thought of the virtues of the Triple Gems which is the field of merit, had the most ardent religious faith in the Buddha's Teachings and kindness, and sponsored the making of this manuscript-bundle entitled *Sap Pannyaparami* (Vocabularies of the perfection of wisdom) to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu* (May this be a condition to reach Nibbāna). *Sādhū sādhū* (well done, well done). *Sudinnam vatta me dānam parisuddham nibbānam paranam sukham niccam dhuvam dhuvam* (May the alms that I have already given be pure and be a condition to reach Nibbāna which is the greatest bliss constantly and certainly).

Date: CS 1252, a *kot nyi* year (4 Oct 1890)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): The royal son of the royal king, who lived in the golden palace on the back side, as the principal initiator, along with his wife, children, grandchildren, relatives, and siblings

Titles: ສັບພະປາຣະມີ (ຜູກ ໔)

Sabbapāramī (Phuk 4)

All Perfections (Fascicle 4)

EAP1398_VXY_1_0422

Long palm-leaf

One Phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 58.5 cm, depth 1.1 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:** Good.

Description: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ໓໐ ຫົດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງຕັ້ງແຕ່
ພະໂພທິສັດເກີດເປັນຊາຍທຸກຂະຕະຊື້ ກັດຖະທະຣະກະ ມີອາຊີບຕັດຟືນຂາຍລ້ຽງມານດາ ຈົນ

ເຖິງການທຳສັງຄາຍະນາຄັ້ງທີ່ໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ ບຳເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຍິ່ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກພະອົງໄດ້ພຳເພັງປາຣະມີ ໓໐ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ. ປາຣະມີ ໓໐ ທັດ ໝາຍເຖິງ ປາຣະມີ ໑໐ ທັດ ແຕ່ມີ ໓ ລະດັບ ໂດຍແບ່ງເປັນປາຣະມີຂັ້ນຕົ້ນ ໑໐ ຮຽກວ່າ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບນອກກາຍ, ປາຣະມີຂັ້ນກາງ ໑໐ ຮຽກວ່າ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ໑໐ ຮຽກວ່າ ປະຣະມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ໓໐ ທັດ. ປາຣະມີ ໑໐ ທັດນັ້ນ ໄດ້ແກ່ ທານ ການໃຫ້, ສີນ ການຮັກສາກາວາຈາໃຫ້ຮຽບຮ້ອຍ, ເນກຂ້າມະ ການອອກບວດ, ປັນຍາ ຄວາມຮອບຮູ້, ວິຣິຍະ ຄວາມພຽນ, ຂັນຕິ ຄວາມອົດທົນ, ສັດຈະ ຄວາມຈິງ, ອະທິດຖານ ຄວາມຕັ້ງໃຈໝັ້ນ, ເມດຕາ ຄວາມຮັກໃຫ້, ແລະອຸປະກາ ຄວາມວາງໃຈເປັນກາງ.

Sabba Pāramī (Sapphāpāramī) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects and materials that are not part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *virīya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity).

Colophon:

ລານທີ ໒໖ ໜ້າ ໑-໒: ຈຸນລະສັງກາດ ໑໒໕໒ ຕົວ ປິກົດຍີ່ ເດືອນ ສິປ (໑໐) ແຮມ ໖ ຄຳ ພຳວ່າໄດ້ວັນ ກຸ ມີ້ເປົກສະງ້າ ຣິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ເຈົ້າຍຳຂະພ່ອມອົງເປັນພະຣາຊະບຸດຕາສົມເດັດພະເປັນເຈົ້າບໍຣົມມະເສດຖາ ສຸຣິຍະພະຣາຊະວົງສາ ກົມຣາຊະວັງບໍລະສະຖານມຸງຄຸນ ນະຣາທິປັດຕິສັສຸວັນນະທໍຄຳຝ່າຍຫລັງເປັນເຄົ້າເປັນເຫງົ້າກວ່າມູນລະສັດທາ ກັບທັງຣາຊະກັນຍາ ແລະຣາຊະບຸດຕາ ຣາຊະບຸດຕິ ແລະຣາຊະນັດຕາ ຣາຊະວົງສາໝູ່ພີ່ນ້ອງເຊື້ອຊາດ ຫ້ອງພັນທຸຣາ ຣຳເພີງຫາຍັງຄຸນພະແກ້ວ ອັນເປັນໂກຖາກແລ້ວແຫ່ງນາບຸນ ມະຫັນໂຕໂກສິນ ອັນລ້ຳຍິ່ງ ຈຶ່ງມີພະຣາຊະສັດທາພິຣົມມະຊາໄສໃນພະຣາຊະທິຣະໂທເຫລື້ອມໃສໃນວໍລະພະພຸດທະສາສະໜາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງຍັງ ສັບພະປາຣະມີ ມັດນີ້ ໄວ້ກັບໂຊຕະນະພະພຸດທະໂຄດົມ ບໍຣົມມະຄູເຈົ້າ ຕາບຕໍ່ເທົ້າ ໕໐໐໐ ພະວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ສາທຸງ. ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ປະຣິສຸດທັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ.

Folio 26 on the recto and verso sides: In Chunlasangkāt (CS) 1252, a *kot nyi* year, the sixth waning-moon day of the tenth lunar month, the seventh day of the week (Saturday), a *poek sanga* day, the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). The

royal son of the royal king, who lived in the golden palace on the back side, as the principal initiator, along with his wife, children, grandchildren, relatives, and siblings thought of the virtues of the Triple Gems which is the field of merit, had the most ardent religious faith in the Buddha's Teachings and kindness, and sponsored the making of this manuscript-bundle entitled *Sap Pannyaparami* (Vocabularies of the perfection of wisdom) to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu* (May this be a condition to reach Nibbāna). *Sādhu sādhu* (well done, well done). *Sudinnam vatta me dānam parisuddham nibbānam paranam sukham niccam dhuvam dhuvam* (May the alms that I have already given be pure and be a condition to reach Nibbāna which is the greatest bliss constantly and certainly).

Date: CS 1252, a *kot nyi* year (4 Oct 1890)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): The royal son of the royal king, who lived in the golden palace on the back side, as the principal initiator, along with his wife, children, grandchildren, relatives, and siblings
Titles: ສັບພະປາຣະມີ (ຜູກ ໕)
Sabbapāramī (*Phuk* 5)
All Perfections (Fascicle 5)

EAP1398_VXY_1_0423

Long palm-leaf

One *Phuk*: *fascicle* 6

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 58.5 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

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

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

Description: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ໓໐ ທັດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງຕັ້ງແຕ່ພະໂພທິສັດເກີດເປັນຊາຍທຸກຂະຕະຊື້ ກັດຖະທະຣະກະ ມີອາຊີບຕັດຟື້ນຂາຍລ້ຽງມານດາ ຈົນເຖິງການທຳສັງຄາຍະນາຄັ້ງທີໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ ບຳເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຍິ່ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກພະອົງໄດ້ພຳເພັງປາຣະມີ ໓໐ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ. ປາຣະມີ ໓໐ ທັດ ໝາຍເຖິງ ປາຣະມີ ໑໐ ທັດ ແຕ່ມີ ໓ ລະດັບ ໂດຍແບ່ງເປັນປາຣະມີຂັ້ນຕົ້ນ ໑໐ ຮຽກວ່າ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບນອກກາຍ, ປາຣະມີຂັ້ນກາງ ໑໐ ຮຽກວ່າ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ

໑໐ ຮຽກວ່າ ປະຣະມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ໓໐ ທັດ. ປາຣະມີ ໑໐ ທັດນັ້ນ ໄດ້ແກ່ ທານ ການໃຫ້, ສິນ ການຮັກສາກາວາຈາໃຫ້ຮຽບຮ້ອຍ, ເນກຂ້າມະ ການອອກບວດ, ປັນຍາ ຄວາມຮອບຮູ້, ວິຣິຍະ ຄວາມພຽນ, ຂັນຕິ ຄວາມອິດທິນ, ສັດຈະ ຄວາມຈິງ, ອະທິດຖານ ຄວາມຕັ້ງໃຈໝັ້ນ, ເມດຕາ ຄວາມຮັກໃຄ້, ແລະອຸປະກາ ຄວາມວາງໃຈເປັນກາງ.

Sabba Pāramī (Sapphāparami) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects and materials that are not part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *virīya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity).

Colophon:

ລາມທີ ໒໔ ໜ້າ ໑-໒: ຈຸນລະສັງກາດ ໑໒໔໒ ຕົວ ປິກິດຍີ່ ເດືອນ ສິບ (໑໐) ແຮມ ໖ ຄຳ ພ້າວ່າໄດ້ວັນ ກຸ ມີ້ເປີກສະງາ ຣິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ເຈົ້າຍຳຂະໝ່ອມອົງເປັນພະຣາຊະບຸດຕາສິມເດັດພະເປັນເຈົ້າບໍຣົມມະເສດຖາ ສຸຣິຍະພະຣາຊະວົງສາ ກົມຣາຊະວັງບໍລະສະຖານມຸງຄຸນ ນະຣາທິປັດຕິສີສຸວັນນະທໍຄຳຝ່າຍຫລັງເປັນເຄົ້າເປັນເຫງົ້າກວ່າມູນລະສັດທາ ກັບທັງຣາຊະກັນຍາ ແລະຣາຊະບຸດຕາ ຣາຊະບຸດຕິ ແລະຣາຊະນັດຕາ ຣາຊະວົງສາໝູ່ພີ່ນ້ອງເຊື້ອຂາດຫ້ອງພັນທຸຣາ ຣຳເພີງຫາຍັງຄຸນພະແກ້ວ ອັນເປັນໂກຖາກແລ້ວແຫ່ງນາບຸນ ມະຫັນໂຕໂກສິນ ອັນລ້ຳຍິ່ງ ຈຶ່ງມີພະຣາຊະສັດທາພິຣົມມະຊາໂສໃນພະຣາຊະທິຣະໄທເຫລື້ອມໂສໃນວໍລະພະພຸດທະສາສະໜາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງຍັງ ສັບພະປາຣະມີ ມັດນີ້ ໄວ້ກັບໂຊຕະນະພະພຸດທະໂຄດົມ ບໍຣົມມະຄູເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ສາທຸງ. ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ປະຣິສຸດທັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງງ.

Folio 25 on the recto and verso sides: In Chunlasangkat (CS) 1252, a *kot nyi* year, the sixth waning-moon day of the tenth lunar month, the seventh day of the week (Saturday), a *poek sanga* day, the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). The royal son of the royal king, who lived in the golden palace on the back side, as the principal initiator, along with his wife, children, grandchildren, relatives, and siblings thought of the virtues of the Triple Gems which is the field of merit, had the most ardent religious faith in the Buddha's Teachings and kindness, and sponsored the making of this manuscript-bundle entitled *Sap Pannyaparami* (Vocabularies of the perfection of wisdom) to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu* (May this be a

condition to reach Nibbāna). *Sādhū sādhū* (well done, well done). *Sudinnam vatta me dānaṃ parisuddhaṃ nibbānaṃ paranam sukhaṃ niccam dhuvam dhuvam* (May the alms that I have already given be pure and be a condition to reach Nibbāna which is the greatest bliss constantly and certainly).

Date: CS 1252, a *kot nyi* year (4 Oct 1890)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): The royal son of the royal king, who lived in the golden palace on the back side, as the principal initiator, along with his wife, children, grandchildren, relatives, and siblings
Titles: ສັບພະປາຣະມີ (ຜູກ ໖)
Sabbapāramī (Phuk 6)
All Perfections (Fascicle 6)

EAP1398_VXY_1_0424

Long palm-leaf

One Phuk: *fascicle 7*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 58.5 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

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

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

Description: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ໓໐ ທັດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງຕັ້ງແຕ່ພະໂພທິສັດເກີດເປັນຊາຍທຸກຂະຕະຊື້ ກັດຖະທະຣະກະ ມີອາຊີບຕັດຟືນຂາຍລ້ຽງມານດາ ຈົນເຖິງການທຳສັງຄາຍະນາຄັ້ງທີ່ໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ ບຳເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຍິ່ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກພະອົງໄດ້ພຳເພັງປາຣະມີ ໓໐ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ. ປາຣະມີ ໓໐ ທັດ ໝາຍເຖິງ ປາຣະມີ ໑໐ ທັດ ແຕ່ມີ ໓ ລະດັບ ໂດຍແບ່ງເປັນປາຣະມີຂັ້ນຕົ້ນ ໑໐ ຮຽກວ່າ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບນອກກາຍ, ປາຣະມີຂັ້ນກາງ ໑໐ ຮຽກວ່າ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ໑໐ ຮຽກວ່າ ປະຣະມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ໓໐ ທັດ. ປາຣະມີ ໑໐ ທັດນັ້ນ ໄດ້ແກ່ ທານ ການໃຫ້, ສິນ ການຮັກສາກາວາຈາໃຫ້ຮຽບຮ້ອຍ, ເນກຂຳມະ ການອອກບວດ, ປັນຍາ ຄວາມຮອບຮູ້, ວິຣິຍະ ຄວາມພຽນ, ຂັນຕິ ຄວາມອົດທົນ, ສັດຈະ ຄວາມຈິງ, ອະທິດຖານ ຄວາມຕັ້ງໃຈໝັ້ນ, ເມດຕາ ຄວາມຮັກໃຫ້, ແລະອຸປະກອນ ຄວາມວາງໃຈເປັນກາງ.

Sabba Pāramī (*Sapphaparami*) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man

named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects and materials that are not part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *virīya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity).

Colophon:

ລາມທີ ໒໔ ໜ້າ ໑-໒: ຈຸນລະສັງກາດ ໑໒໕໒ ຕົວ ປີກົດຍີ່ ເດືອນ ສິບ (໑໐) ແຮມ ໖ ຄຳ ພໍ່າວ່າໄດ້ ວັນ ກຸ ມີ້ເປີກສະງ້າ ຣິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ເຈົ້າຍຳຂະໝ່ອມອົງເປັນພະຣາຊະ ບຸດຕາສິມເດັດພະເປັນເຈົ້າບໍຣົມມະເສດຖາ ສຸຣິຍະພະຣາຊະວົງສາ ກົມຣາຊະວັງບໍວໍລະສະຖານ ມຸງຄຸນ ນະຣາທິປັດຕິສີສຸວັນນະທໍຄຳຝ່າຍຫລັງເປັນເຄົ້າເປັນເຫງົ້າກວ່າມູນລະສັດທາ ກັບທັງຣາ ຊະກັນຍາ ແລະຣາຊະບຸດຕາ ຣາຊະບຸດຕິ ແລະຣາຊະນັດຕາ ຣາຊະວົງສາໝູ່ພີ່ນ້ອງເຊື້ອຊາດ ຫ້ອງພັນທຸຣາ ຣຳເພີງຫາຍັງຄຸນພະແກ້ວ ອັນເປັນໂກຖາກແລ້ວແຫ່ງນາບຸນ ມະຫັນໂຕໂກສິນ ອັນລຳຍິ່ງ ຈິ່ງມີພະຣາຊະສັດທາພິຣົມມະຊາໂສໃນພະຣາຊະຫິຣະໄທເຫລື້ອມໃສໃນວໍລະພະພຸດ ທະສາສະໜາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງຍິ່ງ ສັບພະປາຣະມີ ມັດນີ້ ໄວ້ກັບໂຊຕະນະພະພຸດທະ ໂຄດົມ ບໍຣົມມະຄູເຈົ້າ ຕາບຕໍ່ເກົ້າ ໕໐໐໐ ພະວັດສາ ນິບພານະ ປັດຈະໂຍ ໂທຕຸ ສາທຸງ. ສຸດທິ ນັງ ວັດຕະ ເມ ທານັງ ປະຣິສຸດທັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງງ.

Folio 25 on the recto and verso sides: In Chunlasangkat (CS) 1252, a *kot nyi* year, the sixth waning-moon day of the tenth lunar month, the seventh day of the week (Saturday), a *poek sanga* day, the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). The royal son of the royal king, who lived in the golden palace on the back side, as the principal initiator, along with his wife, children, grandchildren, relatives, and siblings thought of the virtues of the Triple Gems which is the field of merit, had the most ardent religious faith in the Buddha's Teachings and kindness, and sponsored the making of this manuscript-bundle entitled *Sap Pannyaparami* (Vocabularies of the perfection of wisdom) to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu* (May this be a condition to reach Nibbāna). *Sādhū sādhū* (well done, well done). *Sudinnam vatta me dānam parisuddham nibbānam paranam sukham niccam dhuvam dhuvam* (May the alms that I have already given be pure and be a condition to reach Nibbāna which is the greatest bliss constantly and certainly).

Date:

CS 1252, a *kot nyi* year (4 Oct 1890)

Script(s):

Tham Lao

Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): The royal son of the royal king, who lived in the golden palace on the back side, as the principal initiator, along with his wife, children, grandchildren, relatives, and siblings
Titles: ສັບພະປາຣະມີ (ຜູກ ໗)
Sabbapāramī (Phuk 7)
All Perfections (Fascicle 7)

EAP1398_VXY_1_0425

Long palm-leaf

One Phuk: *fascicle 8*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 58.5 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:** Good.

Description: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ໓໐ ທັດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງຕັ້ງແຕ່ພະໂພທິສັດເກີດເປັນຊາຍທຸກຂະຕະຊື້ ກັດຖະທະຣະກະ ມີອາຊີບຕັດຟືນຂາຍລ້ຽງມານດາ ຈົນເຖິງການທຳສັງຄາຍະນາຄັ້ງທີ່ໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ ບຳເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຍິ່ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງ ທີ່ສຳຄັນ ຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກພະອົງໄດ້ພຳເພັງປາຣະມີ ໓໐ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ. ປາຣະມີ ໓໐ ທັດ ໝາຍເຖິງ ປາຣະມີ ໑໐ ທັດ ແຕ່ມີ ໓ ລະດັບ ໂດຍແບ່ງເປັນປາຣະມີຂັ້ນຕົ້ນ ໑໐ ຮຽກວ່າ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບນອກກາຍ, ປາຣະມີຂັ້ນກາງ ໑໐ ຮຽກວ່າ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ໑໐ ຮຽກວ່າ ປະຣະມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ໓໐ ທັດ. ປາຣະມີ ໑໐ ທັດນັ້ນ ໄດ້ແກ່ ທານ ການໃຫ້, ສິນ ການຮັກສາກາວາຈາໃຫ້ຮຽບຮ້ອຍ, ເນກຂ້າມະ ການອອກບວດ, ປັນຍາ ຄວາມຮອບຮູ້, ວິຣິຍະ ຄວາມພຽນ, ຂັນຕິ ຄວາມອົດທົນ, ສັດຈະ ຄວາມຈິງ, ອະທິດຖານ ຄວາມຕັ້ງໃຈໝັ້ນ, ເມດຕາ ຄວາມຮັກໃດ້, ແລະອຸເປກຂາ ຄວາມວາງໃຈເປັນກາງ.

Sabba Pāramī (Sapphāpāramī) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects and materials that are not

part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *virīya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity).

Colophon: None
Date: 1890 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0424)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສັບພະປາຣະມີ (ຜູກ ໘)
Sabbapāramī (Phuk 8)
All Perfections (Fascicle 8)

EAP1398_VXY_1_0426

Long palm-leaf

One Phuk: *fascicle 9*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 58.5 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:** 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: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ໓໐ ທັດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງຕັ້ງແຕ່ພະໂພທິສັດເກີດເປັນຊາຍທຸກຂະຕະຊື້ ກັດຖະທະຣະກະ ມີອາຊີບຕັດຟືນຂາຍລ້ຽງມານດາ ຈົນເຖິງການທຳສັງຄາຍະນາຄັ້ງທີ່ໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ ບຳເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຍິ່ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກພະອົງໄດ້ພຳເພັງປາຣະມີ ໓໐ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ. ປາຣະມີ ໓໐ ທັດ ໝາຍເຖິງ ປາຣະມີ ໑໐ ທັດ ແຕ່ມີ ໓ ລະດັບ ໂດຍແບ່ງເປັນປາຣະມີຂັ້ນຕົ້ນ ໑໐ ຮຽກວ່າ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບນອກກາຍ, ປາຣະມີຂັ້ນກາງ ໑໐ ຮຽກວ່າ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ໑໐ ຮຽກວ່າ ປະຣະມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ໓໐ ທັດ. ປາຣະມີ ໑໐ ທັດນັ້ນ ໄດ້ແກ່ ທານ ການໃຫ້, ສິນ ການຮັກສາກາວາຈາໃຫ້ຮູບຮ້ອຍ, ເນກຂຳມະ ການອອກບວດ, ປັນຍາ ຄວາມຮອບຮູ້, ວິຣິຍະ ຄວາມພຽນ, ຂັນຕິ ຄວາມອົດທົນ, ສັດຈະ ຄວາມຈິງ, ອະທິດຖານ ຄວາມຕັ້ງໃຈໝັ້ນ, ເມດຕາ ຄວາມຮັກໃຈ, ແລະອຸປະກອນ ຄວາມວາງໃຈເປັນກາງ.

Sabba Pāramī (*Sapphaparamī*) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects and materials that are not part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *virīya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity).

Colophon:

ລານທີ ໒໔ ໜ້າ ໑-໒: ບໍ່ວິຣະມັງຄະລະ ພະມະຫາສັງກາດຣາຊະໄດ ໑໒໔໒ ຕົວ ປິກິດຍີ່ ເດືອນ ສິບ (໑໐) ແຮມ ໖ ຄໍ່າ ພໍ່າວ່າໄດ້ວັນ ກຸມມິເປີກສະຈັງ ຍາມຕູດຊ້າຍເຂົ້າທາກອງແລງ ໝາຍມີ ເຈົ້າ ຍໍ່າ ຂະໝອມອົງເປັນພະຣາຊະບຸດຕາສິມເດັດພະເປັນເຈົ້າບໍລົມເສດຖາ ຂັດຕິຍະສຸຣິຍະພະຣາ ຊະວົງສາ ກົມຣາຊະວັງບໍວິສະຖານມຸງຄຸນ ນະຣາທິປັດຕິ ສີສຸວັນນະທໍາຄໍາຝ່າຍຫລັງ ເປັນເຄົ້າເປັນ ເທົ່າກວ່າມູນລະສັດທາ ກັບທັງຣາຊະກັນຍາ ແລະຣາຊະບຸດຕາ ຣາຊະບຸດຕິ ແລະຣາຊະນັດຕາ ຣາຊະວົງສາພູພິນ້ອງເຊື້ອຊາດຫ້ອງພັນທຸຣາ ຣໍາເພີງຫາຍັງຄຸນພະແກ້ວ ອັນເປັນໂກຖາກແລ້ວ ແຫ່ງນາບຸນ ເປັນມະຫັນຕະໂກສິນອັນລ້າຍິ່ງ ຈິ່ງໄດ້ມີພະຣາຊະສັດທາພິຣົມມະຊາໄສໃນພະຣາ ຊະຫິຣະໂທເຫຼືອມໃສໃນວໍລະພະພຸດທະສາສະໜາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງຍັງ ສັບພະປາຣະມີ ມັດນີ້ ໄວ້ກັບໂຊຕະນະພະພຸດທະໂຄດົມບໍລົມມະຄູເຈົ້າ ຕາບເທົ້າ ໔໐໐໐ ພະວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ສາທຸ ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ປະຣິສຸດທັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ.

Folio 25 on the recto and verso sides: In Pavōra mangkhala phamahasangkat (CS) 1252, a *kot nyi* year, the sixth waning-moon day of the tenth lunar month, the seventh day of the week (Saturday), a *poek sanga* day, the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). The royal son of the royal king, who lived in the golden palace on the back side, as the principal initiator, along with his wife, children, grandchildren, relatives, and siblings thought of the virtues of the Triple Gems which is the field of merit, had the most ardent religious faith in the Buddha's Teachings and kindness, and sponsored the making of this manuscript-bundle entitled *Sap Pannyaparami* (Vocabularies of the perfection of wisdom) to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu* (May this be a condition to reach Nibbāna). *Sādhū* (well done). *Sudinnam vatta me dānaṃ parisuddhaṃ nibbānaṃ paranam sukhaṃ niccam dhuvam dhuvam* (May the alms that I have already given be pure

and be a condition to reach Nibbāna which is the greatest bliss constantly and certainly).

Date: CS 1252, a *kot nyi* year (4 Oct 1890)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): The royal son of the royal king, who lived in the golden palace on the back side, as the principal initiator, along with his wife, children, grandchildren, relatives, and siblings

Titles: ສັບພະປາຣະມີ (ຜູກ ໙)
Sabbapāramī (Phuk 9)
All Perfections (Fascicle 9)

EAP1398_VXY_1_0427

Long palm-leaf

One Phuk: *fascicle 10*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 58.5 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:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ໓໐ ທັດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງຕັ້ງແຕ່ພະໂພທິສັດເກີດເປັນຊາຍທຸກຂະຕະຊື້ ກັດຖະທະຣະກະ ມີອາຊີບຕັດຟືນຂາຍລ້ຽງມານດາ ຈົນເຖິງການທຳສັງຄາຍະນາຄັ້ງທີ່ໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ ບຳເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຍິ່ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກພະອົງໄດ້ພຳເພັງປາຣະມີ ໓໐ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ. ປາຣະມີ ໓໐ ທັດ ໝາຍເຖິງ ປາຣະມີ ໑໐ ທັດ ແຕ່ມີ ໓ ລະດັບ ໂດຍແບ່ງເປັນປາຣະມີຂັ້ນຕົ້ນ ໑໐ ຮຽກວ່າ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບພະຍາກອນ, ປາຣະມີຂັ້ນກາງ ໑໐ ຮຽກວ່າ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ໑໐ ຮຽກວ່າ ປະຣະມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ໓໐ ທັດ. ປາຣະມີ ໑໐ ທັດນັ້ນ ໄດ້ແກ່ ທານ ການໃຫ້, ສີນ ການຮັກສາກາວາຈາໃຫ້ຮຽບຮ້ອຍ, ເນກຂ້າມະ ການອອກບວດ, ປັນຍາ ຄວາມຮອບຮູ້, ວິຣິຍະ ຄວາມພຽນ, ຂັນຕິ ຄວາມອົດທົນ, ສັດຈະ ຄວາມຈິງ, ອະທິດຖານ ຄວາມຕັ້ງໃຈໝັ້ນ, ເມດຕາ ຄວາມຮັກໃຫ້, ແລະອຸປະກອນ ຄວາມວາງໃຈເປັນກາງ.

Sabba Pāramī (*Sappharamī*) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain

Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects and materials that are not part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *virīya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity).

Colophon: None
Date: 1890 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0424)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສັບພະປາຣະມີ (ຜູກ ໑໐)
Sabbapāramī (Phuk 10)
All Perfections (Fascicle 10)

EAP1398_VXY_1_0428

Long palm-leaf

One Phuk: *fascicle 11*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 58.5 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:** 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: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ໓໐ ທັດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງຕັ້ງແຕ່ພະໂພທິສັດເກີດເປັນຊາຍທຸກຂະຕະຊື້ ກັດຖະທະຣະກະ ມີອາຊີບຕັດຟື້ນຂາຍລ້ຽງມານດາ ຈົນເຖິງການທຳສັງຄາຍະນາຄັ້ງທີ່ໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ ບຳເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຢັ້ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກພະອົງໄດ້ພຳເພັງປາຣະມີ ໓໐ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ. ປາຣະມີ ໓໐ ທັດ ໝາຍເຖິງ ປາຣະມີ ໑໐ ທັດ ແຕ່ມີ ໓ ລະດັບ ໂດຍແບ່ງເປັນປາຣະມີຂັ້ນຕົ້ນ ໑໐ ຮຽກວ່າ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບພະຍາກອນ, ປາຣະມີຂັ້ນກາງ ໑໐ ຮຽກວ່າ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ໑໐ ຮຽກວ່າ ປະຣະມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ໓໐ ທັດ. ປາຣະມີ ໑໐ ທັດນັ້ນ ໄດ້ແກ່ ທານ ການໃຫ້, ສິນ ການຮັກສາກາວາຈາໃຫ້ຮຽບຮ້ອຍ, ເນກຂຳມະ ການ

ອອກບວດ, ປັນຍາ ຄວາມຮອບຮູ້, ວິຣິຍະ ຄວາມພຽນ, ຂັນຕິ ຄວາມອົດທົນ, ສັດຈະ ຄວາມຈິງ, ອະທິດຖານ ຄວາມຕັ້ງໃຈໝັ້ນ, ເມດຕາ ຄວາມຮັກໃຄ້, ແລະອຸປະກອນ ຄວາມວາງໃຈເປັນກາງ.

Sabba Pāramī (Sappharami) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects and materials that are not part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *virīya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity).

Colophon: None
Date: 1890 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0424)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສັບພະປາຣະມີ (ຜູກ ໑໑)
Sabbapāramī (Phuk 11)
All Perfections (Fascicle 11)

EAP1398_VXY_1_0429

Long palm-leaf

One Phuk: *fascicle 12*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 58.5 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:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ໓໐ ທັດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງຕັ້ງແຕ່ພະໂພທິສັດເກີດເປັນຊາຍທຸກຂະຕະຊື່ ກັດຖະທະຣະກະ ມີອາຊີບຕັດຟືນຂາຍລ້ຽງມານດາ ຈົນເຖິງການທຳສັງຄາຍະນາຄັ້ງທີ່ໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່

ໄດ້ ບຳເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຢັ້ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດ ໄດ້ເຖິງເຊິ່ງໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກພະອົງໄດ້ພາເພັງປາຣະມີ ໓໐ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ. ປາຣະມີ ໓໐ ທັດ ໝາຍເຖິງ ປາຣະມີ ໑໐ ທັດ ແຕ່ມີ ໓ ລະດັບ ໂດຍ ແບ່ງເປັນປາຣະມີຂັ້ນຕົ້ນ ໑໐ ຮຽກວ່າ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບນອກກາຍ, ປາຣະມີຂັ້ນ ກາງ ໑໐ ຮຽກວ່າ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ໑໐ ຮຽກວ່າ ປະຣະມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ໓໐ ທັດ. ປາຣະມີ ໑໐ ທັດນັ້ນ ໄດ້ແກ່ ທານ ການໃຫ້, ສິນ ການຮັກສາກາວາຈາໃຫ້ຮຽບຮ້ອຍ, ເນກຂໍ້ມະ ການ ອອກບວດ, ປັນຍາ ຄວາມຮອບຮູ້, ວິຣິຍະ ຄວາມພຽນ, ຂັນຕິ ຄວາມອົດທົນ, ສັດຈະ ຄວາມຈິງ, ອະທິດຖານ ຄວາມຕັ້ງໃຈໝັ້ນ, ເມດຕາ ຄວາມຮັກໃດ້, ແລະອຸເປກຂາ ຄວາມວາງໃຈເປັນກາງ.

Sabba Pāramī (Sapphaparami) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects and materials that are not part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *virīya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity).

Colophon:

None

Date:

1890 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0424)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Unknown

Titles:

ສັບພະປາຣະມີ (ຜູກ ໑໒)

Sabbapāramī (Phuk 12)

All Perfections (Fascicle 12)

EAP1398_VXY_1_0430

Long palm-leaf

One Phuk: *fascicle 13*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 58.5 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:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ໓໐ ທັດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງຕັ້ງແຕ່ພະໂພທິສັດເກີດເປັນຊາຍທຸກຂະຕະຊື້ ກັດຖະທະຣະກະ ມີອາຊີບຕັດຟືນຂາຍລ້ຽງມານດາ ຈົນເຖິງການທຳສັງຄາຍະນາຄັ້ງທີ່ໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ ບຳເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຍິ່ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກພະອົງໄດ້ພຳເພັງປາຣະມີ ໓໐ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ. ປາຣະມີ ໓໐ ທັດ ໝາຍເຖິງ ປາຣະມີ ໑໐ ທັດ ແຕ່ມີ ໓ ລະດັບ ໂດຍແບ່ງເປັນປາຣະມີຂັ້ນຕົ້ນ ໑໐ ຮຽກວ່າ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບພະຍາກອນ, ປາຣະມີຂັ້ນກາງ ໑໐ ຮຽກວ່າ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ໑໐ ຮຽກວ່າ ປະຣະມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ໓໐ ທັດ. ປາຣະມີ ໑໐ ທັດນັ້ນ ໄດ້ແກ່ ທານ ການໃຫ້, ສີນ ການຮັກສາກາວາຈາໃຫ້ຮຽບຮ້ອຍ, ເນກຂໍ້າມະ ການອອກບວດ, ປັນຍາ ຄວາມຮອບຮູ້, ວິຣິຍະ ຄວາມພຽນ, ຂັນຕິ ຄວາມອົດທົນ, ສັດຈະ ຄວາມຈິງ, ອະທິດຖານ ຄວາມຕັ້ງໃຈໝັ້ນ, ເມດຕາ ຄວາມຮັກໃຄ້, ແລະອຸເປກຂາ ຄວາມວາງໃຈເປັນກາງ.

Sabba Pāramī (Sappharami) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects and materials that are not part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *virīya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity).

Colophon: None
Date: 1890 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0424)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສັບພະປາຣະມີ (ຜູກ ໑໓)

Long palm-leaf

One Phuk: *fascicle 14*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 58.5 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:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ໓໐ ທັດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງຕັ້ງແຕ່ພະໂພທິສັດເກີດເປັນຊາຍທຸກຂະຕະຊື້ ກັດຖະທະຣະກະ ມີອາຊີບຕັດຟືນຂາຍລ້ຽງມານດາ ຈົນເຖິງການທຳສັງຄາຍະນາຄັ້ງທີ່ໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ ບຳເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຍິ່ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກພະອົງໄດ້ພຳເພັງປາຣະມີ ໓໐ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ. ປາຣະມີ ໓໐ ທັດ ໝາຍເຖິງ ປາຣະມີ ໑໐ ທັດ ແຕ່ມີ ໓ ລະດັບ ໂດຍແບ່ງເປັນປາຣະມີຂັ້ນຕົ້ນ ໑໐ ຮຽກວ່າ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບພະຍາກອນ, ປາຣະມີຂັ້ນກາງ ໑໐ ຮຽກວ່າ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ໑໐ ຮຽກວ່າ ປະຣະມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ໓໐ ທັດ. ປາຣະມີ ໑໐ ທັດນັ້ນ ໄດ້ແກ່ ທານ ການໃຫ້, ສິນ ການຮັກສາກາວາຈາໃຫ້ຮູບຮ້ອຍ, ເນກຂຳມະ ການອອກບວດ, ປັນຍາ ຄວາມຮອບຮູ້, ວິຣິຍະ ຄວາມພຽນ, ຂັນຕິ ຄວາມອົດທົນ, ສັດຈະ ຄວາມຈິງ, ອະທິດຖານ ຄວາມຕັ້ງໃຈໝັ້ນ, ເມດຕາ ຄວາມຮັກໃຄ້, ແລະອຸປະກອນ ຄວາມວາງໃຈເປັນກາງ.

Sabba Pāramī (Sappharamī) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects and materials that are not part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *virīya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity).

Colophon: None

Date: 1890 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0424)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສັບພະປາຣະມີ (ຜູກ ໑໔)
Sabbapāramī (Phuk 14)
All Perfections (Fascicle 14)

EAP1398_VXY_1_0432

Long palm-leaf

One Phuk: *fascicle 15*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 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:** 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:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ໓໐ ທັດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງຕັ້ງແຕ່ພະໂພທິສັດເກີດເປັນຊາຍທຸກຂະຕະຊື້ ກັດຖະທະຣະກະ ມີອາຊີບຕັດຟືນຂາຍລ້ຽງມານດາ ຈົນເຖິງການທຳສັງຄາຍະນາຄັ້ງທີ່ໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ ບຳເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຍິ່ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກພະອົງໄດ້ພຳເພັງປາຣະມີ ໓໐ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ. ປາຣະມີ ໓໐ ທັດ ໝາຍເຖິງ ປາຣະມີ ໑໐ ທັດ ແຕ່ມີ ໓ ລະດັບ ໂດຍແບ່ງເປັນປາຣະມີຂັ້ນຕົ້ນ ໑໐ ຮຽກວ່າ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບພະຍາກອນ, ປາຣະມີຂັ້ນກາງ ໑໐ ຮຽກວ່າ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ໑໐ ຮຽກວ່າ ປະຣະມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ໓໐ ທັດ. ປາຣະມີ ໑໐ ທັດນັ້ນ ໄດ້ແກ່ ທານ ການໃຫ້, ສິນ ການຮັກສາກາວາຈາໃຫ້ຮຽບຮ້ອຍ, ເນກຂ້າມະ ການອອກບວດ, ປັນຍາ ຄວາມຮອບຮູ້, ວິຣິຍະ ຄວາມພຽນ, ຂັນຕິ ຄວາມອົດທົນ, ສັດຈະ ຄວາມຈິງ, ອະທິດຖານ ຄວາມຕັ້ງໃຈໝັ້ນ, ເມດຕາ ຄວາມຮັກໃຈ, ແລະອຸປະກອນ ຄວາມວາງໃຈເປັນກາງ.
Sabba Pāramī (Sappharami) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*,

includes ten perfections, and deals with objects and materials that are not part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *virīya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity).

Date: 1890 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0424)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ສັບພະປາຣະມີ (ຜູກ ໑໕)

Sabbapāramī (Phuk 15)

All Perfections (Fascicle 15)

EAP1398_VXY_1_0433

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 56.8 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:** 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 ພະພຸດທະອົງປະທັບຢູ່ໃນວັດບຸບພາຣາມ ເມືອງສາວັດຖີ ປາຣີບເຖິງນາງວິສາຂາ ໃຫ້ເປັນເຫດ ຊົງສະແດງພະທຳມະເທສະໜາດວງນີ້. ນາງວິສາຂາ ລູກສາວນາງສຸມະນະເທວີ ແລະທະນັນໄຊຍະເສດຖີ ແຫ່ງເມືອງພັດທິຍະນະຄອນ ມີພໍ່ຊື່ວ່າ ເມນດະກະເສດຖີ ແລະແມ່ຢ່າ ຊື່ວ່າ ນາງຈັນທະປະທຸມມາວະດີ. ເມື່ອນາງວິສາຂາຈະເລີນໄວໄດ້ ໗ ປີ ໄດ້ຟັງທຳຈາກພະພຸດທະເຈົ້າແລ້ວກໍໄດ້ບັນລຸໂສດາບັນປັດຕິຜົນ. ຕໍ່ມາ ນາງວິສາຂາໄດ້ແຕ່ງດອງກັບບຸນນະວັດທະນະເສດຖີ ທະນັນໄຊຍະເສດຖີຜູ້ເປັນພໍ່ກໍໄດ້ໃຫ້ໂອວາດ ແລະມອບຂອງຂວັນໃນວັນແຕ່ງງານ ເປັນເຄື່ອງປະດັບທີ່ມີລາຄາແພງ ຮຽກວ່າ ມະຫາລະດາປະສາທະນະ.

While residing at the Puppharam monastery, the Buddha talked about Visakha and delivered a sermon upon this. Visakha was the daughter of Sumana and a wealthy man Dhanañjaya of Bhaddiya city. Her parents-in-law were a wealthy man Mendaka and Chanthapathummavadi. When she was seven years old, she listened to the Buddha's preaching and attained Sotāpattiphalā (the fruition of stream-entry). Later, she married a

wealthy man Punnavatthana. Her father, Dhanañjaya, gave her some lessons and offered her an expensive piece of ornament called “Mahaladapasadana” at the wedding ceremony.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໐ ຕົວ ປີມະໂຮງ ເດືອນ [໘] ແຮມ ໑໒ ຄ່ຳ ພໍ່າ ວ່າໄດ້ ວັນ ໕ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາເປັນເຄົ້າ ຈິ່ງໄດ້ສ້າງລຳ ນາງວິສາຂາ ຜູກຕົ້ນ ທານໄປຫາແມ່ ຊື່ວ່າ ສາວຫລ້າ ພໍ່ ຊື່ວ່າ ນາຍກິມ ປ້າໝັ້ນ ສາວນ້ອຍ ສາວ ອ້ວນ ສາວຈັນທາ ທິດພິລາ ຊຽງອ້ວນ ຊຽງເພັງ ອ້າຍຈັນ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ ເທົ່າ ໕໐໐໐ ວັດສາ ຂໍຜົນອັນນີ້ເປັນປັດໄຈຍະແກ່ພະນິພານ ຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈິ່ງລຸ ພະນິພານດັ່ງຄຳໝາຍແດ່ກໍຂ້າເຫັນ ອະຣະທັມຕີ ໂທມີ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ.

Folio 26 on the recto side: In Chunlasangkatrassa (CS) 1290, a *marong* year, on the twelfth waning-moon day of the [eighth] lunar month, the fifth day of the week (Thursday),¹² the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Rattanapannya, sponsored the making of this manuscript entitled *Nang Visakha*, first fascicle, to dedicate the merit to my mother named Sao La, my father named Nai (Mr) Küm, Aunt Man, Sao Nòi, Sao Uan, Sao Chantha, Thit Phila, Xiang Uan, Xiang Pheng, and Ai 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 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 1290, a *marong* year (1928)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Rattanapannya

Titles: ວິສາຂາ (ຜູກຕົ້ນ)

Visakha (*Phuk ton*)

Visākhā (Fascicle 1)

EAP1398_VXY_1_0434

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 56.8 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 two folios 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:**

¹² 1290 Pratomashada 27 = Saturday, 14 July 1928.

angled. **Pagination of 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 ທະນັນໄຊຍະເສດຖີ ໃຫ້ໂອວາດແກ່ລູກສາວຄືນາງວິສາຂາ ທີ່ໄດ້ແຕ່ງດອງກັບ ປຸນນະວັດທະນາ ແລະຕ້ອງໄດ້ຍ້າຍໄປຢູ່ກັບຄອບຄົວຂອງສາມີ. ໂອວາດ ໑໐ ປະການຂອງທ່ານ ເສດຖີ ຄື: ໄຟໃນຢ່ານຳອອກ; ໄຟນອກຢ່ານຳເຂົ້າ; ຄວນໃຫ້ຜູ້ທີ່ໃຫ້ເທົ່ານັ້ນ; ບໍ່ຄວນໃຫ້ຜູ້ທີ່ບໍ່ເຄີຍ ໃຫ້; ຄວນໃຫ້ແກ່ຜູ້ທີ່ໃຫ້ແລະບໍ່ເຄີຍໃຫ້; ຈົ່ງນັ່ງໃຫ້ເປັນສຸກ; ຈົ່ງນອນໃຫ້ເປັນສຸກ; ຈົ່ງກິນໃຫ້ເປັນ ສຸກ; ຈົ່ງບຳເລີແລະບຳລຸງໄຟ; ແລະຈົ່ງນອນນ້ອມເທວະດາພາຍໃນ.

The text is about Dhanañjayasethi's teachings to his daughter, Visakha, who married Punnavaddhana and moved to her husband's family. His teaching is the ten advise: never bringing fire from family to outside; never bringing fire from outside back home; giving only those who have given; never giving those who have never given; giving those no matter they have ever given; sitting happily; eating happily; sleep happily; tending the fire; and praising home deities.

Colophon: ລາມທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໐ ຕົວ ປົມະໂຮງ ເດືອນ ຕູ ແຮມ ໑໒ ຄໍ້າ ພໍ່າວ່າ ໄດ້ ວັນ ໕ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາ ເປັນເຄົ້າ ຈິ່ງໄດ້ສ້າງລຳ ນາງ ວິສາຂາ ຜູກ ໒ ນີ້ທານໄປທາແມ່ ຊື່ວ່າ ສາວຫລ້າ ພໍ່ຊື່ວ່າ ນາຍກົມ ປ້າໝັ້ນ ສາວນ້ອຍ ສາວອ້ວນ ສາວຈັນທາ ທິດພິລາ ຊຽງອ້ວນ ຊຽງເພັງ ອ້າຍຈັນ ຕົກທີ່ [ຮ້າຍ] ຂໍອຸ້ມພິກຍິກຍ້າຍໃສ່ທີ່ດີ ຕົກທີ່ດີ ຂໍໃຫ້ດີຢຶ່ງກວ່າເກົ່າ ສຸກຮ້ອຍເທົ່າ ແລະແສນທີ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ. ຂໍຜົນອັນນີ້ເປັນປັດໄຈຍະແກ່ພະນິພານ ຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈິ່ງລຸພະ ນິພານດັ່ງຄຳໝາຍແດ່ກໍຂ້າເຫັນ ອະຣະທັມຕີ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ.

Folio 26 on the recto side: In Chunlasangkatrasi (CS) 1290, a *marong* year, on the twelfth waning-moon day of the eighth 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 *Nang Visakha*, second fascicle, to dedicate the merit to my mother named Sao La, my father named Nai (Mr) Küm, Aunt Man, Sao Nòi, Sao Uan, Sao Chantha, Thit Phila, Xiang Uan, Xiang Pheng, and Ai Chan. If they have been in a misery place, may they move 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. [May this manuscript] 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 paramaṃ sukhaṃ* (May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly, the greatest bliss).

Date: CS 1290, a *marong* year (14 Jul 1928)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown
Sponsor(s): Rattanapannya
Titles: ວິສາຂາ (ຜູກ ໒)
Visakha (Phuk 2)
Visākhā (Fascicle 2)

EAP1398_VXY_1_0435

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 57 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 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: ກ່າວເຖິງຕອນ ນາງວິສາຂາ ຕ່ຳໜີພໍ່ຜົວ. ເນື່ອງດ້ວຍມີກາຄະຣະເສດຖີພໍ່ສາມີນາງວິສາຂາ ນັບຖືນັກບວດຊິເປື້ອຍ ແລະບໍ່ມັກເຮັດບຸນໃຫ້ທານກັບພະພິກຂຸ. ວັນໜຶ່ງ ໃນຂະນະທີ່ທ່ານເສດຖີກຳລັງບໍລິໂພກອາຫານຢູ່ ມີພະເຖລະທຸ່ງວິນຍະບາດຜ່ານມາຢຸດຍືນທີ່ໜ້າບ້ານຂອງມີກາຄະຣະເສດຖີ ນາງວິສາຂາຮູ້ດີວ່າ ທ່ານເສດຖີ ແມ້ຈະເຫັນພະເຖລະແລ້ວ ກໍທຳທ່າບໍ່ເຫັນ ນາງຈຶ່ງກ່າວກັບພະເຖລະອົງນັ້ນວ່າ ຂໍນິມົນທານໄປຂ້າງໜ້າດ້ວຍເທິນ ທ່ານເສດຖີກຳລັງບໍລິໂພກຂອງເກົ່າຢູ່ ເມື່ອທ່ານເສດຖີໄດ້ຍິນເຊັ່ນນັ້ນແລ້ວ ກໍໂມໂຫເປັນທີ່ສຸດ ພ້ອມກັບຢຸດບໍລິໂພກອາຫານແລ້ວສັ່ງໃຫ້ບໍລິວານ ມາຈັບ ແລະຂັບໄລ່ນາງວິສາຂາໃຫ້ອອກຈາກບ້ານໄປ ໂດຍກ່າວຫາວ່ານາງເປັນກາລະຄີນີ ແຕ່ກໍບໍ່ມີໃຜກ້າມາຈັບ. ນາງວິສາຂາຈຶ່ງຂໍຊີ້ແຈງວ່າ ທີ່ຕົນກ່າວຢ່າງນັ້ນ ໝາຍເຖິງ ມີຄາຣະເສດຖີກຳລັງບໍລິໂພກບຸນເກົ່າຢູ່ ບໍ່ແມ່ນບໍລິໂພກຂອງບູດເມົ້າຢ່າງທີ່ເຂົ້າໃຈ.

The text is on Visakha complaining her father-in-law. Migara, a wealthy man who was her father-in-law, was faithful in nudist priests and disliked offering food to Buddhist monks. One day, while he was having a meal at home, an alms-walking monk stopped in front of his house. Visakha knewed that her father-in-law saw the monk but pretended not to see him. She said to the monk, "Please pass on, Venerable Sir. The wealthy man is eating old things." The father-in-law got much furious, stopped eating, and drove her out of the house. He blamed her for being misfortune but nobody dared to arrest her. Visakha explained that the "old things" had been meant to "old/previously accumulated merit," not to "spoiled things."

Colophon: ລານທີ ໓໖ ໜ້າ ໑: ພຸດທະສັງກາດຣາຊະໄດ້ ໑໒໙໐ ຕົວ ປີມະໂຮງ ເດືອນ ແຮມ ໑໒ ຄຳ ພໍ່ວ່າໄດ້ ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາເປັນເຄົ້າ ຈຶ່ງໄດ້ສ້າງລຳ ນາງວິສາຂາ ຜູກ໓ ນີ້ທານໄປຫາແມ່ ຊື່ວ່າ ສາວຫລ້າ ພໍ່ ຊື່ວ່າ ນາຍກົມ ປ້າພັນ ສາວນ້ອຍ ສາວອ້ວນ ສາວຈັນທາ ທິດພິລາ ຊຽງອ້ວນ ຊຽງເພັງ ອ້າຍຈັນ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ

໔໐໐໐ ວັດສາ. ຂໍຜົນອັນນີ້ເປັນປັດໄຈຍະແກ່ພະນິພານ ຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈຶ່ງລຸພະ
ນິພານດັ່ງຄຳໝາຍແດ່ກໍຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ໂນ ນິດຈັງ ອະຣະຫັນຕິ ໂຫມ.

Folio 36 on the recto side: In Buddhist Era 1290 (possibly CS 1290), a *marong* year, on the twelfth waning-moon day of the [...] 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 *Nang Visakha*, third fascicle, to dedicate the merit to my mother named Sao La, my father named Nai (Mr) Küm, Aunt Man, Sao Nòi, Sao Uan, Sao Chantha, Thit Phila, Xiang Uan, Xiang Pheng, and Ai 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 our wishes to reach Nibbāna and to cut the Five Obstacles. May this be a condition for us to reach Nibbāna, constantly. May I obtain Arahantship.

Date: CS 1290, a *marong* year (1928)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Rattanapannya

Titles: ວິສາຂາ (ຜູກ ໓)

Visakha (Phuk 3)

Visākhā (Fascicle 3)

EAP1398_VXY_1_0436

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.4 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:** 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: ເມື່ອນັ້ນຍັງມີເມືອງອັນໜຶ່ງ ຊື່ວ່າ ຄັງຄາບູຣີ ອັນມີພະຍາຄັງຄາຣາດ ຊຶ່ງເປັນພະຍາປົກຄອງບ້ານ
ເມືອງ ໃນເມືອງນັ້ນຍັງມີຊາຍຜູ້ໜຶ່ງຊື່ວ່າ ເທວະທັດ ຊຶ່ງມີເມຍ ໒ ຄົນ ໂດຍໃນນັ້ນມີເມຍຜູ້ໜຶ່ງ
ແອບຫລັ້ນຊື່ ຈຶ່ງຄິດອຸບາຍຂ້າສາມີຂອງຕົນ ໂດຍການວາງແຜນກຽມເຂົ້າປາອາຫານ ໃຫ້ສາມີ
ຂອງຕົນເຂົ້າປ່າ ຫວັງວ່າໂຈນໃນລະແວກນັ້ນຈະຂ້າສາມີຂອງຕົນ ແຕ່ເມື່ອເທວະທັດເຂົ້າປ່າ ກໍໄດ້
ພົບກັບໂຈນທັງຫລາຍ ແຕ່ໂຈນເຫຼົ່ານັ້ນບໍ່ສາມາດຂ້າເທວະທັດໄດ້ ຈັບໄດ້ສະເພາະອາຫານທີ່
ເທວະທັດນຳໄປບໍລິໂພກເທົ່ານັ້ນ ແຕ່ເມື່ອໂຈນເຫຼົ່ານັ້ນກິນອາຫານທີ່ຈັບໄດ້ນັ້ນ ກໍພາກັນຕາຍ
ໝົດ ເທວະທັດຈຶ່ງເດີນເຂົ້າໄປໃນປ່າດົງດິບ ແລະໄດ້ພົບກັບຣາຊະສີໂຕໜຶ່ງ ເມື່ອຣາຊະສີເຫັນ
ເທວະທັດກໍແລ່ນມາຫາເທວະທັດຫວັງຈະກິນເປັນອາຫານ ສ່ວນເທວະທັດກໍແລ່ນຂຶ້ນຕົ້ນໄມ້

ເມື່ອຮາຊະສີໂຕນັ້ນມາເຖິງທີ່ຕົ້ນໄມ້ແຫ່ງນັ້ນກໍຕາຍທັນທີ ເທວະທັດຈຶ່ງຕັດໝູ ແລະທາງຂອງຮາຊະສີແລ້ວນໍາໄປຖວາຍໃຫ້ແກ່ພະຍາຄັງຄາຣາດ ພະອົງຊົງພໍພະໂທ ຊື່ນຊົມຍິນດີ ຈຶ່ງຕັດໃຫ້ເທວະທັດແລະມະຫາມຸນຕີ ໄປສູ່ຮີບກັບພະຍາມະຫາຣາເຊນາທີ່ປັດຕິ ສ່ວນເທວະທັດແລະມະຫາມຸນຕີ ກໍເດີນທາງໄປສູ່ຮີບຕາມຄໍາສັ່ງຂອງພະອົງ ຈົນໄດ້ຮັບໄຊຊະນະ ຈຶ່ງກັບໄປຖວາຍລາຍງານໃຫ້ພະອົງຊົງຊາບ ພະຍາຄັງຄາຣາດ ຈຶ່ງມອບເຂົ້າຂອງແລະຊັບສົມບັດໃຫ້ແກ່ເທວະທັດ.

The story is set in the kingdom of Khangkhaburi, ruled by King Khangkharat. In this kingdom there was a man named Devadata. He had two wives, one of which committed adultery and devised a plan to kill him. She prepared and poisoned food that he brought for his search of food in the forest. She expected that he would be killed by bandits. In the forest he encountered a group of bandits. They could not kill Devadata but only took the food that he brought. When they ate the poisoned food, they all died. Devadata entered a rain forest and encountered a lion that wanted to hunt him. Devadata fled and climbed up on a tree. Upon reaching the tree, the lion died. Devadata cut the lion's ears and tail and presented them to King Khangkharat. The king appreciated and assigned him, together with Great Minister, to fight against King Maharasenathipati. They could successfully suppress the king and reported the victory to King Khangkharat. He was rewarded with numerous properties.

Colophon:

ລານທີ ໒໕ ໜ້າ ໑: ຈຸນລະສັງກາດໄດ້ ໒໐໐໐ ປາຍ ໒ ຮ້ອຍ ໒ (ກົງກັບ ຈ.ສ. ໑໒໐໒) ຕົວ ປິກິດໃຈ ເດືອນ ໑໑ ແຮມ ໑໑ ຄໍາ ພໍ່ວ່າໄດ້ ວັນ ໕ ມື້ຮັບເໝົ້າ ຮິດຈະນາແລ້ວຍາມແຖ່ເຂົ້າຫາຄໍາ ສາວຄໍາ ຫລ້າ ຜົວເມຍ ພໍ່ແມ່ ລູກເຕົ້າຊູ່ຄົນ ພ້ອມກັນມີໃຈໃສສັດທາສ້າງ ປັດສະກອນ ຜູກຕົ້ນ ໄວ້ກັບ ວໍຣະພຸດທະສາສະໜາ ເທົ່າ ໕໐໐໐ ພະວັດສາ ນິບພານະ ປັດຈະໂຍ ໂທນຕູ ໂນ ທຸວັງ ນິດຈັງ ປາຣະມັງ ສຸກຂັງ.

Folio 25 on the recto side: In Chunlasangkat 2000 and 2 hundred and 2 (corresponding CS 1202), a *kot chai* year, on the eleventh waning-moon day of the eleventh lunar month, the fifth day of the week (Thursday),¹³ a *hap mao* day, the writing was accomplished at the time of the evening horn (*nyam thae khao ha kham*). Sao Khamla and her husband, together with their parents and children, sponsored the making of this manuscript entitled *Pisapakòn*, 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 and constantly, the greatest bliss.

Date:

CS 1202, a *kot chai* year (22 Oct 1840)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Sao Khamla and her husband, together with their parents and children

Titles:

ປັດສະກອນ (ຜູກຕົ້ນ)

¹³ 1202 Asvina 26 = Thursday, 22 October 1840.

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.7 cm, depth 1.3 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:** 26. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ເນື້ອໃນກ່າວເຖິງ ລູກເສດຖີຜູ້ໜຶ່ງທີ່ມັກຫລິ້ນ, ກິນ, ທ່ຽວ ໃຊ້ຈ່າຍຟຸ່ມເຟື້ອຍຕາມໃຈມັກຂອງຕົນ. ເມື່ອພໍ່ໄດ້ຈຸຕິຕາຍໄປແລ້ວ, ລູກກໍເອົາເຂົ້າຂອງຊັບສົມບັດທັງຫລາຍມາໃຊ້ຈ່າຍຈົນໝົດກຸ້ງ ແລະ ກາຍເປັນຄົນທຸກຈົນເຂັ້ມໃຈ. ເມື່ອນັ້ນ ຍັງມີເສດຖີຜູ້ໜຶ່ງ ຊຶ່ງເປັນສະຫາຍພໍ່ຂອງຊາຍທຸກຄະຕະ ເມື່ອເສດຖີຜູ້ນັ້ນເຫັນລູກສະຫາຍຂອງຕົນຕົກທຸກໄດ້ຍາກ ກໍເກີດຄວາມສົງສານ ຈຶ່ງນຳໄປລ້ຽງພ້ອມກັບໃຫ້ໂອວາດຄຳສັ່ງສອນ. ລູກເສດຖີນັ້ນກໍກັບເນື້ອກັບໃຈ ຕັ້ງໃຈຮຳຮຽນສາດຕະສິນ ແລະ ມີຄວາມຮູ້ທາງດ້ານການປັ່ນປົວ. ຄັ້ງໜຶ່ງ, ຣາຊະທິດາຂອງພະຣາຊາຊົງປະຊວນດ້ວຍພະຍາດພະອົງຈຶ່ງປະກາດວ່າ “ຖ້າບຸກຄົນໃດສາມາດປັ່ນປົວຣາຊະທິດາໃຫ້ຫາຍໄດ້ ຈະຍົກເມືອງໃຫ້ເຄິ່ງໜຶ່ງ” ລູກເສດຖີຈຶ່ງອາສາສະໝັກໄປປັ່ນປົວຈົນຣາຊະທິດາຫາຍຈາກອາການປະຊວນ ພະຣາຊາຈຶ່ງອະພິເສກຣາຊະທິດາໃຫ້ເປັນພັນລະຍາຂອງລູກເສດຖີ ພ້ອມກັບຍົກຣາຊະສົມບັດໃຫ້.

The content is a story of a wealthy man's son who indulged in a lifestyle of playing, eating, travelling, and lavishly spending. After his father's death, he squandered all his wealth and eventually became poor. During this time, a rich man who had been a friend of the young man's father saw him in his impoverished state. Feeling pity, the rich man took him in, offering support and guidance. The formerly poor man repented his past actions and dedicated himself to studying sciences, eventually gaining knowledge in medicines. One day, the daughter of the king fell ill, the king announced to recruit someone who was able to rescue her, with an offer of half the kingdom as a reward. The wealthy man's son volunteered to treat the princess and it was successful; the princess recovered. In gratitude, the king organized a wedding ceremony for them and bestowed upon him the royal crown.

Colophon: None

Date: 1840 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0436)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: *ປີສາປະກອນ (ຜູກ ໒)*
Pisapakòn (Phuk 2)
Pisāpakaraṇa (Fascicle 2)

EAP1398_VXY_1_0438

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 55.7 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:** 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: ໃນກາລະເມື່ອກ່ອນ ຍັງມີປ່າແຫ່ງໜຶ່ງ ຊຶ່ງເປັນປ່າດົງດິບທີ່ຢູ່ຫ່າງໄກຈາກຜູ້ຄົນ ໃນປ່າແຫ່ງນັ້ນ ເປັນແຫຼ່ງທີ່ຢູ່ຂອງໝູ່ປ່າທັງຫລາຍແລະສັດອື່ນໆ ໃນຄັ້ງນັ້ນ ຍັງມີພະຍາຣາຊະສີໂຕໜຶ່ງ ທຳໜ້າທີ່ເປັນເຈົ້າຖິ່ນຄ່ອຍປົກປ້ອງສັດທັງຫລາຍເຫຼົ່ານັ້ນ ເພື່ອບໍ່ໃຫ້ມະນຸດມາທຳຮ້າຍຫຼືຂ້າກິນເປັນອາຫານ ແຕ່ຣາຊະສີໂຕນັ້ນ ກັບກິນສັດໃນປ່າແຫ່ງນັ້ນທຸກໆ ມື້ ວັນໜຶ່ງພານ ຄື ພໍ່ແມ່ລູກໄດ້ສົນທະນາກັນວ່າ ວັນໃດວັນໜຶ່ງ ເຮົາຕ້ອງເປັນອາຫານຂອງຣາຊະສີແນ່ໆ ສະນັ້ນ ຜູ້ເປັນພໍ່ຈຶ່ງບອກໃຫ້ຜູ້ເປັນແມ່ລຽງລູກ ຕົນຈະເສຍສະຫຼະໃຫ້ຣາຊະສີກິນເປັນອາຫານ ສ່ວນຜູ້ເປັນແມ່ກໍບອກວ່າໃຫ້ພໍ່ຢູ່ກັບລູກ ຕົນຈະໃຫ້ຣາຊະສີກິນເປັນອາຫານ ເມື່ອລູກໄດ້ຍິນເຊັ່ນນັ້ນ ຈຶ່ງກ່າວວ່າ ໃຫ້ພໍ່ແລະແມ່ໄດ້ຢູ່ດ້ວຍກັນ ລູກຈະເສຍສະຫຼະເອງໃຫ້ຣາຊະສີກິນເປັນອາຫານ. ໃນຄັ້ງນັ້ນ ຍັງມີກະຕ່າຍໂຕໜຶ່ງໄດ້ຍິນ ຄື ພໍ່ແມ່ລູກ ສົນທະນາກັນ ກໍເກີດຄວາມສົງສານ ກະຕ່າຍຈຶ່ງບອກພານ ຄື ພໍ່ແມ່ລູກວ່າ ບໍ່ຕ້ອງຢ້ານຕາຍ ເພາະຕົນຈະອອກອຸບາຍຂ້າຣາຊະສີເອງ ຈາກນັ້ນ ກະຕ່າຍກໍໄດ້ອອກອຸບາຍໂດຍການຫຼອກພະຍາຣາຊະສີໃຫ້ໄປຕົກນ້ຳບໍ່ ໃນທີ່ສຸດພະຍາຣາຊະສີກໍຕາຍ.

The story is about animals living in a jungle under the dominion of a king lion. The lion assured them of protection against humans but he killed an animal everyday for food. One day, a family of barking deers—parents and their son—discussed their impending doom at the hands of the lion. The father suggested to his wife that she look after their son and he would be eaten by the lion. Upon hearing this, the mother replied that he should stay with the son and she shall become the lion's meal. The young deer, hearing his parents, said that their parents should remain together and he would be food for the lion. Nearby, a rabbit overheard the conversation and approached them. He told them not to be worried because he would plot a plan to kill the lion. At the end, the rabbit fooled the lion. The lion fell into a pond and died.

Colophon: None

Date: 1840 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0436)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ປີສາປະກອນ* (ຜູກ ໓)
Pisapakòṇ (Phuk 3)
Pisāpakaraṇa (Fascicle 3)

EAP1398_VXY_1_0439

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.3 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; 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:** 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: ນິທານທຳມະບົດ ເລື່ອງ ຊະຕິລະເຖລະ. ຊະຕິລະເກີດຈາກທ້ອງລູກສາວເສດຖີຜູ້ໜຶ່ງ ແຕ່ເມື່ອເກີດມາແລ້ວ ກໍຖືກມານດາເອົາໃສ່ໝໍ້ໄຫຼນ້ຳ ມີຍິງສາວຄົນໜຶ່ງທີ່ໄປອາບນ້ຳໃນແມ່ນ້ຳ ເມື່ອເຫັນເດັກນັ້ນຢູ່ໃນໝໍ້ຈຶ່ງເອົາໄປເຮືອນ. ລາວໄດ້ລ້ຽງດູເດັກນັ້ນ ແລະຕັ້ງຊື່ໃຫ້ວ່າ ຊະຕິລະ (ຫຼື ຊະດິນ). ຕໍ່ມາ ມີພະພິກຂຸອົງໜຶ່ງ ແນະນຳສົ່ງຊະຕິລະໄປຮຽນຢູ່ເມືອງຕັກກະສິລາ. ພະພິກຂຸອົງນັ້ນ ໄດ້ຈັດຫາບ່ອນຢູ່ໃຫ້ ໂດຍໃຫ້ພັກຢູ່ເຮືອນພໍ່ຄ້າທີ່ເປັນລູກສິດຂອງເພິ່ນ. ເມື່ອເຖິງເວລາອັນເໝາະສົມ, ຊະຕິລະກໍໄດ້ແຕ່ງງານກັບລູກສາວພໍ່ຄ້ານັ້ນ. ຫຼັງຈາກແຕ່ງງານບໍ່ດົນ ກໍມີພູເຂົາຄຳເກີດຂຶ້ນທີ່ສວນຫຼັງບ້ານເຊິ່ງສ້າງຂຶ້ນໃໝ່ສຳຫຼັບທັງຄູ່. ຊະຕິລະຈຶ່ງໄດ້ກາຍເປັນເສດຖີຍອນມີພູເຂົາຄຳເກີດຂຶ້ນຫຼັງບ້ານ. ເຂົາມີລູກຊາຍສາມຄົນ. ຫຼັງຈາກນັ້ນ ຊະຕິລະໄດ້ມອບສົມບັດໃຫ້ລູກທັງສາມ ແລ້ວອອກບວດ ຊື່ວ່າພະຊະຕິລະເຖລະ ແລະບັນລຸພະອົອະທັນພາຍໃນສອງສາມວັນ.

This Dhammapada story is about Jatila Thera. He was a son of a wealthy family's daughter but was floated down a river in a pot by his mother. A young woman took a bath in the river and saw the boy in the pot. She adopted him and named him Jatila. Later on, a monk suggested the woman send Jatila to Taxila for his education. In Taxila the monk accommodated him to stay at the house of his disciple who was a merchant. At due time, Jatila got married with the daughter of the merchant. Soon after the marriage, a large mound of gold emerged in the backyard of their house that had been recently built, making Jatila a wealthy man. They had three sons. Later, Jatila was ordained as a monk named Jaita There and attained arahatship within a few days.

Colophon: ລານທີ ໒໕ ແລະ ໒໖ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໒ ຮອຍ ໑໓ (ກົງກັບ ຈ.ສ. ໑໒໑໓) ຕົວ ປີຮ້ວງ ໃຕ້ ເດືອນ ໓ ຂຶ້ນ ໘ ຄ່ຳ ວັນ ໖ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ພະຣາຊະສັດທາ ສາທຸບຸດ ດີ ເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ໂຊດິກກະເສດຖີ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕູ ໂນ.

Folios 25 and 26 on the recto sides: In Sangkatrasa 12 hundred and 13 (corresponding CS 1213), a *huang khai* year, on the eighth waxing-moon day of the third lunar month, the sixth day of the week (Friday),¹⁴ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Princess Buddi [had] the most [ardent religious faith] to sponsor the making of this manuscript entitled *Sodoksetthi* (Jotaka the Wealthy Man) 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 1213, a *huang khai* year (30 Jan 1852)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Princess Buddi

Titles: ໂຊດົກກະເສດຖີ (ຜູກ ໒)

Sodokka Setthi (Phuk 2)

Jotaka, the Wealthy Man (Fascicle 2)

EAP1398_VXY_1_0440

Long palm-leaf

One Phuk: *Single fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.1 cm, depth 1.7 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** 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:** 38. **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 ເມື່ອນາຍພານເນື້ອມາເຖິງທີ່ປະທັບຂອງພະພຸດທະເຈົ້າ ນາຍພານເນື້ອກໍຂາບໄຫວ້ທູນຖາມບັນຫາຕ່າງໆ ທີ່ໄດ້ຮັບຝາກມາຖາມ ພະພຸດທະອົງກໍຊົງສະແດງພະທຳມະເທສະໜາ ໄຂບັນຫາເລື່ອງຜົນຂອງວິບາກກຳເຫຼົ່ານັ້ນ ໃຫ້ແກ່ນາຍພານເນື້ອໄດ້ສະດັບຮັບຟັງຢ່າງລະອຽດແລະແຈ້ງແຈ້ງ. ເມື່ອນາຍພານເນື້ອໄດ້ສະດັບຮັບຟັງພະທຳມະເທສະໜາຈາກພະພຸດທະອົງ ກໍເກີດຄວາມເຫຼື້ອມໃສສັດທາເປັນຢ່າງຍິ່ງ ຈຶ່ງໄດ້ໃຫ້ທານ ຮັກສາສິນ ແລະພາວະນາເປັນນິດ. ໃນກາລະຕຳມາ ນາຍພານເນື້ອ ກໍໄດ້ກັບໄປບອກຂ່າວສານຕ່າງໆ ໃຫ້ແກ່ຜູ້ທີ່ຝາກຄຳຖາມມາຖາມບັນຫາກັບພະພຸດທະເຈົ້າ ຈົນກັບໄປເຖິງເມືອງສຸທິນນະຣາດ ນາຍພານເນື້ອກໍໄດ້ເລົ່າຜົນວິບາກກຳຂອງພະຍາສຸທິນນະຣາດ ເມື່ອນັ້ນ ພະຍາສຸທິນນະຣາດໄດ້ສະດັບຮັບຟັງ ກໍເກີດປິຕິຍິນດີເປັນຢ່າງຍິ່ງ ຈຶ່ງໄດ້ອະພິເສກຣາຊະທິດາຂອງຕົນໃຫ້ເປັນອັກຄະມະເທສີຂອງນາຍພານເນື້ອ ພ້ອມກັບຍົກຕຳແໜ່ງໃຫ້ເປັນອຸປະຣາດ.

The content deals with the story of a hunter. When the hunter arrived at the Buddha's monastery, he paid respect to him and posted a series of

¹⁴ 1213 Magha 9 = Friday, 30 January 1852.

questions entrusted by other people. The Buddha answered all the questions by showing the results of *karma* thoroughly and clearly. After listening to the sermon, the hunter developed a deep faith in the Buddha's teachings. He began to regularly give alms, observe the precepts, and meditate. Later, the hunter traveled to various people who had entrusted him with questions for the Buddha and conveyed the Buddha's answers to them. This journey eventually led him to Suthinnarat. King Suthinnarat was pleased with the hunter's report and rewarded him by appointing him as a viceroy. Furthermore, the king organized a wedding ceremony for the hunter and his daughter.

Colophon:

(໑) ລານທີ ໓໔ ໜ້າ ໒: ເດືອນ ໑໑ ອອກໃໝ່ ໑໐ ຄ່ຳ ມື້ກ່າເໝົ້າ ວັນ ໒ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ພານຂຶ້ນສິນ ໝົດເທົ່ານີ້ເນີ.

(໒) ລານທີ ໓໖ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໒໐໐໐໔ ຮ້ອຍ ໗໑໖ (ກົງກັບ ພ.ສ. ໒໔໗໖) ຕົວ ປິກາບ ເສັດ ເດືອນ ໑໑ ອອກໃໝ່ ໑ ຄ່ຳ ມື້ກ່າເໝົ້າ ວັນ ໒ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສາທຸພໍ່ທຳມະປັນຍາ ມີໃຈໃສສັດທາສ້າງ ພານຂຶ້ນສິນ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາແດ່ກໍຂ້າເທີນ ສາທຸງ ອານຸໂມທາມີ ນິບພານັງ ປາຣະມັງ ສຸກຂັງ.

(1) Folio 35 on the verso side: On the tenth waxing-moon day of the eleventh lunar month, a *ka mao* day, the second day of the week (Monday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Phan Khün Sin finishes here.

(2) Folio 36 on the recto side: In Sangkatrasa 20004 hundred 716 (corresponding to BE 2476), a *kap set* year, on the first waxing-moon day of the eleventh lunar month, a *ka mao* day, the second day of the week (Monday),¹⁵ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Sathu Phò Thammapannya had the religious faith to sponsor the making of this manuscript entitled *Phan Khün Sin* (A hunter observes the precepts) to support the Teachings of the Buddha to last until the end of 5000 years. May my desires and wishes come true. Well done, well done. Congratulations. Nibbāna is the greatest bliss.

Date:

BE 2476, a *kap set* year (20 Sep 1933)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Sathu Phò Thammapannya

Titles:

ພານຂຶ້ນສິນ (ຜູກດຸງວ)

Phan Khün Sin (*Phuk diao*)

A Hunter Observes the Precepts (Single fascicle)

¹⁵ 1296 Asvina 1 = Tuesday, 9 October 1934.

Long palm-leaf**One Phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 59.5 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 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: ພະມາໄລ ໂຜດສັດນະຣິກ. ພະມາໄລ ຫຼີມະຫາເທບພະມາໄລ ເຖລະເຈົ້າ ອາໄສຢູ່ບ້ານກຳໂພຊະຄາມ ໃນເຂດຊົນນະບົດ ຊຸມພູທະວີບ ຜູ້ມີບຸນຍາທິການ ແລະມີລິດທານຸພາບ ສາມາດລົງໄປນະຣິກ ແລະຂຶ້ນໄປສະຫວັນຊັ້ນຟ້າ. ວັນໜຶ່ງ ພະຍາຍົມມະຣາດ ໄດ້ນິມົນພະມະຫາເທບພະມາໄລ ເຖລະເຈົ້າໃຫ້ໄປໂຜດສັດນະຣິກ. ພະເຖລະເຈົ້າຈຶ່ງເຂົ້າຊານສະມາບັດ ແລ້ວລົງໄປຍັງນະຣິກ ເມື່ອໄປເຖິງອະເວຈີນະຣິກ ກໍເຫັນສັດໃນນະຣິກຊຸມນີ້ລ້ວນແຕ່ເປັນເຜດ ໄດ້ຮັບຄວາມທຸກທໍລະມານ ມີແປວໄຟລຸກໄໝ້ຕະຫລອດເວລາ ທ່ານຈຶ່ງບັນດານໃຫ້ຝົນຕົກລົງມາດັບໄຟນະຣິກໄວ້ ຊົ່ວຄາວ ເພື່ອໃຫ້ສັດນະຣິກໄດ້ເຢັນໃຈ. ຈາກນັ້ນ ພະເຖລະເຈົ້າ ໄດ້ລິນທະນາກັບສັດນະຣິກ ທັງຫລາຍວ່າ ດ້ວຍເຫດໃດທ່ານທັງຫລາຍຈຶ່ງໄດ້ມາຕິກນະຣິກຢູ່ທີ່ນີ້ ສັດນະຣິກຈຶ່ງຕອບວ່າ ເມື່ອຍັງເປັນມະນຸດ ພວກຕົນໄດ້ທຳບາບຕ່າງໆ ເຊັ່ນ ເປັນຄົນຂີ້ລັກມັກຈົກ, ຫລິ້ນຊູ້, ຂ້າສັດຕັດຊີວິດ, ບໍ່ໄດ້ທຳບຸນໃຫ້ທານ, ບໍ່ໄດ້ຮັກສາສິນ, ບໍ່ໄດ້ຟັງທຳ ແລະບໍ່ໄດ້ເມດຕາພາວະນາ. ເມື່ອຕາຍແລ້ວ ຈຶ່ງໄດ້ມາຕິກນະຣິກຢູ່ທີ່ນີ້. ສັດນະຣິກທັງຫລາຍ ຍັງໄດ້ຝາກຄວາມກັບພະເຖລະເຈົ້າ ຂໍໃຫ້ໄປບອກແກ່ຍາດຕິພີ່ນ້ອງຂອງຕົນທີ່ຢູ່ເມືອງມະນຸດ ທຳບຸນອຸທິດໃຫ້ດ້ວຍ. ເມື່ອພະເຖລະເຈົ້າກັບຄືນມາສູ່ໂລກມະນຸດແລ້ວ ຈຶ່ງໄດ້ນຳຂາວມາແຈ້ງແກ່ຄົນທັງຫຼາຍ.

Pha Malai Phot Sat Narok (Venerable Malaya helping hell denizens). Pha Malai or Mahathepphamalai Thera lived in Kamphosakhm village in the suburb of the Jumbūdvāpā contient. He was a meritorious and powerful monk who could travel to hell and heaven. One day, the Lord of Hell invited Venerable Malaya to teach the denizens. The Venerable meditated and went to hell. He arrived in the Avici hell and found all the denizens being hungry ghosts, suffering, and being flamed all the time. He created the rain to temporarily cool them down and asked them why they had ended up there. They said that they had committed various sinful deeds during their previous human lives: stealing, adultery, and killing. Besides, they did not make merit, give alms, observe precepts, listen to the Dhamma, and meditate. They had been therefore destined to be reborn there after death. They asked Venerable Mayala to tell their human relatives to make merit and dedicate the merit to them. Having been back to the human world, the Venerable conveyed the messages from the denizens to all human beings.

Colophon: (໑) ລານທີ ໒໓ ໜ້າ ໒: ທິດຜູ້ຍ ເພີຍນາມມະບຸບຜາ ຕາແສງເກົ້າຊຽງແມນ ເປັນຜູ້ຮິດຈະນາ ຂໍ
ໂມທະນາສັດທາແດ່ເທີ້ນ ສາທຸ ສາທຸ.

(໒) ລານທີ ໒໔ ໜ້າ ໑-໒: ພຸດທະສັງກາດຣາຊະໄດ້ ໒໑໔໘໘ (ກົງກັບ ພ.ສ. ໒໔໘໘) ຕົວ ປີຮັບເຮົາ
ເດືອນ ຕຸ ຂຶ້ນ ກຸ ຄໍ່າ ມີ້ຮວຍສີ ຮິດຈະນາແລ້ວຍາມກອງວັດ ພາຍມີ ສາວບົວ ຢູ່ບ້ານຊຽງແມນ
ເປັນເຄົ້າ ກັບພີ່ນ້ອງຊູຄົນ ຈຶ່ງມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງທຳມະ ພະມະຫາເທບມະໄລ
ໂຜດສັດນາຣິກ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໔ ພັນພະວັດສາ. ຜູ້ຂ້າສາວ
ບົວ ສ້າງທຳອັນນີ້ ຂໍຜະລະບຸນອັນນີ້ໄປຮອດຜົວຜູ້ຂ້າ ຊື່ວ່າ ອ້າຍນາ ຜູ້ຕາຍໄປສູ່ບໍລະໂລກພາຍ
ໜ້ານັ້ນ ຕົກທີ່ຮ້າຍຂໍໃຫ້ຍ້າຍໄປຊູທີ່ດີກໍຂ້າເທີ້ນ ຜູ້ຂ້າເປັນສັດທາ ກໍຂໍໄດ້ດັງຄຳມັກຄຳປາດຖະ
ໜາແດ່ກໍຂ້າເທີ້ນ. ອະຣະຫັນໂຕ ໂຫມ ອະນາຄະເຕ ກາເລ ອະຣິຍະເມດໂຕ ສັນຕິເກ ປັບພັດຊັງ
ມະມະ ປາປູນາຕິ ນິບພານະ ໂຫມ ອະນາຄະເຕກາເລ ອະຣິຍະເມດໂຕ ສັນຕິເກ ປັບພັດຊັງ
ມະມະ ປາປູນະຕິ ນິບພານັງ ປາຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ.

(1) Folios 23 on the verso side: Thit Phui or Phia Nammabuppha, former head of the sub-district of Xiang Maen, was the scribe. May I rejoice with the sponsors. Well done, well done.

(2) Folio 24 on the recto and verso sides: In Buddhist Era (BE) 2488, a *hap hao* year, on the seventh waxing-moon day of the eighth lunar month, a *hwai si* day,¹⁶ the writing was accomplished at the time of the temple drum (*nyam kòng vat*). The initiator, Sao Bua from Xiang Maen village, and her siblings had the most ardent religious faith to sponsor the making of this manuscript entitled *Phamahathep Malai Photosatnahok* (Venerable Malaya helps hell beasts) to support the Teachings of the Buddha to last until the end of 5000 years. I, Sao Bua, sponsored the making of this Dhamma scripture. May the results of this merit support my husband named Ai Na who has passed away to the other world. If he is in a misery place, may he move to a good place, definitely. I am the sponsor; may my desires and wishes come true. *Arahanto homi anāgate kāle ariya metteyya santike pabbajjāṃ mama pāpunāti nibbāna homi anāgate kāle ariya metteyya santike pabbajjāṃ mama pāpunāti nibbānaṃ paramaṃ sukhaṃ niccaṃ dhuvaṃ.*

Date: BE 2488, a *hap hao* year (16 Jul 1945)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Thit Phui or Phia Nammabuppha, former head of the sub-district of Xiang Maen

Sponsor(s): Sao Bua from Xiang Maen village and her siblings

Titles: ພະມະຫາເທບມະໄລໂຜດສັດນາຣິກ

Phamahathep Malai Phot Satnahok

Venerable Māleyya Helps Hellish Creatures

¹⁶ 1307 Pratomashada 7 = Saturday, 16 June 1945.

Long palm-leaf**One Phuk:** *fascicle 1***Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 51.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** none.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 23. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 5 lines per side, recto and verso. **Physical condition:** Fragile.**Description:** ເນື້ອໃນ ກ່າວເຖິງ ມິລິນທະບັນຫາ (ບາລີ: ຄຳຖາມຂອງພະຍາມິລິນ), ການສົນທະນາສົດກ່ຽວກັບຄຳສອນທາງພະພຸດທະສາສະໜາດ້ວຍຄຳຖາມ ແລະປະເດັດນີ້ຂັດແຍ່ງທີ່ພະຍາມິລິນ ຊາວເກັກ ຜູ້ປົກຄອງອານາຈັກອິນໂດ-ເກັກ ອັນກວ້າງໃຫຍ່ ໃນປາຍສະຕະວັດທີ ໒ ກ່ອນຄິດຕະສັກກະຫຼາດ (ກ່ອນ ຄໍລໍ) ຕອບໂດຍພະນາກຄະເສນເຖລະ.

The text deals with Milinda Panha, (Pali: “Questions of Milinda”) the lively dialogues on the Buddhist doctrine with questions and dilemmas posed by King Milinda or Menander, a Greek ruler of a large Indo-Greek empire in the late 2nd century BCE, and answered by Venerable Nagasena, a senior monk.

Colophon: None**Date:** Mid-20th century**Script(s):** Tai Tham (Lan Na)**Language(s):** Lanna, Pali**Author(s):** Unknown**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** *ມິລິນທະ (ຜູກຕົ້ນ)**Milinthā (Phuk 1)**Milinda (Fascicle 1)***Long palm-leaf****One Phuk:** *fascicle 1***Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 51.5 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:** 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:** Damaged.**Description:** ເນື້ອໃນ ກ່າວເຖິງ ມິລິນທະບັນຫາ (ບາລີ: ຄຳຖາມຂອງພະຍາມິລິນ), ການສົນທະນາສົດກ່ຽວກັບຄຳສອນທາງພະພຸດທະສາສະໜາດ້ວຍຄຳຖາມ ແລະປະເດັດນີ້ຂັດແຍ່ງທີ່ພະຍາມິລິນ ຊາວ

ເຫຼັກ ຜູ້ປົກຄອງອານາຈັກອິນໂດ-ເຫຼັກອັນກວ້າງໃຫຍ່ ໃນປາຍສະຕະວັດທີ ໒ ກ່ອນຄິດຕະສັກກະຫຼາດ (ກ່ອນ ຄໍລໍ) ຕອບໂດຍພະນາກຄະເສນເຖລະ.

The text deals with Milinda Panha, (Pali: "Questions of Milinda") the lively dialogues on the Buddhist doctrine with questions and dilemmas posed by King Milinda or Menander, a Greek ruler of a large Indo-Greek empire in the late 2nd century BCE, and answered by Venerable Nagasena, a senior monk.

Colophon: None
Date: Mid-20th century
Script(s): Tai Tham (Lan Na)
Language(s): Lanna, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ມິລິນທະ* (ຜູກ ໓)
Milantha (Phuk 3)
Milinda (Fascicle 3)

EAP1398_VXY_1_0444

Long palm-leaf

One Phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.4 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:** 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:** 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: ເລື່ອງ ນາງຈິນຈະມານະວິກາແລະນາງສຸນທະວິໄສຮ້າຍພະພຸດທະເຈົ້າ. ນາງຈິນຈະມານະວິກາໃສ່ຮ້າຍພະພຸດທະເຈົ້າ ຕໍ່ໜ້າຄົນທັງຫຼາຍວ່າ ຕົນເອງໄດ້ຕັ້ງທ້ອງກັບພະພຸດທະອົງ ດ້ວຍນາງມີຄວາມສະຫຼາດໃນມານຍາຂອງຜູ້ຍິງ ນັບຖືລັດຖິເດຍລະຖິ ມີເຈຕະນາເພື່ອທຳລາຍພະພຸດທະເຈົ້າ ຈຶ່ງເຂົ້າອອກວັດເຊຕະວັນຢູ່ສະເໝີ ທຳທີ່ເໝືອນຢູ່ໃນວັດເຊຕະວັນ ແຕ່ແທ້ຈິງແລ້ວນາງຢູ່ວັດເດຍລະຖິໃກ້ຄຽງ. ໂດຍການເວລາລ່ວງໄປໄດ້ ໗-໘ ເດືອນ ມັດໄມ້ກົມໄວ້ທີ່ທ້ອງຫົ່ມຜ້າທັບໄວ້. ດ້ວຍຜົນກຳທີ່ໃສ່ຮ້າຍພະພຸດທະເຈົ້າ ເມື່ອອອກຈາກວັດເຊຕະວັນ ນາງຈຶ່ງຖືກແຜ່ນດິນສູບລົງອະເວຈິມະຫານາຣິກ.

The story of Cincamana and Sundari slandering the Buddha. Cincamana, with her cunning and deception, claimed in front of a number of people that she became pregnant because of the Buddha. She followed the teachings of heretics and intended to destroy the Buddha's reputation. So, she frequently commuted to the Jetavana Monastery, pretending that she was there; while in fact, she was at a nearby heretics' temple. After 8-9

months, she tied a round wooden stick to her abdomen and covered it with cloth to feign pregnancy. Due to the karmic consequences of slandering the Buddha, when she left the Jetavana Monastery, the earth opened and she was swallowed into the Avici hell.

Colophon:

ລານທີ ໓໑ ໜ້າ ໑: ສີສຸມັງຄະລະສັງກາດຣາຊະໄດ໌ ໑໒໙໙ ຕົວ ປີເປັກຍີ່ ເດືອນຍີ່ ຂຶ້ນ ໑໔ ຄ່ຳ ພໍ່າວ່າໄດ້ ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາ ເປັນເຄົ້າ ຈິ່ງໄດ້ສ້າງ ຈິນຈະມານະວິກາວັດຖຸ ຜູກນີ້ ທານໄປຫາເພັຍກາມມະມຸງຄຸນ ແລະຊຽງວັນດີ ຊຽງພູມມາ ຜູ້ຈຸດຕິໄປສູ່ບໍຣະໂລກພາຍໜ້ານັ້ນ ຫຼອນວ່າໄປຕົກທີ່ຮ້າຍ ຂໍກຸສົນອັນນີ້ໄປອູ້ມພິກຍິກຍ້າຍໃສ່ທີ່ດີ ຕົກທີ່ດີໃຫ້ດີຢຶ່ງກວ່າເກົ່າ ສຸກຮ້ອຍເທົ່າ ແລະແສນທີແດ່ກໍຂ້າເທີ້ນ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ອະຣະທັມຕີ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ.

Folio 31 on the recto side: In Sisumangkhalā sangkatrasa (CS) 1299, a *poek si* year, on the fourteenth waxing-moon day of the second lunar month, the fourth day of the week (Wednesday),¹⁷ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Rattanapannya, sponsored the making of this manuscript entitled *Chinchamanavika Vatthu* (Story of *Ciñcamānavikā*) to dedicate the merit to Phia Kammamungkhun, Xiang Vandī, and Xiang Phumma who had passed away to the other world. If they are 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 one hundred and one-hundred thousand times, definitely. [May this manuscript] to support the Teachings of the Buddha to last until the end of 5000 years. *Arahantī homi nibbāna paccayo honto no* (May I obtain Arahantship. May this be a condition for us to reach Nibbāna).

Date:

CS 1299, a *poek nyi* year (15 Jan 1938)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Rattanapannya

Titles:

ຈິນຈະມານະວິກາວັດຖຸ (ຜູກຖ້ວນ ໕)

Chinchamanavika Vatthu (Phuk thuan 5)

Ciñcamānavikā Vatthu (Fascicle 5)

EAP1398_VXY_1_0445

Long palm-leaf

One Phuk:

fascicle 2

Material:

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

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 23. **Edges of the palm leaves:**

¹⁷ 1300 Pausha 14 = Wednesday, 4 January 1939.

angled. **Pagination of 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 ພະຜູ້ມີພະພາກເຈົ້າຊົງປະທັບຢູ່ໃນວັດເຊຕະວັນ ເມືອງສາວັດຖິ. ໃນຄັ້ງນັ້ນ, ພະມະຫາໂມກຄັນລານະໄດ້ທ່ອງທ່ຽວໄປອະເວຈີນະຣິກ ໄດ້ເຫັນສັດນະຣິກທັງຫຼາຍກຳລັງທຸກທໍລະມານ ອຶດຫິວ ແລະຮ້ອງໄຫ້ໄປມາ. ເມື່ອເຫັນພະເຖລະ ສັດນາຣິກກໍຖາມທ່ານວ່າມາຈາກທີ່ໃດ? ພະມະຫາໂມກຄັນລານະກໍຕອບວ່າ ອາຕະມາມາຈາກເມືອງມະນຸດ. ເມື່ອນັ້ນ ເຫຼົ່າສັດນາຣິກທັງຫຼາຍ ຈຶ່ງໄດ້ຝາກຄໍາເວົ້າກັບພະມະຫາໂມກຄັນລານະໄປບອກແກ່ຍາດຕິພີ່ນ້ອງຂອງຕົນ ໃຫ້ທຳບຸນຖວາຍທານ ແລະອຸທິດສ່ວນບຸນສ່ວນກຸສົນໄປໃຫ້. ເມື່ອກັບມາເມືອງມະນຸດ ແລ້ວ ພະເຖລະກໍໄດ້ເຂົ້າເຝົ້າພະຜູ້ມີພະພາກເຈົ້າ ພ້ອມກັບທູນລາຍງານໃຫ້ພະພຸດທະອົງຊົງຊາບ ແລະບອກຂ່າວສານນັ້ນໃຫ້ແກ່ຍາດຕິພີ່ນ້ອງຂອງສັດນະຣິກເຫຼົ່ານັ້ນໃຫ້ຊາບ.

On one occasion, the Buddha stayed at the Jetavana Monastery in Savatthi. During this time, Venerable Maha Moggallana traveled to hell and witnessed the hell creatures suffering, starving, and crying. Upon seeing the Venerable, they asked him where he came from. Venerable Maha Moggallana replied that he was from the human world. The hell creatures then asked him to tell their relatives to make merit, give alms, and dedicate the results of the merit to them. Upon returning to the human world, Venerable Maha Moggallana reported to the Buddha what he had seen. Additionally, he conveyed the messages to the relatives of those hell creatures.

Colophon: ລານທີ ໒໓ ໜ້າ ໑: ພຸດທະສັງກາດຣາຊະໄດ້ ໑໒໕໙ ຕົວ ປີເມື່ງເໝົ້າ ເດືອນ ໑໑ ຂຶ້ນ ໑໓ ຄ່ຳ ພໍ່າວ່າໄດ້ ວັນ ໑ ຮິດຈະນາແລ້ວຍາມກອງທ່ຽງ ໝາຍມີ ຣັດຕະນະປັນຍາ ເປັນເຄົ້າ ຈຶ່ງໄດ້ສ້າງ ໂມກຄະລາ ຜູກ ໒ ນີ້ ທານໄປທາງຂຽງໜັ້ນ ຜູ້ຈຸດຕິໄປສູ່ບໍຣະໂລກພາຍໜ້ານັ້ນ. ຂໍກຸສົນອັນນີ້ນຳໄປອູ່ມພິກຍົກຍ້າຍໃສ່ທີ່ດີແດ່ເທັ້ນ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ຂໍຜະລະອັນນີ້ເປັນປັດໄຈຍະແກ່ພະນິພານ ຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈຶ່ງລຸພະນິພານດັ່ງຄຳໝາຍແດ່ກໍຂ້າເທັ້ນ ອະຣະຫັນຕິ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ໂນ ນິດຈັງ ທຸວັງ.

Folio 23 on the recto side: In Buddhist Era 1289 (possibly CS 1289), a *moeng mao* year, on the thirteenth waxing-moon day of the eleventh lunar month, the first day of the week (Sunday),¹⁸ the writing was accomplished at the time of the noon drum (*nyam kòng thiàng*). The initiator, Rattanapannya, sponsored the making of this manuscript entitled *Mokkhala* (Moggallana), second fascicle, to dedicate the merit to Xiang Man who had passed away to the other world. May the results of this merit move him to a good place. [May this manuscript] 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 1289, a *moeng mao* year (9 Oct 1927)

¹⁸ 1289 Asvina 13 = Sunday, 9 October 1927.

Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Rattanapannya
Titles: ມະຫາໂມກຄະລາ (ຜູກ ໒)
Mahamokkhala (Phuk 2)
Mahā Moggallāna (Fascicle 2)

EAP1398_VXY_1_0446

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4. cm, width 57.4 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:** Good.

Description: ໃນອະດີດຕະການ ຍັງມີກຸ່ມມາລີ ໓ ເອື້ອຍນ້ອງ ຊຶ່ງເປັນກຳພ້າ ແລະທຸກໄຮ້ເຂັ້ມໃຈ ອາໄສຢູ່ໃນເມືອງພາຣາຣາສີ. ເມື່ອກຸ່ມມາລີທັງ ໓ ເອື້ອຍນ້ອງໃຫຍ່ຂຶ້ນມາ ຜູ້ເປັນເອື້ອຍກົກກໍໄດ້ສົນທະນາກັບນ້ອງສາວທັງສອງວ່າ ທີ່ເຮົາເກີດມາທຸກໃນຊາດນີ້ເພາະເຮົາບໍ່ໄດ້ເຮັດບຸນກຸສົນໃນຊາດປາງກ່ອນ ດັ່ງນັ້ນ ຊາດນີ້ເຮົາຕ້ອງເຮັດບຸນສ້າງສົມພານໄວ້ເມື່ອເກີດຊາດໃໝ່ໃນພາຍພາກພື້ນ ກໍຈະບໍ່ໄດ້ເປັນຄົນທຸກ ຫຼັງຈາກສົນທະນາກັນແລ້ວ ທັງ ໓ ເອື້ອຍນ້ອງ ກໍເຫັນດີເປັນເອກະພາບກັນວ່າ ຈະຕ້ອງເຮັດບຸນກຸສົນແລະສ້າງບາລະມີໄວ້ ຈຶ່ງພາກັນຕັດຜ້າສີຂາວແລ້ວຍ່ອມເປັນສີເຫຼືອງ ແລະກະກຽມໂພຊະນະອາຫານ ພ້ອມກັບແບ່ງໜ້າທີ່ກັນອອກໄປຊອກຫາເຂົ້າຕອກດອກໄມ້ຕ່າງໆ ເພື່ອມາບູຊາ ໂດຍຜູ້ເປັນເອື້ອຍກົກນັ້ນ ຊອກໄດ້ດອກບົວ ໕ ດອກ, ເອື້ອຍຜູ້ທີ່ ໒ ຊອກໄດ້ດອກຈຳປາ ແລະນ້ອງຫຼ້າຊອກໄດ້ດອກມະລິ ຫຼັງຈາກນັ້ນ ຈຶ່ງໄດ້ນຳເອົາວັດຖຸເຄື່ອງທານທັງຫລາຍເຫຼົ່ານີ້ໄປຖວາຍໃຫ້ແກ່ພະພິກຂຸ ອັນເປັນສິດຂອງພະຕະຖາຄົດ ເມື່ອຖວາຍແລ້ວ ກຸ່ມມາລີທັງ ໓ ກໍໄດ້ຕັ້ງຈິດອະທິຖານຕາມຄວາມປາດຖະໜາຂອງຕົນ ແລະໄດ້ສຳເລັດດັ່ງຄວາມປາດຖະໜາທຸກປະການ.

Once upon a time, there were three poor orphaned sisters in the city of Pharanasi. As they grew up, the oldest sister told her siblings that their poverty was the result of the lack of accumulated merit in their previous lives. She suggested them make much merit for their future and her sisters agreed with that idea. They prepared a robe and dyed it yellow, cooked food, and collected pounded rice and flowers to be offerings for a veneration. The oldest sister found five lotus flower; the second sister found Champaka flowers; and the youngest sister found jasmines (mali). They brought these items to the monastery and offered them to a monk

who was the Buddha's disciple. They made their wishes and they came true..

Colophon: None

Date: 1945 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0447)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: *ມະລິກາ* (ຜູກຕົ້ນ)
Malika (*Phuk ton*)
Malikā (Fascicle 1)

EAP1398_VXY_1_0447

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 57.7 cm, depth 1 cm. **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:** 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, ພະເຈົ້າພົມມະທັດປົກຄອງເມືອງພາຣາມະສີ ພະອົງມີພະຣາຊະໂອງການຄ້າສິ່ງໃຫ້ເຈົ້ານັ້ນທະກຸມມານໄປຕາມທາທິດາ ໙ ພື້ນຜູ້ຢູ່ໃນປ່າທົມມະພານ ເຊິ່ງມີຄວາມໄກຈາກເມືອງພາຣາມະສີ ໗໐ ໂຍດ ຄັນເມື່ອເຈົ້ານັ້ນທະກຸມມານໄດ້ອອກຕາມທາ ກໍໄດ້ພົບກັບພະນາງມະລິກາ ແລະເກີດຫລົງໄຫລໃນຄວາມງາມຂອງພະນາງ ທັງສອງຈຶ່ງຕົກຫລຸມຮັກກັນ.

King Brahmadata ruled over Benares and commanded Prince Nanda KuMāra to seek out three royal daughters in the Himmaphan Forest, which was 70 *yojana* away from Benares. Upon meeting Princess Malika, the prince was fond of her beauty and they fell in love each other.

Colophon: ລານທີ ໒໔ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໘໘ ຕົວ ປີຮັບເຮົາ ເດືອນ ໑໐ ຂຶ້ນ ໙ ຄໍ້າ ພໍ່ວ່າໄດ້ ວັນ ໔ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ແສນໃໝ່ທິດອ່ອນສີແລະແສນແກ້ວ ບ້ານຊຽງແມນເປັນເຄົ້າ ຈິ່ງໄດ້ສ້າງ ມະລິກາ ຜູກນີ້ ທານໄປຫາພໍ່ແພງ ສາວບຸນ ສາວອ້ວນ ຂໍກຸສົນອັນນີ້ໄປອູ້ມຍົກພົກອອກໃຫ້ພື້ນເວນກໍາໄປເກີດທີ່ດີເຖິງສຸກ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ຂໍໃຫ້ໄດ້ດັງຄໍາມັກຄໍາປາດຖະໜາແດ່ກໍຂ້າເທີ້ນ.

Folio 24 on the recto side: In Buddhist Era (BE) 2488, a *hap hao* year, on the sixth waxing-moon day of the tenth lunar month, the fourth day of the week (Wednesday),¹⁹ the writing was accomplished at the time of the

¹⁹ 1307 Bhadrapada 6 = Wednesday, 12 September 1945.

morning drum (*nyam kòng ngai*). The initiators, Saen Mai Thit Ònsi and his wife named Saen Kaeo, sponsored the making of this manuscript entitled *Malika* to dedicate the merit to Phò Phaeng, Sao Bun, and Sao Uan. May the results of this merit support them and move them to a good place. [May this manuscript] support the Teachings of the Buddha to last until the end of 5000 years. May our desires and wishes come true.

Date: BE 2488, a *hap hao* year (12 Sep 1945)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Saen Mai Thit Ònsi and his wife Saen Kaeo
Titles: *ມະລິກາ* (ຜູກ ໒)
Malika (*Phuk* 2)
Malikā (Fascicle 2)

EAP1398_VXY_1_0448

Long palm-leaf

One *Phuk*: *fascicle 3*

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

Description: ຫຼັງຈາກທີ່ເຈົ້ານັນທະກຸມມານໄດ້ພົບ ໑ ພີ່ນ້ອງ ອັນປະກອບດ້ວຍພະນາງປະທຸມມາທິດາ, ພະນາງຈຸມປາທິດາ ແລະພະນາງມະລິກາທິດາ ເຈົ້ານັນທະກຸມມານຈຶ່ງໄດ້ຊັກຊວນ ໑ ພີ່ນ້ອງກັບ ຄົນສູ່ເມືອງພາຣານະສີ ຄົນເມື່ອເຖິງເມືອງພາຣານະສີ ພະເຈົ້າພົມມະທັດກໍໄດ້ຕ້ອນຮັບຢ່າງຍິ່ງ ໃຫຍ່ ພ້ອມຈັດງານພະຣາຊະທານອະພິເສກສົມລົດທິດາທັງ ໑ ພະອົງໃຫ້ກັບເຈົ້ານັນທະກຸມມານ ແລະມອບຊັບສົມບັດໃຫ້ເປັນພະຍາຊົງປົກຄອງເມືອງພາຣານະສີ.

When Prince Nanda KuMāra met the three royal daughters: Pathumma, Chumpa, and Malika, he took them back to the city of Benares. Upon their arrival, King Brahmadata organized a wedding ceremony for Prince Nanda KuMāra and the three daughters. Later, the king transferred his throne to Prince Nanda KuMāra.

Colophon: ລານທີ ໒໑ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໔ ຕົວ ປົກກະເໝົ້າ ເດືອນຍີ່ ຂຶ້ນ ໖ ຄ່ຳ ວັນ ໔ ມື້ ກົດເສັດ ໝາຍມີ ສາທຸຄຳຕັນ ຜົວເມຍ ເປັນເຄົ້າກັບທັງພໍ່ແມ່ພີ່ນ້ອງລູກເຕົ້າພັນທຸວົງສາເປັນອັນ ຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ມະລິກາ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ກໍຂ້າ ເຫີ້ນ ສາທຸງ.

Folio 21 on the recto side: In Chunlasangkatrassa (CS) 1265, a *ka mao* year, on the sixth waxing-moon day of the second lunar month, the fifth day of the week (Thursday), a *kot set* day,²⁰ [the writing was finished]. The initiators, Prince Khamtan and his wife, together with their parents, siblings, children, and relatives [had] the most [ardent religious faith] to sponsor the making of this manuscript entitled *Malika* to support the Teachings of the Buddha to last until the end of 5000 years.

Date: CS 1265, a *ka mao* year (24 Dec 1903)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Prince Khamtan and his wife, together with their parents, siblings, children, and relatives
Titles: ມະລິກາ (ຜູກ ໓)
Malika (Phuk 3)
Malikā (Fascicle 3)

EAP1398_VXY_1_0449

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 56.7 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:** 14. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ກາຍະນະຄອນ (ນະຄອນແຫ່ງກາຍ) ອະທິບາຍຮ່າງກາຍຂອງຄົນເຮົາເໝືອນກັບເມືອງໜຶ່ງ ແລະ ຈິດໃຈຂອງເຮົາເປັນເໝືອນພະຣາຊາຜູ້ປົກຄອງເມືອງນັ້ນ ຮຽກວ່າ ພະເຈົ້າຈິດຕະຣາດ ແລະ ພະຍາດຮ້າຍແຮງຕ່າງໆ ເປັນເໝືອນສັດຕູ. ກາຍະນະຄອນນີ້ ມີພື້ນທີ່ຄວາມຍາວພຽງໜຶ່ງວາ (ສອງແມັດ) ແລະຄວາມໜາພຽງໜຶ່ງຄົບ (ຊາວຫ້າເຊັ່ນຕີແມັດ); ມີຮົ້ວສີ່ຊັ້ນ ໄດ້ແກ່ ຜິວໜັງ, ເນື້ອ, ເສັ້ນເອັນ ແລະກະດູກ; ມີປ້ອມປາການທັງສີ່ ໄດ້ແກ່ ຜິມ, ຂົນ, ເລັບ, ແລະແຂ້ວ; ມີປະຕູເກົ້າປ່ອງ ໄດ້ແກ່ ປາກ, ຮູກິ້ນ, ທໍ່ຢູ່ວ, ຮູດັງທັງສອງ, ຕາທັງສອງ ແລະຮູຫູທັງສອງ; ແລະມີເຄື່ອງສຳຜັດທັງຫ້າ ໄດ້ແກ່ ຕາ, ຫູ, ດັງ, ລິ້ນ ແລະຮ່າງກາຍ. ພະເຈົ້າຈິດຕະຣາດມີພະມະເຫສີສອງພະອົງ ໄດ້ແກ່ ພະມະເຫສີແຫ່ງອະວິດຊາ (ຄວາມບໍ່ຮູ້) ແລະພະມະເຫສີແຫ່ງຕັນ (ຄວາມຫຍາກ) ແລະ ມີລັດຖະມົນຕີທັງສີ່ ໄດ້ແກ່ ໂລພະ (ຄວາມໂລບ), ໂທສະ (ຄວາມຊັງ), ໂກທາ (ຄວາມໂກດ), ແລະໂມຫະ (ຄວາມຫຼົງ).

Kayanakhon or *Kāyanagara* (the body city) describes our body as a city, our mind as a king called Cittarat or Cittarāja who governs the city, and

²⁰ 1265 Pausha 6 = Thursday, 24 December 1903. This day was, however, a *hwai set* day.

diseases as enemies. The body city is measured only one *wa* (two metres) in length and one palm span (twenty-five centimetres) in thickness. It has four layers of fences: skin, flesh, tendons, and bones; four fortresses: hair, fur, nails, and teeth; nine passages: mouth, butt hole, pee tube, both nostrils, two eyes, and two auditory canals; and five sensitive material qualities: eyes, ears, nose, tongue, and body. King Cittarat has two queens: Queen Avijjā (ignorance) and Queen Taṇhā (craving); and four ministers: Lobha (greed), Dosa (hatred), Kodha (anger), and Moha (delusion).

Colophon: None
Date: Late 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ກາຍະນະຄອນ (ຜູກຕົ້ນ)
Kayanakhòn (Phuk ton)
The Body City (Fascicle 1)

EAP1398_VXY_1_0450

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 5.5 cm, width 56.7 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:** 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: ກາຍະນະຄອນ (ນະຄອນແຫ່ງກາຍ) ອະທິບາຍຮ່າງກາຍຂອງຄົນເຮົາເໝືອນກັບເມືອງໜຶ່ງ ແລະ ຈິດໃຈຂອງເຮົາເປັນເໝືອນພະຣາຊາຜູ້ປົກຄອງເມືອງນັ້ນ ຮຽກວ່າ ພະເຈົ້າຈິດຕະຣາດ ແລະ ພະຍາດຮ້າຍແຮງຕ່າງໆ ເປັນເໝືອນສັດຕູ. ກາຍະນະຄອນນີ້ ມີພື້ນທີ່ຄວາມຍາວພຽງໜຶ່ງວາ (ສອງແມັດ) ແລະຄວາມໜາພຽງໜຶ່ງຄົບ (ຊາວຫ້າເຊັ່ນຕີແມັດ); ມີຮົ່ວສີ່ຊັ້ນ ໄດ້ແກ່ ຜິວໜັງ, ເນື້ອ, ເສັ້ນເອັນ ແລະກະດູກ; ມີປ້ອມປາການທັງສີ່ ໄດ້ແກ່ ຜິມ, ຂົນ, ເລັບ, ແລະແຂ້ວ; ມີປະຕູເກົ້າປ່ອງ ໄດ້ແກ່ ປາກ, ຮູກິ້ນ, ທໍ່ຢູ່ວ, ຮູດັງທັງສອງ, ຕາທັງສອງ ແລະຮູຫູທັງສອງ; ແລະມີເຄື່ອງສຳຜັດທັງຫ້າ ໄດ້ແກ່ ຕາ, ຫູ, ດັງ, ລິ້ນ ແລະຮ່າງກາຍ. ພະເຈົ້າຈິດຕະຣາດ ມີພະມະເຫສີສອງພະອົງ ໄດ້ແກ່ ພະມະເຫສີແຫ່ງອະວິດຊາ (ຄວາມບໍ່ຮູ້) ແລະພະມະເຫສີແຫ່ງຕັນ (ຄວາມຫຍາກ) ແລະ ມີລັດຖະມົນຕີທັງສີ່ ໄດ້ແກ່ ໂລພະ (ຄວາມໂລບ), ໂທສະ (ຄວາມຊັງ), ໂກທາ (ຄວາມໂກດ), ແລະໂມຫະ (ຄວາມຫຼົງ).

Kayanakhon or *Kāyanagara* (the body city) describes our body as a city, our mind as a king called Cittarat or Cittarāja who governs the city, and diseases as enemies. The body city is measured only one *wa* (two metres)

in length and one palm span (twenty-five centimetres) in thickness. It has four layers of fences: skin, flesh, tendons, and bones; four fortresses: hair, fur, nails, and teeth; nine passages: mouth, butt hole, pee tube, both nostrils, two eyes, and two auditory canals; and five sensitive material qualities: eyes, ears, nose, tongue, and body. King Cittarat has two queens: Queen Avijjā (ignorance) and Queen Taṇhā (craving); and four ministers: Lobha (greed), Dosa (hatred), Kodha (anger), and Moha (delusion).

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ກາຍະນະຄອນ (ຜູກ ໒)
Kayanakhòn (Phuk 2)
The Body City (Fascicle 2)

EAP1398_VXY_1_0451

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 5.5 cm, width 56.7 cm, depth 0.7 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 last two folios are blank.
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: ກາຍະນະຄອນ (ນະຄອນແຫ່ງກາຍ) ອະທິບາຍຮ່າງກາຍຂອງຄົນເຮົາເໝືອນກັບເມືອງໜຶ່ງ ແລະ ຈິດໃຈຂອງເຮົາເປັນເໝືອນພະຣາຊາຜູ້ປົກຄອງເມືອງນັ້ນ ຮຽກວ່າ ພະເຈົ້າຈິດຕະຣາດ ແລະ ພະຍາດຮ້າຍແຮງຕ່າງໆ ເປັນເໝືອນສັດຕູ. ກາຍະນະຄອນນີ້ ມີພື້ນທີ່ຄວາມຍາວພຽງໜຶ່ງວາ (ສອງແມັດ) ແລະຄວາມໜາພຽງໜຶ່ງຄືບ (ຊາວຫາເຊັ່ນຕິແມັດ); ມີຮິວສີຊັ້ນ ໄດ້ແກ່ ຜິວໜັງ, ເນື້ອ, ເສັ້ນເອັນ ແລະກະດູກ; ມີປ້ອມປາກການທັງສີ່ ໄດ້ແກ່ ຜິມ, ຂົນ, ເລັບ, ແລະແຂ້ວ; ມີປະຕູເກົ້າປ່ອງ ໄດ້ແກ່ ປາກ, ຮູກິ້ນ, ທໍ່ຢູ່ວ, ຮູດັງທັງສອງ, ຕາທັງສອງ ແລະຮູຫູທັງສອງ; ແລະມີເຄື່ອງສຳຜັດທັງຫ້າ ໄດ້ແກ່ ຕາ, ຫູ, ດັງ, ລິ້ນ ແລະຮ່າງກາຍ. ພະເຈົ້າຈິດຕະຣາດ ມີພະມະເຫສີສອງພະອົງ ໄດ້ແກ່ ພະມະເຫສີແຫ່ງອະວິດຊາ (ຄວາມບໍ່ຮູ້) ແລະພະມະເຫສີແຫ່ງຕັນ (ຄວາມຫຍາກ) ແລະມີລັດຖະມົນຕີທັງສີ່ ໄດ້ແກ່ ໂລພະ (ຄວາມໂລບ), ໂທສະ (ຄວາມຊັງ), ໂກທາ (ຄວາມໂກດ), ແລະໂມຫະ (ຄວາມຫຼົງ).

Kayanakhon or *Kāyanagara* (the body city) describes our body as a city, our mind as a king called Cittarat or Cittarāja who governs the city, and diseases as enemies. The body city is measured only one *wa* (two metres) in length and one palm span (twenty-five centimetres) in thickness. It has

Colophon:	four layers of fences: skin, flesh, tendons, and bones; four fortresses: hair, fur, nails, and teeth; nine passages: mouth, butt hole, pee tube, both nostrils, two eyes, and two auditory canals; and five sensitive material qualities: eyes, ears, nose, tongue, and body. King Cittarat has two queens: Queen Avijjā (ignorance) and Queen Taṇhā (craving); and four ministers: Lobha (greed), Dosa (hatred), Kodha (anger), and Moha (delusion). ລານທີ ໑໓ ໜ້າ ໑: ອີດຈະນາແລ້ວຍາມແຖໄກ້ຄຳ ພໍ່ວ່າໄດ້ວັນ ໑ ເດືອນ ໖ ແຮມຄຳ ໑ ໝາຍມີ ສົມເດັດເຈົ້າຂັນຕິສະປັນຍາ ສ້າງທຳມະພະພຸດທະເຈົ້າຄຶດເຖິງຫາຄູບາອາຈານອັນສຸຣະຈຸດຕິ ຕາຍໄປບໍ່ຣະໂລກພາຍໜ້າ ອັນມີຊື່ວ່າ ສາທຸຄູ ວັດຈອມເພັດ ກັບຫົວເຈົ້າຕື ພ້ອມກັນສ້າງຍັງ ກາຍະນະຄອນ ໄວ້ກັບສາສະໜາ ຂໍໃຫ້ຜູ້ຂ້າທັງສອງນີ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາຊູ່ປະການ. ປະການ ໑ ຕົກທີ່ຮ້າຍຂໍໃຫ້ຍ້າຍໃສ່ທີ່ດີກໍຂ້າເຫັນ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ.
Date: Script(s): Language(s): Author(s): Scribe(s): Sponsor(s): Titles:	Folio 13 on the recto side: The writing was accomplished at the time of the evening horn (<i>nyam thae kai kham</i>) on the first day of the week (Sunday), the first waning-moon day of the sixth lunar month. Somdet Chao Khantisapannya sponsored the making of the Dhamma scripture in order to dedicate the merit to his master named Sathu Khu of Vat Chomphet who had passed away. With Hua Chao Tü he jointly sponsored the making of this manuscript entitled <i>Kayanakhòn</i> (the kingdom of the body) to support the Teachings of the Buddha. May our desires and wishes be fulfilled. If Sathu Khu is in a misery place, may he move to a good place. Nibbāna is the greatest bliss. Early 20th century Tham Lao Lao, Pali Unknown Unknown Somdet Chao Khantisapannya and Hua Chao Tü <i>ກາຍະນະຄອນ</i> (ຜູກ ໓) <i>Kayanakhòn</i> (Phuk 3) <i>The Body City</i> (Fascicle 3)

EAP1398_VXY_1_0452

Long palm-leaf	
One Phuk:	<i>fascicle 3</i>
Material:	Light brown palm leaves, black ink. Size: Height 4.8 cm, width 55.6 cm, depth 1.5 cm. Wooden protective covers: two, no colour painted. Fascicle 1: Front cover folio: none. Back cover folio: two folios contains the colophon. Appearance: The fascicles are bound by two wooden protective covers (<i>mai pakap</i>). 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:	ໃນປີ ພ.ສ. ໒໑໐໘ ພະເຈົ້າອະໂສກມະຫາຣາດໄດ້ທຳການສະຫຼອງເຈດີ ໘໔,໐໐໐ ອົງ ເປັນເວລາ ໗ ປີ ໗ ເດືອນ ໗ ວັນ. ໃນຂະນະນັ້ນ ພະຍາມານໄດ້ປາກົດຕົວ ແລະບັນດານໃຫ້ມີຝົນຕົກທັກ

ເພື່ອທຳລາຍພິທີການສະຫຼອງນັ້ນ. ພະອຸປະຄຸດເຖລະທີ່ພຳນັກຢູ່ໃນທ້ອງມະຫາສະໝຸດ ໄດ້ຂຶ້ນມາປາບພະຍາມານ. ທັງສອງໄດ້ຕໍ່ສູ້ກັນດ້ວຍກຳລັງລົດ. ໃນທີ່ສຸດ ພະຍາມານກໍຖືກຄວບຄຸມ. ພະເຖລະໄດ້ຜູກຄໍພະຍາມານດ້ວຍຊາກສົບໝາຕິດກັບພູເຂົາພະສຸເມນ ຈົນພິທີການສະຫຼອງນັ້ນສຳເລັດສົມບູນ. ພະເຖລະຈຶ່ງປ່ອຍພະຍາມານເປັນອິດສະຫຼະ.

In BE 218, King Aśoka celebrated his 84,000 stupas for seven years seven months and seven days. At the time, Lord Māra appeared and created heavy rain to destroy the ceremony. Venerable Upagupta who resided in the ocean fought against Lord Māra. They both fought with their supernatural power. Finally, Lord Māra was under control. The Venerable tied Lord Māra's neck with a rotten corpse of a dog and attached them to the Sumeru Mount until the celebration was finished. Then, the Venerable set Lord Māra free.

Colophon: ລານທີ ໓໓ ແລະ ໓໔ ໜ້າ ໑ (ມີເນື້ອໃນຄືກັນ): ສັງກາດຣາຊະໄດ້ ໑໒ ຮ້ອຍ ໒໒໖ (ກົງກັບ ຈ.ສ. ໑໒໒໔) ຕົວ ປີເຕົ້າເສັດ ເດືອນ ໑໒ ແຮມ ໑໓ ຄ່ຳ ມີ້ເມື່ງເປົ້າ ວັນ ໔ ລິດຈະນາແລ້ວຍາມແຖໄກ້ ທ່ຽງ ໝາຍມີ ພະຣິຍາອົງສົມເດັດພະເປັນເຈົ້າສ້າງລຳ ອຸປະຄຸດ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າຕາບຕໍ່ເກົ້າ ໕໐໐໐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ສາທຸ ອະນຸໂມທາມີ.

Folio 33 and 34 on the recto sides (with the same text): In Sangkatrasa 12 hundred and 226 (corresponding to CS 1224), a *tao set* year, on the thirteenth waning-moon day of the twelfth lunar month, a *moeng pao* day, the fourth day of the week (Wednesday),²¹ the writing was accomplished at the time of the forenoon horn (*nyam thae kai thieng*). The king's wife sponsored the making of this manuscript entitled *Uppakhut* (Upagupta) to support the Teachings of the Buddha to last until the end of 5000 years. May this be a condition for us to reach Nibbāna. Well done. Congratulations.

Date: CS 1224, a *tao set* year (19 Nov 1862)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): The king's wife
Titles: ອຸປະຄຸດ (ຜູກ ໓)
Uppakhut (Phuk 3)
Upagupta (Fascicle 3)

EAP1398_VXY_1_0453

Long palm-leaf

One Phuk: *single fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 55.7 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** two folios are blank.

²¹ 1224 Karttika 28 = Wednesday, 19 November 1862.

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: ເລື່ອງນາງສີຣິມາ ນອງສາວຂອງທ່ານໝໍຊີວະກະ ຫຼືໝໍຊີວິກໂກມາລະພັດ ຜູ້ເປັນແພດປະຈຳພະພຸດທະເຈົ້າ ນາງມີຮູບໂສມອັນງົດງາມທາຍິງອື່ນປຽບບໍ່ໄດ້. ນາງອຸດຕະຣາໄດ້ວ່າຈ້າງນາງສີຣິມາໃຫ້ມາທຳໜ້າທີ່ພັນລະຍາແທນ ເພື່ອຕົນຈະໃຊ້ເວລາບຳເພັນບຸນໃນຊ່ວງເຂົ້າພັນສາ. ຕໍ່ມາ, ນາງສີຣິມາເກີດຄວາມຢາກໄດ້ສາມີຂອງນາງອຸດຕະຣາມາເປັນຂອງຕົນ ຈຶ່ງເກີດການຫຼົງຫວງກໍຄິດຈະຕົບຕີນາງອຸດຕະຣາ ແຕ່ສຸດທ້າຍນາງອຸດຕະຣາກໍເຮັດໃຫ້ນາງສີຣິມາເກີດຄວາມເຫຼື້ອມໃສສັດທາໃນພະພຸດທະສາສະໜາ ນາງໄດ້ນິມົນພະພຸດທະເຈົ້າມາສັນອາຫານ. ພໍໄດ້ຟັງທຳຈາກພະພຸດທະອົງ ຊຶ່ງຕັດວ່າ ເພິ່ງຊະນະຄົນໂກ ດ້ວຍຄວາມບໍ່ໂກດ, ເພິ່ງຊະນະຄົນບໍ່ດີ ດ້ວຍຄວາມດີ, ເພິ່ງຊະນະຄົນຕະໜິດ້ວຍການໃຫ້ທານ ແລະເພິ່ງຊະນະຄົນມຸສາວາດດ້ວຍຄວາມຈິງ ເມື່ອນາງສີຣິມາໄດ້ຟັງພະທຳມະເທສະໜາຈົບລົງ ກໍໄດ້ບັນລຸພະໂສດາບັນ.

The story of Sirima, the sister of Jivaka who was the doctor of the Buddha. Her beauty was uncomparable. Uttara hired Sirima to take over the wife's role temporarily for her husband, so that she could devote her time to practice during the Buddhist Lent. Later, Sirima developed an attachment to Uttara's husband and became jealous. She wanted to turn Uttara's husband into hers and plotted to harm Uttara. However, Uttara's actions led Sirima to gain faith in Buddhism. Sirima invited the Buddha to have a meal at her house. After listening to a sermon delivered by the Buddha on "overcoming anger with non-anger, conquering evil with goodness, conquering the miserly with generosity, and conquering the liar with truth," Sirima attained the status of a sotapanna, the preliminary noble person in Buddhism.

Colophon: ລານທີ ໑໑ ໜ້າ ໒: ຂໍອານິສົງນຳຫລາຍໆ ແດ່ຂະນ້ອຍ ຂໍໄດ້ດັ່ງມະໂນຣິດຄຳປາດຖະໜາກໍຂ້າເທີ້ນ ໂພທິບັນໂຍ.

Folio 11 on the verso side: May I share much merit with. May my wishes come true. *Phothipannyo* [was the scribe].

Date: Late 19th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Phothipannyo

Sponsor(s): Unknown

Titles: ສີຣິມາວັດຖຸ (ຜູກດຸງວ)

Sirima Vatthu (*Phuk diao*)

Sirimā Vatthu (Single fascicle)

Long palm-leaf**One Phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 54.1 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:** 15. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Damaged.

Description: ເລື່ອງ ນາງອຸດຕະຣາອຸປາສິກາ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເວລຸວັນ ຊຶ່ງປາຣີບນາງອຸດຕະຣາ ລູກສາວຂອງທ່ານປຸນນະ ຊຶ່ງເປັນຄົນໃຊ້ຢູ່ໃນເຮືອນຂອງສຸມະນະເສດຖີໃນກຸງຣາຊະຄຶ. ວັນໜຶ່ງ ທ່ານປຸນນະແລະພັນລະຍາໄດ້ຖວາຍອາຫານບິນທະບາດແດ່ພະສາຣີບຸດເຖລະ ຫຼັງຈາກທ່ານອອກຈາກມີໂລດສະມາບັດ. ຈາກຜົນຂອງການຖວາຍອາຫານບິນທະບາດແດ່ພະເຖລະ ເຮັດໃຫ້ທ່ານປຸນນະກາຍເປັນເສດຖີໃນທັນທີ ໂດຍກ່ອນໜ້ານີ້ ທ່ານປຸນນະໄດ້ໄປໂຖນາ ດິນຂີ້ໂຖໃນນາກາຍເປັນຄໍາ ທ່ານປຸນນະໄດ້ຂົນເອົາຄໍານັ້ນໄປຖວາຍພະຣາຊາ. ພະຣາຊາຈຶ່ງສະຖາປະນາທ່ານປຸນນະເປັນເສດຖີ. ຕໍ່ມາ ທ່ານປຸນນະພ້ອມດ້ວຍຄອບຄົວ ໄດ້ຖວາຍທານແດ່ພະພຸດທະເຈົ້າແລະພະພິກຂຸສົງເປັນເວລາ ໗ ວັນ ພໍເຖິງວັນຖ້ວນ ໗ ຫຼັງຈາກໄດ້ຟັງທໍາຊື່ອະນຸປຸບພິກະຖາຈາກພະພຸດທະເຈົ້າແລ້ວ ທ່ານປຸນນະພ້ອມດ້ວຍພັນລະນາ ແລະນາງອຸດຕະຣາ ລູກສາວ ໄດ້ບັນລຸພະໂສດາບັນ.

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

Colophon: (໑) ລານທີ ໑໓ ໜ້າ ໒: ຮິດຈະນາແລ້ວຍາມກອງວັດ ໝາຍມີ ພິກຂຸຮິດຕະນະ ສາທຸພໍ່ຫລ້າເປັນສັດທາ ຜູ້ຂຽນແມ່ນທິດຜູຍ ຕາແສງເກົ້າ ບ້ານຂຽງແມນ.

(໒) ລານທີ ໑໔ ໜ້າ ໑: ພຸດທະສັງກາດຣາຊະໄດ້ ໒໑໔໙໐ (ກົງກັບ ພ.ສ. ໒໔໙໐) ຕົວ ປີເມື່ງໃຄ້ເດືອນ ໑໒ ຂຶ້ນ ໓ ຄໍາ ວັນ ໗ ຮິດຈະນາແລ້ວຍາມກອງວັດ ໝາຍມີ ພິກຂຸລັດຕະນະປັນຍາ ສາທຸພໍ່ຫລ້າ ບ້ານຂຽງແມນ ເປັນເຈົ້າວັດຢູ່ວັດບ້ານຈິກ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງໜັງສື ຂີ້ໂຖເກີດເປັນຄໍາ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ຂໍຜະລະອັນນີ້ ປັດໄຈຍະແກ່ຜູ້ຂ້າ ຂໍຜູ້ຂ້າໄດ້ດັ່ງຄໍາປາດຖະໜາແດ່ກໍຂ້າເທີ້ນ ສາທຸ ສາທຸ.

(1) Folio 13 on the verso side: The writing was accomplished at the time of the temple drum (*nyam kòng vat*). Phikkhu Rattana or Sathu Phò La was the sponsor. Thit Phui, former head of the sub-district from Ban Xiang Maen, was the scribe.

(2) Folio 14 on the recto side: In Buddhist Era 21490 (corresponding to BE 2490), a *moeng khai* year, on the third waxing-moon day of the twelfth lunar month, the seventh day of the week (Saturday),²² the writing was accomplished at the time of the temple drum (*nyam kòng vat*). Phikkhu Rattanapannya or Sathu Phò La from Ban Xiang Maen, the abbot of Vat Ban Chok, had the most ardent religious faith to sponsor the making of this manuscript entitled *Khi Thai Koet Pen Kham* (Plowed soils turns into gold) 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 me. May my wishes come true. Well done, well done.

Date: BE 2490, a *moeng khai* year (15 Nov 1947)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Thit Phui

Sponsor(s): Phikkhu Rattana or Sathu Phò La, a Xiang Maen resident, the abbot of Vat Ban Chok

Titles: ຂີ້ໄຖເກີດເປັນຄຳ (ບັນຕິນ)

Khi Thai Koet Pen Kham (Ban ton)

Plowed Soil Becomes Gold (First part)

EAP1398_VXY_1_0455

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.

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

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າຊົງປະທັບຢູ່ໃນຄັນທະກຸຕິ ກໍປານົບເຊິ່ງທານະປາຣະມີ ອັນເປັນເຫດໃຫ້ເທສະໜາຍັງຈັນທະປະໂຊດຊາດິກດວງນີ້. ປາງເມື່ອພະໂພທິສັດເຈົ້າເກີດເປັນຣາຊະໂອລົດຂອງພະນາງຣັດຕະນະຄັບພາວະດີຣາຊະເທວີ ມະເຫສີຂອງພະຍາເມກຂະວະດີ. ຄັ້ງໜຶ່ງ ນ້ຳຖ້ວມເມືອງ ພະນາງຣັດຕະນະຄັບພາວະດີທີ່ຍັງຊົງພະຄັນຢູ່ ໄດ້ພັດພາກຈາກພະສາມີ ແລະໄດ້ອາໄສຢູ່ສາລາຫຼັງໜຶ່ງໃນປ່າ ແລ້ວປະສູດພະໂພທິສັດເຈົ້າຊື່ວ່າ ຈັນທະປະໂຊດ. ວັນໜຶ່ງ ພະນາງໄດ້ເຂົ້າປ່າເພື່ອຫາໝາກໄມ້ ຖືກຍັກຂະເສນາຈັບໄດ້ ຈັກກິນເປັນອາຫານ. ເມື່ອ

²² 1309 Karttika 3 = Saturday, 15 November 1947.

ພະໂພທິສັດເຈົ້າຊາບ ຈຶ່ງໄປຊ່ວຍພະມານດາ ໄດ້ຄວັກເອົາຫົວໃຈອອກມາໃຫ້ຍັກເພື່ອແລກກັບ ຊີວິດຂອງພະມານດາ. ພະຍາອິນໄດ້ມາຊ່ວຍປາບຍັກນັ້ນແລ້ວ ເອົາຢາທິບມາໃຫ້ທົດໃຫ້ເຈົ້າ ຈັນທະປະໂຊດຟັນຄືນມາ. ໃນທີ່ສຸດ ເຈົ້າຈັນທະປະໂຊດແລະພະມານດາກໍໄດ້ກັບຄືນເມືອງ ແລະໄດ້ເປັນເຈົ້າພະຍາແທນພະບິດາ. ຕໍ່ມາ ໄດ້ອອກບວດເປັນລືສີບຳເພັນບາລະມີ ເມື່ອສິ້ນ ອາຍຸໄຂແລ້ວ ໄດ້ໄປເກີດໃນພົມມະໂລກ.

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 father as a ruler. Later, he became an ascetic, practicing the perfection of donation. Upon his death, he was reborn in the Brahma world.

Colophon:

ລານທີ ໑໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊາໄດ້ ໒໑໘໓ (ກົງກັບ ຈ.ສ. ໑໑໘໓) ຕົວ ປິກິດສີ ເດືອນ ໒ ອອກໃໝ່ ໑ ຄ່ຳ ວັນ ກຸລິດຈະນາແລ້ວຍາມປາຍ ໒ ໂມງເຊົ້າ ໝາຍມີ ລັດສະປັນຍາ ວັດສະນິກ ໄດ້ສ້າງໜັງສື ຈັນທະປະໂຊດ ຜູກນີ້ ໄວ້ກັບສາສະໜາ ຂໍພະລະກຸສົນຄ້າຊູຜູ້ຂ້າແດ່ກໍຂ້າເຫັນ ອ້າຍຈົວເຮີຍ ຂ້ອຍບໍ່ຊ່າງຂຽນ ຮຽນຂຽນໃຫມ່ ຕົວບໍ່ງາມປານໃດ ຢ່າຫົວຂວັນຂ້ອຍແດ່ທ່ອນ.

Folio 16 on the recto side: In Chulasangkatrasa 2183 (corresponding to CS 1183), a *kot si* year, on the first waxing-moon day of the second lunar month, the seventh day of the week (Saturday),²³ the writing was accomplished at the time of 8 a.m. Latsapannya from Vat Sanok sponsored the making of this manuscript entitled *Chanthapasot* to support the Teachings of the Buddha. May the results of this merit support me. Dear novices, I did not know how to write it well. I have recently learnt to write [manuscripts]. My handwriting was not beautiful. Please do not laugh at me.

Date: CS 1183, a *kot si* year (24 Dec 1821)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Latsapannya from Vat Sanok

Titles: ຈັນທະປະໂຊດ (ບັນຕິນ)

Chanthapasot (Phuk ton)

Candapajoti (Fascicle 1)

²³ 1183 Pausha 1 = Monday, 24 December 1821. This year was, however, a *huang sai* year.

Long palm-leaf**One Phuk:** *single fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 57.6 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** 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:** 14. **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 ເມື່ອນາຍພານເນື້ອມາເຖິງທີ່ປະທັບຂອງພະພຸດທະເຈົ້າ ນາຍພານເນື້ອກໍຂາບໄຫວ້ທູນຖາມບັນຫາຕ່າງໆ ທີ່ໄດ້ຮັບຝາກມາຖາມ ພະພຸດທະອົງກໍຊົງສະແດງພະທຳມະເທສະໜາ ໄຂບັນຫາເລື່ອງຜົນຂອງວິບາກກຳເຫຼົ່ານັ້ນໃຫ້ແກ່ນາຍພານເນື້ອໄດ້ສະດັບຮັບຟັງຢ່າງລະອຽດແລະແຈ້ງແຈ້ງ. ເມື່ອນາຍພານເນື້ອໄດ້ສະດັບຮັບຟັງພະທຳມະເທສະໜາຈາກພະພຸດທະອົງ ກໍເກີດຄວາມເຫຼື້ອມໃສສັດທາເປັນຢ່າງຍິ່ງ ຈຶ່ງໄດ້ໃຫ້ທານ ຮັກສາສິນ ແລະພາວະນາເປັນນິດ. ໃນກາລະຕຸ້ມ ນາຍພານເນື້ອກໍໄດ້ກັບໄປບອກຂ່າວສານຕ່າງໆ ໃຫ້ແກ່ຜູ້ທີ່ຝາກຄຳຖາມມາຖາມບັນຫາກັບພະພຸດທະເຈົ້າ ຈົນກັບໄປເຖິງເມືອງສຸທິນນະຣາດ ນາຍພານເນື້ອກໍໄດ້ເລົ່າຜົນວິບາກກຳຂອງພະຍາສຸທິນນະຣາດ ເມື່ອນັ້ນ ພະຍາສຸທິນນະຣາດໄດ້ສະດັບຮັບຟັງ ກໍເກີດປິຕິຍິນດີເປັນຢ່າງຍິ່ງ ຈຶ່ງໄດ້ອະພິເສກຣາຊະທິດາຂອງຕົນໃຫ້ເປັນອັກຄະມະເທສີຂອງນາຍພານເນື້ອ ພ້ອມກັບຍົກຕຳແໜ່ງໃຫ້ເປັນອຸປະຣາດ.

The content deals with the story of a hunter. When the hunter arrived at the Buddha's monastery, he paid respect to him and posted a series of questions entrusted by other people. The Buddha answered all the questions by showing the results of *karma* thoroughly and clearly. After listening to the sermon, the hunter developed a deep faith in the Buddha's teachings. He began to regularly give alms, observe the precepts, and meditate. Later, the hunter traveled to various people who had entrusted him with questions for the Buddha and conveyed the Buddha's answers to them. This journey eventually led him to Suthinnarat. King Suthinnarat was pleased with the hunter's report and rewarded him by appointing him as a viceroy. Furthermore, the king organized a wedding ceremony for the hunter and his daughter.

Colophon: ລານທີ ໑໑ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໔ ຕົວ ປີເຕົ້າສັນ ເດືອນ ໑໑ ຂຶ້ນ ໖ ຄຳ ພໍ່າວ່າໄດ້ ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາເປັນເຄົ້າ ຈຶ່ງໄດ້ສ້າງ ພານຂຶ້ນສິນ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ຂໍຜົນອັນນີ້ເປັນປັດໄຈຍະແກ່ພະນິພານ ຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈຶ່ງລຸພະນິພານດັ່ງຄຳໝາຍ ແດ່ກໍຂ້າເຫີນ ອະຣະຫັນຕີ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ໂນ ນິດຈັງ ທຸວັງ.Folio 11 on the recto side: In Chulasangkatrasa (CS) 1294, a *tao san* year, on the sixth waxing-moon day of the eleventh lunar month, the fourth day

of the week (Wednesday),²⁴ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Rattanapannya, sponsored the making of this manuscript entitled *Phan Khũn Sin* (A hunter observes the precepts) 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: *ພານຂຶ້ນສິນ* (ຜູກດົງວ)
Phan Khũn Sin (*Phuk diao*)
A Hunter Observes the Precepts (Single fascicle)

EAP1398_VXY_1_0457

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 57.2 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: ເມື່ອໃນກ່າວເຖິງ ຫຼັງຈາກທີ່ພະຜູ້ມີພະພາກເຈົ້າ ຂົງຕັດສະຮູ້ພະອະນຸດຕະຣະສຳມາສຳໂພທິຍານ ລ່ວງໄດ້ ໒໐ ພະວັດສາແລ້ວ ໃນກາລະຄັ້ງໜຶ່ງ ພະຍາອິນໄດ້ລົງມາເຂົ້າເຝົ້າພະຜູ້ມີພະພາກເຈົ້າ ເຖິງທີ່ປະທັບແລ້ວກາຍທູນຖາມວ່າ “ຂ້າແດ່ພະຜູ້ມີພະພາກເຈົ້າຜູ້ຈະເລີນ ອັນວ່າມະນຸດ ແລະ ເທວະດາຜູງໃດກໍ່ດີ ທີ່ມີຈິດໃຈເຫຼືອມໃສສັດທາ ໄດ້ໃຫ້ທານ, ຮັກສາສິນ, ຟັງທຳ, ບຳເພັນເມດຕາ ແລະພາວະນາ. ເມື່ອສັບພັນຍູເຈົ້າຍັງທີ່ວລະມານກໍ່ດີ ເມື່ອສັບພັນຍູເຈົ້ານີຣະພານໄປແລ້ວກໍ່ດີ ຍັງຈະມີຜະລະອານິສົງຄືກັນບໍ່ກໍ່ຂ້າຈາ?” ຈາກນັ້ນ ພະພຸດທະອົງກໍ່ຂົງສະແດງພະທຳມະເທສະ ໜ້າໃຫ້ແກ່ພະຍາອິນໄດ້ສະດັບຮັບຟັງຢ່າງລະອຽດແລະແຈ້ງແຈ້ງ.

After the 20 years of the Buddha's enlightenment, God Indra descended and approached the Buddha. He asked the Buddha about the amount of merit derived from giving alms, observing the precepts, listening to the Dhamma, and meditating done by devout humans and deities during or

²⁴ 1294 Asvina 5 = Wednesday, 5 October 1932.

Colophon:

after the Buddha's lifetime. The Buddha then delivered a sermon to God Indra, explaining the answers clearly and explicitly.

(໑) ລານທີ ໒໕ ໜ້າ ໒: ຮິດຈະນາແລ້ວຍາມທຸ່ງງວັນ ຜູ້ຂ້າຂະໜານສຸກຂະປັນຍາ ເປັນຜູ້ຮິດຈະນາ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາ ຂໍສ່ວນບຸນນຳຫລາຍໆ ແດ່ກໍ່ຂ້າເທີ້ນ.

(໒) ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໘໑ ຕົວ ປິກິດສັນ ເດືອນ ຕຸ ຂຶ້ນ ຕຸ ຄຳ ວັນ ກຸ ຮິດຈະນາແລ້ວຍາມທຸ່ງງາວັນ ໝາຍມີ ເຈົ້າໝ່ອມພໍ່ເຫຼັກເປັນເຄົ້າ ກັບທັງບຸດຕະນັດຕາ ພັນທຸ ວົງສາ ພໍ່ແມ່ພີ່ນ້ອງຊູ່ຄົນ ມີໃຈເຫຼືອມໃສເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ພ້ອມກັນສ້າງທັງສີ ຕຳນານພະຍາອິນ ຖາມບັນຫາ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ ດັງຄຳມັກຄຳປາດຖະໜາຜູ້ຂ້ານີ້ທຸກປະການ ຂໍຢ່າມີມານມາປະຈົນແກ່ຂ້າພະເຈົ້າ ຕາບຕໍ່ເທົ່າສູ່ ພະນິພານກໍ່ຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ເມ ທຸວັງ ນິດຈັງ ປະຣະມັງ ສຸກຂັງ.

(1) Folio 25 on the recto side: The writing was accomplished at noon (*nyam thiang van*). I, Khanan Sukkhapannya, was the scribe. May my wishes be fulfilled. May I share much merit, definitely.

(2) Folio 26 on the recto side: In Chulasangkatrasa (CS) 1281, a *kot san* year, on the eighth waxing-moon day of the eighth lunar month, the seventh day of the week (Saturday),²⁵ the writing was accomplished at noon (12:00). The initiator, Chao Mò m Phò Lek, his children, grandchildren, relatives, parents, and siblings had the most ardent religious faith to sponsor the making of this manuscript entitled *Tamnan Phanya In Tham Banha* (Questions of God Indra) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May all my desires and wishes come true. May I be free from any obstructions until I enter Nibbāna. May this be a condition for me to reach Nibbāna, constantly and certainly, the greatest bliss.

Date: CS 1281, a *kot san* year (5 Jul 1919)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Khanan Sukkapannya

Sponsor(s): Chao Mò m Phò Lek, his children, grandchildren, relatives, parents, and siblings

Titles: ພະຍາອິນຖາມບັນຫາ

Phanya In Tham Panha

God Indra's Questions

EAP1398_VXY_1_0458

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.4 cm, width 57.4 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 19. **Edges of the palm leaves:**

²⁵ 1281 Ashadha 8 = Saturday, 5 July 1919.

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

Description: ເນື້ອໃນກ່າວເຖິງຕອນພະພຸດທະໂຄສະຈານໄດ້ສະແດງທຳມະນິທານວ່າ ໃນເມື່ອຈຸນລະສັງກາດໄດ້ ໔໘໑ ຍັງມີພະຍາຕິນໜຶ່ງຊຶ່ງພະນາມວ່າ ສຸຣຸຈີ ຊຶ່ງສະເຫວີຍຣາຊະສົມບັດເປັນກະສັດໃນເມືອງໄຊຍະນະຄອນ ຊຶ່ງມີພະອັກຄະມະເຫສີພະນາມວ່າ ພະນາງຈອມເມືອງ ມີມືໜຶ່ງ ຜູ້ເປັນພັນລະຍາໄດ້ນອນຝັນວ່າ ມີພະອາທິດໜ່ວຍໜຶ່ງຕົກລົງມາທັບເອິກຂອງພະນາງ ເມື່ອເຖິງເວລາຮຸ່ງເຊົ້າ ພະນາງຈຶ່ງໄປເລົ່າຄວາມຝັນນັ້ນໃຫ້ພະຍາສຸຣຸຈີຟັງ ຄັນພະຣາຊາໄດ້ຍິນແລ້ວ ກໍມີຄວາມຍິນດີພໍພະໂທ ຈຶ່ງໃຫ້ນັກປາດທັງຫຼາຍມາທຳນາຍ ສ່ວນນັກປາດທັງຫຼາຍກໍທຳນາຍວ່າ ອີກບໍ່ດົນຈະມີຜູ້ມີບຸນສົມພານລົງມາເກີດ ແລະຈະໄດ້ລູກຊາຍຜູ້ປະເສີດ ໃນກາລະຕຳມາ ພະນາງກໍໄດ້ຕັ້ງຄັນຈົນຮອດ ໑໐ ເດືອນ ກໍປະສູດພະຣາຊະໂອລົດ ຊຶ່ງພະນາມວ່າເຈົ້າຍີ່ກຸລະຣຸຈິຣະກຸມມານ ເມື່ອເຈົ້າກຸມມານຈະເລີນໄວ ກໍຊຶ່ງມີປັນຍາອັນສະຫລາດຫຼັກແຫຼມ ແລະເປັນທີ່ເຄົາລົບຮັກຂອງຊາວພະນະຄອນ ພະຍາສຸຣຸຈີ ຈຶ່ງ ພະຣາຊະທານອະພິເສກແຕ່ງຕັ້ງໃຫ້ເປັນພະຍາຊົງປົກຄອງບ້ານເມືອງແທນພະອົງ.

The text mentions a Dhamma tale given by Buddhagosachan. In CS 481, there was a king named Suruji. He reigned over the kingdom of Saiyanakhon and had a queen named Queen Chòmmüang. One day, the queen dreamed that the sun falling on her chest. The next morning she recounted the dream to King Suruji. The king was greatly pleased and consulted masters to predict the future related to the dream. The masters predicted that a meriful person would soon take birth in the queen's womb and he would be their excellent son. Later, the queen became pregnant and, after ten months, gave birth to a prince named Nyikularujira. As the prince grew up, he showed his great intelligence and became beloved by the people of the kingdom. King Suruji eventually anointed the prince as the new ruler of the kingdom.

Colophon: None
Date: Late 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ພຸດທະໂຄສະຈານ
Phutthakhosachan
[Buddhaghosācāriya]

EAP1398_VXY_1_0459

Long palm-leaf

One Phuk: fascicle

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 54.2 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 is blank; and the last folio contains title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 10. **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. ໃນກາລະຄັ້ງນັ້ນ ພະຍາປັດເສນທິໂກສິນ ພ້ອມດ້ວຍບໍລິວານທັງຫຼາຍ ໄດ້ເຂົ້າເຝົ້າພະພຸດທະເຈົ້າແລ້ວທູນຖາມວ່າ ຂ້າໄຫວ້ສັບພັນຍູເຈົ້າ ອັນວ່າຄົນທັງຫຼາຍໃຫ້ທານນັ້ນ ຈະກະທຳສັນໃດຈຶ່ງວ່າປະເສີດ, ອັນວ່າ ການຮັກສາສິນນັ້ນຈະກະທຳສັນໃດຈຶ່ງວ່າປະເສີດ, ອັນວ່າການຟັງທຳນັ້ນ ຈະກະທຳສັນໃດຈຶ່ງຈະມີ ປະເສີດ. ແລະອັນວ່າການໃຫ້ທານ, ການຮັກສາສິນ ແລະການຟັງທຳ ຈະກະທຳສັນໃດຈຶ່ງຈະມີ ຜະລະອານິສົງຫຼາຍກໍຂ້າຈາ. ເມື່ອນັ້ນ ພະພຸດທະອົງຊົງຕັດວ່າ ດູລາມະຫາລາດ ອັນວ່າການໃຫ້ ທານນັ້ນມີ ໓ ຈຳພວກ, ອັນວ່າການຮັກສາສິນນັ້ນກໍມີ ໓ ຈຳພວກ ແລະອັນວ່າການຟັງທຳນັ້ນກໍມີ ໓ ຈຳພວກ. ຈາກນັ້ນ ພະພຸດທະອົງກໍຊົງສະແດງພະທຳມະເທສະໜາໃຫ້ແກ່ພະຍາປັດເສນທິ ໂກສິນແລະບໍລິວານທັງຫຼາຍໃຫ້ໄດ້ສະດັບຮັບຟັງຢ່າງລະອຽດແລະແຈ້ງ.

On one occasion, the Buddha resided at the Jetavana Monastery. During that time, King Pasenadi, along with his ministers and followers, approached the Buddha and asked about the ways of donating, observing precepts, and listening to the Dhamma that were considered excellent and about how to behave in donating, observing precepts, and listening to the Dhamma to gain much merit. The Buddha responded that there were three kinds of donating, three kinds of observing precepts, and three kinds of listening to the Dhamma, before delivering a sermon in details upon that issue.

Colophon: ລານທີ ໘ ໜ້າ ໒: ຂ້າພະເຈົ້າໝ່ອມເຫຼັກໄດ້ສ້າງໜັງສືຜູກນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບ ຕໍ່ເທົ່າເຂົ້າສູ່ພະນິພານກໍຂ້າເທີ້ນ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ຂໍສາທຸງ ອະນຸໂມທາມິ ໄດ້ສ້າງ ໑໙໔໙ ເດືອນ ກຸມພຸມີ ວັນເສົາແລ [...]. ວັດບ້ານມ່ວງ.

Folio 8 on the recto side: I, Mòmm Lek, sponsored the making of this manuscript to support the Teachings of Gotama Buddha to last until I enter Nibbāna. Nibbāna is the greatest bliss. Well done, well done. Congratulations. The making of [this manuscript] was made on the full moon day of the seventh lunar month, the seventh day of the week (Saturday), in 1949. [...] Vat Ban Muang.

Date: CS 1929 (1929)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Mòmm Lek

Titles: *[ປັນທາພະຍາປັດເສນທິໂກສິນ]*

Panha Phanya Patsenthikason

King Pasenadi's Questions

Long palm-leaf**One Phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 5.5 cm, width 56.1 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** none.**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: ເນື້ອໃນກ່າວເຖິງ ການດຳເນີນການສັງຄາຍະນາຄັ້ງທີ ໑. ເຊິ່ງຈັດຂຶ້ນພາຍຫຼັງພະພຸດທະເຈົ້າປະຣິນິບພານ ໄປໄດ້ ໓ ເດືອນ ໂດຍພະກັດສິບຜູ້ໂຈດ ໄດ້ຖາມພະອຸບາລີກ່ຽວກັບພະວິໄນສິກຂາບົດ ໃນສິນ ໒໒໗ ຂໍ້ນັ້ນ ຈຶ່ງໄດ້ສົມມຸດຂຶ້ນວ່າ ຕົວຂອງຂ້າພະເຈົ້າຜູ້ຊື່ວ່າກັດສິບນີ້ ຈະໄດ້ບຸດສາ ຖາມຍັງພະອຸບາລີໃນທ້ອງພະວິໄນ ຖ້າຜິດພາດປະການໃດກໍ່ດີ ຂໍໃຫ້ສົງທັງປວງຈິງທັກທ້ວງຂຶ້ນມາທຳມາກາງສົງໃນກາລະບັດນີ້ ຈາກນັ້ນພະກັດສິບຈຶ່ງຖາມວ່າ ຂ້າແດ່ພະອຸບາລີ ອັນວ່າປະຖົມມະບັນຍັດໃນສິກຂາບົດແຕ່ລະຂໍ້ນັ້ນ ບັນຍັດດ້ວຍວັດຖຸສາເຫດອັນໃດ ບຸກຄະລະຜູ້ໃດ ເປັນຕົ້ນເຫດ ແລະເຫດເກີດຂຶ້ນທີ່ບ້ານເມືອງໃດ ສ່ວນພະອຸບາລີກໍ່ໄດ້ທຳໜ້າທີ່ວິສັດສະນາສິກຂາບົດແຕ່ລະຂໍ້ນັ້ນໂດຍເລີ່ມຕັ້ງແຕ່ປາຣາຊິກ ໔ ຕາມດ້ວຍສັງຄາທິເສດ ໑໓ ເປັນຕົ້ນໄປຈົນຄົບ ໒໒໗ ຂໍ້ນັ້ນໃຫ້ຄະນະສົງໄດ້ຮັບຟັງຢ່າງລະອຽດ.

The text recounts the proceedings of the First Buddhist Council, which was convened three months after the Buddha's *parinibbāna*. During the council, Kassop Thera, the questioner monk, inquired of Upali Thera about the 227 rules of Bhikkhus. Kassop Thera introduced himself as a questioner and allowed other monks in the council to call out if he made any mistakes. Then, Kassop Thera asked Upali Thera to explain the Vinaya, specifically detailing the reason, the location, and the first monk who committed the offense that led the Buddha to establish each precept. Upali Thera provided the Sangha with detailed explanations of each precept, beginning with the four Pārājikā, followed by the thirteen Saṅghādisesa, and continuing through to the end of the 227 precepts.

Colophon: None**Date:** AD 1929 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0459)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Author(s):** Unknown**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** *ພະກັດສິບໂຈດ**Phakatsop Chot**Venerable Kassapa's Questions*

Long palm-leaf**One Phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 59 cm, depth 2.5 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:** 63. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.**Description:** ພາມຄົນໜຶ່ງຊື່ວ່າ ສຸພະພາມ ອາໄສຢູ່ໃນບ້ານຄາມມະ ໃນເມືອງສາວັດຖິ ເປັນຄົນມີຈິດໃຈເຫຼື້ອມ ໃສ່ໃນພະພຸດທະສາສະໜາ ຈຶ່ງໄດ້ເຮັດເຮືອນຜ້າຫຼັງໜຶ່ງອັນປະກອບດ້ວຍວັດຖຸຂອງທານຕ່າງໆ ອັນມີ ອາຫານ, ຈິວອນ ແລະຢາປົວພະຍາດ ພ້ອມດ້ວຍເຂົ້າຕອກ ດອກໄມ້ ແລ້ວນ້ອມນໍ້າໄປ ຖວາຍໃຫ້ແກ່ພະພິກຂຸສົງທີ່ວັດເຊຕະວັນ ອັນມີພະພຸດທະເຈົ້າຊົງເປັນປະທານ. ເມື່ອນັ້ນ ສຸພະ ພາມໄດ້ຂາບທູນຖາມພະພຸດທະເຈົ້າວ່າ ເຫດໃດການໃຫ້ທານຈຶ່ງຕ້ອງປະກອບດ້ວຍວັດຖຸຂອງ ທານຫຼາຍຢ່າງຫຼາຍປະການ? ອີກປະການໜຶ່ງ ການໃຫ້ທານທີ່ເວັ້ນດ້ວຍວາຈາຄໍາປາກ ແຕ່ຍົກ ປະເຄນຖວາຍໃຫ້ເລີຍ ກັບການໃຫ້ທານດ້ວຍວາຈາຄໍາປາກພ້ອມກັບຍົກປະເຄນຖວາຍໃຫ້ ການ ໃຫ້ທານປະເພດໃດຈະປະເສີດກວ່າກັນ? ພະພຸດທະອົງກໍຊົງສະແດງພະທຳມະເທສະໜາໃຫ້ແກ່ ສຸພະພາມໄດ້ສະດັບ ຮັບຟັງຢ່າງລະອຽດແລະແຈ້ງ.

A Brahmin named Suba lived in Gamma Village in Savatthi. He was faithful in Buddhism and made a cotton house filled with various offerings, such as food, robes, medicines, pounded rice, and flowers. He then offered these to the monks at the Jetavana Monastery, where the Buddha resided. During this time, Suba Brahmin asked the Buddha why an alms-giving required many different items. He also inquired about differences between giving alms with and without speech and which way was better. The Buddha responded by delivering a sermon to Suba Brahmin, who listened attentively and understood the teachings thoroughly and clearly.

Colophon: None**Date:** AD 1929 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0459)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Author(s):** Unknown**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ສຸພະພາມມະນະວັດຖຸ*Suphaphāmmaṇa Vatthu**Subhabrahmaṇa Vatthu*

Long palm-leaf**One Phuk:** *fascicle 1***Material:** Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 56.1 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; 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:** 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: ພະອຸປະຄຸດມີລັກສະນະເດັ່ນໃນດ້ານມີອິດທິລິດ ເປັນພະອໍລະຫັນທີ່ຍັງມີຊີວິດຢູ່ ອາໄສຢູ່ ບໍລິເວນສະຕິໃນມະຫາສະໝຸດ. ທ່ານເກີດຫຼັງພຸດທະການໃນຊ່ວງພະເຈົ້າອະໂສກມະຫາຣາດ ປົກຄອງເມືອງປາຕະລິບຸດ. ຄັ້ງໜຶ່ງ, ພະເຈົ້າອະໂສກມະຫາຣາດ ໄດ້ຈັດງານສະຫຼອງສົມໂພດພະ ສະຖູບເຈດີທີ່ພະອົງຊົງສ້າງຂຶ້ນ ຈຳນວນ ໘໔,໐໐໐ ອົງ ເປັນເວລາ ໗ ປີ ໗ ເດືອນ ໗ ວັນ. ໃນຂະນະ ນັ້ນ ພະຍາມານໄດ້ປາກົດຕົວ ແລະບັນດານໃຫ້ມີຝົນຕົກໜັກເພື່ອທຳລາຍພິທີການສະຫຼອງນັ້ນ. ພິກຂຸທັງຫຼາຍໄດ້ມີພະອຸປະຄຸດເຖລະຂຶ້ນມາປາບພະຍາມານຈົນພະຍາມານພ່າຍແພ້. ເນື້ອ ໃນຍັງກ່າວເຖິງພະເຈົ້າອະໂສກມະຫາຣາດ ໄດ້ອະນຸຍາດໃຫ້ພະຣາຊະໂອລົດ ແລະພະຣາຊະ ທິດາ ຊົງພະນາມວ່າ ເຈົ້າມະຫິນທະຣາຊະກຸມມານ ແລະພະນາງສັງຄະມິດຕາຣາຊະທິດາ ພ້ອມ ດ້ວຍຕິດສະມະຫາອຸປະຣາດພະອະນຸຊາ (ນ້ອງຊາຍ) ແລະຫຼານຊາຍ ອັກຄີທັດຕະພາມ ອອກບວດເປັນພິກຂຸ ແລະພິກຂຸນີ ເພື່ອເຮັດໃຫ້ພະອົງເປັນທາຍາດພະພຸດທະສາສະໜາຕາມຄຳ ແນະນຳຂອງຄະນະສົງ. ຕໍ່ມາ, ພະເຈົ້າອະໂສກມະຫາຣາດໄດ້ສົ່ງພະທຳມະທູດ ໙ ສາຍ ອອກໄປ ເຜີຍແຜ່ພະພຸດທະສາສະໜາໃນທະວີບຕ່າງໆ. ພະມະຫາໂສນະເຖລະ ແລະພະອຸດຕະຣະເຖລະ ພະທຳມະທູດ ສາຍທີ ໘ ໄດ້ເດີນທາງມາເຜີຍແຜ່ພະພຸດທະສາສະໜາໃນດິນແດນສຸວັນນະພູມ ຫຼື ອາຊີອາຄະເນ.

Venerable Upagupta Thera is renowned for a powerful arahant living in the ocean. He was born after the Buddha's lifetime in the reign of King Aśoka ruling Pāṭalīputta. On one occasion, King Aśoka held a celebration for seven years, seven months, and seven days for 84,000 pagodas that he had built. During that time, the Māra king appeared and caused heavy rain in an attempt to ruin the ceremony. Monks invited Venerable Upagupta Thera to subdue the Māra and he successfully suppressed him. The manuscript also mentions King Aśoka allowing his son and his daughter, Prince Mahindra and Princess Sanghamitta, as well as his brother and nephew, Viceroy Tissa and Aggidatta Brahmin, to be ordained as bhikkhus and bhikkhuni. This act was done to strengthen the king's ties to Buddhism, according to the Sangha's advice. Furthermore, King Aśoka dispatched nine groups of missionary monks to spread the teachings of the Buddha across different continents. Venerable Sona and Venerable Uttara, part of the eighth group, traveled to Suvarṇabhūmi, which is known today as Southeast Asia.

Colophon: (໑) ລານທີ ໒໕ ໜ້າ ໒: ມະຫາອຸປະຄູດແລ້ວຍາມກອງແລງ ຂ້າພະເຈົ້າສົມເດັດບຸບຜາປັນຍາເປັນ ຜູ້ຂຽນ.

(໒) ລານທີ ໒໖ ໜ້າ ໑: ສັງກາດ ໒໔໗ (ກົງກັບ ພ.ສ. ໒໔໗໒) ຕົວ ປີກັດໃສ່ ວະສັນຕະຣະດູ ເດືອນ ໑໐ ຂຶ້ນ ໖ ຄ່ຳ ວັນ ໒ ຣິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ສາວສຸກພ້ອມດ້ວຍລູກເຕົ້າຊູ່ຄົນ ຢູ່ ບ້ານຊຽງມ່ວນໄດ້ສ້າງ ອຸປະຄູດຫລວງ ມັດນີ້ມີ ໑໔ ຜູກ ໄວ້ໃນພະພຸດທະສາສະໜາ ເທົ່າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາກໍຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂໜນຕຸ ນິດຈັງງ.

(1) Folio 25 on the verso side: The writing of this *Maha Upakhut* was accomplished at the time of the sunset drum (*nyam kòng laeng*). I, Somdet Bupphapannya, was the scribe.

(2) Folio 26 on the recto side: Sangkat 247 (corresponding to BE 2472), a *kat sai* year, on the sixth waxing-moon day of the tenth lunar month, in the rainy season, the second day of the week (Monday),²⁶ the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Sao Suk and all her children from Xiang Muan village sponsored the making of this manuscript-bundle entitled *Upakhut Luang* (Great Upagupta), fifteen fascicles in total, 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 to reach Nibbāna, constantly.

Date: BE 2472, a *kat sai* year (9 Sep 1929)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Somdet Bupphapannya

Sponsor(s): Sao Suk and all her children from Xiang Muan village

Titles: ມະຫາອຸປະຄູດຫລວງ (ຜູກຕື້ນ)

Maha Upakhut Luang (Phuk ton)

Great Mahā Upagupta (Fascicle 1)

EAP1398_VXY_1_0463

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 55.7 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** 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: ພະອຸປະຄູດມີລັກສະນະເດັ່ນໃນດ້ານມີອິດທິລິດ ເປັນພະອໍລະຫັນທີ່ຍັງມີຊີວິດຢູ່ ອາໄສຢູ່ ບໍລິເວນສະດີໃນມະຫາສະໝຸດ. ທ່ານເກີດຫຼັງພຸດທະການໃນຊ່ວງພະເຈົ້າອະໂສກມະຫາຣາດ

²⁶ 1291 Bhadrapada 6 = Monday, 9 September 1929.

ປົກຄອງເມືອງປາຕະລິບູດ. ຄັ້ງໜຶ່ງ, ພະເຈົ້າອະໂສກມະຫາຣາດ ໄດ້ຈັດງານສະຫຼອງສົມໂພດພະສະກຼບເຈດີທີ່ພະອົງຊົງສ້າງຂຶ້ນ ຈຳນວນ ໘໔,໐໐໐ ອົງ ເປັນເວລາ ໗ ປີ ໗ ເດືອນ ໗ ວັນ. ໃນຂະນະນັ້ນ ພະຍາມານໄດ້ປາກົດຕົວ ແລະບັນດານໄທ້ມິຝົນຕັກໜັກເພື່ອທຳລາຍພິທີການສະຫຼອງນັ້ນ. ພິກຂຸທັງຫຼາຍໄດ້ນິມົນພະອຸປະຣຸດເຖລະຂຶ້ນມາປາບພະຍາມານຈົນພະຍາມານພ່າຍແພ້. ເນື້ອໃນຍັງກ່າວເຖິງພະເຈົ້າອະໂສກມະຫາຣາດ ໄດ້ອະນຸຍາດໃຫ້ພະຣາຊະໂອລົດ ແລະພະຣາຊະທິດາ ຊົງພະນາມວ່າ ເຈົ້າມະຫິນທະຣາຊະກຸມມານ ແລະພະນາງສັງຄະມິດຕາຣາຊະທິດາ ພ້ອມດ້ວຍຕິດສະມະຫາອຸປະຣາດພະອະນຸຊາ (ນ້ອງຊາຍ) ແລະຫຼານຊາຍ ອັກຄີທັດຕະພາມ ອອກບວດເປັນພິກຂຸ ແລະພິກຂຸນີ ເພື່ອເຮັດໃຫ້ພະອົງເປັນທາຍາດພະພຸດທະສາສະໜາຕາມຄຳແນະນຳຂອງຄະນະສົງ. ຕໍ່ມາ, ພະເຈົ້າອະໂສກມະຫາຣາດໄດ້ສົ່ງພະທຳມະທູດ ໙ ສາຍ ອອກໄປເຜີຍແຜ່ພະພຸດທະສາສະໜາໃນທະວີບຕ່າງໆ. ພະມະຫາໂສນະເຖລະ ແລະພະອຸດຕະຣະເຖລະ ພະທຳມະທູດ ສາຍທີ ໘ ໄດ້ເດີນທາງມາເຜີຍແຜ່ພະພຸດທະສາສະໜາໃນດິນແດນສຸວັນນະພູມ ຫຼື ອາຊີອາຄະເນ.

Venerable Upagupta Thera is renowned for a powerful arahant living in the ocean. He was born after the Buddha's lifetime in the reign of King Aśoka ruling Pāṭalīputta. On one occasion, King Aśoka held a celebration for seven years, seven months, and seven days for 84,000 pagodas that he had built. During that time, the Māra king appeared and caused heavy rain in an attempt to ruin the ceremony. Monks invited Venerable Upagupta Thera to subdue the Māra and he successfully suppressed him. The manuscript also mentions King Aśoka allowing his son and his daughter, Prince Mahindra and Princess Sanghamitta, as well as his brother and nephew, Viceroy Tissa and Aggidatta Brahmin, to be ordained as bhikkhus and bhikkhuni. This act was done to strengthen the king's ties to Buddhism, according to the Sangha's advice. Furthermore, King Aśoka dispatched nine groups of missionary monks to spread the teachings of the Buddha across different continents. Venerable Sona and Venerable Uttara, part of the eighth group, traveled to Suvarṇabhūmi, which is known today as Southeast Asia.

Colophon: None
Date: AD 1929 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0462)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ມະຫາອຸປະຣຸດຫລວງ (ຜູກ ໒)
Maha Upakhut Luang (Phuk 2)
Great Mahā Upagupta (Fascicle 2)

Long palm-leaf**One Phuk:** *fascicle 3***Material:** Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 55.7 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** one folio contains the title. **Back cover folio:** 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: ພະອຸປະຄຸດມີລັກສະນະເດັ່ນໃນດ້ານມີອິດທິລິດ ເປັນພະອໍລະຫັນທີ່ຍັງມີຊີວິດຢູ່ ອາໄສຢູ່ ບໍລິເວນສະຕິໃນມະຫາສະໝຸດ. ທ່ານເກີດຫຼັງພຸດທະການໃນຊ່ວງພະເຈົ້າອະໂສກມະຫາຣາດ ປົກຄອງເມືອງປາຕະລິບຸດ. ຄັ້ງໜຶ່ງ, ພະເຈົ້າອະໂສກມະຫາຣາດ ໄດ້ຈັດງານສະຫຼອງສົມໂພດພະ ສະກູບເຈດີທີ່ພະອົງຊົງສ້າງຂຶ້ນ ຈຳນວນ ໘໔,໐໐໐ ອົງ ເປັນເວລາ ໗ ປີ ໗ ເດືອນ ໗ ວັນ. ໃນຂະນະ ນັ້ນ ພະຍາມານໄດ້ປາກົດຕົວ ແລະບັນດານໃຫ້ມີຝົນຕົກໜັກເພື່ອທຳລາຍພິທີການສະຫຼອງນັ້ນ. ພິກຂຸທັງຫຼາຍໄດ້ມີມົນພະອຸປະຄຸດເຖລະຂຶ້ນມາປາບພະຍາມານຈົນພະຍາມານພ່າຍແພ້. ເນື້ອ ໃນຍັງກ່າວເຖິງພະເຈົ້າອະໂສກມະຫາຣາດ ໄດ້ອະນຸຍາດໃຫ້ພະຣາຊະໂອລົດ ແລະພະຣາຊະ ທິດາ ຊົງພະນາມວ່າ ເຈົ້າມະຫິນທະຣາຊະກຸມມານ ແລະພະນາງສັງຄະມິດຕາຣາຊະທິດາ ພ້ອມ ດ້ວຍຕິດສະມະຫາອຸປະຣາດພະອະນຸຊາ (ນ້ອງຊາຍ) ແລະຫຼານຊາຍ ອັກຄີທັດຕະພາມ ອອກບວດເປັນພິກຂຸ ແລະພິກຂຸນີ ເພື່ອເຮັດໃຫ້ພະອົງເປັນທາຍາດພະພຸດທະສາສະໜາຕາມຄຳ ແນະນຳຂອງຄະນະສົງ. ຕໍ່ມາ, ພະເຈົ້າອະໂສກມະຫາຣາດໄດ້ສົ່ງພະທຳມະທູດ ໙ ສາຍ ອອກໄປ ເຜີຍແຜ່ພະພຸດທະສາສະໜາໃນທະວີບຕ່າງໆ. ພະມະຫາໂສນະເຖລະ ແລະພະອຸດຕະຣະເຖລະ ພະທຳມະທູດ ສາຍທີ ໘ ໄດ້ເດີນທາງມາເຜີຍແຜ່ພະພຸດທະສາສະໜາໃນດິນແດນສຸວັນນະພູມ ຫຼື ອາຊີອາຄະເນ.

Venerable Upagupta Thera is renowned for a powerful arahant living in the ocean. He was born after the Buddha's lifetime in the reign of King Aśoka ruling Pāṭalīputta. On one occasion, King Aśoka held a celebration for seven years, seven months, and seven days for 84,000 pagodas that he had built. During that time, the Māra king appeared and caused heavy rain in an attempt to ruin the ceremony. Monks invited Venerable Upagupta Thera to subdue the Māra and he successfully suppressed him. The manuscript also mentions King Aśoka allowing his son and his daughter, Prince Mahindra and Princess Sanghamitta, as well as his brother and nephew, Viceroy Tissa and Aggidatta Brahmin, to be ordained as bhikkhus and bhikkhuni. This act was done to strengthen the king's ties to Buddhism, according to the Sangha's advice. Furthermore, King Aśoka dispatched nine groups of missionary monks to spread the teachings of the Buddha across different continents. Venerable Sona and Venerable Uttara, part of the eighth group, traveled to Suvarṇabhūmi, which is known today as Southeast Asia.

Colophon: None

Date: AD 1929 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0462)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ມະຫາອຸປະຄຸດຫລວງ (ຜູກ ໓)
Maha Upakhut Luang (Phuk 3)
Great Mahā Upagupta (Fascicle 3)

EAP1398_VXY_1_0465

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 55.7 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 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:** Good.

Description: ພະອຸປະຄຸດມີລັກສະນະເດັ່ນໃນດ້ານມີອິດທິລິດ ເປັນພະອໍລະຫັນທີ່ຍັງມີຊີວິດຢູ່ ອາໄສຢູ່
ບໍລິເວນສະຕິໃນມະຫາສະໝຸດ. ທ່ານເກີດຫຼັງພຸດທະການໃນຊ່ວງພະເຈົ້າອະໂສກມະຫາຣາດ
ປົກຄອງເມືອງປາຕະລິບູດ. ຄັ້ງໜຶ່ງ, ພະເຈົ້າອະໂສກມະຫາຣາດ ໄດ້ຈັດງານສະຫຼອງສົມໂພດພະ
ສະກຸນເຈດີທີ່ພະອົງຊົງສ້າງຂຶ້ນ ຈຳນວນ ໘໔,໐໐໐ ອົງ ເປັນເວລາ ໗ ປີ ໗ ເດືອນ ໗ ວັນ. ໃນຂະນະ
ນັ້ນ ພະຍາມານໄດ້ປາກົດຕົວ ແລະບັນດານໄທ້ມີຝົນຕັກໜັກເພື່ອທຳລາຍພິທີການສະຫຼອງນັ້ນ.
ພິກຂຸທັງຫຼາຍໄດ້ນິມົນພະອຸປະຄຸດເຖລະຂຶ້ນມາປາບພະຍາມານຈົນພະຍາມານພ່າຍແພ້. ເນື້ອ
ໃນຍັງກ່າວເຖິງພະເຈົ້າອະໂສກມະຫາຣາດ ໄດ້ອະນຸຍາດໃຫ້ພະຣາຊະໂອລົດ ແລະພະຣາຊະ
ທິດາ ຊົງພະນາມວ່າ ເຈົ້າມະຫິນທະຣາຊະກຸມມານ ແລະພະນາງສັງຄະມິດຕາຣາຊະທິດາ ພ້ອມ
ດ້ວຍຕິດສະມະຫາອຸປະຣາດພະອະນຸຊາ (ນ້ອງຊາຍ) ແລະຫຼານຊາຍ ອັກຄີທັດຕະພາມ
ອອກບວດເປັນພິກຂຸ ແລະພິກຂຸນີ ເພື່ອເຮັດໃຫ້ພະອົງເປັນທາຍາດພະພຸດທະສາສະໜາຕາມຄຳ
ແນະນຳຂອງຄະນະສົງ. ຕໍ່ມາ, ພະເຈົ້າອະໂສກມະຫາຣາດໄດ້ສົ່ງພະທຳມະທູດ ໙ ສາຍ ອອກໄປ
ເຜີຍແຜ່ພະພຸດທະສາສະໜາໃນທະວີບຕ່າງໆ. ພະມະຫາໂສນະເຖລະ ແລະພະອຸດຕະຣະເຖລະ
ພະທຳມະທູດ ສາຍທີ ໘ ໄດ້ເດີນທາງມາເຜີຍແຜ່ພະພຸດທະສາສະໜາໃນດິນແດນສຸວັນນະພູມ ຫຼື
ອາຊີອາຄະເນ.

Venerable Upagupta Thera is renowned for a powerful arahant living in the ocean. He was born after the Buddha's lifetime in the reign of King Aśoka ruling Pāṭalīputta. On one occasion, King Aśoka held a celebration for seven years, seven months, and seven days for 84,000 pagodas that he had built. During that time, the Māra king appeared and caused heavy

rain in an attempt to ruin the ceremony. Monks invited Venerable Upagupta Thera to subdue the Māra and he successfully suppressed him. The manuscript also mentions King Aśoka allowing his son and his daughter, Prince Mahindra and Princess Sanghamitta, as well as his brother and nephew, Viceroy Tissa and Aggidatta Brahmin, to be ordained as bhikkhus and bhikkhuni. This act was done to strengthen the king's ties to Buddhism, according to the Sangha's advice. Furthermore, King Aśoka dispatched nine groups of missionary monks to spread the teachings of the Buddha across different continents. Venerable Sona and Venerable Uttara, part of the eighth group, traveled to Suvarṇabhūmi, which is known today as Southeast Asia.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໗໒ ຕົວ ປີກັດໃສ້ ເດືອນ ໑໐ ແຮມ ໑໑ ຄໍ່າ ວັນ ໑ ໝາຍມີ
ສາວສຸກພ້ອມດ້ວຍບຸດຕະນັດຕາຢູ່ບ້ານຊຽງມ່ວນມີສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງທຳມະ ມະຫາ
ອຸປະຄຸດຫຼວງ ນີ້ມີ ໑໔ ຜູກ ເປັນທານໄວ້ໃນພະພຸດທະສາສະໜາ ເທົ່າ ໔໐໐໐ ພະວັດສາ ນິບພາ
ນະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 26 on the recto side: In Buddhist Era (BE) 2472, a *kat sai* year, on the eleventh waning-moon day of the tenth lunar month, the first day of the week (Sunday),²⁷ Sao Suk and all her children and grandchildren from Xiang Muan village had the religious faith to sponsor the making of this manuscript-bundle entitled *Maha Upakhut Luang* (Great Upagupta), fifteen fascicles in total, to support the Teachings of the Buddha to last until the end of 5000 years. May this be a condition to reach Nibbāna.

Date: BE 2472, a *kat sai* year (29 Sep 1929)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Sao Suk and all her children and grandchildren from Xiang Muan village
Titles: ມະຫາອຸປະຄຸດຫລວງ (ຜູກ ໔)
Maha Upakhut Luang (Phuk 4)
Great Mahā Upagupta (Fascicle 4)

EAP1398_VXY_1_0466

Long palm-leaf

One Phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 55.7 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

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

²⁷ 1291 Bhādrapada 26 = Sunday, 29 September 1929.

Description: ພະອຸປະຄຸດມີລັກສະນະເດັ່ນໃນດ້ານມີອິດທິລິດ ເປັນພະອໍລະຫັນທີ່ຍັງມີຊີວິດຢູ່ ອາໄສຢູ່ບໍລິເວນສະຕີໃນມະຫາສະໝຸດ. ທ່ານເກີດຫຼັງພຸດທະການໃນຊ່ວງພະເຈົ້າອະໂສກມະຫາຣາດປົກຄອງເມືອງປາຕະລີບຸດ. ຄັ້ງໜຶ່ງ, ພະເຈົ້າອະໂສກມະຫາຣາດ ໄດ້ຈັດງານສະຫຼອງສົມໂພດພະສະຖູບເຈດີທີ່ພະອົງຊົງສ້າງຂຶ້ນ ຈຳນວນ ໘໔,໐໐໐ ອົງ ເປັນເວລາ ໗ ປີ ໗ ເດືອນ ໗ ວັນ. ໃນຂະນະນັ້ນ ພະຍາມານໄດ້ປາກົດຕົວ ແລະບັນດານໄທ້ມີຝົນຕົກໜັກເພື່ອທຳລາຍພິທີການສະຫຼອງນັ້ນ. ພິກຂຸທັງຫຼາຍໄດ້ນິມົນພະອຸປະຄຸດເຖລະຂຶ້ນມາປາບພະຍາມານຈົນພະຍາມານພ່າຍແພ້. ເນື້ອໃນຍັງກ່າວເຖິງພະເຈົ້າອະໂສກມະຫາຣາດ ໄດ້ອະນຸຍາດໃຫ້ພະຣາຊະໂອລົດ ແລະພະຣາຊະທິດາ ຊົງພະນາມວ່າ ເຈົ້າມະຫິນທະຣາຊະກຸມມານ ແລະພະນາງສັງຄະມິດຕາຣາຊະທິດາ ພ້ອມດ້ວຍຕິດສະມະຫາອຸປະຣາດພະອະນຸຊາ (ນ້ອງຊາຍ) ແລະຫຼານຊາຍ ອັກຄີທັດຕະພາມ ອອກບວດເປັນພິກຂຸ ແລະພິກຂຸນີ ເພື່ອເຮັດໃຫ້ພະອົງເປັນທາຍາດພະພຸດທະສາສະໜາຕາມຄຳແນະນຳຂອງຄະນະສົງ. ຕໍ່ມາ, ພະເຈົ້າອະໂສກມະຫາຣາດໄດ້ສົ່ງພະທຳມະທູດ ໙ ສາຍ ອອກໄປເຜີຍແຜ່ພະພຸດທະສາສະໜາໃນທະວີບຕ່າງໆ. ພະມະຫາໂສນະເຖລະ ແລະພະອຸດຕະຣະເຖລະ ພະທຳມະທູດ ສາຍທີ ໘ ໄດ້ເດີນທາງມາເຜີຍແຜ່ພະພຸດທະສາສະໜາໃນດິນແດນສຸວັນນະພູມ ຫຼື ອາຊີອາຄະເນ.

Venerable Upagupta Thera is renowned for a powerful arahant living in the ocean. He was born after the Buddha's lifetime in the reign of King Aśoka ruling Pāṭalīputta. On one occasion, King Aśoka held a celebration for seven years, seven months, and seven days for 84,000 pagodas that he had built. During that time, the Māra king appeared and caused heavy rain in an attempt to ruin the ceremony. Monks invited Venerable Upagupta Thera to subdue the Māra and he successfully suppressed him. The manuscript also mentions King Aśoka allowing his son and his daughter, Prince Mahindra and Princess Sanghamitta, as well as his brother and nephew, Viceroy Tissa and Aggidatta Brahmin, to be ordained as bhikkhus and bhikkhuni. This act was done to strengthen the king's ties to Buddhism, according to the Sangha's advice. Furthermore, King Aśoka dispatched nine groups of missionary monks to spread the teachings of the Buddha across different continents. Venerable Sona and Venerable Uttara, part of the eighth group, traveled to Suvarṇabhūmi, which is known today as Southeast Asia.

Colophon: None
Date: AD 1929 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0462)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ມະຫາອຸປະຄຸດຫລວງ (ຜູກ ໕)
Maha Upakhut Luang (Phuk 5)
Great Mahā Upagupta (Fascicle 5)

Long palm-leaf**One Phuk:** *fascicle 6***Material:** Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 55.7 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** one folio contains the title. **Back cover folio:** 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: ພະອຸປະຄຸດມີລັກສະນະເດັ່ນໃນດ້ານມີອິດທິລິດ ເປັນພະອໍລະຫັນທີ່ຍັງມີຊີວິດຢູ່ ອາໄສຢູ່ ບໍລິເວນສະຕິໃນມະຫາສະໝຸດ. ທ່ານເກີດຫຼັງພຸດທະການໃນຊ່ວງພະເຈົ້າອະໂສກມະຫາຣາດ ປົກຄອງເມືອງປາຕະລິບຸດ. ຄັ້ງໜຶ່ງ, ພະເຈົ້າອະໂສກມະຫາຣາດ ໄດ້ຈັດງານສະຫຼອງສົມໂພດພະ ສະຖູບເຈດີທີ່ພະອົງຊົງສ້າງຂຶ້ນ ຈຳນວນ ໘໔,໐໐໐ ອົງ ເປັນເວລາ ໗ ປີ ໗ ເດືອນ ໗ ວັນ. ໃນຂະນະ ນັ້ນ ພະຍາມານໄດ້ປາກົດຕົວ ແລະບັນດານໃຫ້ມີຝົນຕົກໜັກເພື່ອທຳລາຍພິທີການສະຫຼອງນັ້ນ. ພິກຂຸທັງຫຼາຍໄດ້ມີມົນພະອຸປະຄຸດເຖລະຂຶ້ນມາປາບພະຍາມານຈົນພະຍາມານພ່າຍແພ້. ເນື້ອ ໃນຍັງກ່າວເຖິງພະເຈົ້າອະໂສກມະຫາຣາດ ໄດ້ອະນຸຍາດໃຫ້ພະຣາຊະໂອລົດ ແລະພະຣາຊະ ທິດາ ຊົງພະນາມວ່າ ເຈົ້າມະຫິນທະຣາຊະກຸມມານ ແລະພະນາງສັງຄະມິດຕາຣາຊະທິດາ ພ້ອມ ດ້ວຍຕິດສະມະຫາອຸປະຣາດພະອະນຸຊາ (ນ້ອງຊາຍ) ແລະຫຼານຊາຍ ອັກຄີທັດຕະພາມ ອອກບວດເປັນພິກຂຸ ແລະພິກຂຸນີ ເພື່ອເຮັດໃຫ້ພະອົງເປັນທາຍາດພະພຸດທະສາສະໜາຕາມຄຳ ແນະນຳຂອງຄະນະສົງ. ຕໍ່ມາ, ພະເຈົ້າອະໂສກມະຫາຣາດໄດ້ສົ່ງພະທຳມະທູດ ໙ ສາຍ ອອກໄປ ເຜີຍແຜ່ພະພຸດທະສາສະໜາໃນທະວີບຕ່າງໆ. ພະມະຫາໂສນະເຖລະ ແລະພະອຸດຕະຣະເຖລະ ພະທຳມະທູດ ສາຍທີ ໘ ໄດ້ເດີນທາງມາເຜີຍແຜ່ພະພຸດທະສາສະໜາໃນດິນແດນສຸວັນນະພູມ ຫຼື ອາຊີອາຄະເນ.

Venerable Upagupta Thera is renowned for a powerful arahant living in the ocean. He was born after the Buddha's lifetime in the reign of King Aśoka ruling Pāṭalīputta. On one occasion, King Aśoka held a celebration for seven years, seven months, and seven days for 84,000 pagodas that he had built. During that time, the Māra king appeared and caused heavy rain in an attempt to ruin the ceremony. Monks invited Venerable Upagupta Thera to subdue the Māra and he successfully suppressed him. The manuscript also mentions King Aśoka allowing his son and his daughter, Prince Mahindra and Princess Sanghamitta, as well as his brother and nephew, Viceroy Tissa and Aggidatta Brahmin, to be ordained as bhikkhus and bhikkhuni. This act was done to strengthen the king's ties to Buddhism, according to the Sangha's advice. Furthermore, King Aśoka dispatched nine groups of missionary monks to spread the teachings of the Buddha across different continents. Venerable Sona and Venerable Uttara, part of the eighth group, traveled to Suvarṇabhūmi, which is known today as Southeast Asia.

Colophon: None

Date: AD 1929 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0462)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ມະຫາອຸປະຄຸດທລວງ (ຜູກຖວນ ໖)
Maha Upakhut Luang (Phuk thuan 6)
Great Mahā Upagupta (Fascicle 6)

EAP1398_VXY_1_0468

Long palm-leaf

One Phuk: *fascicle 7*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 55.7 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** 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: ພະອຸປະຄຸດມີລັກສະນະເດັ່ນໃນດ້ານມີອິດທິລິດ ເປັນພະອໍລະຫັນທີ່ຍັງມີຊີວິດຢູ່ ອາໄສຢູ່
ບໍລິເວນສະຕີໃນມະຫາສະໝຸດ. ທ່ານເກີດຫຼັງພຸດທະການໃນຊ່ວງພະເຈົ້າອະໂສກມະຫາຣາດ
ປົກຄອງເມືອງປາຕະລີບູດ. ຄັ້ງໜຶ່ງ, ພະເຈົ້າອະໂສກມະຫາຣາດ ໄດ້ຈັດງານສະຫຼອງສົມໂພດພະ
ສະຖູບເຈດີທີ່ພະອົງຊົງສ້າງຂຶ້ນ ຈຳນວນ ໘໔,໐໐໐ ອົງ ເປັນເວລາ ໗ ປີ ໗ ເດືອນ ໗ ວັນ. ໃນຂະນະ
ນັ້ນ ພະຍາມານໄດ້ປາກົດຕົວ ແລະບັນດານໄທ້ມີຝົນຕັກໜັກເພື່ອທຳລາຍພິທີການສະຫຼອງນັ້ນ.
ພິກຂຸທັງຫຼາຍໄດ້ນິມົນພະອຸປະຄຸດເຖລະຂຶ້ນມາປາບພະຍາມານຈົນພະຍາມານພ່າຍແພ້. ເນື້ອ
ໃນຍັງກ່າວເຖິງພະເຈົ້າອະໂສກມະຫາຣາດ ໄດ້ອະນຸຍາດໃຫ້ພະຣາຊະໂອລົດ ແລະພະຣາຊະ
ທິດາ ຊົງພະນາມວ່າ ເຈົ້າມະຫິນທະຣາຊະກຸມມານ ແລະພະນາງສັງຄະມິດຕາຣາຊະທິດາ ພ້ອມ
ດ້ວຍຕິດສະມະຫາອຸປະຣາດພະອະນຸຊາ (ນ້ອງຊາຍ) ແລະຫຼານຊາຍ ອັກຄີທັດຕະພາມ
ອອກບວດເປັນພິກຂຸ ແລະພິກຂຸນີ ເພື່ອເຮັດໃຫ້ພະອົງເປັນທາຍາດພະພຸດທະສາສະໜາຕາມຄຳ
ແນະນຳຂອງຄະນະສົງ. ຕໍ່ມາ, ພະເຈົ້າອະໂສກມະຫາຣາດໄດ້ສົ່ງພະທຳມະທູດ ໙ ສາຍ ອອກໄປ
ເຜີຍແຜ່ພະພຸດທະສາສະໜາໃນທະວີບຕ່າງໆ. ພະມະຫາໂສນະເຖລະ ແລະພະອຸດຕະຣະເຖລະ
ພະທຳມະທູດ ສາຍທີ ໘ ໄດ້ເດີນທາງມາເຜີຍແຜ່ພະພຸດທະສາສະໜາໃນດິນແດນສຸວັນນະພູມ ຫຼື
ອາຊີອາຄະເນ.

Venerable Upagupta Thera is renowned for a powerful arahant living in the ocean. He was born after the Buddha's lifetime in the reign of King Aśoka ruling Pāṭalīputta. On one occasion, King Aśoka held a celebration for seven years, seven months, and seven days for 84,000 pagodas that he had built. During that time, the Māra king appeared and caused heavy rain in an attempt to ruin the ceremony. Monks invited Venerable

Upagupta Thera to subdue the Māra and he successfully suppressed him. The manuscript also mentions King Aśoka allowing his son and his daughter, Prince Mahindra and Princess Sanghamitta, as well as his brother and nephew, Viceroy Tissa and Aggidatta Brahmin, to be ordained as bhikkhus and bhikkhuni. This act was done to strengthen the king's ties to Buddhism, according to the Sangha's advice. Furthermore, King Aśoka dispatched nine groups of missionary monks to spread the teachings of the Buddha across different continents. Venerable Sona and Venerable Uttara, part of the eighth group, traveled to Suvarnabhumi, which is known today as Southeast Asia.

Colophon: None
Date: AD 1929 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0462)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ມະຫາອຸປະຄຸດຫລວງ (ຜູກ ໗)
Maha Upakhut Luang (Phuk 7)
Great Mahā Upagupta (Fascicle 7)

EAP1398_VXY_1_0469

Long palm-leaf

One Phuk: *fascicle 8*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 55.7 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** 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: ພະອຸປະຄຸດມີລັກສະນະເດັ່ນໃນດ້ານມີອິດທິລິດ ເປັນພະອໍລະຫັນທີ່ຍັງມີຊີວິດຢູ່ ອາໄສຢູ່ ບໍລິເວນສະຕີໃນມະຫາສະໝຸດ. ທ່ານເກີດຫຼັງພຸດທະການໃນຊ່ວງພະເຈົ້າອະໂສກມະຫາຣາດ ປົກຄອງເມືອງປາຕະລິບູດ. ຄັ້ງໜຶ່ງ, ພະເຈົ້າອະໂສກມະຫາຣາດ ໄດ້ຈັດງານສະຫຼອງສົມໂພດພະ ສະຖູບເຈດີທີ່ພະອົງຊົງສ້າງຂຶ້ນ ຈຳນວນ ໘໔,໐໐໐ ອົງ ເປັນເວລາ ໗ ປີ ໗ ເດືອນ ໗ ວັນ. ໃນຂະນະ ນັ້ນ ພະຍາມານໄດ້ປາກົດຕົວ ແລະບັນດານໃຫ້ມີຝົນຕົກທັນກເພື່ອທຳລາຍພິທີການສະຫຼອງນັ້ນ. ພິກຂຸທັງຫຼາຍໄດ້ນິມົນພະອຸປະຄຸດເຖລະຂຶ້ນມາປາບພະຍາມານຈົນພະຍາມານພ່າຍແພ້. ເນື້ອ ໃນຍັງກ່າວເຖິງພະເຈົ້າອະໂສກມະຫາຣາດ ໄດ້ອະນຸຍາດໃຫ້ພະຣາຊະໂອລົດ ແລະພະຣາຊະ ທິດາ ຊົງພະນາມວ່າ ເຈົ້າມະຫິນທະຣາຊະກຸມມານ ແລະພະນາງສັງຄະມິດຕາຣາຊະທິດາ ພ້ອມ ດ້ວຍຕິດສະມະຫາອຸປະຣາດພະອະນຸຊາ (ນ້ອງຊາຍ) ແລະຫຼານຊາຍ ອັກຄີທັດຕະພາມ ອອກບວດເປັນພິກຂຸ ແລະພິກຂຸນີ ເພື່ອເຮັດໃຫ້ພະອົງເປັນທາຍາດພະພຸດທະສາສະໜາຕາມຄຳ

ແນະນຳຂອງຄະນະສົງ. ຕໍ່ມາ, ພະເຈົ້າອະໂສກມະຫາຣາດໄດ້ສົ່ງພະທຳມະທູດ ໙ ສາຍ ອອກໄປ ເຜີຍແຜ່ພະພຸດທະສາສະໜາໃນທະວີບຕ່າງໆ. ພະມະຫາໂສນະເຖລະ ແລະພະອຸດຕະຣະເຖລະ ພະທຳມະທູດ ສາຍທີ ໘ ໄດ້ເດີນທາງມາເຜີຍແຜ່ພະພຸດທະສາສະໜາໃນດິນແດນສຸວັນນະພູມ ຫຼື ອາຊີອາຄະເນ.

Venerable Upagupta Thera is renowned for a powerful arahant living in the ocean. He was born after the Buddha's lifetime in the reign of King Aśoka ruling Pāṭalīputta. On one occasion, King Aśoka held a celebration for seven years, seven months, and seven days for 84,000 pagodas that he had built. During that time, the Māra king appeared and caused heavy rain in an attempt to ruin the ceremony. Monks invited Venerable Upagupta Thera to subdue the Māra and he successfully suppressed him. The manuscript also mentions King Aśoka allowing his son and his daughter, Prince Mahindra and Princess Sanghamitta, as well as his brother and nephew, Viceroy Tissa and Aggidatta Brahmin, to be ordained as bhikkhus and bhikkhuni. This act was done to strengthen the king's ties to Buddhism, according to the Sangha's advice. Furthermore, King Aśoka dispatched nine groups of missionary monks to spread the teachings of the Buddha across different continents. Venerable Sona and Venerable Uttara, part of the eighth group, traveled to Suvarṇabhūmi, which is known today as Southeast Asia.

Colophon: None
Date: AD 1929 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0462)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ມະຫາອຸປະຄູດ (ຜູກ ໘)
Maha Upakhut (Phuk 8)
Mahā Upagupta (Fascicle 8)

EAP1398_VXY_1_0470

Long palm-leaf

One Phuk: *fascicle 9*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 55.7 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** 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: ພະອຸປະຄຸດມີລັກສະນະເດັ່ນໃນດ້ານມີອິດທິລິດ ເປັນພະອໍລະຫັນທີ່ຍັງມີຊີວິດຢູ່ ອາໄສຢູ່ບໍລິເວນສະຕີໃນມະຫາສະໝຸດ. ທ່ານເກີດຫຼັງພຸດທະການໃນຊ່ວງພະເຈົ້າອະໂສກມະຫາຣາດປົກຄອງເມືອງປາຕະລີບູດ. ຄັ້ງໜຶ່ງ, ພະເຈົ້າອະໂສກມະຫາຣາດ ໄດ້ຈັດງານສະຫຼອງສົມໂພດພະສະຖູບເຈດີທີ່ພະອົງຊົງສ້າງຂຶ້ນ ຈຳນວນ ໘໔,໐໐໐ ອົງ ເປັນເວລາ ໗ ປີ ໗ ເດືອນ ໗ ວັນ. ໃນຂະນະນັ້ນ ພະຍາມານໄດ້ປາກົດຕົວ ແລະບັນດານໄທ້ມີຝົນຕົກໜັກເພື່ອທຳລາຍພິທີການສະຫຼອງນັ້ນ. ພິກຂຸທັງຫຼາຍໄດ້ນິມົນພະອຸປະຄຸດເຖລະຂຶ້ນມາປາບພະຍາມານຈົນພະຍາມານພ່າຍແພ້. ເນື້ອໃນຍັງກ່າວເຖິງພະເຈົ້າອະໂສກມະຫາຣາດ ໄດ້ອະນຸຍາດໃຫ້ພະຣາຊະໂອລົດ ແລະພະຣາຊະທິດາ ຊົງພະນາມວ່າ ເຈົ້າມະຫິນທະຣາຊະກຸມມານ ແລະພະນາງສັງຄະມິດຕາຣາຊະທິດາ ພ້ອມດ້ວຍຕິດສະມະຫາອຸປະຣາດພະອະນຸຊາ (ນ້ອງຊາຍ) ແລະຫຼານຊາຍ ອັກຄີທັດຕະພາມ ອອກບວດເປັນພິກຂຸ ແລະພິກຂຸນີ ເພື່ອເຮັດໃຫ້ພະອົງເປັນທາຍາດພະພຸດທະສາສະໜາຕາມຄຳແນະນຳຂອງຄະນະສົງ. ຕໍ່ມາ, ພະເຈົ້າອະໂສກມະຫາຣາດໄດ້ສົ່ງພະທຳມະທູດ ໙ ສາຍ ອອກໄປເຜີຍແຜ່ພະພຸດທະສາສະໜາໃນທະວີບຕ່າງໆ. ພະມະຫາໂສນະເຖລະ ແລະພະອຸດຕະຣະເຖລະ ພະທຳມະທູດ ສາຍທີ ໘ ໄດ້ເດີນທາງມາເຜີຍແຜ່ພະພຸດທະສາສະໜາໃນດິນແດນສຸວັນນະພູມ ຫຼື ອາຊີອາຄະເນ.

Venerable Upagupta Thera is renowned for a powerful arahant living in the ocean. He was born after the Buddha's lifetime in the reign of King Aśoka ruling Pāṭalīputta. On one occasion, King Aśoka held a celebration for seven years, seven months, and seven days for 84,000 pagodas that he had built. During that time, the Māra king appeared and caused heavy rain in an attempt to ruin the ceremony. Monks invited Venerable Upagupta Thera to subdue the Māra and he successfully suppressed him. The manuscript also mentions King Aśoka allowing his son and his daughter, Prince Mahindra and Princess Sanghamitta, as well as his brother and nephew, Viceroy Tissa and Aggidatta Brahmin, to be ordained as bhikkhus and bhikkhuni. This act was done to strengthen the king's ties to Buddhism, according to the Sangha's advice. Furthermore, King Aśoka dispatched nine groups of missionary monks to spread the teachings of the Buddha across different continents. Venerable Sona and Venerable Uttara, part of the eighth group, traveled to Suvarṇabhūmi, which is known today as Southeast Asia.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ສັງກາດ ໒໔໗໒ ຕົວ ປີກັດໃສ້ ເດືອນ ໙ ແຮມ ໖ ຄ່ຳ ວັນ ໖ ຣິດຈະນາແລ້ວ ຍາມແຖໂກ້ທ່ຽງ ໝາຍມີ ສາວສຸກ ແລະບຸດຕະນັດຕາຢູ່ບ້ານຊຽງມ່ວນ ອາຈານຫລ້າ ແລະຜົວເມຍລູກເຕົ້າຊູຄົນ ໄດ້ພ້ອມກັນສ້າງ ມະຫາອຸປະຄຸດຫລວງ ໄວ້ກັບສາສະໜາແລະພະພຸດທະສາສະໜາ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ. ຜູ້ຂ້າພ້ອມເຫລັກເປັນຜູ້ຣິດຈະນາແລ ຂໍໃຫ້ໄດ້ເຖິງສຸກ ໙ ປະການ ມີນິຣະພານເປັນທີ່ແລ້ວເຫັນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ.

Folio 26 on the recto side: In Sangkat (BE) 2472, a *kat sai* year, on the sixth waning-moon day of the ninth lunar month, the sixth day of the week (Friday),²⁸ the writing of this manuscript was accomplished in the time of the forenoon horn (*nyam thiāng van*). Sao Suk and her husband

28 1291 Sravana 21 = Monday, 26 August 1929.

named Achan La, together with all their children and grandchildren from Xiang Muan village, sponsored the making of this manuscript entitled *Maha Upakhut Luang* (Great Upagupta) to support the Teachings of the Buddha to last until the end of 5000 years. I, Mom Lek, was the scribe. May I reach the three states of happiness with Nibbāna as the ultimate goal. May this be a condition to reach Nibbāna.

Date: BE 2472, a *kat sai* year (26 Aug 1929)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Mòm (Monk) Lek

Sponsor(s): Sao Suk and her husband named Achan La, together with all their children and grandchildren from Xiang Muan village

Titles: *ມະຫາອຸປະຄຸດ* (ຜູກ ໙)
Maha Upakhut (Phuk 9)
Mahā Upagupta (Fascicle 9)

EAP1398_VXY_1_0471

Long palm-leaf

One Phuk: *fascicle 10*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 55.7 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** 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: ພະອຸປະຄຸດມີລັກສະນະເດັ່ນໃນດ້ານມີອິດທິລິດ ເປັນພະອໍລະຫັນທີ່ຍັງມີຊີວິດຢູ່ ອາໄສຢູ່ບໍລິເວນສະຕີໃນມະຫາສະໝຸດ. ທ່ານເກີດຫຼັງພຸດທະການໃນຊ່ວງພະເຈົ້າອະໂສກມະຫາຣາດປົກຄອງເມືອງປາຕະລິບູດ. ຄັ້ງໜຶ່ງ, ພະເຈົ້າອະໂສກມະຫາຣາດ ໄດ້ຈັດງານສະຫຼອງສົມໂພດພະສະຖູບເຈດີທີ່ພະອົງຊົງສ້າງຂຶ້ນ ຈຳນວນ ໘໔,໐໐໐ ອົງ ເປັນເວລາ ໗ ປີ ໗ ເດືອນ ໗ ວັນ. ໃນຂະນະນັ້ນ ພະຍາມານໄດ້ປາກົດຕົວ ແລະບັນດານໃຫ້ມີຝົນຕັກໜັກເພື່ອທຳລາຍພິທີການສະຫຼອງນັ້ນ. ພິກຂຸທັງຫຼາຍໄດ້ມີນພະອຸປະຄຸດເຖລະຂຶ້ນມາປາບພະຍາມານຈົນພະຍາມານພ່າຍແພ້. ເນື້ອໃນຍັງກ່າວເຖິງພະເຈົ້າອະໂສກມະຫາຣາດ ໄດ້ອະນຸຍາດໃຫ້ພະຣາຊະໂອລົດ ແລະພະຣາຊະທິດາ ຊົງພະນາມວ່າ ເຈົ້າມະຫິນທະຣາຊະກຸມມານ ແລະພະນາງສັງຄະມິດຕາຣາຊະທິດາ ພ້ອມດ້ວຍຕິດສະມະຫາອຸປະຣາດພະອະນຸຊາ (ນ້ອງຊາຍ) ແລະຫຼານຊາຍ ອັກຄີທັດຕະພາມ ອອກບວດເປັນພິກຂຸ ແລະພິກຂຸນີ ເພື່ອເຮັດໃຫ້ພະອົງເປັນທາຍາດພະພຸດທະສາສະໜາຕາມຄຳແນະນຳຂອງຄະນະສົງ. ຕໍ່ມາ, ພະເຈົ້າອະໂສກມະຫາຣາດໄດ້ສົ່ງພະທຳມະທູດ ໙ ສາຍ ອອກໄປເຜີຍແຜ່ພະພຸດທະສາສະໜາໃນທະວີບຕ່າງໆ. ພະມະຫາໂສນະເຖລະ ແລະພະອຸດຕະຣະເຖລະ ພະທຳມະທູດ ສາຍທີ ໘ ໄດ້ເດີນທາງມາເຜີຍແຜ່ພະພຸດທະສາສະໜາໃນດິນແດນສຸວັນນະພູມ ຫຼື ອາຊີອາຄະເນ.

Venerable Upagupta Thera is renowned for a powerful arahant living in the ocean. He was born after the Buddha's lifetime in the reign of King Aśoka ruling Pāṭalīputta. On one occasion, King Aśoka held a celebration for seven years, seven months, and seven days for 84,000 pagodas that he had built. During that time, the Māra king appeared and caused heavy rain in an attempt to ruin the ceremony. Monks invited Venerable Upagupta Thera to subdue the Māra and he successfully suppressed him. The manuscript also mentions King Aśoka allowing his son and his daughter, Prince Mahindra and Princess Sanghamitta, as well as his brother and nephew, Viceroy Tissa and Aggidatta Brahmin, to be ordained as bhikkhus and bhikkhuni. This act was done to strengthen the king's ties to Buddhism, according to the Sangha's advice. Furthermore, King Aśoka dispatched nine groups of missionary monks to spread the teachings of the Buddha across different continents. Venerable Sona and Venerable Uttara, part of the eighth group, traveled to Suvarṇabhūmi, which is known today as Southeast Asia.

Colophon: None
Date: AD 1929 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0462)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ມະຫາອຸປະຄູດ (ຜູກ ໑໐)
Maha Upakhut (Phuk 10)
Mahā Upagupta (Fascicle 10)

EAP1398_VXY_1_0472

Long palm-leaf

One Phuk: *fascicle 11*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 55.7 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 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: ພະອຸປະຄູດມີລັກສະນະເດັ່ນໃນດ້ານມີອິດທິລິດ ເປັນພະອໍລະຫັນທີ່ຍັງມີຊີວິດຢູ່ ອາໄສຢູ່ ບໍລິເວນສະຕິໃນມະຫາສະໝຸດ. ທ່ານເກີດຫຼັງພຸດທະການໃນຊ່ວງພະເຈົ້າອະໂສກມະຫາຣາດ ປົກຄອງເມືອງປາຕະລິບູດ. ຄັ້ງໜຶ່ງ, ພະເຈົ້າອະໂສກມະຫາຣາດ ໄດ້ຈັດງານສະຫຼອງສົມໂພດພະ ສະຖູບເຈດີທີ່ພະອົງຊົງສ້າງຂຶ້ນ ຈຳນວນ ໘໔,໐໐໐ ອົງ ເປັນເວລາ ໗ ປີ ໗ ເດືອນ ໗ ວັນ. ໃນຂະນະ ນັ້ນ ພະຍາມານໄດ້ປາກົດຕົວ ແລະບັນດານໃຫ້ມີຝົນຕົກໜັກເພື່ອທຳລາຍພິທີການສະຫຼອງນັ້ນ.

ພິກຂຸທັງຫຼາຍໄດ້ນິມົນພະອຸປະຖູດເຖລະຂຶ້ນມາປາບພະຍາມານຈົນພະຍາມານພ້າຍແພ້. ເນື້ອໃນຍັງກ່າວເຖິງພະເຈົ້າອະໂສກມະຫາຣາດ ໄດ້ອະນຸຍາດໃຫ້ພະຣາຊະໂອລົດ ແລະພະຣາຊະທິດາ ຊົງພະນາມວ່າ ເຈົ້າມະຫິນທະຣາຊະກຸມມານ ແລະພະນາງສັງຄະມິດຕາຣາຊະທິດາ ພ້ອມດ້ວຍຕິດສະມະຫາອຸປະຣາດພະອະນຸຊາ (ນ້ອງຊາຍ) ແລະຫຼານຊາຍ ອັກຄີທັດຕະພາມ ອອກບວດເປັນພິກຂຸ ແລະພິກຂຸນີ ເພື່ອເຮັດໃຫ້ພະອົງເປັນທາຍາດພະພຸດທະສາສະໜາຕາມຄໍາແນະນໍາຂອງຄະນະສົງ. ຕໍ່ມາ, ພະເຈົ້າອະໂສກມະຫາຣາດໄດ້ສົ່ງພະທໍາມະທູດ ໙ ສາຍ ອອກໄປເຜີຍແຜ່ພະພຸດທະສາສະໜາໃນທະວີບຕ່າງໆ. ພະມະຫາໂສນະເຖລະ ແລະພະອຸດຕະຣະເຖລະ ພະທໍາມະທູດ ສາຍທີ ໘ ໄດ້ເດີນທາງມາເຜີຍແຜ່ພະພຸດທະສາສະໜາໃນດິນແດນສຸວັນນະພູມ ຫຼື ອາຊີອາຄະເນ.

Venerable Upagupta Thera is renowned for a powerful arahant living in the ocean. He was born after the Buddha's lifetime in the reign of King Aśoka ruling Pāṭalīputta. On one occasion, King Aśoka held a celebration for seven years, seven months, and seven days for 84,000 pagodas that he had built. During that time, the Māra king appeared and caused heavy rain in an attempt to ruin the ceremony. Monks invited Venerable Upagupta Thera to subdue the Māra and he successfully suppressed him. The manuscript also mentions King Aśoka allowing his son and his daughter, Prince Mahindra and Princess Sanghamitta, as well as his brother and nephew, Viceroy Tissa and Aggidatta Brahmin, to be ordained as bhikkhus and bhikkhuni. This act was done to strengthen the king's ties to Buddhism, according to the Sangha's advice. Furthermore, King Aśoka dispatched nine groups of missionary monks to spread the teachings of the Buddha across different continents. Venerable Sona and Venerable Uttara, part of the eighth group, traveled to Suvarṇabhūmi, which is known today as Southeast Asia.

Colophon:

ລານທີ ໒໖ ໜ້າ ໑: ພຸດທະສັງກາດຣາຊະໄດ້ ໒໔໗໒ ຕົວ ປີກັດໃສ້ ເດືອນ ໑໐ ຂຶ້ນ ໑໐ ຄໍ່າ ພໍ່າວ່າ ໄດ້ ວັນ ໖ ໝາຍມີ ສາວສຸກ ຫລວງພະບາງ ບ້ານປາກຫ້ວຍໄດ້ມີໃຈໃສສັດທາໃບລານ ຂໍໃຫ້ໄດ້ດັງ ຄວາມມັກຄວາມປາດຖະໜາຊູ່ເຍືອງຊູ່ປະການແດ່ກໍຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂໜຕຸໂນ ໝາຍມີ ຫົວເຈົ້າສົມດີ ວັດປ່າມວງເປັນຜູ້ຂຽນ ໂມທະນານໍາ ໔ ຜູກແລ ຂໍໃຫ້ຂ້າພະເຈົ້າໄດ້ດັງຄວາມມັກຄວາມປາດຖະໜາຄືພະນິພານເປັນທີ່ແລ້ວແດ່ກໍຂ້າເທີ້ນ ນິບພານັງ ປະຣະມັງ ສຸກຂັງຮຽນຂຽນໃຫມ່ ຕົວບ່າງເທົ່າໃດແລ້ວເຈົ້າເຮີຍ ຢ່າຫົວຂວັນແດ່ທ້ອນ. ແມ່ນວ່າຕົກເຫລືອເທົ່າໃດກໍຕິຄ່ອຍພິຈາລະນາໃຫ້ທານແດ່ທ້ອນ.

Folio 26 on the recto side: In Buddhist Era (BE) 2472, a *kat sai* year, on the tenth waxing-moon day of the tenth lunar month, the sixth day of the week (Friday),²⁹ Sao Suk from Pak Huai village, Luang Prabang, sponsored the palm leaves for [the making of this manuscript]. May all my desires and wishes come true. May this be a condition for us to reach Nibbāna. Abbot Somdi of Vat Pa Muang was the scribe of the four fascicles. May my wish for Nibbāna as the ultimate goal come true. Nibbāna is the greatest bliss. I have just recently learnt to write. My

²⁹ 1291 Bhaddrapada 10 = Friday, 13 September 1929.

handwriting was not beautiful. Please do not laugh at me. If there are something missing or exceeding, please consider it carefully.
Date: BE 2472, a *kat sai* year (13 Sep 1929)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Abbot Somdi of Vat Pa Muang
Sponsor(s): Sao Suk from Pak Huai village, Luang Prabang
Titles: ມະຫາອຸປະຄູດ (ຜູກ ໑໑)
Maha Upakhut (Phuk 11)
Mahā Upagupta (Fascicle 11)

EAP1398_VXY_1_0473

Long palm-leaf

One Phuk: *fascicle 12*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 55.7 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** 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:** 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: ພະອຸປະຄູດມີລັກສະນະເດັ່ນໃນດ້ານມີອິດທິລິດ ເປັນພະອໍລະຫັນທີ່ຍັງມີຊີວິດຢູ່ ອາໄສຢູ່
ບໍລິເວນສະຕິໃນມະຫາສະໝຸດ. ທ່ານເກີດຫຼັງພຸດທະການໃນຊ່ວງພະເຈົ້າອະໂສກມະຫາຣາດ
ປົກຄອງເມືອງປາຕະລິບູດ. ຄັ້ງໜຶ່ງ, ພະເຈົ້າອະໂສກມະຫາຣາດ ໄດ້ຈັດງານສະຫຼອງສົມໂພດພະ
ສະຖູບເຈດີທີ່ພະອົງຊົງສ້າງຂຶ້ນ ຈຳນວນ ໘໔,໐໐໐ ອົງ ເປັນເວລາ ໗ ປີ ໗ ເດືອນ ໗ ວັນ. ໃນຂະນະ
ນັ້ນ ພະຍາມານໄດ້ປາກົດຕົວ ແລະບັນດານໄທ້ມີຝົນຕັກໜັກເພື່ອທຳລາຍພິທີການສະຫຼອງນັ້ນ.
ພິກຂຸທັງຫຼາຍໄດ້ນິມົນພະອຸປະຄູດເຖລະຂຶ້ນມາປາບພະຍາມານຈົນພະຍາມານພ່າຍແພ້. ເນື້ອ
ໃນຍັງກ່າວເຖິງພະເຈົ້າອະໂສກມະຫາຣາດ ໄດ້ອະນຸຍາດໃຫ້ພະຣາຊະໂອລົດ ແລະພະຣາຊະ
ທິດາ ຊົງພະນາມວ່າ ເຈົ້າມະຫິນທະຣາຊະກຸມມານ ແລະພະນາງສັງຄະມິດຕາຣາຊະທິດາ ພ້ອມ
ດ້ວຍຕິດສະມະຫາອຸປະຣາດພະອະນຸຊາ (ນ້ອງຊາຍ) ແລະຫຼານຊາຍ ອັກຄີທັດຕະພາມ
ອອກບວດເປັນພິກຂຸ ແລະພິກຂຸນີ ເພື່ອເຮັດໃຫ້ພະອົງເປັນທາຍາດພະພຸດທະສາສະໜາຕາມຄຳ
ແນະນຳຂອງຄະນະສົງ. ຕໍ່ມາ, ພະເຈົ້າອະໂສກມະຫາຣາດໄດ້ສົ່ງພະທຳມະທູດ ໙ ສາຍ ອອກໄປ
ເຜີຍແຜ່ພະພຸດທະສາສະໜາໃນທະວີບຕ່າງໆ. ພະມະຫາໂສນະເຖລະ ແລະພະອຸດຕະຣະເຖລະ
ພະທຳມະທູດ ສາຍທີ ໘ ໄດ້ເດີນທາງມາເຜີຍແຜ່ພະພຸດທະສາສະໜາໃນດິນແດນສຸວັນນະພູມ ຫຼື
ອາຊີອາຄະເນ.

Venerable Upagupta Thera is renowned for a powerful arahant living in the ocean. He was born after the Buddha's lifetime in the reign of King Aśoka ruling Pāṭalīputta. On one occasion, King Aśoka held a celebration for seven years, seven months, and seven days for 84,000 pagodas that he had built. During that time, the Māra king appeared and caused heavy

rain in an attempt to ruin the ceremony. Monks invited Venerable Upagupta Thera to subdue the Māra and he successfully suppressed him. The manuscript also mentions King Aśoka allowing his son and his daughter, Prince Mahindra and Princess Sanghamitta, as well as his brother and nephew, Viceroy Tissa and Aggidatta Brahmin, to be ordained as bhikkhus and bhikkhuni. This act was done to strengthen the king's ties to Buddhism, according to the Sangha's advice. Furthermore, King Aśoka dispatched nine groups of missionary monks to spread the teachings of the Buddha across different continents. Venerable Sona and Venerable Uttara, part of the eighth group, traveled to Suvarnabhumi, which is known today as Southeast Asia.

Colophon: None
Date: AD 1929 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0462)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ມະຫາອຸປະຄຸດ (ຜູກ ໑໒)
Maha Upakhut (Phuk 12)
Mahā Upagupta (Fascicle 12)

EAP1398_VXY_1_0474

Long palm-leaf

One Phuk: *fascicle 13*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 55.7 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio 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: ພະອຸປະຄຸດມີລັກສະນະເດັ່ນໃນດ້ານມີອິດທິລິດ ເປັນພະອໍລະຫັນທີ່ຍັງມີຊີວິດຢູ່ ອາໄສຢູ່ ບໍລິເວນສະຕີໃນມະຫາສະໝຸດ. ທ່ານເກີດຫຼັງພຸດທະການໃນຊ່ວງພະເຈົ້າອະໂສກມະຫາຣາດ ປົກຄອງເມືອງປາຕະລິບຸດ. ຄັ້ງໜຶ່ງ, ພະເຈົ້າອະໂສກມະຫາຣາດ ໄດ້ຈັດງານສະຫຼອງສົມໂພດພະ ສະຖູບເຈດີທີ່ພະອົງຊົງສ້າງຂຶ້ນ ຈຳນວນ ໘໔,໐໐໐ ອົງ ເປັນເວລາ ໗ ປີ ໗ ເດືອນ ໗ ວັນ. ໃນຂະນະ ນັ້ນ ພະຍາມານໄດ້ປາກົດຕົວ ແລະບັນດານໃຫ້ມີຝົນຕົກໜັກເພື່ອທຳລາຍພິທີການສະຫຼອງນັ້ນ. ພິກຂຸທັງຫຼາຍໄດ້ນິມົນພະອຸປະຄຸດເຖລະຂຶ້ນມາປາບພະຍາມານຈົນພະຍາມານພ່າຍແພ້. ເນື້ອ ໃນຍັງກ່າວເຖິງພະເຈົ້າອະໂສກມະຫາຣາດ ໄດ້ອະນຸຍາດໃຫ້ພະຣາຊະໂອລົດ ແລະພະຣາຊະ ທິດາ ຊົງພະນາມວ່າ ເຈົ້າມະຫິນທະຣາຊະກຸມມານ ແລະພະນາງສັງຄະມິດຕາຣາຊະທິດາ ພ້ອມ

ດ້ວຍຕິດສະມະຫາອຸປະຣາດພະອະນຸຊາ (ນ້ອງຊາຍ) ແລະຫຼານຊາຍ ອັກຄີທັດຕະພາມ ອອກບວດເປັນພິກຂຸ ແລະພິກຂຸນີ ເພື່ອເຮັດໃຫ້ພະອົງເປັນທາຍາດພະພຸດທະສາສະໜາຕາມຄຳ ແນະນຳຂອງຄະນະສົງ. ຕໍ່ມາ, ພະເຈົ້າອະໂສກມະຫາຣາດໄດ້ສົ່ງພະທຳມະທູດ ໙ ສາຍ ອອກໄປ ເຜີຍແຜ່ພະພຸດທະສາສະໜາໃນທະວີບຕ່າງໆ. ພະມະຫາໂສນະເຖລະ ແລະພະອຸດຕະຣະເຖລະ ພະທຳມະທູດ ສາຍທີ ໘ ໄດ້ເດີນທາງມາເຜີຍແຜ່ພະພຸດທະສາສະໜາໃນດິນແດນສຸວັນນະພູມ ຫຼື ອາຊີອາຄະເນ.

Venerable Upagupta Thera is renowned for a powerful arahant living in the ocean. He was born after the Buddha's lifetime in the reign of King Aśoka ruling Pāṭalīputta. On one occasion, King Aśoka held a celebration for seven years, seven months, and seven days for 84,000 pagodas that he had built. During that time, the Māra king appeared and caused heavy rain in an attempt to ruin the ceremony. Monks invited Venerable Upagupta Thera to subdue the Māra and he successfully suppressed him. The manuscript also mentions King Aśoka allowing his son and his daughter, Prince Mahindra and Princess Sanghamitta, as well as his brother and nephew, Viceroy Tissa and Aggidatta Brahmin, to be ordained as bhikkhus and bhikkhuni. This act was done to strengthen the king's ties to Buddhism, according to the Sangha's advice. Furthermore, King Aśoka dispatched nine groups of missionary monks to spread the teachings of the Buddha across different continents. Venerable Sona and Venerable Uttara, part of the eighth group, traveled to Suvarṇabhūmi, which is known today as Southeast Asia.

Colophon:

ລານທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໔໙໑ ປີ[ກັດ]ໃສ່ ເດືອນ ໙ ຂຶ້ນ ໑໐ ຄຳ ຣິດຈະນາ ແລ້ວຍາມແຖໂກ້ທ່ຽງ ໝາຍມີ ສາວສຸກ ບ້ານຊຽງມ່ວນ ລູກເຕົ້າຊູ່ຄົນ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງທັງສີ ມະຫາອຸປະຄຸດຫລວງ ໄວ້ກັບພະພຸດທະເຈົ້າພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕ ພັນວັດສາ. ຂໍໃຫ້ຜູ້ຂ້າທັງຫຼາຍໄດ້ສົມດັ່ງຄວາມຄຶດຄວາມປາດຖະໜາຊູ່ເຢື້ອງຊູ່ປະການແດ່ກໍ ຂ້າເທີ້ນ. ໄຊຍັນຕຸ ພະວັງ ໄຊຍະມັງຄະລັງ ນິດຈັງ ທຸວັງ ສຸກຂັງ ໝາຍມີ ເຈົ້າພິກຂຸນິດສະປັນຍາ ວັດປ່າມ່ວງ ເປັນຜູ້ ຣິດຈະນາ ບໍ່ໄດ້ເອົາຄ່າຈັກອັດ ຂໍໂມທະນາເອົາກຸສົນນຳຫຼາຍ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ ດັ່ງຄຳມັກຄຳປາດຖະໜາຊູ່ເຢື້ອງຊູ່ປະການມີນິຣະພາບເປັນທີ່ແລ້ວກໍຂ້າເທີ້ນ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ.

Folio 26 on the recto side: In Chunlasangkatrāsa (CS) 1291, a [kat] sai year, on the tenth waxing-moon day of the ninth lunar month,³⁰ the writing was accomplished at the time of the forenoon horn (*nyam thae kai thiāng*). Sao Suk from Xiang Muan village together and her children had the most ardent religious faith to sponsor the making of this manuscript entitled *Maha Upakhut Luang* (Great Upagupta) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May all our desires and wishes come true. *Jayantu bhavaṃ jayamaṅgalam niccam dhuvaṃ dhuvaṃ sukhaṃ*. Phikkhu Nitsapannya from Vat Pa Muang was the scribe. [I] did not take any money for my work. I rejoice to

³⁰ 1291 Sravana 10 = Thursday, 15 August 1929.

gain much merit. May all my desires and wishes come true, including Nibbāna as the ultimate goal. Nibbāna is the greatest bliss.

Date: CS 1291, a *kat sai* year (15 Aug 1929)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Bhikkhu Nitsapannya from Vat Pa Muang

Sponsor(s): Sao Suk from Xiang Muan village and her children

Titles: ມະຫາອຸປະຄູດ (ຜູກ ໑໓)
Maha Upakhut (Phuk 13)
Mahā Upagupta (Fascicle 13)

EAP1398_VXY_1_0475

Long palm-leaf

One Phuk: *fascicle 14*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 55.7 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 title; 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: ພະອຸປະຄູດມີລັກສະນະເດັ່ນໃນດ້ານມີອິດທິລິດ ເປັນພະອໍລະຫັນທີ່ຍັງມີຊີວິດຢູ່ ອາໄສຢູ່
 ບໍລິເວນສະຕິໃນມະຫາສະໝຸດ. ທ່ານເກີດຫຼັງພຸດທະການໃນຊ່ວງພະເຈົ້າອະໂສກມະຫາຣາດ
 ປົກຄອງເມືອງປາຕະລິບູດ. ຄັ້ງໜຶ່ງ, ພະເຈົ້າອະໂສກມະຫາຣາດ ໄດ້ຈັດງານສະຫຼອງສົມໂພດພະ
 ສະຖູບເຈດີທີ່ພະອົງຊົງສ້າງຂຶ້ນ ຈຳນວນ ໘໔,໐໐໐ ອົງ ເປັນເວລາ ໗ ປີ ໗ ເດືອນ ໗ ວັນ. ໃນຂະນະ
 ນັ້ນ ພະຍາມານໄດ້ປາກົດຕົວ ແລະບັນດານໃຫ້ມີຝົນຕັກໜັກເພື່ອທຳລາຍພິທີການສະຫຼອງນັ້ນ.
 ພິກຂຸທັງຫຼາຍໄດ້ນິມົນພະອຸປະຄູດເຖລະຂຶ້ນມາປາບພະຍາມານຈົນພະຍາມານພ່າຍແພ້. ເນື້ອ
 ໃນຍັງກ່າວເຖິງພະເຈົ້າອະໂສກມະຫາຣາດ ໄດ້ອະນຸຍາດໃຫ້ພະຣາຊະໂອລົດ ແລະພະຣາຊະ
 ທິດາ ຊົງພະນາມວ່າ ເຈົ້າມະຫິນທະຣາຊະກຸມມານ ແລະພະນາງສັງຄະມິດຕາຣາຊະທິດາ ພ້ອມ
 ດ້ວຍຕິດສະມະຫາອຸປະຣາດພະອະນຸຊາ (ນ້ອງຊາຍ) ແລະຫຼານຊາຍ ອັກຄີທັດຕະພາມ
 ອອກບວດເປັນພິກຂຸ ແລະພິກຂຸນີ ເພື່ອເຮັດໃຫ້ພະອົງເປັນທາຍາດພະພຸດທະສາສະໜາຕາມຄຳ
 ແນະນຳຂອງຄະນະສົງ. ຕໍ່ມາ, ພະເຈົ້າອະໂສກມະຫາຣາດໄດ້ສົ່ງພະທຳມະທູດ ໙ ສາຍ ອອກໄປ
 ເຜີຍແຜ່ພະພຸດທະສາສະໜາໃນທະວີບຕ່າງໆ. ພະມະຫາໂສນະເຖລະ ແລະພະອຸດຕະຣະເຖລະ
 ພະທຳມະທູດ ສາຍທີ ໘ ໄດ້ເດີນທາງມາເຜີຍແຜ່ພະພຸດທະສາສະໜາໃນດິນແດນສຸວັນນະພູມ ຫຼື
 ອາຊີອາຄະເນ.

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had built. During that time, the Māra king appeared and caused heavy rain in an attempt to ruin the ceremony. Monks invited Venerable Upagupta Thera to subdue the Māra and he successfully suppressed him. The manuscript also mentions King Aśoka allowing his son and his daughter, Prince Mahindra and Princess Sanghamitta, as well as his brother and nephew, Viceroy Tissa and Aggidatta Brahmin, to be ordained as bhikkhus and bhikkhuni. This act was done to strengthen the king's ties to Buddhism, according to the Sangha's advice. Furthermore, King Aśoka dispatched nine groups of missionary monks to spread the teachings of the Buddha across different continents. Venerable Sona and Venerable Uttara, part of the eighth group, traveled to Suvarṇabhūmi, which is known today as Southeast Asia.

Colophon:

ລາມທີ ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໑ ປີກັດໃສ້ ເດືອນ ໙ ລົງ ໘ ຄ່ຳ ວັນ ໕ ຮິດຈະນາ ແລ້ວຍາມກອງວັດປ່າຍ ໔ ໂມງ ໝາຍມີ ແມ່ອອກໝ້ອມປ້າແພງເປັນສັດທາໃບລານແລ ຂໍໃຫ້ໄດ້ ດັ່ງຄຳມັກຄຳປາດຖະໜາຊູ່ເຢື້ອງຊູ່ປະການແດ່ກໍຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ເມ ນິບ ພານັງ ປະຣະມັງ ສຸກຂັງ ໝາຍມີ ເຈົ້າພິກຂຸນິດສະປັນຍາ ວັດປ່າມ່ວງເປັນຜູ້ຂຽນ ໂມທະນານຳບໍ່ ໄດ້ເອົາຄຳຈັກອັດ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາທຸກເຢື້ອງທຸກປະການກລ່າວຄືວ່ານິຣະ ພານເປັນທີ່ແລ້ວແດ່ກໍຂ້າເຫັນ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ.

Folio 26 on the recto side: In Chunlasangkatrāsa (CS) 1291, a *kat sai* year, on the eighth waning-moon day of the ninth lunar month, the fifth day of the week (Thursday),³¹ the writing was accomplished at the time of the temple drum (16:00). Lay mother Aunt Phaeng sponsored the palm leaves. May all my desires and wishes come true. May this be a condition for me to reach Nibbāna. Nibbāna is the greatest bliss. Chao Phikkhu Nitsapannya from Vat Pa Muang was the scribe. [I] did not take any money for my work. I rejoice to gain much merit. May all my desires and wishes come true, including Nibbāna as the ultimate goal. Nibbāna is the greatest bliss.

Date: CS 1291, a *kat sai* year (28 Aug 1929)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Chao Phikkhu Nitsapannya from Vat Pa Muang

Sponsor(s): Lay mother Aunt Phaeng

Titles: ມະຫາອຸປະຄຸດ (ຜູ້ກ ໑໔)

Maha Upakhut (Phuk 14)

Mahā Upagupta (Fascicle 14)

EAP1398_VXY_1_0476

Long palm-leaf

One Phuk: *fascicle 15*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 55.7 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

³¹ 1291 Sravana 23 = Wednesday, 28 August 1929.

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: ພະອຸປະຣຸດມີລັກສະນະເດັ່ນໃນດ້ານມີອິດທິລິດ ເປັນພະອໍລະຫັນທີ່ຍັງມີຊີວິດຢູ່ ອາໄສຢູ່ ບໍລິເວນສະຕີໃນມະຫາສະໝຸດ. ທ່ານເກີດຫຼັງພຸດທະການໃນຊ່ວງພະເຈົ້າອະໂສກມະຫາຣາດ ປົກຄອງເມືອງປາຕະລີບູດ. ຄັ້ງໜຶ່ງ, ພະເຈົ້າອະໂສກມະຫາຣາດ ໄດ້ຈັດງານສະຫຼອງສົມໂພດພະ ສະຖູບເຈດີທີ່ພະອົງຊົງສ້າງຂຶ້ນ ຈຳນວນ ໘໔,໐໐໐ ອົງ ເປັນເວລາ ໗ ປີ ໗ ເດືອນ ໗ ວັນ. ໃນຂະນະ ນັ້ນ ພະຍາມານໄດ້ປາກົດຕົວ ແລະບັນດານໃຫ້ມີຝົນຕັກໜັກເພື່ອທຳລາຍພິທີການສະຫຼອງນັ້ນ. ພິກຂຸທັງຫຼາຍໄດ້ນິມົນພະອຸປະຣຸດເຖລະຂຶ້ນມາປາບພະຍາມານຈົນພະຍາມານພ່າຍແພ້. ເນື້ອ ໃນຍັງກ່າວເຖິງພະເຈົ້າອະໂສກມະຫາຣາດ ໄດ້ອະນຸຍາດໃຫ້ພະຣາຊະໂອລົດ ແລະພະຣາຊະ ທິດາ ຊົງພະນາມວ່າ ເຈົ້າມະຫິນທະຣາຊະກຸມມານ ແລະພະນາງສັງຄະມິດຕາຣາຊະທິດາ ພ້ອມ ດ້ວຍຕິດສະມະຫາອຸປະຣາດພະອະນຸຊາ (ນ້ອງຊາຍ) ແລະຫຼານຊາຍ ອັກຄີທັດຕະພາມ ອອກບວດເປັນພິກຂຸ ແລະພິກຂຸນີ ເພື່ອເຮັດໃຫ້ພະອົງເປັນທາຍາດພະພຸດທະສາສະໜາຕາມຄຳ ແນະນຳຂອງຄະນະສົງ. ຕໍ່ມາ, ພະເຈົ້າອະໂສກມະຫາຣາດໄດ້ສົ່ງພະທຳມະທູດ ໙ ສາຍ ອອກໄປ ເຜີຍແຜ່ພະພຸດທະສາສະໜາໃນທະວີບຕ່າງໆ. ພະມະຫາໂສນະເຖລະ ແລະພະອຸດຕະຣະເຖລະ ພະທຳມະທູດ ສາຍທີ ໘ ໄດ້ເດີນທາງມາເຜີຍແຜ່ພະພຸດທະສາສະໜາໃນດິນແດນສຸວັນນະພູມ ຫຼື ອາຊີອາຄະເນ.

Venerable Upagupta Thera is renowned for a powerful arahant living in the ocean. He was born after the Buddha's lifetime in the reign of King Aśoka ruling Pāṭalīputta. On one occasion, King Aśoka held a celebration for seven years, seven months, and seven days for 84,000 pagodas that he had built. During that time, the Māra king appeared and caused heavy rain in an attempt to ruin the ceremony. Monks invited Venerable Upagupta Thera to subdue the Māra and he successfully suppressed him. The manuscript also mentions King Aśoka allowing his son and his daughter, Prince Mahindra and Princess Sanghamitta, as well as his brother and nephew, Viceroy Tissa and Aggidatta Brahmin, to be ordained as bhikkhus and bhikkhuni. This act was done to strengthen the king's ties to Buddhism, according to the Sangha's advice. Furthermore, King Aśoka dispatched nine groups of missionary monks to spread the teachings of the Buddha across different continents. Venerable Sona and Venerable Uttara, part of the eighth group, traveled to Suvarṇabhūmi, which is known today as Southeast Asia.

Colophon: (໑) ລານທີ ໒໔ ໜ້າ ໒: ປີກັດໃສ້ ເດືອນ ໑໐ ຂຶ້ນ ໑໔ ຄຳ ວັນ ໔ ກິດຈະນາແລ້ວຍາມທຸ່ງວັນ ໝາຍມີ ລະມະເປັນຜູ້ຂຽນ ສຳມາສຳພຸດໂທ ໂຫມີ.
(໒) ລານທີ ໒໖ ໜ້າ ໑: ສັງກາດ ໒໔໗໒ ຕົວ ປີກັດໃສ້ ເດືອນ ໑໐ ຂຶ້ນ ໒ ເພັງ ວັນ ໔ ຍາມທຸ່ງວັນ ມູນລະສັດທາ ໝາຍມີ ສາວສຸກ ກັບບຸດຕະນັດຕາມີສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ມະຫາອຸປະ

ຄູດທລວງ ນີ້ແຕ່ເມື່ອຕະຕິຍະສັງຄາຍະນາແຕ່ເມື່ອ ສັງກາດ ໒ ຮ້ອຍ ໐໑໘ ປີ ມີມະຫາໂມກຄະຣີ ອັນສີຄູດຕະເຖຣະເຈົ້າເປັນສັງຄະນາຍົກສັງຄາຍະນາ ມີພະຍາສີທຳມະໂສກະຣາດເປັນຜູ້ອຸປັດຖຳ ຈຶ່ງໄດ້ສ້າງໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໔ ພັນພະວັດສາ ນິບພານະປັດຈະໂຍ ໂຫນຕູ ນິດຈັງ ນິດຈັງ.

(1) Folio 25 on the recto side: In a *kat sai* year, on the fifteenth waxing-moon day of the tenth lunar month, the fourth day of the week (Wednesday), the writing was accomplished at noon (12:00). Lama was the scribe. May I attain enlightenment.

(2) Folio 26 on the recto side: In Sangkat (BE) 2472, a *kat sai* year, on the second waxing-moon day of the tenth lunar month, the fourth day of the week (Wednesday),³² the writing was accomplished at noon (12:00). The initiator, Sao Suk, together with her children and grandchildren, had the most ardent religious faith to sponsor the making of this manuscript entitled *Maha Upakhut Luang* (Great Upagupta). In the third Saṅgāyanā (Buddhist Council) in BE 218, Maha Mokkhari-khutta (Moggalliputta Tissa) Thera was the president and King Dhammāśoka (Aśoka) was the sponsor. The making of this manuscript was to support the Teachings of the Buddha to last until the end of 5000 years. May this be a condition to reach Nibbāna, constantly.

Date: BE 2472, a *kat sai* year (5 Sep 1929)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Lama
Sponsor(s): Sao Suk, her children, and grandchildren
Titles: ມະຫາອຸປະຄູດ (ຜູກ ໑໕)
Maha Upakhut (Phuk 15)
Mahā Upagupta (Fascicle 15)

EAP1398_VXY_1_0477

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.5 cm, depth 3 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 73. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ເນື້ອໃນກ່າງເຖິງ ພະພຸດທະເຈົ້າ ໓ ຈຳພວກ ໄດ້ແກ່ ພະປັນຍາທິກະພຸດທະເຈົ້າ, ພະສັດທາທິກະພຸດທະເຈົ້າ ແລະພະວິຣິຍາທິກະພຸດທະເຈົ້າ. ປະຫວັດພະພຸດທະເຈົ້າໂຄຕະມະ ຕັ້ງແຕ່ເປັນພະ

³² 1291 Bhadrapada 2 = Thursday, 5 September 1929.

ເວດສັນດອນ ແລ້ວໄປເກີດເປັນສັນຕຸສິດເທວະບຸດເທິງສະຫວັນຊັ້ນດູສິດ ມີອາຍຸສີ່ພັນປີທົບ ໄດ້ຮັບອາລາທະນາຈາກເທວະດາ ພະຍາອິນ ພະຍາພົມໃຫ້ລົງມາເກີດໃນໂລກມະນຸດ ເພື່ອຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າໂຜດສັດທັງຫຼາຍ. ພະໂພທິສັດໄດ້ລົງມາປະຕິສົນທິໃນທ້ອງແຫ່ງພະນາງສີຣິມະຫາມາຍາ ເມື່ອປະສູດອອກມາ ມີພະນາມວ່າ ສິດທັດຖະກຸມມານ ເມື່ອຈະເລີນໄວໄດ້ ໑໖ ປີ ໄດ້ອະພິເສກກັບພະນາງຍະໂສທະຣາ ຫຼືພົມພາ. ຕໍ່ມາ, ມີໂອລົດນຳກັນອົງໜຶ່ງ ຊື່ວ່າ ຣາຫຸລ. ໃນກາລະຕໍ່ມາ ເຈົ້າຊາຍສິດທັດຖະໄດ້ສະລະຊັບສົມບັດໜີອອກບວດ ແລະໃຊ້ເວລາບຳເພັນພຽນ ໖ ປີ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ. ພະໂກນດັນຍະເຖລະອາລາທະນານິມົນພະພຸດທະເຈົ້າເທສະໜາເລື່ອງປະຖະມະມູລະມຸລີ ເຊິ່ງກ່າວເຖິງການກຳເນີດໂລກ ແລະຊີວິດ.

The content describes three types of Buddhas: *Paññādhika-Buddha*, *Saddhādhika-Buddha*, and *Viriyādhika-Buddha*, and the life of Gotama Buddha, starting from his birth as Vessantara. He was later reborn in the Tusita Heaven and lived there for 4000 heavenly years. Deities, God Indra, and Brahma invited him to be reborn in the world again. He entered the womb of Sri Mahamaya Devi, the queen of King Suddhodana. At birth, he was given the name Siddhartha KuMāra. At the age of 16, King Suddhodana arranged a marriage ceremony for him with Princess Yasodara, also known as Bimba, and they had a son named Rahula. Eventually, Prince Siddhartha decided to renounce his wealth and leave the kingdom to become an ascetic. After six years of practice, he attained enlightenment and became the Buddha. Venerable Koṇḍañña Thera then invited the Buddha to deliver a sermon on Pathama Mulamuli or the occurrence of the world and life.

Colophon:

(໑) ລານທີ ໗໒ ໜ້າ ໑: ອັນນີ້ແມ່ນປະຖະທຳມະມູນລະມູນລີແລເຈົ້າເຮີຍ ຂ້ອຍນີ້ບວດແຕ່ນ້ອຍ ມີຂະນ້ອຍກະດ້າງຮ້າຍບໍ່ມີໄດ້ຈູດໜົມນ້ອຍຈັກເທື່ອ ຂ້ອຍຮຽນຂຽນໃຫມ່ ຮ້າຍໂຕກະບັງວບົນ ໃຫ້ຄ່ອຍເບິ່ງຄ່ອຍລຳຄ່ອຍແປງໃຫ້ດີໃຫ້ງາມແດ່ທ້ອນ ຢ່າໄດ້ວ່າຮ້າຍວ່າຂາດໃຫ້ຂະນ້ອຍແດ່ເນີ.

(໒) ລານທີ ໗໓ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໑໔ ຕົວ ປົກກເປົ້າ ເດືອນຈຽງ ອອກໃໝ່ ໒ ຄຳວັນ ໖ ມື້ກ່າເໝົ້າ ຮິດຈະນາແລ້ວຍາມຕູດຕັ້ງມື້ເຊົ້າ ໝາຍມີ ເຈົ້າຄຳບົວຣະພັນເປັນເຄົ້າ ກັບທັງມານດາ ແລະພະຣິຍາ ພັນທຸວົງສາ ແລະບຸດຕະນັດຕາ ພ້ອມກັນມີຈິດຕະປັດສະທະສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ມູນລະມູນລີ ທັງ ໓ ຜູກ ໄວ້ກັບວໍຣະພຸດທະສາສະໜາ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ນົບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ ກໍເຫັນ.

(1) Folio 72 on the recto side: This is *Pathama Munlamunli*, dear all. I was ordained since youthhood. My hands are rough and did not touch even a small breast. I am a new scribe. My handwriting was not beautiful. Please look at it, consider it, and fix it carefully. Please do not blame me.

(2) Folio 73 on the recto side: In Chunlasangkatrassa (CS) 1215, a *ka pao* year, on the second waxing-moon day of the first lunar month, the sixth day of the week (Friday), a *ka mao* day,³³ the writing was accomplished in the early morning (*nyam tut tang*). The initiator, Prince Kham Buaraphan, his mother, his wife, relatives, children, and grandchildren had the most ardent religious faith to sponsor the making of these three manuscript-

³³ 1215 Margasirsha 2 = Friday, 2 December 1853. This year was, however, *ka mao* year.

fascicles entitled *Munlamunli* 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 1215, a *ka pao* year (2 Dec 1853)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Prince Kham Buaraphan, his mother, his wife, relatives, children, and grandchildren

Titles: *ທຳມະມູນລະມູນລີ* (ຜູກຕົ້ນ)
Thamma Munlamunli (*Phuk ton*)
Dhamma Mūlamūlī (Fascicle 1)

EAP1398_VXY_1_0478

Long palm-leaf

One *Phuk*: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 53.7 cm, depth 1.5 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 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:** 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 ພະຜູ້ມີພະພາກເຈົ້າຊົງປະທັບສຳລານຢູ່ໃນປ່າເຊຕະວັນອາຣາມ ພະພຸດທະອົງຊົງປາຣົບເຖິງທານະປາຣະມີ ຈຶ່ງຊົງສະແດງພະທຳມະເທສະນາຊາດິກດວງນີ້ໃຫ້ແກ່ພະອານົນໃຫ້ໄດ້ສະດັບຮັບຟັງວ່າ ໃນອະດີດຕະການອັນລ່ວງພັນມາດົນນານແລ້ວ ຕະຖາຄິດ ໄດ້ເກີດມາຫຼາຍພົບຫຼາຍຊາດ ແລະໄດ້ບຳເພັນບາລະມີມາເລື້ອຍໆ ໂດຍບາງພະຊາດ ກໍໄດ້ເກີດມາເປັນສັດສາວ່າສິ່ງຕ່າງໆ ເຊັ່ນ ເກີດເປັນແມງໄມ້, ເກີດເປັນງູ, ເກີດເປັນຊ້າງ ແລະເກີດເປັນຣາຊະສີ ເປັນຕົ້ນຈົນກະທັ່ງໃນຊາດສຸດທ້າຍ ໄດ້ເກີດມາເປັນພະເຈົ້າໂຄຕະມະ ແລະເຂົ້າສູ່ພະນົບພານ.

While dwelling at the Jetavana Monastery in Savatthi, the Buddha spoke about his perfection of generosity (*Dānapāramī*). He delivered this sermon to Venerable Ananda: in his past existences, the Buddha was reborn into many different forms, including animals such as insects, snakes, elephants, and lions. In his final existence before becoming the Blessed One, he was reborn as Prince Gotama and reached the Enlightenment.

Colophon: ລານທີ ໓໙ ໜ້າ ໑: ສັງກາດໄດ້ ໑໒໑໓ ຕົວ ປີຮ້ວງໃຄ້ ເດືອນ ໑໒ ແຮມ ໑໒ ຄຳ ວັນ ໕ ຣິດຈະນາ ແລ້ວຍາມກອງແລງ ພໍ່ຄຳມຶ່ງ ຜົວເມຍ ມີສັດທາສ້າງ ປະຖົມມະກັບ ໄວ້ກັບສາສະໜາພະເຈົ້າ.

Folio 39 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),³⁴ the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Phò Khaming and his wife had the religious faith to sponsor the making of this manuscript entitled *Pathommakap* 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 Khaming and his wife

Titles: ປະຖົມມະກັບ (ຜູກຕົ້ນ)
Pathommakap (Phuk ton)
Pathama Kappa (Fascicle 1)

EAP1398_VXY_1_0479

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 5.4 cm, width 59.7 cm, depth 1.3 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 and 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: ພະປັດເຈກກະພຸດທະເຈົ້າອົງໜຶ່ງ ໄດ້ໄປສູ່ແມ່ນ້ຳ ເພື່ອອາບນ້ຳຊຳລະຮ່າງກາຍ ໃນຂະນະທີ່ທ່ານກຳລັງອາບນ້ຳຢູ່ນັ້ນ ກໍມີໂຈນມາລັກເອົາຜ້າຈິວອນຂອງທ່ານໄປ. ພະປັດເຈກກະພຸດທະເຈົ້າຈຶ່ງເຂົ້າຊານສະມາບັດກໍຮູ້ດ້ວຍຍານວ່າ ມີຍິງຄົນໜຶ່ງ ຊື່ວ່າ ນາງມຸລະທິດາ ກຳລັງຮ້ອງໄຫ້ເສຍໃຈເພາະສາມີເສຍຊີວິດ. ນາງມຸລະທິດາມີວິໄສທີ່ຈະສາມາດບັນລຸທຳໄດ້, ພະປັດເຈກກະພຸດທະເຈົ້າຈຶ່ງໄປໂຜດ. ເມື່ອນາງມຸລະທິດາໄດ້ຖວາຍຜ້າສະໄປໃຫ້ເປັນທານແກ່ພະປັດເຈກກະພຸດທະເຈົ້ານັ້ນ ນາງກໍອະທິດຖານວ່າ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເປັນພະປັດເຈກກະພຸດທະເຈົ້າຄືກັບທ່ານດ້ວຍເທີ້ນ. ພະປັດເຈກກະພຸດທະເຈົ້າອົງນັ້ນກໍອະນຸໂມທະນາໃນທານແລະຄວາມປາດຖະໜາຂອງນາງ.

A paccekabuddha went to the river to bathe and purify his body. While he was bathing, a group of thieves stole his robe. Through a meditation, he knew that a woman named Muladita was crying over her husband's death. As she had a potential to attain the Dhamma, he went to assist her. When Muladita offered a cloth as alms-giving to him, she made a wish to become a paccekabuddha like him. He rejoiced in her alms-giving and her aspiration.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ພະພຸດທະສັງກາດອັນເປັນອະຕິຕະພາບລ່ວງແລ້ວ ໒໔໗໑ ວັດສາ ເດືອນ ໑໑ ແຮມ ໗ ຄຳ ວັນອາທິດ ມື້ເບີກສັນ ຍາມກອງແລງ ໝາຍມີ ສາວທອງສີ ໄດ້ສ້າງຍັງ ປະຖະມະມູນ

³⁴ 1213 Karttika 27 = Thursday, 20 November 1851.

ລະມູນລີ ທັງສອງຜູກນີ້ ໄວ້ກັບສາສະໜາພະໂຄດົມເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ. ຂໍຜະລະ ບຸນຣາສີ ຝູງນີ້ຈຶ່ງນຳໄປຄ້າຊູຍັງຜົວຜູ້ຂ້າຊື່ວ່າ ຈານບຸນທັນ ອັນໄດ້ຈຸດຕິໄປສູ່ບໍລະໂລກພາຍຫ້າ ຕົກທີ່ຮ້າຍຂໍໃຫ້ຍາຍໃສ່ທີ່ດີ ຄັນເຖິງທີ່ດີ ຂໍໃຫ້ໄດ້ສະເຫວີຍສຸກຍິ່ງກວ່າເກົ່າ ສຸກຮ້ອຍເທົ່າພັນທີ ດ້ວຍບຸນຝູງນີ້ໄປຄ້າຊູຕາບເທົ່າເຖິງນິຣະພານເທີນ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ໂນ ນິດຈັງ ທຸວັງ. ມະຫາຣາຊະຄູເພັງ ເປັນຜູ້ຮິດຈະນາຊ່ວຍ.

Folio 26 on the recto side: In Buddhist Era (BE) 2471, on the seventh waning-moon day of the eleventh lunar month, Sunday, a *poek san* day,³⁵ [the writing was accomplished] at the time of the sunset drum (*nyam kông laeng*). Sao Thòngsi sponsored the making of these two manuscript-fascicles entitled *Pathama Munlamunli* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit support my husband named Chan Bunthan who has passed away to the other world. [If he has been] stuck in a misery place, may he be moved a good place. If he is already in a good place, may he be better than ever by one hundred and one thousand times. [May the merit] support him until he enters Nibbāna, definitely. May this be a condition for us to reach Nibbāna, constantly and certainly. Maha Rasakhu Pheng was the scribe.

Date: BE 2471 (4 Nov 1928)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Maha Rasakhu Pheng
Sponsor(s): Sao Thòngsi
Titles: ປະຖະມະມູນລະມູນລີ (ຜູກ ໒)
Pathama Munlamunli (Phuk 2)
Pathama Mūlamūlī (Fascicle 2)

EAP1398_VXY_1_0480

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 54.6 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

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

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

Description: ຊາຍຜູ້ໜຶ່ງເປັນຜູ້ມີບຸນສົມພານໄດ້ເກີດເປັນລູກເສດຖີ ໃນຂະນະທີ່ເກີດອອກມານັ້ນ ເຂົາໄດ້ເອົາ ຕີນອອກກ່ອນ ຈຶ່ງໄດ້ຊື່ວ່າ ປາທະນິກຂະ. ຄັ້ງໜຶ່ງ ປາທະນິກຂະຄິດໃນໃຈວ່າ ຖ້າເຮົາຕາຍຈາກ ໂລກນີ້ແລ້ວ ກໍມີໂອກາດທີ່ຈະໄດ້ໄປສະເຫວີຍທຸກໃນນາຣິກ ແລະມີໂອກາດທີ່ຈະໄດ້ໄປ

³⁵ 1290 Asvina 21 = Sunday, 4 November 1928. This day was indeed a *poek san* day.

ສະເຫວີຍສຸກໃນສະຫວັນເຊັ່ນກັນ ອັນວ່າ ຄວາມສຸກໃນເມືອງຄົນນານໄດ້ແສນປີ ກໍບໍ່ເທົ່າກັບສຸກໃນເມືອງພ້າໜຶ່ງວັນ ແລະການສະເຫວີຍທຸກໃນເມືອງຄົນນານແສນປີ ກໍບໍ່ເທົ່າໄດ້ສະເຫວີຍທຸກໃນນະຣົກໜຶ່ງວັນ ທຸກໃນນະຣົກນັ້ນ ເປັນອັນທຸກລຳບາກຍິ່ງນັກທາທີ່ສິ້ນສຸດບໍ່ໄດ້ ເຮົາຈັກເຮັດແນວໃດຈຶ່ງຈະມີສຸກອັນໝັ້ນທົ່ງ? ວັນໜຶ່ງ, ປາທະນິກຂະເທັນພະປັດເຈກກະພຸດທະເຈົ້າ ກໍໄດ້ຄິດໃນໃຈວ່າ ຜ່ານມາເຮົາໄດ້ຖວາຍເຂົ້າ, ນ້ຳ, ໂພຂະນາອາຫານ, ຜ້າຜ່ອນທ່ອນແຮ ແລະເຂົ້າຂອງເງິນຄຳໃຫ້ເປັນທານມາຫຼາຍແລ້ວ ແຕ່ກໍບໍ່ເຫັນວ່າຈະມີສຸກອັນໝັ້ນທົ່ງ ຍັດນີ້ ເຮົາຈະບູຊາພະປັດເຈກກະພຸດທະເຈົ້າດ້ວຍຕົນເອງ ຈາກນັ້ນ ກໍໄດ້ຍົກລູກແລະເມຍໃຫ້ເປັນທານແກ່ຍາຈົກ ແລ້ວເຜົາຕົວເອງເພື່ອເປັນການບູຊາພະປັດເຈກກະພຸດທະເຈົ້າ.

A meritorious man was born as a wealthy man's son. While his mother was giving birth to him, his feet were released first; he was thus named Pādanikkha. One day, Pādanikkha thought about chances to go to both hell or heaven. He realized that one-hundred thousand years of happiness in the human world were not equal to one-day happiness in heaven. Likewise, one-hundred thousand years of suffering in the human world were not equal to one-day suffering in hell; suffering in hell was endless. He wondered how to gain eternal happiness. One day, he saw a paccekabuddha and reflected on his past deeds of donating rice, water, food, cloths, gold, and silver as alms-offering; but he did not achieve permanent happiness yet. So, he decided to worship the paccekabuddha by himself. In his extreme devotion, he gave his children and wife as alms to beggars and sacrificed himself by burning his body to worship the paccekabuddha.

Colophon: None
Date: 1928 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0479)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ປະຖະມະມູນລະມູນລີ (ຜູກ ໓)
Pathama Munlamunli (Phuk 3)
Pathama Mūlamūlī (Fascicle 3)

EAP1398_VXY_1_0481

Long palm-leaf

One Phuk: *single fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 59 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** three folios; the first folio contains the colophon; and the last two folios are 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: ຕຳນານພະຍາທຳມິກະຣາດ (ພະຣາຊາຜູ້ຊົງທຳ) ໃນພາກເໜືອຂອງປະເທດໄທ. ເມື່ອໃນກ່າວເຖິງ ພວກລືສີທີ່ອາໄສຢູ່ທີ່ດອຍປູ່ເຈົ້າເຂົ້າຫຼວງ ປະກອບດ້ວຍ ມາເມສີຍາພະຕາ, ຜາສຸກໂກ, ສຸສະນະໄລຍະ ແລະອື່ນໆ. ມາເມສີຍາພະຕາລືສີ ເປັນພະເສດຖາ (ອ້າຍ) ຂອງພະນາງຈາມະເທວີກະສັດຕິຜູ້ສ້າງເມືອງຫະຣິພຸນໄຊ. ດອຍປູ່ເຈົ້າເຂົ້າຫຼວງຕັ້ງຢູ່ບໍລິເວນຮອຍຕໍ່ຂອງສາມອານາຈັກໄດ້ແກ່ອານາຈັກໄຕ, ອາຈາຈັກພວນ ແລະອານາຈັກເມືອງຊະວາ.

The legend of King Dhammikarāja (Meritorious King) in northern Thailand. The text mentions hermits inhabiting Pu Chao Khao Luang Mount. They were Mamesiyaphata, Phasukkho, Susanalaiya, and others. Mamesiyaphata Hermit was the older brother of Princess Camadevi, the founder of Hariphunchai kingdom. Dò Pu Chao Khao Luang (mountain) was located at the interstices of three kingdoms: Müang Tai, Müang Phuan, and Müang Sua.

Colophon: ລານທີ ໑໗ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໖໘ ຕົວ ປີຮວາຍສະງ້າ ເດືອນ ໘ ແຮມ ໑໑ ຄໍ່າວັນ ໒ ມື້ຮ້ວງເຮົ້າ ຍາມກອງແລງ ໝາຍມີ ຜູ້ໃຫຍ່ສຸກກາຣະນະຄອນມີໃຈໃສສັດທາເປັນອັນຍິ່ງໄດ້ສ້າງ ຕຳນານພະຍາທຳມິກະຣາດ ດວງນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໕໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄວາມມັກຄໍາປາດຖະໜາຊູ່ເຍື່ອງຊູ່ປະການກໍຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງໆ ປະຣະມັງ ສຸກຂັງ ອະນະຄະເຕ ກາເລ.

Folio 17 on the recto side: In Chunlasangkatrassa (CS) 1268, a *hwai sanga* year, on the eleventh waning-moon day of the eighth lunar month, the second day of the week (Monday), a *huang hao* day,³⁶ [the writing was accomplished] at the time of the sunset drum (*nyam kòng laeng*). Phunyai Sukkaranakhon had the most ardent religious faith to sponsor the making of this manuscript entitled *Tamnan Phanya Thammikharati* (Legend of a righteous king) 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 and certainly, the greatest bliss in the future.

Date: CS 1268, a *hwai sanga* year (16 Jul 1906)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Phunyai Sukkaranakhon

Titles: ຕຳນານພະຍາທຳມິກະຣາດ (ຜູກດົງວ)

Tamnan Phanya Thammikharat (Phuk diao)

Legend of a Righteous King (Single fascicle)

³⁶ 1268 Ashadha 25 = Monday, 16 July 1906. This day was indeed a *huang hao* day.

Long palm-leaf**One Phuk:** *fascicle 1***Material:** Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 59 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:** three 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:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.**Description:** ນິຍາຍກາເຜືອກ. ໃນກາລະຄັງໜຶ່ງນາມແລ້ວ ມີກາເຜືອກໂຕໜຶ່ງເຮັດຮັງຢູ່ເທິງຕົ້ນໝາກເດື່ອ ແຄມຝັ່ງແມ່ນ້ຳຄົງຄາ. ແມ່ກາເຜືອກມີໄຂ່ຫ້າໜ່ວຍຂອງພະໂພທິສັດ. ໃນຂະນະທີ່ແມ່ກາບໍ່ຢູ່ ມີ ພາຍຸຝົນຕົກໜັກ ເຮັດໃຫ້ຕົ້ນໄມ້ນັ້ນລົ້ມລົງ. ໄຂ່ທັງຫ້າໜ່ວຍໄດ້ຕົກລົງໃນແມ່ນ້ຳແລ້ວແຍກຈາກ ກັນ. ຕໍ່ມາ, ໄຂ່ໜ່ວຍໜຶ່ງຖືກແມ່ໄກ່ເອົາໄປລ້ຽງ, ໄຂ່ໜ່ວຍທີ່ສອງຖືກພະຍານາກເອົາໄປລ້ຽງ, ໄຂ່ໜ່ວຍທີ່ສາມຖືກແມ່ເຕົ່າເອົາໄປລ້ຽງ, ໄຂ່ໜ່ວຍທີ່ສີ່ຖືກແມ່ງົວເອົາໄປລ້ຽງ, ແລະໄຂ່ໜ່ວຍທີ່ຫ້າ ຖືກແມ່ຮາຊະສີເອົາໄປລ້ຽງ. ນິຍາຍເລື່ອງນີ້ເປັນທີ່ຮູ້ຈັກກັນດີໃນເລື່ອງຕຳນານພະເຈົ້າທ້າພະອົງ ໄດ້ແກ່ພະກະກຸສົນໂທພຸດທະເຈົ້າ, ພະໂຄນາຄະມະໂນພຸດທະເຈົ້າ, ພະກັດສະໂປພຸດທະເຈົ້າ, ພະໂຄຕະໂມພຸດທະເຈົ້າ, ແລະພະອະຣິຍະເມດໄຕໂຍພຸດທະເຈົ້າ.

The tale of a white crow. Once upon a time, a white crow made its nest on a fig tree by the bank of the Gaṅgā River. She had five eggs, each containing a future Bodhisatta. While she was away, a heavy storm collapsed the tree. The five eggs fell into the river and were carried apart. The first egg was found and raised by a hen, the second by a Naga, the third by a turtle, the fourth by a cow, and the fifth by a lion. This story is known as the chronicle of the five Buddhas: Kakusandha, Konagamana, Kassapa, Gotama, and Ariya Metteyya.

Colophon: ລານທີ ໒໙ ໜ້າ ໑: ຈຸນລະສັງກາດຮາຊະໄດ້ ໑໒໙໐ ຕົວ ປີເບີກສີ ເດືອນຈຽງ ຂຶ້ນ ໒ ຄ່ຳ ພໍ່າວ່າໄດ້ ວັນ ໕ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາເປັນເຄົ້າຈິ່ງໄດ້ສ້າງ ຕຳນານກາ ເຜືອກ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະໂຄດົມ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ຂໍຜົນອັນນີ້ເປັນປັດໄຈຍະແກ່ ພະນິພານຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈົ່ງລູພະນິພານດັ່ງຄວາມໝາຍແດ່ກໍຂ້າເຫັນ ອະຣະຫັນ ຕິ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ.

Folio 29 on the recto side: In Chunlasangkatrassa (CS) 1290, a *poek si* year, on the second waxing-moon day of the first lunar month, the fifth day of the week (Thursday),³⁷ the writing was accomplished at the time of the morning drum (*nyam kông ngai*). The initiator, Rattanapannya, sponsored the making of this manuscript entitled *Tamnan Ka Phūak* (Legend of a white crow) to support the Teachings of Gotamae Buddha to last until the end of 5000 years. May the results of this merit be a

³⁷ 1290 Margasirsha 1 = Thursday, 13 December 1928.

condition to fulfill my wishes to reach Nibbāna and to cut the Five Obstacles. *Arahantī homi nibbāna paccayo honto no niccaṃ dhuvam paramam sukham* (May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly, the greatest bliss).

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: ຕຳນານກາເຜືອກ (ຜູກຕົ້ນ)

Tamnan Ka Phūak (Phuk ton)

Legend of a White Crow (Fascicle 1)

EAP1398_VXY_1_0483

Long palm-leaf

One Phuk: *Single fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 56.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** one folio contains the colophon and 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: ເນື້ອໃນກ່າວເຖິງ ພະຍາອິນຜູ້ເປັນໃຫຍ່ໃນເມືອງພ້າຕາວະຕິງສາ ຊື່ວ່າ ສຸຣິນໂທ ໄດ້ຮູ້ຍັງເຫດການອັນຈັກເປັນໂກລະຫິນອິນຕາຍ ຈະເກີດມີແກ່ຄົນທັງຫລາຍໃນເມືອງມະນຸດໃນອະນາຄົດ. ພະຍາອິນຈຶ່ງແຕ່ງແປງເປັນສຸພະອັກຄະຄຳສອນ ແລ້ວໃຫ້ວິສຸກຳມະເທວະບຸດເອົາລົງມາເຜີຍແຜ່ໂອວາດຄຳສອນ ໃຫ້ມະນຸດໄດ້ປະພຶດປະຕິບັດຢ່າງໄດ້ປະໝາດ ໃຫ້ບູຊາຍັງແກ້ວ ໓ ປະການ ແລະພ້ອມກັນທຳບຸນໃຫ້ທານ, ຈະເລີນເມດຕາພາວະນາ, ຮັກສາສິນ ໔, ສິນ ໘ ແລະເຂົ້າວັດຟັງທຳ ລະລຶກຄົດເຖິງຄຸນພະພຸດທະເຈົ້າ, ພະທຳມະເຈົ້າ ແລະພະສັງຄະເຈົ້າ, ເຄົາລົບຢ່າແຍງຜູ້ເຖົ້າ, ຜູ້ແກ່, ພໍ່ແມ່, ປູ່ຍ່າແລະຕາຍາຍ. ຖ້າປະຕິບັດໄດ້ເຊັ່ນນີ້ ແມ່ນວ່າຈຸຕິຕາຍໄປ ກໍຈັກໄດ້ໄປເກີດໃນຊັ້ນພ້າ ສະເໜວິຍທິບພະສົມບັດ.

The text is on God Indra, the chief of Tāvātimsa heaven, named Surindo. He foresaw tumultuous incidents that would occur to all human beings in the future. He therefore composed his message and had God Vessukamma convey it in the human world. The message admonished human beings to firmly worship the Triple Gems, make merit, donate, meditate, onserve the Five Precepts and the Eight Precepts, listen to the Dhamma, pay gratitude to the Triple Gems, and respect elderly and parents. By doing these, they could be reborn in heaven with divine properties.

Colophon: ລານທີ ໑໖ ຫາ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໒ ຕົວ ປີຮ່ວງໃສ່ ເດືອນ ໖ ຂຶ້ນ ໔ ຄຳ ພໍ່າວ່າໄດ້ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສາວຜົວເປັນເຄົ້າ ຈຶ່ງໄດ້ສ້າງ ຕຳນານທີ່ ຜູກນີ້ ໄວ້

ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາແດ່ກໍ
ຂ້າເຫັນ ອະຣະຫັນຕີ ໂທມີ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ.

Folio 16 on the recto side: In Chunlasangkatrassa (CS) 1292, a *huang sai* year, on the fifth waxing-moon day of the sixth lunar month, the fourth day of the week (Wednesday),³⁸ the writing was accomplished at the time of the morning drum (*nyam kông ngai*). The initiator, Sao Phio, sponsored the making of this manuscript entitled *Tamnan Hò* (Legend of Hò Chinese) 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 honto no* (May I obtain Arahantship. May this be a condition for us to reach Nibbāna).

Date: CS 1292, a *huang sai* year (2 May 1930)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Sao Phio
Titles: ຕຳນານຫໍ້ (ຜູກດາວ)
Tamnan Hò (Phuk diao)
Chronicle of Hò [Chinese] (Single fascicle)

EAP1398_VXY_1_0484

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 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 contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 21. **Edges of the palm leaves:** 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: ເນື້ອໃນກ່າວເຖິງ ພະຍາອິນຜູ້ເປັນໃຫຍ່ໃນເມືອງຟ້າຕາວະຕິງສາ ຊື່ວ່າ ສຸຣິນໂທ ໄດ້ຮູ້ຍັງ
ເຫດການອັນຈັກເປັນໂກລະຫົນອິນຕາຍ ຈະເກີດມີແກ່ຄົນທັງຫລາຍໃນເມືອງມະນຸດໃນ
ອະນາຄົດ .ພະຍາອິນຈຶ່ງແຕ່ງແປງເປັນສຸພະອັກຄະຄຳສອນ ແລ້ວໃຫ້ວິສຸກຳມະເທວະບຸດເອົາລົງ
ມາເຜີຍແຜ່ໂອວາດຄຳສອນ ໃຫ້ມະນຸດໄດ້ປະພຶດປະຕິບັດຢ່າງໄດ້ປະໝາດ ໃຫ້ບູຊາຍັງແກ້ວ ໙
ປະການ ແລະພ້ອມກັນທຳບຸນໃຫ້ທານ, ຈະເລີນເມດຕາພາວະນາ, ຮັກສາສິນ ໔, ສິນ ໘ ແລະ
ເຂົ້າວັດຟັງທຳ ລະລຶກຄົດເຖິງຄຸນພະພຸດທະເຈົ້າ, ພະທຳມະເຈົ້າ ແລະພະສັງຄະເຈົ້າ, ເຄົາລົບຢ່າ
ແຢງຜູ້ເຖົ້າຜູ້ແກ່, ພໍ່ແມ່, ປູ່ຍ່າແລະຕາຍາຍ ຖ້າປະຕິບັດໄດ້ເຊັ່ນນີ້ ແມ່ນວ່າ ຈຸຕິຕາຍໄປ ກໍຈັກໄດ້
ໄປເກີດໃນຊັ້ນຟ້າ ສະເໜີຍທິບພະສົມບັດ.

³⁸ 1292 Vaisakha5 = Friday, 2 May 1930.

The text is on God Indra, the chief of Tāvātimsa heaven, named Surindo. He foresaw tumultuous incidents that would occur to all human beings in the future. He therefore composed his message and had God Vessukamma convey it in the human world. The message admonished human beings to firmly worship the Triple Gems, make merit, donate, meditate, observe the Five Precepts and the Eight Precepts, listen to the Dhamma, pay gratitude to the Triple Gems, and respect elderly and parents. By doing these, they could be reborn in heaven with divine properties.

Colophon: ລານທີ ໑໖ ໜ້າ ໑: ສີສຸມັງຄະລະສັງກາດຣາຊະໄດ້ ໑໒໙໒ ຕົວ ປີຮວງໃສ້ ເດືອນ ໙ ຂຶ້ນ ໒ ຄ່ຳ ພໍ່າວ່າໄດ້ ວັນ ໖ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ແສນໃໝ່ເພັງເປັນເຄົ້າ ຈຶ່ງໄດ້ສ້າງ ດຳນານຫໍຜູກນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາແດ່ກໍຂ້າເຫິນ ອະຣະທັມຕີ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ໂນ ນິດຈັງ ທຸວັງ ປະຣະມັງສຸກຂັງ.

Folio 16 on the recto side: In Sisumangkhalā Sangkatrasa (CS) 1292, a *huang sai* year, on the second waxing-moon day of the ninth 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, Saen Mai Pheng, sponsored the making of this manuscript entitled *Tamnan Hò* (Legend of Hò Chinese) 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 honto no niccam dhuvaṃ paramaṃ sukham* (May I obtain Arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly, the greatest bliss).

Date: CS 1292, a *huang sai* year (2 May 1930)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Saen Mai Pheng
Titles: ດຳນານຫໍ (ຜູກດຽວ)
Tamnan Hò (Phuk diao)
Chronicle of Hò [Chinese] (Single fascicle)

EAP1398_VXY_1_0485

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 54.6 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 folio; 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:** 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: ເລື່ອງ ອະດີດຕະຊາດຂອງພະພຸດທະເຈົ້າປາງເມື່ອເກີດເປັນທ້າວກຳພ້າກາດຳ. ຄັ້ງໜຶ່ງ ພະຍາອະຈິກະຣາດປົກຄອງເມືອງພົມມະທັດຕະຣາດ ພະອົງມີພະອັກຄະມະເທສີ ໒ ພະອົງພະນາມວ່າ ພະນາງຈັນທະເທວີ ແລະພະນາງສັງຄະ ເມື່ອຢູ່ດ້ວຍກັນເປັນເວລາຫຼາຍປີ ແຕ່ບໍ່ມີລູກຜູ້ສືບວົງຕະກູນ ພະຣາຊາຊື່ງບອກໃຫ້ພະອັກຄະມະເທສີທັງສອງຮັກສາສິນ ແລ້ວອະທິດຖານຂໍບຸດກັບເທວະດາ. ຕໍ່ມາ ພະຍາອິນໄດ້ປະທານລູກໃຫ້ລົງມາປະຕິສິນທິໃນທ້ອງຂອງພະນາງຈັນທະເທວີ ເມື່ອຕັ້ງຄັນ ກໍຖືກພະນາງສັງຄະກັນແກ້ງແລະໃສ່ຮ້າຍວ່າ ພະນາງຈັນທະເທວີຫຼິ້ນຊູ້ ຈຶ່ງຖືກພະຣາຊາຂັບໄລ່ອອກຈາກເມືອງ. ຄັນເມື່ອພະນາງປະສູດໂອລົດອອກມາ ໂອລົດນັ້ນມີຕົວດຳຄືກັບກາ ຈຶ່ງສ້າງຄວາມອັບອາຍໃຫ້ແກ່ພະນາງເປັນຢ່າງຍິ່ງ ພະນາງຈຶ່ງອຸ້ມລູກຊາຍນັ້ນໄປຍັງແມ່ນ້ຳຄົງຄາ ແລ້ວລອຍແພຖິ້ມ ແຕ່ແພນັ້ນໄດ້ນຳເດັກນ້ອຍລອຍໄປຕິກຄ້າງຢູ່ຊາຍຫາດແຫ່ງໜຶ່ງ ໃນຂະນະນັ້ນ ມີຄົນເຝົ້າສວນສອງຜົວເມຍມາພົບເຫັນຈຶ່ງນຳມາລ້ຽງໄວ້ ເນື່ອງດ້ວຍເດັກນ້ອຍນັ້ນມີຕີນຕົວດຳ ຄົນເຝົ້າສວນສອງຜົວເມຍຈຶ່ງໃສ່ຊື່ໃຫ້ວ່າ ອ້າຍກຳພ້າກາດຳ.

The story of the Buddha's previous existence as a boy named Kampha Kadam (Crow-like black orphan). King Acikaraja, the ruler of Phommthat, had two queens: Candadevi and Saṅgha. Having lived together for many years without any child to inherit their clan, the king told his two wives to observe precepts and pray to deities for children. Later, God Indra sent a deity to be born in the womb of Candadevi. During her pregnancy, she was slandered by Saṅgha and accused of adultery. Candadevi was thus expelled from the city by the king. When she gave birth to her son, the child had black skin like a crow. She got humiliated and floated away her son on a raft at the Gaṅgā River (Ganges). The raft reached a river bank and was spotted by a couple who guarded a garden. The couple adopted the baby and, due to his dark skin, named him Ai Kampha Kadam.

Colophon: None
Date: Late 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ກຳພ້າກາດຳ (ຜູກຕົ້ນ)

Kampha Ka Dam (Phuk ton)
An Orphan and a Black Crow (Fascicle 1)

EAP1398_VXY_1_0486

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 54.6 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** two folio; 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:** 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: ເລື່ອງ ອະດີດຕະຊາດຂອງພະພຸດທະເຈົ້າປາງເມື່ອເກີດເປັນທ້າວກຳພ້າກາດຳ. ຄັ້ງໜຶ່ງ ພະຍາອະຈິກະຣາດປົກຄອງເມືອງພົມມະທັດຕະຣາດ ພະອົງມີພະອັກຄະມະເທສີ ໒ ພະອົງພະນາມວ່າ ພະນາງຈັນທະເທວີ ແລະພະນາງສັງຄະ ເມື່ອຢູ່ດ້ວຍກັນເປັນເວລາຫຼາຍປີ ແຕ່ບໍ່ມີລູກຜູ້ສືບວົງຕະກູນ ພະຣາຊາຈຶ່ງບອກໃຫ້ພະອັກຄະມະເທສີທັງສອງຮັກສາສິນ ແລ້ວອະທິດຖານຂໍບຸດກັບເທວະດາ. ຕໍ່ມາ ພະຍາອິນໄດ້ປະທານລູກໃຫ້ລົງມາປະຕິສິນທິໃນທ້ອງຂອງພະນາງຈັນທະເທວີ ເມື່ອຕັ້ງຄັນ ກໍຖືກພະນາງສັງຄະກັນແກ້ງແລະໃສ່ຮ້າຍວ່າ ພະນາງຈັນທະເທວີຫຼິ້ນຊູ້ ຈຶ່ງຖືກພະຣາຊາຊັບໄລ່ອອກຈາກເມືອງ. ຄັນເມື່ອພະນາງປະສູດໂອລົດອອກມາ ໂອລົດນັ້ນມີຕົວດຳຄືກັບກາ ຈຶ່ງສ້າງຄວາມອັບອາຍໃຫ້ແກ່ພະນາງເປັນຢ່າງຍິ່ງ ພະນາງຈຶ່ງອຸ້ມລູກຊາຍນັ້ນໄປຍັງແມ່ນ້ຳຄົງຄາ ແລ້ວລອຍແພຖິ້ມ ແຕ່ແພນັ້ນໄດ້ນຳເດັກນ້ອຍລອຍໄປຕິກຄ້າງຢູ່ຊາຍທາດແຫ່ງໜຶ່ງ ໃນຂະນະນັ້ນ ມີຄົນເຝົ້າສວນສອງຜົວເມຍມາພົບເຫັນຈຶ່ງນຳມາລ້ຽງໄວ້ ເນື່ອງດ້ວຍເດັກນ້ອຍນັ້ນມີຕີນຕົວດຳ ຄົນເຝົ້າສວນສອງຜົວເມຍຈຶ່ງໃສ່ຊື່ໃຫ້ວ່າ ອ້າຍກຳພ້າກາດຳ.

The story of the Buddha's previous existence as a boy named Kampha Kadam (Crow-like black orphan). King Acikaraja, the ruler of Phommthat, had two queens: Candadevi and Saṅgha. Having lived together for many years without any child to inherit their clan, the king told his two wives to observe precepts and pray to deities for children. Later, God Indra sent a deity to be born in the womb of Candadevi. During her pregnancy, she was slandered by Saṅgha and accused of adultery. Candadevi was thus expelled from the city by the king. When she gave birth to her son, the child had black skin like a crow. She got humiliated and floated away her son on a raft at the Gaṅgā River (Ganges). The raft reached a river bank and was spotted by a couple who guarded a garden. The couple adopted the baby and, due to his dark skin, named him Ai Kampha Kadam.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ກຳພ້າກາດຳ (ຜູກ ໒)

Kampha Ka Dam (Phuk 2)
An Orphan and a Black Crow (Fascicle 2)

EAP1398_VXY_1_0487

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 55.5 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

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

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

Description: ກ່າວເຖິງຕອນ ຈັນທະພານິດ ສະເໜີຍຣາຊະສົມບັດເປັນພະຍາ ປົກຄອງມະຫານະຄອນຣາຊະທານີ ພະອົງຊົງປົກຄອງດ້ວຍຫຼັກທິດສະພິດຣາຊະທຳ ເຊິ່ງເປັນຈະຣິຍະວັດ ໑໐ ປະການທີ່ພະເຈົ້າແຜນດິນຊົງປະພຶດເປັນຫຼັກທຳປະຈຳພະອົງ ຫຼືເປັນຄຸນນະທຳປະຈຳຕົນຂອງຜູ້ປົກຄອງບ້ານເມືອງ ໃຫ້ມີຄວາມເປັນໄປໂດຍຊອບທຳ ແລະກໍໃຫ້ເກີດປະໂຫຍດສຸກແກ່ຣາຊະດອນ ຈຶ່ງເປັນທີ່ຮັກຂອງຊາວມະຫານະຄອນເປັນຢ່າງຍິ່ງ ພະອົງຊົງເປັນບຸກຄົນຕົວຢ່າງຫຼືບຸກຄົນຕົ້ນແບບໃຫ້ແກ່ປວງຊົນທັງຫຼາຍ ດ້ວຍການໃຫ້ທານ ຮັກສາສິນ ແລະຈະເລີນເມດຕາພາວະນາ ເຊິ່ງພະອົງໄດ້ຊົງປົກຄອງເປັນເວລາຍາວນານຈົນເຖິງສະຫວັນນະຄົດ, ຈາກນັ້ນຜູ້ເປັນບຸດ ກໍໄດ້ຂຶ້ນສະເໜີຍຣາຊະສົມບັດ ປົກຄອງບ້ານເມືອງແທນພະບິດາ ເພື່ອສືບສາຍວົງຕະກຸນຕໍ່ໄປ.

The text deals with Phaya Chanthaphanit who ruled Mahanakhon Rajathani with the Ten Royal Virtues. He was respected by his people and served as a model for others. He consistently gave alms, observed precepts, and practiced meditation. After his death, his son succeeded him as ruler.

Colophon: ລານທີ ໒໘ ໜ້າ ໑: ຮິດຈະນາແລ້ວຍາມກອງແລງ ພິກຂຸບຸບຜາປັນຍາເປັນຜູ້ຂຽນເນີ. ວັດຄົກປາບແລ.

Folio 28 on the recto side: The writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Phikkhu Bupphapannya was the scribe. Vat Khokpap temple.

Date: Late 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Phikkhu Bupphapannya from Vat Khok Pap
Sponsor(s): Unknown
Titles: ຈັນທະພານິດ
Chanthaphanit
Candavānija [The Merchant]

EAP1398_VXY_1_0488

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 59.1 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ເນື້ອໃນ ກ່າວເຖິງ ການທຳນາຍເຫດການຕ່າງໆ ທີ່ຈະເກີດຂຶ້ນໃນອະນາຄົດ ໑໐ ປະການ ປະກອບດ້ວຍ:

໑. ເຫດປະຖະມະຫົວທີ: ບຸກຄະລະຍິງຊາຍທັງຫຼາຍ ຈະບໍ່ທຳບຸນໃຫ້ທານ, ບໍ່ຮັກສາສິນ ແລະບໍ່ຟັງທຳ.

໒. ເຫດອັນຖ້ວນ ໒: ບຸກຄະລະຍິງຊາຍທັງຫຼາຍ ຈະບໍ່ຍຳແຍງ ແລະບໍ່ເຄົາມັບຖືຢັ້ງເທວະບຸດ ເທວະດາ ພະຍາອິນ ພະຍາພິມ ຈະມີແຕ່ຄຳປ່ອຍ ຄຳດ່າ.

໓. ເຫດອັນຖ້ວນ ໓: ບຸກຄະລະຍິງຊາຍທັງຫຼາຍ ຈະທຳແຕ່ອະກຸສິນ ເມື່ອຕາຍໄປກໍຈະໄປຕິກນະຣິກ.

໔. ເຫດອັນຖ້ວນ ໔: ບ້ານເມືອງຈະເກີດໂກລະຫົນອັນໃຫຍ່ ມີເສິກສິງຄາມ.

໕. ເຫດອັນຖ້ວນ ໕: ຄົນທັງຫຼາຍຈະພົບຄວາມທຸກ ຄືການພັດພາກຈາກກັນ.

໖. ເຫດອັນຖ້ວນ ໖: ຄົນທັງຫຼາຍຈະຂາດແຄນອາຫານ ແລະອິດຫົວຕາຍ.

໗. ເຫດອັນຖ້ວນ ໗: ຄົນທັງຫຼາຍຈະຕາຍດ້ວຍໄພເຄາະຮ້າຍຕ່າງໆ.

໘. ເຫດອັນຖ້ວນ ໘: ຄົນທັງຫຼາຍຈະບຸນບຸນແລະທຳຮ້າຍເຊິ່ງກັນແລະກັນ.

໙. ເຫດອັນຖ້ວນ ໙: ຄົນທັງຫຼາຍຈະຂ້າພັນລັ້ນແທງກັນຕາຍ.

໑໐. ເຫດອັນຖ້ວນ ໑໐: ໃນຊຸມພູທິບທັງມວນ ຈະເຕັມໄປດ້ວຍເລືອດຄົນແລະເລືອດສັດທັງຫຼາຍ ອັນໄຫຼໄປດັງແມ່ນ້ຳ.

The content is on a prediction of 10 future incidents:

1. First incident: People will not make meritorious donation, not observe the precepts, and not listen to the Dhamma;

2. Second incident: People will not respect deities, God Indra, and Brahmas but curse them;

3. Third incident: People will prefer doing bad actions that cause new rebirths in hell;

4. Fourth incident: Turbulence and wars will occur;

5. Fifth incident: People will suffer from separation;

6. Sixth incident: People will encounter famine and death by hunger;

7. Seventh incident: People will die of different diseases;

8. Eighth incident: People will harm one another;

9. Ninth incident: People will kill one another;

10. Tenth incident: The continent will be full of blood flowing like a river.

Colophon: ລານທີ ໒໐ ໜ້າ ໑: ຈຸນລະສັງກາດລາຊະໄດ້ ໑໒໗໖ ຕົວ ປີກາຍຢື່ ເດືອນ ໑໒ ຂຶ້ນ ໔ ຄໍ່າ ມີ້ກາມິດ ຮິດຈະນາແລ້ວຍາມກອງແລງ ມູນລະສັດທາ ໝາຍມີ ທິດສິນ ຜົວເມຍ ໄດ້ພ້ອມກັນສ້າງ ລຳຫິນ ແຕກ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນພະວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ຄຳ ມັກຄຳປາດຖະໜາຊູ່ເຍື່ອງຊູ່ປະການແດ່ກໍຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ ສາທຸ ສາທຸ.

Folio 20 on the recto side: In Chunlasangkatrassa (CS) 1276, a *kap nyi* year, on the fifth waxing-moon day of the twelfth lunar month, a *ka mot* day,³⁹ the writing was accomplished at the time of the sunset drum (*nyam kông laeng*). The initiators, Thit Son and his wife, jointly sponsored the making of this manuscript entitled *Hin Taek* (a broken stone) to support the Teachings of Gotama 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 and certainly, the greatest bliss. Well done, well done.

Date: CS 1276, a *kap nyi* year (23 Oct 1914)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Thit Son and his wife

Titles: ຕຳນານຫີນແຕກ

Tamnan Hin Taek

Legend of a Broken Stone

EAP1398_VXY_1_0489

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 59.1 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:** 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: ສິບຊົ່ວພະຍາອິນ ເມື່ອໃນເວົ້າເຖິງ ຕອນກາງຂອງສັກກະປັນທາສູດ ວ່າດ້ວຍປັນທາຂອງທ້າວ ສັກກະ. ພະຍາອິນທູນຖາມຫາກັບພະພຸດທະເຈົ້າວ່າ: ຂ້າແຕ່ພະອົງຜູ້ນິຣະທຸກ ອັນວ່າ ຄວາມຮິດສະຫຍາ ແລະຄວາມຕະຫຼີ ມີອັນໃດເປັນເຫດ, ມີອັນໃດເປັນສະມຸໄທ, ມີອັນໃດເປັນ ກຳເນີດ ແລະມີອັນໃດເປັນແດນເກີດ? ເມື່ອອັນໃດມີຄວາມຮິດສະຫຍາ ແລະຄວາມຕະຫຼີຈຶ່ງມີ? ເມື່ອອັນໃດບໍ່ມີຄວາມຮິດສະຫຍາ ແລະຄວາມຕະຫຼີຈຶ່ງບໍ່ມີ?

ພະພຸດທະອົງຕັດວ່າ: ຄວາມຮິດສະຫຍາ ແລະຄວາມຕະຫຼີ ມີອາລົມອັນເປັນທີ່ຮັກແລະອາລົມ ອັນບໍ່ເປັນທີ່ຮັກເປັນເຫດ, ເປັນສະມຸໄທ, ເປັນກຳເນີດ ແລະເປັນແດນເກີດ. ເມື່ອອາລົມອັນເປັນທີ່ ຮັກ ແລະອາລົມອັນບໍ່ເປັນທີ່ຮັກມີຢູ່ ຄວາມຮິດສະຫຍາແລະຄວາມຕະຫຼີຈຶ່ງມີ. ເມື່ອອາລົມອັນ ເປັນທີ່ຮັກ ແລະອາລົມອັນບໍ່ເປັນທີ່ຮັກບໍ່ມີ ຄວາມຮິດສະຫຍາແລະຄວາມຕະຫຼີຈຶ່ງບໍ່ມີ.

Sūp Sua Phaya In. The text is the middle part of *Sakka-pañhā-sutta* that still deals with God Sakka's questions. God Indra asked the Buddha

³⁹ 1276 Karttika 5 = Friday, 23 October 1914. This day was, however, a *tao sanga* day.

several questions: what was the cause, the origin, and the source of envy and stinginess; when envy and stinginess no more exist. The Buddha replied that envy and stinginess were caused, originated, and emerged by feelings of being loved and not being loved. The existence of such feelings caused envy and stinginess. If such the feelings did not exist, envy and stinginess no more existed.

Colophon: ລານທີ ໑໐ ໜ້າ ໑: ພະພຸດທະສັງກາດອັນເປັນອະຕິຕະພາບລ່ວງແລ້ວ ໒໔໖໙ ພະວັດສາ ເດືອນ ກຸຊິນ ໕ ຄ່ຳ ວັນ ໑ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ມູນລະສັດທາ ຂ້າພະເຈົ້າສາວອ່ອນສີ ລູກແສນໃໝ່ທີ່ ມີພະຍາດເຈັບຫົວມົວຕາ ມັກໃຄ້ພົ້ນຈາກໄພຍໄພອັນຕາຍທັງມວນຝູງນີ້ ຂໍຜະລະ ບຸນອັນຜູ້ຂ້າໄດ້ສ້າງ ສືບຊົ່ວພະຍາອິນ ນີ້ ຈົ່ງມາຄ້ຳຊູຍັງຜູ້ຂ້າໃຫ້ທາຍພະຍາດເຈັບຕານີ້ໃຫ້ລະງັບ ກັບຫາຍເສຍດ້ວຍຜະລະບຸນອັນນີ້ ຕາບເທົ່າໃຫ້ໄດ້ເຂົ້າສູ່ນິຣະພາບແດ່ກໍຂ້າເຫັນ ອິສິຕັງ ປະທິຕັງ ໄມທັງ ຊະມິດຊັນຕຸ ນິດຈັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ.

Folio 10 on the recto side: In Buddhist Era (BE) 2469 years, on the fifth waxing-moon day of the seventh lunar month, the first day of the week (Sunday),⁴⁰ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). I am the initiator, Sao Ònsi, the daughter of Saen Mai Thi. I have headache and sore eyes and I want to be free from all kinds of danger. May the merit of the making of this manuscript entitled *Sūpsua Phanya In* support me to be free from the sore eyes until I enter Nibbāna, definitely. *Isitaṃ patitaṃ meyaṃ samijjhantu niccaṃ dhuvaṃ paramaṃ sukhaṃ.*

Date: BE 2469 (16 May 1926)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Sao Ònsi, the daughter of Saen Mai Thi
Titles: ສືບຊົ່ວພະຍາອິນ (ຜູກ ໓)
Sūp Sua Phaya In (Phuk 3)
Inherited from God Indra (Fascicle 3)

EAP1398_VXY_1_0490

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56.6 cm, depth 1.4 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:** 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.

⁴⁰ 1288 Jyestha 5 = Sunday, 16 May 1926.

Description: ເນື້ອໃນກ່າວເຖິງ ການດຳເນີນການສັງຄາຍະນາຄັ້ງທີ ໑ ເຊິ່ງຈັດຂຶ້ນພາຍຫຼັງພະພຸດທະເຈົ້າ ປະຣິນິບພານ ໄປໄດ້ ໓ ເດືອນ ໂດຍພະກັດສິບຜູ້ໂຈດ ໄດ້ຖາມພະອຸບາລີກ່ຽວກັບພະວິໄນ ສິກຂາບົດ ໃນສິນ ໒໒໗ ຂໍ້ນັ້ນ ຈຶ່ງໄດ້ສົມມຸດຂຶ້ນວ່າ ຕົວຂອງຂ້າພະເຈົ້າຜູ້ຊື່ວ່າ ກັດສິບ ນີ້ ຈະໄດ້ ປຸດສາຖາມຍັງພະອຸບາລີໃນທ້ອງພະວິໄນ ຖ້າຜິດພາດປະການໃດກໍ່ດີ ຂໍໃຫ້ສົງທັງປວງຈິ່ງທັກ ທ້ວງຂຶ້ນມາທ່າມກາງສົງໃນກາລະບັດນີ້ ຈາກນັ້ນ ພະກັດສິບຈຶ່ງຖາມວ່າ ຂ້າແດ່ພະອຸບາລີ ອັນວ່າ ປະຖົມມະບັນຍັດໃນສິກຂາບົດແຕ່ລະຂໍ້ນັ້ນ ບັນຍັດດ້ວຍວັດຖຸສາເຫດອັນໃດ ບຸກຄະລະຜູ້ໃດ ເປັນຕົ້ນເຫດ ແລະເຫດເກີດຂຶ້ນທີ່ບ້ານເມືອງໃດ ພະອຸບາລີກໍ່ໄດ້ທຳໜ້າທີ່ວິສັດສະນາສິກຂາບົດ ແຕ່ລະຂໍ້ນັ້ນໂດຍເລີ່ມຕັ້ງແຕ່ປາຣາຊຶກ ໔ ຕາມດ້ວຍສັງຄາຍິເສດ ໑໓ ເປັນຕົ້ນໄປຈົນຄົບ ໒໒໗ ຂໍ້ ນັ້ນ ໃຫ້ຄະນະສົງໄດ້ຮັບຟັງຢ່າງລະອຽດ.

The text recounts the proceedings of the First Buddhist Council, which was convened three months after the Buddha's *parinibbāna*. During the council, Kassop Thera, the questioner monk, inquired of Upali Thera about the 227 rules of Bhikkhus. Kassop Thera introduced himself as a questioner and allowed other monks in the council to call out if he made any mistakes. Then, Kassop Thera asked Upali Thera to explain the Vinaya, specifically detailing the reason, the location, and the first monk who committed the offense that led the Buddha to establish each precept. Upali Thera provided the Sangha with detailed explanations of each precept, beginning with the four Pārājikā, followed by the thirteen Saṅghādisesa, and continuing through to the end of the 227 precepts

Colophon: (໑) ລານທີ ໒໙ ໜ້າ ໑: ສັງກາດ ໑໒໗໐ ຕົວ ປີເປີກສັນ ເດືອນ ໑໐ ແຮມ ໙ ຄ່ຳ ວັນ ໖ ມື້ຮວາຍໃຈ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສາທຸຄຳແວນ ມີໃຈເຫຼື້ອມໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ ສ້າງ ໂຈດສັງຄາຍະນາ ນີ້ໄວ້ ໄປຫາສາທຸບົວຣະພັນອົງອັນສຸຣະຄຸດຈຸດຕິໂປສູ່ສະຫວັນນະຄົດ ພາຍໜ້າ ຫຼອນວ່າຕົກທີ່ຮ້າຍ ຂໍໃຫ້ຍ້າຍສູ່ທີ່ດີ ກໍ່ຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງງ ປະຣະມັງ ສຸກຂັງ.

(໒) ລານທີ ໓໐ ໜ້າ ໑: ສັງກາດ ໑໒໗໐ ຕົວ ປີເປີກສັນ ເດືອນ ໑໐ ແຮມ ໙ ຄ່ຳ ວັນ ໖ ມື້ຮວາຍໃຈ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສາທຸຄຳແວນ ມີໃຈເຫຼື້ອມໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ ສ້າງ ປະຖະມະສັງຄາຍະນາ ນີ້ໄວ້ ໄປຫາສາທຸບົວຣະພັນອົງອັນສຸຣະຄຸດຈຸດຕິໂປສູ່ສະຫວັນນະ ຄົດພາຍໜ້າ ຫຼອນວ່າຕົກທີ່ຮ້າຍຂໍໃຫ້ຍ້າຍສູ່ທີ່ດີກໍ່ຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງງ.

(1) Folio 29 on the recto side: In Sangkatrasa (CS) 1270, a *poek san* year, on the ninth waning-moon day of the tenth lunar month, the sixth day of the week (Friday), a *hwai chai* day,⁴¹ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Sathu Khamvaen (Princess Khamvaen) had the most ardent religious faith to sponsor the making of this manuscript entitled *Chot Sangkhanyana* (Questions of the Buddhist Council) to dedicate the merit to Sathu Buaraphan (Prince Buaraphan) who had passed away to the other world. If he has been stuck in a misery

⁴¹ 1270 Bhadrapada 23 = Friday, 18 September 1908. This day was indeed a *hwai chai* day.

place, may he move to a good place, definitely. May this be a condition for us to reach Nibbāna constantly and certainly, the greatest bliss.

(2) Folio 30 on the recto side: In Sangkat (CS) 1270, a *poek san* year, on the ninth waning-moon day of the tenth lunar month, the sixth day of the week (Friday), a *hwai chai* day, the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Sathu Khamvaen (Princess Khamvaen) had the most ardent religious faith to sponsor the making of this manuscript entitled *Pathama Sangkhanyana* (First Buddhist Council) to dedicate the merit to Sathu Buaraphan (Prince Buaraphan) who had passed away to the other world. If he has been stuck in a misery place, may he move to a good place, definitely. May this be a condition for us to reach Nibbāna constantly and certainly.

Date: CS 1270, a *poek san* year (18 Sep 1908)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Sathu Khamvaen (Princess Khamvaen)
Titles: ໂຈດຖາມເດີມກ່ອນ
Chot Tham Doem Kòn
Original Questions

EAP1398_VXY_1_0491

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 56.6 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:** 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: ເນື້ອໃນກ່າວເຖິງ ການສັງຄາຍະນາຄັ້ງທີ່ໜຶ່ງ ເຊິ່ງຈັດຂຶ້ນພາຍຫຼັງພະພຸດທະເຈົ້າປະຣິນິບພານໄດ້ ໓ ເດືອນ ທີ່ຖ້ຳສັດຕະປັນນະຄູຫາ ເມືອງຣາຊະຄຶ ໂດຍມີພະເຈົ້າອາຊາຕະສັດຕູເປັນປະທານ ອຸປະຖາ ພະມະຫາກັດສະປະເປັນປະທານສົງໃນການທຳສັງຄາຍະນາ, ພະອານົນເປັນອົງສາທະຍາຍພະສູດ, ພະອຸບາລີເປັນອົງສາທະຍາຍພະວິໄນ. ການທຳສັງຄາຍະນາຄັ້ງນັ້ນໃຊ້ເວລາ ໗ ເດືອນ ຈຶ່ງສຳເລັດ ມີພະອໍຣະຫັນຂີນາສົບ ໔໐໐ ອົງເຂົ້າຮ່ວມ. ໃນຜູກນີ້ໄດ້ກ່າວເຖິງເນື້ອຫາພະວິໄນປິດົກ.

The text is on the first Buddhist Council that was held at Sattapana Cave in Rajagaha three months after the Buddha had passed away. King Ajātasattu was the head of patronage and Venerable Mahākassapa was the head of the Sangha. Venerable Ananda recited the *Sutta* (discourses).

Venerable Upali recited the *Vinaya* (disciplines). The council took seven months and was joined by 500 Arahants. This manuscript also includes the *Vinaya Piṭaka*.

Colophon: ລານທີ ໒໐ ໜ້າ ໑: ສັງກາດ ໑໒໗໐ ຕົວ ປີເປີກສັນ ເດືອນ ໑໐ ແຮມ ໙ ຄ່ຳ ວັນ ໖ ມື້ຮວາຍໃຈ ຮິດ ຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສາທຸຄຳແວນ ມີໃຈເຫລື້ອມໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ທຸຕິຍະສັງຄາຍະນາ ນີ້ໄປຫາສາທຸບົວຣະພັນອົງສຸຣະຄຸດຈຸດຕິໄປສູ່ສະຫວັນນະຄົດ ຫຼອນວ່າຕົກ ທີ່ຮ້າຍຂໍໃຫ້ຍ້າຍສູ່ທີ່ດີ ກໍ່ຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ.

Folio 20 on the recto side: In Sangkat (CS) 1270, a *poek san* year, on the ninth waning-moon day of the tenth lunar month, the sixth day of the week (Friday), a *hwai chai* day, the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Sathu Khamvaen (Princess Khamvaen) had the most ardent religious faith to sponsor the making of this manuscript entitled *Dutiya Sangkhāyanā* (Second Buddhist Council) to dedicate the merit to Sathu Buaraphan (Prince Buaraphan) who had passed away. If he has been stuck in a misery place, may he move to a good place, definitely. May this be a condition for us to reach Nibbāna constantly and certainly, the greatest bliss.

Date: CS 1270, a *poek san* year (18 Sep 1908)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Sathu Khamvaen (Princess Khamvaen)

Titles: ທຸຕິຍະສັງຄາຍະນາ

Thutiya Sangkhayana

Dutiya Saṅgāyanā, Second Buddhist Council

EAP1398_VXY_1_0492

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 56.6 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 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: ເນື້ອໃນກ່າວເຖິງ ການສັງຄາຍະນາຄັ້ງທີ ໑ ຄະນະສົງໄດ້ນິມົນພະອານົນເຖຣະສາທະຍາຍພະ ສຸດຕັນຕະປິດົກທັງ ໔ ຄຳພີ ແລະພະປະຣະມັດຖະ ໗ ຄຳພີ. ພະອານົນເຖຣະເຈົ້າໄດ້ກ່າວແກ່ສົງ ວ່າ ຂໍສົງຈິ່ງຟັງຂ້າພະເຈົ້າ, ຂ້າພະເຈົ້າຈັກສາທະຍາຍພະສູດຕັນຕະປິດົກໃນກາລະບັດນີ້. ຖ້າ ຂ້າພະເຈົ້າທຳຜິດພາດປະການໃດ ຂໍສົງຈິ່ງຕັກເຕືອນຂ້າພະເຈົ້າດ້ວຍ.

The text describes the first Buddhist Council, where the Sangha invited Ananda Thera to recite the five treatises of the *Suttanta Piṭaka* and the seven treatises of the *Abhidhamma Piṭaka*. Ananda Thera addressed the Sangha, saying, “Please listen to me as I recite the Suttanta. If I make any mistakes, kindly remind me.”

Colophon: ລາມທີ ໒໖ ໜ້າ ໑: ສັງກາດ ໑໒໗໐ ຕົວ ປີເປີກສັນ ເດືອນ ໑໐ ແຮມ ໙ ຄ່ຳ ວັນ ໖ ມື້ຮວຍໃຈ ຮິດ ຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສາທຸຄຳແວນ ມີໃຈເຫລື້ອມໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ຕະຕິຍະສັງຄາຍະນາ ນີ້ໄປຫາສາທຸບົວຣະພັນອົງສຸຣະຄຸດຈຸດຕິໄປສູ່ສະຫວັນນະຄົດ ຫຼອນວ່າຕົກ ທີ່ຮ້າຍຂໍໃຫ້ຍ້າຍສູ່ທີ່ດີກໍຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ ປະຣະມັງ ສຸກ ຂັງ.

Folio 26 on the recto side: In Sangkat (CS) 1270, a *poek san* year, on the ninth waning-moon day of the tenth lunar month, the sixth day of the week (Friday), a *hwai chai* day, the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Sathu Khamvaen (Princess Khamvaen) had the most ardent religious faith to sponsor the making of this manuscript entitled *Tatiya Sangkhāyanā* (Third Buddhist Council) to dedicate the merit to Sathu Buaraphan (Prince Buaraphan) who had passed away. If he has been stuck in a misery place, may he move to a good place, definitely. May this be a condition for us to reach Nibbāna constantly and certainly, the greatest bliss.

Date: CS 1270, a *poek san* year (18 Sep 1908)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Sathu Khamvaen (Princess Khamvaen)
Titles: ຕະຕິຍະສັງຄາຍະນາ
Tatiya Sangkhayana
Tatiya Saṅgāyanā, Third Buddhist Council

EAP1398_VXY_1_0493

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 54.5 cm, depth 0.5 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:** 12. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ຕຳນານທາດພະນົມ ທີ່ວັດພະທາດພະນົມ ແຂວງນະຄອນພະນົມ ປະເທດໄທ. ໃນສະໄໝ ພຸດທະການ ພະພຸດທະເຈົ້າພ້ອມດ້ວຍພະອານົນພຸດທະອຸປັດຖາກ ໄດ້ສະເດັດມາໃນດິນແດນ ເມືອງມະຣຸກຂະນະຄອນ. ວັນໜຶ່ງ ຫຼັງຈາກສັນເຂົ້າແລ້ວ ພະພຸດທະເຈົ້າຕັດແກ່ພະອານົນເຖລະ

ເຈົ້າວ່າ ພາຍຫຼັງພະພຸດທະອົງປະຣິນິບພານໄປແລ້ວ ໘ ປີ ໘ ເດືອນ ຈັກມີລູກສິດຂອງພະຕະຖາຄະເຈົ້າອົງໜຶ່ງຊື່ວ່າ ພະມະຫາກັດສະປະ ຈັກນຳເອົາພະສາຣີຣິກະທາດສ່ວນໜ້າເອິກຈຳນວນ ໒໔ ອົງ ມາປະດິດສະຖານໄຫວ້ຢູ່ທີ່ພູກຳພ້າ ເພື່ອໃຫ້ເປັນທີ່ສັກກາລະບູຊາແກ່ຄົນແລະເທວະດາທັງຫຼາຍ ແລະປະດິດສະຖານພະພຸດທະສາສະໜາຂຶ້ນໃນຂົງເຂດນີ້ອີກດ້ວຍ.

The chronicle of Phra That Phanom, the great stupa at Vat Phra That Phanom in Nakhòn Phanom province, Thailand. In the Buddha's lifetime, the Buddha and Venerable Ananda, his assistant, arrived in the region of Marukkhā city. One day, after a meal, the Buddha talked to Venerable Ananda that after eight years and eight months of the Buddha's complete extinction a disciple of the Buddha called Mahākassapa would bring 24 pieces of the Buddha's chest relics to install at Kampha Mountain to be venerated by humans and deities. The Buddhist religion would also be established there.

Colophon:

ລານທີ ໑໑ ໜ້າ ໑: ພະພຸດທະສັງກາດຣາຊະໄດ້ ໒໑໔໙໑໑ (ກົງກັບ ພ.ສ. ໒໔໙໑) ຕົວ ປິເປີກໃຈ ເດືອນຈຽງ ແຮມ ໑໐ ວັນອາທິດ ມື້ຮັບເປົ້າ ຍາມກອງວັດ ໝາຍມີ ປ້າພັນ ສາວທິ ຜົວເມຍ ບ້ານ ຊຽງແມນ ເປັນເຄົ້າກັບລູກເຕົ້າສູ່ຄົນ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງໜັງສືທາມະ ຕຳນານທາດພະນົມ ຜູກນີ້ ທານໄວ້ກັບສາສະໜາພະໂຄດົມເຈົ້າ ຕາບຕໍ່ເທົ້າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ຜູ້ຂ້າທັງສອງຜົວເມຍນີ້ ໄດ້ຕັ້ງຄຳມັກຄຳປາດຖະໜາຊູ່ເຍື່ອງຊູ່ປະການກໍຂ້າເທີ້ນ. ອັນ ໑ ຂໍບຸນໂກສິນ ອັນນີ້ເປັນປັດໄຈຍະແກ່ຜູ້ຂ້າ ຕາບຕໍ່ເທົ້າເຂົ້າສູ່ນິຣະພາບກໍຂ້າເທີ້ນ ສາທຸ ສາທຸ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ ຂ້າພະເຈົ້າທິດຜຸຍຕາແສງເປັນຜູ້ຂຽນ ຂໍໂມທະນານຳແດ່ກໍຂ້າເທີ້ນ ສາທຸ ສາທຸ.

Folio 11 on the recto side: In Buddhist Era (BE) 2491, a *poek chai* year, on the tenth waning-moon day of the first lunar month, Sunday, a *hap pao* day,⁴² [the writing was accomplished] at the time of the temple drum (*nyam kòng vat*). The initiators, Aunt Phan or Sao Thi and her husband from Xiang Maen village, and their children had the most ardent religious faith to sponsor the making of this manuscript entitled *Tamnan That Phanom* (Legend of Phaom stupa) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May both of us, husband and wife, fulfill all our desires and wishes. May the results of this merit be a condition for us to enter Nibbāna, definitely. Well done, well done. Nibbāna is the greatest bliss, constantly and certainly. I, Thit Phui, head of the sub-district, was the scribe. May I rejoice with the merit. Well done.

Date:

BE 2491, a *poek chai* year (25 Dec 1948)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Thit Phui, head of the sub-district

Sponsor(s):

Aunt Phan or Sao Thi and her husband from Xiang Maen village, together with their children

Titles:

ຕຳນານທາດພະນົມ

⁴² 1310 Margasirsha 25 = Sunday, 26 December 1948. This day was indeed a *hap hao* day.

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 52.5 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:** Fragile.

Description: ຕຳນານດອຍເຕົ້າວຽງດິນ ເນື້ອຫາກ່າວເຖິງ ໃນສະໄໝພຸດທະການ ພະພຸດທະເຈົ້າພ້ອມດ້ວຍພິກຂຸ ໕໐໐ ອົງ ໂຮມທັງພະອານົນເຖລະເຈົ້າ ໄດ້ສະເດັດໄປດອຍແຫ່ງໜຶ່ງຊື່ວ່າ ດອຍເຕົ້າ ເຊິ່ງເປັນສະຖານທີ່ປະດິດສະຖານພະເກສາທາດຂອງພະພຸດທະເຈົ້າທັງຫຼາຍໃນອະດີດ. ທີ່ນັ້ນ ພະພຸດທະອົງໄດ້ເທສະໜາໂຜດບັນດາຍັກທັງຫຼາຍພ້ອມດ້ວຍທ້າວຈະຕູໂລກກະບານທັງສີ່, ເທວະດາ ແລະພະຍາອິນ. ຕໍ່ມາ ພະເຈົ້າອະໂສກມະຫາຣາດ ໄດ້ສ້າງເຈດີບັນຈຸພະເກສາທາດນັ້ນ. ໃນປີ ພ.ສ. ໘໐໐ ມີເຈົ້າພິກຂຸຕົນໜຶ່ງ ແລະນາງສຸດຊາດາ ຜູ້ມີສັດທາໃນພະພຸດທະສາສະໜາ ໄດ້ທຳນຸບຳລຸງພະເກສາທາດເຈົ້ານັ້ນ. ທ່ານທັງສອງ ຍັງໄດ້ຮວມກັນສ້າງພະພຸດທະອົງໜຶ່ງດ້ວຍແກ້ວມໍລະກົດ ເຮັດໃຫ້ປະຊາຊົນເຂົ້າໃຈຜິດວ່າ ທັງສອງທຳມິດສາຈານແກ່ກັນ ຈຶ່ງເຮັດທ້າວຜູ້ໃຈບາບທີ່ປົກຄອງບ້ານນັ້ນ ສັງປະທານຊີວິດນາງສຸດຊາດາ.

The chronicle of Dòì Tao Viang Din mountain. In the Buddha's lifetime, the Buddha and his 500 disciples, including Venerable Ananda, travelled to a hill named Dòì Tao where the hair relics of previous Buddhas had been installed. There the Buddha delivered a sermon to giants, the four heavenly kings, deities, and God Indra. Later, King Asoka built a pagoda to protect the hair relics. In the Buddhist Era 800, a monk and a woman named Sutsada who had religious faith restored the hair relics. They also made a Buddha statue out of emerald. However, this caused a scandal among people of having sexual affairs. The immoral ruler of the city punished them with death penalty.

Colophon: ລານທີ ໑໘ ໜ້າ ໑: ຈຸນລະສັງກາດລາຊະໄດ້ ໑໒໗໙ ຕົວ ປີເມັງໄສ້ ເດືອນຈຽງ ຂຶ້ນ ໒ ຄ່ຳ ວັນສຸກ ໖ ຣິດຈະນາແລ້ວຍາມຕູດຊ້າຍທ່ຽງບ່າຍ ໝາຍມີ ອ້າຍຫລ້າ ຜົວເມຍ ລູກເຕົ້າ ໄດ້ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ພ້ອມກັນສ້າງ ຕຳນານນິທານວັດພະແກ້ວວຽງດິນດອຍເຕົ້າ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໕໐໐໐ ພະວັດສາ. ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາແດ່ກໍ ຂ້າເທີນສາທຸ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ເມ ນິດຈັງ ທຸວັງ ທຸວັງໆ ໝາຍມີ ໂພທິປັນຍາເປັນຜູ້ຂຽນ ລິດຈະນາແລ້ວ ຂໍໃຫ້ຜູ້ຂ້າພົບພະອາຣິຍະເມດໂຕຍະເຈົ້າ ຂໍໃຫ້ຂ້າໄດ້ບວດໃນຕົນຕັກສຳນັກເມດໂຕຍະເຈົ້າ ຕາບຕໍ່ເທົ້າສູ່ນິຣະພານ ຫຼອນວ່າຜູ້ຂ້າມີພະຫຍາປັນຍາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຂົ້າສູ່ນິລະພານກໍ ຂ້າເທີນ.

Folio 18 on the recto side: In Chunlasangkatlasa (CS) 1279, a *moeng sai* year, on the second waxing-moon day of the first lunar month, Friday, the sixth day of the week,⁴³ the writing was accomplished in the afternoon (*nyam tut sai thiang bai*). Ai La, his wife, and their children had the most ardent religious faith to sponsor the making of this manuscript entitled *Tamnan Nithan Vat Pha Kaeo Viang Din Dòì Tao* (Legend of Vat Phra Kaeo Viang Din at Tao Mountain) to support the Teachings of the Buddha to last until the end of 5000 years. May our desires and wishes come true. Well done. May this be a condition for me to reach Nibbāna, constantly and certainly. Phothipannya was the scribe. May I meet Ariya Metteyya Buddha. May I be ordained at the presence of Metteyya Buddha and enter Nibbāna. If I have wisdom, may I enter Nibbāna, definitely.

Date: CS 1279, a *moeng sai* year (16 Nov 1917)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Bhikkhu Phothipannya

Sponsor(s): Ai La, his wife, and their children

Titles: ຕຳນານນິທານວັດພະແກ້ວວຽງດິນດອຍເຕົ້າ

Tamnan Nithan Vat Pha Kaeo Viang Din Dòì Tao

Legend and Story of Vat Phra Kaeo Viang Din Dòì Tao

EAP1398_VXY_1_0495

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 57.9 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 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:** Good.

Description: ຕຳນານທາດພະນົມ ທີ່ວັດພະທາດພະນົມ ແຂວງນະຄອນພະນົມ ປະເທດໄທ. ໃນສະໄໝພຸດທະການ ພະພຸດທະເຈົ້າພ້ອມດ້ວຍພະອານົນພຸດທະອຸປັດຖາກ ໄດ້ສະເດັດມາໃນດິນແດນເມືອງມະຣຸກຂະນະຄອນ. ວັນໜຶ່ງ ຫຼັງຈາກສັນເຂົ້າແລ້ວ ພະພຸດທະເຈົ້າຕັດແກ່ພະອານົນເຖລະເຈົ້າວ່າ ພາຍຫຼັງພະພຸດທະອົງປະຣິນິບພານໄປແລ້ວ ໘ ປີ ໘ ເດືອນ ຈັກມີລູກສິດຂອງພະຕະຖາຄະເຈົ້າອົງໜຶ່ງຊື່ວ່າ ພະມະຫາກັດສະປະ ຈັກນຳເອົາພະສາຣີຣິກະທາດສ່ວນໜ້າເອົາຈຳນວນ ໒໔ ອົງ ມາປະດິດສະຖານໄຫວ້ຢູ່ທີ່ພູກຳພ້າ ເພື່ອໃຫ້ເປັນທີ່ສັກກາລະບູຊາແກ່ຄົນແລະເທວະດາທັງຫຼາຍ ແລະປະດິດສະຖານພະພຸດທະສາສະໜາຂຶ້ນໃນຂົງເຂດນີ້ອີກດ້ວຍ.

The chronicle of Phra That Phanom, the great stupa at Vat Phra That Phanom in Nakhòn Phanom province, Thailand. In the Buddha's lifetime,

⁴³ 1279 Margasirsha 2 = Friday, 16 November 1917.

the Buddha and Venerable Ananda, his assistant, arrived in the region of Marukkhā city. One day, after a meal, the Buddha talked to Venerable Ananda that after eight years and eight months of the Buddha's complete extinction a disciple of the Buddha called Mahākassapa would bring 24 pieces of the Buddha's chest relics to install at Kampha Mountain to be venerated by humans and deities. The Buddhist religion would also be established there.

Colophon: ລານທີ ໖ ໜ້າ ໑: ພະພຸດທະສັງກາດຣາຊະໄດ້ ໑໒໗໑ ປີເປີກສີ ເດືອນ ໓ ອອກໃໝ່ ໖ ຄ່ຳ ພໍ່າວ່າໄດ້ ວັນ ໖ ຣິດຈະນາແລ້ວຍາມຕູດຊ້າຍ ໝາຍມີ ເຈົ້າພິກຂຸນິດສະປັນຍາ ວັດປ່າມວງ ມີໃຈເຫລື້ອມໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງໜັງສື ລຳທາດພະນົມ ໄວ້ໃນພະພຸດທະສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ຂໍໃຫ້ກະສະລະສ່ວນບຸນກຸສົນຈຶ່ງນຳຄຳຊູຜູ້ຂ້າ ແລະບິດຕາມານດາ ຍາຕິກາວົງສາ ໝູ່ພີ່ນ້ອງ ເຊື້ອຊາດທ້ອງວົງສາທຸກຄົນໆ. ອັນ ໑ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາຊູ່ເຍື່ອງຊູ່ປະການ ກລ່າວຄືວ່າ ນິຣະພາບເຈົ້ານັ້ນແດ່ກໍຂ້າເທົ່ນ ນິບພານະ ປັດຈະໂຍໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງໆ ສຸກຂັງ.

Folio 6 on the recto side: In Buddhasakkarat 1271 (CS 1271), a *poek si* year, on the sixth waxing-moon day of the third lunar month, the sixth day of the week (Friday),⁴⁴ the writing was accomplished in the afternoon (*nyam tut sai*). Chao Phikkhu Nitsapannya from Vat Pa Muang had the most ardent religious faith to sponsor the making of this manuscript entitled *Lam That Phanom* (Preaching on Phanom stupa) to support the Teachings of Gotama Buddha to last until the end 5000 years. May the results of this merit support me, my parents, my relatives, and my siblings. May all my desires and wishes that include Nibbāna come true. May this be a condition for us to reach Nibbāna, constantly and certainly, bliss.

Date: CS 1271, a *poek si* year (27 Jan 1909)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Chao Phikkhu Nitsapannya from Vat Pa Muang
Titles: ຕຳນານທາດ [ພະນົມ]
Tamnan That [Phanom]
Legend of [Phanom] Stupa

EAP1398_VXY_1_0496

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.7 cm, width 59.5 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.

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

⁴⁴ 1270 Maha 6 = Wednesday, 27 January 1909.

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: ຕຳນານທາດພະນົມ ທີ່ວັດພະທາດພະນົມ ແຂວງນະຄອນພະນົມ ປະເທດໄທ. ໃນສະໄໝພຸດທະການ ພະພຸດທະເຈົ້າພ້ອມດ້ວຍພະອານົນພຸດທະອຸປັດຖາກ ໄດ້ສະເດັດມາໃນດິນແດນເມືອງມະຣຸກຂະນະຄອນ. ວັນໜຶ່ງ ຫຼັງຈາກສັນເຂົ້າແລ້ວ ພະພຸດທະເຈົ້າຕັດແກ່ພະອານົນເຖລະເຈົ້າວ່າ ພາຍຫຼັງພະພຸດທະອົງປະຣິນິບພານໄປແລ້ວ ຕູ ປີ ຕູ ເດືອນ ຈັກມີລູກສິດຂອງພະຕະຖາຄະເຈົ້າອົງໜຶ່ງຊື່ວ່າ ພະມະຫາກັດສະປະ ຈັກນຳເອົາພະສາຣີຣິກະທາດສ່ວນໜ້າເອິກຈຳນວນ ໒໔ ອົງ ມາປະດິດສະຖານໂຫວ້ຢູ່ທີ່ພູກຳພ້າ ເພື່ອໃຫ້ເປັນທີ່ສັກກາລະບູຊາແກ່ຄົນ ແລະເທວະດາທັງຫຼາຍ ແລະປະດິດສະຖານພະພຸດທະສາສະໜາຂຶ້ນໃນຂົງເຂດນີ້ອີກດ້ວຍ.

The chronicle of Phra That Phanom, the great stupa at Vat Phra That Phanom in Nakhon Phanom province, Thailand. In the Buddha's lifetime, the Buddha and Venerable Ananda, his assistant, arrived in the region of Marukkhā city. One day, after a meal, the Buddha talked to Venerable Ananda that after eight years and eight months of the Buddha's complete extinction a disciple of the Buddha called Mahākassapa would bring 24 pieces of the Buddha's chest relics to install at Kampha Mountain to be venerated by humans and deities. The Buddhist religion would also be established there.

Colophon: (໑) ລານທີ ໘ ໜ້າ ໒: ຜູ້ຂ້າທິດຜູຍຕາແສງເກົ່າ ເປັນຜູ້ຣິດຈະນາ ຂໍໂມທະນານຳມູນສັດທາແດ່ເທີນ ທິດຈັນ ສາວເທລັກ ບ້ານຊຸງແມນ ເປັນຜູ້ສ້າງ.

(໒) ລານທີ ໙ ໜ້າ ໑: ພະພຸດທະສັງກາດຣາຊະໄດ້ ໒໔໕໕ ຕົວ ປີຣັວງໃສ່ ເດືອນ ໔ ແຮມ ໙ ຄຳພໍ່ວ່າໄດ້ວັນ ໓ ຣິດຈະນາແລ້ວຍາມກອງວັດ ໝາຍມີ ສາວທອງສີ ຊຸງແມນ ບ້ານໜ້າວັດ ເປັນເຄົ້າກັບພິນອງລູກເຕົ້າຊູ່ຄົນ ຈຶ່ງພ້ອມກັນມີໃຈໃສ່ສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງຍັງ ຕຳນານທາດພະນົມ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະໂຄດົມເຈົ້າ ຕາບຕໍ່ເທົ້າ ໔ ພັນພະວັດສາ. ຂໍໃຫ້ຜະລະອັນນີ້ເປັນປັດໄຈແກ່ຂ້າຕາບຕໍ່ເທົ້າເຂົ້າສູ່ນິຣະພາບ ຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ແຫ່ງຄຳໝາຍແດ່ກໍຂ້າເທີນ. ອະຣະຫັນໂຕ ໂຫມ ອະນະຄະເຕ ກາເລ ອະຣິຍະເມດໂຕຍະ ສັນຕິເກ ປັບພະຊັງ ມະມະ ປາປູນະຕິ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ. ຜູ້ຣິດຈະນາແມ່ນຕາແສງທິດຜູຍ ຂໍໂມທະນານຳເຈົ້າສັດທາແດ່ເທີນ.

(1) Folio 8 on the verso side: I, Thit Phui, the former sub-district head, was the scribe. May I rejoice the merit with the sponsors, Thit Chan and Sao Lek from Xiang Maen village.

(2) Folio 9 on the recto side: In Buddhist Era (BE) 2485, a *huang sai* year, on the ninth waning-moon day of the fourth lunar month, the third day of the week (Tuesday),⁴⁵ the writing was accomplished at the time of the temple drum (*nyam kòng vat*). The initiator, Sao Thòngsi from Xiang Maen village, whose house is located in front of Vat Xiang Maen, together with her siblings and children, had the ardent religious faith to sponsor

⁴⁵ 1303 Phalguna 24 = Tuesday, 10 March 1942.

the making of this manuscript entitled *Tamnān That Phanom* (Legend of Phanom stupa) to support the Teachings of Gotama 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. *Arahanto homi anāgate kāle ariya metteyya santike pabbajjaṃ mama pāpunati nibbānaṃ paramaṃ sukhaṃ niccaṃ dhuvam*. Thit Phui, head of the sub-district was the scribe. May I rejoice with the sponsors.

Date: BE 2485, a *huang sai* year (10 Mar 1942)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Thit Phui, former sub-district head
Sponsor(s): Thit Chan and Sao Lek from Xiang Maen village; Sao Thòngsi from Xiang Maen village, her siblings, and her children
Titles: ຕຳນານທາດພະນົມ
Tamnān That Phanom
Legend of Phanom Stupa

EAP1398_VXY_1_0497

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 53.5 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:** Good.

Description: ພື້ນພະແກ້ວ ກ່າວເຖິງ ຫຼັງຈາກທີ່ພະພຸດທະເຈົ້າສະເດັດດັບຂັນປະຣິນິບພານໄປໄດ້ ໔໐໐ ປີ ມີພະເຖລະຊື່ວ່າ ທຳມະຣັກຂິດ ແລະພະນັກຄະເສນ ທັງສອງເປັນອາຈານແລະລູກສິດກັນ ພໍານັກຢູ່ວັດອະໂສກກະຣາມ ແຫ່ງເມືອງປາຕະລີບຸດ ໃນກາລະຄັ້ງນັ້ນ ພະນັກຄະເສນຄິດຢາກຈະສ້າງພະພຸດທະຮູບ ເພື່ອສືບທອດພະພຸດທະສາສະໜາ ແຕ່ກໍກັງວົນວ່າ ຈະຫາວັດສະດຸອັນໃດມາສ້າງຫາກຈະໃຊ້ ເງິນ ແລະຄຳ ກໍຈະມີຄົນມາລັກ ຈຶ່ງຄິດຢາກຈະໃຊ້ແກ້ວມະນີໃນການສ້າງພະພຸດທະຮູບ. ເມື່ອພະຍາອິນ ຊາບເຈຕະນາລົມຂອງພະເຖລະ ຈຶ່ງສະເດັດລົງມາຈາກສະຫວັນພ້ອມດ້ວຍວິສຸກຳມະເທວະບຸດ ແລະໄດ້ແບ່ງຮ່າງເປັນຄົນທຳມະດາ ໄປຂາບໄຫວ້ພະເຖລະ ພ້ອມກັບກ່າວວ່າ ພວກຕົນຈະໄປເອົາແກ້ວມະນີໃຫ້ທ່ານອິດຈະນາສ້າງພະພຸດທະຮູບ ຈາກນັ້ນ ພະຍາອິນແລະວິສຸກຳມະເທວະບຸດ ກໍໄປເອົາແກ້ວມໍລະກົດທີ່ດອຍວິບຸນລະບັນພິດມາຖວາຍໃຫ້ພະນັກຄະເສນ. ພະເຖລະກໍໄດ້ສ້າງພະພຸດທະຮູບປາງນຶ່ງສະມາທິດ້ວຍແກ້ວມໍລະກົດ. ຕໍ່ມາ ຈຶ່ງເປັນທີ່ຮູ້ຈັກກັນໃນນາມ ພະແກ້ວມໍລະກົດ ຫຼືພະມະນີຣັດຕະນະປະຕິມາກອນ. ປັດຈຸບັນປະຕິດສະຖານຢູ່ວັດພະສີຣັດຕະນະສາດສະດາຣາມ ບາງກອກ ປະເທດໄທ.

Phün Pha Kaeo or the legend of the Emerald Buddha. After 500 years of the Buddha's complete extinction, two senior monks named Venerable DhamMārakkhita and Venerable Nāgasena, teacher and disciple, lived at Asokārāma monastery in Pāṭalīputta. Venerable Nāgasena thought about making a Buddha statue but worried about production material. As Buddha images made of silver and gold could probably be stolen, he decided to make it out of precious stones. God Indra realized the Venerable's thought. He came to the human world with God Vissukamma and transformed themselves into ordinary people. They volunteered to the Venerable to bring him emerald. They went to Vipula Mount and brought an emerald to the Venerable. The Venerable made a Buddha statue out of it in a meditation attitude. Later, the emerald Buddha image has been known as Pha Kaeo Mòrakot or Pha Maṇīratana Paṭimākaraṇa. At present, the Buddha image is installed at Vat Phra Sri Rattana Satsadaram in Bangkok, Thailand.

Colophon:

ລາມທີ ໒໑ ຫ້າ ໑: ສັງກາດໄດ້ ໑໒໒໑ ຕົວ ປັກດມິດ ເດືອນ ໕ ຂຶ້ນ ໕ ຄໍ່າ ວັນ ໖ ມີ້ກາບສີ ຮິດຈະ
ນາແລ້ວຍາມແຖໃກ້ທຸງວັນ ໝາຍມີ ພະຍາຫລວງພັນທະນະລູກທ້າວ ເປັນເຄົ້າ ກັບພະຮິຍາ
ບຸດຕະນັດຕາ ພັນທຸວົງສາ ມີໃຈໃສສັດທາສ້າງ ພັນພະແກ້ວ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ
ຕາບຕໍ່ເທົ້າ ໕໐໐໐ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຖ.

Folio 21 on the recto side: In Sangkat (CS) 1221, a *kat mot* year, on the fifth waxing-moon day of the fifth lunar month, the sixth day of the week (Friday), a *kap si* day,⁴⁶ the writing was accomplished at the time of the forenoon horn (*nyam thae kai thiāng van*). The initiators, Phanya Luang Phanthalukthao and his wife, together with their children, grandchildren, and relatives had the ardent religious faith to sponsor the making of this manuscript entitled *Phün Pha Kaeo* (Legend of the Emerald Buddha) 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 1221, a *kat mot* year (26 Mar 1860)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Phanya Luang Phanlukthao and his wife, together with their children, grandchildren, and relatives

Titles:

ພັນພະແກ້ວ

Phün Pha Kaeo

Legend of the Emerald Buddha

EAP1398_VXY_1_0498

Long palm-leaf

One Phuk:

fascicle

Material:

Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 58.3 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.

⁴⁶ 1221 Caitra2 5 = Monday, 26 March 1860. This day was, however, a *kat sai* day.

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:** 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: ຕຳນານພະບາງ ກ່າວເຖິງ ປະຫວັດສາດລາວ ເມື່ອເຈົ້າຸ່ມປະສູດອອກມາແລ້ວ ມີແຂ້ວ ໓໓ ເຫຼັ້ມ ຖືກກ່າວຫາວ່າເປັນຄົນເຂັດ ຄົນຂວງ ແລະຖືກເອົາໃສ່ແພໄຫລນ້ຳໄປຮອດປະເທດກຳປູເຈຍ. ພະມະຫາສະມັນຕະເຖລະກຳໄດ້ເກັບເອົາມາລ້ຽງ. ຕໍ່ມາ ພະຍາອິນທະປັດຖະນະຄອນ ໄດ້ມອບພະທິດາ ຊື່ວ່າ ນາງແກ້ວລອດຟ້າ (ນາງເທບພະຮັດຕະນະວິຊິຕະມະຫິທິປະຕິຣາດ) ໃຫ້ເປັນເມຍ ແລະສົ່ງເຈົ້າຸ່ມພ້ອມດ້ວຍນາງແກ້ວລອດຟ້າປົກຄອງເມືອງຊຽງດົງຊຽງທອງ. ຕໍ່ມາ ພະນາງແກ້ວລອດຟ້າໄດ້ທູນໃຫ້ພະເຈົ້າຸ່ມໄປຂໍເອົາພະພຸດທະສາທານິກາຍເຖລະວາດຈາກນະຄອນຫຼວງ. ພະຍາອິນທະ ປັດຖະ ໄດ້ມອບພະພຸດທະລາວັນ ຫຼືພະບາງ ພ້ອມດ້ວຍພະໄຕປິດິກ ແລະພະສົງຈຳ ໒໐ ອົງ ມີພະມະຫາປາສະມັນຕະເຖລະເປັນຫົວໜ້າ ມາຍັງເມືອງຊຽງດົງຊຽງທອງ.

Tamnan Pha Bang or the legend of Pha Bang Buddha Image deals with the history of Laos. King Fa Ngum was born with 33 teeth and therefore accused of being an evil man against the kingdom. He was floated away on a raft via the Mekong River and eventually reached Cambodia. There Venerable Maha Pasaman raised him up. Later, King of Inthapattha offered him his daughter named Princess Kaeo Lötfa (or Princess Theppharattana Vijita Mahithipativat) as his wife and sent them to rule Xiang Dong Xiang Thong kingdom. Queen Kaeo Lötfa asked her husband to bring Theravada Buddhism from Inthapattha kingdom to their new kingdom. The king of Inthapattha sent Pha Phuttha Lavan or Pha Bang Buddha Image, manuscripts of the Buddhist canon (*Tipitaka*), and twenty senior monks headed by Venerable Maha Pasaman to Xiang Dong Xiang Thong.

Colophon: ລານທີ ໓໖ ໜ້າ ໑: ສີສຸມັງຄະລະສັງກາດຣາຊະໄດ້ ໑໒໙໒ ຕົວ ປິກິດສະງ້າ ເດືອນ ໓ ຂຶ້ນ ໓ ຄຳພໍ່ວ່າໄດ້ ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຈານອ້ວນ ສາວທີ ເປັນເຈົ້າລານ ຮັດຕະນະປັນຍາເປັນຜູ້ຮິດຈະນາ ຈິ່ງໄດ້ສ້າງ ພື້ນພະແກ້ວ ພະບາງ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ. ຂໍຜົນອັນນີ້ ເປັນປັດໄຈຍະແກ່ພະນິພານ ຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈິ່ງລຸພະນິພານດັ່ງຄຳໝາຍແດ່ກໍຂ້າເທີ້ນ ອະຣະຫັນຕິ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູໂນ ນິດຈັງ ທຸວັງ.

Folio 36 on the recto side: In Sisumangkhalā Sangkatrasa (CS) 1292, a *kot sangha* year, on the third waxing-moon day of the third lunar month, the fourth day of the week (Wednesday),⁴⁷ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Chan Uan and Sao Thi

⁴⁷ 1292 Magha 3 = Wednesday, 21 January 1931.

sponsored the palm leaves. Rattanapannya was the scribe. They together produced this manuscript entitled *Phün Pha Kaeo Pha Bang* (Legend of the Emerald Buddha and Pha Bang 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 niccam 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 (1 Feb 1930)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Rattanapannya
Sponsor(s): Chan Uan and Sao Thi
Titles: ພື້ນພະແກ້ວພະບາງ
Phün Pha Kaeo Pha Bang
Legend of the Pha Bang Buddha

EAP1398_VXY_1_0499

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 55.3 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:** 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:** 55. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ເນື້ອຫາກ່າວເຖິງ ພະໂພທິສັດເຈົ້າໄດ້ກຳເນີດມາເປັນພະຍາສີຣິຄຸຕະມະຫາຣາດ ຜູ້ປົກຄອງແຄວ້ນມັນລະໃນສະໄໝພະກັດສະປະພຸດທະເຈົ້າ. ພະໂພທິສັດເຈົ້າໄດ້ບຳເພັນປາຣະມີສາມສິບ ທັດ. ວັນໜຶ່ງ ພາມທັງແປດໄດ້ຂໍພະຣາຊະບັນລັງ ແລະເມືອງຂອງພະອົງ. ພະອົງກໍໄດ້ສະຫຼະຣາຊະບັນລັງໃຫ້ແກ່ພວກພາມດ້ວຍພະໄທຍິນດີ ແລວໄດ້ນຳພາຄອບຄົວຂອງພະອົງໄປຢູ່ປ່າ. ຕໍ່ມາມີຍັກຕົນໜຶ່ງ ໄດ້ມາຂໍພະຣາຊະໂອລົດ ແລະພະຣາຊະທິດາຂອງພະອົງເພື່ອເປັນອາຫານ. ຍັກນັ້ນໄດ້ທູນແກ່ພະອົງວ່າ ຖ້າພະອົງພະຣາຊະທານພະຣາຊະໂອລົດແລະພະຣາຊະທິດາ ພະອົງຈັກໄດ້ເປັນພະພຸດທະເຈົ້າອີງໜຶ່ງໃນອະນາຄົດຢ່າງແນ່ນອນ.

The text is on a birth of Bodhisatta as King Siriguta who ruled Manla in the period of Kassapa Buddha. The Bodhisatta performed the three levels of the Ten Perfections. One day, eight Brahmins asked him for his throne and his kingdom. The king was willing to renounce them to the Brahmins and took his family to live in a forest. One day, an ogre asked him for his son and his daughter to be his food. The ogre convinced him that the Bodhisatta would become a Buddha if he gave him the two children.

Colophon: ລານທີ ໔໑ ໜ້າ ໑: ສັງກາດ ໑໒໑໐ ປີເປີກສັນ ເດືອນຍີ່ ແຮມ ກ ຄ່ຳ ວັນ ໒ ຮິດຈະນາແລ້ວຍາມ
ກອງງາຍ ພາຍມີ ສົມເດັດອັກຄະວໍຣະຣາຊະຄູໂສດາທິປັນຍາ ມີໃຈໃສສັດທາ ສ້າງທັງສີ ນິໄສ
ພະເຈົ້າ ໑໐ ພະອົງພາຍໜ້າ ນີ້ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ຂໍໃຫ້
ໄດ້ເປັນພະອົງ ໑ ອະນາຄະເຕກາເລ ອັນຈະມາໜ້າແດ່ກໍຂ້າເຫັນ ສາທຸງ.

Folio 51 on the recto side: In Sangkat (CS) 1210, a *poek san* year, on the seventh waning-moon day of the second lunar month, the second day of the week (Monday),⁴⁸ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Somdet Akkhavòrarasakhu Sodathipannya had the ardent religious faith to sponsor the making of this manuscript entitled *Nisai Phachao 10 Pha Ong Phai Na* (Ten future Buddhas in Nissaya version) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May I become a Buddha in the future, definitely.

Date: CS 1210, a *poek san* year (15 Jan 1848)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Somdet Akkhavòrarasakhu Sodathipannya
Titles: ນິໄສພະເຈົ້າ ໑໐ ອົງພາຍໜ້າ (ຜູກຕົ້ນ)

Nisai Pha Chao 10 Ong Phai Na (Phuk ton)
Story of the Ten Future Buddhas in Nissaya Version (Fascicle 1)

EAP1398_VXY_1_0500

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 58.6 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:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ກິສາໂຄຕະມິເຖຣີ. ນາງກິສາໂຄຕະມິ ຢູ່ເມືອງສາວັດຖີ ເມື່ອລູກນ້ອຍຂອງນາງຕາຍ ນາງກໍມີ
ຄວາມໂສກເສົ້າເສຍໃຈມີຄວາມອາໄລໃນລູກນັ້ນ ແລະໄດ້ອູ້ມເອົາສິບລູກທຸ່ງໄປຖາມຄົນ
ທັງຫຼາຍວ່າ ຈະຕ້ອງມີຢາຊະນິດທີ່ຈະຮັກສາລູກໃຫ້ກັບມາມີຊີວິດໄດ້ດັ່ງເດີມ ຜູ້ຄົນທີ່ເຫັນນາງ
ຕ່າງຄິດວ່ານາງວິກິນຈະລືດ ມີຜູ້ແນະນຳໃຫ້ໄປພົບພະພຸດທະເຈົ້າ. ພະພຸດທະອົງໄດ້ແນະນຳໃຫ້
ນາງໄປຫາເມັດຜັກກາດຈາກເຮືອນຂອງຄົນທີ່ຍັງບໍ່ເຄີຍມີຜູ້ໃດຕາຍ ນາງໄດ້ໄປຖາມຫາເມັດຜັກ
ກາດນັ້ນທຸກຄົວເຮືອນ ປາກົດວ່າເຮືອນໃຜກໍເຄີຍມີຄົນຕາຍ ນາງຈຶ່ງຄິດໄດ້ວ່າ ບໍ່ມີແຕ່ນາງຜູ້ດຽວ
ທີ່ປະສົບກັບຄວາມຕາຍ ນາງຈຶ່ງຖິ້ມສິບລູກໄວ້ໃນປ່າແລ້ວໄປໄຫວ້ພະພຸດທະເຈົ້າ. ຕໍ່ມາ ນາງໄດ້

⁴⁸ 1210 Pausha 22 = Monday, 15 January 1849.

ບວດເປັນພິກຂຸນີຊື່ວ່າ ກິສາໂຄຕະມີເຖຣີ ເມື່ອໄດ້ຟັງພະທຳມະເທສະໜາຈາກພະພຸດທະເຈົ້າກໍໄດ້ບັນລຸພະອໍຣະຫັນ. ພະພຸດທະເຈົ້າຊົງຍົກຍ້ອງໃຫ້ເປັນເອຕະຫັກຄະຜູ້ເລີດກວ່າພິກຂຸນີອື່ນໃນດ້ານທີ່ມີຈິວອນເສົ້າໝອງ.

The Dhammapada story on Kīsāgotamī Theri who lived in Savatthi. Her baby died and she was stricken with grief. She carried her dead son and asked around about medicine for reviving his life. People considered that she had gone mad. Someone advised her to meet the Buddha. The Buddha told her to get some mustard seeds from a house where there had been no death. She went from house to house and found out that there was not any house where death had never occurred. Then, she realized that she was not the only family who encountered death. She left the corpse in a jungle and returned to the Buddha. Later, she was ordained as a female monk named Kīsāgotamī Theri. After listening to the Buddha's discourse, she attained arahatship. She got praised by the Buddha as, among other female monks, the foremost who wore rough robes, representing simplicity and detachment.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ນາງກິສາໂຄຕະມີ
Nang Kisakhotami
Kīsāgotamī

EAP1398_VXY_1_0501

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58.6 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 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:** 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:

ພຸດທະວົງ ໝາຍເຖິງ ວົງພະພຸດທະເຈົ້າທັງຫຼາຍ. ຫລັງຈາກໄດ້ບັນລຸພະອະນຸດຕະຣະສຳມາສຳໂພທິຍານແລ້ວ ພະພຸດທະອົງກໍຊົງພິຈາລະນາເຖິງບຸກຄົນຜູ້ທີ່ສົມຄວນຈະໄດ້ຟັງພະທຳມະເທສະໜາຂອງພະຕະຖາຄົດ. ລຳດັບນັ້ນ ພະພຸດທະອົງຊົງຄິດເຖິງ ອາລາລະດາບົດກາລາມະໂຄດແລະອຸທະກະດາບົດຣາມະບຸດ ຊຶ່ງພະພຸດທະອົງເຄີຍໄດ້ສຶກສາຫາຄວາມຮູ້ກັບອາຈານສອງທ່ານນີ້ ແຕ່ມີພະພິມອົງໜຶ່ງໄດ້ເຂົ້າມາກາບທູນວ່າ ອາຈານທັງສອງທ່ານນີ້ໄດ້ເສຍຊີວິດແລ້ວ ພະ

ພຸດທະອົງຈຶ່ງຊົງລຳລຶກຄິດເຖິງເຫຼົ່າປັນຈະວັກຄີທັງ ໔ ເຊິ່ງເຄີຍອຸປັດຖາກພະພຸດທະອົງໃນຄາວທີ່
ກຳລັງບຳເພັນພຽນ ຈຶ່ງຊົງພິຈາລະນາດ້ວຍພະຍານກໍຊາບວ່າ ເຫຼົ່າປັນຈະວັກຄີ ຢູ່ທີ່ປ່າອິສິປະຕະ
ນະມະຣິຄະທາຍະວັນ ໃກ້ເມືອງພາຣານະສີ ມີໄລຍະທາງ ໑໘ ໂຫຍດ ຊົງເຫັນວ່າເຫຼົ່າ
ປັນຈະວັກຄີທັງ ໔ ຈະສາມາດບັນລຸທຳໄດ້ ຈຶ່ງສະເດັດໄປສະແດງປະຖົມມະເທສະໜາ ຄືພະທຳ
ມະຈັກກັບປະວັດຕະນະສູດ ໂຜດປັນຈະວັກຄີທັງ ໔ ຈົນໄດ້ບັນລຸເປັນພະອະຣິຍະບຸກຄົນທັງໝົດ.

Buddhavaṃsa or lineages of Buddhas. After having attained Enligh-
tenment, the Buddha considered people deserving to listen to his
sermons. He thought about Ascetic Ālāra Kālāma and Ascetic Udaka
Rāmaputta who had been his teachers but a God Brahma told him that the
teachers had passed away. Then, the Buddha thought of *Pañcavaggiya*,
the five ascetics who had assisted him during his self-torment practice.
With his divine sight, he knew that they lived in the Isipatana forest near
Benares, 18 *yojana* distant. The Buddha considered that they could
potentially attain a stage of the Dhamma. He went there and gave them
the very first sermon known as *Dhammacakkappavattana-sutta*. After the
sermon, all of them attained noble-one stages.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໘໘ ຕົວ ປີຮັບເຮົາ ເດືອນ ໑໐ ຂຶ້ນ ໖ ຄ່ຳ ພ່ຳວ່າໄດ້ ວັນ ໔
ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ແສນໃໝ່ທິດອ່ອນສີ ແສນແກ້ວ ບ້ານຊຽງແມນ ເປັນເຄົ້າ
ຈຶ່ງໄດ້ສ້າງ ພຸດທະວົງ ທານໄປທາທິດເພັງ ສາວປູ ສາວເບັມ ທິດຄຳພັນ ສາວຂຳ ຂໍກຸສົນອັນນີ້ນຳ
ໄປ ຍົກອອກໃຫ້ພື້ນທີ່ຮ້າຍຍ້າຍໃສ່ທີ່ດີ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐
ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ.

Folio 26 on the recto side: In Buddhist Era (BE) 2488, a *hap hao* year, on
the sixth waxing-moon day of the tenth lunar month, the fourth day of the
week (Wednesday),⁴⁹ the writing was accomplished at the time of the
morning drum (*nyam kòng ngai*). The initiators, Saen Mai Thit Ònsi and
his wife Saen Kaeo from Xiang Maen village, sponsored the making of this
manuscript entitled *Phutthavong (Buddhavaṃsa)* to dedicate the merit to
Thit Pheng, Sao Pu, Sao Bem, Thit Khamphan, and Sao Kham. May the
results of this merit move them from a misery place to a good place. [May
this manuscript] 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: BE 2488, a *hap hao* year (12 Sep 1945)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Saen Mai Thit Ònsi and his wife Saen Kaeo from Xiang Maen village
Titles: ພຸດທະວົງສາ (ຜູກຕົ້ນ)
Phutthavongsa (Phuk 1)
Buddhavaṃsa (Fascicle 1)

⁴⁹ 1307 Bhadrapada 6 = Wednesday, 12 September 1945.

Long palm-leaf**One Phuk:** *fascicle 2***Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58.6 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 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:** Fragile.**Description:** ພະພຸດທະອົງຊົງຕັດເລົ່າເລື່ອງອະດີດຕະຊາດຂອງພະອົງແກ່ພະສາວົກບຸດວ່າ ປາງເມື່ອພະໂພທິສັດເກີດເປັນສຸເມທະພານ ຢູ່ເມືອງອະມະຣະວະດີ ມີຊັບສົມບັດມະຫາສານ. ຄັ້ງໜຶ່ງ ສຸເມທະໄດ້ພິຈາລະນາເຫັນການເກີດໃໝ່ ແລະຄວາມແຕກດັບຂອງຮ່າງກາຍນັ້ນເປັນທຸກ ຈຶ່ງໄດ້ສະຫຼະສົມບັດບວດເປັນດາບິດຢູ່ທີ່ປ່າຫີມມະພານ. ວັນໜຶ່ງ ສຸເມທາດາບິດ ເຫັນພະທິປັງກອນພຸດທະເຈົ້າພ້ອມດ້ວຍພະພິກຂຸສົງສະເດັດມາ ຈຶ່ງທອດກາຍຄວ້າຮາບໄປເທິງໜ້າດິມ ເມື່ອພະພຸດທະເຈົ້າທິປັງກອນສະເດັດມາເຖິງ ສຸເມທະດາບິດນິມົນໃຫ້ພະອົງແລະພະສາວົກຍ່າງຢຽບເທິງກາຍຕົນ ແລ້ວຕັ້ງປະນີທານຂໍຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າໃນອະນາຄົດ. ພະພຸດທະເຈົ້າທິປັງກອນ ປະທັບຢືນຢູ່ເບື້ອງໜ້າແລ້ວພະຍາກອນວ່າ ພວກທ່ານທັງຫຼາຍ ຈຶ່ງເບິ່ງດາບິດຜູ້ນີ້ ເຂົາຈະໄດ້ເປັນພະພຸດທະເຈົ້າໃນໂລກນີ້ ໃນອະລິງໄຂກັບນັບຈາກນີ້ໄປ ພະນາມວ່າ ໂຄຕະມະ.

The Buddha told his previous existence to Venerable Siriputta. The Buddha was once born as Sumedha Brahmin in AMāravadi ciy. He was wealthy. He considered rebirths and deceases of physical bodies suffering, he therefore renounced all his property and ordained himself as a hermit in the Himavanta forest. One day, Sumedha Hermit saw Dīpaṅkara Buddha and his disciples coming. He was faithful in them and laid his body down on the ground, facing with the earth. When they came close, he welcomed them to walk on his body and made a wish of Buddhahood. Dīpaṅkara Buddha stood in front of him and declared to his disciples that that hermit would become a Buddha called Gotama in the next eon (*kappa*).

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໘໘ ຕົວ ປີຮັບເຮົ້າ ເດືອນ ໑໐ ຂຶ້ນ ໖ ຄ່ຳ ພໍ່າວ່າໄດ້ ວັນ ໔ ຮິດຈະນາແລ້ວຍາມກອງກາຍ ໝາຍມີ ແສນໃໝ່ທິດອ່ອນສີ ແສນແກ້ວ ບ້ານຊຽງແມນເປັນເຄົ້າ ຈຶ່ງໄດ້ສ້າງລຳ ພຸດທະວົງ ທານໄປທາງພໍ່ຊື່ວ່າ ອ້າຍແພງ ສາວບຸນ ຊຽງຕັນ ທິດມາ ຊຽງທອງດີ ສາວອ່ອນ ສາວຈັນເພັງ ສາວເບັ້ມ ທິດເພັງ ສາວປູ ທິດຄຳພັນ ສາວຂຳ ຂໍກຸສົນອັນນີ້ນຳໄປຍົກອອກໃຫ້ພົ້ນທີ່ຮ້າຍຍ້າຍໃສ່ທີ່ດີ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາອະຣະຫັນຕິ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ.

Folio 26 on the recto side: In Buddhist Era (BE) 2488, a *hap hao* year, on the sixth waxing-moon day of the tenth lunar month, the fourth day of the week (Wednesday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiators, Saen Mai Thit Ònsi and

his wife Saen Kaeo from Xiang Maen village, sponsored the making of this manuscript entitled *Phutthavong (Buddhavaṃsa)* to dedicate the merit to their father named Ai Phaeng, Sao Bun, Xiang Tan, Thit Ma, Xiang Thòngdi, Sao Òn, Sao Chanpheng, Sao Bem, Thit Pheng, Sao Pu, Thit Khamphan, and Sao Kham. May the results of this merit move them from a misery place to a good place. [May this manuscript] support the Teachings of Gotama Buddha to last until the end of 5000 years. May I attain Arahantship. May this be a condition for us to reach Nibbāna.

Date: BE 2488, a *hap hao* year (12 Sep 1945)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Saen Mai Thit Ònsi and his wife Saen Kaeo from Xiang Maen village
Titles: ພຸດທະວົງສາ (ຜູກ ໒)
Phutthavongsa (Phuk 2)
Buddhavaṃsa (Fascicle 2)

EAP1398_VXY_1_0503

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58.6 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 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:** 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: ພະທີປັງກອນພຸດທະເຈົ້າ. ພະໂພທິສັດຊົງປະສູດທີ່ຣຳມະວະດິນະຄອນ ພະຣາຊະບິດາຊົງພະນາມວ່າ ພະເຈົ້າສຸເທວະຣາດ ແລະພະມານດາຊົງພະນາມວ່າ ພະນາງສຸເມທາເທວີ. ພະອົງຊົງກະເສມສຳລານຢູ່ໃນປາສາດ ໓ ຫຼັງ ຊື່ວ່າ ທັງສາ, ໂກນຈາ ແລະມະຍຸຣາ ນານເຖິງ ໑໐,໐໐໐ ປີ ມີພະມະເຫສີຊົງພະນາມວ່າ ພະນາງປະທຸມມາເທວີ ແລະມີພະສະໜົມ ໓໐໐,໐໐໐ ນາງ, ພະຣາຊະໂອລົດພະນາມວ່າ ອຸສຸພັກຂັນກຸມມານ. ໃນວັນໜຶ່ງ ທີ່ປັງກອນຣາຊະກຸມມານໄດ້ສະເດັດໄປຍັງສວນອຸທະຍານ ແລະໄດ້ທອດພະເນດເຫັນນິມິດທັງ ໔ ຄື ຄົນແກ່, ຄົນເຈັບ, ຄົນຕາຍ ແລະສະມະນະ ພະອົງຈຶ່ງມີພະໂທສັງເວກ. ພະອົງໄດ້ສະເດັດອອກບວດ ແລະບຳເພັນພຽນເປັນເວລາ ໑໐ ເດືອນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ. ພະພຸດທະອົງໄດ້ສະແດງປະຖົມມະເທສະໜາທີ່ນັ້ນທະອາຣາມ. ພະອັກຄະຣະສາວົກເບື້ອງຊ້າຍຊື່ ສຸມັງຄະລະພິກຂຸ ແລະເບື້ອງຂວາຊື່ ຕິດສະພິກຂຸ, ພຸດທະອຸປັດຖາກຊື່ ສາຄະຕະພິກຂຸ, ພະອັກຄະຣະສາວົກເບື້ອງຊ້າຍຊື່ ພະນັນທະເຖຣີ ແລະເບື້ອງຂວາຊື່ ພະສຸນັນທະເຖຣີ, ມີອຸປາສິກອຸປັດຖາກ ໒ ຄົນ ຊື່ວ່າ ຕະປັດສະ ແລະພະລິກກະ, ມີອຸປາສິກອຸປັດຖາກ ໒ ຄົນ ຊື່ວ່າ ສິຣິມາ ແລະໂສກາ. ພະທີປັງກອນພຸດທະເຈົ້າ ມີພະວະ

ຣະກາຍສູງ ຕູ້ ສອກ ມີພະຊົນມາຢູ່ໄດ້ ໑໐໐,໐໐໐ ປີ ຈຶ່ງໄດ້ສະເດັດດັບຂັນສູ່ພະປະຣິນິບພານ ທີ່ນັ້ນທະອາຣາມ.

Dīpaṅkara Buddha. He was born in Rammavadi Nakhòṇ. His father was King Sudevarāja and his mother was Queen Sumedhā. Prince Dīpaṅkara lived happily in three castles called Haṃsa, Koñcā, and Mayurā for 10,000 years. He had his wife called Princess Padummādevi, 300,000 concubines, and a son called Usubhakkhan. One day, Dīpaṅkara went to a garden and saw four signs: an old man, a sick man, a corpse, and a monk. He was sad and decided to ordain himself as a monk. He practiced for ten months, eventually attained Enlightenment, and became a Buddha. He delivered the first sermon at Nanda Monastery. His excellent left-hand disciple was Monk Sumaṅgala; his excellent right-hand disciple was Monk Tissa. His assistant was Monk Sāgata. His excellent left-hand female disciple was Female Monk Nanda. His excellent right-hand female disciple was Female Monk Sunanda. He had two assisting laymen: Tapassa and Phalikka. He had two assisting laywomen: Sirimā and Sokā. Dīpaṅkara Buddha was 80 cubits high and lived for 100,000 years. He passed away at the Nanda monastery.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໘໘ ຕົວ ປີຮັບເຮົ້າ ເດືອນ ໑໐ ຂຶ້ນ ໖ ຄ່ຳ ພ່ຳວ່າໄດ້ ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ແສນໃໝ່ທິດອ່ອນສີ ແສນແກ້ວ ບ້ານຊຽງແມນ ເປັນເຄົ້າ ຈຶ່ງໄດ້ສ້າງລຳ ພຸດທະວົງ ທານໄປທາງຊື່ວ່າ ອ້າຍແພງ ແມ່ຊື່ສາວບຸນ ນາງເພັຍອ່ອນ ຂໍກຸສົນອັນ ນີ້ນາໄປຍົກອອກໃຫ້ພັນທີ່ຮ້າຍຍ້າຍໃສ່ທີ່ດີແດ່ເທົ່ນ ໄວ້ຄ້ຳຊູກັບສາສະໜາພະໂຄດົມເຈົ້າ ຕາບຕໍ່ ເທົ້າ ໔໐໐໐ ວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາແດ່ກໍຂ້າເທົ່ນ ຂໍໃຫ້ໄດ້ພົບພະສີອະຣິຍະ ເມດໂຕເຈົ້າ ອັນຈັກມາພາຍໜ້າ ຂໍໃຫ້ຮູ້ຊາດໆ ອະຣະທັມຕິ ໂຫມ ນິບພານະ ປັດຈະໂຍ. ສັງຄະ ຊາຣັດຕະນະປັນຍາເປັນຜູ້ຣິດຈະນາແລ.

Folio 26 on the recto side: In Buddhist Era (BE) 2488, a *hap hao* year, on the sixth waxing-moon day of the tenth lunar month, the fourth day of the week (Wednesday), the writing was accomplished at the time of the morning drum (*nyam kòṅg ngai*). The initiators, Saen Mai Thit Ònsi and his wife Saen Kaeo from Xiang Maen village, sponsored the making of this manuscript entitled *Phutthavong (Buddhavaṃsa)* to dedicate the merit to their father named Ai Phaeng and their mother named Sao Bun or Nang Phia On. May the results of this merit move them from a misery place to a good place. [May this manuscript] support the Teachings of Gotama Buddha to last until the end of 5000 years. May our desires and wishes come true. May we meet Ariya Metteyya Buddha who will come in the future. May we remember our existences. May I attain Arahantship. May this be a condition to reach Nibbāna. Sankhasa Rattapannya is the scribe.

Date: BE 2488, a *hap hao* year (12 Sep 1945)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Sangkhasa Rattapannya
Sponsor(s): Saen Mai Thit Ònsi and his wife Saen Kaeo from Xiang Maen village

Titles: ພຸດທະວົງສາ (ຜູກ ໓)
Phutthavongsa (Phuk 3)
Buddhavaṃsa (Fascicle 3)

EAP1398_VXY_1_0504

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58.6 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 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: ປະຫວັດພະສຸມະນະພຸດທະເຈົ້າສຸມະນະ ສຸມະນະຣາຊະກຸມມານ ປະສູດໃນຣາຊະວົງແຫ່ງເມກຂະລະນະຄອນ ພະຣາຊະບິດາຊົງພະນາມວ່າພະຍາສຸທັດ ແລະພະຣາຊະມານດາຊົງພະນາມວ່າສິຣິມາ. ສຸມະນະຣາຊະກຸມມານຊົງກະເສມສຳລານຢູ່ໃນປາສາດ ໓ ຫຼັງ ຊື່ວ່າ ສິຣິວັດທະນະ, ໂສມະວັດທະນະ ແລະອິດທິວັດທະນະ ນານເຖິງ ໙,໐໐໐ ປີ ມີພະມະເຫສີຊົງພະນາມວ່າ ພະນາງວະຕັງສິກາເທວີ ມີພະຣາຊະໂອລົດໜຶ່ງອີງຊື່ວ່າ ອະນຸປະມະກຸມມານ. ເມື່ອພະອົງໄດ້ທອດພະເນດເຫັນເທວະທູດທັງ ໔ ພະອົງ ຈຶ່ງມີພະໄທສັງເກດ ຈຶ່ງໄດ້ສະເດັດອອກບວດແລະຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ. ພະອັກຄະຣະສາວິກເບື້ອງຂວາຊື່ ພະສະຣະນະເຖລະ ແລະເບື້ອງຊ້າຍຊື່ ພະພາວິຕັດຕະເຖລະ, ພະອັກຄະຣະສາວິກາ (ພິກຂຸນີ) ໒ ອົງຄື ພະໂສນາເຖລີ ແລະພະອຸປະໂສນາເຖລີ, ພຸດທອຸປັດຖາກຊື່ວ່າ ພະອຸເທນະເຖລະ, ມີອຸປາສິກອຸປັດຖາກ ໒ ຄົນຊື່ວ່າ ອະຣຸນະ ແລະສະຣະນະ, ມີອຸປາສິກອຸປັດຖາກ ໒ ຄົນຊື່ວ່າ ຈາຣາ ແລະອຸປາຈາຣາ.

Biography of Sumana Buddha. He was born in Mekkhala Nakhòn. His father was King Sudata and his mother was Queen Sirimā. Prince Sumana lived happily in three castles called Sirivaḍḍhana, Somavaḍḍhana, and Iddhivaḍḍhana for 9,000 years. He had his wife called Princess Vataṃsika and a son called Anūpama. He saw four signs (an old man, a sick man, a corpse, and a monk) and got sad. So, he decided to ordain himself as a monk, attained Enlightenment, and became a Buddha. His excellent right-hand disciple was Monk Sarana. His excellent left-hand disciple was Monk Bhāvitatta. He had two excellent female disciples: Female Monk Sonā and Female Monks Upasonā. His assistant was Monk Udena. He had two assisting laymen: Aruna and Sarana. He had two assisting laywomen: Cārā and Upacārā.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໘໘ ຕົວ ປີຮັບເຮົ້າ ເດືອນ ໑໐ ຂຶ້ນ ໖ ຄ່ຳ ພໍ່າວ່າໄດ້ ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ແສນໃໝ່ທິດອ່ອນສີ ແສນແກ້ວ ບ້ານຊຽງແມນເປັນເຄົ້າ ຈຶ່ງໄດ້ສ້າງລຳ ພຸດທະວົງ ທານໄປທາພໍ່ຊື່ວ່າ ອ້າຍແພງ ທິດມາ ທິດເພັງ ທິດຄຳພັນ ຊຽງຕັນ ຊຽງທອງດີ ສາວຂຳ ສາວເບັມ ສາວບຸນ ສາວອ່ອນ ສາວຈັນເພັງ ສາວປູ ຂໍກຸສົນອັນນີ້ນຳໄປຍົກອອກ

ໃຫ້ພັນທຸກນັ້ນທຸກຄົນແດ່ເຫັນ ໄວ້ຄ້າຊູສາສະໜາພະໂຄດົມເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ຂໍໃຫ້
ໄດ້ເຖິງສຸກ ໑ ປະການ ມີນິພານເປັນທີ່ແລ້ວແດ່ກໍຂ້າເຫັນ.

Folio 26 on the recto side: In Buddhist Era (BE) 2488, a *hap hao* year, on the sixth waxing-moon day of the tenth lunar month, the fourth day of the week (Wednesday), the writing was accomplished at the time of the morning drum (*nyam kông ngai*). The initiators, Saen Mai Thit Ònsi and his wife Saen Kaeo from Xiang Maen village, sponsored the making of this manuscript entitled *Phutthavong (Buddhavamsa)* to dedicate the merit to their father named Ai Phaeng, Thit Ma, Thit Pheng, Thit Khamphan, Xiang Tan, Xiang Thòngdi, Sao Kham, Sao Bem, Sao Bun, Sao Òn, Sao Chanpheng, and Sao Pu. May the results of this merit move all of them from suffering, and to support the Teachings of Gotama Buddha to last until the end of 5000 years. May we reach the three states of happiness with Nibbāna as the ultimate goal.

Date: BE 2488, a *hap hao* year (12 Sep 1945)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Saen Mai Thit Ònsi and his wife Saen Kaeo from Xiang Maen village
Titles: ພຸດທະວົງສາ (ຜູກ ໔)
Phutthavongsa (Phuk 4)
Buddhavamsa (Fascicle 4)

EAP1398_VXY_1_0505

Long palm-leaf

One Phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58.6 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 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: ພະນາຣະທະພຸດທະເຈົ້າ ປະສູດໃນຣາຊະວົງກະສັດແຫ່ງທັນຍະວະດິນະຄອນ ພະຣາຊະບິດາຊົງ
ພະນາມວ່າ ພະເຈົ້າສຸເທວະ ແລະພະຣາຊະມານດາຊົງພະນາມວ່າພະນາງອະໂນມາຣາຊະເທວີ.
ພະອົງໄດ້ສະເຫວີຍຣາຊະສົມບັດເປັນພະຍາ ຊົງປົກຄອງບ້ານເມືອງເປັນເວລາ ໙,໐໐໐ ປີ ມີ
ປາສາດ ໓ ຫຼັງ ຄື ວິຊິຕະ, ວິຊິຕາວະ ແລະພິຣາມະ ພະມະເຫສີຊົງພະນາມວ່າ ວິຊິຕະເສນາເທວີ
ແລະມີນາງສະນົມ ໑໒໐,໐໐໐ ນາງ ແລະມີພະຣາຊະໂອລົດຊົງພະນາມວ່າ ນັນທຸດຕະຣະ
ກຸມມານ. ເມື່ອພະອົງໄດ້ທອດພະເນດເຫັນເທວະທູດທັງ ໔ ຄື ຄົນແກ່, ຄົນເຈັບ, ຄົນຕາຍ ແລະ
ສາມະນະ ພະອົງຈຶ່ງຮູ້ສຶກສະລົດໃຈ ແລະເກີດຄວາມເປື່ອໜ່າຍໃນຊີວິດທາງໂລກ ຈຶ່ງໄດ້ສະເດັດ

ດ້ວຍພະບາດ ອອກບວດໃນສວນອຸທະຍານນອກພະນະຄອນ ມີບໍລິວານໄດ້ອອກບວດຕາມ ໑ ແສນຄົນ ພະອົງຊົງບຳເພັນພຽນເປັນເວລາ ໗ ວັນ ຈົນເຖິງວັນເພັງເດືອນ ໖ ພະອົງກໍໄດ້ຮັບເຂົ້າມາ ທຸປາຍາດຈາກພະນາງວິຊິຕະເສນາເທວີ ອັນເປັນອັກຄະມະເຫສີເກົ່າ ເມື່ອເຖິງຕອນແລງ ພະອົງ ໄດ້ຮັບຫຍ້າ ຕູ ກຳ ຈາກຄົນເຝົ້າສວນອຸທະຍານ ພະອົງຊົງນຳມາປູຮອງປະທັບນັ່ງທີ່ໂຄນໄມ້ສີ ມະຫາໂພ ແລະໄດ້ບຳເພັນຄວາມພຽນຕໍ່ຈົນໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າໃນຄົນນັ້ນ.

Nārada Buddha was born in the royal family of Danyavati kingdom. His father was King Sudeva and his mother was Queen Anoma. The Prince was a successor to his father and ruled the kingdom for 9,000 years. He had three castles called Vijita, Vijitāva, and Birāma. He had his wife called Vijitasenā and 120,000 concubines. They had a son called Nanduttara. Nārada Bodhisatta saw four divine messengers: an old man, a sick man, a corpse, and a monk. He was sorrowful and fed up with his worldly life. So, he decided to walk to a garden outside the city, and, together with his 100,000 followers, ordained himself as a monk there. He practiced for seven days. On the full moon day of the sixth lunar month he ate madhupāyāsa rice offered by Vijitasenā, his former wife. In the afternoon, he received eight handfuls of cogon grass from a garden-watchman and used it as a seat under a Bodhi tree. He continued practiced, eventually attained Enlightenment, and became a Buddha at the night.

Colophon:

ລານທີ ໒໖ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໘໘ ຕົວ ປີຮັບເຮົ້າ ເດືອນ ໑໐ ຂຶ້ນ ໖ ຄ່ຳ ພ່ຳວ່າໄດ້ ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ແສນໃໝ່ທິດອ່ອນສີ ແສນແກ້ວ ບ້ານຊຽງແມນເປັນເຄົ້າ ຈິ່ງໄດ້ສ້າງລຳ ພຸດທະວົງ ທານໄປຫາພໍ່ຊື່ວ່າອ້າຍແພງ ແມ່ສາວບຸນ ທິດມາ ຊຽງທອງດີ ຊຽງຕັນ ທິດເພັງ ທິດຄຳພັນ ສາວອ່ອນ ສາວຈັນເພັງ ສາວເບັມ ສາວຂຳ ຂໍກຸສົນອັນນີ້ນຳໄປຍົກອອກໃຫ້ ພົ້ນຈາກທຸກໃຫ້ໄດ້ເຖິງສຸກ ໄວ້ກັບສາສະໜາພະໂຄດົມເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ. ອະຣະ ທັນຕິ ໂຫມນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ.

Folio 26 on the recto side: In Buddhist Era (BE) 2488, a *hap hao* year, on the sixth waxing-moon day of the tenth lunar month, the fourth day of the week (Wednesday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiators, Saen Mai Thit Ònsi and his wife Saen Kaeo from Xiang Maen village, sponsored the making of this manuscript entitled *Phutthavong (Buddhavamsa)* to dedicate the merit to their father named Ai Phaeng, their mother named Sao Bun, Thit Ma, Xiang Thòngdi, Xiang Tan, Thit Pheng, Thit Khamphan, Sao Òn, Sao Chanpheng, Sao Bem, and Sao Kham. May the results of this merit move them from a misery place to a good place. [May this manuscript] support the Teachings of Gotama Buddha to last until the end of 5000 years. May I attain Arahantship. May this be a condition for us to reach Nibbāna, constantly and certainly, the greatest bliss.

Date:

BE 2488, a *hap hao* year (12 Sep 1945)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Saen Mai Thit Ònsi and his wife Saen Kaeo from Xiang Maen village

Titles: ພຸດທະວົງສາ (ຜູກ ໕)
Phutthavongsa (Phuk 5)
Buddhavarṃsa (Fascicle 5)

EAP1398_VXY_1_0506

Long palm-leaf

One Phuk: *fascicle 6*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58.6 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:** 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:** 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: ພະສຸຂາຕະພຸດທະເຈົ້າ ຊົງປະສູດໃນຣາຊະວົງກະສັດແຫ່ງເມືອງສຸມັງຄະລະ ພະຣາຊະບິດາຊົງພະນາມວ່າ ພະເຈົ້າອຸກຄະຕະ ແລະພະຣາຊະມານດາຊົງພະນາມວ່າ ພະນາງປະພາວະດີ. ສຸຂາຕະຣາຊະກຸມມານຊົງກະເສມສຳລານຢູ່ໃນປາສາດ ໙ ຫຼັງ ຊື່ວ່າສິຣິ, ອຸປະສິຣິ ແລະສິຣິນັນທະນານເຖິງ 9,000 ປີ. ພະມະເທສີຊົງພະນາມວ່າ ພະນາງສິຣິນັນທະເທວີ ແລະພະຣາຊະໂອລົດຊົງພະນາມວ່າ ອຸປະເສນກຸມມານ ໃນວັນໜຶ່ງ ພະອົງໄດ້ທອດພະເນດເຫັນເທວະທູດທັງ ໔ ພະອົງຈຶ່ງມີພະໄທສັງເກດ ແລະໄດ້ສະເດັດອອກບວດ ແລະໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ ມີພະອັກຄະຣະສາວົກ ໒ ອົງ ຊື່ວ່າ ພະສຸທັດສະນະເຖລະ ແລະພະສຸເທວະເຖລະ, ພະອັກຄະຣະສາວົກາ ໒ ອົງ ຊື່ວ່າ ພະນາຄາເຖລີ ແລະພະນາຄະສະມາລາເຖລີ, ພຸດທະອຸປັດຖາກຊື່ ພະນາຣັດທະເຖລະ, ອຸປາສິກອຸປັດຖາກ ໒ ຄົນ ຊື່ວ່າ ສຸທັນຕະ ແລະຈິດຕະ. ພະພຸດທະເຈົ້າສຸຂາຕະ ມີພະວະຣະກາຍສູງ ໕໐ ສອກ ມີພະຊົນມາຍຸໄດ້ ໙໐,໐໐໐ ປີ ຈຶ່ງສະເດັດດັບຂັນເຂົ້າສູ່ປະຣິບພານທີ່ສີຣາຣາມ ໃນເມືອງຈັນທະວະດິນະຄອນ.

Sujāta Buddha was born in the royal family of Sumaṅgala Nakhòṇ. His father was King Uggata and his mother was Queen Pabhāvatī. Prince Sujāta lived happily in three castles called Siri, Upasiri, and Sirinanda for 9,000 years. His wife was Sirinanda and his son was Upasena. One day, he saw four signs and got sad. Therefore, he ordained himself, attained Enlightenment, and became the Buddha. His two excellent disciples were Monk Sudassana and Monk Sudevaa. His two female excellent disciples were Female Monk Nāgā and Female Monk Nāgasamālā. His assistant was Monk Naraddha. His two assisting laymen were Sudanta and Citta. The Buddha was cubits high and lived for 90,000 years. He passed away at Sira monastery in Candavadi.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໘໘ ຕົວ ປີຮັບເຮົ້າ ເດືອນ ໑໐ ຂຶ້ນ ໖ ຄຳ ພ່າວາໄດ້ ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ແສນໃໝ່ທິດອ່ອນສີ ແສນແກ້ວ ບ້ານຂຽງແມນ ເປັນເຄົ້າຈຶ່ງໄດ້ສ້າງລຳ ພຸດທະວົງ ທານໄປທາງຊື່ວ່າອ້າຍແພງ ແມ່ສາວບຸນ ນາງເພັຍອ່ອນ ສາວຈັນເພັງ

ສາວປູ ສາວເບ້ມ ສາວຂໍ້ ຊຽງຕັນ ຊຽງທອງດີ ທິດມາ ທິດເພັງ ທິດຄໍາພັນ. ຂໍກຸສົນອັນນີ້ນໍາໄປ
ຍົກອອກໃສ່ທີ່ດີ ຫຼອນວ່າເປັນເຜັດເປັນສັດ ຂໍໃຫ້ພົ້ນຈາກກໍາທຸກອັນນັ້ນໃຫ້ໄດ້ເຖິງສຸກ ໄວ້ຄໍ້າຊູ
ສາສະໜາພະໂຄດົມເຈົ້າ ຕາບຕໍ່ເທົ້າ ໕໐໐໐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ
ປະຣະມັງ ສຸກຂັງ.

Folio 26 on the recto side: In Buddhist Era (BE) 2488, a *hap hao* year, on the sixth waxing-moon day of the tenth lunar month, the fourth day of the week (Wednesday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiators, Saen Mai Thit Ònsi and his wife Saen Kaeo from Xiang Maen village, sponsored the making of this manuscript entitled *Phutthavong (Buddhavaṃsa)* to dedicate the merit to their father named Ai Phaeng, their mother named Sao Bun or Nang Phia Òn, Sao Chanpheng, Sao Pu, Sao Bem, Sao Kham, Xiang Tan, Xiang Thòngdi, Thit Ma, Thit Pheng, and Thit Khamphan. May the results of this merit move them to a good place. If they are ghosts or animals, may they be free from suffering and reach happiness. [May this manuscript] 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, the greatest bliss

Date: BE 2488, a *hap hao* year (12 Sep 1945)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Saen Mai Thit Ònsi and his wife Saen Kaeo from Xiang Maen village
Titles: ພຸດທະວົງສາ (ຜູກ ໖)
Phutthavongsa (Phuk 6)
Buddhavaṃsa (Fascicle 6)

EAP1398_VXY_1_0507

Long palm-leaf

One Phuk: *fascicle 7*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58.6 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 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:** Good.

Description: ພະທໍາມະຫັດສີພຸດທະເຈົ້າ ຊົງປະສູດໃນຣາຊະວົງກະສັດແຫ່ງເມືອງສະຣະນະ ພະຣາຊະບິດາຊົງ
ພະນາມວ່າ ພະເຈົ້າສະຣະນະ ແລະພະຣາຊະມານດາຊົງພະນາມວ່າ ພະນາງສຸນັນທະຣາຊະ
ເທວີ. ທໍາມະຫັດສີຣາຊະກຸມມານ ຊົງກະເສມສໍາລານໃນປາສາດ ໓ ຫຼັງ ຊື່ວ່າ ອະຣະຊະ, ວິຣະ
ຊະ ແລະ ສຸທັດສະນະ ນານເຖິງ ໘,໐໐໐ ປີ ພະມະເຫສີຊົງພະນາມວ່າ ພະນາງວິຈິໂກລີເທວີ

ແລະມີນາງສະນົມ ໒໒໐,໐໐໐ ນາງ ພະຣາຊະໂອລົດຊົງພະນາມວ່າ ປຸນຍະວັດທະນະຣາຊະກຸມມານ. ເມື່ອພະອົງໄດ້ທອດພະເນດເຫັນເທວະທູດທັງ ໔ ພະອົງຈຶ່ງມີພະໂທສັງເວກ ແລະໄດ້ສະເດັດອອກບວດ ຊົງບຳເພັນພຽນເປັນເວລາ ໗ ວັນ ໃນວັນຖ້ວນ ໗ ໄດ້ຮັບເຂົ້າມາທຸປາຍາດທີ່ພະນາງວິຈິໂກລີນຳມາຖວາຍ ແລະຊົງຮັບຫຍ້າຄາ ຕູ ກຳ ຈາກສີວັດທະນະມານິບນຳມາຖວາຍ ແລະໄດ້ນຳມາປູຮອງປະທັບນັ່ງໃຕ້ໂຄນຕົ້ນສີມະຫາໂພ ແລະໄດ້ສະຮູ້ພະໂພທິຍານໃນທີ່ນັ້ນ.

Dhammadassi Buddha was born in the royal family of Sarana Nakhòn. His father was King Sarana and his mother was Queen Sunanda. Prince Dhammadassi lived happily in three castles called Araja, Viraja, and Sudassana for 8,000 years. He had his wife called Vicikoli and 220,000 concubines. His son was Punyavaddhana. When he saw four signs, he was sad and ordained himself as an ascetic. He practiced for seven days. On the seventh day, he was offered madhupāyāsa rice by Princess Vicikoli, his former wife. He was also offered eight handfuls of cogon grass by a young man Sirivaddhana and placed them as his seat under a Bodhi tree. He attained Enlightenment and became a Buddha that night.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໘໘ ຕົວ ປີຮັບເຮົ້າ ເດືອນ ໑໐ ຂຶ້ນ ໖ ຄ່ຳ ພໍ່ວ່າໄດ້ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ແສນໃໝ່ທິດອ່ອນສີ ແສນແກ້ວ ບ້ານຊຽງແມນເປັນເຄົ້າຈຶ່ງໄດ້ສ້າງລຳ ພຸດທະວົງ ທານໄປຫາທິດເພັງ ສາວປູ ສາວເບັມ ທິດຄຳພັນ ສາວຂຳ ທິດມາ ຊຽງທອງດີ ພໍ່ແພງ ສາວບຸນ ຊຽງຕັນ ສາວອ່ອນ ສາວຈັນເພັງ. ຂໍກຸສົນອັນນີ້ ນຳໄປເອົາອອກໃຫ້ພົ້ນຈາກທຸກໃຫ້ພົ້ນ ຫລອນວ່າເປັນເຜັດເປັນສັດ ຂໍໃຫ້ພົ້ນຈາກເວນກຳ, ໄວ້ກັບສາສະໜາພະໂຄດົມເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ອະຣະຫັນຕິ ໂຫມ ນິບພານະ ປັດຈະໂຍ.

Folio 26 on the recto side: In Buddhist Era (BE) 2488, a *hap hao* year, on the sixth waxing-moon day of the tenth lunar month, the fourth day of the week (Wednesday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiators, Saen Mai Thit Ònsi and his wife Saen Kaeo from Xiang Maen village, sponsored the making of this manuscript entitled *Phutthavong (Buddhavamsa)* to dedicate the merit to Thit Pheng, Sao Pu, Sao Bem, Thit Khamphan, Sao Kham, Thit Ma, Xiang Thòngdi, Father Phaeng, Sao Bun, Xiang Tan, Sao Òn, and Sao Chanpheng. May the results of this merit move them to a good place. If they are ghosts or animals, may they be free from suffering. [May this manuscript] to support the Teachings of Gotama Buddha to last until the end of 5000 years. May I attain Arahantship. May this be a condition to reach Nibbāna.

Date: BE 2488, a *hap hao* year (12 Sep 1945)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Saen Mai Thit Ònsi and his wife Saen Kaeo from Xiang Maen village
Titles: ພຸດທະວົງສາ (ຜູກ ໗)
Phutthavongsa (Phuk 7)
Buddhavamsa (Fascicle 7)

Long palm-leaf**One Phuk:** *fascicle 8***Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58.6 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:** 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:** 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:** ພະຕິດສະພຸດທະເຈົ້າ ຊົງເປັນພະຣາຊະໂອລົດຂອງພະເຈົ້າສັນທະແລະພະນາງປະທຸມາແຫ່ງ ກຸງເມກຂະຣະນະຄອນ ພະອົງມີປາສາດ ໓ ຫຼັງເປັນທີ່ປະທັບ ປະກອບດ້ວຍ ຄູຫາເສລາປາສາດ, ເສນາປາສາດ ແລະນິສະພະປາສາດ ມີພະນາງສຸພັດທາເປັນອັກຄະມະເຫສີ ແລະມີນາງຣາຊະ ກັນຍາ ໓໓,໐໐໐ ນາງ ພະໂອລົດມີພະນາມວ່າ ອານັນທະ. ພະອົງຊົງສະເຫວີຍຣາຊະສົມບັດໄດ້ ໗໐໐໐ ປີ ເມື່ອພະໂອລົດອານັນທະປະສູດ ພະອົງຊົງເຫັນເທວະທູດທັງ ໔ ຈົ່ງຊົງຂີ້ມ້າຊື່ວ່າ ໂສ ນຸດຕະຣະ ສະເດັດອອກບວດພ້ອມດ້ວຍບໍລິວານທັງຫລາຍໜຶ່ງໂກດ. ພະອົງຊົງບຳເພັນພຽນເປັນ ເວລາ ໘ ເດືອນ. ເມື່ອເຖິງເດືອນ ໙ ເພັງ ຕອນເຊົ້າ ໄດ້ສະເຫວີຍເຂົ້າມາທຸປາຍາດທີ່ທິດາຂອງ ເສດຖີ ຊື່ວ່າ ວິຣະ ອັນຢູ່ໃນບ້ານວິຣະຄາມ ນຳມາຖວາຍ ເມື່ອເຖິງຕອນແລງ ພະອົງໄດ້ຮັບຫຍ້າ ໘ ກຳ ຈາກຄົນເຝົ້າສວນ ຊື່ວ່າ ວິຊິຕະສັງຄາມະກະ ນຳມາຖວາຍ ພະອົງຊົງນຳມາປູຮອງປະທັບ ນັ່ງທີ່ໂຄນໄມ້ສີມະຫາໂພ ແລະໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າໃນຕອນຮຸ່ງເຊົ້າ.Tissa Buddha was the son of King Sanda and Queen Pathumma of Mekkhara kingdom. The Prince had three castles called Gūhāselā, Senā, and Nisaba and 33,000 concubines headed by Subhaddā, the main wife. His son was Ānanda. He lived as a royal family member for 7,000 years. When Subhaddā gave birth to his son, Ananda, he saw four divine messengers and rode on a horse named Sonuttara to, together with his one *koṭi* followers, ordain himself as an ascetic. He practiced for eight months. In the early morning on the full moon day of the sixth lunar month he ate madhupāyāsa rice offered by a daughter of a wealthy man named Vira from Virakham village. In the afternoon, he received eight handfuls of cogon grass from a garden-watchman named Vijitasanḡāmaka. He placed the grass as a seat under a Bodhi tree. He attained Enlightenment and became a Buddha at dawn.**Colophon:** ລານທີ ໒໖ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໘໘ ຕົວ ປີຮັບເຮົ້າ ເດືອນ ໑໐ ຂຶ້ນ ໙ ຄໍ່າ ພໍ່າວ່າໄດ້ ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງກາຍ ໝາຍມີ ແສນໃໝ່ທິດອ່ອນສີ ແສນແກ້ວ ບ້ານຂຽງແມນ ເປັນເຄົ້າ ຈົ່ງໄດ້ສ້າງລຳ ພຸດທະວົງ ທານໄປຫາພໍ່ ຊື່ວ່າ ອ້າຍແພງ ສາວບຸນ ນາງເພັຍອ່ອນ ສາວຈັນເພັງ ສາວປູ ສາວເບັມ ສາວຂຳ ທິດມາ ທິດເພັງ ທິດຄຳພັນ ຂຽງທອງດີ ຂຽງຕັນ ຂໍກຸສົນອັນນີ້ນຳໄປ ອູ່ມພົກຍົກຍ້າຍໃສ່ທີ່ດີ ຕົກທີ່ດີໃຫ້ດີຢັ້ງກວ່າເກົ່າສຸກຮ້ອຍເທົ່າແສນທີ ໄວ້ຄຳຂູສາສະໜາ ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ອະຣະທັນຕິ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ.

Folio 26 on the recto side: In Buddhist Era (BE) 2488, a *hap hao* year, on the sixth waxing-moon day of the tenth lunar month, the fourth day of the week (Wednesday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiators, Saen Mai Thit Ònsi and his wife Saen Kaeo from Xiang Maen village, sponsored the making of this manuscript entitled *Phutthavongsa (Buddhavamsa)* to dedicate the merit to their father named Ai Phaeng, Sao Bun or Nang Phia Òn, Sao Chanpheng, Sao Pu, Sao Bem, Sao Kham, Thit Ma, Thit Pheng, Thit Khamphan, Xiang Thòngdi, and Xiang Tan. May the results of this merit move them to a good place. If they are in a good place, may they be better than ever by one hundred and one-hundred thousand times. [May this manuscript] support the Teachings of Gotama Buddha to last until the end of 5000 years. May I attain Arahantship. May this be a condition for us to reach Nibbāna.

Date: BE 2488, a *hap hao* year (12 Sep 1945)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Saen Mai Thit Ònsi and his wife Saen Kaeo from Xiang Maen village
Titles: ພຸດທະວົງສາ (ຜູກ ໘)
Phutthavongsa (Phuk 8)
Buddhavamsa (Fascicle 8)

EAP1398_VXY_1_0509

Long palm-leaf

One Phuk: *fascicle 9*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58.6 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 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:** 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: ພະເວດສະພູພຸດທະເຈົ້າ ຊົງເປັນພະຣາຊະໂອລົດຂອງພະເຈົ້າສຸປະຕິແລະພະນາງສິລະວະດີ ແຫ່ງກຸງອະໂນມະຣາຊະທານີ. ເຈົ້າຊາຍເວດສະພູຊະກຸມມານ ຊົງກະເສມສຳລານຄອງ ຄະລາວາດຢູ່ດົນນານ ໑,໐໐໐ ປີ ມີປາສາດ ໓ ຫຼັງ, ຊື່ວ່າ ຣູຈິ, ສູຣູຈິ ແລະຣະຕິວະຄະນະ ພະມະເຫສີຊົງພະນາມວ່າ ພະນາງສຸຈິດຕາເທວີ ແລະມີນາງສະນົມ ໓໐,໐໐໐ ນາງ ພະຣາຊະໂອລົດ ຊົງພະນາມວ່າ ສຸປະພຸດທະຣາຊະກຸມມານ ໃນວັນໜຶ່ງພະອົງ ໄດ້ທອດພະເນດເທັນເທວະທູດທັງ ໔ ພະອົງ ຈຶ່ງມີພະໂທສັງເວກແລະໄດ້ສະເດັດອອກບວດ ມີບໍລິວານ ໗໐,໐໐໐ ຄົນ ຕາມສະເດັດ ອອກບວດ. ພະອົງຊົງບຳເພັນພຽນເປັນເວລາ ໖ ເດືອນ ຈຶ່ງໄດ້ຕັດສະຮູ້ ໃນວັນເພັນເດືອນ ໖ ເວລາໃກ້ຈະຮຸ່ງແຈ້ງ. ພະພຸດທະອົງມີ ພະອັກຄະຣະສາວົກ ໒ ອົງ ຊື່ວ່າ ພະໂສນະເຖລະ ແລະ

ພະອຸດຕະຣະເຖລະ, ພະອຸປະສັນຕະເປັນພຸດທະອຸປັດຖາກ, ພະອັກຄະຣະສາວິກາ ໒ ອົງ ຊື່ວ່າ ພະມາຣາເຖລີ ແລະພະສະມາຣາເຖລີ ເປັນຕົ້ນ.

Vessabhu Buddha was the son of King Supati and Queen Silavadi of Anoma kingdom. Prince Vessabhu lived happily in three castles called Ruci, Suruci, and Rativagana for 6,000 years. He had his wife called Sucitta and 30,000 concubines. His son was Supabuddha. One day, he saw four signs and got sad. He decided to leave the worldly life and, together with his 70,000 followers, ordained himself as an ascetic. He practiced for six months, attained Enlightenment on the full moon day of the sixth lunar month at dawn, and became a Buddha. His two excellent disciples were Monk Sona and Monk Uttara. His assistant was Monk Upasanta. His two female excellent assistants were Female Monk Māra and Female Monk SaMāra.

Colophon: ລານທີ ໒໖ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໘໘ ຕົວ ປີຮັບເຮົ້າ ເດືອນ ໑໐ ຂຶ້ນ ໖ ຄ່ຳ ພ່ຳວ່າໄດ້ ວັນ ໔ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ແສນໃໝ່ທິດອ່ອນສີ ແສນແກ້ວ ບ້ານຊຽງແມນເປັນເຄົ້າ ຈິ່ງໄດ້ສ້າງລຳ ພຸດທະວົງ ທານໄປທາງພໍ່ຊື່ວ່າ ອ້າຍແພງ ແມ່ສາວບຸນ ສາວອ່ອນ ສາວຈັນເພັງ ສາວເບັມ ສາວຂຳ ທິດມາ ທິດເພັງ ທິດຄຳພັນ ຂໍກຸສົນອັນນີ້ນຳໄປອູ່ມພິກຍິກຍ້າຍໃສ່ທີ່ດີແດ່ກໍ ຂ້າເທີ້ນ ໄວ້ຄ້າຊູສາສະໜາພະໂຄດົມເຈົ້າ ຕາບຕໍ່ເທົ້າ ໔໐໐໐ ວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດ ຖະໜາແດ່ກໍຂ້າເທີ້ນ ອະຣະຫັນຕິ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ.

Folio 26 on the recto side: In Buddhist Era (BE) 2488, a *hap hao* year, on the sixth waxing-moon day of the tenth lunar month, the fourth day of the week (Wednesday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiators, Saen Mai Thit Ònsi and his wife Saen Kaeo from Xiang Maen village, sponsored the making of this manuscript entitled *Phutthavong (Buddhavamsa)* to dedicate the merit to their father named Ai Phaeng, their mother Sao Bun or Sao Òn, Sao Chanpheng, Sao Bem, Sao Kham, Thit Ma, Thit Pheng, and Thit Khamphan. May the results of this merit move them to a good place. [May this manuscript] support the Teachings of Gotama Buddha to last until the end of 5000 years. May our desires and wishes come true. May I attain Arahantship. May this be a condition for us to reach Nibbāna.

Date: BE 2488, a *hap hao* year (12 Sep 1945)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
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Titles: ພຸດທະວົງສາ (ຜູກ ໙)
Phutthavongsa (Phuk 9)
Buddhavamsa (Fascicle 9)

Long palm-leaf**One Phuk:** *fascicle 10***Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58.6 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 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:** 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: ພະກັດສະປະພຸດທະເຈົ້າ ພະພຸດທະອົງຊົງປະສູດໃນຕະກູນພາມແຫ່ງເມືອງພາຣານະສີ ພະຣາຊະບິດາ ຊົງພະນາມວ່າ ພົມມະທັດຕະພາມ ແລະພະຣາຊະມານດາຊົງພະນາມວ່າ ນາງທະນະວະດີພາມມະນີ. ເຈົ້າກັດສະປະຣາຊະກຸມມານ ຊົງກະເສມສຳລານໃນຄອງຄະລາວາດນານໄດ້ ໒,໐໐໐ ປີ ພະອົງມີພະມະເຫສີຊົງພະນາມວ່າ ນາງສຸນັນທະພາມເທວີ ໂອລົດຊື່ວ່າ ວິຊິຕະເສນກຸມມານ ໃນວັນໜຶ່ງ ພະອົງໄດ້ທອດພະເນດເຫັນເທວະທູດທັງ ໔ ພະອົງ ຈຶ່ງມີພະໂທສັງເວກແລະໄດ້ລະທາງໂລກສະເດັດອອກບວດບຳເພັນພຽນຢູ່ໄດ້ ໗ ວັນ ກໍໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ ພະອັກຄະຣະສາວິກ ໒ ອົງ ຊື່ວ່າ ພະຕິດສະເຖລະ ແລະພະພາຣະທະວາຊະເຖລະ, ພະອັກຄະຣະສາວິກ ໒ ອົງ ຊື່ວ່າ ພະອະນຸລາເຖລີ ແລະພະອຸຣຸເວລາເຖລີ, ພະສັບພະມິດຕາເຖລະ ເປັນພຸດທະອຸປັດຖາກ. ອຸບາສິກ ອຸປັດຖາກ ໒ ຄົນຊື່ວ່າ ສຸມັງຄະລະ ແລະຂະຕິກາຣະ, ອຸບາສິກອຸປັດຖາກ ໒ ຄົນ ຊື່ວ່າ ນາງວິຊິຕະເສນ ແລະນາງພັດທາ. ພະກັດສະປະພຸດທະເຈົ້າ ມີພະວໍຣະກາຍສູງ ໒໐ ສອກ ມີພະຊົນມາຍຸໄດ້ ໒໐,໐໐໐ ປີ ຈຶ່ງສະເດັດດັບຂັນເຂົ້າສູ່ພະປະຣິນິບພານທີ່ສວນອຸທະຍານ ຊື່ວ່າ ເສຕະພະຍະ.

Kassapa Buddha was born in a family of Brahmin in Banares. His father was Brahmadata and his mother was Danavadi. Prince Kassapa spent in the worldly life for 2,000 years. His wife was Sunanda and his son was Vijitasena. One day, he saw four signs and got sad. He decided to ordain himself as an ascetic. He practiced for seven days, attained Enlightenment, and became a Buddha. His two excellent disciples were Monk Tissa and Monk Bharadavaja. His two female excellent disciples were Female Monk Anula and Female Monk Uruvela. Monk Sabbhamitta was his assistant. His two lay supporters were Sumaṅgala and Khatikāra. His two female lay supporters were named Vijitasena and Bhadda. The Buddha was 20 cubits high and lived for 20,000 years. He passed away at the garden of Setabhaya.

Colophon: ລານທີ ໒໔ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໘໘ ຕົວ ປີຮັບເຮົ້າ ເດືອນ ໑໐ ຂຶ້ນ ໖ ຄໍ່າ ພໍ່າວ່າໄດ້ ວັນ ໔ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ແສນໃໝ່ທິດອ່ອນສີ ແສນແກ້ວ ບ້ານຊຽງແມນ ເປັນເຄົ້າຈຶ່ງໄດ້ສ້າງລຳ ພຸດທະວົງ ທານໄປທາງພໍ່ຊື່ວ່າອ້າຍແພງ ແມ່ສາວບຸນ ສາວນາງອ່ອນ ຈັນເພັງ ສາວປູ ສາວເບັມ ສາວຂຳ ຊຽງຕັນ ຊຽງທອງດີ ທິດມາ ທິດເພັງ ທິດຄຳພັນ. ຂໍກຸສົນອັນນີ້ນຳໄປອຸ້ມຍົກ

ອອກໃສ່ບ່ອນດີແດ່ເທົ່ານັ້ນ ໄວ້ຄຳຂຽນສາສະໜາພະໂຄດົມເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ.

Folio 25 on the recto side: In Buddhist Era (BE) 2488, a *hap hao* year, on the sixth waxing-moon day of the tenth lunar month, the fourth day of the week (Wednesday), the writing was accomplished at the time of the morning drum (*nyam kông ngai*). The initiators, Saen Mai Thit Ònsi and his wife Saen Kaeo from Xiang Maen village, sponsored the making of this manuscript entitled *Phutthavong* (*Buddhavaṃsa*) to dedicate the merit to their father named Ai Phaeng, their mother named Sao Bun or Sao Nang Òn, Chanpheng, Sao Pu, Sao Bem, Sao Kham, Xiang Tan, Xiang Thòngdi, Thit Ma, Thit Pheng, and Thit Khamphan. May the results of this merit move them to a good place. [May this manuscript] 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: BE 2488, a *hap hao* year (12 Sep 1945)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Saen Mai Thit Ònsi and his wife Saen Kaeo from Xiang Maen village
Titles: ພຸດທະວົງສາ (ຜູກ ໑໐)
Phutthavongsa (Phuk 10)
Buddhavaṃsa (Fascicle10)

EAP1398_VXY_1_0511

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58.4 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the 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:** 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: ໃນກາລະອັນລ່ວງພົ້ນໄປແລ້ວ ພະຍາອານຸຣຸດທະ ສະເຫວີຍຣາຊະສົມບັດໃນເມືອງມາຣາດ ພະອົງມີຄວາມເຫຼືອມໃສໃນພະພຸດທະສາສະໜາເປັນອັນຍິ່ງ ໄດ້ມີມົນພະພິກຂຸມາຮັບບິນດະບາດທີ່ຣາຊະສຳນັກ ແລະໄດ້ຖວາຍພັດຕາທານແກ່ພະພິກຂຸເປັນປະຈຳ. ວັນໜຶ່ງ, ເມື່ອພະພິກຂຸສັນເຂົ້າແລ້ວ ພະຍາອານຸຣຸດທະ ກໍໄດ້ຖາມບັນຫາກັບພິກຂຸທັງຫລາຍວ່າ “ຂ້າແດ່ທ່ານຜູ້ຈະເລີນການໃຫ້ທານທັງມວນນັ້ນຈະໃຫ້ທານອັນໃດ ຈະປະເສີດລ້ຳເລີດຍິ່ງກວ່າການໃຫ້ທານທັງປວງນັ້ນຈາ?” ເມື່ອນັ້ນ ພິກຂຸອົງໜຶ່ງ ທີ່ສະຫຼາດດ້ວຍໂວທານ ຈຶ່ງຕອບວ່າ “ສັບພະທານັງ ທຳມະທານັງ ຂຶ້ນາດີ ແປວ່າ ການໃຫ້ທຳມະເປັນທານ ຊະນະການໃຫ້ທັງປວງ”. ເມື່ອພະຍາອະນຸຣຸດທະໄດ້ຟັງ

ແລ້ວ ກໍຍັງມີຄວາມເຫຼືອມໃສ ຈຶ່ງສົ່ງນັກປາດທັງຫຼາຍໄປສູ່ເມືອງລັງກາທິບ ແລ້ວກໍຂຽນເອົາທຳມະສິໂບລານ ເຊິ່ງໃຊ້ເວລາ ໗ ປີ ໗ ເດືອນ ຈຶ່ງສຳເລັດ. ເມື່ອສຳເລັດແລ້ວ ນັກປາດທັງຫຼາຍເຫລົ່ານັ້ນ ກໍໄດ້ສ້າງແປງສະເພົາ ໓ ລຳ ເພື່ອບັນຈຸພະໂຕປີຕະກະກັບໄປຍັງຊຸມພູທະວີບ ໂດຍໄດ້ບັນຈຸພະອະພິທຳລຳໜຶ່ງ, ພະວິໄນລຳໜຶ່ງ ແລະພະສູດລຳໜຶ່ງ.

Once upon a time, King Anurutha reigned over the kingdom of Mārata. The king had a deep religious faith in the Teachings of the Buddha. He regularly invited Buddhist monks to his palace and offered them food. One day, after the monks had finished their meal, the king had a question to them about what kind of almsgiving are better than others. In response, a monk who was wise in verses answered, “Sabba dānaṃ dhamma dānaṃ jināti” meaning “The gift of the Dharma excels all gifts.” Upon hearing this, the king became even more devoted. He decided to send scholars to Lankadīpa (Sri Lanka) to copy the Dhamma on palm-leaf manuscripts. This task took seven years and seven months. Once the manuscripts were finished, the scholars built three junks to transport the *Tipiṭaka* back to Jambūdvīpa (the continent). One junk carried the *Abhidhamma* manuscripts, another carried the *Vinaya* manuscripts, and the third carried the *Suttanta* manuscripts.

Colophon:

ລານທີ ໒໙ ໜ້າ ໑: ພູດທະສັງກາດ ໒໔໘໘ ຕົວ ປີຮັບເຮົ້າ ເດືອນ ໑໐ ຂຶ້ນ ໙ ຄ່ຳ ພ່ຳວ່າໄດ້ ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ພາຍມີ ແສນໃໝ່ທິດອ່ອນສີ ເມຍແສນແກ້ວເປັນເຄົ້າ ຈຶ່ງໄດ້ສ້າງສະເພົາຄຳ ຜູກນີ້ ທານໄປທາທິດມາ ຊຽງທອງດີ ສາວຈັນເພັງ ຊຽງຕັນ. ຂໍກຸສົນອັນນີ້ໄປອູ່ມພິກຍິກຍ້າຍອອກໃສ່ທີ່ດີ ຕົກທີ່ດີໃຫ້ດີຢູ່ກວ່າເກົ່າ ສຸກຮ້ອຍເທົ່າແລະແສນທີ່ ໄວ້ກັບສາສະໜາພະໂຄດົມເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາ ນິບພານະ ປັດຈະໂຍໂຫຕຸ ໂນ ບ້ານຊຽງແມນ ວັດຊຽງຍືນ.

Folio 29 on the recto side: In Buddhist Era (BE) 2488, a *hap hao* year, on the sixth waxing-moon day of the tenth lunar month, the fourth day of the week (Wednesday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiators, Saen Mai Thit Ònsi and his wife Saen Kaeo from Xiang Maen village, sponsored the making of this manuscript entitled *Sapao Kham* (a gold junk) to dedicate the merit to Thit Ma, Xiang Thòngdi, Sao Chanpheng, and Xiang Tan. 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. [May this manuscript] support the Teachings of Gotama Buddha to last until the end of 5000 years. May our desires and wishes come true. Xiang Maen village, Vat Xiang Yün temple.

Date:

BE 2488, a *hap hao* year (12 Sep 1945)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Saen Mai Thit Ònsi and his wife Saen Kaeo from Xiang Maen village

Titles:

ສະເພົາຄຳ (ຜູກຕື້ນ)

Saphao Kham (Phuk 1)

Long palm-leaf

One Phuk: *fascicle*

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 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:** 23. **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: ຕຳນານພະບາດຮັງຮຸ້ງ ກ່າວເຖິງ ປະຫວັດພະພຸດທະບາດດອຍຮັງຮຸ້ງ ຫຼືພະພຸດທະບາດສີ່ຮອຍ ທີ່ ວັດພະພຸດທະບາດສີ່ຮອຍ ເຂົາເຈົ້າເວພະຣະບັບພິດ ເມືອງແມ່ຮິມ ແຂວງຊຽງໃໝ່ ປະເທດໄທ ເຊິ່ງ ເປັນທີ່ປະດິດສະຖານພະພຸດທະບາດຂອງພະພຸດທະເຈົ້າ ໔ ພະອົງ ຄື ພະພຸດທະເຈົ້າກະກຸສິນທະ , ພະພຸດທະເຈົ້າໂກນາຄະມະນະ, ພະພຸດທະເຈົ້າກັດສະປະ, ແລະພະພຸດທະເຈົ້າໂຄຕະມະ. ເນື້ອ ໃນຍັງກ່າວເຖິງພະເຖລະອົງໜຶ່ງໄດ້ຝັນເຫັນຊີປະຂາວຕົນໜຶ່ງ ໄດ້ມາແນະນຳໃຫ້ໄປໂຫວ້ ນະມັດສະການພະພຸດທະບາດຮັງຮຸ້ງນັ້ນ.

The Chronicle of the Buddha Footprints at Hang Hung (Hawk Nest) Hill deals with the story of four Buddha's footprints at Vat Phra Phutthabat Si Ròi at Mount Vebhara, Mae Rim district, Chiang Mai province, Thailand, where the four footprints of four previous Buddhas have been established. The four footprints belong to Kakusandha Buddha, Konagamana Buddha, Kassapa Buddha, and Gotama Buddha. The text also mentions a senior monk who dreamed about a white-dressed ascetic suggesting him pay respect to the footprints at Hang Hung Hill.

Colophon: ລານທີ ໑໙ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໒ ຕົວ ປີຮ້ວງໃສ່ ເດືອນ ໙ ຂຶ້ນ ກຸ ຄຳ ພ່າວໄດ້ ວັນ ໕ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ແສນຈັນ ບ້ານແທ່ນ ເປັນເຄົ້າ ຈິ່ງໄດ້ສ້າງ ຕຳນານ ພະບາດຮັງຮຸ້ງ ສອງທຸງເຫລັກ ໒ ຜູກ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາຍຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາແດ່ກໍ່ຂ້າເຫັນ ອະຣະຫັນຕີ ໂຫມ ນິບພານນະ ປັດຈະໂຍ ໂຫນ ຕຸ ໂນ.

Folio 19 on the recto side: In Chunlasangkatrassa (CS) 1292, a *huang sai* year, on the seventh waxing-moon day of the ninth lunar month, the fifth day of the week (Thursday),⁵⁰ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Saen Chan from Thaen village, sponsored the making of these two manuscript-fascicles entitled *Tamnan Phabat Hanghung* (Legend of the Buddha's footprint of Hang Hung) and *Sòng Thung Lek* (Rewards derived from the donation of religious iron flags) to support the Teachings of the Buddha to last until

⁵⁰ 1292 Sravana 7 = Friday, 1 August 1930.

the end of 5000 years. May my desires and wishes come true. May this be a condition for us to reach Nibbāna.

Date: CS 1292, a *kot sanga* year (1 Aug 1930)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Saen Chan from Thaen village

Titles: *ພະບາດຮັງຮຸ້ງ*
Pha Bat Hang Hung
The Buddha's Footprint on Hang Hung Mountain

EAP1398_VXY_1_0513

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56.5 cm, depth 1.4 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:** 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: ເນື້ອໃນກ່າວເຖິງ ພະຍາອິນທະປັດຖະ ໄດ້ມອບພະພຸດທະລາວັນ ຫຼືພະບາງ ໃຫ້ແກ່ພະເຈົ້າຟ້າ ງຸ່ມແຫ່ງຫຼ້າທໍລະນີ ພ້ອມດ້ວຍພະໂຕປິດິກແລະພະສົງຈຳ ໒໐ ອົງ ມີພະມະຫາປາສະມັນຕະ ເຖລະເປັນຫົວໜ້າ ມາຍັງເມືອງຊຽງດົງຊຽງທອງ. ເມື່ອຄະນະພຸດມາຮອດເມືອງໃດ ເຈົ້າເມືອງ ນັ້ນກໍໄດ້ແຕ່ງເຄື່ອງສັກກາລະບູຊາຕ້ອນຮັບເປັນຢ່າງດີ ຈົນມາຮອດເມືອງວຽງຄໍາ ພະຍາເມືອງ ວຽງຄໍາໄດ້ຂໍເອົາ ພະບາງປະດິດສະຖານໄວ້ທີ່ເມືອງແຫ່ງນັ້ນເພື່ອສັກກາລະບູຊາ ພະມະຫາປາ ສະມັນຕະເຖລະກໍອະນຸຍາດ. ສ່ວນຄະນະພຸດໄດ້ເດີນທາງໄປເຜີຍແຜ່ພະພຸດທະສາສະໜາຢູ່ ເມືອງຊຽງດົງຊຽງທອງ (ເມືອງຫຼວງພະບາງ) ຈົນມາເຖິງລັດຊະການຂອງພະເຈົ້າວິຊຸນລະຣາດ ຈຶ່ງ ໄດ້ໃຫ້ເສນາອຳມາດໄປອາຣາທະນາອັນເຊີນພະບາງຈາກເມືອງວຽງຄໍາ ມາຍັງເມືອງຊຽງດົງຊຽງ ທອງ ພະອົງໄດ້ສ້າງວັດວິຊຸນມະຫາວິຫານໃຫ້ເປັນທີ່ປະດິດສະຖານຂອງພະບາງ ເພື່ອໄວ້ເປັນທີ່ ສັກກາລະບູຊາແຫ່ງພະອົງ ແລະຊາວນະຄອນຫລວງພະບາງ.

The content describes how the King of Inthapattha gave the Lavan Buddha image or Pha Bang Buddha image to King Fa Ngum, along with a set of manuscripts of the *Tipiṭaka* and a delegation of twenty Buddhist monks led by Venerable Maha Pasaman, to the kingdom of Xiang Dong Xiang Thòng. As the delegation traveled, the governors of various cities warmly welcomed them with well-deserved ceremonies. Upon reaching Viang Kham, the governor requested to keep the Buddha statue in his district for worship and Venerable Maha Pasaman allowed them. The delegation continued their journey to spread Buddhism throughout the kingdom of Xiang Dong Xiang Thòng, known today as Luang Prabang.

During the reign of King Visunarat, he dispatched his ministers to retrieve the Buddha image from Viang Kham District to bring it to Xiang Dong Xiang Thong. King Visunarat built Vat Visunnarat to house the Pha Bang Buddha image, establishing it as a place of worship for himself and for the people of Luang Prabang.

Colophon: None
Date: Early-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ນິທານພະບາງເຈົ້າ (ຜູກ ໒)*

Nithan Pha Bang Chao (Phuk 2)

Legend of the Pha Bang Buddha (Fascicle 2)

EAP1398_VXY_1_0514

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 29.1 cm, depth 2.5 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:** 57. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ເນື້ອໃນບາງສ່ວນຂຽນເປັນພາສາບາລີ ແລະໄດ້ແປເປັນພາສາລາວ ມີຫລາຍເລື່ອງ ໄດ້ແກ່ ໄຫວ້ ທາດສີ່, ແປປະຕິສັງຂາໂຍ, ໜັງສືຄຳສອນຍິງຊາຍທັງຫລາຍ, ໂຄງຂະນິດ ເປັນຕົ້ນ. ໜັງສືຜູກນີ້ ຂຶ້ນຕົ້ນດ້ວຍຄຳວ່າ ນະວະໂລເກ ພິມມະໂລເກ ມະນຸສສະໂລເກ ຕະວະຕິງເສ ຈຸລະມະນີຍັງ ອະທັງ ວັນທະມິ ສັບພະທາ.

The text was written in Pali and translated into Lao. It encompasses various topics: the veneration of the four elements, the translation of *Paṭisaṅkhāyo*, and teachings for both men and women, Khongkhanit, among others. This manuscript opens with the phrase *Navaloke brahmaloke manussaloke tāvatimsa cullamaniyaṃ ahaṃ vandāmi sabbadā*.

Colophon: None
Date: Early-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ໄຫວ້ທາດສີ່*

EAP1398_VXY_1_0515

Long palm-leaf

One *Phuk*: fascicle

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 28.4 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:** five folios; the first folio contains the colophon; and the last three folios are blank; and the fifth folio contains title.

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: ເນື້ອໃນກ່າວວ່າ ເມື່ອສັງກາດໄດ້ ໒ ພັນປາຍ ຕູກ ຫຼືພຸດທະສັງກາດ ໒ຕູກ ຈະບັງເກີດກະລືຍຸກ (ຍຸກທີ່ສິນທຳເສື່ອມ) ພະພຸດທະເຈົ້າຈຶ່ງໃຫ້ພະຄາຖາໄວ້ໃຫ້ຄົນທັງຫລາຍໄດ້ບໍລິກຳ ເພື່ອເປັນເຄື່ອງຍືດໜຽວຈິດໃຈ ແລະເປັນເກາະກຳບັງໃຫ້ຢູ່ລອດປອດໄພຈາກໄພຕ່າງໆ ທີ່ຈະເກີດຂຶ້ນພ້ອມກັບໃຫ້ທຳບຸນ ໃຫ້ທານ ຮັກສາສິນ ຟັງທຳ ແລະເມດຕາພາວະນາທຸກວັນ ກໍຈະລອດພົ້ນຈາກໄພໄພອັນຕະລາຍອື່ນຕາຍເຫຼົ່ານັ້ນ.

The content states that in the Buddhist Era year 2817, the Kali Era (the age of moral decline) will arrive. The Buddha thus provided an incantation for everyone to recite. People can use it to anchor the mind and the incantation serves as a protective shield against all kinds of danger. Additionally, one will be safeguarded from danger by means of making merit, giving alms, observing precepts, listening to Dhamma, and meditating everyday.

Colophon: ລານທີ ໑໗ ໜາ ໒: ພຸດທະສັງກາດ ໒໔໘໓ ປີກິດສິ.

Folio 27 on the verso side: In Buddhist Era 2483, a *kot si* year.

Date: BE 2483, a *kot si* year (1940)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ຕຳນານພຸດທະທຳນວຍ

Tamnan Phuttha Thamnuai

Legend of the Buddha's Predictions

EAP1398_VXY_1_0516

Long palm-leaf

One *Phuk*: fascicle

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 28.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are 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: ເນື້ອໃນກ່າວເຖິງແຂວງຊຽງຂວາງ ເຊິ່ງເປັນແຂວງໜຶ່ງຂອງ ສປປ.ລາວ ມີປະຊາກອນສ່ວນຫຼາຍ ແມ່ນຊາວລາວພວນທີ່ອົບພະຍົບມາຈາກຕອນໃຕ້ຂອງປະເທດຈີນ. ຕໍ່ານານໄດ້ກ່າວເຖິງລຳດັບ ກະສັດພວນແຫ່ງຣາຊະວົງຊຽງຂວາງ ເຊິ່ງມີຫຼາຍພະອົງເຊັ່ນ:

ອົງທີ ໑ ພະເຈົ້າເຈັດເຈືອງ ເປັນປະຖົມມະກະສັດແຫ່ງເມືອງພວນ,
ອົງທີ ໒ ພະເຈົ້າເຈັດຈອນ ເປັນພະຣາຊະໂອລົດຂອງພະເຈົ້າເຈັດເຈືອງ,
ອົງທີ ໓ ພະເຈົ້າເຈັດຈອດ ເປັນພະຣາຊະໂອລົດຂອງພະເຈົ້າເຈັດຈອນ,
ອົງທີ ໔ ພະເຈົ້າເຈັດຈິວ ເປັນພະຣາຊະໂອລົດຂອງພະເຈົ້າເຈັດຈອດ,
ອົງທີ ໕ ພະເຈົ້າເຈັດຈັນ ເປັນພະຣາຊະໂອລົດຂອງພະເຈົ້າເຈັດຈິວ,
ອົງທີ ໖ ພະເຈົ້າເຈັດຍອດຍໍຄຳ ເປັນພະຣາຊະໂອລົດຂອງພະເຈົ້າເຈັດຈັນ,
ອົງທີ ໗ ພະເຈົ້າເຈັດຍີ ຫຼືພະເຈົ້າຍີຫິນ ເປັນພະຣາຊະໂອລົດຂອງພະເຈົ້າເຈັດຍອດຍໍຄຳ,
ອົງທີ ໘ ພະເຈົ້າຄື ເປັນພະຣາຊະໂອລົດຂອງພະເຈົ້າເຈັດຍີ,
ອົງທີ ໙ ພະເຈົ້າຄຳລຸນ ເປັນພະຣາຊະໂອລົດຂອງພະເຈົ້າຄື,
ອົງທີ ໑໐ ພະເຈົ້າຄຳເພັງ ເປັນພະຣາຊະໂອລົດຂອງພະເຈົ້າຄຳລຸນ.

The content deals with Xiang Khuang Province, one of the provinces of the Lao PDR. The majority of the population consists of the Lao Phuan who immigrated from southern China. According to legend, the lineage of kings of the Xiang Khuang dynasty includes:

1. King Chet Chüang, the first king of Phuan.
2. King Chet Chòn, the son of King Chet Chüang.
3. King Chet Chòt, the son of King Chet Chòn.
4. King Chet Chiu, the son of King Chet Chòt.
5. King Chet Chan, the son of King Chet Chiu.
6. King Chet Nyòt Yò Kham, the son of King Chan.
7. King Chet Nyi or Nyi Hin, the son of King Nyòt Yò Kham.
8. King Khü, the son of King Chet Nyi.
9. King Khamlun, the son of King Khü.
10. King Khampheng, the son of King Khamlun.

Colophon: None

Date: Early-20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ພົງສະວະດານພວນ

*Phongsavadan Phuan
Chronicle Of the Phuan*

Long palm-leaf**One Phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 28 cm, depth 2.1 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:** 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:** Good.**Description:** ພະສີອານ ຫຼືພະສີອະຣິຍະເມດໂຕ ກ່າວເຖິງພະອານິນພຸດທະອຸປັດຖາກ ໄດ້ທູນຖາມອົງສົມເດັດ ພະສຳມາສຳພຸດທະເຈົ້າວ່າ ຫຼັງຈາກທີ່ພະພຸດທະອົງຊົງປະລິນິບພານໄປແລ້ວ ສາສະໜາຂອງ ຕະຖາຄົດຈະເປັນແນວໃດ. ພະພຸດທະອົງຊົງຕັດວ່າ ຫຼັງຈາກທີ່ພະຕະຖາຄົດເຂົ້າສູ່ປະລິນິບພານ ໄປແລ້ວ ສາສະໜາຂອງຕະຖາຄົດຈະຢູ່ໄດ້ປະມານ ໕,໐໐໐ ປີ ຫຼັງຈາກນັ້ນ ຈະມີພະສີອະລິຍະ ເມດໂຕໂພທິສັດ ຈະຈຸຕິຈາກຊ່ວງສະຫວັນ ລົງມາປະຕິສົນທິໃນຄັນຂອງນາງປະທຸມມາ. ເມື່ອ ອອກບວດແລ້ວ ຈະໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ ເຜີຍແຜ່ໂອວາດຄຳສັ່ງສອນໃຫ້ແກ່ມວນ ມະນຸດທັງຫຼາຍຕໍ່ໄປ.*Pha Si An* or *Pha Si Ariyamettai* (Metteyya). The text is on Venerable Anada, the Buddha's assistant, asking the Buddha about the destiny of Buddhism after his complete extinction. The Buddha said that his teachings would exist for another 5,000 years before Metteyya Bodhisatta descended the heaven to be reborn in Pathumma's pregnancy. After his renunciation, he would become a Buddha and propagate his teachings to the world.**Colophon:** ລານທີ ໔໙ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໔໙໐ ຕົວ ເປີກສີ ເດືອນຈຽງ ຂຶ້ນ ໒ ຄ່ຳ ພໍ່າວ່າໄດ້ ວັນ ໕ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາເປັນເຄົ້າ ຈິ່ງໄດ້ສ້າງ ພື້ນພະສີ ອານ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ. ຂໍຜົນອັນນີ້ເປັນປັດໄຈ ແກ່ພະນິພານ ຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈິ່ງລຸພະນິພານດັ່ງຄຳໝາຍແດ່ກໍຂ້າເທີ້ນ ອະຣະຫັນ ຕິ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ນິດຈັງ ທຸວັງ.Folio 49 on the recto side: In Chunlasangkatrassa (CS) 1290, a *poek si* year, on the second waxing-moon day of the first lunar month, the fifth day of the week (Thursday),⁵¹ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Rattanapannya, sponsored the making of this manuscript entitled *Phūn Pha Si An* (Legend of Metteyya 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. May I obtain Arahantship. May this be a condition for us to reach Niravana, constantly and certainly.**Date:** CS 1290, a *poek si* year (13 Dec 1928)⁵¹ 1290 Margasirsha 1 = Thursday, 13 December 1928.

Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Rattanapannya
Titles: ພັນພະສີອານ
Phün Pha Sian
Legend of Metteyya Bodhisattva

EAP1398_VXY_1_0518

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4 cm, width 28.1 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:** 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: ໃນສະໄໝພຸດທະການ ມີກະສັດສອງຕະກູນໄດ້ທະເລາະກັນ, ຝ່າຍໜຶ່ງມາຈາກເມືອງກະບົນລະພັດ ແລະອີກຝ່າຍໜຶ່ງມາຈາກເມືອງໂກລິຍະ ທັງສອງຝ່າຍເປັນຍາດຕິພັນນ້ອງຂອງພະພຸດທະອົງ. ຕະກູນສາກະຍະວົງເປັນຍາດຕິພັນນ້ອງຝ່າຍພະພຸດທະບິດາ ແລະຕະກູນໂກລິຍະວົງເປັນຍາດຕິພັນນ້ອງຝ່າຍພະພຸດທະມານດາ. ທັງສອງຝ່າຍທະເລາະວິວາດກັນເລື່ອງຍາດນ້າໃນແມ່ນ້າໂຮທິນີ ເນື່ອງຈາກຝົນແລ້ງ ນ້ຳຈຶ່ງບໍ່ພຽງພໍໃນການເຮັດນາ ເປັນເຫດໃຫ້ເກີດການທະເລາະວິວາດກັນ. ໃນຄັ້ງນັ້ນ ພະພຸດທະອົງປະທັບຢູ່ວັດພະເຊຕະວັນ ເມືອງສາວັດຖິ ເມື່ອໄດ້ອອກຈາກນິໄຣດສະມາບັດແລ້ວ ກໍຊົງຊາບດ້ວຍພະຍານ ຈຶ່ງສະເດັດໄປຫ້າມສົງຄາມ ໂດຍຕັດໃຫ້ເຫັນເຖິງຄວາມບໍ່ລົມຄວນທີ່ກະສັດທັງສອງຕະກູນຈະມາຂ້າພັນກັນດ້ວຍສາເຫດພຽງການຍາດແຍ່ງນ້ຳເຂົ້ານາ ພ້ອມກັບຕັດເຕືອນສະຕິລະຫວ່າງນ້ຳກັບຄວາມເປັນພັນນ້ອງ ອັນໃດມີຄວາມສຳຄັນຍິ່ງກວ່າກັນ ທັງສອງຝ່າຍຈຶ່ງໄດ້ສະຕິຄືນດີກັນ.

During the Buddha's time, there was a conflict between two royal families: one from Kapilavatthu and the other from Koliya. Both families were relatives of the Buddha. The Sakya clan was the Buddha's fraternal side, while the Koliya clan was his maternal side. The conflict arose over a water shortage in the Rohini River due to a lack of rain, which threatened their agriculture and caused drought. At that time, the Buddha resided at the Jetavana Monastery. Upon emerging from Nirodhasamāpatti (attainment of extinction), he became aware of the situation through his supernormal knowledge. He went to prevent the impending war by advising that it was inappropriate for the kings of the two clans to engage in a deadly conflict over water for their rice fields. He emphasized the importance of their familial ties and compared the shared significance of water with brotherhood. As a result, both sides reached a reconciliation.

Colophon: None
Date: Early-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພຸດທະປະວັດ*
Phutthapavat
Buddha's Biography

EAP1398_VXY_1_0519

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 53.4 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ເນື້ອໃນກ່າວເຖິງ ທະນົນໄຊຍະບັນດິດຊາດິກ ພະໂພທິສັດເກີດເປັນທະນົນໄຊຍະບັນດິດ ຜູ້ເປັນປາດໃນຣາຊະສຳນັກຂອງພະເຈົ້າໂກຣົບພະຣາດແຫ່ງນະຄອນອິນທະປັດ. ຄັ້ງໜຶ່ງ ທະນົນໄຊຍະບັນດິດໄດ້ຊ່ວຍພະເຈົ້າໂກຣົບພະຣາດໃຫ້ພັນຈາກນັນທະຍັກດ້ວຍການສະແດງທຳ. ພະເຈົ້າໂກຣົບພະຣາດຈຶ່ງແຕ່ງຕັ້ງໃຫ້ເປັນບັນດິດຄົນທີ່ ໔ ປະຈຳຣາຊະສຳນັກ. ວັນໜຶ່ງ ທະນົນໄຊຍະບັນດິດ ແລະ ບັນດິດທັງສາມໄດ້ວິນິໄສປັນຫາຕ່າງໆ ຖວາຍພະເຈົ້າໂກຣົບພະຣາດ. ທະນົນໄຊຍະບັນດິດຕອບປັນຫາໄດ້ຢ່າງຄົມຄາຍ ໂດຍອີງໃສ່ຄວາມເປັນຈິງຂອງທຳມະຊາດ ເຮັດໃຫ້ບັນດິດທັງ ໓ ຄົນນັ້ນບໍ່ອາດໂຕ້ແຍ້ງໄດ້. ບັນດິດທັງ ໓ ທີ່ຮິດສະຫຍາ ຈຶ່ງຫາເລື່ອງໃສ່ຮ້າຍທະນົນໄຊຍະບັນດິດ ເຮັດໃຫ້ພະຣາຊາບໍ່ພໍພະໄທ. ໃນທີ່ສຸດ ພະຣາຊາກໍຂັບໄລ່ເຈົ້າທະນົນໄຊຍະບັນດິດອອກຈາກເມືອງ. ຕໍ່ມາເມືອງອິນທະປັດເກີດຄວາມລຸ່ນວາຍ ເພາະເທວະດາຮັກສາເມືອງແລະນັນທະຍັກບໍ່ໄດ້ຟັງທຳເປັນເວລາມາດົນນານ ຈຶ່ງດົນບັນດານໃຫ້ເກີດເຫດວິປະລິດຂຶ້ນໃນເມືອງ ພະເຈົ້າໂກລົບພະຣາດຈຶ່ງໃຫ້ເຊີນເຈົ້າທະນົນໄຊຍະບັນດິດກັບຄືນມາແກ້ໄຂປັນຫາ. ຈາກນັ້ນ, ພະເຈົ້າໂກຣົບພະຣາດຈຶ່ງຕັ້ງໃຫ້ເປັນອຸປະຣາດ.

Dhanañjaya Pandita Jātaka is the story in which the Bodhisatta was born as Dhanañjaya, a sage at King Koroppharat' court in Inthapatta. Once upon a time, Dhanañjaya saved King Koroppharat from Nanda Giant by preaching the Dhamma. Therefore, the king appointed Dhanañjaya as the royal fourth sage. One day, Dhanañjaya and other three sages discussed various problems for the king. Dhanañjaya's answers were smart in accordance with natural facts. The other three sages could not argue against his answers. So, they got envious and slandered Dhanañjaya. The

king was unhappy and drove Dhanañjaya away from the city. One day, Inthapat kingdom was chaotic because guardian spirits and Nanda Giant had not listened to the Dhamma for a long while. Abnormal incidents occurred in the city. Therefore, the king invited Dhanajaya back to solve the problem. Later, Dhanañjaya was appointed by the king as a viceroy.

Colophon: ລານທີ ໒໔ ໜ້າ ໑: ສັງກາດໄດ້ ໑໒໑໖ ຕົວ ປີກາຍຍີ່ ເດືອນ ໑໐ ຂຶ້ນ ໑໓ ຄ່ຳ ວັນ ໒ ມື້ກັດເໝົ້າ ລິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ນາຍອາຈານສຸກ ຊຽງມ່ວນ ມີໃຈໃສສັດທາສ້າງ ໂລກກະໄນ ໄວ້ກັບວໍຣະພຸດທະສາສະໜາສາສະໜາ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ທຸວັງງ.

Folio 24 on the recto side: In Sangkat (CS) 1216, a *kap nyi* year, on the thirteenth waxing-moon day of the tenth lunar month, the second day of the week (Monday), a *kat mao* day,⁵² the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Mr. Achan Suk from Xiang Muan village had the religious faith to sponsor the making of this manuscript entitled *Lokanai* 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 1216, a *kap nyi* year (5 Sep 1854)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Mr. Achan Suk from Xiang Muan village
Titles: ໂລກກະໄນ (ມັດ ໔, ຜູກຕົ້ນ)
Lokkanai (Mat 4, *Phuk* 1)
Lokanaya (Bundle 4, fascicle 1)

EAP1398_VXY_1_0520

Long palm-leaf

One *Phuk*: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58 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 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:** 19. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ປ່າຫິມມະພານ ຫຼືຫິມະວັນ ເປັນປ່າໃຫຍ່ ແລະເປັນດິນແດນສັກສິດ ຕາມຄະຕິຂອງສາສະໜາຮິນ ດູມິຄວາມເຊື່ອວ່າ ປ່າຫິມມະພານຕັ້ງຢູ່ເທິງເຂົາພະສຸເມນ ມີເນື້ອທີ່ປະມານ ໓,໐໐໐ ໂຍດ (໑ ໂຍດ ເທົ່າກັນ ໑໖ ກິໂລແມັດ), ວັດໂດຍຮອບໄດ້ ໙,໐໐໐ ໂຍດ ປະດັບດ້ວຍຍອດ ໘໔,໐໐໐ ຍອດ

⁵² 1216 Bhadrapada 13 = Monday, 4 September 1854. This day was indeed a *kat mao* day.

ມີສະໄຫຍ່ ກຸ ສະ ມີສະອະໂນດາດເປັນຕົ້ນ. ໃນປ່າຫີມມະພານ ເຕັມໄປດ້ວຍສັດນານາຊະນິດ ຊຶ່ງລ້ວນແປກປະຫຼາດ ຕ່າງຈາກສັດທີ່ມະນຸດທົ່ວໄປຮູ້ຈັກ ເປັນສັດຫຼາຍຢ່າງຜະລິມກັນແລ້ວຕັ້ງຊື່ ຂຶ້ນໃໝ່ ບັນດາສັດເຫຼົ່ານັ້ນເປັນທີ່ຮູ້ຈັກໃນນາມຂອງສັດປ່າຫີມມະພານ.

Himmapan Forest, or Himmavanta, is a vast and sacred land. According to the Hindu belief, Himmapan Forest is situated atop Mount Sumeru, covering an area of approximately 3,000 *yojanas* (one *yojana* equals to sixteen kilometers), and is surrounded by 9,000 *yojanas*. The forest is adorned with 84,000 peaks and contains seven large pools, including the Anodat pool. Within this Himmapan Forest, there are numerous kinds of animals, all unique and different from any animals known to humans. These creatures are a mixture of various animals, each given a new name, and are collectively known as Himmapan animals.

Colophon:

ລານທີ ໑໘ ໜ້າ ໑: ສີສຸມັງຄະລະ ສັງກາດຣາຊະໄດ໌ ໑໒໙໙ ຕົວ ປີຮ່ວງມິດ ເດືອນຈຽງ ຂຶ້ນ ກຸ ຄໍາ ພໍ່າວ່າໄດ້ ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ເຈົ້າຍຸຍ ເຈົ້າຜົວ ມີໃຈເຫລື້ອມໃສ ຈຶ່ງໄດ້ ສ້າງ ພື້ນປ່າຫີມມະພານ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ. ຂໍຜົນ ອັນນີ້ເປັນປັດໄຈແກ່ພະນິພານ ຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈຶ່ງລຸພະນິພານດັ່ງຄໍາໝາຍແດ່ກໍຂ້າ ເທີ້ນ ອະຣະຫັນຕີ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ.

Folio 18 on the recto side: In Sisumangkhalā Sangkatrasa (CS) 1293, a *huang mot* year, on the seventh waxing-moon day of the first lunar month, the fifth day of the week (Thursday),⁵³ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Prince Yui and his wife named Princess Phio had the religious faith to sponsor the making of this manuscript entitled *Phūn Pa Himmaphan* (Legend of Himavanta forest) 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 Niravana, constantly and certainly.

Date: CS 1293, a *huang mot* year (16 Dec 1931)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Prince Yui and his wife named Princess Phio
Titles: ພື້ນປ່າຫີມມະພານ

Phūn Pa Himmaphan
Legend of the Himavanta Forest

EAP1398_VXY_1_0521

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 28.1 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.

⁵³ 1293 Margasirsha 7 = Wednesday, 16 December 1931.

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

Description: ເນື້ອໃນກ່າວເຖິງການໝາຍເອົາເຂດແດນໃນຂົງເຂດເທດສະບານນະຄອນຫລວງພະບາງ ໃນສະໄໝນັ້ນພະຣາຊາໄດ້ອີງໃສ່ພູຜາປ່າໄມ້ ແລະທ້ວຍນ້ຳລຳຄອງເປັນຫລັກໝາຍເຂດແດນ. ສັງກາດໄດ້ຮ້ອຍ ໔໐໒ ຕົວປີ ເດືອນ ໑໐ ຂຶ້ນ ໑໓ ຄ່ຳ ວັນ ໓ ພະຣາຊະອາຍາລ່າຍຈຸ້ມ ສົມເດັດບໍຣົມມະບໍພິດເປັນເຈົ້າຕີນເປັນພະ ຊື່ວ່າ ວໍລະ ມີພະຣາຊະສັດທາ ໄດ້ປະສິດທິຈຸ້ມດວງນີ້ ຫຼືຜູກນີ້ ໄວ້ກັບວັດຊຽງຍືນ ເຂດແດນບ້ານເມືອງ ໂຮ່ນາ ດິນດອນຄະນອນເມືອງ ແຕ່ສົມເດັດໄຊຍະເສດຖາທິຣາດເຈົ້າຕີນເປັນພະຣາຊະປິຕາ.

The content describes the demarcation of boundaries in the municipal area of the Luang Prabang capital. At that time, the kings used forested mountains and canals as boundary markers. In the year Sangkat 1502, on the thirteenth waxing-moon day in the tenth month, a Tuesday, a royal decree was issued by Somdet Borommabophitta. The royal king, named Vola, who was deeply religious, donated this manuscript to Vat Xiang Yün. The manuscript outlined the boundaries of villages, rice fields, and land, following the guidance of his father, Somdet Saiyaseththathiraja.

Colophon: None

Date: Mid-20th century

Script(s): Lao Buhan

Language(s): Lao

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ກົງດິນວັດຊຽງຍືນ

Kong Din Vat Xiang Yün

Kong Din of Vat Xiang Yün

EAP1398_VXY_1_0522

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 28.6 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.

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

Description: ເນື້ອໃນກ່າວເຖິງຕຳນານການສ້າງວັດວິຊຸນນະຣາດ ເຊິ່ງໄດ້ລະບຸຊື່ວັດສະດຸອຸປະກອນ ແລະ ເຄື່ອງໃຊ້ສອຍໃນການສ້າງຢ່າງລະອຽດຖີ່ຖ້ວນ ໂດຍອີງສົມເດັດພະວິຊຸນນະຣາດ ໄດ້ສ້າງເມື່ອ ສັງກາດໄດ້ ໑໘໗໔ ປີເຕົ້າສັນ, ເດືອນ ໖, ຂຶ້ນ ໒ ຄ່ຳ, ວັນ ໗, ມື້ຮວາຍຍີ່, ຍາມຕຸດຕັ້ງ ມື້ເຊົ້າ. ເສົາມີ ຂະໜາດ ຄວາມສູງໄດ້ ໔ ວາ ຄືບໄຫຍ່ ໑໓ ກຳ. ໂຕອາຄານສົມລວງຍາວ ວັດໄດ້ ໑໙ ວາ, ທາງ ຂວາງ ໙ ວາ, ກຳແພງຍາວ ໙໐ ວາ, ທາງຂວາງກຳແພງໄດ້ ໔໐ ວາ.

The content provides the legend of the construction of Vat Visunnarat as well as lists the names of the materials, equipment, and utensils used in the construction in details. The monastery was built in 1874, a *tao san* year, on the second waxing-moon day of the sixth month, the seventh day of the week, a *hwai nyi* day, early in the morning (*nyam tut tang*). Each pillar had 5 *va* (1 *va* equals to 2 meters) and 13 *khüp* (1 *khüp* equals to 12 inches) long. The temple building was 19 *va* long, 9 *va* diagonally. The walls had 90 *va* long, and 40 *va* diagonally.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ພື້ນວັດວິຊຸນ
Phūn Vat Visun
Legend of Vat Visun

EAP1398_VXY_1_0523

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56 cm, depth 1.7 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:** 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:** Fragile.

Description: ເນື້ອໃນເວົ້າເຖິງການຕັດສິນຫຼືໄກ່ເກ່ຍຄະດີຄວາມໃດຄວາມໜຶ່ງທີ່ປາສະຈາກສັກຂີພະຍານ ນັກປາດອາຈານວ່າ ໃຫ້ຕັດສິນດ້ວຍໄຫວພົບປະຕິພາບ. ຕົວຢ່າງ: ມີເຈົ້າຮັດສິຕິນໜຶ່ງ ໄປພົບນົກ ຫັດສະດີລົງ ແລະຂີ້ແຂ້ ກຳລັງຜິດຖຽງ ແລະຍາດຊິງກັນເອົາຊ້າງທີ່ນອນຕາຍຢູ່ເປັນອາຫານ ຕ່າງ ຄົນກໍຕ່າງວ່າຊ້າງຕົວນັ້ນເປັນຂອງຕົນ. ນົກຫັດສະດີລົງແລະຂີ້ແຂ້ຈຶ່ງຂໍໃຫ້ເຈົ້າຮັດສິຕິນນັ້ນເປັນຜູ້ ຕັດສິນ. ເຈົ້າຮັດສິກໍຮູ້ວ່າບໍ່ມີສັກຂີພະຍານໃດທີ່ລະບຸວ່າແມ່ນນົກຫັດສະດີລົງຫຼືຂີ້ແຂ້ເປັນຜູ້ຂ້າ ຊ້າງຕົວນັ້ນ ເຈົ້າຮັດສິຈຶ່ງພິຈາລະນາເບິ່ງບາດແຜໃນຊ້າງຕົວນັ້ນວ່າ ຖ້າມີຮອຍງາແທງກໍຈະຮູ້ໄດ້ ວ່ານົກຫັດສະດີລົງເປັນຜູ້ຂ້າ ແຕ່ຖ້າມີຮອຍແຂ້ວກັດກໍຈະແມ່ນຂີ້ແຂ້ເປັນຜູ້ຂ້າ. ສຸດທ້າຍກໍຮູ້ວ່າ

ຊ້າງຕົວນັ້ນຕາຍຍ້ອນງາຂອງນົກຫັດສະດີລົງ ຈຶ່ງຕັດສິນໃຫ້ນົກຫັດສະດີລົງກິນຊ້າງຕົວນັ້ນເປັນອາຫານ.

The content is about judgment or mediation of any cases that lack eyewitnesses. Masters advised us make the judgment by intellect. For example, a hermit saw a Hastilinga bird and a crocodile fighting over a dead elephant for food. Each claimed that the elephant belonged to one. They asked the hermit to make judgment. The hermit did not have any eyewitness who pointed out who had killed the elephant. The hermit therefore examined the wound on the elephant's corpse. If the wound was made by an ivory, the elephant was killed by the bird. If the wound was made by teeth, it was killed by the crocodile. Finally, the hermit found out that the elephant was killed by the bird's ivory. So, he judged the bird be the killer and have right to own it.

Colophon: ລານທີ ໕໐ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊາໄດ້ ໑໒໒໒ ຕົວ ປີກິດສິນ ເດືອນ ໗ ຂຶ້ນ ໓ ຄ່ຳ ວັນ ໓ ມີຮວຍຍີ່ ຣິດຈະນາແລ້ວຍາມຕູດຕັ້ງມື້ເຊົ້າ ໝາຍມີ ພະຣາຊະສັດທານ້ອງສົມເດັດພະເປັນເຈົ້າຝ່າຍຫຼັງເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງໜັງສື ມູນລະຕັນໄຕ ລຳນີ້ ໄວ້ກັບພຸດທະສາສະໜາພະພຸດທະເຈົ້າຕາບຕໍ່ເທົ່າ ໔ ພັນພະວັດສາ. ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາ ນົບພານະ ປັດຈະໂຍ ໂຫຖູ ໂນນິດຈັງ ທຸວັງ.

Folio 50 on the recto side: In Chunlasangkatrassa (CS) 1222, a *kot san* year, on the third waxing-moon day of the seventh lunar month, the third day of the week (Tuesday), a *hwai nyi* day,⁵⁴ the writing was accomplished early in the morning (*nyam tut tang*). The royal king's young brother, who lived in the back palace, had the most ardent [religious faith] to sponsor the making of this manuscript entitled *Munlatantai* 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 1222, a *kot san* year (22 May 1860)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): The royal king's young brother, who lived in the back palace
Titles: ມູນລະຕັນໄຕ (ຜູກ ໓)
Munlatantai (Phuk 3)
Mulatantaya (Fascicle 3)

EAP1398_VXY_1_0524

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 55.6 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

⁵⁴ 1222 Jyestha 3 = Tuesday, 22 May 1860. This day was indeed a *hwai nyi* day.

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: ນັກປາດອາຈານໄດ້ແນະນຳວິທີແກ້ໄຂບົດສະໜາແລະບັນຫາຕ່າງໆ ດັ່ງນີ້ ໃຫ້ເອົາຄຳແກ້ຄຳ ເອົາໂທດແກ້ໂທດ ປຸງປະສະເໝືອນດັ່ງຊ້າງປ່ອຍໃຫ້ເອົາຊ້າງໄປນຳຫາ ເຮືອໄຫຼກໍໃຫ້ເອົາເຮືອໄປນຳຮອດ. ຖ້າປະຕິບັດດັ່ງນີ້ ການແກ້ຄວາມຫຼືບັນຫາຕ່າງໆ ກໍຈະງ່າຍຂຶ້ນ ນີ້ເປັນວິທີທີ່ນັກປາດອາຈານທັງຫຼາຍໄດ້ປະຕິບັດສືບໆ ກັນມາ.

Instructions of masters on solving different puzzles and problems: words should be solved by words; penalty should be solved by penalty. Similarly, when an elephant got lost, another elephant should be sent in search of the lost one. When a boat floated away, another boat should be used to find it. By so doing, problems are easily solved. These are the ways that have been applied so far by masters.

Colophon: ລານທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊາໄດ້ ໑໒໔໖ ຕົວ ປີກາບສັນ ເດືອນຈຽງ ອອກໃໝ່ຄ່ຳນຶ່ງ (໑) ວັນ ລຸ້ງຈະນາແລ້ວຍາມທຸ່ງເມື່ອຄືນ ມູນລະສັດທາ ໝາຍມີ ທິດເຫງົ້າ ບ້ານຂຸມດິນກັບທັງນາງພະຣິຍາ ບຸດຕະນັດຕາ ພັນທຸວົງສາ ຍາດຕິກາ ພິນ້ອງ ພວກພ້ອງຊູ່ຄືນ ມີໃຈເຫລື້ອມໃສ ສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ພ້ອມກັນສ້າງ ມູນລະຕັນໂຕຍະ ລຳນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄວາມມັກຄຳປາດຖະໜາທຸກເຍື່ອງຊູ່ປະການກໍຂ້າເທົ່ນ ສາທຸງ ອານຸໂມທາມີ ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ໄຊຍັນຕຸພະວັງ ໄຊຍະມັງຄະລັງ.

Folio 24 on the recto side: In Chunlasangkatrassa (CS) 1246, a *kap san* year, on the first waxing-moon day of the first lunar month, the third day of the week (Tuesday),⁵⁵ the writing was accomplished at the time before midnight (*nyam thiāng khūn*). The initiators, Thit Ngao from Khumdin village and his wife, their children, grandchildren, relatives, siblings, and friends had the most ardent religious faith to sponsor the making of this manuscript entitled *Munlatantai* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May all our desires and wishes come true. Well done, well done. Congratulations. May the alms that I have already given be a condition to reach Nibbāna, the greatest bliss. *Jayantu bhavaṃ jayamaṅgalaṃ*.

Date: CS 1246, a *kap san* year (18 Nov 1884)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Thit Ngao from Khumdin village and his wife, together with their children, grandchildren, relatives, siblings, and friends

⁵⁵ 1246 Margasirsha 1 = Tuesday, 18 November 1884. This day was, however, a *tao san* day.

Titles: ມູນລະຕັນໄຕ (ຜູກຕົ້ນ)
Munlatantai (Phuk 1)
Mulatantaya (Fascicle 1)

EAP1398_VXY_1_0525

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** 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:** Good.

Description: ພະຍາເມືອງພາທະຣະນະຄອນ ມີລູກສາວຜູ້ໜຶ່ງຊື່ວ່າ ໂຊຕິກຸມມາຣີ ເປັນຍິງສາວທີ່ມີຮູບໂສມຜິວ
ພັນອັນງົດງາມ ເປັນທີ່ໝາຍປອງຂອງພະຍາເມືອງຕ່າງໆ. ຕໍ່ມາ ມີພະຍາເມືອງ ໓ ເມືອງ ໄດ້ສົ່ງ
ບັນຫາໄປໃຫ້ພະຍາເມືອງພາທະຣະນະຄອນຜູ້ເປັນພໍ່ແກ້ ຖ້າແກ້ບໍ່ໄດ້ຈະຍົກລືພົນມາຕີເມືອງ
ແລະຍາດຊິງເອົາລູກສາວໄປເປັນເມຍ. ຈາກນັ້ນ ພະຍາກໍໃຫ້ເສນາອາມາດຕິຄ້ອງຮ້ອງປ່າວເຖິງ
ບັນດາປູໂຮທິດຕະອາຈານ ແລະຊາວເມືອງພາທະຣະນະຄອນທັງໝາຍ ແຕ່ກໍບໍ່ມີໃຜສາມາດແກ້
ປິດສະໜານີ້ໄດ້ ຈຶ່ງໄດ້ເຊີນໂຊຕິກະກຸມມານ ລູກຊາຍພໍ່ຄ້າສະເພົາ ໕໐໐ ເຫຼັ້ມມາແກ້. ສຸດທ້າຍກໍ
ສາມາດແກ້ປິດສະໜານີ້ໄດ້ ພະຍາເມືອງພາທະຣະນະຄອນຈຶ່ງຍົກລູກສາວໃຫ້ ແລະຈັດພິທີ
ອະພິເສກສົມຣິດໃຫ້ ຕໍ່ມາຈຶ່ງມອບຣາຊະສົມບັດໃຫ້ເປັນເຈົ້າປົກຄອງເມືອງແທນຕົນສືບໄປ.

The king of Phathara had a daughter named Jotikumari who was beautiful and had fair complexion. She was beloved by other kings. One day, three kings sent a puzzle to the king of Phathara and challenged him to answer it. If the king could not answer it correctly, they would attack the kingdom of Phathara and his daughter would be seized as the wife of one of them. Therefore, the king had his ministers announce and seek a volunteer to solve the problem. Nobody could do it. The ministers invited Jotika Kumāra, the son of a merchant who had five hundred junks, to answer. He could eventually solve the puzzle. The king of Phathara let his daughter marry with him, organised a wedding ceremony, and promoted him to be the new king of Phathara.

Colophon: None

Date: 1884 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0524)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ມູນລະຕັນໄຕ (ຜູກຖ້ວນ ໒)
Munlatantai (Phuk 2)

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 55.6 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: ເນື້ອໃນເວົ້າເຖິງການຕັດສິນຫຼືໄກ່ເກຍຄະດີຄວາມໃດຄວາມໜຶ່ງທີ່ປາສະຈາກສັກຂີພະຍານນັກປາດອາຈານວ່າ ໃຫ້ຕັດສິນດ້ວຍໄຫວພົບປະຕິພານ. ຕົວຢ່າງ: ມີເຈົ້າຮັດສິຕິນໜຶ່ງ ໄປພົບນົກທັດສະດີລົງແລະຂີ້ແຂ້ກຳລັງຜິດຖຽງແລະຍາດຊິງກັນເອົາຊ້າງທີ່ນອນຕາຍຢູ່ເປັນອາຫານ ຕ່າງຄົນກໍຕ່າງວ່າຊ້າງຕົວນັ້ນເປັນຂອງຕົນ. ນົກທັດສະດີລົງແລະຂີ້ແຂ້ຈຶ່ງຂໍໃຫ້ເຈົ້າຮັດສິຕິນນັ້ນເປັນຜູ້ຕັດສິນ. ເຈົ້າຮັດສິກໍຮູ້ວ່າ ບໍ່ມີສັກຂີພະຍານໃດທີ່ລະບຸວ່າແມ່ນນົກທັດສະດີລົງຫຼືຂີ້ແຂ້ເປັນຜູ້ຂ້າຊ້າງຕົວນັ້ນ ເຈົ້າຮັດສິຈຶ່ງພິຈາລະນາເບິ່ງບາດແຜໃນຊ້າງຕົວນັ້ນວ່າ ຖ້າມີຮອຍງາແທງກໍຈະຮູ້ໄດ້ວ່ານົກທັດສະດີລົງເປັນຜູ້ຂ້າ ແຕ່ຖ້າມີຮອຍແຂ້ວກັດກໍຈະແມ່ນຂີ້ແຂ້ເປັນຜູ້ຂ້າ. ສຸດທ້າຍກໍຮູ້ວ່າຊ້າງຕົວນັ້ນຕາຍຍ້ອນງາຂອງນົກທັດສະດີລົງ ຈຶ່ງຕັດສິນໃຫ້ນົກທັດສະດີລົງກິນຊ້າງຕົວນັ້ນເປັນອາຫານ.

The content is about judgment or mediation of any cases that lack eyewitnesses. Masters advised us make the judgment by intellect. For example, a hermit saw a Hastiliṅga bird and a crocodile fighting over a dead elephant for food. Each claimed that the elephant belonged to one. They asked the hermit to make judgment. The hermit did not have any eyewitness who pointed out who had killed the elephant. The hermit therefore examined the wound on the elephant's corpse. If the wound was made by an ivory, the elephant was killed by the bird. If the wound was made by teeth, it was killed by the crocodile. Finally, the hermit found out that the elephant was killed by the bird's ivory. So, he judged the bird be the killer and have right to own it.

Colophon: None

Date: 1884 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0524)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ມູນລະຕັນໄຕ (ຜູກ ໓)

Munlatantai (Phuk 3)

Mulatantaya (Fascicle 3)

Long palm-leaf**One Phuk:** *fascicle 4***Material:** Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 55.6 cm, depth 1.2 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:**

ມີເມືອງໜຶ່ງຊື່ວ່າ ມູນລະຕະມະຫານະຄອນ. ວັນໜຶ່ງ ພະຍາເມືອງນີ້ໃຫ້ປະຊຸມເສນາ ໔ ຈຳພວກ ອັນໄດ້ແກ່ ອຸປະຣາດ, ນັດປາດ, ປຸໂຣທິດ ແລະພາມຜູ້ສະຫຼາດດ້ວຍໄຫວພົບປະຕິພານ. ພະຍາ ຈຶ່ງກ່າວແກ່ເສນາທັງຫຼາຍວ່າ ບ້ານເມືອງເຮົານີ້ ກໍເປັນເມືອງເອກເມືອງໃຫຍ່ກວ່າໝູ່ໃນລະແວກນີ້ ແຕ່ເຮົາຈັກຫາເມືອງທີ່ເປັນມິດເປັນສະຫາຍນັ້ນບໍ່ມີຈັກເມືອງເລີຍ ເຮົາຄວນຈະກະທຳຢ່າງໃດ? ຈາກນັ້ນ ທ່ານ ປຸໂຣທິດຜູ້ອາວຸໂສຈຶ່ງກ່າວວ່າ ເຮົາຄວນສ້າງສຳພັນທະໄມຕິກັບທ້າວພະຍາ ທັງຫຼາຍໃນປະເທດຕ່າງໆ ເພື່ອເປັນວົງສາສືບສາຍໄປພາຍໜ້າ, ເຮົາຈັກແຕ່ງບັນຫາໄປໃຫ້ທ້າວ ພະຍາຕ່າງໆ ໄດ້ສ່ຽງຫວາຍ. ບັນຫານີ້ຄືວ່າເຮົາຈັກເອົາຍິງ ໒ ຄົນ ຜູ້ມີຮູບໂສມອັນງາມລ້ວນຖ້ວນ ທຸກແຫ່ງເປັນທີ່ສະດຸດຕາແຫ່ງຊາຍທັງຫຼາຍ. ຍິງສອງຄົນນັ້ນ ຜູ້ໜຶ່ງມີລູກໃນທ້ອງເປັນຜູ້ຊາຍ ແລະອີກຜູ້ໜຶ່ງມີລູກໃນທ້ອງເປັນຜູ້ຍິງ ເຮົາຈະສົ່ງໄປໃຫ້ພະຍາເມືອງຕ່າງໆ ສ່ຽງຫວາຍ ຖ້າພະຍາ ເມືອງໃດຕອບຖືກ ເຮົາກໍຈະໃຫ້ຍິງນັ້ນຢູ່ບຳເລີທ້າວພະຍາເມືອງດັ່ງກ່າວ ແລະເມື່ອຍິງນັ້ນເກີດລູກ ອອກມາ ກໍຈະໄດ້ເປັນສາຍສືບເຊື້ອຊາດໄປພາຍໜ້າແລ.

The story of a kingdom named Munlata Mahanakhòn. One day, the king gathered four groups of his commander-in-chiefs: viceroys, scholars, priests, and wise Brahmins. The king discussed with them that his kingdom was a capital and larger than other surrounding kingdoms but still did not have any friendly kingdoms. A senior priest suggested that he befriend other kings to create a family lineage. He would send a puzzle to the kings: two beautiful pregnant women would be sent off to the cities; one was pregnant of a boy and the other of a girl. If any of the kings could guess the gender of the babies correctly, he would give the woman to the king as his wife. When the women gave birth to their children, their cities could develop the family lineage.

Colophon:

ລານທີ ໒໕ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊາໄດ້ ໑໒໔໖ ຕົວ ປົກກບສັນ ເດືອນຈຽງ ອອກໃໝ່ຄຳໜຶ່ງ (໑) ວັນ ລືອດຈະນາແລ້ວຍາມທ່ຽງເມື່ອຄືນ ມູນລະສັດທາ ໝາຍມີ ທິດເຫງົ້າ ບ້ານຊຸມດິນກັບທັງ ນາງພະຣິຍາ ບຸດຕະນັດຕາ ພັນທຸວົງສາ ຍາດຕິກາ ພິນ້ອງ ພວກພ້ອງຊູຄົນ ມີໃຈເຫຼື່ອມໃສສັດທາ ເປັນ ອັນຍິ່ງ ຈຶ່ງໄດ້ພ້ອມກັນສ້າງ ມູນລະຕັນໂຕຍະ ລຳນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄວາມມັກຄຳປາດຖະໜາທຸກເຢື້ອງຊູປະການກໍຂ້າເທີ້ນ ສາທຸງ ອານຸໂມທາມີ ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ໄຊຍັນຕຸ ພະວັງ ໄຊຍະມັງຄະລັງ.

Folio 25 on the recto side: In Chunlasangkatrassa (CS) 1246, a *kap san* year, on the first waxing-moon day of the first lunar month, the third day of the week (Tuesday), the writing was accomplished at the time before midnight (*nyam thiang khün*). The initiators, Thit Ngao from Khumdin village and his wife, their children, grandchildren, relatives, siblings, and friends had the most ardent religious faith to sponsor the making of this manuscript entitled *Munlatantai* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May all our desires and wishes come true. Well done, well done. Congratulations. May the alms that I have already given be a condition to reach Nibbāna, the greatest bliss. *Jayantu bhavam jayamaṅgalam*.

Date: CS 1246, a *kap san* year (18 Nov 1884)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Thit Ngao from Khumdin village and his wife, together with their children, grandchildren, relatives, siblings, and friends
Titles: ມູນລະຕັນໄຕ (ຜູກ ໔)
Munlatantai (Phuk 4)
Mulatantaya (Fascicle 4)

EAP1398_VXY_1_0528

Long palm-leaf

One Phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 55.7 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** 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: ຕຳນານນິທານເພຍກິນໝາກຂີ້ກາ. ມີນັກປາດ ໔ ຄົນສົນທະນາກັນໃນສາລາແຫ່ງໜຶ່ງ ທ່າມກາງ
ຄົນທັງຫຼາຍມວນມາກ ກໍມີມານະວະຜູ້ໜຶ່ງເຂົ້າມາ ແລະໄດ້ຖາມເຊິ່ງນັກປາດ ໔ ຄົນນັ້ນວ່າ ເຮົາ
ຄວນ ກະທຳກິດຈະການເຢື່ອງໃດຫຼືຄຳເວົ້າເຢື່ອງໃດ ຈຶ່ງຈະເປັນທີ່ເພິ່ງພໍໃຈແກ່ທ້າວພະຍາແລະ
ຊຸນນາງທັງຫຼາຍ ເພື່ອເຮົາຈະໄດ້ເປັນໃຫຍ່ເປັນໂຕ ມີຍຶດສະບໍລິວານສຳລານໃຈແກ່ຕົນ? ນັກປາດ
ທັງ ໔ ຄົນຈຶ່ງກ່າວແກ່ມານິບຜູ້ນັ້ນວ່າ ບຸກຄະລະຜູ້ໃດຍາກເປັນເຈົ້າເປັນຊຸນ ຢາກກິນບ້ານ
ກິນເມືອງມີຍຶດບໍລິວານແທ່ໜ້າແລະຕາມຫຼັງ ຜູ້ນັ້ນຈຶ່ງກະທຳຕາມໃຈຜູ້ເປັນເຈົ້າເປັນນາຍແກ່ຕົນ
ເປັນຕົ້ນວ່າ ເວລາກິນອາຫານທ້າວພະຍາວ່າຫວານມືງກໍຈຶ່ງວ່າຫວານ ທ້າວພະຍາວ່າຂົມມືງກໍຈຶ່ງ
ວ່າຂົມຕາມເທົ່ນ. ຂະນະນັ້ນ ກໍມີມານິບອີກຜູ້ໜຶ່ງເຂົ້າມາໄດ້ຍິນນັກປາດທັງ ໔ ຄົນ ສັ່ງສອນຄົນ
ທັງຫຼາຍໃນທາງທີ່ຜິດ ມານິບຜູ້ນີ້ເປັນຜູ້ຈົບສາຕະສິນນຳອາຈານທີ່ເມືອງຕັກກະສິລາ ຈຶ່ງໄດ້ຕັດ

ສັງສອນແກ່ນັກປາດທັງ ໔ ແລະຄົນທັງຫຼາຍເຫຼົ່ານັ້ນ ໃຫ້ຜູ້ຈັກຜິດ, ຊອບ, ຊົ່ວ, ດີ, ເຊິ່ງໄດ້ຍົກເອົາ
ນິທານເລື່ອງເສນາກິນໝາກຂີ້ກາມາເລົ່າສູ່ທ່ານທັງຫຼາຍໃນບັດນັ້ນ.

A legend of a *phia* (noble man) who ate *mak khika*, a fruit that is bitter like crows' excretion. Four scholars were talking in a pavilion among other people when a young man came and asked them what to do to satisfy the king and his high-ranking officials in order to get promoted a higher social rank and gain followers. The four scholars told the young man that those who expected a higher social rank should get along with their bosses. For example, if the boss said that something was sweet, they should agree that it was sweet. If the boss said that something was bitter, they should say that it was better. At the time, another young man who finished his studies in Taxila heard that the four scholars wrongly guided people. He talked to the four scholars and the people that they you should know evil, righteousness, badness, and goodness and gave an exemplary story of a minister who ate *mak khik*.

Colophon: ລານທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊາໄດ້ ໑໒໔໖ ຕົວ ປີກາບສັນ ເດືອນຈຽງ ອອກໃໝ່ຄຳນຶ່ງ
(໑) ວັນ ໓ ຮິດຈະນາແລ້ວຍາມທ່ຽງເມື່ອຄືນ ມູນລະສັດທາ ໝາຍມີ ທິດເທົ້າ ບ້ານຊຸມດິນກັບທັງ
ນາງພະຣິຍາບຸດຕະນັດຕາ ພັນທຸວົງສາ ຍາດຕິກາ ພີ່ນ້ອງ ພວກພ້ອງຊູ່ຄົນ ມີໃຈເຫຼື່ອມໃສສັດທາ
ເປັນອັນຍິ່ງ ຈິ່ງໄດ້ພ້ອມກັນສ້າງ ມູນລະຕັນໂຕຍະ ລຳນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ
ຕາບຕໍ່ເທົ້າ ໕໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄວາມມັກຄຳປາດຖະໜາທຸກເຢື້ອງຊູ່ປະການກໍຂ້າເທີ້ນ
ສາທຸງ ອານຸໂມທາມີ ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ໄຊຍັນຕຸ ພະວັງ
ໄຊຍະມັງຄະລັງ.

Folio 25 on the recto side: In Chunlasangkatrassa (CS) 1246, a *kap san* year, on the first waxing-moon day of the first lunar month, the third day of the week (Tuesday), the writing was accomplished at the time before midnight (*nyam thiāng khūn*). The initiators, Thit Ngao from Khumdin village and his wife, their children, grandchildren, relatives, siblings, and friends had the most ardent religious faith to sponsor the making of this manuscript entitled *Munlatantai* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May all our desires and wishes come true. Well done, well done. Congratulations. May the alms that I have already given be a condition to reach Nibbāna, the greatest bliss. *Jayantu bhavam jayamaṅgalam*.

Date: CS 1246, a *kap san* year (18 Nov 1884)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Thit Ngao from Khumdin village and his wife, together with their children, grandchildren, relatives, siblings, and friends
Titles: ມູນລະຕັນໂຕ (ຜູກ ໕)
Munlatantai (Phuk 5)
Mulatantaya (Fascicle 5)

Long palm-leaf**One Phuk:** *fascicle 6***Material:** Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 55.7 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** 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:** Good.**Description:** ເນື້ອໃນກ່າວເຖິງທ້າວພະຍາເມືອງຕ່າງໆ ທີ່ບໍ່ສາມາດແກ້ບົດສະໜາຂອງພະຍາມຸນລະຕັນໄຕໃຫ້ສູງໆທວຍນັ້ນໄດ້ ກໍຕົກໃຈກົວ ຈຶ່ງພາກັນແຕ່ງເຄື່ອງບັນນາການທັງຫຼາຍສິ່ງລະພັນທຸກເມືອງພ້ອມທັງເຄື່ອງຣາຊາພິເສກ. ເມື່ອບັນນາການພ້ອມແລ້ວ ກໍນຳໄປສູ່ເມືອງພາທະຣະນະຄອນເພື່ອຣາຊາພິເສກພະຍາມຸນລະຕັນໄຕຍະຣາດ ໃຫ້ເປັນໃຫຍ່ກວ່າພະຍາເມືອງທັງຫຼາຍ. ພໍເມື່ອຮອດນັກຂັດຕະຣິງາມຍາມດີແລ້ວ ກໍຈັດພິທີອະພິເສກເຈົ້າພະຍາມຸນລະຕັນໄຕໃຫ້ເປັນເອກະຣາດ ພະຍາເມືອງທັງຫຼາຍກໍນ້ອມຖວາຍເຄື່ອງບັນນາການຕ່າງໆ ແລ້ວເສບເຄື່ອງຕຸຣິຍະດົນຕີດັງກົກກ້ອງໄປຈົນເຖິງເມືອງອາກາດກາງຫາວ ຍາມນັ້ນ ເຫຼົ່າເທວະດາກໍໂຮຍດອກໄມ້ທົບລົງມາທົ່ວອາກາດ ຊາວເມືອງທັງຫຼາຍກໍຫຼິ້ນງານມະໂຫລະສົບນີ້ເປັນເວລາ ໗ ວັນ ໗ ຄືນ.

The content is about kings of different kingdoms who could not answer the questions of King Munlatantai. They were afraid of his power and prepared tributes with one thousand of each gift and things for royal coronation to Phathara Nakhòn. They arrived the city and established the king as the greatest king over other kings. At the auspicious time, the coronation ceremony was held. Other kings paid tributes to him and had instrumental music played. The sound was loud and could be heard up to the sky. The deities scattered down divine flowers from the heaven. The people celebrated the king for seven days and seven nights.

Colophon: None**Date:** 1884 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0524)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Author(s):** Unknown**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ມູນລະຕັນໄຕ (ຜູກ ໖)*Munlatantai (Phuk 6)**Mulatantaya (Fascicle 6)*

Long palm-leaf**One Phuk:** *fascicle 7***Material:** Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 55.7 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** 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:** ເນື້ອໃນເວົ້າເຖິງ ການໂລບເອົາດິນໄຮ່ດິນນາຂອງຜູ້ອື່ນ ການຍ້າຍຫຼັກເຂດດິນບ້ານດິນສວນນີ້ຖືວ່າເປັນບາບອັນໃຫຍ່ຫຼວງ. ອາຈານທ່ານຜູ້ຮູ້ທັງຫຼາຍໄດ້ປະຕິບັດສືບກັນມາແຕ່ບູຮານວ່າ ໃຫ້ເອົາດິນທີ່ທ່ານຜູ້ອື່ນລັກເອົາຫຼືຍ້າຍເຂດເອົານັ້ນ ມາສັ່ງເບິ່ງວ່າໜັກທີ່ໃດ ກໍໃຫ້ໃສ່ສິນໃໝ່ທົດແທນເປັນຄຳໜັກທີ່ນັ້ນ.

Claiming lands of farms and rice fields of other people and moving demarcating landmark posts are regarded cardinal sin. To calculate the fine, masters suggested us measure the weight of the soil of the stolen land; the fine will be gold that has the same weight as the soil.

Colophon: ລານທີ ໒໕ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊາໄດ້ ໑໒໔໖ ຕົວ ປີກາບສັນ ເດືອນຈຽງ ອອກໃໝ່ຄ່ານຶ່ງ (໑) ວັນ ໓ ຣິດຈະນາແລ້ວຍາມທຸ່ງງເມື່ອຄືນ ມູນລະສັດທາ ໝາຍມີ ທິດເຫງົ້າ ບ້ານຊຸມດິນ ກັບທັງນາງພະຣິຍາ ບຸດຕະນັດຕາ ພັນທຸວົງສາ ຍາດຕິກາ ພີ່ນ້ອງ ພວກພ້ອງຊູ່ຄົນ ມີໃຈເຫຼື້ອມໃສ ສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ພ້ອມກັນສ້າງ ມູນລະຕັນໂຕຍະ ລຳນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັງຄວາມມັກຄຳປາດຖະໜາທຸກເຢື້ອງຊູ່ປະການກໍຂ້າເທົ່ນ ສາທຸງ ອານຸໂມທາມີ ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ໄຊຍັນຕຸ ພະວັງ ໄຊຍະມັງຄະລັງ.Folio 25 on the recto side: In Chunlasangkatrassa (CS) 1246, a *kap san* year, on the first waxing-moon day of the first lunar month, the third day of the week (Tuesday), the writing was accomplished at the time before midnight (*nyam thiāng khūn*). The initiators, Thit Ngao from Khumdin village and his wife, their children, grandchildren, relatives, siblings, and friends had the most ardent religious faith to sponsor the making of this manuscript entitled *Munlatantai* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May all our desires and wishes come true. Well done, well done. Congratulations. May the alms that I have already given be a condition to reach Nibbāna, the greatest bliss. *Jayantu bhavaṃ jayamaṅgalam.***Date:** CS 1246, a *kap san* year (18 Nov 1884)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Author(s):** Unknown**Scribe(s):** Unknown

Sponsor(s): Thit Ngao from Khumdin village and his wife, together with their children, grandchildren, relatives, siblings, and friends

Titles: ມູນລະຕັນໄຕ (ຜູກ ໗)
Munlatantai (Phuk 7)
Mulatantaya (Fascicle 7)

EAP1398_VXY_1_0531

Long palm-leaf

One Phuk: *fascicle 8*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 55.7 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** 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:** Good.

Description: ພະຍາອະມະຕະເອກະຣາດໄດ້ແກ້ປິດສະໜາບັນ ໑໒ ຂໍ້ ອັນອາຈານເຈົ້າທາກຕັດໄວ້ແຕ່ກ່ອນ ເພື່ອເປັນທິດຢ່າງທາງໃຫ້ພະຍາເຈົ້າເມືອງທັງຫຼາຍອັນໄດ້ຮ້ອຍເອັດເມືອງ ເຊິ່ງເປັນຜູ້ຈະສ້າງ ເມືອງແລະປົກຄອງເມືອງ ໃຫ້ວຸດທິຈຳເລີນເມືອພາຍຫຼັງ ໃຫ້ໄພຮາຊະດອນຢູ່ເຢັນເປັນສຸກ. ປິດສະໜາ ໑໒ ຂໍ້ ນັ້ນໄດ້ແກ່:

໑. ໃຫ້ຮັກສາລຳເມືອງ ຄືໃຫ້ຮັກສາຝົນ.
໒. ໃຫ້ຮັກສາແຫງເມືອງ ຄືວ່າໃຫ້ຮັກສາແດດ
໓. ໃຫ້ຮັກສາຊຸມເມືອງ ຄືໃຫ້ຮັກສາແມ່ນ້ຳໃຫຍ່ແມ່ນ້ຳນ້ອຍ.
໔. ໃຫ້ຮັກສາຫູເມືອງ ຄືໃຫ້ຮັກສາເທພະດາອາຮັກ ຕົນເປັນມະເຫສັກຮັກສ້ານບ້ານເມືອງ.
໕. ໃຫ້ຮັກສາຕາເມືອງ ຄືໃຫ້ຮັກສາເທວະດາອັນຢູ່ຮັກສາປະຕູເມືອງທັງ ໔ ກ້າ.
໖. ໃຫ້ຮັກສາໃຈເມືອງ ໝາຍເຖິງໃຫ້ຮັກສາເມຍຜູ້ດີ ລູກຍິງ ລູກຊາຍຜູ້ດີ.
໗. ໃຫ້ຮັກສາຢາເມືອງ ໝາຍເຖິງຮັກສາຂ້າໄຜ່ຮາຊະດອນ ຊ້າງມ້າ ທັງຫຼາຍ.
໘. ໃຫ້ຮັກສາເມກເມືອງ ຄືຕ້ອງມີຄວາມເມດຕາຕໍ່ເສນາອາມາດ ເບິ່ງສາລະທຸກສຸກຂອງພວກເຂົາ.
໙. ໃຫ້ຮັກສາເຂື່ອນເມືອງ ອັນໝາຍເຖິງແກ້ວ ໓ ປະການ ຄື: ພະພຸດ ພະທຳ ພະສົງ.
໑໐. ໃຫ້ທັບປະຕູທັງ ໔ ບານ ໝາຍເຖິງປິດປະຕູອະບາຍທັງ ໔.
໑໑. ໃຫ້ທາເຫຼັກກ້າມາຕີເປັນພ້າຂວານ ໝາຍຄວາມວ່າ ໃຫ້ຕັ້ງຄົນຜູ້ມີຜະຫຍາບັນຍາເປັນຜູ້ ຕັດສິນຄະດີຄວາມຕ່າງໆ.
໑໒. ໃຫ້ຮັກສາແກ່ນເມືອງ ຄືໃຫ້ແປງທອກດາບໜ້າໄມ້ປົນໄຟອາວຸດຍຸດທະໂທປະກອນຕ່າງໆ ໃຫ້ພ້ອມ.

King Amata Ekarāja gave his answers to twelve puzzles as the directions for 101 kings who would found and rule their kingdoms with prosperity and happiness. The twelve puzzles are:

1. To keep *lam müang* or the rain,

2. To keep *ngae müang* or the sunshine,
3. To keep *sum müang* or small and big rivers,
4. To keep *hu müang* or tutelary gods of the city,
5. To keep *ta müang* or the four gods who protect the four entrances of the city,
6. To keep *chai müang* or good wives, good daughters, and good sons,
7. To keep *nya müang* or people, elephants, and horses,
8. To keep *mek müang* or giving kindness to ministers,
9. To keep *khüan müang* or the Triple Gem: the Buddha, the Dhamma, and the Sangha,
10. To close four doors of the cities, or the four states of loss and woe,
11. To make knives and axes of steel, or appointing the wise as judges,
12. To keep *kaen müang*, or making weapons ready.

Colophon: None
Date: 1884 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0524)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ມູນລະຕັນໄຕຍະ (ຜູກຖວນ ໘)
Munlatantai (Phuk thuan 8)
Mulatantaya (Fascicle 8)

EAP1398_VXY_1_0532

Long palm-leaf

One Phuk: *fascicle 9*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 55.7 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

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

Description: ເນື້ອຫາເວົ້າເຖິງການເຄົາລົບຍຳແຍງຜູ້ເປັນພໍ່ແມ່ຄູບາອາຈານ ລູງປ້ານ້າອາ ຜູ້ອາວຸໂສ. ເພິ່ນໄດ້ຍົກຕຳນານເລື່ອງ ຊາດບໍ່ສະເໝີກັນ ຂຶ້ນມາອະທິບາຍວ່າ: ມີຍິງສາວຜູ້ໜຶ່ງຊື່ວ່າ ສາມາທິຕະກຸມາຣີ ໃນເມືອງຕັກກະສິລາ ມີລູງຢູ່ສອງຄົນ ເຊິ່ງເປັນພີ່ອ້າຍຂອງພໍ່ຄົນໜຶ່ງ ແລະເປັນພີ່ອ້າຍຂອງແມ່ອີກຄົນໜຶ່ງ. ວັນໜຶ່ງ ນາງໄດ້ເຮັດພິທີຂໍຂະມາໂທດນຳລູງທັງສອງ ແລ້ວເອົາເສື້ອຜ້າ ແລະຄຳແສນໜຶ່ງເພື່ອເປັນຂອງສົມມາ. ຂະນະທີ່ນາງໄດ້ເດີນທາງກັບເຮືອນຕົນ ນາງກໍປະສົບອຸປະຕິເຫດຕົກຈາກກຽນ. ເມື່ອພະຍາຕັກກະສິລາໄດ້ຍິນຂ່າວນີ້ ຈຶ່ງເອີ້ນນາງໄປຊອບຖາມເຖິງກົກປາຍສາຍເຫດ ເມື່ອພະຍາຮູ້ ແລະເຂົ້າໃຈແລ້ວຈຶ່ງຕັດແກ່ນາງວ່າ ລູງທັງສອງນັ້ນເປັນຜູ້

ປະເສີດ ແຕ່ວ່າລູງຜູ້ເປັນພີ່ອ້າຍພໍ່ນັ້ນປະເສີດກວ່າ ສະນັ້ນເມື່ອຈະທຳການເຄົາລົບທ່ານທັງສອງ
ຄວນເຄົາລົບລູງຜູ້ເປັນພີ່ອ້າຍພໍ່ກ່ອນ.

The content is about respects toward parents, teachers, uncles, aunts, and elderly. A story on unequal statuses is included. There was a girl named Samadita Kumari in Taxila. She had two uncles who were elder brothers of her father and her mother. One day, she apologized her two uncles with clothes and one-hundred thousand of gold. On the way back home, she got accident by falling down from the cart. When the king of Taxila knew the accident, he asked the girl about the causes of the accident. After hearing the story, the king said that the two uncles were excellent for her. However, the uncle who was her father's brother was more excellent. Therefore, when she wanted to pay respect to them both, she should do it with the father's side.

Colophon: None
Date: 1884 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0524)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ມູນລະຕັນໄຕຍະ (ຜູກ ໙)
Munlatantai (Phuk 9)
Mulatantaya (Fascicle 9)

EAP1398_VXY_1_0533

Long palm-leaf

One Phuk: *fascicle 10*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 55.7 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** 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:** 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: ເນື້ອໃນກ່າວເຖິງເລື່ອງ ສາຣິກະທາຕະກຸມມານ ລູກຊາຍຫຼ້າຂອງພະຍາເມືອງເວຣັນຊານະຄອນ
ຫຼັງຈາກຮຽນຈົບສາຕະສິນທີ່ເມືອງຕັກກະສິລາມາແລ້ວ ພະຍາຜູ້ເປັນພີ່ ກໍຊອກຍິງສາວໃຫ້
ແຕ່ງງານ ແຕ່ສາຣິກະທາຕະກຸມມານບໍ່ຢາກແຕ່ງງານ ຈຶ່ງໜີໄປເມືອງໂກລັນທະນະຄອນ. ເມື່ອ
ພະຍາເມືອງ ໂກລັນທະນະເທັນກໍຖືກຊະຕາ ເລີຍເກີດຄວາມປະທັບໃຈ ແລະໄດ້ຮັບໄວ້ເປັນລູກ
ບຸນທຳ. ມື້ວັນໜຶ່ງພະຍາເວຣັນຊານະຄອນໄດ້ສົ່ງບິດສະໜາທຳມາໃຫ້ພະຍາໂກລັນທະນະຄອນ
ຖ້າແກ້ໄດ້ກໍຈະສົ່ງ ບັນນາການມາຖວາຍສັກກາຣະ ຖ້າແກ້ບໍ່ໄດ້ກໍຈະຍົກລິພົນມາຍຶດເອົາເມືອງ.
ພະຍາໂກລັນທະນະຄອນພ້ອມດ້ວຍເສນາອາມາດ ປຸໂຮທິດຕະອາຈານທັງຫຼາຍ ບໍ່ສາມາດແກ້

ໄດ້ ຈຶ່ງໃຫ້ສາຣິກະທາຕະກຸມມານເປັນຄົນແກ້. ຫຼັງຈາກນັ້ນ ສາຣິກະທາຕະກຸມມານຈຶ່ງໄດ້ຮັບ
ຣາຊະພິເສກຂຶ້ນເປັນພະຍາຄອງຣາຊະສົມບັດແທນພະຍາຕົນເກົ່າສືບມາ.

The content is about Sarikadata Kumāra, the youngest son of the king of Veransa Nakhòn. After having finished his studies from Taxila, his father prepared a girl for him to marry. But Sarikadata Kumāra did not want to marry. He fled to Kolanda kingdom. When the king of Kolanda saw him, he was much impressed and adopted him as his son. One day, the king of Veransa Nakhòn sent a puzzle to the king of Kolanda to be resolved. If he could answer it, the king of Veransa Nakhòn would pay tributes. If he could not do it, the king would lead his troops to seize the kingdom. The king of Kolanda, his ministers, and his priests could not answer the puzzle. They asked Sarikadata Kumāra to answer it and he could successfully do it. Thereafter, he was established by the king of Velandā as a new king of Kolanda.

Colophon: ລານທີ ໒໐ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊາໄດ້ ໑໒໔໖ ຕົວ ປີກາບສັນ ເດືອນຈຽງ ອອກໃໝ່ຄ່ານຶ່ງ
(໑) ວັນ ໓ ຣິດຈະນາແລ້ວຍາມທ່ຽງເມື່ອຄືນ ມູນລະສັດທາ ໝາຍມີ ທິດເຫງົ້າ ບ້ານຊຸມດິນກັບທັງ
ນາງພະຣິຍາບຸດຕະນັດຕາ ພັນທຸວົງສາ ຍາດຕິກາ ພີ່ນ້ອງ ພວກພ້ອງຊູ່ຄົນ ມີໃຈເຫຼື່ອມໃສສັດທາ
ເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ພ້ອມກັນສ້າງ ມູນລະຕັນໂຕຍະ ລຳນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ
ຕາບຕໍ່ເທົ້າ ໕໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັງຄວາມມັກຄຳປາດຖະໜາທຸກເຢື້ອງຊູ່ປະການກໍຂ້າເທີ້ນ
ສາທຸງ ອານຸໂມທາມີ ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ໄຊຍັນຕຸ ພະວັງ
ໄຊຍະມັງຄະລັງ.

Folio 20 on the recto side: In Chunlasangkatrāsa (CS) 1246, a *kap san* year, on the first waxing-moon day of the first lunar month, the third day of the week (Tuesday), the writing was accomplished at the time before midnight (*nyam thiāng khūn*). The initiators, Thit Ngao from Khumdin village and his wife, their children, grandchildren, relatives, siblings, and friends had the most ardent religious faith to sponsor the making of this manuscript entitled *Munlatantai* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May all our desires and wishes come true. Well done, well done. Congratulations. May the alms that I have already given be a condition to reach Nibbāna, the greatest bliss. *Jayantu bhavaṃ jayamaṅgalam*.

Date: CS 1246, a *kap san* year (18 Nov 1884)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Thit Ngao from Khumdin village and his wife, together with their children, grandchildren, relatives, siblings, and friends
Titles: ມູນລະຕັນໂຕ (ຜູກ ໑໐)
Munlatantai (Phuk 10)
Mulatantaya (Fascicle 10)

Long palm-leaf**One Phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 5.4 cm, width 59.7 cm, depth 1.7 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** none.**Appearance:** The fascicles are 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:** ເນື້ອໃນສ່ວນຕົ້ນກ່າວເຖິງນະວະໂກວາດ ແປວ່າຄຳສັ່ງສອນພະບວດໃໝ່ ເປັນໜັງສືທີ່ປະມວນ
ຫົວຂໍ້ທຳໂດຍຫຍໍ້ຈາກພະໂຕປິດິກ ສຳຫຼັບສັງສອນອົບຮົມພະນະວະກະ. ໜັງສືຜູກນີ້ວ່າດ້ວຍ
ເລື່ອງ ອະນຸສາດ ແປວ່າ ຄຳສັ່ງສອນ ເປັນຄຳສອນເບື້ອງຕົ້ນທີ່ພະອຸປັດຊາຈະສັ່ງສອນພະພິກຂຸ
ບວດໃໝ່ ມີ ໘ ຂໍ້ ໂດຍແບ່ງເປັນກິດຈະວັດທີ່ຕ້ອງປະຕິບັດໃນການດຳເນີນຊີວິດແບບພະພິກຂຸ
ຮຽກວ່າ ນິດໄສ ໔ ແລະກິດທີ່ຕ້ອງຫ້າມ ຮຽກວ່າ ອະກະຣະນິຍະກິດ ໔. ເນື້ອໃນສ່ວນປາຍໄດ້ກ່າວ
ເຖິງສິກຂາບົດຫຼີສິນ ໒໒໗ ຂໍ້ຂອງພະພິກຂຸ.The first part deals with *Navakovāda* or instructions for newly-ordained monks. it is a book that includes concise teachings from the Tipiṭaka designed for training newly-ordained monks. The text of this manuscript discusses the *Anusāsana*, fundamental instructions that preceptors must impart to newly-ordained monks. These instructions include eight key points, divided into *Nissaya 4* (the fourfold monkhood activities to be followed) and *Akaraṇīyakicca 4* (the fourfold prohibitions). The final part of the manuscript outlines the 227 precepts for bhikkhus (monks).**Colophon:** ລານທີ ໓໘ ໜ້າ ໒: ຕູດຊ້າຍກອງແລງ ໝາຍມີ ເຈົ້າໝອມເພັງ ບ້ານແສ ໄດ້ຂຽນ ນະວະໂກວາດ
ນີ້ໄວ້ບ້ານດ່ານ.Folio 38 on the verso side: [The writing was accomplished] at the time of the sunset drum (*tut sai kòng laeng*). Chao Mòmm (Monk) Pheng from Sae village was the scribe of this *Navakovāda* for Ban Dan village.**Date:** Mid-20th century**Script(s):** Tham Lao**Language(s):** Lao, Pali**Author(s):** Unknown**Scribe(s):** Chao Mòmm (Monk) Pheng from Sae village**Sponsor(s):** Unknown**Titles:** ນະວະໂກວາດພະວິໄນຍະບັນຍັດຕິ*Navakovat Phavinaiya Banyatti**Vinaya Teachings for a Newly Ordained One***Long palm-leaf****One Phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 29 cm, depth 0.3 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:** 8. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ກົດໝາຍບູຮານລາວ ຜູ້ກະທຳຄວາມຜິດຕ້ອງໄດ້ຮັບການລົງໂທດແລະປັບໃໝ ເຊັ່ນ ບຸກຄົນໃດ ລັກຜັກ ໑໐ ເສັ້ນ (ຕົ້ນ) ເມື່ອໜ້າ ຫຼືເທົ່າໃດກໍດີ ປັບໃໝ ໕ ບາດ. ລັກໝາກສົ້ມ, ໝາກນາວ ໖ ໜ່ວຍຂຶ້ນເມື່ອ ປັບໃໝ ໕ ບາດ, ລັກອ້ອຍ ໒ ລຳຂຶ້ນເມື່ອ ປັບໃໝ ໕ ບາດ, ລັກໂມ້ຮົ່ວ ໔ ລຳຂຶ້ນ ເມື່ອ ປັບໃໝ ໕ ບາດ, ລັກຖົ່ວ ໑໐ ຕົ້ນ ຫຼື ໑໐ ຝັກຂຶ້ນເມື່ອ ປັບໃໝ ໕ ບາດ.

According to the ancient law of Laos, offenders were required to be both punished and fined. For example, a person who stole 10 vegetable plants or more would be fined 5 baht. Similarly, stealing 6 or more pieces of fruit, such as oranges or lemons, would incur a fine of 5 baht. The same fine was applied to stealing 2 or more sugar canes, 5 or more fence sticks, or 10 beans or pods or more.

Colophon: ລານທີ ໘ ໜ້າ ໒: ໜັງສືສາທຸອຸນ ວັດທາດຫລວງເນີ.

Folio 8 on the verso side: The manuscript of Sathu (Monk) Un from Vat That Luang.

Date: Early-20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Scribe(s): Sathu (Monk) Un from Vat That Luang

Sponsor(s): Unknown

Titles: ກົດໝາຍບູຮານ
Kot Mai Buhan
Customary Law

EAP1398_VXY_1_0536

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.1 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** two 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:** 5 lines per side, recto and verso. **Physical condition:** Good.

Description: ສັດຈະສັງເຂບ ຄືຄຳພີປະມວນສັດຈະທຳ ເຊິ່ງກ່າວເຖິງສັດຈະ ໒ ປະການ ຄືສົມມຸດສັດຈະ ອັນ ໄດ້ແກ່ບັນຍັດ ແລະປະຣະມັດຖະສັດຈະ ອັນໄດ້ແກ່ຂັນ ໔ ແລະພະນົບພານ ແຕ່ງໂດຍພະທຳມະ ປາລະເຖລະຊາວອິນເດຍ. ທ່ານຜູ້ແຕ່ງມີຈຸດປະສົງມຸ່ງໝາຍໃຫ້ຜູ້ທີ່ຈະເລີນວິປັດສະນາກຳມະ ຖານເຂົ້າໃຈປະຣະມັດຖະທຳ ຊຶ່ງເປັນອາລົມຂອງການປະຕິບັດ ຈຶ່ງອະທິບາຍຂັນ ໔ ແລະວິສຸດທິ

ກຸ ພ້ອມທັງວິປັດສະນາຍານຂັ້ນຕ່າງໆ ແລະການບັນລຸພະນິບພານ ໄວ້ໃນຄຳພີນີ້. ຜູ້ແຕ່ງໄດ້ສະຫຼຸບເນື້ອຫາສາລະຈາກພະອະພິທຳປິດິກ ແລະອັດຖະກະຖາ ພ້ອມທັງຄຳພີວິສຸດທິມັກ.

Sacca-Saṅkhepa (The Truth Summary) is a scripture that outlines the Truths, discussing two types: the Supposed Truth, which refers to the commandment, and the Paramattha Truth, which encompasses the five aggregates and Nibbāna. This scripture was composed by the Indian monk Dhammapala Thera. The author intended it for those beginning to practice Vipassana meditation, to help them understand Paramattha Dhamma, the object of practice. Therefore, he explains the five aggregates, the seven purifications, and various levels of Vipassana leading to the attainment of Nibbāna in this scripture. The author summarized contents from the *Abhidhamma Piṭaka* and *Aṭṭhakathā* (the commentaries), as well as the Visuddhimagga scriptures.

Colophon: None
Date: Late-19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Dhammapala Thera
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ນິໄສສັດຈະສັງເຂບ (ຜູກຕົ້ນ)
Nisai Satcha Sangkhep (Phuk 1)
Saccasaṅkhepa in Nissaya Version (Fascicle 1)

EAP1398_VXY_1_0537

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.1 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** two 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:** 5 lines per side, recto and verso. **Physical condition:** Good.

Description: ສັດຈະສັງເຂບ ຄືຄຳພີປະມວນສັດຈະທຳ ເຊິ່ງກ່າວເຖິງສັດຈະ ໒ ປະການ ຄື ສົມມຸດສັດຈະ ອັນໄດ້ແກ່ບັນຍັດ ແລະປະຣະມັດຖະສັດຈະ ອັນໄດ້ແກ່ຂັນ ໕ ແລະພະນິບພານ ແຕ່ງໂດຍພະທຳມະປາລະເຖລະຊາວອິນເດຍ. ທ່ານຜູ້ແຕ່ງມີຈຸດປະສົງມຸ່ງໝາຍໃຫ້ຜູ້ທີ່ຈະເລີນວິປັດສະນາກຳມະຖານເຂົ້າໃຈປະຣະມັດຖະທຳ ຊຶ່ງເປັນອາລົມຂອງການປະຕິບັດ ຈຶ່ງອະທິບາຍຂັນ ໕ ແລະວິສຸດທິກຸ ພ້ອມທັງວິປັດສະນາຍານຂັ້ນຕ່າງໆ ແລະການບັນລຸພະນິບພານ ໄວ້ໃນຄຳພີນີ້. ຜູ້ແຕ່ງໄດ້ສະຫຼຸບເນື້ອຫາສາລະຈາກພະອະພິທຳປິດິກ ແລະອັດຖະກະຖາ ພ້ອມທັງຄຳພີວິສຸດທິມັກ.

Sacca-Saṅkhepa (The Truth Summary) is a scripture that outlines the Truths, discussing two types: the Supposed Truth, which refers to the commandment, and the Paramattha Truth, which encompasses the five

aggregates and Nibbāna. This scripture was composed by the Indian monk Dhammapala Thera. The author intended it for those beginning to practice Vipassana meditation, to help them understand Paramattha Dhamma, the object of practice. Therefore, he explains the five aggregates, the seven purifications, and various levels of Vipassana leading to the attainment of Nibbāna in this scripture. The author summarized contents from the *Abhidhamma Piṭaka* and *Aṭṭhakathā* (the commentaries), as well as the Visuddhimagga scriptures.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Dhammapala Thera
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ນິໄສສັດຈະສັງເຂບ (ຜູກ ໓)
Nisai Satcha Sangkhepa (Phuk 3)
Saccasaṅkhepa in Nissaya Version (Fascicle 3)

EAP1398_VXY_1_0538

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.1 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:** 28. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 5 lines per side, recto and verso. **Physical condition:** Good.

Description: ສັດຈະສັງເຂບ ຄືຄຳພີປະມວນສັດຈະທຳ ເຊິ່ງກ່າວເຖິງສັດຈະ ໒ ປະການ ຄື ສົມມຸດສັດຈະ ອັນໄດ້ແກ່ບັນຍັດ ແລະປະຣະມັດຖະສັດຈະ ອັນໄດ້ແກ່ຂັນ ໔ ແລະພະນິບພານ ແຕ່ງໂດຍພະທຳມະປາລະເຖລະຊາວອິນເດຍ. ທ່ານຜູ້ແຕ່ງມີຈຸດປະສົງມຸ່ງໝາຍໃຫ້ຜູ້ທີ່ຈະເລີນວິປັດສະນາກຳມະຖານເຂົ້າໃຈປະຣະມັດຖະທຳ ຊຶ່ງເປັນອາລົມຂອງການປະຕິບັດ ຈຶ່ງອະທິບາຍຂັນ ໔ ແລະວິສຸດທິ ໗ ພ້ອມທັງວິປັດສະນາຍານຂັ້ນຕ່າງໆ ແລະການບັນລຸພະນິບພານ ໄວ້ໃນຄຳພີນີ້. ຜູ້ແຕ່ງໄດ້ສະຫຼຸບເນື້ອຫາສາລະຈາກພະອະພິທຳປິດົກ ແລະອັດຖະກະຖາ ພ້ອມທັງຄຳພີວິສຸດທິມັກ.

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leading to the attainment of Nibbāna in this scripture. The author summarized contents from the *Abhidhamma Piṭaka* and *Aṭṭhakathā* (the commentaries), as well as the Visuddhimagga scriptures.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Dhammapala Thera
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ນິໄສສັດຈະສັງເຂບ (ຜູກ ໔)
Nisai Satcha Sangkhep (Phuk 4)
Saccasaṅkhepa in Nissaya Version (Fascicle 4)

EAP1398_VXY_1_0539

Long palm-leaf

One Phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.1 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 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:** 5 lines per side, recto and verso. **Physical condition:** Good.

Description: ສັດຈະສັງເຂບ ຄືຄຳພີປະມວນສັດຈະທຳ ເຊິ່ງກ່າວເຖິງສັດຈະ ໒ ປະການ ຄື ສົມມຸດສັດຈະ ອັນໄດ້ແກ່ບັນຍັດ ແລະປະຣະມັດຖະສັດຈະ ອັນໄດ້ແກ່ຂັນ ໔ ແລະພະນິບພານ ແຕ່ງໂດຍພະທຳມະປາລະເຖລະຊາວອິນເດຍ. ທ່ານຜູ້ແຕ່ງມີຈຸດປະສົງມຸ່ງໝາຍໃຫ້ຜູ້ທີ່ຈະເລີນວິປັດສະນາກຳມະຖານເຂົ້າໃຈປະຣະມັດຖະທຳ ຊຶ່ງເປັນອາລົມຂອງການປະຕິບັດ ຈຶ່ງອະທິບາຍຂັນ ໔ ແລະວິສຸດທິ ໗ ພ້ອມທັງວິປັດສະນາຍານຂັ້ນຕ່າງໆ ແລະການບັນລຸພະນິບພານ ໄວ້ໃນຄຳພີນີ້. ຜູ້ແຕ່ງໄດ້ສະຫຼຸບເນື້ອຫາສາລະຈາກພະອະພິທຳປິດິກ ແລະອັດຖະກະຖາ ພ້ອມທັງຄຳພີວິສຸດທິມັກ.

Sacca-Saṅkhepa (The Truth Summary) is a scripture that outlines the Truths, discussing two types: the Supposed Truth, which refers to the commandment, and the Paramattha Truth, which encompasses the five aggregates and Nibbāna. This scripture was composed by the Indian monk Dhammapala Thera. The author intended it for those beginning to practice Vipassana meditation, to help them understand Paramattha Dhamma, the object of practice. Therefore, he explains the five aggregates, the seven purifications, and various levels of Vipassana leading to the attainment of Nibbāna in this scripture. The author summarized contents from the *Abhidhamma Piṭaka* and *Aṭṭhakathā* (the commentaries), as well as the Visuddhimagga scriptures.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao

Language(s): Lao, Pali
Author(s): Dhammapala Thera
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ນິໄສສັດຈະສັງເຂບ (ຜູກ ໕)
Nisai Satcha Sangkhep (Phuk 5)
Saccasaṅkhepa in Nissaya Version (Fascicle 5)

EAP1398_VXY_1_0540

Long palm-leaf

One Phuk: *fascicle 6*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.1 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:** 28. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 5 lines per side, recto and verso. **Physical condition:** Good.

Description: ສັດຈະສັງເຂບ ຄືຄຳພີປະມວນສັດຈະທຳ ເຊິ່ງກ່າວເຖິງສັດຈະ ໒ ປະການ ຄື ສົມມຸດສັດຈະ ອັນໄດ້ແກ່ບັນຍັດ ແລະປະຣະມັດຖະສັດຈະ ອັນໄດ້ແກ່ຂັນ ໕ ແລະພະນົບພານ ແຕ່ງໂດຍພະທຳມະປາລະເຖລະຊາວອິນເດຍ. ທ່ານຜູ້ແຕ່ງມີຈຸດປະສົງມຸ່ງໝາຍໃຫ້ຜູ້ທີ່ຈະເລີນວິປັດສະນາກຳມະຖານເຂົ້າໃຈປະຣະມັດຖະທຳ ຊຶ່ງເປັນອາລົມຂອງການປະຕິບັດ ຈຶ່ງອະທິບາຍຂັນ ໕ ແລະວິສຸດທິ ໗ ພ້ອມທັງວິປັດສະນາຍານຂັ້ນຕ່າງໆ ແລະການບັນລຸພະນົບພານ ໄວ້ໃນຄຳພີນີ້. ຜູ້ແຕ່ງໄດ້ສະຫຼຸບເນື້ອຫາສາລະຈາກພະອະພິທຳປິດິກ ແລະອັດຖະກະຖາ ພ້ອມທັງຄຳພີວິສຸດທິມັກ.

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Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Dhammapala Thera
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ນິໄສສັດຈະສັງເຂບ (ຜູກ ໖)

Long palm-leaf

One Phuk: *fascicle 7*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.1 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:** 28. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 5 lines per side, recto and verso. **Physical condition:** Good.

Description: ສັດຈະສັງເຂບ ຄືຄຳພີປະມວນສັດຈະທຳ ເຊິ່ງກ່າວເຖິງສັດຈະ ໒ ປະການ ຄື ສົມມຸດສັດຈະ ອັນໄດ້ແກ່ບັນຍັດ ແລະປະຣະມັດຖະສັດຈະ ອັນໄດ້ແກ່ຂັ້ນ ໕ ແລະພະນົບພານ ແຕ່ງໂດຍພະທຳມະປາລະເຖລະຊາວອິນເດຍ. ທ່ານຜູ້ແຕ່ງມີຈຸດປະສົງມຸ່ງໝາຍໃຫ້ຜູ້ທີ່ຈະເລີນວິປັດສະນາກຳມະຖານເຂົ້າໃຈປະຣະມັດຖະທຳ ຊຶ່ງເປັນອາລົມຂອງການປະຕິບັດ ຈຶ່ງອະທິບາຍຂັ້ນ ໕ ແລະວິສຸດທິ ໗ ພ້ອມທັງວິປັດສະນາຍານຂັ້ນຕ່າງໆ ແລະການບັນລຸພະນົບພານ ໄວ້ໃນຄຳພີນີ້. ຜູ້ແຕ່ງໄດ້ສະຫຼຸບເນື້ອຫາສາລະຈາກພະອະພິທຳປິດົກ ແລະອັດຖະກະຖາ ພ້ອມທັງຄຳພີວິສຸດທິມັກ.

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Colophon: None

Date: Mid-20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Dhammapala Thera

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ນິໄສສັດຈະສັງເຂບ (ຜູກ ໗)

Nisai Satcha Sangkhep (Phuk 7)

Saccasaṅkhepa in Nissaya Version (Fascicle 7)

Long palm-leaf**One Phuk:** *fascicle 8***Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.1 cm, depth 1.7 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:** 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:** ສັດຈະສັງເຂບ ຄືຄຳພີປະມວນສັດຈະທຳ ເຊິ່ງກ່າວເຖິງສັດຈະ ໒ ປະການ ຄື ສົມມຸດສັດຈະ ອັນໄດ້ແກ່ປັນຍັດ ແລະປະຣະມັດຖະສັດຈະ ອັນໄດ້ແກ່ຂັນ ໕ ແລະພະນິບພານ ແຕ່ງໂດຍພະທຳມະປາລະເຖລະຊາວອິນເດຍ. ທ່ານຜູ້ແຕ່ງມີຈຸດປະສົງມຸ່ງໝາຍໃຫ້ຜູ້ທີ່ຈະເລີນວິປັດສະນາກຳມະຖານເຂົ້າໃຈປະຣະມັດຖະທຳ ຊຶ່ງເປັນອາລົມຂອງການປະຕິບັດ ຈຶ່ງອະທິບາຍຂັນ ໕ ແລະວິສຸດທິ ໗ ພ້ອມທັງວິປັດສະນາຍານຂັ້ນຕ່າງໆ ແລະການບັນລຸພະນິບພານ ໄວ້ໃນຄຳພີນີ້. ຜູ້ແຕ່ງໄດ້ສະຫຼຸບເນື້ອຫາສາລະຈາກພະອະພິທຳປິດົກ ແລະອັດຖະກະຖາ ພ້ອມທັງຄຳພີວິສຸດທິມັກ.*Sacca-Saṅkhepa* (The Truth Summary) is a scripture that outlines the Truths, discussing two types: the Supposed Truth, which refers to the commandment, and the Paramattha Truth, which encompasses the five aggregates and Nibbāna. This scripture was composed by the Indian monk Dhammapala Thera. The author intended it for those beginning to practice Vipassana meditation, to help them understand Paramattha Dhamma, the object of practice. Therefore, he explains the five aggregates, the seven purifications, and various levels of Vipassana leading to the attainment of Nibbāna in this scripture. The author summarized contents from the *Abhidhamma Piṭaka* and *Aṭṭhakathā* (the commentaries), as well as the Visuddhimagga scriptures.**Colophon:** None**Date:** Mid-20th century**Script(s):** Tham Lao**Language(s):** Lao, Pali**Author(s):** Dhammapala Thera**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ນິໄສສັດຈະສັງເຂບ (ຜູກ ໘)*Nisai Satcha Sangkhep (Phuk 8)**Saccasaṅkhepa in Nissaya Version (Fascicle 8)***Long palm-leaf****One Phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 28 cm, depth 1.5 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:** 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: ແປນະໂມ ເປັນການແປພາສາບາລີເປັນລາວ ເນື້ອໃນເປັນການຂຽນແບບນິໄສຍະ ເຊັ່ນ ນະໂມ ມັກວ່າ ນະມະສິກາໂຣ ອາການອັນໄຫວນິບນ້ອມແຫ່ງຂ້າ ອັຕຖູ ຈິ່ງມີ ຕັສສະ ພະຄະວະໂຕ ແຫ່ງ ພະພຸດທະເຈົ້າຕີນຫັກເສຍແລ້ວຍັງກຳແຫ່ງສິງສານນັ້ນ. ອະຣະທະໂຕ ຕີນປະຈິນແພ້ແລ້ວຍັງ ຂ້າເສິກ ຄືຣາຄະ ກິເລດສະທຳທັງມວນ ໃນໜຶ່ງ ອະຣະທະໂຕ ຕີນຄວນຮັບທານອັນປະເສີດ, ໃນ ໜຶ່ງ ອະຣະທະໂຕ ຕີນປ່ຽກທຳບາບກຳແຕ່ທີ່ສະຽດ ໃນໜຶ່ງ ອະຣະທະໂຕ ຕີນຫັກເສຍແລ້ວຍັງກຳ ແຫ່ງສັງສາຣະຈັກທັງມວນ ສຳມາສຳພຸດທັດສະ ຕີນຕັດສະຮູ້ຍັງໄຍຍະທຳ. ໃນໜຶ່ງ ສຳມາສຳພຸດ ທັດສະ ຕີນຕັດສະຮູ້ຍັງໄຍຍະທຳທັງມວນດ້ວຍຕີນດ້ວຍດີແທ້ສິ່ງດຽວ

Pae Namō is a translation of Pali prayers into Lao. The text is in *nissaya* or a verbatim translation. For instance, “*Namō* is said *namasikāro*, ‘my homage or honor.’ *Atthu tassa bhagavato* means ‘being of the Buddha who is free from the Cycle of Rebirths.’ *Arahato* means ‘the one who defeats enemies who are list and defilements.’ In one way, *arahato* means ‘the one who deserves supreme alms-offerings.’ In one way, *arahato* means ‘the one who never does sinful deeds.’ In one way, *arahato* means ‘the one who left the Cycle of Rebirths or Lord Buddha who attained Enlightenment.’ In one way, *sammāsambuddhassa* means ‘the one who fully gains Enlightenment.’

Colophon: ລານທີ ໓໒ ໜ້າ ໒: ຣັດຕະນະປັນຍາໄດ້ສ້າງທຳມະຄຳສອນພະເຈົ້າ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດ ຖະໜາ ໑໒໙໐ ປີເຖົ້າສີ່.

Folio 32 on the verso side: Rattanapannya sponsored the making of the Dhamma scripture of the Buddha. May my desires and wishes come true. [CS] 1290, a *tao si* year.

Date: CS 1290, a *tao si* year (1928)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Rattanapannya

Titles: ແປນະໂມ

Pae Namō

Translation of Namō

EAP1398_VXY_1_0544

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 29.4 cm, depth 2.5 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:** 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: ເນື້ອໃນສ່ວນຕົ້ນ ເປັນບົດສູດພາສາບາລີ ສຳລັບຢາດນ້ຳເພື່ອອຸທິດສ່ວນບຸນສ່ວນກຸສົນໃຫ້ແກ່ຜູ້ວາຍຊົນ ແລະຫຼາຍເລື່ອງຢູ່ນຳກັນຄື ສິນ ໔, ຈິວອນ, ຄວາມທຸກ, ຄອງບາດ, ກະລຸນາ, ໂພທິປັກຂີຍະທຳ, ກຳມັດຖານສູດ, ບໍລິຈາກ ໔ ປະການ, ຊັ້ນພ້າ, ສາວິກ ໘໐, ພະບາດຮັງຮຸ້ງ, ພະເຈົ້າ ໘໐ ດັ່ງນີ້ເປັນຕົ້ນ.

The first part of the text contains Pali prayers used for the ritual of pouring water to dedicate merit to the deceased. The manuscript includes other texts: the Four Precepts, Monk Robes, Suffering, Maintaining the Alms-bowl, Kindness, *Bodhipakkhiya-dhamma*, the *Kammaṭṭhāna-sutta*, the Five Kinds of Donation, Heaven, the 80 Disciples, Hang Hung Footprint, and the 80 Buddhas, among others.

Colophon: None

Date: Mid-20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ຄວາມຢາດນ້ຳ

Khuam Yat Nam

Words for Pouring Water

EAP1398_VXY_1_0545

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** 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: ພະເຈົ້າພົມມະທັດແຫ່ງເມືອງພາຣານະສີ ມີໂອລົດຊື່ເໝືອນກັນກັບພະອົງ ຄືເຈົ້າພົມມະທັດກຸມມານ ແລະມີພະມະເຫສີຊົງພະນາມວ່າ ນາງເຂມາ ເມື່ອເຈົ້າພົມມະທັດກຸມມານຈະເລີນໄວໄດ້ ໑໖ ປີ ພະບິດາໄດ້ສັ່ນພະຊົນ ເຈົ້າພົມມະທັດກຸມມານ ຈຶ່ງໄດ້ຂຶ້ນຄອງຣາດແທນພໍ່. ເຈົ້າຊາຍພົມມະທັດມີເສນາຊ້າຍແລະຂວາ ຄືຈິດຕະເສນາ ແລະພັນທະເສນາ. ຕໍ່ມາ ເຈົ້າຊາຍພົມມະທັດ

ກັບຈິດຕະເສນາໄດ້ໄປຮຽນວິຊາຖອດຈິດດ້ວຍກັນທີ່ເມືອງຕັກກະສິລາ. ເມື່ອສຶກສາສາດຕະສິນຈົບແລ້ວ ຈຶ່ງພາກັນເດີນທາງກັບ ໃນລະຫວ່າງທາງ ຈິດຕະເສນາຄິດທໍລະຍົດ ເມື່ອເຈົ້າຊາຍພົມມະທັດທົດລອງຖອດຈິດອອກຈາກຮ່າງກາຍ ຈິດຕະເສນາກໍໄດ້ເອົາຈິດຂອງຕົນ ເຂົ້າສິ່ງຮ່າງກາຍຂອງເຈົ້າຊາຍພົມມະທັດ ແລ້ວກໍກັບເມືອງ ແລະໄດ້ຕົວະພະນາງເຂມາແລະເສນາອາມາດ ທັງຫຼາຍວ່າ ຕົນເປັນເຈົ້າຊາຍພົມມະທັດ. ຕໍ່ມາ ເມື່ອພະນາງເຂມາແລະພັນທະເສນາຈັບໄດ້ວ່າ ຈິດຕະເສນາຄິດທໍລະຍົດ ຈຶ່ງຫຼອກໃຫ້ຈິດຕະເສນາຖອດຮ່າງເດີມອອກ ແລະຊ່ວຍໃຫ້ເຈົ້າຊາຍພົມມະທັດກັບເຂົ້າສູ່ຮ່າງເດີມໄດ້. ຢູ່ມາວັນໜຶ່ງ ພະນາງເຂມາຜູ້ເປັນມານດາ ໄດ້ຂໍໃຫ້ເຈົ້າຊາຍພົມມະທັດສອນມົນຖອດຈິດໃຫ້ ແຕ່ພະອົງບໍ່ຍອມສອນ ນາງຈຶ່ງຕອມໃຈຈົນສິ້ນພະຊົນ.

King Phommthat of Varanasi had a son whose name was the same as his and had a queen named Khema. When Prince Phommthat was 16, his father died. The prince succeeded his father as the new king. Prince Phommthat had his left and right advisors named Chittasena and Phantasena. Later, Prince Phommthat and Chittasena learnt how to move one's own soul in Takkasila. After finishing their studies, they went back home to Varanasi. On the way back, however, Chittasene betrayed him. When the prince moved his soul off his body, Chittasena moved his own soul to the prince's body instead and returned the city alone, pretending to be the prince. Later, Queen Khema and Panthasena realized that Chittasena betrayed the prince. They tricked Chittasena to remove his soul off the body and helped the prince's soul get back to his own body. One day, Queen Khema asked Prince Phommthat to teach her how to move one's soul but he refused to teach her. So, she died of extreme sorrow.

Colophon:

ລານທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊາໄດ້ ໑໒໕໕ ຕົວ ປີຮວາຍຍີ່ ເດືອນຈຽງ ແຮມ ໕ ຄ່ຳ ວັນ ໖ ຮິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ເຈົ້າພິກຂຸມະນີປັນຍາ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ພົມມະທັດຖອດຈິດ ຜູກນີ້ ໄວ້ກັບສາສະໜາແຫ່ງພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາສູ່ເຍື່ອງສູ່ປະການແດ່ກໍຂ້າເທີ້ນ ນົບພານະ ປັດຈະໂຍ ໂໜຕູໂນ ນິດຈັງງ ທຸວັງ.

Folio 24 on the recto side: In Chunlasangkatrassa (CS) 1288, a *hwai nyi* year, on the fifth waning-moon day of the first lunar month, the sixth day of the week (Friday),⁵⁶ the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Chao Phikku Manypannya had the most ardent religious faith to sponsor the making of this manuscript entitled *Phommthat Thòt Chit* (Brahmadatta Dismantles his Mind) 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 and certainly.

CS 1288, a *hwai nyi* year (24 Dec 1926)

Date:

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

⁵⁶ 1288 Margasirsha 20 = Friday, 24 December 1926.

Scribe(s): Unknown
Sponsor(s): Chao Phikkhu Manypannya
Titles: *ພົມມະທັດຖອດຈິດ*
Phommathat Thòt Chit
Brahmadata Dismantles His Mind

EAP1398_VXY_1_0546

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 55.9 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are 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: ພະເຈົ້າພົມມະທັດແຫ່ງເມືອງພາຣາຣະສີ ມີໂອລົດຊື່ເໝືອນກັນກັບພະອົງ ຄືເຈົ້າພົມມະທັດກຸມມານ ແລະມີພະມະເຫສີຊົງພະນາມວ່າ ນາງເຂມາ ເມື່ອເຈົ້າພົມມະທັດກຸມມານຈະເລີນໄວໄດ້ ໑໖ ປີ ພະບິດາໄດ້ສັ່ນພະຊົນ ເຈົ້າພົມມະທັດກຸມມານຈຶ່ງໄດ້ຂຶ້ນຄອງຣາດແທນພໍ່. ເຈົ້າຊາຍພົມມະທັດມີເສນາຊ້າຍແລະຂວາ ຄືຈິດຕະເສນາ ແລະພັນທະເສນາ. ຕໍ່ມາ ເຈົ້າຊາຍພົມມະທັດກັບຈິດຕະເສນາໄດ້ໄປຮຽນວິຊາຖອດຈິດດ້ວຍກັນທີ່ເມືອງຕັກກະສິລາ. ເມື່ອສຶກສາສາດຕະສິນຈົບແລ້ວ ຈຶ່ງພາກັນເດີນທາງກັບ ໃນລະຫວ່າງທາງ ຈິດຕະເສນາຄິດທໍລະຍົດ ເມື່ອເຈົ້າຊາຍພົມມະທັດທົດລອງຖອດຈິດອອກຈາກຮ່າງກາຍ ຈິດຕະເສນາກໍໄດ້ເອົາຈິດຂອງຕົນເຂົ້າສິ່ງຮ່າງກາຍຂອງເຈົ້າຊາຍພົມມະທັດ ແລ້ວກໍກັບເມືອງ ແລະໄດ້ຕົວະພະນາງເຂມາແລະເສນາອາມາດທັງຫຼາຍວ່າ ຕົນເປັນເຈົ້າຊາຍພົມມະທັດ. ຕໍ່ມາ ເມື່ອພະນາງເຂມາແລະພັນທະເສນາຈັບໄດ້ວ່າ ຈິດຕະເສນາຄິດທໍລະຍົດ ຈຶ່ງຫຼອກໃຫ້ຈິດຕະເສນາຖອດຮ່າງເດີມອອກ ແລະຊ່ວຍໃຫ້ເຈົ້າຊາຍພົມມະທັດກັບເຂົ້າສູ່ຮ່າງເດີມໄດ້. ຢູ່ມາວັນໜຶ່ງ ພະນາງເຂມາຜູ້ເປັນມານດາ ໄດ້ຂໍໃຫ້ເຈົ້າຊາຍພົມມະທັດສອນມົນຖອດຈິດໃຫ້ ແຕ່ພະອົງບໍ່ຍອມສອນ ນາງຈຶ່ງຕອມໃຈຈົນສັ່ນພະຊົນ.

King Phommathat of Varanasi had a son whose name was the same as his and had a queen named Khema. When Prince Phommathat was 16, his father died. The prince succeeded his father as the new king. Prince Phommathat had his left and right advisors named Chittasena and Phantasena. Later, Prince Phommathat and Chittasena learnt how to move one's own soul in Takkasila. After finishing their studies, they went back home to Varanasi. On the way back, however, Chittasene betrayed him. When the prince moved his soul off his body, Chittasena moved his own soul to the prince's body instead and returned the city alone, pretending to be the prince. Later, Queen Khema and Panthasena realized that Chittasena betrayed the prince. They tricked Chittasena to remove his soul off the body and helped the prince's soul get back to his own body. One day, Queen Khema asked Prince Phommathat to teach her how

to move one's soul but he refused to teach her. So, she died of extreme sorrow.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພົມມະທັດຖອດຈິດ*
Phommathat Thòt Chit
Brahmadata Dismantles His Mind

EAP1398_VXY_1_0547

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 59.5 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** 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:** 12. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Damaged.

Description: ໃນກາລະອັນລ່ວງພົ້ນໄປດົນນານແລ້ວ ພະເຈົ້າອາຕິດຕະວົງສາແຫ່ງເມືອງຣາຊະຄຣີ ມີພະມະເຫສີພະນາມວ່າ ພະນາງບົວທອງເທວີ ແລະມີໂອລົດສອງພະອົງຄື ທ້າວຂຸນຄານ ແລະທ້າວຂຸນທອງ ຫຼື ທ້າວຂຸນລູ. ຕໍ່ມາ ພະເຈົ້າອາຕິດຕະວົງສາສະຫວັນຄົດແລ້ວ ໄດ້ໄປເກີດໃນພົມມະໂລກ. ພະນາງບົວທອງເທວີຈຶ່ງໄດ້ປົກຄອງເມືອງແທນ. ເມື່ອໂອລົດທັງສອງຈະເລີນໄວ ຜູ້ເປັນພະມານດາ ຈຶ່ງໄດ້ແຕ່ງຕັ້ງທ້າວຂຸນຄານຂຶ້ນສະເຫວີຍຣາຊະລືມບັດເປັນພະຍາປົກຄອງເມືອງ. ສ່ວນທ້າວຂຸນທອງ ເມື່ອໄດ້ພົບກັບນາງອີ້ວຄຸ່ມ ທັງສອງໄດ້ຕົກໝູ່ຮັກກັນ. ຝ່າຍຂຸນທອງໄດ້ບອກມານດາ ແລະຍາດຜູ້ໃຫຍ່ຂອງຕົນໄປສູ່ຂໍ້ນາງອີ້ວຄຸ່ມ ແຕ່ມານດາຂອງນາງອີ້ວຄຸ່ມບໍ່ຍອມຮັບ ພ້ອມທັງຂັດຂວາງບໍ່ໃຫ້ທັງສອງໄດ້ແຕ່ງງານກັນ.

Once upon a time, King Atitavongsa of Rajagaha had his queen named Buathong and two sons: Khun Khan and Khun Thòng or Khun Lu. Later, King Atitavongsa passed away and was reborn in the Brahma realm. Queen Buathong ruled the kingdom instead. When her two sons grew up, she promoted Khun Khan to be the king of the kingdom. Khun Thòng met Ua Khiam and they fell in love. He told his mother and relatives to send her a marriage proposal but Ua Khiam's mother disagreed. She prevented them from marriage.

Colophon: ລານທີ ໑໑ ໜ້າ ໑-໒: ຈຸນລະສັງກາດຣາຊາໄດ້ ໒໔໑໐໑ (ກົງກັບ ພ.ສ. ໒໔໑໑) ປີເປີກເສັດ ມີ້ກາຍໃຈ ວັນສຸກ ຣິດຈະນາແລ້ວຍາມກອງແລງ ມູນລະສັດທາ ໝາຍມີ ສາທຸແພງ ໄດ້ມີໃຈໃສສັດທາສ້າງໜັງສື ນິຍາຍທ້າວຂຸນທອງອີ້ວຄຸ່ມ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້ານີ້ແລ້ວ. ຂໍໃຫ້

ຜະລະອານິສົງມາຄ້າຊູຜູ້ຂ້າຊົ່ວນີ້ຊົ່ວໜ້າແດ່ກໍຂ້າເທີ້ນ ສັບພະທຸກຂັງ ນິບພານັງ ປັດຈະໂຍ
ໂຫນຕູ ຕາບຕໍ່ເທົ່າເຂົ້າສູ່ນິຣະພານແດ່ກໍຂ້າເທີ້ນ. ຂໍ້ທີ ໑ ຂໍໃຫ້ໄດ້ພົບໜ້າພະເຈົ້າຕົນບຸນ ຊື່ວ່າ
ເມດໂຕໂຍນັ້ນ ກໍຂ້າເທີ້ນ ສາທຸງ. ຜູ້ຮິດຈະນາແລ້ວ ແມ່ນເນນປັນຍາບ້ານແສໄດ້ໂມຖະໜານໍາ ຂໍ
ໃຫ້ຫາຍພະຍາດໂລຄາແລໂພຍໄພແລອິນຕາຍນັ້ນກໍຂ້າເທີ້ນ ຂໍໃຫ້ໄດ້ເຖິງສຸກຊັ້ນຟ້າຄືວ່າວຽງ
ແກ້ວນິຣະພານນັ້ນແດ່ກໍຂ້າເທີ້ນ ສາທຸ ສາທຸ ຂະນ້ອຍບໍ່ຊ່າງຂຽນ ບໍ່ງາມບໍ່ຖືກ ຂໍໃຫ້ພໍ່ແມ່ ຄູບາ
ອາຈານຕ້ອງໃສ່ແດ່ເນີ ຢ່າຫົວຂວັນຂະນ້ອຍແດ່ເນີ ຄູບາເຮີຍ.

Folio 11 on the recto and verso sides: In Chunlasangkatrassa 25101 (corresponding to BE 2511), a *poek set* year, on a *kap chai* day, Friday, the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). The initiator, Sathu (Monk) Phaeng, had the ardent religious faith to sponsor the making of this manuscript entitled *Niyai Thao Khunthong Uakhiam* (Tale of Khunthong and Uakhiam) to support the Teachings of Gotama Buddha. May the results of this merit support me through this life and future lives, definitely. *Sabba dukkham nibbānam paccayo hontu*. [...] until I enter Nibbāna. May I meet in person the righteous one named Metteyyo, definitely. Well done, well done. Novice Pannya from Ban Sae village was the scribe and rejoiced with [the sponsor]. May I be free from diseases and danger. May I reach heaven and enter the crystal city or Nibbāna. Well done, well done. I am not excellent in writing. My handwriting was not beautiful and there are some mistakes. May my parents and teachers correct them, please. Please do not laugh at me, dear monks.

Date: BE 2511, a *poek set* year (1968)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Novice Pannya from Sae village
Sponsor(s): Sathu (Monk) Phaeng
Titles: *ນິຍາຍທາວຂຸນທອງອ້ວຄຸ້ມ*
Niyai Thao Khunthong Uakhiam
Tale of Khunthong and Uakhiam

EAP1398_VXY_1_0548

Long palm-leaf

One Phuk: *Single fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.4 cm, depth 0.8 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:** 19. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Damaged.

Description: ເນື້ອໃນກ່າວເຖິງປະຫວັດຂອງພະພຸດທະເຈົ້າໂຄຕະມະ ຕັ້ງແຕ່ເປັນເຈົ້າຊາຍສິດທັດຖະອະພິເສກສົມລົດກັບພະນາງພິມພາ ຫຼີຍະໂສທະຣາ ສະເດັດອອກບວດ ໃຊ້ເວລາໃນການບໍາເພັນພຽນເປັນເວລາ ໖ ປີ ຈຶ່ງໄດ້ບັນລຸພະອະນຸດຕະຣະສຳມາສຳໂພທິຍານ ເຜີຍແຜ່ພະພຸດທະສາສະໜາ ແລະໃຜເວໄນຍະສັດທັງຫຼາຍເປັນເວລາ ໔໔ ພັນສາ ຈົນພະຊົນມາຍຸ ໘໐ ພັນສາ ຈຶ່ງສະເດັດເຂົ້າສູ່ພະນົບພານທີ່ເມືອງກຸສິນາຣາຍ.

The content narrates the story of Gotama Buddha, beginning with his early life as Prince Siddhattha. He was married to Princess Bimba, also known as Yasodhara. Eventually, Prince Siddhattha chose to renounce his royal life and become an ascetic. After six years of rigorous practices and meditation, he attained enlightenment and became the Buddha. For the next 45 years, he devoted his life to spreading the teachings of Buddhism and helping all beings. At the age of 80, he entered Nibbāna in Kusinara.

Colophon: (໑) ລານທີ ໑໖ ໜ້າ ໒: ຮິດຈະນາແລ້ວຍາມແຖໄກ້ຄຳເຈົ້າເຮີຍ. ພະເຈົ້ານິພານແລ້ວມີ ໑໕ ໃບປາຍໜ້າເນີ້.

(໒) ລານທີ ໑໗ ໜ້າ ໑-໒: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒ ຮ້ອຍ ຕຸກ (ກົງກັບ ຈ.ສ. ໑໒໘໗) ຕົວປີກາບໃຈ ເດືອນ ໔ ຂຶ້ນ ໖ ຄຳ ພໍ່າວ່າໄດ້ ວັນ ໖ ຮິດຈະນາແລ້ວຍາມກອງທ່ຽງ ພາຍມີ ຈົວສຸກ ບ້ານນາຄຳ ກັບແມ່ອອກເອື້ອຍອ້າຍພີ່ນ້ອງທັງເຊື້ອຊາດວົງສາສູ່ຄົນ ພ້ອມກັນຊົມຊື່ນຍິນດີພຸດທະສາສະໜາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງໜັງສື ພະເຈົ້ານິພານ ຜູກນີ້ ໄວ້ໃນພຸດທະວໍຣະສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ. ຂໍໃຫ້ໄດ້ໄປຮອດໄປເຖິງພໍ່ອອກຜູ້ຂ້າ ຊື່ວ່າ ແສນສິທາ ອັນຈຸດຕິຕາຍໄປແລ້ວນັ້ນກັບເອື້ອຍເຫລັກຈຸດຕິຕາຍໄປແລ້ວນັ້ນ ຂໍໃຫ້ຄະເຈົ້າທັງ ໒ ໄດ້ເຖິງສຸກ ໓ ປະການ ມີນິຣະພານເປັນ ທີ່ແລ້ວ ຢ່າຄາດແຄ້ວແຫ່ງຄຳມັກຄຳປາດຖະໜາ ຂໍໃຫ້ຝູງຂ້າທັງຫລາຍໄດ້ເຂົ້າສູ່ນິຣະພານເປັນທີ່ແລ້ວຢ່າຄາດແຄ້ວແຫ່ງຄຳມັກຄຳປາດຖະໜາ ກໍຂ້າເທີ້ນ. ນົບພານະ ປັດຈະໂຍ ໂຫນຕຸ ໂນ. ຂໍໃຫ້ໄດ້ເຫັນໜ້າພະອະຣິຍະເມດໂຕອົງຈະມາພາຍໜ້ານັ້ນກໍຂ້າເທີ້ນ ທຸວັງ ຜູ້ຮິດຈະນາແມ່ນສິດທະປັນຍາຈົວສຸກ ເຊັ່ນຊື່ຈົວສຸກເນີ ມີກະດ້າງ ບວດແຕ່ນ້ອຍ ບໍ່ໄດ້ຄົ້ນນົມສາວ.

(1) Folio 16 on the verso side: The writing was accomplished at the time of the evening horn (*nyam thae kai kham*). Dear all. The manuscript of *Phachao Niphan* comprises 15 leaves.

(2) Folio 17 on the recto and verso sides: In Chunlasangkatrassa 12 hundred and 87 (corresponding with CS 1287), a *kap chai* year, on the sixth waxing-moon day of the fifth lunar month, the sixth day of the week (Friday),⁵⁷ the writing was accomplished at the time of the noon drum (*nyam kòng thiang*). Novice Suk from Nakham village, his lay mother, sisters, brothers, all siblings, and relatives had the pleasure in Buddhism and sponsored the making of this manuscript entitled *Phachao Niphan* (the Buddha passed away) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit support my father named Saen Sitha and my elder sister named Lek who have passed away. May both of them reach the three states of happiness with Nibbāna as the ultimate goal. May my wishes not be ignored. May all of us enter

⁵⁷ 1286 Caitra2 6 = Monday, 30 March 1925.

Nibbāna. May our wishes not be ignored, definitely. May this be a condition for us to reach Nibbāna. May we meet in person Ariya Metteyya who will come in the future, certainly. Sitthapannya or Novice Suk was the scribe. My hand is rough as I did not touch a breast of a girl. I was ordained in youthhood.

Date: CS 1287, a *kap chai* year (30 Mar 1925)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Sitthapannya or Novice Suk

Sponsor(s): Novice Suk from Nakham village, his lay mother, sisters, brothers, all siblings, and relatives

Titles: ກາບພະເຈົ້ານິຣະພານ (ຜູກດຽວ)

Kap Pha Chao Niraphan (Phuk diao)

The Buddha's Parinibbāna in Poem (Single fascicle)

EAP1398_VXY_1_0549

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 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:** one folio contains the colophon.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 21. **Edges of the palm leaves:** 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: ສຽວສະຫວາດ ເປັນວັນນະກຳຄຳສອນທີ່ມີເນື້ອເລື່ອງແຊກເປັນນິທານສະລັບກັບຄຳສອນຈົນພົດເລື່ອງ. ໃນເມືອງພາຣານະສີ ມີກະດູມພິ ໒ ຜົວເມຍ ມີລູກຊາຍ ໒ ຄົນ ຜູ້ອາຍຸຊື່ວ່າສີສະຫຼາວ ແລະ ຜູ້ນ້ອງຊື່ວ່າສຽວສະຫວາດ ເມື່ອສຽວສະຫວາດມີອາຍຸໄດ້ ໑໖ ປີ, ພໍ່ແມ່ຂອງລາວໄດ້ຕັດສິນໃຈວ່າ ມັນເຖິງເວລາແລ້ວ ທີ່ລູກຂອງເຂົາເຈົ້າຕ້ອງຢູ່ໄດ້ດ້ວຍຕົນເອງ. ພໍ່ຈຶ່ງເວົ້າກັບລູກທັງສອງວ່າ, “ລູກຮັກຂອງພໍ່, ຖ້າພວກເຮົາມີເຮືອນສອງຫຼັງ, ພວກເຈົ້າທຸກຄົນສາມາດເລືອກເອົາເຮືອນທີ່ເຈົ້າຢາກອາໄສຢູ່, ເຮືອນຫຼັງໜຶ່ງນັ້ນໄດ້ສ້າງຮຽບຮ້ອຍແລ້ວ. ເຖິງເວລາແລ້ວທີ່ຈະສ້າງອີກຫຼັງໜຶ່ງ.” ສີສະຫຼາວຕ້ອງການທີ່ຈະຢູ່ບ່ອນທີ່ລາວຢູ່, ດັ່ງນັ້ນລາວຈຶ່ງເລືອກເຮືອນທີ່ສ້າງແລ້ວ. ສ່ວນສຽວສະຫວາດຢາກຫາປະລິບການ ຈຶ່ງເລືອກສ້າງເຮືອນໃຫ້ຕົນເອງ. ພໍ່ແມ່ຈຶ່ງໄດ້ອົບຮົມສັງສອນລູກຂອງຕົນດ້ວຍຂໍ້ວັດປະຕິບັດ ແລະຮີດຄອງປະເພນີແລະສິລະທຳ. ເມື່ອພໍ່ແມ່ຕາຍແລ້ວ ສຽວສະຫວາດໄດ້ໄປຄ້າຂາຍກັບນາຍເຮືອສຳເພົາ ນາຍເຮືອເຫັນວ່າເປັນຄົນສະຫຼາດຫຼັກແຫລມ ຈຶ່ງໃຫ້ແຕ່ງງານກັບລູກສາວຫຼ້າຂອງຕົນ ຊື່ວ່າ ນາງສີໄວ. ຕໍ່ມາ ໃນເມືອງຈຳປາ ພະຣາຊາຊົງປົກຄອງບ້ານເມືອງບໍ່ເປັນທຳ ຈຶ່ງເກີດຄວາມເດືອດຮ້ອນທຸກແຫ່ງທຶນ ພະອົງໄດ້ເກນເອົາຄົນມາເຝົ້າອາລັກຂາ ແຕ່ພະອົງກໍປະທານຜູ້ທີ່ຫຼົບໃນໜ້າທີ່ທຸກຄົນ ເມື່ອເຖິງຝຽນຂອງສຽວສະຫວາດໄປເຝົ້າ ເຂົາຕື່ນຢູ່ທັງຄືນທ່ອງຄາຖາສຽງດັງ ເພື່ອບໍ່ໃຫ້ພະຣາຊາອອກມາທຳຮ້າຍຜູ້ເຝົ້າຄືນອື່ນໄດ້. ພະເຈົ້າຈຳປາ ຈຶ່ງຖາມ

ສຽງສະຫວາດວ່າ ເຮົາພະອົງໄດ້ຂ້າຄົນເປັນຈຳນວນຫຼວງຫຼາຍ ຈະຕ້ອງໄດ້ຮັບການລົງໂທດແບບໃດ ສຽງສະຫວາດກໍທູນຕອບແບບນີ້ມນວນ ເຮັດໃຫ້ພະອົງພໍພະໂທ ຈຶ່ງແຕ່ງຕັ້ງສຽງສະຫວາດເປັນເສນາບໍດີຂອງພະອົງ ມີໜ້າທີ່ໃນການອົບຮົມສັງສອນເສນາອຳມາດຄົນອື່ນ. ນັບແຕ່ນັ້ນມາບ້ານເມືອງກໍເກີດຄວາມສະຫງົບສຸກຕະຫຼອດມາ ພະຣາຊາກໍຊົງຢູ່ໃນສິນທຳ.

The tale *Siao Savat* is a piece of teaching literature, weaving together a story with moral lessons until it concludes. In Varanasi, there was a wealthy couple blessed with two sons, the elder son was Si Saliao and the younger one was Siao Savat. When Siao Savat turned 16, the parents decided it proper time to let their sons live on their own. "If we had two houses," said their father, "each of you should choose a preferred one. Now one house is done, so it is time to built the other." Si Saliao wanted to remain where he was, so he chose the current house. Siao Savat wanted to gain experience, so he decided to build another house for himself. Their parents imparted important values and morality to their children. After the parents' death, Siao Savat embarked on a journey aboard on a junk. The junk's captain realized his intelligence and eventually married him to his daughter named Sivai (Sivaya). Meanwhile, the kingdom of Champa faced tumult because the king ruled the city unjustly. The king required men to guard him, but he killed each one who fell asleep on duty. When it was Siao Savat's turn, he stayed awake, reciting verses loudly throughout the night, preventing the king from coming out to harm the guards. The king of Champa asked Siao Savat how he would be punished because he had killed many people. Siao Savat replied him politely. The king was satisfied by the answer and promoted Siao Savat to be his grand councilor teaching the king's ministers. From that time on, the Kingdom of Champa became peaceful and the king adhered to moral principles.

Colophon:

ລານທີ ໒໑ ໜ້າ ໑: ຈຸນລະສັງກາດຣາໄດ້ ໒໔໘໒ ຕົວ ປີກັດເໝົ້າ ເດືອນ ກຸ ອອກ ໓ ຄ່ຳ ພໍ່າວ່າໄດ້ວັນ ໑ ມື້ເປີກສະງ້າ ຣິດຈະນາແລ້ວຍາມແຖໄກ້ທ່ຽງ ໝາຍມີ ສາວສີ ສາວອ່ອນຕາ ແມ່ລູກມີໃຈໃສສັດທາພ້ອມກັນຊູ່ຄົນ ໄດ້ສ້າງ ລຳສຽງສະຫວາດ ນີ້ໄວ້ກັບພຸດທະສາສະໜາພະພຸດທະເຈົ້າຕາບຕໍ່ເທົ້າ ໕໐໐໐ ວັດສາ ຂໍໃຫ້ຝູງຂ້າທັງຫລາຍໄດ້ເຖິງສຸກ ໓ ປະການ ມີນີ້ຣະພານເປັນທີ່ແລ້ວຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາກໍ່ຂ້າເຫີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸໂນ ພິກຂຸໂພທິປັນຍາ ເປັນຜູ້ຣິດຈະນາ ຂໍໂມທະນາແມ່ແດ່ທ້ອນ.

Folio 21 on the recto side: In Chunlasangkat 2482 (possibly BE 2482), a *kat mao* year, on the third waxing-moon day of the seventh lunar month, the first day of the week (Sunday),⁵⁸ the writing was accomplished at the time of the forenoon horn (*nyam thae kai thiang*). Sao Si and her daughter named Sao Õnta had the ardent religious faith to sponsor the making of this manuscript entitled *Lam Siao Savat* (Tale of Siao Savat for preaching) to support the Teachings of the Buddha to last until the end of 5000 years. May all of us reach the three states of happiness with Nibbāna as the ultimate goal. May our desires and wishes come true. May this be a

⁵⁸ 1301 Jyestha 3 = Sunday, 21 May 1939.

condition for us to reach Nibbāna. Phikkhu Phothipannya was the scribe. May he rejoice the merit with the sponsors.
Date: BE 2482, a *kat mao* year (21 May 1939)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Bhikkhu Phothipannya
Sponsor(s): Sao Si and her daughter Sao Ònta
Titles: ສຽງສະຫວາດ (ຜູກ ໒)
Siao Savat (*Phuk* 2)
Siao Savat (Fascicle 2)

EAP1398_VXY_1_0550

Long palm-leaf

One *Phuk*: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 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:** one folio contains the title.

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

Description: ສຽງສະຫວາດ ເປັນວັນນະກຳຄຳສອນທີ່ມີເນື້ອເລື່ອງແຊກເປັນນິທານສະລັບກັບຄຳສອນຈົນໝົດເລື່ອງ. ໃນເມືອງພາຣານະສີ ມີກະດູມພິ ໒ ຜົວເມຍ ມີລູກຊາຍ ໒ ຄົນ ຜູ້ອ້າຍຊື່ວ່າສີສະຫຼົວ ແລະ ຜູ້ນ້ອງຊື່ວ່າສຽງສະຫວາດ ເມື່ອສຽງສະຫວາດມີອາຍຸໄດ້ ໑໙ ປີ, ພໍ່ແມ່ຂອງລາວໄດ້ຕັດສິນໃຈວ່າມັນເຖິງເວລາແລ້ວ ທີ່ລູກຂອງເຂົາເຈົ້າຕ້ອງຢູ່ໄດ້ດ້ວຍຕົນເອງ. ພໍ່ຈຶ່ງເວົ້າກັບລູກທັງສອງວ່າ, “ລູກຮັກຂອງພໍ່, ຖ້າພວກເຮົາມີເຮືອນສອງຫຼັງ, ພວກເຈົ້າທຸກຄົນສາມາດເລືອກເອົາເຮືອນທີ່ເຈົ້າຢາກອາໄສຢູ່, ເຮືອນຫຼັງໜຶ່ງນັ້ນໄດ້ສ້າງຮຽບຮ້ອຍແລ້ວ. ເຖິງເວລາແລ້ວທີ່ຈະສ້າງອີກຫຼັງໜຶ່ງ.” ສີສະຫຼົວຕ້ອງການທີ່ຈະຢູ່ບ່ອນທີ່ລາວຢູ່, ດັ່ງນັ້ນລາວຈຶ່ງເລືອກເຮືອນທີ່ສ້າງແລ້ວ. ສ່ວນສຽງສະຫວາດຢາກຫາປະສົບການ ຈຶ່ງເລືອກສ້າງເຮືອນໃຫ້ຕົນເອງ. ພໍ່ແມ່ຈຶ່ງໄດ້ອົບຮົມສັງສອນລູກຂອງຕົນດ້ວຍຂໍ້ວັດປະຕິບັດ ແລະ ຮີດຄອງປະເພນີແລະສິລະທຳ. ເມື່ອພໍ່ແມ່ຕາຍແລ້ວ ສຽງສະຫວາດໄດ້ໄປຄຳຂາຍກັບນາຍເຮືອສຳເພົາ ນາຍເຮືອເຫັນວ່າເປັນຄົນສະຫຼາດຫຼັກແຫລມ ຈຶ່ງໃຫ້ແຕ່ງງານກັບລູກສາວຫຼ້າຂອງຕົນ ຊື່ວ່າ ນາງສີໄວ. ຕໍ່ມາ ໃນເມືອງຈຳປາ ພະຣາຊາຊົງປົກຄອງບ້ານເມືອງບໍ່ເປັນທຳ ຈຶ່ງເກີດຄວາມເດືອດຮ້ອນທຸກແຫ່ງທຶນ ພະອົງໄດ້ເກນເອົາຄົນມາເຝົ້າອາລັກຂາ ແຕ່ພະອົງກໍປະທານຜູ້ທີ່ຫຼົບໃນໜ້າທີ່ທຸກຄົນ ເມື່ອເຖິງຝຽນຂອງສຽງສະຫວາດໄປເຝົ້າ ເຂົາຕື່ນຢູ່ທັງຄືນທ່ອງຄາຖາສູງດັງ ເພື່ອບໍ່ໃຫ້ພະຣາຊາອອກມາທຳຮ້າຍຜູ້ເຝົ້າຄືນອື່ນໄດ້. ພະເຈົ້າຈຳປາ ຈຶ່ງຖາມສຽງສະຫວາດວ່າ ເຮົາພະອົງໄດ້ຂ້າຄົນເປັນຈຳນວນຫຼວງຫຼາຍ ຈະຕ້ອງໄດ້ຮັບການລົງໂທດແບບໃດ ສຽງສະຫວາດກໍທູນຕອບແບບນີ້ມນວນ ເຮັດໃຫ້ພະອົງພໍພະໄທ ຈຶ່ງແຕ່ງຕັ້ງສຽງສະຫວາດ

ເປັນເສນາບໍດີຂອງພະອົງ ມີໜ້າທີ່ໃນການອົບຮົມສັງສອນເສນາອຳມາດຄົນອື່ນ. ນັບແຕ່ນັ້ນມາ ບ້ານເມືອງກໍ່ເກີດຄວາມສະຫງົບສຸກຕະຫຼອດມາ ພະຣາຊາກໍ່ຊົງຢູ່ໃນສິນທຳ.

The tale *Siao Savat* is a piece of teaching literature, weaving together a story with moral lessons until it concludes. In Varanasi, there was a wealthy couple blessed with two sons, the elder son was Si Saliao and the younger one was Siao Savat. When Siao Savat turned 16, the parents decided it proper time to let their sons live on their own. "If we had two houses," said their father, "each of you should choose a preferred one. Now one house is done, so it is time to build the other." Si Saliao wanted to remain where he was, so he chose the current house. Siao Savat wanted to gain experience, so he decided to build another house for himself. Their parents imparted important values and morality to their children. After the parents' death, Siao Savat embarked on a journey aboard on a junk. The junk's captain realized his intelligence and eventually married him to his daughter named Sivai (Sivaya). Meanwhile, the kingdom of Champa faced tumult because the king ruled the city unjustly. The king required men to guard him, but he killed each one who fell asleep on duty. When it was Siao Savat's turn, he stayed awake, reciting verses loudly throughout the night, preventing the king from coming out to harm the guards. The king of Champa asked Siao Savat how he would be punished because he had killed many people. Siao Savat replied him politely. The king was satisfied by the answer and promoted Siao Savat to be his grand councilor teaching the king's ministers. From that time on, the Kingdom of Champa became peaceful and the king adhered to moral principles.

Colophon: None
Date: 1939 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0549)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສົງວສະຫວາດ (ຜູ້ກາ ໓)
Siao Savat (Phuk 3)
Siao Savat (Fascicle 3)

EAP1398_VXY_1_0551

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 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:** 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:** Good.

Description: ສຽງສະຫວາດ ເປັນວັນນະກຳຄຳສອນທີ່ມີເນື້ອເລື່ອງແຊກເປັນນິທານສະລັບກັບຄຳສອນຈົນໝົດເລື່ອງ. ໃນເມືອງພາຣານະສີ ມີກະດູມພີ ໒ ຜົວເມຍ ມີລູກຊາຍ ໒ ຄົນ ຜູ້ອ້າຍຊື່ວ່າສີສະຫຼວງ ແລະ ຜູ້ນ້ອງຊື່ວ່າສຽງສະຫວາດ ເມື່ອສຽງສະຫວາດມີອາຍຸໄດ້ ໑໖ ປີ, ພໍ່ແມ່ຂອງລາວໄດ້ຕັດສິນໃຈວ່າມັນເຖິງເວລາແລ້ວ ທີ່ລູກຂອງເຂົາເຈົ້າຕ້ອງຢູ່ໄດ້ດ້ວຍຕົນເອງ. ພໍ່ຈຶ່ງເວົ້າກັບລູກທັງສອງວ່າ, “ລູກຮັກຂອງພໍ່, ຖ້າພວກເຮົາມີເຮືອນສອງຫຼັງ, ພວກເຈົ້າທຸກຄົນສາມາດເລືອກເອົາເຮືອນທີ່ເຈົ້າຢາກອາໄສຢູ່, ເຮືອນຫຼັງໜຶ່ງນັ້ນໄດ້ສ້າງຮຽບຮ້ອຍແລ້ວ. ເຖິງເວລາແລ້ວທີ່ຈະສ້າງອີກຫຼັງໜຶ່ງ.” ສີສະຫຼວງຕ້ອງການທີ່ຈະຢູ່ບ່ອນທີ່ລາວຢູ່, ດັ່ງນັ້ນລາວຈຶ່ງເລືອກເຮືອນທີ່ສ້າງແລ້ວ. ສ່ວນສຽງສະຫວາດຢາກຫາປະລິບການ ຈຶ່ງເລືອກສ້າງເຮືອນໃຫ້ຕົນເອງ. ພໍ່ແມ່ຈຶ່ງໄດ້ອົບຮົມສັງສອນລູກຂອງຕົນດ້ວຍຂໍ້ວັດປະຕິບັດ ແລະ ຮີດຄອງປະເພນີແລະສິລະທຳ. ເມື່ອພໍ່ແມ່ຕາຍແລ້ວ ສຽງສະຫວາດໄດ້ໄປຄ້າຂາຍກັບນາຍເຮືອສຳເພົາ ນາຍເຮືອເຫັນວ່າເປັນຄົນສະຫຼາດຫຼັກແຫລມ ຈຶ່ງໃຫ້ແຕ່ງງານກັບລູກສາວຫຼ້າຂອງຕົນ ຊື່ວ່າ ນາງສີໄວ. ຕໍ່ມາ ໃນເມືອງຈຳປາ ພະຣາຊາຊົງປົກຄອງບ້ານເມືອງບໍ່ເປັນທຳ ຈຶ່ງເກີດຄວາມເດືອດຮ້ອນທຸກແຫ່ງທຶນ ພະອົງໄດ້ເກນເອົາຄົນມາເຝົ້າອາລັກຂາ ແຕ່ພະອົງກໍປະທານຜູ້ທີ່ຫຼົບໃນໜ້າທີ່ທຸກຄົນ ເມື່ອເຖິງຝຽນຂອງສຽງສະຫວາດໄປເຝົ້າ ເຂົາຕື່ນຢູ່ທັງຄືນທ່ອງຄາຖາສຽງດັງ ເພື່ອບໍ່ໃຫ້ພະຣາຊາອອກມາທຳຮ້າຍຜູ້ເຝົ້າຄົນອື່ນໄດ້. ພະເຈົ້າຈຳປາ ຈຶ່ງຖາມສຽງສະຫວາດວ່າ ເຮົາພະອົງໄດ້ຂ້າຄົນເປັນຈຳນວນຫຼວງຫຼາຍ ຈະຕ້ອງໄດ້ຮັບການລົງໂທດແບບໃດ ສຽງສະຫວາດກໍທູນຕອບແບບນີ້ມນວນ ເຮັດໃຫ້ພະອົງພໍພະໄທ ຈຶ່ງແຕ່ງຕັ້ງສຽງສະຫວາດເປັນເສນາບໍດີຂອງພະອົງ ມີໜ້າທີ່ໃນການອົບຮົມສັງສອນເສນາອຳມາດຄົນອື່ນ. ນັບແຕ່ນັ້ນມາບ້ານເມືອງກໍເກີດຄວາມສະຫງົບສຸກຕະຫຼອດມາ ພະຣາຊາກໍຊົງຢູ່ໃນສິນທຳ.

The tale *Siao Savat* is a piece of teaching literature, weaving together a story with moral lessons until it concludes. In Varanasi, there was a wealthy couple blessed with two sons, the elder son was Si Saliao and the younger one was Siao Savat. When Siao Savat turned 16, the parents decided it proper time to let their sons live on their own. “If we had two houses,” said their father, “each of you should choose a preferred one. Now one house is done, so it is time to built the other.” Si Saliao wanted to remain where he was, so he chose the current house. Siao Savat wanted to gain experience, so he decided to build another house for himself. Their parents imparted important values and morality to their children. After the parents’ death, Siao Savat embarked on a journey aboard on a junk. The junk’s captain realized his intelligence and eventually married him to his daughter named Sivai (Sivaya). Meanwhile, the kingdom of Champa faced tumult because the king ruled the city unjustly. The king required men to guard him, but he killed each one who fell asleep on duty. When it was Siao Savat's turn, he stayed awake, reciting verses loudly throughout the night, preventing the king from coming out to harm the guards. The king of Champa asked Siao Savat how he would be punished because he had killed many people. Siao Savat replied him politely. The king was satisfied by the answer and promoted Siao Savat to be his grand councilor teaching the king’s ministers. From that time on,

the Kingdom of Champa became peaceful and the king adhered to moral principles.

Colophon: None

Date: 1939 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0549)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ສຽງສະຫວາດ (ຜູກຖວນ ໔)
Siao Savat (Phuk thuan 4)
Siao Savat (Fascicle 4)

EAP1398_VXY_1_0552

Long palm-leaf

One Phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 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:** one folio contains the colophon.

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

Description: ສຽງສະຫວາດ ເປັນວັນນະກຳຄຳສອນທີ່ມີເນື້ອເລື່ອງແຊກເປັນນິທານສະລັບກັບຄຳສອນຈົນໝົດເລື່ອງ. ໃນເມືອງພາຣານະສີ ມີກະດູມພິ ໒ ຜົວເມຍ ມີລູກຊາຍ ໒ ຄົນ ຜູ້ອ້າຍຊື່ວ່າສີສະຫຼວງ ແລະ ຜູ້ນ້ອງຊື່ວ່າສຽງສະຫວາດ ເມື່ອສຽງສະຫວາດມີອາຍຸໄດ້ ໑໖ ປີ, ພໍ່ແມ່ຂອງລາວໄດ້ຕັດສິນໃຈວ່າມັນເຖິງເວລາແລ້ວທີ່ລູກຂອງເຂົາເຈົ້າຕ້ອງຢູ່ໄດ້ດ້ວຍຕົນເອງ. ພໍ່ຈຶ່ງເວົ້າກັບລູກທັງສອງວ່າ, “ລູກຮັກຂອງພໍ່, ຖ້າພວກເຮົາມີເຮືອນສອງຫຼັງ, ພວກເຈົ້າທຸກຄົນສາມາດເລືອກເອົາເຮືອນທີ່ເຈົ້າຢາກອາໄສຢູ່, ເຮືອນຫຼັງໜຶ່ງນັ້ນໄດ້ສ້າງຮຽບຮ້ອຍແລ້ວ. ເຖິງເວລາແລ້ວທີ່ຈະສ້າງອີກຫຼັງໜຶ່ງ.” ສີສະຫຼວງຕ້ອງການທີ່ຈະຢູ່ບ່ອນທີ່ລາວຢູ່, ດັ່ງນັ້ນລາວຈຶ່ງເລືອກເຮືອນທີ່ສ້າງແລ້ວ. ສ່ວນສຽງສະຫວາດຢາກຫາປະສົບການ ຈຶ່ງເລືອກສ້າງເຮືອນໃຫ້ຕົນເອງ. ພໍ່ແມ່ຈຶ່ງໄດ້ອົບຮົມສັງສອນລູກຂອງຕົນດ້ວຍຂໍ້ວັດປະຕິບັດ ແລະ ຮີດຄອງປະເພນີແລະສິລະທຳ. ເມື່ອພໍ່ແມ່ຕາຍແລ້ວ ສຽງສະຫວາດໄດ້ໄປຄ້າຂາຍກັບນາຍເຮືອສຳເພົາ ນາຍເຮືອເຫັນວ່າເປັນຄົນສະຫຼາດຫຼັກແຫລມ ຈຶ່ງໃຫ້ແຕ່ງງານກັບລູກສາວຫຼ້າຂອງຕົນ ຊື່ວ່າ ນາງສີໄວ. ຕໍ່ມາ ໃນເມືອງຈຳປາ ພະອາຊາຊົງປົກຄອງບ້ານເມືອງບໍ່ເປັນທຳ ຈຶ່ງເກີດຄວາມເດືອດຮ້ອນທຸກແຫ່ງທຶນ ພະອົງໄດ້ເກນເອົາຄົນມາເຝົ້າອາລັກຂາ ແຕ່ພະອົງກໍປະທານຜູ້ທີ່ຫຼົບໃນໜ້າທີ່ທຸກຄົນ ເມື່ອເຖິງຝຽນຂອງສຽງສະຫວາດໄປເຝົ້າ ເຂົາຕື່ນຢູ່ທັງຄືນທ່ອງຄາຖາສຽງດັງ ເພື່ອບໍ່ໃຫ້ພະອາຊາອອກມາທຳຮ້າຍຜູ້ເຝົ້າຄືນອື່ນໄດ້. ພະເຈົ້າຈຳປາ ຈຶ່ງຖາມສຽງສະຫວາດວ່າ ເຮົາພະອົງໄດ້ຂ້າຄົນເປັນຈຳນວນຫຼວງຫຼາຍ ຈະຕ້ອງໄດ້ຮັບການລົງໂທດແບບໃດ ສຽງສະຫວາດກໍທູນຕອບແບບນີ້ມນວນ ເຮັດໃຫ້ພະອົງພໍພະໂທ ຈຶ່ງແຕ່ງຕັ້ງສຽງສະຫວາດ

ເປັນເສນາບໍດີຂອງພະອົງ ມີໜ້າທີ່ໃນການອົບຮົມສັງສອນເສນາອຳມາດຄົນອື່ນ. ນັບແຕ່ນັ້ນມາ ບ້ານເມືອງກໍ່ເກີດຄວາມສະຫງົບສຸກຕະຫຼອດມາ ພະຣາຊາກໍ່ຊົງຢູ່ໃນສິນທຳ.

The tale *Siao Savat* is a piece of teaching literature, weaving together a story with moral lessons until it concludes. In Varanasi, there was a wealthy couple blessed with two sons, the elder son was Si Saliao and the younger one was Siao Savat. When Siao Savat turned 16, the parents decided it proper time to let their sons live on their own. "If we had two houses," said their father, "each of you should choose a preferred one. Now one house is done, so it is time to build the other." Si Saliao wanted to remain where he was, so he chose the current house. Siao Savat wanted to gain experience, so he decided to build another house for himself. Their parents imparted important values and morality to their children. After the parents' death, Siao Savat embarked on a journey aboard on a junk. The junk's captain realized his intelligence and eventually married him to his daughter named Sivai (Sivaya). Meanwhile, the kingdom of Champa faced tumult because the king ruled the city unjustly. The king required men to guard him, but he killed each one who fell asleep on duty. When it was Siao Savat's turn, he stayed awake, reciting verses loudly throughout the night, preventing the king from coming out to harm the guards. The king of Champa asked Siao Savat how he would be punished because he had killed many people. Siao Savat replied him politely. The king was satisfied by the answer and promoted Siao Savat to be his grand councilor teaching the king's ministers. From that time on, the Kingdom of Champa became peaceful and the king adhered to moral principles.

Colophon:

ລານທີ ໒໑ ໜ້າ ໑: ຈຸນລະສັງກາດຣາໄດ້ ໒໔໘໒ ຕົວ ປີກັດເໝົ້າ ເດືອນ ໗ ອອກ ໓ ຄໍ່າ ພໍ່າວ່າໄດ້
ວັນ ໒ ຣິດຈະນາແລ້ວຍາມກອງ[ແລງ] ໝາຍ ສາວສີຍາ ສາວອ່ອນຕາ ແມ່ແລະລູກ ໄດ້ພ້ອມກັນ
ສ້າງ ລຳສຽວສະຫວາດ ມັດນີ້ ໄວ້ກັບພຸດທະສາສະໜາ ຕາບຕໍ່ເທົ່າ ໔ ພັນພະວັດສາ ຂ້າເທີ້ນ ຣິດ
ຈະນາແມ່ນພິກຂຸໂພທິປັນຍາ ຂໍໂມທະນານຳແດ່ທ້ອນ.

Folio 21 on the recto side: In Chunlasangkat 2482 (possibly BE 2482), a *kat mao* year, on the third waxing-moon day of the seventh lunar month, the second day of the week (Sunday), the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Sao Siya and her daughter Sao Ònta sponsored the making of this manuscript entitled *Lam Siao Savat* (Tale of Siao Savat for preaching) to support the Teachings of the Buddha to last until the end of 5000 years. Phikkhu Phothipannya was the scribe. May he rejoice the merit with the sponsors.

Date:

BE 2482, a *kat mao* year (21 May 1939)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Phikkhu Phothipannya

Sponsor(s):

Sao Siya and her daughter Sao Ònta

Titles:

ສຽງສະຫວາດ (ຜູກຖວນ ໕)

Siao Savat (*Phuk thuan* 5)

Long palm-leaf

One Phuk: *fascicle 6*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 59.5 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.

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

Description: ສຽງສະຫວາດ ເປັນວັນນະກຳຄຳສອນທີ່ມີເນື້ອເລື່ອງແຊກເປັນນິທານສະລັບກັບຄຳສອນຈົນໝົດເລື່ອງ. ໃນເມືອງພາຣານະສີ ມີກະດູມພີ ໒ ຜົວເມຍ ມີລູກຊາຍ ໒ ຄົນ ຜູ້ອ້າຍຊື່ວ່າສີສະຫຼວ ແລະ ຜູ້ນ້ອງຊື່ວ່າສຽງສະຫວາດ ເມື່ອສຽງສະຫວາດມີອາຍຸໄດ້ ໑໖ ປີ, ພໍ່ແມ່ຂອງລາວໄດ້ຕັດສິນໃຈວ່າມັນເຖິງເວລາແລ້ວທີ່ລູກຂອງເຂົາເຈົ້າຕ້ອງຢູ່ໄດ້ດ້ວຍຕົນເອງ. ພໍ່ຈຶ່ງເວົ້າກັບລູກທັງສອງວ່າ, “ລູກຮັກຂອງພໍ່, ຖ້າພວກເຮົາມີເຮືອນສອງຫຼັງ, ພວກເຈົ້າທຸກຄົນສາມາດເລືອກເອົາເຮືອນທີ່ເຈົ້າຢາກອາໄສຢູ່, ເຮືອນຫຼັງໜຶ່ງນັ້ນໄດ້ສ້າງຮຽບຮ້ອຍແລ້ວ. ເຖິງເວລາແລ້ວທີ່ຈະສ້າງອີກຫຼັງໜຶ່ງ.” ສີສະຫຼວຕ້ອງການທີ່ຈະຢູ່ບ່ອນທີ່ລາວຢູ່, ດັ່ງນັ້ນລາວຈຶ່ງເລືອກເຮືອນທີ່ສ້າງແລ້ວ. ສ່ວນສຽງສະຫວາດຢາກຫາປະສົບການ ຈຶ່ງເລືອກສ້າງເຮືອນໃໝ່ຕົນເອງ. ພໍ່ແມ່ຈຶ່ງໄດ້ອົບຮົມສິ່ງສອນລູກຂອງຕົນດ້ວຍຂໍ້ວັດປະຕິບັດ ແລະຮີດຄອງປະເພນີແລະສິລະທຳ. ເມື່ອພໍ່ແມ່ຕາຍແລ້ວ ສຽງສະຫວາດໄດ້ໄປຄ້າຂາຍກັບນາຍເຮືອສຳເພົາ ນາຍເຮືອເຫັນວ່າເປັນຄົນສະຫຼາດຫຼັກແຫລມ ຈຶ່ງໃຫ້ແຕ່ງງານກັບລູກສາວຫຼ້າຂອງຕົນ ຊື່ວ່າ ນາງສີໄວ. ຕໍ່ມາ ໃນເມືອງຈຳປາ ພະຣາຊາຊົງປົກຄອງບ້ານເມືອງບໍ່ເປັນທຳ ຈຶ່ງເກີດຄວາມເດືອດຮ້ອນທຸກແຫ່ງທຶນ ພະອົງໄດ້ເກນເອົາຄົນມາເຝົ້າອາລັກຂາ ແຕ່ພະອົງກໍປະທານຜູ້ທີ່ຫຼົບໃນໜ້າທີ່ທຸກຄົນ ເມື່ອເຖິງຝຸ່ນຂອງສຽງສະຫວາດໄປເຝົ້າ ເຂົາຕື່ນຢູ່ທັງຄົນທ່ອງຄາຖາສຽງດັງ ເພື່ອບໍ່ໃຫ້ພະຣາຊາອອກມາທຳຮ້າຍຜູ້ເຝົ້າຄົນອື່ນໄດ້. ພະເຈົ້າຈຳປາ ຈຶ່ງຖາມສຽງສະຫວາດວ່າ ເຮົາພະອົງໄດ້ຂ້າຄົນເປັນຈຳນວນຫຼວງຫຼາຍ ຈະຕ້ອງໄດ້ຮັບການລົງໂທດແບບໃດ ສຽງສະຫວາດກໍທູນຕອບແບບນີ້ມນວນ ເຮັດໃຫ້ພະອົງພໍພະໂທ ຈຶ່ງແຕ່ງຕັ້ງສຽງສະຫວາດເປັນເສນາບໍດີຂອງພະອົງ ມີໜ້າທີ່ໃນການອົບຮົມສິ່ງສອນເສນາອຳມາດຄົນອື່ນ. ນັບແຕ່ນັ້ນມາບ້ານເມືອງກໍເກີດຄວາມສະຫງົບສຸກຕະຫຼອດມາ ພະຣາຊາກໍຊົງຢູ່ໃນສິນທຳ.

The tale *Siao Savat* is a piece of teaching literature, weaving together a story with moral lessons until it concludes. In Varanasi, there was a wealthy couple blessed with two sons, the elder son was Si Saliao and the younger one was Siao Savat. When Siao Savat turned 16, the parents decided it proper time to let their sons live on their own. “If we had two houses,” said their father, “each of you should choose a preferred one. Now one house is done, so it is time to built the other.” Si Saliao wanted to remain where he was, so he chose the current house. Siao Savat wanted to gain experience, so he decided to build another house for himself. Their parents imparted important values and morality to their children.

After the parents' death, Siao Savat embarked on a journey aboard on a junk. The junk's captain realized his intelligence and eventually married him to his daughter named Sivai (Sivaya). Meanwhile, the kingdom of Champa faced tumult because the king ruled the city unjustly. The king required men to guard him, but he killed each one who fell asleep on duty. When it was Siao Savat's turn, he stayed awake, reciting verses loudly throughout the night, preventing the king from coming out to harm the guards. The king of Champa asked Siao Savat how he would be punished because he had killed many people. Siao Savat replied him politely. The king was satisfied by the answer and promoted Siao Savat to be his grand councilor teaching the king's ministers. From that time on, the Kingdom of Champa became peaceful and the king adhered to moral principles.

Colophon:

ລາມທີ ໑໗ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໘໒ ຕົວ ປີກັດເໝົ້າ ເດືອນ ໗ ແຮມ ໔ ຄໍ່າ ພໍ່າວ່າໄດ້ ວັນ ໔ ມື້ເບີກສະງ້າ ຣິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ສາວອ່ອນຕາແມ່ອ້າຍເອື້ອຍນ້ອງຊູ່ຄົນ ໄດ້ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ລຳສຽວສະຫວາດ ມັດນີ້ ໄວ້ກັບພະພຸດທະສາສະໜາ ເທົ່າໝົດຊົ່ວໂປລານນີ້ ຕາບຕໍ່ເທົ່າຂໍໃຫ້ຜູ້ຂ້ານີ້ໄດ້ເຂົ້າສູ່ອາມຸດຕະມະຫານິຣະພາບ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາແດ່ກໍ່ຂ້າ[ເທົ້ນ]. ປະການ ໑ ຂໍໃຫ້ຜູ້ຂ້ານີ້ໄດ້ພົບສາສະໜາພະອາຣິຍະເມດໄຕເຈົ້າອົງຈະລົງມາພາຍໜ້ານີ້ກໍ່ຂ້າເທົ້ນ. ປະການ ໑ ຂໍໃຫ້ບຸນຄຸນນະລາສິບາຣະມີອັນຜູ້ຂ້າໄດ້ສ້າງທັງສີມັດນີ້ໄປຄ້າຊຸຍາຕິກາພີ່ນ້ອງແຫ່ງຜູ້ຂ້າ ໄປຕິກທີ່ຮ້າຍຂໍໃຫ້ຍ້າຍສູ່ທີ່ດີກໍ່ຂ້າເທົ້ນ. ນິບພານັງປະຣະມັງ ສຸກຂັງ ທຸວັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ. ຜູ້ຂຽນພິກຂຸສຸກຂະປັນຍາ ເປັນຜູ້ຣິດຈະນາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາ ຕາບຕໍ່ເທົ່າ ຂໍຜູ້ຂ້ານີ້ໄດ້ເຂົ້າສູ່ພະນິພານກໍ່ຂ້າເທົ້ນ ຕຸວັງປະຣະມັງ ສຸກຂັງ.

Folio 17 on the recto side: In Buddhist Era (BE) 2482, a *kat mao* year, on the fifth waning-moon day of the seventh lunar month, the fourth day of the week (Wednesday),⁵⁹ a *poek sanga* day, the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Sao Ònta, her mother, and her siblings had the most ardent religious faith to sponsor the making of this manuscript-bundle entitled *Lam Siao Savat* (Tale of Siao Savat for preaching) to support the Teachings of the Buddha to last until the end of the life of these palm leaves. May I enter Nibbāna. May my wishes and desires be fulfilled. May we meet the teaching of Ariya Metteyya who will come in the future. Moreover, may the results of the merit derived from making of this manuscript bundle support my relatives and siblings who have passed away. If they are in a misery place, may they move to a good place, definitely. Nibbāna is the greatest bliss. Nibbāna is the greatest bliss. Phikkhu Phothipannya was the scribe. May my desires and wishes come true. May I enter Nibbāna, certainly, the greatest bliss.

Date: BE 2482, a *kat mao* year (7 Jun 1939)
Script(s): Tham Lao
Language(s): Lao, Pali

⁵⁹ 1302 Jyestha 20 = Wednesday, 7 June 1939.

Author(s): Unknown
Scribe(s): Phikkhu Phothipannya
Sponsor(s): Sao Ònta, her mother, and her siblings
Titles: ສຽງສະຫວາດ (ຜູກຖວນ ໖)
Siao Savat (Phuk thuan 6)
Siao Savat (Fascicle 6)

EAP1398_VXY_1_0554

Long palm-leaf

One Phuk: *fascicle 7*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 59.5 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ສຽງສະຫວາດ ເປັນວັນນະກຳຄຳສອນທີ່ມີເນື້ອເລື່ອງແຊກເປັນນິທານສະລັບກັບຄຳສອນຈົນໝົດເລື່ອງ. ໃນເມືອງພາຣານະສີ ມີກະດູກພີ ໒ ຜົວເມຍ ມີລູກຊາຍ ໒ ຄົນ ຜູ້ອ້າຍຊື່ວ່າສີສະຫຼວ ແລະ ຜູ້ນ້ອງຊື່ວ່າສຽງສະຫວາດ ເມື່ອສຽງສະຫວາດມີອາຍຸໄດ້ ໑໙ ປີ, ພໍ່ແມ່ຂອງລາວໄດ້ຕັດສິນໃຈວ່າ ມັນເຖິງເວລາແລ້ວ ທີ່ລູກຂອງເຂົາເຈົ້າຕ້ອງຢູ່ໄດ້ດ້ວຍຕົນເອງ. ພໍ່ຈຶ່ງເວົ້າກັບລູກທັງສອງວ່າ, “ລູກຮັກຂອງພໍ່, ຖ້າພວກເຮົາມີເຮືອນສອງຫຼັງ, ພວກເຈົ້າທຸກຄົນສາມາດເລືອກເອົາເຮືອນທີ່ເຈົ້າຢາກອາໄສຢູ່, ເຮືອນຫຼັງໜຶ່ງນັ້ນໄດ້ສ້າງຮຽບຮ້ອຍແລ້ວ. ເຖິງເວລາແລ້ວທີ່ຈະສ້າງອີກຫຼັງໜຶ່ງ.” ສີສະຫຼວຕ້ອງການທີ່ຈະຢູ່ບ່ອນທີ່ລາວຢູ່, ດັ່ງນັ້ນລາວຈຶ່ງເລືອກເຮືອນທີ່ສ້າງແລ້ວ. ສ່ວນສຽງສະຫວາດຢາກຫາປະລິບການ ຈຶ່ງເລືອກສ້າງເຮືອນໃຫ້ຕົນເອງ. ພໍ່ແມ່ຈຶ່ງໄດ້ອົບຮົມສັງສອນລູກຂອງຕົນດ້ວຍຂໍ້ວັດປະຕິບັດ ແລະ ຮີດຄອງປະເພນີແລະສິລະທຳ. ເມື່ອພໍ່ແມ່ຕາຍແລ້ວ ສຽງສະຫວາດໄດ້ໄປຄ້າຂາຍກັບນາຍເຮືອສຳເພົາ ນາຍເຮືອເຫັນວ່າເປັນຄົນສະຫຼາດຫຼັກແຫລມ ຈຶ່ງໃຫ້ແຕ່ງງານກັບລູກສາວຫຼ້າຂອງຕົນ ຊື່ວ່າ ນາງສີໄວ. ຕໍ່ມາ ໃນເມືອງຈຳປາ ພະຣາຊາຊົງປົກຄອງບ້ານເມືອງບໍ່ເປັນທຳ ຈຶ່ງເກີດຄວາມເດືອດຮ້ອນທຸກແຫ່ງທຶນ ພະອົງໄດ້ເກນເອົາຄົນມາເຝົ້າອາລັກຂາ ແຕ່ພະອົງກໍປະທານຜູ້ທີ່ຫຼົບໃນໜ້າທີ່ທຸກຄົນ ເມື່ອເຖິງຝຽນຂອງສຽງສະຫວາດໄປເຝົ້າ ເຂົາຕື່ນຢູ່ທັງຄືນທ່ອງຄາຖາສຽງດັງ ເພື່ອບໍ່ໃຫ້ພະຣາຊາອອກມາທຳຮ້າຍຜູ້ເຝົ້າຄືນອື່ນໄດ້. ພະເຈົ້າຈຳປາ ຈຶ່ງຖາມສຽງສະຫວາດວ່າ ເຮົາພະອົງໄດ້ຂ້າຄົນເປັນຈຳນວນຫຼວງຫຼາຍ ຈະຕ້ອງໄດ້ຮັບການລົງໂທດແບບໃດ ສຽງສະຫວາດກໍທູນຕອບແບບນີ້ມະນວນ ເຮັດໃຫ້ພະອົງພໍພະໄທ ຈຶ່ງແຕ່ງຕັ້ງສຽງສະຫວາດເປັນເສນາບໍດີຂອງພະອົງ ມີໜ້າທີ່ໃນການອົບຮົມສັງສອນເສນາອຳມາດຄືນອື່ນ. ນັບແຕ່ນັ້ນມາບ້ານເມືອງກໍເກີດຄວາມສະຫງົບສຸກຕະຫຼອດມາ ພະຣາຊາກໍຊົງຢູ່ໃນສິນທຳ.

The tale *Siao Savat* is a piece of teaching literature, weaving together a story with moral lessons until it concludes. In Varanasi, there was a wealthy couple blessed with two sons, the elder son was Si Saliao and the younger one was Siao Savat. When Siao Savat turned 16, the parents

decided it proper time to let their sons live on their own. "If we had two houses," said their father, "each of you should choose a preferred one. Now one house is done, so it is time to built the other." Si Saliao wanted to remain where he was, so he chose the current house. Siao Savat wanted to gain experience, so he decided to build another house for himself. Their parents imparted important values and morality to their children. After the parents' death, Siao Savat embarked on a journey aboard on a junk. The junk's captain realized his intelligence and eventually married him to his daughter named Sivai (Sivaya). Meanwhile, the kingdom of Champa faced tumult because the king ruled the city unjustly. The king required men to guard him, but he killed each one who fell asleep on duty. When it was Siao Savat's turn, he stayed awake, reciting verses loudly throughout the night, preventing the king from coming out to harm the guards. The king of Champa asked Siao Savat how he would be punished because he had killed many people. Siao Savat replied him politely. The king was satisfied by the answer and promoted Siao Savat to be his grand councilor teaching the king's ministers. From that time on, the Kingdom of Champa became peaceful and the king adhered to moral principles.

Colophon: ລານທີ ໑໗ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊໄດ້ ໒໔໘໒ ຕົວ ປີກັດເໝົ້າ ເດືອນ ໗ ແຮມ ໑໐ ຄໍ່າ ພໍ່າວ່າໄດ້ວັນ.

Folio 17 on the recto side: Buddhist Era (BE) 2482, a *kat mao* year, the tenth waning-moon day of the seventh lunar month, the [...] day [of the week].⁶⁰

Date: BE 2482, a *kat mao* year (12 Jun 1939)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ສົງວສະຫວາດ (ຜູ້ກາ ກ)

Siao Savat (Phuk 7)

Siao Savat (Fascicle 7)

EAP1398_VXY_1_0555

Long palm-leaf

One Phuk: *fascicle 8*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 59.5 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:** 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.

⁶⁰ 1301 Jyestha 25 = Monday, 12 June 1939.

Description:

ສຽງສະຫວາດ ເປັນວັນນະກຳຄຳສອນທີ່ມີເນື້ອເລື່ອງແຊກເປັນນິທານສະລັບກັບຄຳສອນຈົນໝົດເລື່ອງ. ໃນເມືອງພາຣານະສີ ມີກະດູມພີ ໒ ຜົວເມຍ ມີລູກຊາຍ ໒ ຄົນ ຜູ້ອ້າຍຊື່ວ່າສີສະຫຼວ ແລະ ຜູ້ນ້ອງຊື່ວ່າສຽງສະຫວາດ ເມື່ອສຽງສະຫວາດມີອາຍຸໄດ້ ໑໖ ປີ, ພໍ່ແມ່ຂອງລາວໄດ້ຕັດສິນໃຈວ່າມັນເຖິງເວລາແລ້ວ ທີ່ລູກຂອງເຂົາເຈົ້າຕ້ອງຢູ່ໄດ້ດ້ວຍຕົນເອງ. ພໍ່ຈຶ່ງເວົ້າກັບລູກທັງສອງວ່າ, “ລູກຮັກຂອງພໍ່, ຖ້າພວກເຮົາມີເຮືອນສອງຫຼັງ, ພວກເຈົ້າທຸກຄົນສາມາດເລືອກເອົາເຮືອນທີ່ເຈົ້າຢາກອາໄສຢູ່, ເຮືອນຫຼັງໜຶ່ງນັ້ນໄດ້ສ້າງຮຽບຮ້ອຍແລ້ວ. ເຖິງເວລາແລ້ວທີ່ຈະສ້າງອີກຫຼັງໜຶ່ງ.” ສີສະຫຼວຕ້ອງການທີ່ຈະຢູ່ບ່ອນທີ່ລາວຢູ່, ດັ່ງນັ້ນລາວຈຶ່ງເລືອກເຮືອນທີ່ສ້າງແລ້ວ. ສ່ວນສຽງສະຫວາດຢາກຫາປະລິບການ ຈຶ່ງເລືອກສ້າງເຮືອນໃໝ່ຕົນເອງ. ພໍ່ແມ່ຈຶ່ງໄດ້ອົບຮົມສັງສອນລູກຂອງຕົນດ້ວຍຂໍ້ວັດປະຕິບັດ ແລະຮີດຄອງປະເພນີແລະສິລະທຳ. ເມື່ອພໍ່ແມ່ຕາຍແລ້ວ ສຽງສະຫວາດໄດ້ໄປຄ້າຂາຍກັບນາຍເຮືອສຳເພົາ ນາຍເຮືອເຫັນວ່າເປັນຄົນສະຫຼາດຫຼັກແຫລມ ຈຶ່ງໃຫ້ແຕ່ງງານກັບລູກສາວຫຼ້າຂອງຕົນ ຊື່ວ່າ ນາງສີໄວ. ຕໍ່ມາ ໃນເມືອງຈຳປາ ພະຣາຊາຊົງປົກຄອງບ້ານເມືອງບໍ່ເປັນທຳ ຈຶ່ງເກີດຄວາມເດືອດຮ້ອນທຸກແຫ່ງທຶນ ພະອົງໄດ້ເກນເອົາຄົນມາເຝົ້າອາລັກຂາ ແຕ່ພະອົງກໍປະທານຜູ້ທີ່ຫຼົບໃນໜ້າທີ່ທຸກຄົນ ເມື່ອເຖິງຝຽນຂອງສຽງສະຫວາດໄປເຝົ້າ ເຂົາຕື່ນຢູ່ທັງຄືນທ່ອງຄາຖາສຽງດັງ ເພື່ອບໍ່ໃຫ້ພະຣາຊາອອກມາທຳຮ້າຍຜູ້ເຝົ້າຄົນອື່ນໄດ້. ພະເຈົ້າຈຳປາ ຈຶ່ງຖາມສຽງສະຫວາດວ່າ ເຮົາພະອົງໄດ້ຂ້າຄົນເປັນຈຳນວນຫຼວງຫຼາຍ ຈະຕ້ອງໄດ້ຮັບການລົງໂທດແບບໃດ ສຽງສະຫວາດກໍທຽນຕອບແບບນີ້ມາມອບ ເຮັດໃຫ້ພະອົງພໍພະໂທ ຈຶ່ງແຕ່ງຕັ້ງສຽງສະຫວາດເປັນເສນາບໍດີຂອງພະອົງ ມີໜ້າທີ່ໃນການອົບຮົມສັງສອນເສນາອຳມາດຄົນອື່ນ. ນັບແຕ່ນັ້ນມາບ້ານເມືອງກໍເກີດຄວາມສະຫງົບສຸກຕະຫຼອດມາ ພະຣາຊາກໍຊົງຢູ່ໃນສິນທຳ.

The tale *Siao Savat* is a piece of teaching literature, weaving together a story with moral lessons until it concludes. In Varanasi, there was a wealthy couple blessed with two sons, the elder son was Si Saliao and the younger one was Siao Savat. When Siao Savat turned 16, the parents decided it proper time to let their sons live on their own. “If we had two houses,” said their father, “each of you should choose a preferred one. Now one house is done, so it is time to built the other.” Si Saliao wanted to remain where he was, so he chose the current house. Siao Savat wanted to gain experience, so he decided to build another house for himself. Their parents imparted important values and morality to their children. After the parents’ death, Siao Savat embarked on a journey aboard on a junk. The junk’s captain realized his intelligence and eventually married him to his daughter named Sivai (Sivaya). Meanwhile, the kingdom of Champa faced tumult because the king ruled the city unjustly. The king required men to guard him, but he killed each one who fell asleep on duty. When it was Siao Savat’s turn, he stayed awake, reciting verses loudly throughout the night, preventing the king from coming out to harm the guards. The king of Champa asked Siao Savat how he would be punished because he had killed many people. Siao Savat replied him politely. The king was satisfied by the answer and promoted Siao Savat to be his grand councilor teaching the king’s ministers. From that time on, the Kingdom of Champa became peaceful and the king adhered to moral principles.

Colophon:

None

Date: 1939 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0549)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສຽງສະຫວາດ (ຜູກ ໘)
Siao Savat (Phuk 8)
Siao Savat (Fascicle 8)

EAP1398_VXY_1_0556

Long palm-leaf

One Phuk: *fascicle 9*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 59.5 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.

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

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

Description: ສຽງສະຫວາດ ເປັນວັນນະກຳຄຳສອນທີ່ມີເນື້ອເລື່ອງແຊກເປັນນິທານສະລັບກັບຄຳສອນຈິນໝິດເລື່ອງ. ໃນເມືອງພາຣານະສີ ມີກະດູມພີ ໒ ຜົວເມຍ ມີລູກຊາຍ ໒ ຄົນ ຜູ້ອ້າຍຊື່ວ່າສີສະຫຼົວ ແລະ ຜູ້ນ້ອງຊື່ວ່າສຽງສະຫວາດ ເມື່ອສຽງສະຫວາດມີອາຍຸໄດ້ ໑໙ ປີ, ພໍ່ແມ່ຂອງລາວໄດ້ຕັດສິນໃຈວ່າມັນເຖິງເວລາແລ້ວ ທີ່ລູກຂອງເຂົາເຈົ້າຕ້ອງຢູ່ໄດ້ດ້ວຍຕົນເອງ. ພໍ່ຈຶ່ງເວົ້າກັບລູກທັງສອງວ່າ, “ລູກຮັກຂອງພໍ່, ຖ້າພວກເຮົາມີເຮືອນສອງຫຼັງ, ພວກເຈົ້າທຸກຄົນສາມາດເລືອກເອົາເຮືອນທີ່ເຈົ້າຢາກອາໄສຢູ່, ເຮືອນຫຼັງໜຶ່ງນັ້ນໄດ້ສ້າງຮຽບຮ້ອຍແລ້ວ. ເຖິງເວລາແລ້ວທີ່ຈະສ້າງອີກຫຼັງໜຶ່ງ.” ສີສະຫຼົວຕ້ອງການທີ່ຈະຢູ່ບ່ອນທີ່ລາວຢູ່, ດັ່ງນັ້ນລາວຈຶ່ງເລືອກເຮືອນທີ່ສ້າງແລ້ວ. ສ່ວນສຽງສະຫວາດຢາກຫາປະລິບການ ຈຶ່ງເລືອກສ້າງເຮືອນໃຫ້ຕົນເອງ. ພໍ່ແມ່ຈຶ່ງໄດ້ອົບຮົມສັງສອນລູກຂອງຕົນດ້ວຍຂໍ້ວັດປະຕິບັດ ແລະ ຮີດຄອງປະເພນີແລະສິລະທຳ. ເມື່ອພໍ່ແມ່ຕາຍແລ້ວ ສຽງສະຫວາດໄດ້ໄປຄ້າຂາຍກັບນາຍເຮືອສຳເພົາ ນາຍເຮືອເຫັນວ່າເປັນຄົນສະຫຼາດຫຼັກແຫລມ ຈຶ່ງໃຫ້ແຕ່ງງານກັບລູກສາວຫຼ້າຂອງຕົນ ຊື່ວ່າ ນາງສີໄວ. ຕໍ່ມາ ໃນເມືອງຈຳປາ ພະຣາຊາຊົງປົກຄອງບ້ານເມືອງບໍ່ເປັນທຳ ຈຶ່ງເກີດຄວາມເດືອດຮ້ອນທຸກແຫ່ງທຶນ ພະອົງໄດ້ເກນເອົາຄົນມາເຝົ້າອາລັກຂາ ແຕ່ພະອົງກໍປະທານຜູ້ທີ່ຫຼົບໃນໜ້າທີ່ທຸກຄົນ ເມື່ອເຖິງຝຽນຂອງສຽງສະຫວາດໄປເຝົ້າ ເຂົາຕື່ນຢູ່ທັງຄືນທ່ອງຄາຖາສູງດັງ ເພື່ອບໍ່ໃຫ້ພະຣາຊາອອກມາທຳຮ້າຍຜູ້ເຝົ້າຄືນອື່ນໄດ້. ພະເຈົ້າຈຳປາ ຈຶ່ງຖາມສຽງສະຫວາດວ່າ ເຮົາພະອົງໄດ້ຂ້າຄົນເປັນຈຳນວນຫຼວງຫຼາຍ ຈະຕ້ອງໄດ້ຮັບການລົງໂທດແບບໃດ ສຽງສະຫວາດກໍທູນຕອບແບບນີ້ມນວນ ເຮັດໃຫ້ພະອົງພໍພະໄທ ຈຶ່ງແຕ່ງຕັ້ງສຽງສະຫວາດເປັນເສນາບໍດີຂອງພະອົງ ມີໜ້າທີ່ໃນການອົບຮົມສັງສອນເສນາອຳມາດຄືນອື່ນ. ນັບແຕ່ນັ້ນມາບ້ານເມືອງກໍເກີດຄວາມສະຫງົບສຸກຕະຫຼອດມາ ພະຣາຊາກໍຊົງຢູ່ໃນສິນທຳ.

The tale *Siao Savat* is a piece of teaching literature, weaving together a story with moral lessons until it concludes. In Varanasi, there was a wealthy couple blessed with two sons, the elder son was Si Saliao and the younger one was Siao Savat. When Siao Savat turned 16, the parents decided it proper time to let their sons live on their own. "If we had two houses," said their father, "each of you should choose a preferred one. Now one house is done, so it is time to built the other." Si Saliao wanted to remain where he was, so he chose the current house. Siao Savat wanted to gain experience, so he decided to build another house for himself. Their parents imparted important values and morality to their children. After the parents' death, Siao Savat embarked on a journey aboard on a junk. The junk's captain realized his intelligence and eventually married him to his daughter named Sivai (Sivaya). Meanwhile, the kingdom of Champa faced tumult because the king ruled the city unjustly. The king required men to guard him, but he killed each one who fell asleep on duty. When it was Siao Savat's turn, he stayed awake, reciting verses loudly throughout the night, preventing the king from coming out to harm the guards. The king of Champa asked Siao Savat how he would be punished because he had killed many people. Siao Savat replied him politely. The king was satisfied by the answer and promoted Siao Savat to be his grand councilor teaching the king's ministers. From that time on, the Kingdom of Champa became peaceful and the king adhered to moral principles.

Colophon:

ລານທີ ໑໓ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໘໒ ຕົວ ປີກັດເໝົ້າ ເດືອນ ຕຸ ອອກໃໝ່ ໓ ວັນ ໒ ຍາມຄໍ່າ ມື້ ເຕົ້າສີ ພາຍມີ ສາວອ່ອນຕາ ພໍ່ແມ່ ພີ່ນ້ອງຊູ່ຄົນ ໄດ້ມີໃຈໃສສັດທາສ້າງ ລໍາສຽວສະຫວາດ ມັດນີ້ ໄວ້ກັບພະສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄໍາມັກຄໍາປາດຖະ ໜາສູ່ເຍື່ອງສູ່ປະການແດ່ກໍຂ້າເທີ້ນ ປະການ ໑ ຂໍໃຫ້ຂ້າພະເຈົ້ານີ້ເກີດຮ່ວມສາສະໜາພະອາຣິຍະ ເມດໂຕເຈົ້າ ຕາບຕໍ່ເທົ່າ ຂໍໃຫ້ຂ້າພະເຈົ້ານີ້ໄດ້ເຂົ້າສູ່ວຽງແກ້ວແລ້ວຄືວ່າພະນິຣະພານແດ່ກໍຂ້າ ເທີ້ນ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ພິກຂຸສິດທິປັນຍາເປັນຜູ້ຮິດຈະນາ ຂໍໃຫ້ຜູ້ຂ້ານີ້ໄດ້ເຂົ້າສູ່ ພະນິຣະພານກໍຂ້າເທີ້ນ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ.

Folio 13 on the recto side: In Buddhist Era (BE) 2482, a *kat mao* year, on the third waxing-moon day of the eighth lunar month, the second day of the week (Monday),⁶¹ [the writing was accomplished] at night, a *tao si* day. Sao Ònta, her parents, and her siblings had the ardent religious faith to sponsor the making of this manuscript-bundle entitled *Lam Siao Savat* (Tale of Siao Savat for preaching) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May all our desires and wishes come true. May we be reborn in the period of Metteyya Buddha. May we enter into the crystal city or Nibbāna. Nibbāna is the greatest bliss. Phikkhu Sithipannya was the scribe. May he enter Nibbāna, certainly. Nibbāna is the greatest bliss.

Date:

BE 2482, a *kat mao* year (19 Jun 1939)

Script(s):

Tham Lao

⁶¹ 1301 Pratomashada 3 = Monday, 19 June 1939.

Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Bhikkhu Sitthipannya
Sponsor(s): Sao Ònta together, her parents, and her siblings
Titles: ສຽວສະຫວາດ (ຜູກ ໙)
Siao Savat (Phuk 9)
Siao Savat (Fascicle 9)

EAP1398_VXY_1_0557

Long palm-leaf

One Phuk: *fascicle 10*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 59.5 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ສຽວສະຫວາດ ເປັນວັນນະກຳຄຳສອນທີ່ມີເນື້ອເລື່ອງແຊກເປັນນິທານສະລັບກັບຄຳສອນຈົນໝົດເລື່ອງ. ໃນເມືອງພາຣານະສີ ມີກະດູມພີ ໒ ຜົວເມຍ ມີລູກຊາຍ ໒ ຄົນ ຜູ້ອ້າຍຊື່ວ່າສີສະຫຼວ ແລະ ຜູ້ນ້ອງຊື່ວ່າສຽວສະຫວາດ ເມື່ອສຽວສະຫວາດມີອາຍຸໄດ້ ໑໖ ປີ, ພໍ່ແມ່ຂອງລາວໄດ້ຕັດສິນໃຈວ່າມັນເຖິງເວລາແລ້ວ ທີ່ລູກຂອງເຂົາເຈົ້າຕ້ອງຢູ່ໄດ້ດ້ວຍຕົນເອງ. ພໍ່ຈຶ່ງເວົ້າກັບລູກທັງສອງວ່າ, “ລູກຮັກຂອງພໍ່, ຖ້າພວກເຮົາມີເຮືອນສອງຫຼັງ, ພວກເຈົ້າທຸກຄົນສາມາດເລືອກເອົາເຮືອນທີ່ເຈົ້າຢາກອາໄສຢູ່, ເຮືອນຫຼັງໜຶ່ງນັ້ນໄດ້ສ້າງຮຽບຮ້ອຍແລ້ວ. ເຖິງເວລາແລ້ວທີ່ຈະສ້າງອີກຫຼັງໜຶ່ງ.” ສີສະຫຼວຕ້ອງການທີ່ຈະຢູ່ບ່ອນທີ່ລາວຢູ່, ດັ່ງນັ້ນລາວຈຶ່ງເລືອກເຮືອນທີ່ສ້າງແລ້ວ. ສ່ວນສຽວສະຫວາດຢາກຫາປະລິບການ ຈຶ່ງເລືອກສ້າງເຮືອນໃໝ່ຕົນເອງ. ພໍ່ແມ່ຈຶ່ງໄດ້ອົບຮົມສັງສອນລູກຂອງຕົນດ້ວຍຂໍ້ວັດປະຕິບັດ ແລະຮີດຄອງປະເພນີແລະສິລະທຳ. ເມື່ອພໍ່ແມ່ຕາຍແລ້ວ ສຽວສະຫວາດໄດ້ໄປຄ້າຂາຍກັບນາຍເຮືອສຳເພົາ ນາຍເຮືອເຫັນວ່າເປັນຄົນສະຫຼາດຫຼັກແຫລມ ຈຶ່ງໃຫ້ແຕ່ງງານກັບລູກສາວຫຼ້າຂອງຕົນ ຊື່ວ່າ ນາງສີໄວ. ຕໍ່ມາ ໃນເມືອງຈຳປາ ພະຣາຊາຊົງປົກຄອງບ້ານເມືອງບໍ່ເປັນທຳ ຈຶ່ງເກີດຄວາມເດືອດຮ້ອນທຸກແຫ່ງທຶນ ພະອົງໄດ້ເກນເອົາຄົນມາເຝົ້າອາລັກຂາ ແຕ່ພະອົງກໍປະທານຜູ້ທີ່ຫຼົບໃນໜ້າທີ່ທຸກຄົນ ເມື່ອເຖິງຝຸງນຂອງສຽວສະຫວາດໄປເຝົ້າ ເຂົາຕື່ນຢູ່ທັງຄືນທ່ອງຄາຖາສຽງດັງ ເພື່ອບໍ່ໃຫ້ພະຣາຊາອອກມາທຳຮ້າຍຜູ້ເຝົ້າຄົນອື່ນໄດ້. ພະເຈົ້າຈຳປາ ຈຶ່ງຖາມສຽວສະຫວາດວ່າ ເຮົາພະອົງໄດ້ຂ້າຄົນເປັນຈຳນວນຫຼວງຫຼາຍ ຈະຕ້ອງໄດ້ຮັບການລົງໂທດແບບໃດ ສຽວສະຫວາດກໍທູນຕອບແບບນີ້ມະນວນ ເຮັດໃຫ້ພະອົງພໍພະໄທ ຈຶ່ງແຕ່ງຕັ້ງສຽວສະຫວາດເປັນເສນາບໍດີຂອງພະອົງ ມີໜ້າທີ່ໃນການອົບຮົມສັງສອນເສນາອຳມາດຄົນອື່ນ. ນັບແຕ່ນັ້ນມາບ້ານເມືອງກໍເກີດຄວາມສະຫງົບສຸກຕະຫຼອດມາ ພະຣາຊາກໍຊົງຢູ່ໃນສິນທຳ.

The tale *Siao Savat* is a piece of teaching literature, weaving together a story with moral lessons until it concludes. In Varanasi, there was a wealthy couple blessed with two sons, the elder son was Si Saliao and the younger one was Siao Savat. When Siao Savat turned 16, the parents

decided it proper time to let their sons live on their own. "If we had two houses," said their father, "each of you should choose a preferred one. Now one house is done, so it is time to built the other." Si Saliao wanted to remain where he was, so he chose the current house. Siao Savat wanted to gain experience, so he decided to build another house for himself. Their parents imparted important values and morality to their children. After the parents' death, Siao Savat embarked on a journey aboard on a junk. The junk's captain realized his intelligence and eventually married him to his daughter named Sivai (Sivaya). Meanwhile, the kingdom of Champa faced tumult because the king ruled the city unjustly. The king required men to guard him, but he killed each one who fell asleep on duty. When it was Siao Savat's turn, he stayed awake, reciting verses loudly throughout the night, preventing the king from coming out to harm the guards. The king of Champa asked Siao Savat how he would be punished because he had killed many people. Siao Savat replied him politely. The king was satisfied by the answer and promoted Siao Savat to be his grand councilor teaching the king's ministers. From that time on, the Kingdom of Champa became peaceful and the king adhered to moral principles.

Colophon: None
Date: 1939 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0549)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສຽງສະຫວາດ (ຜູກ ໑໐)
Siao Savat (Phuk 10)
Siao Savat (Fascicle 10)

EAP1398_VXY_1_0558

Long palm-leaf

One Phuk: *fascicle 11*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 59.5 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ສຽງສະຫວາດ ເປັນວັນນະກຳຄຳສອນທີ່ມີເນື້ອເລື່ອງແຊກເປັນນິທານສະລັບກັບຄຳສອນຈົນໝົດເລື່ອງ. ໃນເມືອງພາຣານະສີ ມີກະດູມພີ ໒ ຜົວເມຍ ມີລູກຊາຍ ໒ ຄົນ ຜູ້ອ້າຍຊື່ວ່າສີສະຫຼົວ ແລະ ຜູ້ນ້ອງຊື່ວ່າສຽງສະຫວາດ ເມື່ອສຽງສະຫວາດມີອາຍຸໄດ້ ໑໖ ປີ, ພໍແມ່ຂອງລາວໄດ້ຕັດສິນໃຈວ່າ

ມັນເຖິງເວລາແລ້ວ ທີ່ລູກຂອງເຂົາເຈົ້າຕ້ອງຢູ່ໄດ້ດ້ວຍຕົນເອງ. ພໍຈຶ່ງເວົ້າກັບລູກທັງສອງວ່າ, “ລູກ ຮັກຂອງພໍ່, ຖ້າພວກເຮົາມີເຮືອນສອງຫຼັງ, ພວກເຈົ້າທຸກຄົນສາມາດເລືອກເອົາເຮືອນທີ່ເຈົ້າຢາກ ອາໄສຢູ່, ເຮືອນຫຼັງໜຶ່ງນັ້ນໄດ້ສ້າງຮຽບຮ້ອຍແລ້ວ. ເຖິງເວລາແລ້ວທີ່ຈະສ້າງອີກຫຼັງໜຶ່ງ.” ສີສະ ຫຼວດຕ້ອງການທີ່ຈະຢູ່ບ່ອນທີ່ລາວຢູ່. ດັ່ງນັ້ນລາວຈຶ່ງເລືອກເຮືອນທີ່ສ້າງແລ້ວ. ສ່ວນສຽວສະຫວາດ ຢາກຫາປະສົບການ ຈຶ່ງເລືອກສ້າງເຮືອນໃໝ່ຕົນເອງ. ພໍແມ່ຈຶ່ງໄດ້ອົບຮົມສັງສອນລູກຂອງຕົນ ດ້ວຍຂໍ້ວັດປະຕິບັດ ແລະຮີດຄອງປະເພນີແລະສິລະທຳ. ເມື່ອພໍ່ແມ່ຕາຍແລ້ວ ສຽວສະຫວາດໄດ້ ໄປຄ້າຂາຍກັບນາຍເຮືອສຳເພົາ ນາຍເຮືອເຫັນວ່າເປັນຄົນສະຫຼາດຫຼັກແຫລມ ຈຶ່ງໃຫ້ແຕ່ງງານ ກັບລູກສາວຫຼ້າຂອງຕົນ ຊື່ວ່າ ນາງສີໄວ. ຕໍ່ມາ ໃນເມືອງຈຳປາ ພະຣາຊາຊົງປົກຄອງບ້ານເມືອງບໍ່ ເປັນທຳ ຈຶ່ງເກີດຄວາມເດືອດຮ້ອນທຸກແຫ່ງທຶນ ພະອົງໄດ້ເກນເອົາຄົນມາເຝົ້າອາລັກຂາ ແຕ່ພະ ອົງກໍປະຫານຜູ້ທີ່ຫຼົບໃນໜ້າທີ່ທຸກຄົນ ເມື່ອເຖິງຝຽນຂອງສຽວສະຫວາດໄປເຝົ້າ ເຂົາຕື່ນຢູ່ທັງຄືນ ທ່ອງຄາຖາສຽງດັງ ເພື່ອບໍ່ໃຫ້ພະຣາຊາອອກມາທຳຮ້າຍຜູ້ເຝົ້າຄົນອື່ນໄດ້. ພະເຈົ້າຈຳປາ ຈຶ່ງຖາມ ສຽວສະຫວາດວ່າ ເຮົາພະອົງໄດ້ຂ້າຄົນເປັນຈຳນວນຫຼວງຫຼາຍ ຈະຕ້ອງໄດ້ຮັບການລົງໂທດແບບ ໃດ ສຽວສະຫວາດ ກໍທູນຕອບແບບນີ້ມາມວນ ເຮັດໃຫ້ພະອົງພໍພະໂທ ຈຶ່ງແຕ່ງຕັ້ງສຽວສະຫວາດ ເປັນເສນາບໍດີຂອງພະອົງ ມີໜ້າທີ່ໃນການອົບຮົມສັງສອນເສນາອຳມາດຄົນອື່ນ. ນັບແຕ່ນັ້ນມາ ບ້ານເມືອງກໍເກີດຄວາມສະຫງົບສຸກຕະຫຼອດມາ ພະຣາຊາກໍຊົງຢູ່ໃນສິນທຳ.

The tale *Siao Savat* is a piece of teaching literature, weaving together a story with moral lessons until it concludes. In Varanasi, there was a wealthy couple blessed with two sons, the elder son was Si Saliao and the younger one was Siao Savat. When Siao Savat turned 16, the parents decided it proper time to let their sons live on their own. “If we had two houses,” said their father, “each of you should choose a preferred one. Now one house is done, so it is time to built the other.” Si Saliao wanted to remain where he was, so he chose the current house. Siao Savat wanted to gain experience, so he decided to build another house for himself. Their parents imparted important values and morality to their children. After the parents’ death, Siao Savat embarked on a journey aboard on a junk. The junk’s captain realized his intelligence and eventually married him to his daughter named Sivai (Sivaya). Meanwhile, the kingdom of Champa faced tumult because the king ruled the city unjustly. The king required men to guard him, but he killed each one who fell asleep on duty. When it was Siao Savat’s turn, he stayed awake, reciting verses loudly throughout the night, preventing the king from coming out to harm the guards. The king of Champa asked Siao Savat how he would be punished because he had killed many people. Siao Savat replied him politely. The king was satisfied by the answer and promoted Siao Savat to be his grand councilor teaching the king’s ministers. From that time on, the Kingdom of Champa became peaceful and the king adhered to moral principles.

Colophon:

ລານທີ ໒໙ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໘໒ ຕົວ ປີກັດເໝົ້າ ເດືອນ ຕຸລາ ໑໐ ວັນ ໖ ຮິດຈະນາແລ້ວ ຍາມກອງແລງ ໝາຍມີ ຂ້າພະເຈົ້າຊື່ວ່າ ສາວສີຍາ ສາວອ່ອນຕາ ແມ່ ແລະລູກໄດ້ມີໃຈໃສສັດທາ ໄດ້ສ້າງ ລຳສຽວສະຫວາດ ມັດ ໑ ກັບນະຄອນຜູກ ໑ ມາໄລໝື່ນ ຜູກ ໑ ຈຸນລະພົນ ຜູກ ໑

ສິງສານ ຜູກ ໑ ທິບມູນ ຜູກ ໑ ອຸນທິດສະວິໄຊ ຜູກ ໑ ປັນຍາປາຣະມີ ຜູກ ໑ ອະພິທຳມາຣອມ ຜູກ ໑ ຈັນທະປະໂຊດ ຜູກ ໑ ໄວ້ກັບສາສະໜາ ເທົ້າ ໔ ພັນພະວັດສາ ຂໍໃຫ້ຂ້າພະເຈົ້າເຂົ້າສູ່ໄດ້ ເຂົ້າສູ່ວຽງແກ້ວ ແລະນິຣະພາບທຸກຄົນກໍຂ້າເທີນ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ຂໍໃຫ້ໄດ້ດັງຄຳ ມັກຄຳບາດຖະໜາກໍຂ້າເທີນ ຮິດຈະນາແມ່ນພິກຂຸໂພທິປັນຍາຢູ່ບ້ານບໍ່ ຂໍໂມທະນານຳແມ່ອອກ ລູກເຕົ້າສູ່ຄົນແດ່ທ້ອນ.

Folio 29 on the recto side: In Buddhist Era (BE) 2482, a *kat mao* year, on the tenth waning-moon day of the eighth lunar month, the sixth day of the week (Friday),⁶² the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Sao Siya and her daughter Sao Ònta had the ardent religious faith to sponsor the making of a manuscript-bundle entitled *Lam Siao Savat*, one fascicle of *Nakhòn*, one fascicle of *Malai Mùn*, one fascicle of *Chulaphon*, one fascicle *Song San*, one fascicle of *Thippamon*, one fascicle of *Unhatsavisai*, one fascicle of *Pannyaparami*, one fascicle of *Aphitham Hòm*, and one fascicle of *Chanthapasot* to support the Teachings of the Buddha to last until the end of 5000 years. May we enter the crystal city or Nibbāna. Nibbāna is the greatest bliss. May our desires and wishes come true. Phikkhu Phothipannya from Bo village was the scribe. May he rejoice the merit with the lay mother and all her children.

Date: BE 2482, a *kat mao* year (10 Aug 1939)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Phikkhu Phothipannya from Bo village
Sponsor(s): Sao Siya and her daughter Sao Ònta
Titles: ສົງວສະຫວາດ (ຜູກ ໑໑)
Siao Savat (*Phuk* 11)
Siao Savat (Fascicle 11)

EAP1398_VXY_1_0559

Long palm-leaf

One *Phuk*: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.9 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 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.

⁶² 1301 Toutyashada 25 = Thursday, 10 August 1939.

Description:

ສຽງສະຫວາດ ເປັນວັນນະກຳຄຳສອນທີ່ມີເນື້ອເລື່ອງແຊກເປັນນິທານສະລັບກັບຄຳສອນຈົນໝົດເລື່ອງ. ໃນເມືອງພາຣານະສີ ມີກະດູມພີ ໒ ຜົວເມຍ ມີລູກຊາຍ ໒ ຄົນ ຜູ້ອ້າຍຊື່ວ່າສີສະຫຼວ ແລະ ຜູ້ນ້ອງຊື່ວ່າສຽງສະຫວາດ ເມື່ອສຽງສະຫວາດມີອາຍຸໄດ້ ໑໖ ປີ, ພໍ່ແມ່ຂອງລາວໄດ້ຕັດສິນໃຈວ່າມັນເຖິງເວລາແລ້ວ ທີ່ລູກຂອງເຂົາເຈົ້າຕ້ອງຢູ່ໄດ້ດ້ວຍຕົນເອງ. ພໍ່ຈຶ່ງເວົ້າກັບລູກທັງສອງວ່າ, “ລູກຮັກຂອງພໍ່, ຖ້າພວກເຮົາມີເຮືອນສອງຫຼັງ, ພວກເຈົ້າທຸກຄົນສາມາດເລືອກເອົາເຮືອນທີ່ເຈົ້າຢາກອາໄສຢູ່, ເຮືອນຫຼັງໜຶ່ງນັ້ນໄດ້ສ້າງຮຽບຮ້ອຍແລ້ວ. ເຖິງເວລາແລ້ວທີ່ຈະສ້າງອີກຫຼັງໜຶ່ງ.” ສີສະຫຼວຕ້ອງການທີ່ຈະຢູ່ບ່ອນທີ່ລາວຢູ່, ດັ່ງນັ້ນລາວຈຶ່ງເລືອກເຮືອນທີ່ສ້າງແລ້ວ. ສ່ວນສຽງສະຫວາດຢາກຫາປະລິບການ ຈຶ່ງເລືອກສ້າງເຮືອນໃໝ່ຕົນເອງ. ພໍ່ແມ່ຈຶ່ງໄດ້ອົບຮົມສັງສອນລູກຂອງຕົນດ້ວຍຂໍ້ວັດປະຕິບັດ ແລະ ຮີດຄອງປະເພນີແລະສິລະທຳ. ເມື່ອພໍ່ແມ່ຕາຍແລ້ວ ສຽງສະຫວາດໄດ້ໄປຄ້າຂາຍກັບນາຍເຮືອສຳເພົາ ນາຍເຮືອເຫັນວ່າເປັນຄົນສະຫຼາດຫຼັກແຫລມ ຈຶ່ງໃຫ້ແຕ່ງງານກັບລູກສາວຫຼ້າຂອງຕົນ ຊື່ວ່າ ນາງສີໄວ. ຕໍ່ມາ ໃນເມືອງຈຳປາ ພະຣາຊາຊົງປົກຄອງບ້ານເມືອງບໍ່ເປັນທຳ ຈຶ່ງເກີດຄວາມເດືອດຮ້ອນທຸກແຫ່ງທຶນ ພະອົງໄດ້ເກນເອົາຄົນມາເຝົ້າອາລັກຂາ ແຕ່ພະອົງກໍປະທານຜູ້ທີ່ຫຼົບໃນໜ້າທີ່ທຸກຄົນ ເມື່ອເຖິງຝຽນຂອງສຽງສະຫວາດໄປເຝົ້າ ເຂົາຕື່ນຢູ່ທັງຄືນທ່ອງຄາຖາສຽງດັງ ເພື່ອບໍ່ໃຫ້ພະຣາຊາອອກມາທຳຮ້າຍຜູ້ເຝົ້າຄົນອື່ນໄດ້. ພະເຈົ້າຈຳປາ ຈຶ່ງຖາມສຽງສະຫວາດວ່າ ເຮົາພະອົງໄດ້ຂ້າຄົນເປັນຈຳນວນຫຼວງຫຼາຍ ຈະຕ້ອງໄດ້ຮັບການລົງໂທດແບບໃດ ສຽງສະຫວາດກໍທຽນຕອບແບບນີ້ມາມອບ ເຮັດໃຫ້ພະອົງພໍພະໂທ ຈຶ່ງແຕ່ງຕັ້ງສຽງສະຫວາດເປັນເສນາບໍດີຂອງພະອົງ ມີໜ້າທີ່ໃນການອົບຮົມສັງສອນເສນາອຳມາດຄົນອື່ນ. ນັບແຕ່ນັ້ນມາບ້ານເມືອງກໍເກີດຄວາມສະຫງົບສຸກຕະຫຼອດມາ ພະຣາຊາກໍຊົງຢູ່ໃນສິນທຳ.

The tale *Siao Savat* is a piece of teaching literature, weaving together a story with moral lessons until it concludes. In Varanasi, there was a wealthy couple blessed with two sons, the elder son was Si Saliao and the younger one was Siao Savat. When Siao Savat turned 16, the parents decided it proper time to let their sons live on their own. “If we had two houses,” said their father, “each of you should choose a preferred one. Now one house is done, so it is time to built the other.” Si Saliao wanted to remain where he was, so he chose the current house. Siao Savat wanted to gain experience, so he decided to build another house for himself. Their parents imparted important values and morality to their children. After the parents’ death, Siao Savat embarked on a journey aboard on a junk. The junk’s captain realized his intelligence and eventually married him to his daughter named Sivai (Sivaya). Meanwhile, the kingdom of Champa faced tumult because the king ruled the city unjustly. The king required men to guard him, but he killed each one who fell asleep on duty. When it was Siao Savat’s turn, he stayed awake, reciting verses loudly throughout the night, preventing the king from coming out to harm the guards. The king of Champa asked Siao Savat how he would be punished because he had killed many people. Siao Savat replied him politely. The king was satisfied by the answer and promoted Siao Savat to be his grand councilor teaching the king’s ministers. From that time on, the Kingdom of Champa became peaceful and the king adhered to moral principles.

Colophon: ລານທີ ໒໕ ໜ້າ ໑: ສິ່ງ ສຸພະມັງຄະລະສັດຕະບົວຣາບາດ ຈຸນລະສັງກາດຣາຊະໄດ້ ໒໐໐ ໒ ຮ້ອຍ ໒໒ (ກົງກັບ ຈ.ສ. ໑໒໒໒) ຕົວ ປີກົດສັນ ເດືອນ ໗ ຂຶ້ນ ໒ ຄ່ຳ ມື້ຮັບເບົ້າ ວັນ ໒ ຣິດຈະນາແລ້ວ ຍາມກອງງາຍ ໝາຍມີ ເຈົ້າພິກຂຸບຸບພະປັນຍາກັບພະຣາຊະມານດາມີໃຈໃສ່ສັດທາໃສ່ໂສຕິ ກະສາສະໜາເປັນອັນຍິ່ງ ຈິ່ງຂົນຂວາຍຫາໄດ້ແລ້ວຍັງໂປຕະກະຣິກຂີຕະຊາຕະກັງຍັງ ລຳ ສຽວສະຫວາດ ມັດນີ້ ໄວ້ຄຳສຸສາສະໜາພະພຸດທະເຈົ້າ ຕາຍຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ຂໍໃຫ້ ຜະລະບຸນຄຳຊູຜູ້ຂ້າ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາຊູ່ເຍື່ອງຊູ່ປະການກໍ່ຂ້າເຫັນ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ສາທຸງ ອະນຸໂມທາມີ ທຸວັງ ນິດຈັງງ.

Folio 25 on the recto side: In Sisumangkhalā sattabuarabat chunlasangkat 2002 one hundred 22 (possibly CS 1222), a *kot san* year, on the second waxing-moon day of the seventh lunar month, a *hap pao* day, the second day of the week (Monday),⁶³ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Chao Phikkhu Buppha-pannya and his mother had the most ardent religious faith to sponsor the palm leaves for making this manuscript-bundle entitled *Lam Siao Savat* (Siao Savat for preaching) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit support us. May our desires and wishes come true. Nibbāna is the greatest bliss. Well done, well done. Congratulations. Certainly and constantly.

Date: CS 1222, a *kot san* year (1860)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Chao Phikkhu Bupphapannya and his mother
Titles: ສຽວສະຫວາດ (ຜູກຕົ້ນ)
Siao Savat (*Phuk* 1)
Siao Savat (Fascicle 1)

EAP1398_VXY_1_0560

Long palm-leaf

One *Phuk*: *fascicle* 2

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.6 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** one folio 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: ສຽວສະຫວາດ ເປັນວັນນະກຳຄຳສອນທີ່ມີເນື້ອເລື່ອງແຊກເປັນນິທານສະລັບກັບຄຳສອນຈົນໝົດ ເລື່ອງ. ໃນເມືອງພາຣານະສີ ມີກະດູມພີ ໒ ຜົວເມຍ ມີລູກຊາຍ ໒ ຄົນ ຜູ້ອ້າຍຊື່ວ່າສີສະຫຼົວ ແລະ

⁶³ 1222 Jyestha 2 = Monday, 21 May 1860. This day was indeed a *hap pao* day.

ຜູ້ນຳຊື່ວ່າສຽວສະຫວາດ ເມື່ອສຽວສະຫວາດມີອາຍຸໄດ້ ໑໖ ປີ, ພໍ່ແມ່ຂອງລາວໄດ້ຕັດສິນໃຈວ່າມັນເຖິງເວລາແລ້ວ ທີ່ລູກຂອງເຂົາເຈົ້າຕ້ອງຢູ່ໄດ້ດ້ວຍຕົນເອງ. ພໍ່ຈຶ່ງເວົ້າກັບລູກທັງສອງວ່າ, “ລູກຮັກຂອງພໍ່, ຖ້າພວກເຮົາມີເຮືອນສອງຫຼັງ, ພວກເຈົ້າທຸກຄົນສາມາດເລືອກເອົາເຮືອນທີ່ເຈົ້າຢາກອາໄສຢູ່, ເຮືອນຫຼັງໜຶ່ງນັ້ນໄດ້ສ້າງຮຽບຮ້ອຍແລ້ວ. ເຖິງເວລາແລ້ວທີ່ຈະສ້າງອີກຫຼັງໜຶ່ງ.” ສີສະຫຼາວຕ້ອງການທີ່ຈະຢູ່ບ່ອນທີ່ລາວຢູ່, ດັ່ງນັ້ນລາວຈຶ່ງເລືອກເຮືອນທີ່ສ້າງແລ້ວ. ສ່ວນສຽວສະຫວາດຢາກຫາປະສົບການ ຈຶ່ງເລືອກສ້າງເຮືອນໃໝ່ຕົນເອງ. ພໍ່ແມ່ຈຶ່ງໄດ້ອົບຮົມສັງສອນລູກຂອງຕົນດ້ວຍຂໍ້ວັດປະຕິບັດ ແລະຮີດຄອງປະເພນີແລະສິລະທຳ. ເມື່ອພໍ່ແມ່ຕາຍແລ້ວ ສຽວສະຫວາດໄດ້ໄປຄ້າຂາຍກັບນາຍເຮືອສຳເພົາ ນາຍເຮືອເຫັນວ່າເປັນຄົນສະຫຼາດຫຼັກແຫລມ ຈຶ່ງໃຫ້ແຕ່ງງານກັບລູກສາວຫຼ້າຂອງຕົນ ຊື່ວ່າ ນາງສີໄວ. ຕໍ່ມາ ໃນເມືອງຈຳປາ ພະຣາຊາຊົງປົກຄອງບ້ານເມືອງບໍ່ເປັນທຳ ຈຶ່ງເກີດຄວາມເດືອດຮ້ອນທຸກແຫ່ງທຶນ ພະອົງໄດ້ເກນເອົາຄົນມາເຝົ້າອາລັກຂາ ແຕ່ພະອົງກໍປະທານຜູ້ທີ່ຫຼົບໃນໜ້າທີ່ທຸກຄົນ ເມື່ອເຖິງຝຽນຂອງສຽວສະຫວາດໄປເຝົ້າ ເຂົາຕື່ນຢູ່ທັງຄືນທ່ອງຄາຖາສູງດັງ ເພື່ອບໍ່ໃຫ້ພະຣາຊາອອກມາທຳຮ້າຍຜູ້ເຝົ້າຄົນອື່ນໄດ້. ພະເຈົ້າຈຳປາ ຈຶ່ງຖາມສຽວສະຫວາດວ່າ ເຮົາພະອົງໄດ້ຂ້າຄົນເປັນຈຳນວນຫຼວງຫຼາຍ ຈະຕ້ອງໄດ້ຮັບການລົງໂທດແບບໃດ ສຽວສະຫວາດກໍທູນຕອບແບບນີ້ມນວນ ເຮັດໃຫ້ພະອົງພໍພະໂທ ຈຶ່ງແຕ່ງຕັ້ງສຽວສະຫວາດເປັນເສນາບໍດີຂອງພະອົງ ມີໜ້າທີ່ໃນການອົບຮົມສັງສອນເສນາອຳມາດຄົນອື່ນ. ນັບແຕ່ນັ້ນມາບ້ານເມືອງກໍເກີດຄວາມສະຫງົບສຸກຕະຫຼອດມາ ພະຣາຊາກໍຊົງຢູ່ໃນສິນທຳ.

The tale *Siao Savat* is a piece of teaching literature, weaving together a story with moral lessons until it concludes. In Varanasi, there was a wealthy couple blessed with two sons, the elder son was Si Saliao and the younger one was Siao Savat. When Siao Savat turned 16, the parents decided it proper time to let their sons live on their own. “If we had two houses,” said their father, “each of you should choose a preferred one. Now one house is done, so it is time to built the other.” Si Saliao wanted to remain where he was, so he chose the current house. Siao Savat wanted to gain experience, so he decided to build another house for himself. Their parents imparted important values and morality to their children. After the parents’ death, Siao Savat embarked on a journey aboard on a junk. The junk’s captain realized his intelligence and eventually married him to his daughter named Sivai (Sivaya). Meanwhile, the kingdom of Champa faced tumult because the king ruled the city unjustly. The king required men to guard him, but he killed each one who fell asleep on duty. When it was Siao Savat’s turn, he stayed awake, reciting verses loudly throughout the night, preventing the king from coming out to harm the guards. The king of Champa asked Siao Savat how he would be punished because he had killed many people. Siao Savat replied him politely. The king was satisfied by the answer and promoted Siao Savat to be his grand councilor teaching the king’s ministers. From that time on, the Kingdom of Champa became peaceful and the king adhered to moral principles.

Colophon:

ລານທີ ໒໕ ໜ້າ ໑: ສີງ ສຸມັງຄະລະສັດຕະບົວຣາບາດ ຈຸນລະສັງກາດຣາຊະໄດ້ ໒໐໐໒ ຮ້ອຍ ໒໒ (ກົງກັບ ພ.ສ. ໑໒໒໒) ຕົວ ປິກິດສັນ ເດືອນ ໗ ຂຶ້ນ ໒ ຄ່ຳ ມື້ຮັບເປົ້າ ວັນ ໒ ຮິດຈະນາແລ້ວຍາມ

ກອງງາຍ ໝາຍມີ ເຈົ້າພິກຂຸບຸບພະປັນຍາກັບພະຣາຊະມານດາມີໃຈໃສສັດທາໃສໂສຕິກະສາສະ
ໜາເປັນອັນຍິ່ງ ຈຶ່ງຂຶ້ນຂວາຍຫາໄດ້ແລ້ວຍັງໂປຕະກະຣິກຂີຕະຊາຕະກັງຍັງ ລຳສຽງສະຫວາດ
ມັດນີ້ ໄວ້ຄຳຊຸສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ຜະລະບຸນຄ້າຮູ້ຜູ້ຂ້າ
ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາກໍຂ້າເທີນ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ໂຫນຕູ ທຸວັງ ນິດຈັງງ
ສາທຸງ.

Folio 25 on the recto side: In Sisumangkhalā sattabuarabat chunlasangkat 2002 one hundred 22 (possibly CS 1222), a *kot san* year, on the second waxing-moon day of the seventh lunar month, a *hap pao* day, the second day of the week (Monday), the writing was accomplished at the time of the morning drum (*nyam kōng ngai*). Chao Phikkhu Bupphapannya and his mother had the most ardent religious faith to sponsor the palm leaves for the making of this manuscript-bundle entitled *Lam Siao Savat* (Siao Savat for preaching) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit support us. May our desires and wishes come true. Nibbāna is the greatest bliss, certainly and constantly.

Date: BE 1222, a *kot san* year (1860)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Chao Phikkhu Bupphapannya and his mother
Titles: ສົງສະຫວາດ (ຜູກ ໒)
Siao Savat (Phuk 2)
Siao Savat (Fascicle 2)

EAP1398_VXY_1_0561

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 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:** 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: ເນື້ອໃນກ່າວເຖິງປະຫວັດຂອງພະພຸດທະເຈົ້າໂຄຕະມະ ຕັ້ງແຕ່ເປັນເຈົ້າຊາຍສິດທັດຖະ
ອະພິເສກສິມລິດກັບພະນາງພິມພາ ຫຼືຍະໂສທະຣາ ສະເດັດອອກບວດ ໃຊ້ເວລາໃນການບຳເພັນ
ພຽນເປັນເວລາ ໖ ປີ ຈຶ່ງໄດ້ປັນລຸພະອະນຸດຕະຣະສຳມາສຳໂພທິຍານ ເຜີຍແຜ່ພະພຸດທະສາສະ
ໜາ ແລະໄຜດເວໄນຍະສັດທັງຫຼາຍເປັນເວລາ ໔໔ ພັນສາ ຈົນພະຊົນມາຍຸ ໘໐ ພັນສາ ຈຶ່ງ
ສະເດັດເຂົ້າສູ່ພະນິບພານທີ່ເມືອງກຸສິນາຣາຍ.

The content narrates the story of Gotama Buddha, beginning with his early life as Prince Siddhattha. He was married to Princess Bimba, also known as Yasodhara. Eventually, Prince Siddhattha chose to renounce his royal life and become an ascetic. After six years of rigorous practices and meditation, he attained enlightenment and became the Buddha. For the next 45 years, he devoted his life to spreading the teachings of Buddhism and helping all beings. At the age of 80, he entered Nibbāna in Kusinara.

Colophon: ລານທີ ໑໔ ໜ້າ ໒: ສິ່ງ ສຸພະມັງຄະລະສັງກາດຣາຊະໄດ້ ໑໒ ຕຸກ ຕົວ ປີຮັບເປົ້າ ເດືອນ ໓ ລົງ ໔ ຄໍ້າ ພໍ່ວ່າໄດ້ ວັນ ໒ ໝາຍມີ ພິກຂຸ ຣັດຕະນະປັນຍາ ໄດ້ສ້າງ ກາບພະນົບພານ ຜູກນີ້ ທານໄປ ທາລຸຊື່ວ່າຂຽງອ່ອນຜູ້ຈຸດຕິໄປສູ່ບໍ່ອະໂລກພາຍໜ້ານັ້ນ ຂໍຈົ່ງໃຫ້ກຸສະລະໂກສິນນໍາບຸນໄປອູ່ມ ພິກຍົກຍ້າຍໃສ່ທີ່ດີ ຕົກທີ່ດີ ຂໍໃຫ້ດີຍິ່ງກວ່າເກົ່າ ສຸກຮ້ອຍເທົ່າ ແລະ ແສນທີ່ກໍຂ້າເທັ້ນ ນົບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ.

Folio 15 on the recto side: *Si si subha mangala* in Chunlasangkatrassa 1287, a *hap pao* year, on the fourth waning-moon day of the third lunar month, the second day of the week (Monday). Phikkhu Rattanapannya sponsored the the making of this manuscript entitled *Kap Pha Chao Niraphan* (The Buddha's Parinibbāna in Poem) to dedicate the merit to his uncle named Xiang òn who had passed away to the other world. 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 be better than ever by one hundred and one hundred thousand times. *Nibbāna paccayo honto no* (May this be a condition for us to reach Nibbāna).

Date: CS 1287, a *hap pao* year (1 Feb 1926)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Phikkhu Rattapannya

Titles: ກາບພະເຈົ້າມີຣະພານ

Kap Pha Chao Niraphan

The Buddha's Parinibbāna in Poem

EAP1398_VXY_1_0562

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 56.6 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:** 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:

ເນື້ອໃນວ່າດ້ວຍເລື່ອງພະນາງພິມພາຮຳໄຮ. ພະນາງພິມພາປະສູດວັນດຽວກັນກັບເຈົ້າຊາຍສິດທັດຖະ ແລະເປັນຜູ້ມີຜົວພັນວັນນະອັນຜ່ອງໃສ ເມື່ອພະນາງມີພະຊົນມາຍຸ ໑໖ ພັນສາ ກໍໄດ້ອະພິເສກສົມລົດກັບເຈົ້າຊາຍສິດທັດຖະ ຈົນເຖິງພະຊົນມາຍຸ ໒໙ ພັນສາ ໄດ້ປະສູດພະຣາຊະໂອລົດ ໂດຍພະເຈົ້າສູດໂທທະນະຊົງໃຫ້ພະນາມວ່າ ຣາທຸລ. ພາຍຫຼັງປະສູດພະຣາຊະໂອລົດ ເຈົ້າຊາຍສິດທັດຖະໄດ້ສະເດັດອອກບວດ ໂດຍສະເດັດໄປພ້ອມກັບທ່ານສັນນະ ແລະມ້າກັນທະກະ ພະນາງພິມພາຈຶ່ງເກີດຄວາມໂສກເສົ້າພະໄທ ຮ້ອງໄຫ້ຮຳໄຮ ເນື່ອງຈາກພະນາງຊົງມີຈິດຜູກພັນ ແລະມີຄວາມຮັກອັນເລິກຊຶ້ງຕໍ່ພະອົງ ເມື່ອໃດທີ່ພະນາງໄດ້ຍິນຂ່າວວ່າເຈົ້າຊາຍສິດທັດຖະນຸ່ງຜ້າຍ້ອມຝາດ ພະນາງກໍຊົງປ່ຽນຊຸດ ນຸ່ງທີ່ມີຜ້າຍ້ອມຝາດດ້ວຍ, ເມື່ອໃດທີ່ພະນາງໄດ້ຍິນຂ່າວວ່າເຈົ້າຊາຍສິດທັດຖະຊົງອົດພະກະຍາຫານ ພະນາງກໍຊົງອົດພະກະຍາຫານດ້ວຍ ບໍ່ວ່າຈະໄດ້ຍິນຂ່າວວ່າ ພະສາມີປະຕິບັດຕົນແນວໃດ ພະນາງກໍປະຕິບັດຕາມຢ່າງນັ້ນ.

The content tells the story of Princess Bimba's sorrow. Princess Bimba was born on the same day as Prince Siddhattha and was known for her radiant complexion. She married Prince Siddhattha at the age of 16 and gave birth to their son at the age of 29. King Suddhodhana named her son Rahula. Shortly after Rahula's birth, Siddhattha left the palace to pursue an ascetic life, accompanied by his close servant Channa and the horse Kanṭhaka. This departure left Princess Bimba deeply saddened. She wept due to her profound emotional connection and love for Siddhattha. Whenever she heard that he was wearing dyed cloth, she changed her attire to match, donning dyed cloth as well. Upon learning that Siddhattha was fasting, she too began to fast. Regardless of what news she received about Siddhattha's actions, she followed his example, staying faithfully connected to him even in his absence.

Colophon:

ລານທີ ໓໓ ໜ້າ ໑: ພຸດທະສັງກາດຣາຊະໄດ້ ໑໒໙໐ ຕົວ ປີເຕົ້າສີ ເດືອນ ໑໒ ຂຶ້ນ ໑ ຄ່ຳ ພໍ່າວ່າໄດ້ວັນ ໓ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາ ມີໃຈເຫລື້ອມໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ນິຍາຍພິມພາຮຳໄຮ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາຂໍຜະລະອັນນີ້ເປັນປັດໃຈຍະແກ່ພະນິພານ ຕັດບ່ວງເບັນຈະມານຂາດໄດ້ ຈິ່ງລຸພະນິພານດັ່ງຄຳ ໝາຍແດ່ກໍຂ້າເຫັນ ອະຣະທັນຕິ ໂທມີ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ໂນ ນິດຈັງ ທຸວັງ ປະຣະມັງສຸກຂັງ.

Folio 33 on the recto side: In Buddhist Era 1290 (possibly CS 1290), a *tao si* year, on the first waxing-moon day of the twelfth lunar month, the third day of the week (Tuesday),⁶⁴ 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 *Niyai Phimpha Hamhai* (Tale of Bimba crying) 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 wish 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).

⁶⁴ 1290 Karttika 1 = Tuesday, 13 November 1928.

Date: CS 1290, a *tao si* year (12 Nov 1928)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Rattanapannya
Titles: *ນິຍາຍພິມພາຮ້າໄຮ*
Niyai Phimpha Hamhai
Tale of Bimba Crying

EAP1398_VXY_1_0563

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 52.4 cm, depth 1.5 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:** 39. **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: ສົມພະມິດຊາດິກ. ໃນສະໄໝໜຶ່ງ, ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ໄດ້ເທສະໜາເລື່ອງພະເທວະທັດ. ໃນກາລະຄັ້ງໜຶ່ງ, ມີກະສັດອົງໜຶ່ງຊື່ວ່າ ສົມພາມິດ ໄດ້ປົກຄອງເມືອງໃຫຍ່ຊື່ເມືອງຈຳປາ. ພະອົງມີພະມະເຫສີ ນາມວ່າ ພະນາງແກ້ວເກດສະນິສີວິຣະກັນຍາເທວີ ແລະມີພະໂອລົດສອງພະອົງ ຊື່ວ່າ ເຈົ້າໄຊຍະເສນກຸມມານ ແລະເຈົ້າໄຊຍະທັດກຸມມານ. ພະອົງມີນ້ອງຊາຍຜູ້ໜຶ່ງຊື່ວ່າ ອະສົມພະມິດ. ວັນໜຶ່ງ, ເຈົ້າອະສົມພະມິດ ໄດ້ວາງແຜນທີ່ຈະລອບປົງພະຊົນພະເຈົ້າສົມພະມິດ ເພື່ອຍາດເອົາພະລາຊະບັນລັງ. ໂຊກດີມີອຳມາດຜູ້ສັດຊື່ຄົນໜຶ່ງໄດ້ແຈ້ງໃຫ້ພະອົງຊາບ. ຫຼັງຈາກນັ້ນ, ພະເຈົ້າສົມພະມິດພ້ອມກັບມະເຫສີ ແລະພະໂອລົດທັງສອງອົງ ຫນີອອກຈາກພະນະຄອນ 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 ໓໘ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໘໒ ຕົວ ປິກິດສັນ ເດືອນ ໑໐ ແຮມ ໑໑ ຄຳ ວັນ ໕ ກິດສະຈຳ ອິດຈະນາແລ້ວຍາມສອງທຸມ ໝາຍມີ ມະຫາຣາຊະຄູໂພທິປັນຍາ ວັດສັກກະດິນທະ

(ຮິນທະ) ຄູຫາ ສ້າງຍັງທຳມະ ສົມພະມິດ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ເຖິງ ໔ ພັນປີ. ຂໍຜົນນີ້ນຳຂ້າພື້ນຈາກສົງສານ ຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈຶ່ງລຸພະນົບພານ ດັ່ງຄຳໝາຍແດ່. ເສດສ່ວນບຸນສິ່ງໃຫ້ສັດທັງພົບ ໙ ແມ້ດູຍັງຈະຕ້ອງວຽນວິນເກີດຢູ່ໃນສາກົນໂລກ ນີ້ ຂໍສິ່ງສຸກຈົ່ງດົນຢູ່ທຸກເມື່ອ ຊື່ວ່າ ທຸກລິບລີ້ ເວັນລາງຮ່າງໄກ ອະທັງ ມະຣະນະ ກາເຣ ອະມູນລະ ໂຫ ສີຣະທານັງ ນົບພານັງ.

Folio 38 on the recto side: In Chunlasangkatrassa (CS) 1282, a *kot san* year, on the eleventh waning-moon day of the tenth lunar month, the fifth day of the week (Thursday), a *kot sanga* day,⁶⁵ the writing was accomplished at 20:00. Maha Rasakhu Phothipannya from Vat Sakkarinthakhuha sponsored the making of this manuscript entitled *Somphanit* 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 part of this merit be dedicated to all creatures in the three worlds. If I am travelling in this world, may I be always happy. May suffering be away from me. *Ahaṃ Mārana kāre amullaho siradanaṃ nibbānaṃ.*

Date: CS 1282, a *kot san* year (8 Oct 1920)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Maha Rasakhu Phothipannya from Vat Sakkarinthakhuha
Titles: ສົມພະມິດ
Somphamit
Somphamit

EAP1398_VXY_1_0564

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.2 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:** 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: ຄຳໂຄງສຸພາສິດ ເປັນຄຳສອນອັນຊົງຄຸນຄຳທີ່ບັນພະບຸລຸດໄດ້ສ້າງສັນ ແລະສືບທອດສູ່ຄົນຮຸ່ນຫຼັງ ໃຫ້ໄດ້ສຶກສາ, ຮຽນຮູ້ ແລະຮັກສາໄວ້ເປັນມໍລະດົກຄວາມງາມທາງພາສາລາວ, ອີກທັງເປັນຫຼັກຖານທາງພາສາ ທີ່ຄົນສະໄໝກ່ອນໄດ້ປະດິດຄົດແຕ່ງຖ້ອຍຄຳໃຫ້ສະລະສະລວຍ, ແຝງໄວ້ດ້ວຍຄຳແນະນຳ, ຕັກເຕືອນ, ສັ່ງສອນ, ຊີ້ແຈງ, ໂດຍມີເຫດມີຜົນ, ຊ່ວຍປະດັບຄວາມຄິດ ແລະຈິດໃຈໃຫ້ສູງຂຶ້ນ. ທັງເປັນມໍລະດົກທາງພູມປັນຍາ ແລະອັດສະລິຍະຂອງຄົນລາວ ທີ່ປະພັນ

⁶⁵ 1282 Bhadrapada 26 = Friday, 8 October 1920.

ຖ້ອຍຄຳທີ່ຄົມຄາຍກວ່າຄຳເວົ້າທຳມະດາ ຊຶ່ງເປັນປະໂຫຍກສັ້ນໆ ແຕ່ມີຄວາມອ່ອນຫວານ, ສອດຄ່ອງກັນ ແລະສາມາດ ສະກົດໃຈໄດ້ ເຊິ່ງນັກປາດອາຈານ ຫຼືຜູ້ເຖົ້າຜູ້ແກ່ ມັກຈະໃຊ້ຄຳກອນສຸພາສິດ ເວລາໃຫ້ໂອວາດ ສັ່ງສອນແກ່ລູກຫຼານ ເພື່ອໃຫ້ປະພຶດປະຕິບັດຢູ່ໃນຄຸນງາມຄວາມດີ, ມີຄວາມສາມັກຄີ, ຮັກແພງ ແລະຊ່ວຍເຫຼືອເຊິ່ງກັນແລະກັນ. ຄຳກອນສຸພາສິດ ແຕ່ລະບົດ ມີເນື້ອຫາສາລະອັນເປັນຄຳສອນຢູ່ໃນຕົວຂອງມັນເອງ.

Proverbs are valuable teachings created by ancestors and passed down to future generations as a beautiful heritage of the Lao language. They serve as linguistic evidence of the rich vocabulary invented by the ancients, imbued with advice, admonishment, guidance, and explanations, fostering the development of thought and mind. Proverbs are a testament to the wisdom and intelligence of the Lao people, who crafted words that are sharper than ordinary speech. These are often short sentences that are eloquent, coherent, and memorable. Sages and elders frequently use proverbs when advising their children to uphold virtues, foster unity, and encourage love and mutual support. Each proverb contains a lesson or teaching within itself, imparting moral guidance and practical wisdom.

Colophon: None
Date: Mid-19th century
Script(s): Lao Buhan
Language(s): Lao
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ຄຳໂຄງພາສິດ
Kham Khong Phasit
Proverbs in Poem

EAP1398_VXY_1_0565

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 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 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:** 21. **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: ໃນສະໄໝຂອງພະກຸກຸສັນໂທພຸດທະເຈົ້າ ພະຍາພະຣະນະຄອນ ສະເຫວີຍຣາຊະສົມບັດໃນເມືອງພະຣະນະຄອນ. ເມື່ອພະຣາຊາໄດ້ຟັງທຳມະເທສະໜາຂອງພະກຸກຸສັນໂທພຸດທະເຈົ້າ ກໍເກີດຄວາມເຫຼື້ອມໃສ ຈຶ່ງສ້າງໂຮງທານປະມານ ໔,໐໐໐ ຫຼັງທົ່ວພະຣະຄອນ ແຕ່ລະຫຼັງປະກອບດ້ວຍເຄື່ອງອຸປະໂພກບໍລິໂພກ ໄດ້ແກ່ ເຂົ້າ ນ້ຳ ໂພຊະນາອາຫານ ເພື່ອເປັນວັດຖຸທານແກ່ພິກຂຸທັງຫຼາຍໃນຊ່ວງເຂົ້າພັນສາຕະຫລອດ ໓ ເດືອນ. ໃນຄັ້ງນັ້ນ, ພະໂຄຕະມະພຸດທະເຈົ້າແຫ່ງເຮົາ

ໄດ້ເປັນພິກຂຸອົງໜຶ່ງ ມີນາມວ່າ ສີສຸຣະມົນທອງ ໄດ້ພາພິກຂຸທັງຫຼາຍໄປຮັບບິນທະບາດໃນຣາຊະສຳນັກເປັນປະຈຳ ແລະໄດ້ເທສະໜາສັງສອນພະຣາຊາ ແລະເສນາອຳມາດໃຫ້ຮັກສາສິນ ໔, ສິນ ໘ ໃຫ້ປະຕິບັດແຕ່ຄວາມດີ ຕັ້ງຢູ່ໃນສິນທຳ.

During the time of Kakusandha Buddha, King Pharanakhòn ruled the kingdom of Pharanakhòn. After hearing the Buddha's sermon, the king developed a deep faith in the teachings of the Buddha. As an expression of his devotion, he constructed approximately 4,000 almshouses around the city. Each house was stocked with consumables such as rice, water, and food to provide alms for all the monks throughout the three-month Buddhist Lent period. During this era, our Gotama Buddha was a bhikkhu named Sisuraminthòng. He regularly led all the bhikkhus to the royal palace to collect almsfood and delivered sermons to the king, his ministers, and servants. He encouraged them to observe the five and eight precepts and to practice virtuous deeds.

Colophon:

ລາມທີ ໒໐ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ສອງພັນ ໓ ຮ້ອຍ ໕໐໓ (ກົງກັບ ພ.ສ. ໒໓໔໓) ພັນສາ ປົມະໂລງ ເດືອນ ໑໐໒ (໑໒) ຂຶ້ນ ໑໐ ຄ່ຳ ວັນ ໔ ໃກ້ຄ່ຳທຳເວລາເປັນອັນ ອັດຕະມະໂຊກໄດ້ ມະຫາໄຊຊຸງ ນິບພານະ ປັດຈະໂຍ ໂໜຕຸ ໄຊຍະມັງຄະລັງ.

Folio 20 on the recto side: In Chunlasangkatrassa two thousand 3 hundred and 503 (possibly BE 2353), a *marong* year, on the tenth waxing-moon day of the twelfth lunar month, the fifth day of the week (Thursday),⁶⁶ [the writing was accomplished] at the time of the evening (*kai kham*) which is an victorious time. May this be a condition to reach Nibbāna, victorious blessing.

Date:

BE 2353, a *marong* year (6 Nov 1810)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Unknown

Titles:

ສີສຸຣະມົນທອງ (ຜູກຕົ້ນ)

Sisuraminthòng (*Phuk 1*)

Sisuraminthòng (Fascicle 1)

EAP1398_VXY_1_0566

Long palm-leaf

One *Phuk*:

fascicle 3

Material:

Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 53. cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** three folios; the first 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:** 15. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of

⁶⁶ 1172 Karttika 10 = Tuesday, 6 November 1810.

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

Description: ໃນສະໄໝຂອງພະກຸກຸສັນໂທພຸດທະເຈົ້າ ພະຍາພະຣະນະຄອນ ສະເຫວີຍຣາຊະສົມບັດໃນເມືອງພະຣະນະຄອນ. ເມື່ອພະຣາຊາໄດ້ຟັງທຳມະເທສະໜາຂອງພະກຸກຸສັນໂທພຸດທະເຈົ້າ ກໍເກີດຄວາມເຫຼື້ອມໃສ ຈຶ່ງສ້າງໂຮງທານປະມານ ໔,໐໐໐ ຫລັງຫົວພະນະຄອນ ແຕ່ລະຫຼັງປະກອບດ້ວຍເຄື່ອງອຸປະໂພກບໍລິໂພກ ໄດ້ແກ່ ເຂົ້າ ນ້ຳ ໂພຊະນາອາຫານ ເພື່ອເປັນວັດຖຸທານແກ່ພິກຂຸທັງຫຼາຍໃນຊ່ວງເຂົ້າພັນສາຕະຫຼອດ ໓ ເດືອນ. ໃນຄັ້ງນັ້ນ, ພະໂຄຕະມະພຸດທະເຈົ້າແຫ່ງເຮົາໄດ້ເປັນພິກຂຸອົງໜຶ່ງ ມີນາມວ່າ ສີສຸຣະມິນທອງ ໄດ້ພາພິກຂຸທັງຫຼາຍໄປຮັບບິນທະບາດໃນຣາຊະສຳນັກເປັນປະຈຳ ແລະໄດ້ເທສະໜາສັ່ງສອນພະຣາຊາ ແລະເສນາອຳມາດໃຫ້ຮັກສາສິນ ໔, ສິນ ໘ ໃຫ້ປະຕິບັດແຕ່ຄວາມດີ ຕັ້ງຢູ່ໃນສິນທຳ.

During the time of Kakusandha Buddha, King Pharanakhòn ruled the kingdom of Pharanakhòn. After hearing a sermon from the Buddha, the king developed deep faith in his teachings. In response, he constructed around 4,000 almshouses throughout the city, each filled with supplies such as rice, water, and food to provide alms for the monks during the three-month Buddhist Lent period. During this era, our Gotama Buddha, in a previous life, was a bhikkhu named Sisuraminthòng. He regularly led all the bhikkhus to the royal palace to collect almsfood and delivered sermons to the king, his ministers, and servants, advising them to observe the five and eight precepts and to engage in virtuous activities.

Colophon: ລານທີ ໑໓ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ສອງພັນ ໓ ຮ້ອຍ ໕໐໓ (ກົງກັບ ພ.ສ. ໒໓໔໓) ພັນສາປີມະໂລງ ວັນ ໔ ຍາມແຖໂກ້ຄຳ ບໍລະບວນແລ້ວອັດຕະ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 13 on the recto side: In Chunlasangkatrassa two thousand 3 hundred and 503 (possibly BE 2353), a *marong* year, the fifth day of the week (Thursday), [the writing was accomplished] at the time of the evening horn (*nyam thae kai kham*). May this be a condition to reach Nibbāna.

Date: BE 2353, a *marong* year (1810)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ສີສຸຣະມິນທອງ (ຜູກ ໓)

Sisuraminthòng (Phuk 3)

Sisuraminthòng (Fascicle 3)

EAP1398_VXY_1_0567

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 53 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:** 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: ໃນສະໄໝຂອງພະກຸສົນໂທພຸດທະເຈົ້າ ພະຍາພະຣະນະຄອນ ສະເຫວີຍຣາຊະສົມບັດໃນເມືອງພະຣະນະຄອນ. ເມື່ອພະຣາຊາໄດ້ຟັງທຳມະເທສະໜາຂອງພະກຸສົນໂທພຸດທະເຈົ້າ ກໍເກີດຄວາມເຫຼື້ອມໃສ ຈຶ່ງສ້າງໂຮງທານປະມານ ໔,໐໐໐ ຫລັງຫົວພະນະຄອນ ແຕ່ລະຫລັງປະກອບດ້ວຍເຄື່ອງອຸປະໂພກບໍລິໂພກ ໄດ້ແກ່ ເຂົ້າ ນ້ຳ ໂພຊະນາອາຫານ ເພື່ອເປັນວັດຖຸທານແກ່ພິກຂຸທັງຫຼາຍໃນຊ່ວງເຂົ້າພັນສາຕະຫຼອດ ໓ ເດືອນ. ໃນຄັ້ງນັ້ນ, ພະໂຄຕະມະພຸດທະເຈົ້າແຫ່ງເຮົາໄດ້ເປັນພິກຂຸອົງໜຶ່ງ ມີນາມວ່າ ສີສຸຣະມິນທອງ ໄດ້ພາພິກຂຸທັງຫຼາຍໄປຮັບບິນທະບາດໃນຣາຊະສຳນັກເປັນປະຈຳ ແລະໄດ້ເທສະໜາສັງສອນພະຣາຊາ ແລະເສນາອຳມາດໃຫ້ຮັກສາສິນ ໔, ສິນ ໘ ໃຫ້ປະຕິບັດແຕ່ຄວາມດີ ຕັ້ງຢູ່ໃນສິນທຳ.

During the time of Kakusandha Buddha, King Pharanakhòn ruled the kingdom of Pharanakhòn. After listening to the Buddha's sermon, the king developed a deep faith in his teachings. In response to this newfound devotion, he built approximately 4,000 almshouses throughout the city. Each of these houses was stocked with consumables, including rice, water, and food, to provide alms for the monks during the three-month Buddhist Lent period. At that time, our Gotama Buddha, in a previous life, was a bhikkhu named Sisuraminthòng. He regularly led the bhikkhus to the royal palace to collect almsfood and delivered sermons to the king, his ministers, and his servants. He encouraged them to observe the five and eight precepts and to practice virtuous deeds.

Colophon: ລາມທີ ໑໔ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ສອງພັນ ໓ ຮ້ອຍ ໕໐໓ (ກົງກັບ ພ.ສ. ໒໓໔໓) ພັນສາປົມະໂລງ ເດືອນ ໑໐໒ (໑໒) ຂຶ້ນ ໑໐ ຄ່ຳ ວັນ ໔ ບໍລະບວນຍາມແຖໂກ້ຄ່ຳ ອຸດຕະມະ ປາຣຽນສີ່ແລ.

Folio 14 on the recto side: In Chunlasangkatrassa two thousand 3 hundred and 503 (possibly BE 2353), a *marong* year, on the tenth waxing-moon day of the twelfth lunar month, the fifth day of the week (Thursday), [the writing was accomplished] at the time of the evening horn (*nyam thae kai kham*). Uttama, fourth level of Pali study.

Date: BE 2353, a *marong* year (6 Nov 1810)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ສີສຸຣະມິນທອງ (ຜູກ ໔)

Sisuraminthòng (Phuk 4)

Sisuraminthòng (Fascicle 4)

Long palm-leaf**One Phuk:** *fascicle 5***Material:** Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 53 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 are blank.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 21. **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:** ໃນສະໄໝຂອງພະກຸກຸສິນໂທພຸດທະເຈົ້າ ພະຍາພະຣະນະຄອນ ສະເຫວີຍຣາຊະສົມບັດໃນເມືອງພະຣະນະຄອນ. ເມື່ອພະຣາຊາໄດ້ຟັງທຳມະເທສະໜາຂອງພະກຸກຸສິນໂທພຸດທະເຈົ້າ ກໍເກີດຄວາມເຫຼື້ອມໃສ ຈຶ່ງສ້າງໂຮງທານປະມານ ໔,໐໐໐ ຫລັງທົ່ວພະຣະນະຄອນ ແຕ່ລະຫລັງປະກອບດ້ວຍເຄື່ອງອຸປະໂພກບໍລິໂພກ ໄດ້ແກ່ ເຂົ້າ ນ້ຳ ໂພຊະນາອາຫານ ເພື່ອເປັນວັດຖຸທານແກ່ພິກຂຸທັງຫຼາຍໃນຊ່ວງເຂົ້າພັນສາຕະຫຼອດ ໓ ເດືອນ. ໃນຄັ້ງນັ້ນ, ພະໂຄຕະມະພຸດທະເຈົ້າແຫ່ງເຮົາໄດ້ເປັນພິກຂຸອົງໜຶ່ງ ມີນາມວ່າ ສີສຸຣະມິນທອງ ໄດ້ພາພິກຂຸທັງຫຼາຍໄປຮັບບິນທະບາດໃນຣາຊະສຳນັກເປັນປະຈຳ ແລະໄດ້ເທສະໜາສັງສອນພະຣາຊາ ແລະເສນາອຳມາດໃຫ້ຮັກສາສິນ ໔, ສິນ ໘ ໃຫ້ປະຕິບັດແຕ່ຄວາມດີ ຕັ້ງຢູ່ໃນສິນທຳ.

During the time of Kakusandha Buddha, King Pharanakhòṇ ruled the kingdom of Pharanakhòṇ. After listening to the Buddha's sermon, the king developed a deep faith in his teachings. In response to this newfound devotion, he built approximately 4,000 almshouses throughout the city. Each of these houses was stocked with consumables, including rice, water, and food, to provide alms for the monks during the three-month Buddhist Lent period. At that time, our Gotama Buddha, in a previous life, was a bhikkhu named Sisuraminthòṅ. He regularly led the bhikkhus to the royal palace to collect almsfood and delivered sermons to the king, his ministers, and his servants. He encouraged them to observe the five and eight precepts and to practice virtuous deeds.

Colophon: ລານທີ ໒໑ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ສອງພັນ ໓ ຮອຍ ໔໐໓ (ກົງກັບ ພ.ສ. ໒໓໔໓) ພັນສາປົມະໂລງ ເດືອນ ໑໐໒ (໑໒) ຂຶ້ນ ໑໐ ຄ່ຳ ຍາມແຖໂກ້ຄຳ.

Folio 21 on the recto side: In Chunlasangkatrassa two thousand 3 hundred and 503 (possibly BE 2353), a *marong* year, on the tenth waxing-moon day of the twelfth lunar month⁶⁷ [the writing was accomplished] at the time of the evening horn (*nyam thae kai kham*).

Date: BE 2353, a *marong* year (6 Nov 1810)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Author(s):** Unknown**Scribe(s):** Unknown⁶⁷ 1172 Karttika 10 = Tuesday, 6 November 1810.

Sponsor(s): Unknown
Titles: ສີສຸຣະມິນທອງ (ຜູກ ໕)
Sisuraminthong (Phuk 5)
Sisuraminthong (Fascicle 5)

AP1398_VXY_1_0569

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56.5 cm, depth 1.2 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 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:** Fragile.

Description: ພະຍາກຸສະລາດ ແລະພະນາງເມຄະວະດີ ແຫ່ງເມືອງປັນຈາຣະນະຄອນ ໄດ້ເຂົ້າປ່າເພື່ອລ່າສັດ. ຍັກແມ່ໝ້າຍແປງກາຍຕົນໜຶ່ງ ໄດ້ແປງກາຍເປັນກວາງຄຳ ມາລ້ຳໃຫ້ພະນາງເມຄະວະດີຫຼົງໄຫຼ ຢາກໄດ້ ພະນາງຈຶ່ງຂໍຮ້ອງໃຫ້ພະຍາກຸດສະລາດຈັບກວາງມາໃຫ້ ເມື່ອພະຍາຕາມໄປ ກວາງຄຳກໍກາຍຮ່າງເປັນຍິງສາວ ເມື່ອພະຣາຊາທອດພະເນດເຫັນ ກໍມີຈິດປະຕິພັດຫລົງຮັກ ຈຶ່ງໄດ້ຮັບມາເປັນມະເຫສີອີກອີງໜຶ່ງ. ຕໍ່ມາ, ນາງຍັກໄດ້ໃສ່ຮ້າຍນາງເມຄະວະດີ ຈົນພະຣາຊາຫຼົງເຊື້ອ ແລະຂັບໄລ່ພະນາງເມຄະວະດີແລະພະໂອລົດຄືເຈົ້າສຸຣິວົງກຸມມານອອກຈາກເມືອງ ທັງສອງແມ່ລູກໄປຢູ່ໃນປ່າ. ໃນຂະນະທີ່ນອນຢູ່ ນັ້ນທະພານຍັກມາເຫັນ ກໍເກີດຮັກໃຄ່ຕໍ່ນາງເມຄະວະດີ ຈຶ່ງລັກພະນາງໄປເປັນມະເຫສີທີ່ເມືອງຍັກ ເຈົ້າສຸຣິວົງກຸມມານເມື່ອຕື່ນຂຶ້ນມາກໍບໍ່ເຫັນພະມານດາ ຈຶ່ງອອກຕິດຕາມເຂົ້າໄປໃນປ່າ ແລະໄດ້ພົບກັບພະລືສີໂຕຄຳ ໄດ້ຮຽນວິຊາອາຄົມຈົນຈົບ ແລະໄດ້ລູກສາວບຸນທຳຂອງພະລືສີ ຊື່ນາງໄກສອນເປັນພັນລະຍາ ຈາກນັ້ນຈຶ່ງເດີນທາງໄປຕາມທາງພະມານດາຕໍ່ ແລະໄດ້ຮິບກັບຍັກທັງຫລາຍ ຈົນຊະນະນັ້ນທະພານ ແລ້ວພາພະມານດາກັບຄືນສູ່ເມືອງປັນຈາຣະນະຄອນ ແລ້ວຂັບໄລ່ນາງຍັກທີ່ແປງກາຍອອກຈາກເມືອງໄປ.

King Kusalat and Queen Megavadi of Panchara ventured into the forest for hunting. A giant widow transformed herself into a golden deer to entice Megavadi, hoping to win her affection. Captivated by the deer, Megavadi asked the king to capture it. As the king pursued the deer, it transformed into a woman. Upon seeing her, the king fell in love and took her as his second wife. Later, the giantess manipulated events to insult Megavadi, leading the king to lose his trust in her. Consequently, he exiled Megavadi and her son Surivong from the city. The mother and child took refuge in the forest. While they were asleep, Nandabana, another giant, saw Megavadi, fell in love with her, and abducted her, taking her to the city of giants as his wife. When Surivong was awoke and realized his mother was missing, he ventured into the forest. There, he met Taikham, a hermit, who taught him magic spells. Surivong also met and married the

hermit's stepdaughter, Kaisòn. Determined to find his mother, Surivong set out and battled giants until he defeated Nandabana. He then rescued his mother and returned to Panchara, where he expelled the deceitful giant woman from the city.

Colophon: None

Date: 1935 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0571)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ສຸຣິວົງ (ຜູກ ໒)
Surivong (Phuk 2)
Surivong (Fascicle 2)

EAP1398_VXY_1_0570

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56.5 cm, depth 1.2 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 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:** 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:** Fragile.

Description: ພະຍາກຸສະລາດແລະພະນາງເມຄະວະດີແຫ່ງເມືອງປັນຈາຣະນະຄອນ ໄດ້ເຂົ້າປ່າເພື່ອລ່າສັດ. ຍັກແມ່ໝ້າຍແປງກາຍຕົນໜຶ່ງ ໄດ້ແປງກາຍເປັນກວາງຄຳ ມາລ້ື່ນໃຫ້ພະນາງເມຄະວະດີຫຼົງໄຫຼຢາກໄດ້ ພະນາງຈຶ່ງຂໍຮ້ອງໃຫ້ພະຍາກຸດສະລາດຈັບກວາງມາໃຫ້ ເມື່ອພະຍາຕາມໄປ ກວາງຄຳກໍກາຍຮ່າງເປັນຍິງສາວ ເມື່ອພະຣາຊາທອດພະເນດເຫັນກໍ ມີຈິດປະຕິພັດຫລົງຮັກ ຈຶ່ງໄດ້ຮັບມາເປັນມະເຫສີອີກອີງໜຶ່ງ. ຕໍ່ມາ, ນາງຍັກໄດ້ໃສ່ຮ້າຍນາງເມຄະວະດີ ຈົນພະຣາຊາຫຼົງເຊື້ອ ແລະຂັບໄລ່ພະນາງເມຄະວະດີແລະພະໂອລົດຄືເຈົ້າສຸຣິວົງກຸມມານອອກຈາກເມືອງ ທັງສອງແມ່ລູກໄປຢູ່ໃນປ່າ. ໃນຂະນະທີ່ນອນຢູ່ ນັ້ນທະພານຍັກມາເຫັນ ກໍເກີດຮັກໃຄ້ຕໍ່ນາງເມຄະວະດີ ຈຶ່ງລັກພະນາງໄປເປັນມະເຫສີທີ່ເມືອງຍັກ ເຈົ້າສຸຣິວົງກຸມມານເມື່ອຕື່ນຂຶ້ນມາ ກໍບໍ່ເຫັນພະມານດາ ຈຶ່ງອອກຕິດຕາມເຂົ້າໄປໃນປ່າ ແລະໄດ້ພົບກັບພະລືສີໂຕຄຳ ໄດ້ຮຽນວິຊາອາຄົມຈົນຈົບ ແລະໄດ້ລູກສາວບຸນທຳຂອງພະລືສີ ຊື່ ນາງໄກສອນ ເປັນພັນລະຍາ ຈາກນັ້ນຈຶ່ງເດີນທາງໄປຕາມທາງພະມານດາຕໍ່ ແລະໄດ້ຮິບກັບຍັກທັງຫລາຍ ຈົນຊະນະນັ້ນທະພານ ແລ້ວພາພະມານດາກັບຄືນສູ່ເມືອງປັນຈາຣະນະຄອນ ແລ້ວຂັບໄລ່ນາງຍັກທີ່ແປງກາຍອອກຈາກເມືອງໄປ.

King Kusalat and Queen Megavadi of Panchara ventured into the forest for hunting. A giant widow transformed herself into a golden deer to entice Megavadi, hoping to win her affection. Captivated by the deer,

Megavadi asked the king to capture it. As the king pursued the deer, it transformed into a woman. Upon seeing her, the king fell in love and took her as his second wife. Later, the giantess manipulated events to insult Megavadi, leading the king to lose his trust in her. Consequently, he exiled Megavadi and her son Surivong from the city. The mother and child took refuge in the forest. While they were asleep, Nandabana, another giant, saw Megavadi, fell in love with her, and abducted her, taking her to the city of giants as his wife. When Surivong was awoke and realized his mother was missing, he ventured into the forest. There, he met Taikham, a hermit, who taught him magic spells. Surivong also met and married the hermit's stepdaughter, Kaisòn. Determined to find his mother, Surivong set out and battled giants until he defeated Nandabana. He then rescued his mother and returned to Panchara, where he expelled the deceitful giant woman from the city.

Colophon: None
Date: 1935 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0571)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສຸຣິວົງ (ຜູກ ໓)
Surivong (Phuk 3)
Surivong (Fascicle 3)

EAP1398_VXY_1_0571

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** 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:** 23. **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: ພະຍາກຸສະລາດແລະພະນາງເມຄະວະດີແຫ່ງເມືອງປັນຈາຣະນະຄອນ ໄດ້ເຂົ້າປ່າເພື່ອລ່າສັດ. ຍັກແມ່ໝ້າຍແປງກາຍຕົນໜຶ່ງ ໄດ້ແປງກາຍເປັນກວາງຄຳ ມາລີ້ໃຫ້ພະນາງເມຄະວະດີຫຼົງໄຫຼ ຍາກໄດ້ ພະນາງຈຶ່ງຂໍຮ້ອງໃຫ້ພະຍາກຸດສະລາດຈັບກວາງມາໃຫ້ ເມື່ອພະຍາຕາມໄປ ກວາງຄຳກໍກາຍຮ່າງເປັນຍິງສາວ ເມື່ອພະຣາຊາທອດພະເນດເຫັນ ກໍມີຈິດປະຕິພັດຫລົງຮັກ ຈຶ່ງໄດ້ຮັບມາເປັນມະເທສີອີກອີງໜຶ່ງ. ຕໍ່ມາ, ນາງຍັກໄດ້ໃສ່ຮ້າຍນາງເມຄະວະດີ ຈົນພະຣາຊາຫຼົງເຊື້ອ ແລະ ຂັບໄລ່ພະນາງເມຄະວະດີແລະພະໂອລົດຄືເຈົ້າສຸຣິວົງກຸມມານ ອອກຈາກເມືອງ ທັງສອງແມ່ລູກ

ໄປຢູ່ໃນປ່າ. ໃນຂະນະທີ່ນອນຢູ່ ນັ້ນທະພານຍັກມາເຫັນ ກໍເກີດຮັກໂຕ່ຕ່ຳນາງເມຄະວະດີ ຈຶ່ງລັກພະນາງໄປເປັນມະເຫສີທີ່ເມືອງຍັກ ເຈົ້າສຸຣິວົງກຸມມານເມື່ອຕົ້ນຂຶ້ນມາ ກໍບໍ່ເຫັນພະມານດາ ຈຶ່ງອອກຕິດຕາມເຂົ້າໄປໃນປ່າ ແລະໄດ້ພົບກັບພະລືສີໂຕຄຳ ໄດ້ຮຽນວິຊາອາຄົມຈົນຈົບ ແລະໄດ້ລູກສາວບຸນທຳຂອງພະລືສີ ຊື່ ນາງໂກສອນ ເປັນພັນລະຍາ ຈາກນັ້ນຈຶ່ງເດີນທາງໄປຕາມທາງພະມານດາຕໍ່ ແລະໄດ້ຮິບກັບຍັກທັງຫຼາຍ ຈົນຂະນະນັ້ນທະພານ ແລ້ວພາພະມານດາກັບຄືນສູ່ເມືອງປັນຈາຣະນະຄອນ ແລ້ວຂັບໄລ່ນາງຍັກທີ່ແປງກາຍອອກຈາກເມືອງໄປ.

King Kusalat and Queen Megavadi of Panchara ventured into the forest for hunting. A giant widow transformed herself into a golden deer to entice Megavadi, hoping to win her affection. Captivated by the deer, Megavadi asked the king to capture it. As the king pursued the deer, it transformed into a woman. Upon seeing her, the king fell in love and took her as his second wife. Later, the giantess manipulated events to insult Megavadi, leading the king to lose his trust in her. Consequently, he exiled Megavadi and her son Surivong from the city. The mother and child took refuge in the forest. While they were asleep, Nandabana, another giant, saw Megavadi, fell in love with her, and abducted her, taking her to the city of giants as his wife. When Surivong was awoke and realized his mother was missing, he ventured into the forest. There, he met Taikhram, a hermit, who taught him magic spells. Surivong also met and married the hermit's stepdaughter, Kaisòn. Determined to find his mother, Surivong set out and battled giants until he defeated Nandabana. He then rescued his mother and returned to Panchara, where he expelled the deceitful giant woman from the city.

Colophon:

(໑) ລານທີ ໒໐ ໜ້າ ໑: ຣັດຕະນະປັນຍາເປັນຜູ້ຮິດຈະນາ ຂໍໃຫ້ທາຍກຳເວັນ ໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາ ໃຫ້ໄດ້ເຖິງສຸກ ໓ ປະການມີນິຣະພານເປັນທີ່ແລ້ວເທີ້ນ ອະຣະຫັນຕິ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ.

(໒) ລານທີ ໒໑ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໗ ຕົວ ປີຮັບໄດ້ ເດືອນຈຽງ ຂຶ້ນ ໒ ຄຳ ພ່າວ່າໄດ້ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສິມເດັດຣາຊະຄູຣັດຕະນະປັນຍາ ວັດໂພນໄຊເປັນເຄົ້າ ຈຶ່ງໄດ້ສ້າງ ລຳສຸຣິວົງ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ຂໍຜົນອັນນີ້ເປັນປັດໄຈຍະແກ່ພະນິພານ ຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈຶ່ງລູພະນິພານດັ່ງຄຳໝາຍແດ່ກໍຂ້າເທີ້ນ ອະຣະຫັນຕິ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ. ຣັດຕະນະປັນຍາເປັນຜູ້ຮິດຈະນາ.

(1) Folio 20 on the recto side: Rattanapannya was the scribe. May I be free from bad consequences. May my wishes come true. May I reach the three states of happiness with Nibbāna as the ultimate goal. May I attain arahantship. May this be a condition for us to reach Nibbāna.

(2) 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),⁶⁸ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Somdet Rasakhu Rattanapannya from Vat Phonsai, sponsored the making of this

⁶⁸ 1297 Margasirsha 2 = Wednesday, 27 November 1935.

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.

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): Somdet Rasakhu Rattanapannya from Vat Phonsai
Titles: ສຸຣິວົງ (ຜູກ ໔)
Surivong (Phuk 4)
Surivong (Fascicle 4)

EAP1398_VXY_1_0572

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 29 cm, depth 3.5 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:** 91. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ເນື້ອໃນສ່ວນຫຼາຍເປັນບົດສູດມົນ ແລະຂຽນເປັນພາສາບາລີ ແຕ່ມີເນື້ອຫາບາງສ່ວນໄດ້ແປຈາກພາສາບາລີເປັນພາສາລາວ. ບົດສູດມົນປະກອບດ້ວຍ ສູດມົນຫົວຄຳ, ພະທຸງ, ເກສາປະຕິກຸລາ, ນະໂມອະຣະຫະໂຕ, ສັກເຄ, ອະເນກະຊາ, ສີຣັດສະມົງ, ອັດຊະຕັກເຄ, ສຳພຸດເທ, ຕິໂລ, ເອວັມເມ, ຍັນເຕ, ກຸສະລາ, ອະວິຊຊາ, ກະຣຸນາ, ອິມັດສະມົງ, ສຸໂຂ, ໂຍໂຂ, ວັນທາຫລວງ, ອະຣະທັງ, ສີຣິທິຕິ, ສັບພະພຸດທາ, ປະຕິໂມກ.

The text is mainly consisted of Pali prayers, some of which were translated into Lao. These prayers include a variety of chants and recitations: Evening Chant, *Bāhum*, *Kesapatikula*, *Namo Arahatto*, *Sagge*, *Anekacha*, *Si Rassamim*, *Acchatagge*, *Sambudde*, *Tilo*, *Evamme*, *Yante*, *Kusala*, *Avijjā*, *Karunā*, *Imasmim*, *Sukho*, *Yokho*, *Vanda Luang*, *Araham*, *Siriditi*, *Sabba Buddā*, and *Pāṭimokkha*. These prayers and chants encompass important aspects of Buddhist practice and devotion.

Colophon: ລານທີ ໗໙ ໜ້າ ໑: ເຈົ້າຢ່າໄດ້ດຳຂ້ອຍຍັງ ຫາຮຽນໃໝ່ ບໍ່ໃສ່ໂຕບໍ່ແມ່ນກໍດີຕິກກໍດີເຫຼືອກໍດີເຈົ້າຜູ້ນີ້ແລ້ວ ໓ ບໍ່ລ້າງ. ຈົບເທົ່ານີ້ແລ້ວໃຫ້ຄອຍພິຈາລະນາເນີ ຕົວບ່າງາມທີ່ໄດ້ແລ້ວ.

Folio 79 on the recto side: You do not blame me. I am a new scribe. If there are any mistakes, please consider it. It ends here, please consider it. The letters are not beautiful.

Date: Late-19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສູດມົນຫົວຄໍ້າ
Sut Mon Hua Kham
Chanting in the Evening

EAP1398_VXY_1_0573

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 29 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:** 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: ຄໍາໂຄງສຸພາສິດ ເປັນຄໍາສອນອັນຊົງຄຸນຄໍາ ທີ່ບັນພະບຸລຸດໄດ້ສ້າງສັນແລະສືບທອດສູ່ຄົນຮຸ່ນຫຼັງ ໃຫ້ໄດ້ສຶກສາ, ຮຽນຮູ້ ແລະຮັກສາໄວ້ເປັນມໍລະດົກຄວາມງາມທາງພາສາລາວ, ອີກທັງເປັນຫຼັກຖານທາງພາສາ ທີ່ຄົນສະໄໝກ່ອນ ໄດ້ປະດິດຄິດແຕ່ງຖ້ອຍຄໍາໃຫ້ສະລະສະລວຍ, ແຝງໄວ້ດ້ວຍຄໍາແນະນໍາ, ຕັກເຕືອນ, ສັ່ງສອນ, ຊີ້ແຈງ, ໂດຍມີເຫດມີຜົນ, ຊ່ວຍປະດັບຄວາມຄິດແລະຈິດໃຈໃຫ້ສູງຂຶ້ນ. ທັງເປັນມໍລະດົກທາງພູມປັນຍາ ແລະອັດສະລິຍະຂອງຄົນລາວ ທີ່ປະພັນຖ້ອຍຄໍາທີ່ຄົມຄາຍກວ່າ ຄໍາເວົ້າທໍາມະດາ ຊຶ່ງເປັນປະໂຫຍກສັ້ນໆ ແຕ່ມີຄວາມອ່ອນຫວານ, ສອດຄ່ອງກັນ ແລະສາມາດສະກົດໃຈໄດ້ ເຊິ່ງນັກປາດອາຈານ ຫຼືຜູ້ເຖົ້າຜູ້ແກ່ ມັກຈະໃຊ້ຄໍາກອນສຸພາສິດເວລາໃຫ້ໂອວາດ ສັ່ງສອນແກ່ລູກຫຼານ ເພື່ອໃຫ້ປະພຶດປະຕິບັດຢູ່ໃນຄຸນງາມຄວາມດີ, ມີຄວາມສາມັກຄີ, ຮັກແພງ ແລະຊ່ວຍເຫຼືອເຊິ່ງກັນແລະກັນ. ຄໍາກອນສຸພາສິດແຕ່ລະບົດ ມີເນື້ອຫາສາລະອັນເປັນຄໍາສອນຢູ່ໃນຕົວຂອງມັນເອງ.

Proverbs are valuable teachings created by ancestors and passed down to future generations as a beautiful heritage of the Lao language. They serve as linguistic evidence of the richness and creativity of ancient words, embedded with advice, admonishment, instruction, explanation, and reason, all of which contribute to the development of thought and mind. Proverbs represent the wisdom and intelligence of the Lao people, composed with words that are sharper than ordinary language, formed into short yet eloquent, coherent, and impressive sentences. Sages and elders frequently use proverbs when advising their children to act virtuously, foster unity, and cultivate love and mutual support. Each proverb contains a lesson or teaching within itself, imparting moral guidance and practical wisdom.

Colophon: None

Date: Mid-19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ໂຄງສຸພາສິດ
Khong Suphasit
Proverbs in Poem

EAP1398_VXY_1_0574

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 58 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:** 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: ພະໂພທິສັດເກີດເປັນເຈົ້າທຸກຂັດຕິຍະກຸມມານ ໂອລົດຂອງພະເຈົ້າປະຣັນຕະ ແລະພະນາງຈັນທະວິມາລາແຫ່ງເມືອງພາຣານະສີ ຖືກພະຣາຊາເນລະເທດອອກຈາກເມືອງ ຍ້ອນຖືກມະເຫສີທັງ ໖ ໃສ່ຮ້າຍວ່າ ພະນາງຈັນທະວິມາລາເກີດລູກເປັນໝາ. ໃນຂະນະທີ່ຢູ່ໃນປ່າ ທັງສອງແມ່ລູກໄດ້ພັດພາກຈາກກັນ. ສ່ວນເຈົ້າທຸກຂັດຕິຍະກຸມມານ ພະຍາອິນເອົາໄປລ້ຽງ ແລ້ວເນລະມິດທົງຄໍາໃຫ້ຂີ່. ຕໍ່ມາ ພະມະເຫສີທັງຫຼາຍກໍໄດ້ປະສູດໂອລົດ ໖ ອົງ. ໃນຄັ້ງນັ້ນ, ຍັກກຸມພັນໄດ້ມາອາລະວາດ ຈັບຄົນກິນເປັນອາຫານ ແລະສ້າງຄວາມເດືອດຮ້ອນໃຫ້ແກ່ຊາວບ້ານໃນເມືອງພາຣານະສີ ເຈົ້າທຸກຂັດຕິຍະວົງ ຈຶ່ງຂີ່ທົງຄໍາໄປປາບຍັກຈົນຕາຍໝົດ. ກຸມມານທັງ ໖ ເມື່ອຮູ້ຂ່າວ ກໍໄປໄຫວ້ພະຣາຊາວ່າພວກຕົນສາມາດສັງຫານຍັກນັ້ນໄດ້. ຕໍ່ມາ, ເຈົ້າທຸກຂັດຕິຍະໄດ້ຂີ່ທົງຄໍາໄປຮັບເອົາຍ່າທີ່ຖືກຜີດິບລັກເອົາໄປເຊືອງໄວ້ໃນປ່າ ຈະພາມາມອບແກ່ພະຣາຊາ, ພວກກຸມມານທັງ ໖ ກໍລວງຂ້າເຈົ້າທຸກຂັດຕິຍະແລ້ວນໍາຍ່າໄປມອບໃຫ້ພະຣາຊາ. ໃນຄັ້ງນັ້ນ ພະຍາອິນໄດ້ລົງມາຊ່ວຍຊຸບຊີວິດຂອງເຈົ້າທຸກຂັດຕິຍະຈົນຟື້ນຄືນຊີບ ແລະຕໍ່ມາ ພະມານດາຂອງພະຣາຊາ ໄດ້ບອກກັບພະຣາຊາວ່າ ຄົນທີ່ຊ່ວຍພະອົງຄືເຈົ້າທຸກຄະຕະຂັດຕິຍະ ບໍ່ແມ່ນໂອລົດທັງ ໖. ເມື່ອພະຣາຊາຊາບຄວາມຈິງ ຈຶ່ງຮັບສັ່ງໃຫ້ນໍາໂອລົດທັງ ໖ ແລະມະເຫສີເຫຼົ່ານັ້ນໄປປະຫານຊີວິດ ແລ້ວໃຫ້ໄປເຊີນພະນາງຈັນທະວິມາລາເທວີທີ່ຢູ່ໃນສວນອຸທະຍານກັບຄືນສູ່ພະຣາຊະວັງເຊັ່ນເດີມ.

The Bodhisattva was born as Dukkhattiya KuMāra, the son of King Paranta and Queen Chantavimāla of Varanasi. He was exiled from the city by the king due to a slander by the king's six wives who falsely claimed that Queen Chantavimāla had given birth to a dog. In the forest Queen Chantavimāla and her son were separated. Dukkhattiya was raised by God Indra, who created a vehicle in the shape of a golden swan for him. Later, the six wives each gave birth to a son. Meanwhile, Giant Kumbanda

terrorized Varanasi, capturing people for food and causing widespread fear. In response, Dukkhattiya rode the golden swan vehicle and defeated the giant, killing all the threats. Hearing of this triumph, the six princes falsely claimed credit for slaying the giants and reported the feat to the king. Later, Dukkhattiya rode the golden swan vehicle to rescue his grandmother, the king's mother, who had been hidden in the forest by zombies. The six princes, driven by jealousy, deceived Dukkhattiya and killed him, afterward presenting the grandmother to the king as if they had rescued her. However, God Indra intervened and revived Dukkhattiya. When the king's mother revealed the truth, stating that it was Dukkhattiya who had rescued her, not the six princes, King Paranta learned of the deception. Enraged by the betrayal, the king ordered the execution of the six princes and the deceitful wives. He then invited Queen Chantavimala, who had been exiled to a garden, to return to the palace as before.

Colophon: ລາມທີ ໒໗ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໒໐໐໐໔໐໐໗໐ (ກົງກັບ ພ.ສ. ໒໔໗໐) ຕົວ ປິກາບເສັດ ເດືອນຍີ່ ຂຶ້ນ ໑໒ ຄ່ຳ ມື້ຮັບໃຫ້ ວັນ ໒ ຣິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ສາວເພັງ ມີໃຈໃສ ສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ທຳມະເທດສະນັ່ງຍັງທຳມະເທດສະນາ ລຳ ທຸ້ຂັກຕິຍະວົງສາ ທົງ ຜາຄຳ ມັດນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັ່ງຄຳ ມັກຄຳປາດຖະໜາ ທຸກເຢື້ອງທຸກປະການ ອະນະຄະເຕກາເລ ອັນຈັກມາພາຍໜ້ານັ້ນແດ່ກໍຂ້າ ເທົ່ນ ສາທຸງ ນິບພານັ່ງ ປາຣະມັງ ສຸກຂັງ.

Folio 27 on the recto side: In Sangkatrasa 200040070 (corresponding to BE 2470), a *kap set* year, on the twelfth waxing-moon day of the second lunar month,⁶⁹ a *hap khai* day, the second day of the week (Monday), the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Sao Pheng had the most religious faith to sponsor the making of this manuscript-bundle of preaching texts entitled *Dukkhattiyavongsa* and *Hong Pha Kham* to support the Teachings of the Buddha to last until the end of 5000 years. May all my desires and wishes come true in the future. Well done, well done. Nibbāna is the greatest bliss.

Date: BE 2470, a *kap set* year (14 Jan 1927)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Sao Pheng

Titles: ທົງຜາຄຳ (ຜູກ ໒)

Hong Pha Kham (Phuk 2)

Hong Pha Kham (Fascicle 2)

⁶⁹ 1288 Pausha 12 = Friday, 14 January 1927.

Long palm-leaf**One Phuk:** *fascicle 4***Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58 cm, depth 1.4 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:** 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: ພະໂພທິສັດເກີດເປັນເຈົ້າທຸກຂັດຕິຍະກຸມມານ ໂອລົດຂອງພະເຈົ້າປະຣັນຕະ ແລະພະນາງຈັນທະວິມາລາແຫ່ງເມືອງພາຣານະສີ ຖືກພະຣາຊາເນລະເທດອອກຈາກເມືອງ ຍ້ອນຖືກມະເຫສີທັງ ໖ ໃສ່ຮ້າຍວ່າ ພະນາງຈັນທະວິມາລາເກີດລູກເປັນໝາ. ໃນຂະນະທີ່ຢູ່ໃນປ່າ ທັງສອງແມ່ລູກໄດ້ພັດພາກຈາກກັນ. ສ່ວນເຈົ້າທຸກຂັດຕິຍະກຸມມານ ພະຍາອິນເອົາໄປລ້ຽງ ແລ້ວເນລະມິດຫົງຄໍາໃຫ້ຂີ່. ຕໍ່ມາ ພະມະເຫສີທັງຫຼາຍ ກໍໄດ້ປະສູດໂອລົດ ໖ ອົງ. ໃນຄັ້ງນັ້ນ, ຍັກກຸມພັນໄດ້ມາອາລະວາດ ຈັບຄົນກິນເປັນອາຫານ ແລະສ້າງຄວາມເດືອດຮ້ອນໃຫ້ແກ່ຊາວບ້ານໃນເມືອງພາຣານະສີ ເຈົ້າທຸກຂັດຕິຍະວົງ ຈຶ່ງຂີ່ຫົງຄໍາໄປປາບຍັກຈົນຕາຍໝົດ. ກຸມມານທັງ ໖ ເມື່ອຮູ້ຂ່າວ ກໍໄປໄຫວ້ພະຣາຊາວ່າພວກຕົນສາມາດສັງຫານຍັກນັ້ນໄດ້. ຕໍ່ມາ, ເຈົ້າທຸກຂັດຕິຍະໄດ້ຂີ່ຫົງຄໍາໄປຮັບເອົາຍ່າທີ່ຖືກຜີດິບລັກເອົາໄປເຊືອງໄວ້ໃນປ່າ ຈະພາມາມອບແກ່ພະຣາຊາ, ພວກກຸມມານທັງ ໖ ກໍລວງຂ້າເຈົ້າທຸກຂັດຕິຍະແລ້ວນໍາຍ່າໄປມອບໃຫ້ພະຣາຊາ. ໃນຄັ້ງນັ້ນ ພະຍາອິນໄດ້ລົງມາຊ່ວຍຊຸບຊີວິດຂອງເຈົ້າທຸກຂັດຕິຍະຈົນຟື້ນຄືນຊີບ ແລະຕໍ່ມາ ພະມານດາຂອງພະຣາຊາ ໄດ້ບອກກັບພະຣາຊາວ່າ ຄົນທີ່ຊ່ວຍພະອົງຄືເຈົ້າທຸກຄະຕະຂັດຕິຍະ ບໍ່ແມ່ນໂອລົດທັງ ໖. ເມື່ອພະຣາຊາຊາບຄວາມຈິງ ຈຶ່ງຮັບສິ່ງໃຫ້ນໍາໂອລົດທັງ ໖ ແລະມະເຫສີເຫຼົ່ານັ້ນ ໄປປະຫານຊີວິດ ແລ້ວໃຫ້ໄປເຊີນພະນາງຈັນທະວິມາລາເທວີທີ່ຢູ່ໃນສວນອຸທະຍານກັບຄືນສູ່ພະຣາຊະວັງເຊັ່ນເດີມ.

The Bodhisattva was born as Dukkhattiya KuMāra, the son of King Paranta and Queen Chantavimala of Varanasi. He was exiled from the city by the king due to a slander by the king's six wives who falsely claimed that Queen Chantavimala had given birth to a dog. In the forest Queen Chantavimala and her son were separated. Dukkhattiya was raised by God Indra, who created a vehicle in the shape of a golden swan for him. Later, the six wives each gave birth to a son. Meanwhile, Giant Kumbanda terrorized Varanasi, capturing people for food and causing widespread fear. In response, Dukkhattiya rode the golden swan vehicle and defeated the giant, killing all the threats. Hearing of this triumph, the six princes falsely claimed credit for slaying the giants and reported the feat to the king. Later, Dukkhattiya rode the golden swan vehicle to rescue his grandmother, the king's mother, who had been hidden in the forest by zombies. The six princes, driven by jealousy, deceived Dukkhattiya and killed him, afterward presenting the grandmother to the king as if they had rescued her. However, God Indra intervened and revived Dukkhattiya. When the king's mother revealed the truth, stating that it

was Dukkhattiya who had rescued her, not the six princes, King Paranta learned of the deception. Enraged by the betrayal, the king ordered the execution of the six princes and the deceitful wives. He then invited Queen Chantavimala, who had been exiled to a garden, to return to the palace as before.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ທົງຜາຄຳ (ຜູກ ໔)
Hong Pha Kham (Phuk 4)
Hong Pha Kham (Fascicle 4)

EAP1398_VXY_1_0576

Long palm-leaf

One Phuk: *fascicle 6*

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

Fascicle 1: Front cover folio: one 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:** 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: ພະໂພທິສັດເກີດເປັນເຈົ້າທຸກຂັດຕິຍະກຸມມານ ໂອລົດຂອງພະເຈົ້າປະຣັນຕະ ແລະພະນາງຈັນທະວິມາລາແຫ່ງເມືອງພາຣານະສີ ຖືກພະຣາຊາເນລະເທດອອກຈາກເມືອງ ຍ້ອນຖືກມະເຫສີທັງ ໖ ໃສ່ຮ້າຍວ່າ ພະນາງຈັນທະວິມາລາເກີດລູກເປັນໝາ. ໃນຂະນະທີ່ຢູ່ໃນປ່າ ທັງສອງແມ່ລູກໄດ້ພັດພາກຈາກກັນ. ສ່ວນເຈົ້າທຸກຂັດຕິຍະກຸມມານ ພະຍາອິນເອົາໄປລ້ຽງ ແລ້ວເນລະມິດທົງຄຳໃຫ້ຂີ່. ຕໍ່ມາ ພະມະເຫສີທັງຫຼາຍ ກໍໄດ້ປະສູດໂອລົດ ໖ ອົງ. ໃນຄັ້ງນັ້ນ, ຍັກກຸມພັນໄດ້ມາອາລະວາດ ຈັບຄົນກິນເປັນອາຫານ ແລະສ້າງຄວາມເດືອດຮ້ອນໃຫ້ແກ່ຊາວບ້ານໃນເມືອງພາຣານະສີ ເຈົ້າທຸກຂັດຕິຍະວົງ ຈຶ່ງຂີ່ທົງຄຳໄປປາບຍັກຈົນຕາຍໝົດ. ກຸມມານທັງ ໖ ເມື່ອຮູ້ຂ່າວ ກໍໄປໄຫວ້ພະຣາຊາວ່າ ພວກຕົນສາມາດສັງຫານຍັກນັ້ນໄດ້. ຕໍ່ມາ, ເຈົ້າທຸກຂັດຕິຍະໄດ້ຂີ່ທົງຄຳໄປຮັບເອົາຍ່າທີ່ຖືກຜີດິບລັກເອົາໄປເຊືອງໄວ້ໃນປ່າ ຈະພາມາມອບແກ່ພະຣາຊາ, ພວກກຸມມານທັງ ໖ ກໍລວງຂ້າເຈົ້າທຸກຂັດຕິຍະແລ້ວນຳຍ່າໄປມອບໃຫ້ພະຣາຊາ. ໃນຄັ້ງນັ້ນ ພະຍາອິນໄດ້ລົງມາຊ່ວຍຊຸບຊີວິດຂອງເຈົ້າທຸກຂັດຕິຍະຈົນຟື້ນຄືນຊີບ ແລະຕໍ່ມາ ພະມານດາຂອງພະຣາຊາ ໄດ້ບອກກັບພະຣາຊາວ່າ ຄົນທີ່ຊ່ວຍພະອົງຄືເຈົ້າທຸກຄະຕະຂັດຕິຍະ ບໍ່ແມ່ນໂອລົດທັງ ໖. ເມື່ອພະຣາຊາຊາບຄວາມຈິງ ຈຶ່ງຮັບສິ່ງໃຫ້ນຳໂອລົດທັງ ໖ ແລະມະເຫສີເຫຼົ່ານັ້ນໄປປະທານຊີວິດ ແລ້ວໃຫ້ໄປເຊີນພະນາງຈັນທະວິມາລາເທວີທີ່ຢູ່ໃນສວນອຸທະຍານກັບຄືນສູ່ພະຣາຊະວັງເຊັ່ນເດີມ.

The Bodhisattva was born as Dukkhattiya KuMāra, the son of King Paranta and Queen Chantavimala of Varanasi. He was exiled from the city by the king due to a slander by the king's six wives who falsely claimed that Queen Chantavimala had given birth to a dog. In the forest Queen Chantavimala and her son were separated. Dukkhattiya was raised by God Indra, who created a vehicle in the shape of a golden swan for him. Later, the six wives each gave birth to a son. Meanwhile, Giant Kumbanda terrorized Varanasi, capturing people for food and causing widespread fear. In response, Dukkhattiya rode the golden swan vehicle and defeated the giant, killing all the threats. Hearing of this triumph, the six princes falsely claimed credit for slaying the giants and reported the feat to the king. Later, Dukkhattiya rode the golden swan vehicle to rescue his grandmother, the king's mother, who had been hidden in the forest by zombies. The six princes, driven by jealousy, deceived Dukkhattiya and killed him, afterward presenting the grandmother to the king as if they had rescued her. However, God Indra intervened and revived Dukkhattiya. When the king's mother revealed the truth, stating that it was Dukkhattiya who had rescued her, not the six princes, King Paranta learned of the deception. Enraged by the betrayal, the king ordered the execution of the six princes and the deceitful wives. He then invited Queen Chantavimala, who had been exiled to a garden, to return to the palace as before.

Colophon: ລານທີ ໒໓ ໜ້າ ໑: ຮິດຈະນາແລ້ວຍາມກອງແລງ ວັນ ໔ ມື້ຮວຍເສັດ

Folio 23 on the recto side: The writing was accomplished at the time of the sunset drum (*nyam kòng laeng*), the fourth day of the week (Wednesday), a *hwai set* day.

Date: Mid-20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ທົງຜາຄຳ (ຜູກ ໖)

Hong Pha Kham (Phuk 6)

Hong Pha Kham (Fascicle 6)

EAP1398_VXY_1_0577

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 56.8 cm, depth 1.6 cm. **Wooden protective covers:** two, no colour painted.

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

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:** Fragile.

Description: ເນື້ອໃນກ່າວເຖິງ ລຶກທັງຫຼາຍ ແລະນິທານຂອງລຶກ. ລຶກ ໝາຍເຖິງ ຄາວ ຫຼືເວລາທີ່ກຳໜົດ ທີ່ ຄາດວ່າຈະໃຫ້ຜົນ ເຊັ່ນ ລຶກດີ ລຶກຮ້າຍ ແລະໝາຍເຖິງ ດາວລຶກ ທີ່ແຜ່ລັງສີອອກໄດ້ຮອບຕົວ. ອາຈານທິສາປາໂມກ ກ່າວເຖິງນິທານແຫ່ງນັກຂັດຕະລຶກທັງຫຼາຍອັນໄດ້ ໒໗ ອັນ ເຊິ່ງບຸບພະ ຈານເຈົ້າໄດ້ສະດັບມາແຕ່ສຳນັກພະພຸດທະເຈົ້າ. ລຶກ ໒໗ ມີລຶກອັດສະວັນນີ ເປັນເຄົ້າ ແລະລຶກເລ ວັດຕິເປັນທີ່ສຸດ ແຕ່ລະລຶກ ຈະເປັນລຶກປະຈຳແຕ່ລະເມືອງໃນປະເທດອາຊີ ເຊັ່ນ ອັດສະວັນນີ ເປັນລຶກເມືອງຂອມ, ດາວພະລະນີ ເປັນລຶກເມືອງພູກາມ, ເລວັດຕິ ເປັນລຶກເມືອງກຸສິນາຣາຍ. ລຶກທັງຫຼາຍເຫຼົ່ານັ້ນ ມີລັດສະໝີເປັນເງິນ ແລະຄຳ ຖ້າລຶກເມືອງໃດເສົ້າໝອງ ເມືອງນັ້ນ ຈັກ ບັງເກີດເສີກ. ຄັນວ່າລຶກເມືອງໃດກັນກຸ່ງຮຸ່ງເຮືອງກວ່າເກົ່າ ຄົນທັງຫຼາຍອັນຢູ່ໃນເມືອງນັ້ນ ກໍຈັກ ຢູ່ດີມີສຸກ ດັ່ງນີ້ເປັນຕົ້ນ.

The content is about “Lük or Roek” (propitious time) and their stories. Lük means the time predicted to bring about something, namely good time, bad time. Lük also means a radiant stars. Teacher Disapamok mentioned a story of all 27 propitious time that had been heard by scholars since the Buddha’s lifetime. The 27 propitious time starts from Assavanni and ends at Levatti. Each propitious time is particular for different cities in Asia: Assavanni is of Cambodia; Phalani is of Burmese Phukam; Levatti is of Kusinara. These stars are radiant gold and silver. If the radius of a city is dimmer than usual, the city will confront a war. If the radius of a city is brighter than usual, people be happy and wealthy.

Colophon: (໑) ລານທີ ໔໑ ໜ້າ ໒: ສາທຸສິມດີ ວັດປ່າມ່ວງໄດ້ມີໃຈເຫລືອມໃສສັດທາເປັນຜູ້ຂຽນ. ສັດທາໃບ ລານແມ່ນຄູອາຈານຫລ້າແລ.

(໒) ລານທີ ໔໒ ໜ້າ ໑: ພະພຸດທະສັງກາດຣາຊະໄດ້ ໒໔໗໓ ຕົວ ປີກົດສະງ້າ ໑໙໓໐ ເດືອນ ໖ ແຮມຄ່ຳ ໑ ວັນ ຮິດຈະນາແລວຍາມກອງແລງ ໝາຍມີ ເຈົ້າມູນລະສັດທາຜູ້ຂຽນທຸສິມດີ ວັດປ່າ ມ່ວງ ສັດທາໃບລານຄູອາຈານຫລ້າບ້ານຂຽງມ່ວນ ມີໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງໜັງສື ນັກ ຂັດຕະຫລືກ ຜູກນີ້ ໄວ້ກັບໂລກສືບໆ ຕໍ່ກັນເມື່ອພາຍຄັ້ງໜ້າ ຕໍ່ເທົ່າ ໕໐໐໐ ສາ ຂໍໃຫ້ຜູ້ຂ້າທັງຜູ້ ຂຽນນີ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາ ຄືພະນິພານເປັນທີ່ແລ້ວ ຂໍຢ່າໄດ້ຄາດແຄ້ວດັ່ງຄວາມປາດຖະ ໜາແດ່ກໍຂ້າເທີ້ນ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ.

(1) Folio 41 on the verso side: Sathu Somdi from Vat Pa Muang wrote this manuscript with his ardent religious faith. Achan La sponsored the palm leaves.

(2) Folio 42 on the recto side: In Buddhist Era (BE) 2473, a *kot sanga* year, [AD] 1930, on the first waning-moon day of the sixth lunar month,⁷⁰ the writing was accomplished at the time of the sunset drum (*nyam kông laeng*). The initiator, Sathu Somdi from Vat Pa Muang, was the scribe. Khu Achan La from Xiang Muan village sponsored the palm leaves. They together made this manuscript entitled *Nakkhattalük* for the world and to be used for generations until the end of 5000 years. May we achieve our

⁷⁰ 1292 Vaisakha 16 = Tuesday, 13 May 1930.

wish that is Nibbāna. May our wishes not be ignored. Nibbāna is the greatest bliss.
Date: BE 2473, a *kot sanga* year (13 May 1930)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Teacher Disapamok
Scribe(s): Sathu Somdi from Vat Pa Muang
Sponsor(s): Khu Achan La from Xiang Muan village
Titles: ນັກຂັດຕະຫຼິກ (ຜູກຕົ້ນ)
Nakkhattalūk (Phuk 1)
Nakṣatra (Fascicle 1)

EAP1398_VXY_1_0578

Long palm-leaf

One Phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.6 cm, width 29.5 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** none.
Appearance: The fascicles are 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: ໂຫຮາສາດ ເນື້ອໃນວ່າດ້ວຍເລື່ອງເລກຮາຫູທາງໂຫລາສາດ ເຊິ່ງມີເລກຮາຫູວັນ, ຮາຫູເດືອນ ແລະຮາຫູປີ ຈະກະທຳກິດຈະການງານອັນໃດກໍດີ ນອກຈາກຈະນິຍົມເບິ່ງເລິກງາມຍາມດີແລ້ວ ກໍຕ້ອງເບິ່ງເລິກເລກຮາຫູເຫຼົ່ານີ້ປະກອບນຳ ເພື່ອໃຫ້ໄດ້ເລິກທີ່ດີທີ່ສຸດ ແລະເປັນສິລິມຸງຄຸນ.
 Astrology. The text deals with the analysis of astrological horoscopes that include calculations of Rahu numbers of days, months, and years. Before doing any activities, beside auspicious time, it is important to consider the Rahu numbers to ensure the most favorable and auspicious outcome.
Colophon: None
Date: Late-19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ໂຫຮາສາດ
Horasat
Astrology

EAP1398_VXY_1_0579

Long palm-leaf

One Phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.5 cm, width 29 cm, depth 1.6 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are 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:** 5 lines per side, recto and verso. **Physical condition:** Damaged.

Description: ໂຫຣາສາດ ວ່າດ້ວຍຄວາມເຊື່ອເລື່ອງການເບິ່ງວັນດີ, ວັນຮ້າຍ ແລະເລີກງາມຍາມດີໃນການປູກ ຍ້າວແປງເຮືອນ ແລະຈັດພິທີມຸງຄຸນຕ່າງໆ. ມີຫຼາຍເລື່ອງຫ້ອຍໄວ້ນຳກັນ ໄດ້ແກ່ ຂຶ້ນເຮືອນໃໝ່, ໂສກກອນເຮືອນ, ເອົານ້ຳເຂົ້ານຳ, ແຮກນຳ, ນາມຄົນທັງຫຼາຍ, ໃສ່ຊື່ເດັກນ້ອຍ, ຍອດຍາມ, ຍາມ ອາທິດ, ຍາມມະຫາໄຊ, ຍາມພະເຈົ້າ ເປັນຕົ້ນ.

Astrology deals with the belief in considering auspicious and inauspicious days and times to build a new house or to organize holy ceremonies. The manuscript includes several texts: building a new house, house horoscopes, fetching water to rice fields, plowing, naming individuals and children, identifying supreme times, recognizing significant periods related to the Sun, victory time, and Buddha time, among others.

Colophon: ລານທີ ໓໖ ໜ້າ ໒: ໃຜຍືມໃຫ້ສິ່ງເນີ ຢ່າໄດ້ອ້າເອົາເນີ.

Folio 36 on the verso side: Anyone who borrows this manuscript, please give it back, not to hide it.

Date: Mid-20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ໂຫຣາສາດ

Horasat
Astrology

EAP1398_VXY_1_0580

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 28.4 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** 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:** 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: ເນື້ອໃນກ່າວເຖິງເລື່ອງອຸບາດ ຫຼືນິມິດທີ່ບໍ່ດີຕ່າງໆ ເຊັ່ນ ກູ້ຂຶ້ນເຮືອນແລະທຸກເຂົ້າເປັນເລືອດ ສິ່ງ ເຫຼົ່ານີ້ເປັນນິມິດເຄື່ອງໝາຍອັນບໍ່ດີ ຊຶ່ງວ່າເປັນອຸບາດ ເປັນລາງສັງຫອນ ຕ້ອງໄດ້ເຮັດພິທີສູດ ແກ້ເຄາະ ເພື່ອກຳຈັດປັດເປົ່າເຄາະເຂັ້ນອັນຕະລາຍທັງຫຼາຍທັງປວງ ແລະນຳເອົາຄວາມໂຊກດີມີ

ໂຊມາໃຫ້ແກ່ເຈົ້າພາບແລະຜູ້ຟັງ ໃຫ້ມີອາຍຸຫ່າວຫັນໝັ້ນຍືນ ແລະມີຄວາມຜາສຸກຮົ່ມເຢັນຕະຫຼອດໄປ.

The text refers to ominous visions known as *ubat* (wickedness), such as a snake entering the house or cooked rice turning into blood. These occurrences are considered bad omens, referred as *ubat*. To counteract these negative signs, an exorcism ritual must be performed to eliminate potential danger and bring good fortune to the host and audience, allowing them to live long and happily.

Colophon: None.
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ບູຊາໂຊກ ບູຊາອຸບບາດ
Busa Sok Busa Ubat
Worship Luckiness and Worship Inauspiciousness

EAP1398_VXY_1_0581

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.5 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:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ເລັມຫຼວງ ເປັນບົດເທສະໜາ ພັນລະນາເຖິງພະຍາຕິນໜຶ່ງຢູ່ເມືອງລັງກາ (ສີລັງກາ) ໄດ້ທ້ອນໂຮມຄຳພີຕ່າງໆ ທີ່ບັນທຶກຄຳສອນທາງພະພຸດທະສາສະໜາມາບູຊາ ບາງຄຳພີແຜ່ນພະອໍລະຫັນເອົາມາແຕ່ເມືອງຟ້າ. ບຸກຄະລະຜູ້ໃດມີສັດທາ ໄດ້ແຕ່ມຊຽນເອົາທຳເລັມຫຼວງຜູກນີ້ ກໍຈັກໄດ້ຮັບອານິສົງຫຼາຍບໍ່ອາດນັບໄດ້ ພະຍາອິນກຳຈັກອິນດູຜູ້ນັ້ນ. ບຸກຄະລະຜູ້ໃດ ໄດ້ຟັງທຳເລັມຫຼວງນີ້ ກໍຈັກໄດ້ອານິສົງ ເມື່ອຕາຍໄປ ຈັກໄດ້ກັບມາເກີດເປັນພະເຈົ້າຈັກກະພັດຕິນປະເສີດ ແລະພາບແພ້ໂພຍໄພທັງຫຼາຍ ແລະຈະເປັນທີ່ຮັກແກ່ຄົນທັງຫຼາຍ.

Lem Luang, a sermonic text related to a king from Sri Lanka who collected and worshipped several religious manuscripts, some of which were brought by arahant monks from heaven. Those who faithfully copied this *Lem Luang* manuscript will gain much merit and a new rebirth as an emperor king, overcome all kinds of danger, and get beloved by people.

Colophon: ລານທິ ກຸ ໜ້າ ໑: ສັງກາດ ໑໒໖໘ ຕົວ ປີຮວາຍສະງ້າ ເດືອນ ໑໐ ຂຶ້ນ ໑໐ ຄ່ຳ ມື້ເຕົ້າຍີ່ ແຖວສຸພັກວັນ ໑ ຮິດຈະນາແລ້ວຍາມຕູດຊ້າຍ ໝາຍມີ ເຈົ້າຂະໜານໂພທິປັນຍາ ເປັນຜູ້ຮິດຈະນາ ໃຫ້ທິດ

ພັນເປັນຜູ້ຊື້ລານ ຜູ້ຂ້າຂໍໂມທະນານຳນຳເຈົ້າລານ ຂໍໃຫ້ຜູ້ຂ້າທາຍບາບໂທດ ຂໍໃຫ້ຜະລະ
ໂກສິນຄ້າຊູຜູ້ຂ້າທັງຊົ່ວນີ້ແລະຊົ່ວໜ້າ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຂົ້າສູ່ນິຣະພາບເປັນທີ່ແລ້ວກໍຂ້າເຫັນ ນິບພາ
ນະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິບພາມັງ ປະຣະມັງ ສຸກຂັງ. ເຫຼັ້ມຫຼວງຜູກນີ້ໄວ້ກັບສາສະໜາ
ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເກົ້າພົດຊົ່ວໃບລານກໍຂ້າເຫັນ ສາທຸງ.

Folio 7 on the recto side: In Sangkat (CS) 1268, a *hwai sang* year, on the tenth waxing-moon day of the tenth lunar month, a *tao nyi* day, the first day of the week (Sunday),⁷¹ the writing was accomplished in the afternoon (*nyam tut sai*). Chao Khanan Phothipannya was the scribe. Thit Phan sponsored the palm leaves. I rejoice the merit with the sponsor. May I be free from bad consequences. May the results of the merit support me through this life and future lives. May I enter Nibbāna. May this be a condition for us to reach Nibbāna, the greatest bliss. This manuscript of *Lem Luang* is to support the Teachings of the Buddha to last until the end of life of the palm leaves.

Date: CS 1268, a *hwai sang* year (26 Aug 1906)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Chao Khanan Phothipannya

Sponsor(s): Thit Phan

Titles: ເລັມຫລວງ

Lem Luang

Lem Luang

EAP1398_VXY_1_0582

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 59 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:** 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: ຕຳນານພ້າສະມັງຄຳ ມີເນື້ອໃນກ່າວເຖິງສານສະຫວັນຈາກພະຍາອິນສິ່ງເຖິງມະນຸດໃນໂລກ. ເນື້ອໃນມີບົດຖາຄາຈາກພະອິນເປັນພາສາປາລີ ສຳລັບສູດທ່ອງຂຶ້ນໃຈ ແລະຂຽນຕິດໄວ້ໃນເຮືອນ ເພື່ອປົກປ້ອງແລະຄຸ້ມຄອງຈາກໄພອັນຕະລາຍທັງປວງ. ເນື້ອໃນຍັງກ່າວອີກວ່າ ໃນປີ ຈ.ສ ໑໒໔໐ (ຄ.ສ ໑໘໘໘) ໄດ້ເກີດສົງຄາມ ແລະມະນຸດທັງຫຼາຍໄດ້ຮັບອັນຕະລາຍ. ຄົນບໍ່ດີ ຂາດສິນທຳ ແລະບໍ່ມັບຖືເຊິ່ງກັນແລະກັນ ແມ່ນຖືກຂ້າຕາຍດ້ວຍພວກເຂົາເອງ. ມີແຕ່ຜູ້ຮູ້ຈັກທຳຄວາມດີ

⁷¹ 1268 Bhadrapada 7 = Sunday, 26 August 1906.

ແລະປະຕິບັດຕາມຄໍາສອນຂອງພຣະພຸດທະເຈົ້າເທົ່ານັ້ນ ທີ່ຈະພົ້ນຈາກໄພອັນຕະລາຍ. ຜູ້ທີ່ມີ
ຄາຖາຟ້າສະມັງຄໍານີ້ຢູ່ໃນເຮືອນ ກໍຈະປອດໄພຈາກເຫດການທີ່ບໍ່ດີທັງປວງ.

Tamnan Fasamang Kham Luang. The text is on a heavenly message from God Indra to humans. A Pali incantation given by God Indra is included in the manuscript. The incantation is to be memorized and pasted in a house to gain protective power against all kinds of danger. The text also mentions a big war in Sangkat (Culasakkarat) 1250 (AD 1888) in which humans will be in danger. People who become immoral and do not respect one another will kill themselves. Only those who are moral and follow the Teachings of the Buddha can escape the danger. Those who keep this *Fasamang Kham* text in their houses will also be safe from all bad happenings.

Colophon: ລານທີ ໑໐ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໗໙ ຕົວ ປີເມື່ອງໃສ້ ເດືອນ ໗ ລົງ ໙ ຄໍ່າ ວັນ ໔ ຮິດ
ຈະນາແລ້ວຍາມທຸ່ງວັນ ໝາຍມີ ໝ່ອມຜູຍ ກິ່ວນໍ ເປັນເຄົ້າ ກັບທັງບຸດຕະມັດຕາພັນທຸວົງສາ
ພິມອຸຊູຄົນ ພ້ອມກັນສ້າງທັງສີ ພ້າຊະມັງຄໍາ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່
ເທົ້າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄໍາມັກຄໍາປາດຖະໜາຜູ້ຂ້າທຸກສິ່ງທຸກປະການ ກໍຂ້າເຫັນ
ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ເມ ນິດຈັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ.

Folio 10 on the recto side: In Chunlasangkat (CS) 1279, a *moeng sai* year, on the ninth waning-moon day of the seventh lunar month, the fifth day of the week (Thursday),⁷² the writing was accomplished at noon (12:00). The initiator, Mom (Princess) Phui Kiunò, together with her children, grandchildren, relatives, and siblings sponsored the making of this manuscript entitled *Fasamang* 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, constantly and certainly, the greatest bliss.

Date: CS 1279, a *moeng sai* year (13 Jun 1917)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Mom (Princess) Phui Kiunò, her children, grandchildren, relatives, and siblings
Titles: ຕໍານານຟ້າຊະມັງຄໍາ
Tamnan Fasamang Kham
Legend of Fasamang Kham

EAP1398_VXY_1_0583

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.6 cm, width 57.5 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.

⁷² 1279 Jyestha 24 = Wednesday, 13 June 1917.

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

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

Description: ຕຳນານພ້າສະມັງຄຳ ມີເນື້ອໃນກ່າວເຖິງສານສະຫວັນຈາກພະຍາອິນສົ່ງເຖິງມະນຸດໃນໂລກ. ເນື້ອໃນມີບົດຖາຄາຈາກພະອິນເປັນພາສາປາລີ ສຳລັບສູດທ່ອງຂຶ້ນໃຈ ແລະຂຽນຕິດໄວ້ໃນເຮືອນ ເພື່ອປົກປ້ອງແລະຄຸ້ມຄອງຈາກໄພອັນຕະລາຍທັງປວງ. ເນື້ອໃນຍັງກ່າວອີກວ່າ ໃນປີ ຈ.ສ ໑໒໕໐ (ຄ.ສ ໑໘໘໘) ໄດ້ເກີດສົງຄາມ ແລະມະນຸດທັງຫຼາຍໄດ້ຮັບອັນຕະລາຍ. ຄົນບໍ່ດີ ຂາດສິນທຳ ແລະບໍ່ນັບຖືເຊິ່ງກັນແລະກັນ ແມ່ນຖືກຂ້າຕາຍດ້ວຍພວກເຂົາເອງ. ມີແຕ່ຜູ້ຮູ້ຈັກທຳຄວາມດີ ແລະປະຕິບັດຕາມຄຳສອນຂອງພຣະພຸດທະເຈົ້າເທົ່ານັ້ນ ທີ່ຈະພົ້ນຈາກໄພອັນຕະລາຍ. ຜູ້ທີ່ມີຄາຖາພ້າສະມັງຄຳນີ້ຢູ່ໃນເຮືອນ ກໍຈະປອດໄພຈາກເຫດການທີ່ບໍ່ດີທັງປວງ.

Tamnan Fasamang Kham Luang. The text is on a heavenly message from God Indra to humans. A Pali incantation given by God Indra is included in the manuscript. The incantation is to be memorized and pasted in a house to gain protective power against all kinds of danger. The text also mentions a big war in Sangkat (Culasakkarat) 1250 (AD 1888) in which humans will be in danger. People who become immoral and do not respect one another will kill themselves. Only those who are moral and follow the Teachings of the Buddha can escape the danger. Those who keep this *Fasamang Kham* text in their houses will also be safe from all bad happenings.

Colophon: ລານທີ ໙ ໜ້າ ໒: ສັງກາດໄດ້ ໑໒ກຸງ ຕົວ ປີຮວາຍສີ່ ເດືອນ ໓ ຂຶ້ນ ໗ ຄ່ຳ ວັນ ໓ ມື້ເຕົ້າສັນ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ທິດດວງ ເປັນເຄົ້າ ກັບທັງລູກເຕົ້າພີ່ນ້ອງສູ່ຄົນ ມີໃຈໃສສັດທາ ເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງໜັງສື ພ້າຊະມັງຄຳ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນພະວັດສາ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາແຫ່ງຜູ້ຂ້າຊູ່ເຍື່ອງຊູ່ປະການກໍ່ຂ້າເຫັນ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ທຸວັງງ.

Folio 9 on the recto side: In Sangkat (CS) 1278, a *hwai si* year, on the seventh waxing-moon day of the third lunar month, the third day of the week (Tuesday), a *tao san* day,⁷³ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Thit Duang, together with all his children and siblings had the most ardent religious faith to sponsor the making of this manuscript entitled *Fasamang Kham* 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 1278, a *hwai si* year (30 Feb 1917)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown

⁷³ 1278 Magha 8 = Tuesday, 30 January 1917. This day was indeed a *tao san* day.

Scribe(s): Unknown
Sponsor(s): Thit Duang, his children, and siblings
Titles: ຕຳນານພ້າຊະມັງຄຳ
Tamnan Fasamang Kham
Legend of Fasamang Kham

EAP1398_VXY_1_0584

Long palm-leaf

One Phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 58.9 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** one 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: ໃນເນື້ອໃນສ່ວນຫຼາຍເປັນບົດຄຳຖາພາສາບາລີ ມີທັງໝົດ ໑໘ ບົດ ແລະແປເປັນພາສາລາວ ໂດຍບົດເຫຼົ່ານີ້ຈະມີລິດເດດ ແລະມີພະລານຸພາບໃນການປາບມານ ຫຼືໃຊ້ສູດປັດເປົ້າຂັບໄລ່ພູດຜີ ຍິສາດທັງຫຼາຍທັງປວງ ຕະຫຼອດເຖິງສິ່ງຊົ່ວຮ້າຍ ແລະສະນູດຈັງໄຮໃຫ້ອອກໄປ.
The text contains eighteen Pali incantations and their Lao translations. These incantations hold strong power of defeating demons, driving away evil spirits, and warding off misfortune.
Colophon: ລານທີ ໒໐ ໜ້າ ໑: ພໍ່ບົວຈົວຜັນ.
Folio 20 on the recto side: Father Bua and Novice Tan.
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Father of Novice Tan
Titles: ຄຳຖາຈອມຫົວອົກພະເຈົ້າ
Khatha Chòm Hua Ok Pha Chao
Verses of the Buddha's Chest

EAP1398_VXY_1_0585

Long palm-leaf

One Phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 53 cm, depth 0.9 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:** 19. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of

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

Description: ໃນສະໄໝຂອງພະກຸກຸສັນໂທພຸດທະເຈົ້າ ພະຍາພະຣະນະຄອນ ສະເຫວີຍຣາຊະສົມບັດໃນເມືອງພະຣະນະຄອນ. ເມື່ອພະຣາຊາໄດ້ຟັງທຳມະເທສະໜາຂອງພະກຸກຸສັນໂທພຸດທະເຈົ້າ ກໍເກີດຄວາມເຫຼື້ອມໃສ ຈຶ່ງສ້າງໂຮງທານປະມານ ໔,໐໐໐ ຫຼັງທົ່ວພະຣະນະຄອນ ແຕ່ລະຫຼັງປະກອບດ້ວຍເຄື່ອງອຸປະໂພກບໍລິໂພກ ໄດ້ແກ່ ເຂົ້າ ນ້ຳ ໂພຊະນາອາຫານ ເພື່ອເປັນວັດຖຸທານແກ່ພິກຂຸທັງຫຼາຍໃນຊ່ວງເຂົ້າພັນສາຕະຫລອດ ໓ ເດືອນ. ໃນຄັ້ງນັ້ນ, ພະໂຄຕະມະພຸດທະເຈົ້າແຫ່ງເຮົາໄດ້ເປັນພິກຂຸອົງໜຶ່ງ ມີນາມວ່າ ສີສຸຣະມົນທອງ ໄດ້ພາພິກຂຸທັງຫຼາຍໄປຮັບບິນທະບາດໃນຣາຊະສຳນັກເປັນ ປະຈຳ ແລະໄດ້ເທສະໜາສັ່ງສອນພະຣາຊາແລະເສນາອຳມາດໃຫ້ຮັກສາສິນ ໔, ສິນ ໘ ໃຫ້ປະຕິບັດແຕ່ຄວາມດີ ຕັ້ງຢູ່ໃນສິນທຳ.

During the time of Kakusandha Buddha, King Pharanakhòn ruled the kingdom of Pharanakhòn. After hearing the Buddha's sermon, the king developed a deep faith in the teachings of the Buddha. As an expression of his devotion, he constructed approximately 4,000 almshouses around the city. Each house was stocked with consumables such as rice, water, and food to provide alms for all the monks throughout the three-month Buddhist Lent period. During this era, our Gotama Buddha was a bhikkhu named Sisuraminthòng. He regularly led all the bhikkhus to the royal palace to collect almsfood and delivered sermons to the king, his ministers, and servants. He encouraged them to observe the five and eight precepts and to practice virtuous deeds.

Colophon: ລານທີ ໑໙ ໜ້າ ໑: ຈຸນລະສັງກາດລາຊະໄດ້ ສອງພັນ ໓ ຮ້ອຍ ໕໐໓ (ກົງກັບ ພ.ສ. ໒໓໔໓) ພັນສາ ຍີ[ມະ]ໂລງ ເດືອນ ໑໒ ຂຶ້ນ ໑໐ ຄ່ຳ ວັນ ໕ ຍາມແຖໂກລ໌ຄ່ຳ ບໍລະບວນໄດ້ມະຫາໄຊ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ພະວັງງ.

Folio 19 on the recto side: In Chunlasangkatrassa two thousand 3 hundred and 503 (corresponding to BE 2353), a *marong* year, on the tenth waxing-moon day of the twelfth lunar month, the fifth day of the week (Thursday),⁷⁴ [the writing was accomplished] at the time of the evening horn (*nyam thae kai kham*), which was the time of great victory. May this be a condition to reach Nibbāna.

Date: BE 2353, a *marong* year (6 Nov 1810)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ສີສຸຣະມົນທອງ (ຜູກ ໒)

Sisuraminthòng (Phuk 2)

Sisuraminthòng (Fascicle 2)

⁷⁴ 1172 Karttika 10 = Tuesday, 6 November 1810.

Long palm-leaf**One Phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.6 cm, depth 0.8 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:** 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:** ໃນເນື້ອໃນສ່ວນຫຼາຍເປັນບົດຄຳຖາພາສາບາລີ ແລະແປເປັນພາສາລາວ ໂດຍອ້າງເຖິງອານຸພາບແຫ່ງພະພຸດທະເຈົ້າ ເຊື່ອກັນວ່າມີລິດເດດ ແລະມີພະລານຸພາບໃນການປາບມານ ຫຼືໃຊ້ສູດປັດເປົ່າຂັບໄລ່ພູດຜີປີສາດທັງຫຼາຍທັງປວງ ຕະຫຼອດເຖິງສິ່ງເປັນອັບປະມຸງຄຸນ ບົດເຫຼົ່ານີ້ຈະໃຊ້ສູດເພື່ອປັດເປົ່າພະຍາດໂລກຄາ ແລະອັນຕະລາຍທັງປວງສຳລັບຕົນເອງ ແລະຜູ້ອື່ນ.

The text mainly deals with Pali prayers that were translated into Lao, highlighting the power of the Buddha, who is believed to have the ability to subdue demons. These texts are recited to drive away ghosts, evil spirits, and all kinds of danger. These incantations can be used to eliminate diseases and danger for oneself and others.

Colophon: None**Date:** Early-20th century**Script(s):** Tham Lao**Language(s):** Lao, Pali**Author(s):** Unknown**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ທຳເງົາພະເຈົ້າ*Tham Ngao Pha Chao**Making the Shadow of the Buddha***Long palm-leaf****One Phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 59.1 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:** Good.

Description: ເນື້ອໃນກ່າວເຖິງ ຍັກຕົນໜຶ່ງທີ່ມີຍົດສັກແລະບໍລິວານໄດ້ ໑ ພັນ ຍັກນັ້ນມັກຂຶ້ນໄປອຸປະຖຳເຝົ້າພະຍາເວດສຸວັນທີ່ສະຫວັນຊັນຈາຕູມມະຫາຣາຊິກາຢູ່ເນື່ອງໆ. ພະຍາເວດສຸວັນເປັນຫົວໜ້າຂອງທ້າວຈະຕູໂລກະບານທັງສີ່, ເປັນຜູ້ປົກຄອງທິດເໜືອ ແລະເປັນພະຍາຂອງພວກຍັກ ຈຶ່ງຖາມເຫດຜົນທີ່ຍັກນັ້ນມາເຝົ້າເນື່ອງໆ. ຍັກຕົນນັ້ນຈຶ່ງຕອບວ່າ ຢາກມີທີ່ຢູ່ອາໄສໃນຊຸມພູທະວີບ. ພະຍາເວດສຸວັນຈຶ່ງໃຫ້ບັນຫາ ໑໐ ຂໍ້ໃຫ້ຍັກເອົາໄປຖາມຄົນ. ຖ້າຜູ້ໃດຕອບບໍ່ໄດ້ ກໍໃຫ້ກິນເປັນອາຫານ. ຖ້າຜູ້ໃດຕອບໄດ້ ໃຫ້ມອບເຂົ້າຂອງເງິນຄຳແລເສື້ອຜ້າອາພອນເທິນ. ເມື່ອຍັກນັ້ນລົງມາຖາມບັນຫານັ້ນແກ່ມະນຸດ ກໍບໍ່ມີໃຜແກ້ບັນຫາເຫຼົ່ານັ້ນໄດ້ ຄົນທັງຫຼາຍກໍກາຍເປັນອາຫານຂອງຍັກນັ້ນ.

The text is on an ogre who had a high rank and one thousand followers. He often assisted Lord Vessuvaṇṇa in the Cātumahārājikā heaven. Lord Vessuvaṇṇa is the chief of the Four Heavenly Kings and guards the North. King Vessuvaṇṇa asked the ogre the reason why he often visited him. The ogre said that he desired a residence in, Jambudavīpa, the human world. Lord Vessuvaṇṇa thus gave him ten puzzles. The giant had to ask any humans he met to figure out the answers. Those who failed to answer would be eaten; those who could answer would be given with gifts, silver, gold, and cloth. Then, the giant descended to the world and asked the puzzles to humans. Nobody could answer them and were eaten by the ogre.

Colophon: ລານທີ ໑໗ ໜ້າ ໑, ໒: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໘໗ ຕົວ ປົກາບໃຈ ເດືອນ ໑໑ ເພັງ ວັນ ໕ ຣິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ຈົວຄຳສຸກ ກັບແມ່ອອກ ກັບອ້າຍເອື້ອຍນ້ອງສູ່ຄົນ ຢູ່ບ້ານນາຄຳແຈງໄດ້ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ປັນຍາປາຣະມີຍອດແກ້ວ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ. ຂໍໃຫ້ໄປຮອດໄປເຖິງພໍ່ອອກຜູ້ຈຸດຕິໄປແລ້ວນັ້ນ ຊື່ວ່າວາແສນສິທາ ແມ່ຊື່ວ່າ ແສນຈຳປາ ຂະນ້ອຍທັງຫຼາຍໄດ້ທັງສີ່ຜູກນີ້ໄປຫາລາວ ຂໍໃຫ້ລາວພົ້ນທີ່ຮ້າຍຜາຍທີ່ທຸກ ຕົກບ່ອນຮ້າຍຂໍໃຫ້ຍ້າຍໃສ່ສູ່ທີ່ດີ ສູ່ທີ່ດີຂໍໃຫ້ດີລືນກວ່າເກົ່າຮ້ອຍເທົ່າ ແລະພັນທີ ຂໍໃຫ້ຂ້ານ້ອຍທັງຫຼາຍໄດ້ເຂົ້າສູ່ນິຣະພາບເປັນທີ່ແລ້ວ ຢ່າຄາດແຄ້ວແຫ່ງຄຳມັກຄຳປາດຖະໜາກໍຂ້າເທີນ ສາທຸງ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິບພານັງ ປາຣະມັງ ສຸກຂັງ ທຸວັງໆ ລຸດກໍດີເຫຼືອກໍດີ ຂໍຢ່າໃຫ້ຜູ້ຂ້າເປັນບາບເປັນກຳແຕ່ກໍຂ້າເທີນ. ບວດແຕ່ນ້ອຍບໍ່ຄັນນິມສາວແດ່.

Folio 17 on the recto and verso sides: In Chunlasangkatrassa (CS) 1287, a *kap chai* year, on the full moon day of the eleventh lunar month, the fifth day of the week (Thursday),⁷⁵ the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). Novice Khamsuk from Na Kham Chaeng village, together with his lay mother and siblings, had the most ardent religious faith to sponsor the making of this manuscript entitled *Pannyaparami Nyòtkao* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit support my deceased father named Saen Sitha and my deceased mother named Saen Champa. We all sponsored the making of this manuscript and dedicated the merit to them. May they be free from a misery place. If they are in a misery place, may they move to a good place. If they are in a good place,

⁷⁵ 1286 Asvina 15 = Monday, 13 October 1924.

may they be better than ever by one hundred and one thousand times. May we all enter Nibbāna. May our desires and wishes not be ignored. definitely. May this be a condition for us to reach Nibbāna. Nibbāna is the greatest bliss, certainly. May something missing or exceeding in this manuscript never lead to sin. I was ordained in youthhood, so I have never touched a breast of a girl.

Date: CS 1287, a *kap chai* year (1925)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Novice Khamsuk from Na Kham Chaeng village, together with his lay mother and siblings
Titles: *ປັນຍາປາຣະມິຍອດແກ້ວ*
Pannya Parami Nyòt Kaeo
Perfection of Wisdom in the Peak of Crystal

EAP1398_VXY_1_0588

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.3 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are 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: ເນື້ອໃນສ່ວນຫຼາຍເປັນບົດຄຳຖາພາສາປາລີ ແຕ່ມີເນື້ອຫາບາງສ່ວນໄດ້ອະທິບາຍເປັນພາສາລາວ ໄດ້ແກ່ ສຳມຸດທະຄຳຖາ ມີ ໑໓ ຄຳຖາ, ນໍຣະສີຫະຄຳຖາ ມີ ໑໐ ຄຳຖາ ແລະດາບດຳແກ້ວ ມະຫາຣັດຕະນະຈຸຣຸຣີ ມີ ໖ ບົດ. ຄົນບູຮານມັກໃຊ້ບົດຄຳຖາບົດເຫຼົ່ານີ້ສູດສະເດາະເຄາະ ເສຍເຄາະ ເສຍນາມ ຕໍ່ຊາຕາ ແລະປາບພູດຜີປີສາດ.

The text is mainly Pali prayers, some of which were explained in Lao. They are, for example, *Samuthakatha* with 13 verses, *Nòrasihakatha* with 10 verses, and *Dap Dam Kaeo Maharatana Chungkuri* with 6 verses. Ancient people recited these verses at the ceremonies of exorcise, prolonging fate, and suppressing evil spirits.

Colophon: None

Date: Mid-19th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: *ສຳພູດທະຄຳຖາ*
Samphuttha Khatha

EAP1398_VXY_1_0589

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 6 cm, width 30 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:** 23. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 5 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ເນື້ອໃນກ່າວເຖິງ ການແກ້ກຳເນີດໃຫ້ເດັກນ້ອຍທີ່ເກີດໃໝ່ ຫຼັງຈາກທີ່ເດັກນ້ອຍເກີດມາແລ້ວ ໑ ວັນ ກໍຈະຕ້ອງເຮັດພິທີແກ້ກຳເນີດ. ຕາມຄວາມເຊື່ອ ພິທີແກ້ກຳເນີດ ເປັນການຕັດພໍ່ເກົ່າແມ່ຫຼັງ ເພື່ອປັດເປົ່າພະຍາດໂຣຄາ ເພື່ອໃຫ້ເດັກນ້ອຍມີສຸຂະພາບແຂງແຮງ ເປັນຄົນລຽງງ່າຍ ແລະມີ ອາຍຸຍືນ.

The text deals with the ritual of re-organization of a newborn baby's life (*Kae Kamnoet*). A day after the baby was born, the ritual must be held. According to the belief, the ritual is to disconnect the parents of the baby's previous birth. By so doing, diseases will be eliminated and the baby becomes healthy and easy to be raised and lives long.

Colophon: None

Date: Late-19th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: *ແກ້ກຳເນີດເດັກນ້ອຍ*

Kae Kamnoet Dek Nòi

Kae Kamnoet Dek Nòi

EAP1398_VXY_1_0590

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.4 cm, width 28.4 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:** 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: ພິທີຄາຣະວະຫຼວງ ເປັນພິທີກຳທາງສາສະໜາທີ່ຈັດຂຶ້ນຢູ່ໃນວັດໂດຍພຸດທະສາສະນິກະຊົນ. ພິທີນີ້ຈະຈັດຂຶ້ນກ່ອນພະພິກຂຸສົງຈະເຂົ້າຈຳວັດສາ. ການບູຊາພະລັດຕະນະໂຕດ້ວຍເຄື່ອງບູຊາພາຍໃນ ແລະພາຍນອກ. ເຄື່ອງບູຊາພາຍໃນໄດ້ແກ່ ຂັນຫ້າ, ຊີວິດ ແລະການປະຕິບັດ. ເຄື່ອງບູຊາພາຍນອກ ໄດ້ແກ່ ດອກໄມ້, ທູບ, ທຽນ ແລະພາກພູ ວາງໄວ້ຕໍ່ໜ້າພະລັດຕະນະໂຕ ແລ້ວທຳການຄາລະວະ ສົມມາພະພຸດ, ພະທຳ ແລະພະສົງ.

Kharava Luang, or the great reverence, is a religious ritual of respect organized by laypeople in a temple. The ritual is organized before monks enter the Buddhist Lent. They worship the Triple Gems with both inner and outer offerings. Inner offerings are *pañcakhandha* (the five aggregates of existence), their lives, and practices. Outer offerings are flowers, candles, incense, nuts, and betels, which are placed in front of the Triple Gems. Then, they undertake to show reverence to the Buddha, the Dhamma, and the Sangha.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ຄາຣະວະຫຼວງ
Kharava Luang
Great Respect

EAP1398_VXY_1_0591

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 27.1 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:** 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: ເນື້ອໃນເປັນບົດສູດທີ່ໃຊ້ໃນພິທີສູດຂວັນ. ສູດຂວັນ ຄືການສູດເອີ້ນເອົາຂວັນໃຫ້ມາຢູ່ກັບຕົວ. ຂວັນໄດ້ແກ່ສິ່ງທີ່ບໍ່ມີຕົວຕົນ ແຕ່ເຊື່ອກັນວ່າມີຢູ່ປະຈຳໃນຮ່າງກາຍຂອງຄົນເຮົາຕັ້ງແຕ່ເກີດມາ. ຖ້າຂວັນຢູ່ກັບຕົວ ກໍຈະເປັນສີຣິມຸງຄຸນ ຢູ່ສຸກສະບາຍ ຈິດໃຈໝັ້ນຄົງ. ແຕ່ຖ້າຄົນຕົກໃຈ ເອີ້ນວ່າ ເສຍຂວັນ ຂວັນກໍຈະອອກຈາກຮ່າງກາຍໄປ ເຮັດໃຫ້ຜູ້ນັ້ນໄດ້ຮັບຜົນຮ້າຍຕ່າງໆ ຢູ່ບໍ່ສະບາຍ ຈິດໃຈກໍບໍ່ໝັ້ນຄົງ.

The text deals with prayers used for *Sut Khwan* ceremony. *Sut Khwan* (Recalling one's soul) is a chanting text for bringing one's spirit back to their bodies. *Khwan* is invisible but assumably accompanies us since we

have been born. When the *khwan* is with one's body, he/she will be is fortunate, healthy, and has stable mind. If one gets frightened, namely "*khwan* getting lost," the *khwan* will leave the body and the person gets negative consequences, unhealthiness, and unstable mind.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສູດຂວັນຫລວງ
Sut Khuan Luang
Recall for the Great Spirit

EAP1398_VXY_1_0592

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4 cm, width 28.5 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:** 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: ເນື້ອໃນເປັນບົດສູດທີ່ໃຊ້ໃນພິທີສູດຂວັນ. ສູດຂວັນ ຄືການສູດເອົາຂວັນໃຫ້ມາຢູ່ກັບຕົວ. ຂວັນໄດ້ແກ່ສິ່ງທີ່ບໍ່ມີຕົວຕົນ ແຕ່ເຊື່ອກັນວ່າມີຢູ່ປະຈຳໃນຮ່າງກາຍຂອງຄົນເຮົາຕັ້ງແຕ່ເກີດມາ. ຖ້າຂວັນຢູ່ກັບຕົວ ກໍຈະເປັນສິນຮຸກຮຸນ ຢູ່ສຸກສະບາຍ ຈິດໃຈໝັ້ນຄົງ. ແຕ່ຖ້າຄົນຕົກໃຈ ເອີ້ນວ່າ ເສຍຂວັນ ຂວັນກໍຈະອອກຈາກຮ່າງກາຍໄປ ເຮັດໃຫ້ຜູ້ນັ້ນໄດ້ຮັບຜົນຮ້າຍຕ່າງໆ ຢູ່ບໍ່ສະບາຍ ຈິດໃຈກໍບໍ່ໝັ້ນຄົງ.

The text deals with prayers used for *Sut Khwan* ceremony. *Sut Khwan* (Recalling one's soul) is a chanting text for bringing one's spirit back to their bodies. *Khwan* is invisible but assumably accompanies us since we have been born. When the *khwan* is with one's body, he/she will be is fortunate, healthy, and has stable mind. If one gets frightened, namely "*khwan* getting lost," the *khwan* will leave the body and the person gets negative consequences, unhealthiness, and unstable mind.

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

Titles: ສູດຂວັນໝໍ້
Sut Khuan Mò
Recall for a Pot

EAP1398_VXY_1_0593

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 29 cm, depth 0.9 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:** 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: ຄາຖາຣັດຕະນະຈຸງຄູຣີຫຼວງ ຫຼືຄາຖາພະເຈົ້າຜາບໂລກທ່າ ຄົນບູຮານຮຽກວ່າ ຄາຖາດາບດ້າມ ແກ້ວ ມີ ໖ ບົດ ເປັນຄາຖາບົດໜຶ່ງ ທີ່ປາກົດໃນຄຳພີມະຫາທິບພະມົນຫຼວງ ທີ່ໃຊ້ສູດຄູ່ຄາຖາຈະຕູ ວິກ ໒໔ ຫ້ອງ. ພະພຸດທະອົງຊົງປະທານພະສູດນີ້ໃຫ້ແກ່ພະມະຫາຣັດຕະນະຈຸງຄູຣີ (ອາດຈະ ແມ່ນ ພະອານົນເຖລະ) ໄປຊຳຮະຜີທ່າທັງຫຼາຍທີ່ເມືອງເວສາລີ. ອານິສົງຂອງການສາທິຍາຍ ຄາຖາຣັດຕະນະຈຸງຄູຣີຫຼວງນີ້ ຈັກພົ້ນຈາກພະຍາທິໂລຄາ ທັງເປັນວຽງແກ້ວແວດລ້ອມປົກປ້ອງ ຄຸ້ມຄອງແຄ້ວຄາດປອດໄພ.

Katha Rattana Chungkuri Luang, or the Buddha's spell to exterminate diseases, is traditionally referred to as a sword with a crystal handle and comprises six verses. It is one of the verses that appear in the *Mahadipamanta* scripture and is recited alongside *Katha Chatuvik*, which has 24 verses. The Buddha gave this *sutta* to Maharattana Chungkuri (likely Ananda Thera) to exterminate all spirits in Vesali. The rewards derived from reciting *Rattana Chungkuri Luang* include freedom from diseases. The text acts as a crystal barrier, protecting the reciter against all kinds of danger.

Colophon: ລານທີ ໑໔ ໜ້າ ໑: ພິກຂຸຣັດຕະນະປັນຍາເປັນຜູ້ຣິດຈະນາ.

Folio 15 on the recto side: Phikkhu Rattanapannya was the scribe.

Date: Mid-20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Phikkhu Rattanapannya

Sponsor(s): Unknown

Titles: ຣັດຕະນະຈຸງຄູລີຫລວງ

Rattana Chungkhuli Luang

Great Ratana Cumguli Luang

Long palm-leaf**One Phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 29.6 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:** 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:** ເນື້ອໃນກ່າວເຖິງການສູດແກ້ເຄາະ ແລະຂັບໄລ່ພູດຜີຕ່າງໆ ຜູ້ໃດຈະແກ້ເຄາະ ແກ້ນາມ ແລະຕໍ່ຂາຕາ ໃຫ້ແຕ່ງເຄື່ອງສັກກາລະບູຊາ. ຈາກນັ້ນ ອາຈານໃນພິທີຈຶ່ງສູດອາຣາທະນາອັນເຊີນເທວະດາທັງຫຼາຍໃຫ້ລົງມາຮັບເອົາເຄື່ອງສັກກາລະບູຊາທັງຫຼາຍ ເພື່ອກຳຈັດເຄາະກຳທັງຫຼາຍ ເຊັ່ນ ເຄາະປີ, ເຄາະເດືອນ, ເຄາະວັນ, ເຄາະຍາມ, ເຄາະຕືນ, ເຄາະມື, ເຄາະປາກ, ເຄາະຫູ, ເຄາະຕາ ແລະເຄາະໃນຕີນທັງມວນຝູງນີ້ ກໍຈຶ່ງຕົກຫາຍພາຍໄປ ມື້ນີ້ຍາມນີ້.

The manuscript deals with prayers recited to exorcise and drive away various ghosts. To resolve misfortune, rectify an ill-fated name, and prolong one's destiny, one must make sacrificial offerings. During the ceremony, the ceremonial master recites a prayer that invites gods to descend, accept the offerings, and dispel all misfortunes. These include the misfortunes of the year, month, day, time, feet, hands, mouth, ears, eyes, and body. The gods are asked to remove these misfortunes on the day of the ritual.

Colophon: None**Date:** Mid-20th century**Script(s):** Tham Lao**Language(s):** Lao, Pali**Author(s):** Unknown**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ຄາຖາສູດແກ້ປັດພົ້ນ*Khatha Sut Kae Pat Phün**Spelling for Sweeping the Floor***Long palm-leaf****One Phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 4 cm, width 27.5 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:** 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: ເນື້ອໃນກ່າວເຖິງການສູດແກ້ເຄາະ ແລະຂັບໄລ່ພູດຜີຕ່າງໆ ຜູ້ໃດຈະແກ້ເຄາະ ແກ້ນາມ ແລະຕໍ່
ຊາຕາ ໃຫ້ແຕ່ງເຄື່ອງສັກກາລະບູຊາ. ຈາກນັ້ນ ອາຈານໃນພິທີຈຶ່ງສູດອາຣາທະນາອັນເຊີນເທວະ
ດາທັງຫຼາຍໃຫ້ລົງມາຮັບເອົາເຄື່ອງສັກກາລະບູຊາທັງຫຼາຍ ເພື່ອກຳຈັດເຄາະກຳທັງຫຼາຍ ເຊັ່ນ
ເຄາະປີ, ເຄາະເດືອນ, ເຄາະວັນ, ເຄາະຍາມ, ເຄາະຕືນ, ເຄາະມື, ເຄາະປາກ, ເຄາະຫູ, ເຄາະຕາ
ແລະເຄາະໃນຕົນທັງມວນຝູງນີ້ ກໍຈຶ່ງຕົກຫາຍໄປ ມື້ນີ້ຍາມນີ້.

The manuscript deals with prayers recited to exorcise and drive away various ghosts. To resolve misfortune, rectify an ill-fated name, and prolong one's destiny, one must make sacrificial offerings. During the ceremony, the ceremonial master recites a prayer that invites gods to descend, accept the offerings, and dispel all misfortunes. These include the misfortunes of the year, month, day, time, feet, hands, mouth, ears, eyes, and body. The gods are asked to remove these misfortunes on the day of the ritual.

Colophon: None
Date: Mid-19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ເສຍເຄາະປັດພື້ນ
Sia Khò Pat Phün
Exorcise of Sweeping the Floor

EAP1398_VXY_1_0596

Long palm-leaf

One Phuk: fascicle

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 28 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:** 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: ເນື້ອໃນກ່າວເຖິງ ການເສຍເຄາະ ກ່າວຄື ຜູ້ໃດຈະເສຍເຄາະ ໃຫ້ແຕ່ງເຄື່ອງສັກກາລະບູຊາ ສູດ
ອາຣາທະນາອັນເຊີນຄຸນຂອງພະເຈົ້າ, ພະຣາຫຼ ແລະເທວະດາທັງຫຼາຍ ໃຫ້ລົງມາຮັບມາໂຈມເອົາ
ເຄື່ອງສັກກາລະບູຊາທັງຫຼາຍ ແລະສະເຫວີຍເຂົ້າ, ນໍ້າ, ໂພຊະນາອາຫານ ອັນມີແກງສົ້ມແລະ
ແກງຫວານ ຂໍໃຫ້ຜູ້ຂ້ານີ້ ຫາຍຍັງສັບພະເຄາະທັງມວນ ໃນກາລະບັດນີ້ ແລະຂໍໃຫ້ມີອາຍຸໝັ້ນຍືນ
ຫຼາຍກວ່າຮ້ອຍປີ ພັນປີ ແລະຂໍໃຫ້ມີລາບພະສະການໂຫລມາເທມາຢ່າໄດ້ຂາດສາຍດ້ວຍເທີ້ນ.

The content describes preparations for exorcism. Those who plan to conduct an exorcism should prepare a ritual offering and pray to invite the virtues of the Buddha, Rahu, and gods to accept the offerings that include rice, water, and meals with sour soup and sweet soup. The prayer

expresses the desire to be free from misfortunes immediately, to live for hundreds or even thousands years, and to be wealthy at all times.

Colophon: None

Date: Mid-20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ສະເຫວີຍ ໓ ຊັ້ນ
Savoei Sam San
Eating in Three Classes

EAP1398_VXY_1_0597

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 27 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: one folio contains title. **Back cover folio:** one contains colophon.

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

Description: ທໍຣະນິສານ ແປວ່າ ສານຈາກແຜ່ນດິນ ເປັນບົດສູດທີ່ໃຊ້ສູດໃນພິທີສູດແກ້ເຄາະ ເພື່ອປັດເຄາະ, ສັບພະອຸບາດ, ສັບພະພະຍາດ ແລະຄວາມຝັນອັນບໍ່ດີທັງຫຼາຍໃຫ້ແກ້ຜູ້ທີ່ປ່ວຍໄຂ້. ຜູ້ເຮັດພິທີສະເຄາະເຄາະແມ່ນອາຈານພິທີ ເຊິ່ງເປັນຜູ້ທີ່ນັບຖືຂອງຊຸມຊົນ. ເນື້ອໃນກ່າວເຖິງອຳນາດຂອງພະແມ່ທໍລະນີຮູດມວຍຜົມເຮັດໃຫ້ນ້ຳຖ້ວມພະຍາມານແລະເສນາມານໃຫ້ຜ່າຍແພ້ແກ້ພະສັບພັນຍູເຈົ້າໃນຄົນຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ ແລະກ່າວເຖິງຄວາມຝັນທີ່ບໍ່ດີຕ່າງໆ ເຊັ່ນ ຝັນຂົນເຄື່ອງໜີ, ຝັນເຫັນເສືອ, ຝັນຂີ້ເຮືອຫຼົ້ມ, ຝັນໄມ້ລົ້ມເຕັງຄໍ ດັ່ງນີ້ເປັນຕົ້ນ.

Thòranisan means the message from the earth. It is a prayer used for a ritual of misfortune removal. Bad luck, misfortune, diseases, and nightmares can be driven away from patients. The ritual is carried out by a local expert who gets respected by people in the community. The text is on the power of the Goddess of Earth who squeezed her hair to flood away Lord Māra and his troops, resulting in their lose to the Buddha at the night of the Buddha's Enlightenment. The content also includes different kinds of nightmares: dreaming about moving things away, dreaming about a tiger, dreaming about travelling on a shipwreck, dreaming about a log falling on one's neck.

Colophon: ລານທີ ໑໑ ໜ້າ ໒: ໜັງສືສາທຸສຸຍ.

Folio 11 on the verso side: This manuscript belongs to Sathu Sui.

Date: Mid-19th century

Script(s): Tham Lao

Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Sathu Sui
Sponsor(s): Unknown
Titles: ທໍລະນີສານ
Thòlanisan
The Message of the Earth

EAP1398_VXY_1_0598

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 27.5 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains title. **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:** angled. **Pagination of 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 ການເບິ່ງເລີກງາມຍາມດີ ສຳຫຼັບການຂີ່ເຮືອອອກເດີນທາງໄກ ຫຼືຂີ່ເຮືອໄປ
 ຄ້າຂາຍເປັນຕົ້ນ ເຊິ່ງເປັນຄວາມເຊື່ອມາແຕ່ບູຮານຈົນເຖິງປັດຈຸບັນ ເຊື່ອວ່າ ເມື່ອມີທຸລະອັນ
 ຈຳເປັນຈະຕ້ອງຂີ່ເຮືອອອກເດີນທາງໄກ ຫຼືຂີ່ເຮືອໄປຄ້າຂາຍ ຈະຕ້ອງເບິ່ງເລີກງາມຍາມດີ ເພື່ອ
 ໃຫ້ການເດີນທາງນັ້ນປອດໄພ, ມີໂຊກມີໄຊ, ຊື້ໄດ້ຂາຍໝານ, ໄດ້ເງິນແລະໄດ້ຄຳ. ຖ້າໄປມື້ທີ່ບໍ່ດີ
 ຫຼືອອກເຮືອຍາມບໍ່ດີ ກໍຈະມີອຸປະສັກຂັດຂວາງ, ເກີດອຸບັດຕິເຫດ, ເກີດຄວາມຈົບຫາຍ ແລະເກີດ
 ໂຫດ.

The text deals with considerations of auspicious time for embarking on a boat for a long journey or for trade. The time consideration is the belief that has inherited since ancient days to present. It is believed that when one plans to take a boat for a long trip or for trading purposes, finding the right moment is essential to ensure a safe, lucky, and successful journey, facilitating smooth transactions and the acquisition of money and gold. Embarking on an inauspicious day or at the wrong time, however, may lead to obstacles, accidents, disasters, and misfortune.

Colophon: None
Date: Late-19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ທັງສີໂສກເຮືອ

Nangsü Sok Hūa
The Book of Characteristics of the Boat

Long palm-leaf**One Phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 28.5 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** none.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 8. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.**Description:** ເນື້ອໃນກ່າວເຖິງການສູດທໍຣະນິສານຫຼວງ ເປັນຄຳຖາສຳຫຼັບເຮັດນ້ຳມືນປັດເປົ່າໃສ່ຄົນທີ່ຖືກຄຸນໄສ, ປັດໃສ່ສະຖານທີ່ ຫຼືທີ່ເຮືອນທີ່ຖືກຄຸນໄສ. ເນື້ອໃນຂອງພະຄຳຖາທໍຣະນິສານຫຼວງໄດ້ກ່າວເຖິງ ການອັນເຊີນເອົາຄຸນພະຍາອິນ ແລະນາງທໍລະນີ ແລະສັບພະຄຸນທັງຫຼາຍທີ່ຢູ່ໃນໂລກນີ້ຈົ່ງມາເຕົ້າມາໂຮມກັນເປັນພະລັງກຳຈັດສິ່ງທີ່ບໍ່ດີທັງຫຼາຍ ໂຮມເຖິງນິມິດອັນບໍ່ດີ.*Thòranisan Luang* is the incantation used for making holy water to be sprayed on people or houses that are obsessed by evil spirits. Inauspice and misfortune can then be eliminated. The content of *Thòranisan Luang* is the invitation and combination of the power of God Indra and the Goddess of earth, as well as all power existing in the world to get rid of all bad things and bad signs.**Colophon:** None**Date:** Early-19th century**Script(s):** Tham Lao**Language(s):** Lao, Pali**Author(s):** Unknown**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ສູດທໍຣະນິສານຫຼວງ*Sut Thòranisan Luang**Prayer of the Message of the Earth***Long palm-leaf****One Phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 29 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** none.**Appearance:** The fascicles are 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:** ທັງສີພະວິໄນ ກ່າວເຖິງ ຄຸນນະສົມບັດຂອງຜູ້ທີ່ເຄີຍຕ້ອງໂທດປາຣາຊິກໄປແລ້ວ ບໍ່ຄວນໄດ້ຮັບການບັນພະຊາ ຫຼືອຸປະສົມບົດ. ຫາກພະສົງອົງໃດເປັນອຸປັດຊາບວດໃຫ້ບຸກຄົນເຫຼົ່ານີ້ເປັນ

ສາມະເນນ ຫຼືພະພິກຂຸ ຈະຕ້ອງອາບັດທຸກກິດ. ເຖິງແມ່ນວ່າໄດ້ບັນພະຊາ ຫຼືອຸປະສົມບົດໄປແລ້ວ ກໍບໍ່ຖືວ່າເປັນພະພິກຂຸສາມະເນນ ປະກອບໄປດ້ວຍ:

໑. ມາຕຸຄາດ ຄືຂ້າມານດາ,

໒. ປິຕຸຄາດ ຄືຂ້າບິດາ,

໓. ອະຣະຫັນຕະຄາດ ຄືຂ້າພະອໍລະຫັນ,

໔. ໂລຫິຕຸປະບາດ ຄືທຳລາຍພະພຸດທະເຈົ້າຈົນເຮັດໃຫ້ພະໂລຫິດ (ເລືອດ) ອອກ,

໕. ສັງຄະເພດ ຄືການຍຸຍົງ ເຮັດໃຫ້ສົງແຕກແຍກ ແລະແຕກສາມັກຄີກັນ.

The Vinaya text details the investigation process for a man seeking ordination as a monk in Buddhism. A monk who has been punished by the Pārājika offenses is disqualified to be re-ordained. Preceptors of such a monk are subject to punishment for committing an offense. Although the disqualified men are ordained, they are not regarded as a monk. The acts that prevent ones from being re-ordained are:

1. *Mātughāta*: Intentionally murdering one's mother.

2. *Pitughāta*: Intentionally murdering one's father.

3. *Arahantaghāta*: Killing an Arahant, a fully enlightened being.

4. *Lohituppāda*: Shedding the blood of a Buddha.

5. *Sanghabheda*: Creating a schism within the Sangha, the community of monks.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ພະວິໄນ
Pha Vinai
Vinaya

EAP1398_VXY_1_0601

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 28.4 cm, depth 0.2 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** one 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:** 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: ເນື້ອໃນກ່າວເຖິງ ການເສຍເຄາະ ກ່າວຄື ຜູ້ໃດຈະເສຍເຄາະ ໃຫ້ແຕ່ງເຄື່ອງສັກກາລະບູຊາ ແລ້ວ ສູດອາຣາທະນາອັນເຊີນຄຸນຂອງພະເຈົ້າ, ພະຣາຫຼ ແລະເທວະດາທັງຫຼາຍໃຫ້ລົງມາຮັບມາໂຈມ

ເອົາເຄື່ອງສັກກາລະບູຊາທັງຫຼາຍ ແລະສະເຫວີຍເຂົ້າ, ນ້ຳ, ໂພຊະນາອາຫານ ອັນມີແກງສົ້ມ ແລະແກງຫວານ ຂໍໃຫ້ຜູ້ຂ້ານີ້ ຫາຍຍັງສັບພະເຄາະທັງມວນ ຈຶ່ງໃຫ້ລະງັບກັບຫາຍໄປໃນກາລະ ບັດນີ້ ແລະຂໍໃຫ້ມີອາຍຸໝັ້ນຍືນຫຼາຍກວ່າຮ້ອຍປີ ພັນປີ ແລະຂໍໃຫ້ມີລາບພະສະການໄຫຼມາເທມາ ຢ່າໄດ້ຂາດສາຍດ້ວຍເທົ່ນ.

The content describes preparations for exorcism. Those who plan to conduct an exorcism should prepare a ritual offering and pray to invite the virtues of the Buddha, Rahu, and gods to accept the offerings that include rice, water, and meals with sour soup and sweet soup. The prayer expresses the desire to be free from misfortunes immediately, to live for hundreds or even thousands years, and to be wealthy at all times.

Colophon:

ລານທີ ໕ ໜ້າ ໑: ຂໍໃຫ້ຜູ້ຂາຂຽນຫາຍພະຍາດທີ່ໂລຄທັງຊາດນີ້ຊາດໜ້າແດກໍຂ້າເຫັນ ທັງສີທິດ ແກ້ວເນີ ໃຜຍືມໃຫ້ສິ່ງແດ່ເນີ.

Folio 5 on the recto side: May I, the scribe, be free from all diseases through this life and future lives. This manuscript belongs to Thit Kao. Anyone who borrows it, please bring it back.

Date:

Early-19th century

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Thit Kao

Sponsor(s):

Unknown

Titles:

[ເສຍເຄາະ]

Sia Khò

Exorcise

EAP1398_VXY_1_0602

Long palm-leaf

One Phuk:

fascicle

Material:

Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 29.8 cm, depth 0.2 cm. **Wooden protective covers:** two, no colour painted.

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

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

ເນື້ອໃນທັງໝົດເປັນບົດພາສາບາລີ ໃຊ້ສູດໃນພິທີສູດສະເດາະເຄາະໃຫ້ຜູ້ປ່ວຍ ເພື່ອເສີມຂວັນ ແລະກຳລັງໃຈໃຫ້ຜູ້ປ່ວຍຫາຍດີໄວຂຶ້ນ.

The text is a Pali prayer to be recited for removing all misfortunes from a patient, thereby enhancing and encouraging a faster recovery.

Colophon:

None

Date:

Early-19th century

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [ໄຊຍະສູດ]
[Sainyasut]
[Jaya Sutta]

EAP1398_VXY_1_0603

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 30 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.

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

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

Description: ເນື້ອໃນກ່າວເຖິງ ການຄອງຜ້າ, ຄອງບາດ, ຄອງສັນເຂົ້າ, ຄອງຜ້າກັນຖິນ ແລະຄອງທຸດົງຄະວັດ. ການຖືຄອງຜ້າກາສະວະພັດ ໓ ຜືນ ຫຼືໄຕຈິວອນ ປະກອບດ້ວຍ ຜ້າສັງຄາຕິ ຫຼືຜ້າພາດບ່າ, ຜ້າຈິວອນ ຫຼືຜ້າທີ່ມ ແລະຜ້າສະບົງ ຫຼືຜ້ານຸ່ງ. ເພິ່ນແນະນຳໃຫ້ອະທິຖານວ່າ ສັງຄາຕິ ອັນວ່າ ຜ້າສັງຄາຕິນີ້ ແມ່ນຜ້າພະອະພິທຳມາ ໗ ຄຳພີ ມີນາມະກອນຊື່ວ່າ ພະທຳມະເຈົ້າ ອັນມີຊື່ວ່າ ນິສສະວາດ ຈຶ່ງມາເປັນທີ່ເພິ່ງແກ່ຜູ້ຂ້າ ຕາບຕໍ່ເທົ່າເຂົ້າສູ່ນິລະພານ ກໍຂ້າເທີ້ນ. ອຸດຕະຣາສັງຄະ ອັນວ່າ ຜ້າຈິວອນຜືນນີ້ ແມ່ນຜ້າພະວິໄນ ໔ ຄຳພີ ມີນາມະກອນຊື່ວ່າ ພະພຸດທະເຈົ້າ ອັນມີຊື່ວ່າ ປັດສະວາດ ຈຶ່ງມາເປັນທີ່ເພິ່ງແກ່ຜູ້ຂ້າ ຕາບຕໍ່ເທົ່າເຂົ້າສູ່ນິລະພານ ກໍຂ້າເທີ້ນ. ອັນຕະຣະວາສະ ກັງ ອັນວ່າ ຜ້າສະບົງຜືນນີ້ ແມ່ນຜ້າພະສູດ ໘ ຄຳພີ ມີນາມະກອນຊື່ວ່າ ພະສັງຄະເຈົ້າ ອັນມີຊື່ວ່າ ອັດສະວາດ ຈຶ່ງມາເປັນທີ່ເພິ່ງແກ່ຜູ້ຂ້າ ຕາບຕໍ່ເທົ່າເຂົ້າສູ່ນິລະພານ ກໍຂ້າເທີ້ນ.

The text is on keeping robes, alms-bowls, meals, Kathina robes, Dhutaṅga-vatta. To keep three robes (*Ticivara*) that are *saṅghāṭi* (the outer robe), *utarāsaṅga* (the cover robe), and *antaravāsaka* (the under robe), a monk is to recite by heart “this *saṅghāṭi* is like the seven treatises of the Abhidhamma known as the Dhamma named *nissavāsa*, may it be my refuge until I attain the Nibbāna. This *utarāsaṅga* is like the five scriptures of Vinaya known as a Buddha named *passavāsa*, may it be my refuge until I attain the Nibbāna. This *antaravāsaka* is like the eight scriptures of the Sutta known as the Sangha named *assavāsa*, may it be my refuge until I attain the Nibbāna.”

Colophon: None

Date: Early-19th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ຄອງຜ້າ

EAP1398_VXY_1_0604

Long palm-leaf

One *Phuk*: fascicle

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 17.2 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 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:** 5 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ເນື້ອໃນສ່ວນຕົ້ນເປັນບົດສູດມົນ ປະກອບດ້ວຍ ມຸງຄຸນຈັກກະວານນ້ອຍ, ອະວິຊາຫຼວງ ແລະບົດໄຊຍະມຸງຄຸນຄາຖາ. ເນື້ອໃນສ່ວນປາຍໄດ້ກ່າວເຖິງການລົງອຸໂປສິດຖະສິນຂອງພະພິກຂຸ ພະຜູ້ມີພະພາກເຈົ້າຊົງອະນຸຍາດໃຫ້ພິກຂຸ ໔ ອົງ ສາມາດສູດພະປາຕິໂມກໄດ້. ຖ້າມີ ໒-໓ ອົງ ໃຫ້ທຳປານີສູດທີ່ອຸໂປສະຖະແກ່ກັນ ຄື ການກ່າວສະແດງຄວາມບໍລິສຸດເຊິ່ງກັນແລະກັນ ຫາກມີອົງດຽວໃຫ້ທຳອະທິຖານອຸໂປສະຖະ ຄື ການອະທິຖານວ່າເປັນວັນອຸໂປສິດ ຖ້າບໍ່ໄດ້ອະທິຖານ ຕ້ອງອາບັດທຸກກິດ.

The first part of the text includes prayers: *Mungkhun Chakkavan Nòi*, *Avijjā Luang*, and *Jayamaṅgala Gāthā*. The last part describes the ceremony involving the recitation of the *Pāṭimokkha* by monks. The Buddha permitted four monks to recite the *Pāṭimokkha* together. If there are only two to three monks, *Pārisuddhiuposatha*, act of declaring one's purity one another, is allowed. If there is only one monk, *Adhiṭṭhā-uposatha*, act of acknowledging the *uposatha* day, is allowed. If the monk did not follow it, he must abide by offences (*āpatti*).

Colophon: None

Date: Mid-20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: *[ບົດສູດມົນ]*
Bot Sut Mon
Prayers

EAP1398_VXY_1_0605

Long palm-leaf

One *Phuk*: fascicle

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 17.2 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:** 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:** Fragile.

Description: ເນື້ອໃນກ່າວວ່າ ນັກບວດເຈົ້າທັງຫຼາຍກະທຳປະຣິວາດສະກຳ ແລະມະນັດສະກຳໃຫ້ເວັ້ນຈາກບາບກຳ ໓ ຢ່າງ ໄດ້ແກ່ ໑. ກາຍະກຳ ຄືການກະທຳທາງກາຍ, ໒. ວະຈີກຳ ຄືການກະທຳທາງວາຈາ ແລະ ໓. ມະໂນກຳ ຄືການກະທຳທີ່ຄິດດ້ວຍໃຈ. ຫ້າມທຸ່ງໄປມາທາພົບນັກໂທດ, ຫ້າມໄປຄຸ້ງໝາກຢູ່ຖົງຂອງຄູບາອາຈານແລະຜູ້ອື່ນ, ຫ້າມໄປທຸ່ງວນອກເຂດປະຣິວາດສະກຳ. ຫ້າມຢ່າຊີ້ມືຊີ້ໜ້າພະອາຈານ, ຫ້າມຢ່າໄປຕັກເອົາເຂົ້າບິນດະບາດຂອງພະອາຈານ, ຫ້າມນອນບ່ອນດຽວກັນກັບພະອາຈານ, ຫ້າມນອນປິ່ນຕີນໄປຊີ້ໜ້າພະອາຈານ ແລະຫ້າມໃຊ້ກິດອັນໃດອັນໜຶ່ງແກ່ພະອາຈານ. ນອກຈາກນີ້ ຍັງກ່າວເຖິງການປ່ານອຸໂປສິດ ແລະສ້າງພຸດທະຮູບ.

The content discusses monks who are observing *Parivāsa-kamma* and *Manasa-kamma*, which focus on refraining from three kinds of unwholesome actions: 1. *Kāyakamma* (bodily actions), 2. *Vacīkamma* (verbal actions), and 3. *Manokamma* (mental actions). Monks are prohibited to visit prisoners, chew betel nuts from the teacher's bag or from others, travel outside the Parivāsa area, point at the teacher's face, collect alms-food from the teacher's alms-bowls, sleep in the same place as the teacher, sleep with their feet towards the teacher, and use anything belonging to the teacher. The text also mentions the recitation of the *Pāṭimokkha* and the creation of Buddha images.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ວິໄນກຳ
Vinaikam
Vinayakamma

EAP1398_VXY_1_0606

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 29.4 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:** angled. **Pagination of the folios:** according to the order of consonants of

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

Description: ຄາຖາປັນຍາປາລະມີ ເນື້ອໃນເປັນພາສາບາລີ ພັນລະນາເຖິງປາລະມີ ໓໐ ທັດ ຂອງ ພະພຸດທະເຈົ້າ ພະພຸດທະເຈົ້າຊົງສະແດງພະປັນຍາປາລະມີ ໓໐ ທັດນີ້ ແກ່ພະອິນທາທິຣາດແລະ ເທວະດາທັງຫຼາຍ ປາງເມື່ອພະພຸດທະອົງປະທັບຢູ່ສະຫວັນຊັນຕາວະດິງສາ. ຜູ້ໃດໄດ້ຂຽນໄວ້ ສັກກາລະບູຊາກໍດີ ຂຽນເອງກໍດີ ຊ້າງໃຫ້ຄົນອື່ນຂຽນໃຫ້ກໍດີ ໄດ້ສະດັບຮັບຟັງກໍດີ ແລະໄດ້ທ່ອງ ຈົມສາທະຍາຍເຊິ່ງພະຄາຖາປັນຍາປາລະມີທຸກຄຳເຊົ້າ ຜູ້ນັ້ນຈະເປັນຜູ້ມີສົມບັດເຂົ້າຂອງມາກ ພົ້ນຈາກໄພອັນຕະລາຍທັງປວງ ແລະຈະເປັນຜູ້ມີຄວາມຜາສຸກ.

Khatha Panyaparami or *Gāthā Paṇṇāpāramī* (perfection of wisdom). The text is in Pali and describes the thirty levels of the Buddha's perfections. The Buddha preached a sermon on the thirty perfections to God Indra and deities while residing the Tāvātimsa Heaven. Those who wrote the text on their own for veneration, had someone copy it, paid attention to listening to it, or regularly recited it will gain wealth, protection against all kinds of danger, and happiness.

Colophon: ລານທີ ໘ ໜ້າ ໒: ສັງກາດຣາຊາໄດ້ ໑໒໗໔ ຕົວ ປີເມືງເບົ້າ ເດືອນ ໙ ແຮມຄຳ ໑ ວັນ ໖ ໝາຍມີ ຈົວທອງດີ ໄດ້ສ້າງ ຄາຖາປັນຍາປາລະມີ ຜູ້ກນີ້ ໄວ້ກັບສາສະໜາທ້ອນ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຂົ້າສູ່ນິຣະ ພານເທີນ.

Folio 8 on the verso side: In Sangkatrasa (CS) 1274, a *moeng pao* year, on the first waning-moon day of the ninth lunar month, the sixth day of the week (Friday),⁷⁶ Novice Thòngdi sponsored the making of this manuscript entitled *Khatha Pannyaparami* to support the teachings of the Buddha. May I enter Nibbāna.

Date: Early-20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Novice Thòngdi

Titles: ຄາຖາປັນຍາປາລະມີ

Khatha Pannya Parami

Verse of Paññā Pāramī

EAP1398_VXY_1_0607

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 30 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:** 12. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of

⁷⁶ 1274 Sravana 17 = Friday, 30 August 1912.

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

Description: ທໍຣະນິສານ ແປວ່າ ສານຈາກແຜ່ນດິນ ເປັນບົດສູດທີ່ໃຊ້ສູດໃນພິທີສູດແກ້ເຄາະ ເພື່ອປັດເຄາະ, ສັບພະອຸບາດ, ສັບພະພະຍາດ ແລະຄວາມຝັນອັນບໍ່ດີທັງຫຼາຍໃຫ້ແກ້ຜູ້ທີ່ປ່ວຍໄຂ້. ຜູ້ເຮັດພິທີສະເດາະເຄາະແມ່ນອາຈານພິທີເຊິ່ງເປັນຜູ້ທີ່ນັບຖືຂອງຊຸມຊົນ. ເນື້ອໃນກ່າວເຖິງອຳນາດຂອງພະແມ່ທໍລະນີຮູດມວຍຜົມເຮັດໃຫ້ນ້ຳຖ້ວມພະຍາມານແລະເສນາມານໃຫ້ຜ່າຍແພ້ແກ້ພະສັບພັນຍູເຈົ້າໃນຄືນຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ ແລະກ່າວເຖິງຄວາມຝັນທີ່ບໍ່ດີຕ່າງໆ ເຊັ່ນ ຝັນຂົນເຄື່ອງໜີ, ຝັນເຫັນເສືອ, ຝັນຂີ່ເຮືອຫຼົ້ມ, ຝັນໄມ້ລົ້ມເຕັງຄໍ ດັ່ງນີ້ເປັນຕົ້ນ.

Thòranisan means the message from the earth. It is a prayer used for a ritual of misfortune removal. Bad luck, misfortune, diseases, and nightmares can be driven away from patients. The ritual is carried out by a local expert who gets respected by people in the community. The text is on the power of the Goddess of Earth who squeezed her hair to flood away Lord Māra and his troops, resulting in their lose to the Buddha at the night of the Buddha's Enlightenment. The content also includes different kinds of nightmares: dreaming about moving things away, dreaming about a tiger, dreaming about travelling on a shipwreck, dreaming about a log falling on one's neck.

Colophon: None
Date: Early-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ທໍຣະນິສານ
Thòranisan
The Message of the Earth

EAP1398_VXY_1_0608

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 29.8 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are 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: ເນື້ອໃນເປັນຄຳຖາສູດແກ້ເຄາະ. ການອາຣາທະນາອັນເຊີນເທວະດາທັງຫຼາຍ ແລະພະອາທິດ, ພະຈັນ, ພະອັງຄານ, ພະພຸດ, ພະປະທັດ, ພະສຸກ, ພະເສົາ ແລະພະຣາຫຼ ໃຫ້ລົງມາຮັບເອົາເຄື່ອງສັກກາລະບູຊາທັງຫຼາຍ ແລ້ວກໍາຈັດສັບພະເຄາະກໍາທັງຫຼາຍ ເຊັ່ນ ເຄາະປີ, ເຄາະເດືອນ, ເຄາະ

ວັນ, ເຄາະຍາມ, ເຄາະຫູ, ເຄາະຕາ, ເຄາະປາກ, ເຄາະດັງ, ເຄາະຕີນ, ເຄາະມື ແລະເຄາະໃນຕີນ
ທັງມວນຝູງນີ້ ກໍຈົ່ງຕົກຫາຍໄປ.

The content deals with prayers for exorcism. It includes an invitation to deities, as well as the Sun, the Moon, the Mars, the Mercury, the Jupiter, the Venus, the Saturn, and the Rahu, to accept offerings and dispel all misfortunes. These misfortunes include those of the years, months, days, time, ears, eyes, mouth, noses, feet, hands, and within the body. The prayer asks the gods to drive these misfortunes away.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ຣາດທະນາ
Ratthana
Rādhanā, Invitation

EAP1398_VXY_1_0609

Long palm-leaf

One *Phuk*: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 29.5 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 8. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ເນື້ອໃນສ່ວນຫຼາຍເປັນບົດມົນຄາຖາພາສາປາລີ ແຕ່ມີເນື້ອຫາບາງສ່ວນໄດ້ອະທິບາຍເປັນພາສາລາວ ແລະ ຄົນບູຮານມັກໃຊ້ບົດມົນຄາຖາເຫຼົ່ານີ້ ສູດສະເດາະເຄາະ ເສຍເຄາະ ເສຍນາມ ຕໍ່ຊາຕາ ແລະປາບພູດຜີປີສາດຕ່າງໆ, ຕະຫຼອດເຖິງໃຊ້ສູດປັດເປົ້າຂັບໄລ່ສິ່ງຊົ່ວຮ້າຍ ແລະສະນຸດຈັງໄຮໃຫ້ອອກໄປ.

The text contains eighteen Pali incantations and their Lao translations. These incantations hold strong power of defeating demons, driving away evil spirits, and warding off misfortune.

Colophon: None
Date: Late-19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ມົນຄາຖາ

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 28.9 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: ສັງກາດຫຼວງ ກ່າວເຖິງຄວາມເປັນໄປຂອງສາສະໜາຂອງພະພຸດທະເຈົ້າໂຄຕະມະເຮົານີ້ ເມື່ອລ່ວງໄປໄດ້ ໕໐໐ ປີ ຈະຫາພິກຂຸນີ້ບໍ່ໄດ້, ເມື່ອລ່ວງໄປໄດ້ ໑,໐໐໐ ປີ ຈະບໍ່ມີພະອະຣະຫັນ ໃຫ້ກາບໄຫວ້, ເມື່ອລ່ວງໄປໄດ້ ໒,໐໐໐ ປີ ຈະຫານັກປາດຜູ້ສະຫຼຽວສະຫຼາດນັ້ນບໍ່ມີ, ເມື່ອລ່ວງໄປໄດ້ ໓,໐໐໐ ປີ ຈະຫາພະສົງໃຊ້ຈິວອນນັ້ນກໍບໍ່ມີ, ເມື່ອລ່ວງໄປໄດ້ ໔,໐໐໐ ປີ ຈະຫາວັນພະອຸໂບສົດນັ້ນບໍ່ໄດ້, ເມື່ອລ່ວງໄປໄດ້ ໕,໐໐໐ ປີ ຈະມີແຕ່ຜ້າເຫຼືອງນ້ອຍໆ ຫ້ອຍໄວ້ ສຳຄັນວ່າເປັນສີຂອງສາສະໜາ. ເມື່ອສາສະໜາຂອງພະໂຄຕະມະພຸດທະເຈົ້າໄປລ່ວງໄປແລ້ວບໍລິບູນ ພະສີອະຣິຍະເມດ ໂຕກໍຈະເດັດລົງມາຈາກສະຫວັນຊັນດຸສິດ ແລະມາອຸບັດຂຶ້ນໃນໂລກ ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າໃນອະນາຄົດ.

Sangkat Luang, the state of the Buddhist religion. After 500 years of the religion, there will be no longer bhikkhuni (female monks). After 1000 years of the religion, there will be no longer arahant monks. After 2000 years of the religion, there will be no longer philosophers. After 3000 years of the religion, there will be no longer Buddhist monks wearing a monk robe. After 4000 years of the religion, there will be no longer an *uposatha* day. After 5000 years of the religion, there will be only a small piece of yellow robes that symbolizes Buddhism. After the Teachings of Gotama Buddha fully disappears, Metteyya Buddha will descend from the Tusita heaven and be reborn in the world. He will attain enlightenment and become a Buddha in the future.

Colophon: None

Date: Early-20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ສັງກາດຫຼວງ

Sangkat Luang

Great Era

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 28.8 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are 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: ເນື້ອໃນກ່າວວ່າ ມີຂ້າພະເຈົ້າທັງ ໑໐ ນິ້ວ ຈະຍື່ນໄວ້ເໝືອວ່າງຄົ້ວເປັນປະທູບ ທຽນທອງ ປະທຸມ ມະຊາດ ຈະຂໍສັນລະເສີນຄຸນຂອງພະພຸດ, ຄຸນຂອງພະທຳ, ຄຸນຂອງພະສົງ, ຄຸນມານດາ ໑໒, ຄຸນ ປິດາ ໑໑, ຄຸນພະໂຄສິບ ໖໙, ຄຸນພະພຸດທະເຈົ້າ ໔໖, ຄຸນພະທຳມະເຈົ້າ ໓໘, ຄຸນພະສົງ ໑໔, ຄຸນ ພະຄູອະຣິຍະເຈົ້າ ໑໐ ທັດ, ຄຸນຄົງຄາ ໑໒, ຄຸນພະທໍລະນີ ໒໑, ຄຸນພະເພັງ ໖, ຄຸນພະພາຍ ໗, ຄຸນ ອາກາດ ໑໐ ທັດ ເປັນຕົ້ນ.

The content describes how I raise my 10 fingers between my eyebrows as if they are incense sticks, a golden candle, and a lotus flower. I praise the virtues of the Buddha, the Dhamma, and the Sangha. I praise the 12 virtues of my mother, the 11 virtues of my father, the 69 virtues of rice, the 56 virtues of the Buddha, the 38 virtues of the Dhamma, the 14 virtues of the Sangha, the 10 virtues of the Noble Ones, the 12 virtues of the Rivers, the 21 virtues of the Earth, the 6 virtues of fire, the 7 virtues of the Wind, the 10 virtues of the Air, among others.

Colophon: None

Date: Mid-20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ສິບປະຄຸນ

Sippakhun

Magic Spells

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 26.7 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are 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:** Fragile.

Description: ທັງສີພະປາຕິໂມກ ເນື້ອໃນສ່ວນຫຼາຍຂຽນເປັນພາສາປາລີ ເພື່ອໃຊ້ຮຽນທ່ອງຈຳຂຶ້ນໃຈ. ພະປາຕິໂມກ ເປັນກົດເກນພື້ນຖານຂອງພະວິໄນສົງ ເຊິ່ງປະກອບດ້ວຍສິນ ໒໒໗ ຂໍ້ ສຳລັບພະພິກຂຸສົງ. ການສູດປາຕິໂມກໂດຍພະສົງອົງຊົງຈຳປາຕິໂມກໃນທີ່ປະຊຸມສົງ ຈຶ່ງຈັດຂຶ້ນເປັນປະຈຳໃນສົມ ທຸກວັນເພັງ ແລະວັນສິນດັບ ເຊິ່ງຮຽກວ່າ ວັນອຸໂປສິດ.

Pātimokkha manuscript. The text was written in Pali to be memorized. The *Pātimokkha* is the basic code of monastic disciplines consisted of 227 rules for monks. The recitation of *Pātimokkha* by monks in the assembly of the Sangha is regularly held in a monastic hall on every full-moon day and every new-moon day, known as *Upasatha* day.

Colophon: None
Date: Early-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [ສູດພະປາຕິໂມກ]
Sut Patimok
Prayer of Pātimokkha

EAP1398_VXY_1_0613

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.4 cm, width 28.2 cm, depth 0.6 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:** 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: ເນື້ອໃນກ່າວເຖິງອະພິນິທານຄວາມສັກສິດຂອງຫວ້ານຕ່າງໆ ເປັນພືດທີ່ເກີດຂຶ້ນຕາມທຳມະຊາດ ເຊັ່ນດຽວກັບພືດທົ່ວໄປ ແຕ່ຫວ້ານຈະມີສັບພະຄຸນ ຫຼືຄຸນນະວິເສດແຕກຕ່າງກັນ ແລະບາງຊະນິດມີຄວາມສັກສິດເທົ່າກັບເວດມົນຄາຖາອາຄົມ ເມື່ອທາຫຼີກິນເຂົ້າໄປແລ້ວ ຈະກາຍເປັນຂອງຢູ່ຍິງຄົງກະພັນ. ວິທີການເອົາຫວ້ານຕ້ອງມີເຄື່ອງບູຊາ ເວລາຊຸດເອົາຫວ້ານ ໃຫ້ສູດຄາຖາອິຕິປິໂສ ແລະຄາຖາພຸດທາຍະ ແລະທ້າມບໍ່ໃຫ້ເງົາຂອງເຮົາໄປເຕັງຫຼືໄປທັບຕົ້ນຫວ້ານ.

The content describes the sanctity of various kinds of aloes. Although they grow naturally like common plants, aloes possess distinct virtues or magical qualities. Some species are considered as sacred as magic spells. When applied or consumed, they are believed to confer invulnerability. To harvest aloes, one must first make an offering. While digging for aloes, the individual should recite the *Katha Itipiso* and *Katha Buddhāya* and ensure that their shadow does not fall upon the aloes.

Colophon: None

Date: Early-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [ຫວັນຕ່າງໆ]
Van Tang Tang
Various Kinds of Aloe

EAP1398_VXY_1_0614

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 28.5 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ເນື້ອໃນກ່າວວ່າ ນັກບວດເຈົ້າທັງຫຼາຍກະທຳປະຣິວາດສະກຳແລະມະນັດສະກຳໃຫ້ເວັ້ນຈາກບາບກຳ ໓ ຢ່າງ ໄດ້ແກ່ ໑. ກາຍະກຳ ຄືການກະທຳທາງກາຍ, ໒. ວະຈິກຳ ຄືການກະທຳທາງວາຈາ, ແລະ ໓. ມະໂນກຳ ຄືການກະທຳທີ່ຄິດດ້ວຍໃຈ. ຫ້າມທຸ່ງໄປມາຫາພົບນັກໂທດ, ຫ້າມໄປຄຸ້ງໝາກຢູ່ຖິງຂອງຄູບາອາຈານແລະຜູ້ອື່ນ, ຫ້າມໄປທຸ່ງວນອກເຂດປະຣິວາດສະກຳ. ຫ້າມຢ່າຊີມີຊື່ໜ້າພະອາຈານ, ຫ້າມຢ່າໄປຕັກເອົາເຂົ້າບິນດະບາດຂອງພະອາຈານ, ຫ້າມນອນບ່ອນດູງວກັນກັບພະອາຈານ, ຫ້າມນອນປິ່ນຕີນໄປຊື່ໜ້າພະອາຈານ ແລະຫ້າມໃຊ້ກິດອັນໃດອັນໜຶ່ງແກ່ພະອາຈານ. ນອກຈາກນີ້ ຍັງກ່າວເຖິງການປ່ານອຸໂປສິດ ແລະສ້າງພຸດທະຮູບ.

The content discusses monks who are observing *Parivāsa-kamma* and *Manasa-kamma*, which focus on refraining from three kinds of unwholesome actions: 1. *Kāyakamma* (bodily actions), 2. *Vacīkamma* (verbal actions), and 3. *Manokamma* (mental actions). Monks are prohibited to visit prisoners, chew betel nuts from the teacher's bag or from others, travel outside the Parivāsa area, point at the teacher's face, collect alms-food from the teacher's alms-bowls, sleep in the same place as the teacher, sleep with their feet towards the teacher, and use anything belonging to the teacher. The text also mentions the recitation of the *Pāṭimokkha* and the creation of Buddha images.

Colophon: ລານທີ ໑໑ ໜ້າ ໒: ໃຫ້ຄ່ອຍພິຈາຣະນາເອົາ [...] ຂະນ້ອຍເປັນຜູ້ຂຽນເນີ ຂໍໃຫ້ບຸນຄ້າຂະນ້ອຍຫຼາຍໆແດ່ທ້ອນ ສາທຸເຮີຍ ເຈົ້າໝ່ອມເຮີຍ ສາທຸໆ ອະນຸໂມທາມິ.

Folio 11 on the verso side: Please consider [...]. I wrote this manuscript. May much merit support me, dear monks. I rejoice.

Date: Early-20th century

Script(s): Tham Lao

Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ທັງສີຄອງພິກຂຸເຂົ້າກຳ
Nangsü Khòng Phikkhu Khao Kam
A Handbook for Monks undergoing Parivāsa

EAP1398_VXY_1_0615

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.4 cm, width 29.3 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:** 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: ແກ້ພົມມະຊາດ ໝາຍເຖິງ ພິທີກຳແກ້ດວງຊະຕາລິສີຂອງຄົນປ່ວຍ ທີ່ເຊື່ອວ່າ ການເຈັບປ່ວຍນັ້ນ ເປັນເພາະດວງຊະຕາປັດ ມີເຄາະ. ໃນພິທີແກ້ພົມມະຊາດ ມີການຕັ້ງເຄື່ອງບູຊາເທວະດາ. ຫຼັງຈາກນັ້ນ ອາຈານພິທີຈະສູດອັນເຊີນເທວະດາ, ພະຍາອິນ ແລະພະຍາແຖນທັງຫຼາຍຈາກເມືອງພ້າຂ໌ໃຫ້ລົງມາຮັບເອົາເຄື່ອງສັກກາລະບູຊາທັງຫຼາຍເຫຼົ່ານັ້ນແລ້ວ ໃຫ້ພອນແກ້ຜູ້ປ່ວຍຫາຍຈາກອາການປ່ວຍນັ້ນ ແລະມີສຸຂະພາບແຂງແຮງ.

Kae Phommasat is a ritual of improving a patient's fate that is believed to have been negatively caused by badness or misfortune. In the ritual, offerings are prepared for deities. Then, the master of ceremony invites deities, God Indra, and heavenly gods to accept the offerings and to give blessings to the patient for recovery and good health.

Colophon: None

Date: Late-19th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ແກ້ພົມມະຊາດຫລວງ

Kae Phommasat Luang
Solving the Great Fate

EAP1398_VXY_1_0616

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 27.8 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are 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: ຕຳລາຢາພື້ນເມືອງ. ຢາພື້ນເມືອງ ແມ່ນເປັນທີ່ນິຍົມໃຊ້ຫຼາຍໃນເມືອງກ່ອນ ແລະພໍ່ຢາພື້ນເມືອງ ກໍມີບົດບາດຕໍ່ຄົນໃນຊຸມຊົນນັ້ນໆ ຫຼາຍ ອາດຈະເນື່ອງດ້ວຍວ່າ ເມືອງກ່ອນນັ້ນ ຍັງບໍ່ມີຢາຫຼວງທີ່ໃຊ້ໃນປັດຈຸບັນນີ້. ໂຮງໝໍຫຼືສຸກສາລາກໍບໍ່ມີ. ໃນທັງສີ່ຜູກນີ້ ມີຢາພື້ນເມືອງຫຼາຍຊະນິດ ເຊັ່ນ ຢາກາກ, ຢາແກ້ກິນຜິດ, ຢາແກ້ຕຸ່ມຂັ້ນ, ຢາແກ້ໄຂ້ເລືອດດັງອອກ ເຫຼົ່ານີ້ເປັນຕົ້ນ.

Traditional medical treatise. Traditional medicines were popular in the past and local medical experts played an important role within communities, likely due to the absence of modern medicines that are available today. There were no hospitals or sanatoriums. This manuscript details various types of traditional medicines, including remedies for ringworm, eating prohibited foods, treating skin bumps, treating fever with nosebleeds, and etc.

Colophon: None

Date: Mid-19th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ຕຳລາຢາພື້ນເມືອງ

Tamla Ya Phün Müang

The Treatise of Traditional Medicines

EAP1398_VXY_1_0617

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 29.1 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:** 7. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ເນື້ອໃນວ່າດ້ວຍເລື່ອງ ທາດ ໔, ຂັນ ໕ ແລະອິນຊີ ໒໒. ທາດ ໔ ໄດ້ແກ່ ດິນ, ນ້ຳ, ລົມ ແລະໄຟ. ຂັນ ໕ ໄດ້ ຮູບຂັນ, ເວທະນາຂັນ, ສັນຍາຂັນ, ສັງຂານຂັນ ແລະວິນຍານຂັນ. ອິນຊີ ໝາຍເຖິງສິ່ງທີ່ເປັນໃຫຍ່ໃນການທຳກິດຂອງຕົນເຮັດໃຫ້ທຳອື່ນໆ ທີ່ກຸ່ວຂອງ ເປັນໄປຕາມຕົນໃນກິດນັ້ນໆ ຮຽກວ່າອິນຊີ ມີ ໒໒ ປະການ.

The content discusses the four elements, the five aggregates, and the 22 faculties. The four elements are earth, water, wind, and fire. The five

aggregates are corporeality, feeling, perception, mental formations, and consciousness. Indriya refers to faculties that are dominant in their activities and cause relevant activities to align with them; there are 22 types of these faculties.

Colophon: None
Date: Mid-19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ທາດສີ
That Si
Four Elements

EAP1398_VXY_1_0618

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 27.7 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:** 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: ເນື້ອໃນສ່ວນຫຼາຍຂຽນເປັນພາສາບາລີ ແຕ່ມີເນື້ອຫາບາງສ່ວນໄດ້ແປເປັນພາສາລາວ. ສະມະຖະ ກຳມັດຖານ ໝາຍເຖິງ ການປະຕິບັດເພື່ອມຸ່ງໝັ້ນໃຫ້ເກີດຄວາມສະຫງົບໃນຈິດໃຈ ແລະເຮັດໃຫ້ເກີດສະມາທິໂດຍມຸ່ງໃຫ້ຈິດຕັ້ງໝັ້ນ ລະງັບຈາກຄວາມຟຸ້ງຊ່ານທັງປວງ ສ່ວນວິປັດສະນາກຳມັດຖານ ໝາຍເຖິງ ການປະຕິບັດເພື່ອໃຫ້ເກີດປັນຍາ ການຮູ້ແຈ້ງເຫັນຈິງ ໂດຍພາວະນາຕາມສະພາບຄວາມເປັນຈິງໃນຂະນະນັ້ນ. ສະມະຖະແລະວິປັດສະນາ ເປັນການປະຕິບັດທີ່ເອື້ອເພື່ອຕໍ່ກັນຊຶ່ງກໍ່ໃຫ້ຈິດເກີດຄວາມສະຫງົບ ມີສະມາທິ ແລະເກີດປັນຍາ.

The text is mainly in Pali with some portions translated into Lao. *Samatha-kammaṭṭhāna* refers to the practice of creating calmness in the mind and fostering concentration by calming the mind and suspending all distractions. *Vipassanā-kammaṭṭhāna* involves developing wisdom by seeing the truth according to the actual situation at the moment. *Samatha* and *Vipassanā* are mutually beneficial practices, working together to bring peace to the mind and develop wisdom.

Colophon: ລານທີ ໑໑ ໜ້າ ໒: ຂ້າພະເຈົ້າບຸບຜາປັນຍາໄດ້ສ້າງ ຂໍໃຫ້ຜູ້ຂ້າສ້າງຊາດ ຕາບຕໍ່ເທົ່າເຂົ້າສູ່ນິຣະພາບກໍຂ້າເທີນ.

Folio 11 on the verso side: I, Bupphapannya, was the sponsor. May I who was the sponsor...until entering into Nibbana.

Date: Mid-20th century

Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Bupphapannya
Titles: ສະມະຖະ
Samatha
Samatha

EAP1398_VXY_1_0619

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 28.5 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ຕຳລາຢາພັນເມືອງ. ຢາພັນເມືອງ ແມ່ນເປັນທີ່ນິຍົມໃຊ້ຫຼາຍໃນເມືອງກ່ອນ ແລະໝໍຢາພັນເມືອງກໍມີບົດບາດຕໍ່ຄົນໃນຊຸມຊົນນັ້ນໆ ຫຼາຍ ອາດຈະເນື່ອງດ້ວຍວ່າ ເມືອງກ່ອນນັ້ນ ຍັງບໍ່ມີຢາຫຼວງທີ່ໃຊ້ໃນປັດຈຸບັນນີ້. ໂຮງໝໍຫຼືສຸກສາລາກໍບໍ່ມີ. ໃນທັງສີ່ຜູກນີ້ ມີຢາພັນເມືອງຫຼາຍຊະນິດ ເຊັ່ນ ຢາລົມ, ຢາຊາຄຸດຄັດອີກ, ຢາສັບພະລົມທັງຫຼາຍ, ຢາພິດ, ຢາອາຍຸຍືນ ແລະຢາເມື່ອຍໜັກແຂງຂາ ເຫຼົ່ານີ້ເປັນຕົ້ນ.

Traditional medical treatise. Traditional medicines were popular in the past and local medical experts played an important role within communities, likely due to the absence of modern medicines that are available today. There were no hospitals or sanatoriums. This manuscript details various types of traditional medicines: remedies for wind-related ailments, heartburn, general wind conditions, poisons, promoting longevity, and alleviating fatigue in the legs, among others.

Colophon: ລານທີ ໑໑ ໜ້າ ໒: ຂ້າພະເຈົ້າບຸບຜາປັນຍາໄດ້ສ້າງ ຂໍໃຫ້ຜູ້ຂ້າສ້າງຊາດ ຕາບຕໍ່ເທົ່າເຂົ້າສູ່ນິຣະພາບກໍຂ້າເທີນ.

Folio 11 on the verso side: I, Bupphapannya, was the sponsor. May I who was the sponsor...until entering into Nibbana.

Date: Early-20th century
Script(s): Lao
Language(s): Lao
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Bupphapannya
Titles: ຢາລົມ
Ya Lom
Medicine for Breath

Long palm-leaf**One Phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 18.6 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** none.**Appearance:** The fascicles are 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:** 5 lines per side, recto and verso. **Physical condition:** Fragile.**Description:** ບົດສູດມົນ ສິຣິທິຕິ ວ່າດ້ວຍອານຸພາບແຫ່ງພະມະຫາບຸຣີລັກສະນະ ໓໒ ປະການ ແຫ່ງພະຜູ້ມີພະພາກເຈົ້າຜູ້ເປັນພະອໍຣະຫັນ ຕັດສະຮູ້ຊອບໂດຍພະອົງເອງ ຜູ້ມີບຸນຍາທິການ ແລະມີຄຸນອັນຍິ່ງໃຫຍ່ ສຳເລັດດ້ວຍພະປັນຍາເປັນເຄື່ອງຕັ້ງໝັ້ນ ສາມາດທຳມສັບພະອັນຕະລາຍດ້ວຍອານຸພາບແຫ່ງມຸງຄຸນ ໑໐໘ ປະການ, ດ້ວຍອານຸພາບແຫ່ງພະລັດສະມີພັນນະລັງສີ ໖ ປະການ, ດ້ວຍອານຸພາບແຫ່ງພະບາລະມີ ໑໐ ປະການ, ດ້ວຍອານຸພາບແຫ່ງພະອຸປະປາລະມີ ໑໐ ປະການ, ດ້ວຍອານຸພາບແຫ່ງພະປະລະມັດຖະປາລະມີ ໑໐ ປະການ, ດ້ວຍອານຸພາບແຫ່ງສິນ, ສະມາທິ, ປັນຍາ, ພະເມດຕາ, ພະກະລຸນາ, ພະມຸທິຕາ, ພະອຸເປກຂາ ແລະດ້ວຍອານຸພາບອັນລະລຶກເຖິງພະຣັດຕະນະໄຕ ຈຶ່ງກຳຈັດປັດເປົ້າສັບພະອຸປັດທະວະອັນຕະລາຍທັງປວງຈຶ່ງສູນສິ້ນໄປ ແລະຂໍໃຫ້ທຸກສິ່ງໃນມຸງຄຸນທັງປວງຈຶ່ງມີແກ່ທ່ານ ຂໍເຫຼົ້າເທວະດາທັງມວນຈຶ່ງປົກປ້ອງຄຸ້ມຄອງທ່ານດ້ວຍເທີ້ນ.

The prayer of Siriditi focuses on the virtues of the 32 characteristics of the great person, the Buddha, who is the Best One who attained enlightenment by himself. He is virtuous and possesses great virtues, completed with wisdom, and capable of averting all dangers with the virtues of 108 blessings. He embodies the virtues of six rays, ten perfections, ten superior perfections, and ten supreme perfections, as well as the virtues of precepts, meditation, wisdom, loving-kindness, compassion, sympathetic joy, and equanimity. With the contemplation of the virtues of the Triple Gems, may all dangers be removed, and may all merit be yours. May all the deities protect and save you.

Colophon: None**Date:** Mid-20th century**Script(s):** Tham Lao**Language(s):** Lao, Pali**Author(s):** Unknown**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ມຸງຄຸນຈັກກະວານໃຫຍ່*Mungkhun Chakkavanyai**Prayer of Great Blessings*

Long palm-leaf

One *Phuk*: *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 18.7 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:** 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:** ເນື້ອໃນກ່າວເຖິງກຳມະວາຈາ ເຊິ່ງເນື້ອໃນສ່ວນຫຼາຍຂຽນເປັນພາສາປາລີ ໃຊ້ປະກອບພິທີອຸປະສົມບິດ. ໂດຍທົ່ວໄປ ເວົ້າກ່ຽວກັບຊຸດຄຳຖາມແລະຄຳຕອບທີ່ໃຊ້ໃນພິທີອຸປະສົມບິດ (ບວດພະ). ໃນພິທີນັ້ນ ພະພິກຂຸທີ່ກຳລັງຂໍອຸປະສົມບິດຕ້ອງຕອບຄຳຖາມ “ແມ່ນ ຫຼື ບໍ່ແມ່ນ” ມີຫຼາຍຂໍ້ທີ່ພະຄູ່ສູດຫຼືພະກຳມະວາຈາຈານ ແລະພະອະນຸສາວະນາຈານຖາມ.*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:** ອຸປະສົມບິດທະກຳ*Upasombotthakam**Upasampadakkamma*

Long palm-leaf

One *Phuk*: *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 19.6 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** one folio is blank. **Back cover folio:** two 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: ບົດສູດມົນ ເນື້ອຄວາມທັງໝົດຂຽນເປັນພາສາປາລີ ພະສົງສາມະເນນ ແລະຊາວພຸດໃຊ້ສູດໃນພິທີສູດມົນ ແລະໃນພິທີສູດຈະເລີນພຸດທະມົນຕ່າງໆ, ເລີ່ມຕົ້ນດ້ວຍບົດສູດຮັດຕະນະ, ສູດປະຣິດຕະມຸງຄຸນ, ໂຍຈັກຊຸມາ ແລະຄາຖາພະຍາປາຄໍ.

Prayers. The text was entirely written in Pali. The prayers are used by monks and Buddhists during chanting ceremonies and various auspicious events. The prayers begin with the *Rattana-sutta*, *Parittamaṅgala-sutta*, *Yocakkhumā*, and the *Gāthā* of catfish.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສູດຮັດຕະນະ

Sut Rattana
Prayer of Ratana

EAP1398_VXY_1_0623

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 18.8 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: ເນື້ອໃນສ່ວນຫຼາຍເປັນບົດມົນຄາຖາພາສາປາລີ ແຕ່ມີເນື້ອຫາບາງສ່ວນໄດ້ອະທິບາຍເປັນພາສາລາວວ່າດ້ວຍມົນຄາຖາມະຫາສະເໜີ, ຄາຖາຄວາມລ້ຳລວຍ ແລະຄາຖາເມດຕາ ເປັນຕົ້ນ.

Most of the content is written in Pali, with some explanations provided in Lao. The texts include incantations for charm, wealth, kindness, and among others.

Colophon: None
Date: Late-19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ມົນຄາຖາ

Mon Khatha
Magic Spells

Long palm-leaf**One Phuk:** *fascicle 1***Material:** Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 27.5 cm, depth 1.6 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** one folio is blank. **Back cover folio:** one folio is blank.**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:** ທັງສີພະໄຕໂລກ ຮຽບຮຽງໂດຍພະຄຣູສິຣິປັນຍາມຸນີ ວ່າດ້ວຍເລື່ອງກະຕິໂລກແລະກະຕິທຳ. ເນື້ອໃນມີລັກສະນະເປັນການຖາມ-ຕອບ ເຊັ່ນ ຖາມວ່າໃນໂລກນີ້ມີແຜ່ນດິນແລະມີມະນຸດ ໃຜເປັນຜູ້ສ້າງ? ຕອບວ່າບໍ່ມີໃຜສ້າງ. ຖາມວ່າຖ້າບໍ່ມີໃຜສ້າງແລ້ວມັນເກີດຂຶ້ນມາດ້ວຍອັນໃດ? ຕອບວ່າ ມັນເກີດຂຶ້ນດ້ວຍສັງຂານ. ຖາມວ່າສັງຂານມີຈັກຢ່າງ?, ຕອບວ່າ ມີ ໒ ຢ່າງ. ຖາມວ່າ ມີ ໒ ຢ່າງນັ້ນ ມີອັນໃດແດ່, ຕອບວ່າ ມີສັງຂານຣະທຳ ໑ ແລະສັງຂານຣະໂລກ ໑.The scripture of *Phra Trai Loka* (the Three Worlds), composed by Phra Khru Siripaṇṭhāmuni, explores the matters of the world and the Dhamma. The content is presented in a question-and-answer format. For example, a question asks if there are land and humans in this world and who created them; the answer is that no one created them. When asked how they came to be, the response is that they arose through Saṅkhāra (the formations of the world). When queried about how many things there are, the answer is two. When asked to specify these two things, the response is that they are Saṅkhāra-dhamma and Saṅkhāra-loka.**Colophon:** None**Date:** Mid-20th century**Script(s):** Tham Lao**Language(s):** Lao, Pali**Author(s):** Phra Khru Siripaṇṭhāmuni**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ພະໄຕໂລກ (ຜູ້ກຕິນ)*Phatailok (Phuk 1)**Phatailok (Fascicle 1)***Long palm-leaf****One Phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 28.1 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:** 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:** 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 ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ໃນຄັ້ງນັ້ນ ປະຖົມມະຍາມລ່ວງໄປແລ້ວ ເທວະດາຕົນໜຶ່ງມີລັດສະໝີຮຸ່ງເຮືອງງາມຍິ່ງ ຍັງພະວິຫານເຊຕະວັນໃຫ້ສະຫວ່າງສະໄຫວ ເຂົ້າໄປເຝົ້າພະຜູ້ມີພະພາກເຈົ້າເຖິງທີ່ປະທັບ ຖວາຍບັງຄົມແລ້ວຍືນຢູ່ໃນທີ່ອັນສົມຄວນ ໄດ້ຂາບທູນຖາມພະພຸດທະເຈົ້າວ່າ ເທວະດາແລະມະນຸດທັງຫຼາຍຜູ້ຫວັງຄວາມສຸກສະຫວັດດີ ໄດ້ພາກັນຄິດມຸງຄຸນທັງຫຼາຍ ຂໍພະອົງຈົ່ງຕັດບອກອຸດົມມຸງຄຸນດ້ວຍເທີນ. ເມື່ອນັ້ນ ພະພຸດທະເຈົ້າໄດ້ຊົງສະແດງພະທຳມະເທສະໜາ ເລື່ອງມຸງຄຸນ ໓໐ ປະການ ເຊັ່ນ ການບໍ່ຄົບຄົນພານ, ການຄົບແຕ່ບັນດິດ, ການບູຊາບຸກຄົນທີ່ຄວນບູຊາ ນີ້ເປັນອຸດົມມຸງຄຸນ ເປັນເບື້ອງຕົ້ນ ແລະຈິດຂອງຜູ້ໃດອັນໂລກກະທຳຖືກຕ້ອງແລ້ວ ຍ່ອມບໍ່ຫວັ່ນໄຫວ, ບໍ່ເສົ້າໂສກ, ປາສະຈາກທຸລີ ແລະເປັນຈິດອັນກະເສມ ນີ້ເປັນອຸດົມມຸງຄຸນເປັນທີ່ສຸດ.

At one time, the Buddha resided at the Jetavana monastery in Savatthi. One day, when the first three hours of the night were over, a deity whose radiance brightly illuminated the entire Jetavana monastery came to the presence of the Buddha. Having respectfully saluted the Buddha and stood at one side, he asked the Buddha to give a sermon on blessings, which deities and humans have been curious about. Thereafter, the Buddha taught him the Thirty-eight Blessings: avoiding the fool; being associated with the wise; honouring those worthy of honour, this is the supreme blessing, and end: Though touched by worldly circumstances, never his mind is wavering, sorrowless, satainless and secure, this is the supreme blessing.

Colophon: ລານທີ ໑໕ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໑ ຕົວ ປີກັດໃສ້ ເດືອນ ໔ ຂຶ້ນ ໓ ຄຳ ພ່າວ່າໄດ້ວັນ ໓ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາເປັນເຄົ້າ ຈິ່ງໄດ້ສ້າງ ນັກຄະໂສເພນີ ມັງຄະລະສູດ ໒ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາຂໍຜະລະອັນນີ້ ເປັນປັດໄຈຍະແກ່ພະນິພານ ຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈິ່ງລູກພະນິພານດັ່ງຄຳໝາຍແດ່ກໍຂ້າເທີນ ອະຣະທັມຕີ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ໂນ ນິດຈັງ ທຸວັງ.

Folio 15 on the recto side: In Chunlasangkatrassa (CS) 1291, a *kat sai* year, on the third waxing-moon day of the fifth lunar month, the third day of the week (Tuesday),⁷⁷ the writing was accomplished at the time of the morning drum (*nyam kông ngai*). The initiator, Rattanapannya, sponsored the making of this manuscript entitled *Makkhasopheni* and *Mangkhalasut* 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 1291, a *kat sai* year (11 Apr 1929)

⁷⁷ 1291 Caitra2 3 = Tuesday, 1 April 1930.

Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Rattanapannya
Titles: ມັງຄະລະສູດ
Mangkhalasut
Maṅgala Sutta

EAP1398_VXY_1_0626

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.6 cm, width 29.2 cm, depth 0.2 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 4. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 5 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ເນື້ອໃນກ່າວເຖິງເສັ້ນທາງອັນເປັນທີ່ຕັ້ງແຫ່ງການທຳບຸນ ແລະເປັນຫົນທາງຄວາມດີ ເພື່ອໄປສູ່ພະນົບພານ ຄື ບຸນກິຣິຍາວັດຖຸ ໑໐ ປະການ ໄດ້ແກ່ ທຳບຸນດ້ວຍການໃຫ້ສິ່ງຂອງ, ທຳບຸນດ້ວຍການຮັກສາສິນຫຼືປະພຶດດີ, ທຳບຸນດ້ວຍການຈະເລີນພາວະນາ, ທຳບຸນດ້ວຍການປະພຶດອ່ອນນ້ອມ, ທຳບຸນດ້ວຍການຂົນຂວາຍຮັບໃຊ້, ທຳບຸນດ້ວຍການແບ່ງຄວາມດີໃຫ້ແກ່ຜູ້ອື່ນ, ທຳບຸນດ້ວຍການຍົນດີໃນຄວາມດີຂອງຜູ້ອື່ນ, ທຳບຸນດ້ວຍການຟັງທຳສຶກສາຫາຄວາມຮູ້, ທຳບຸນດ້ວຍການສັ່ງສອນທຳໃຫ້ຄວາມຮູ້, ແລະທຳບຸນດ້ວຍການທຳຄວາມເຫັນໃຫ້ຖືກຕ້ອງ.

The text deals with *karma* or the results of one's actions. Moreover, the text includes the Ten Bases of Meritorious Actions (*Puññakiriyā-vatthu*): by giving (*Dānamaya*), by observing the precepts or moral behaviour (*Sīlamaya*), by mental development (*Bhāvanāmaya*), by humility or reverence (*Apacāyanamaya*), by rendering services (*Veyyāvaccamaya*), by sharing or giving out merit (*Pattidānamaya*), by rejoicing in others' merit (*Pattānumodanāmaya*), by listening to the Doctrine or right teaching (*Dhammassavanamaya*), by teaching the Doctrine or showing truth (*Dhammadesanāmaya*), and by straightening one's views or forming correct views (*Diṭṭhujukamma*).

Colophon: None

Date: Mid-20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ຫົນທາງສິບເສັ້ນ

Honthang Sip Sen
The Ten Paths

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 28.8 cm, depth 0.6 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:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ໃນເນື້ອກ່າວເຖິງການປະຕິບັດວິປັດສະນາໂດຍໃຊ້ຫຼັກທຳພົມມະວິຫານ ໔ ໃນການພິຈາລະນາ. ພົມມະວິຫານ ແປວ່າ ທຳຂອງພົມ ຫຼືທຳຂອງຜູ້ເປັນໃຫຍ່ ໔ ປະການຄື:

໑. ເມດຕາ ຄືຄວາມປາດຖະໜາໃຫ້ຜູ້ອື່ນໄດ້ຮັບສຸກ,

໒. ກະລຸນາ ຄືຄວາມປາດຖະໜາໃຫ້ຜູ້ອື່ນພົ້ນທຸກ,

໓. ມຸທິຕາ ຄືຄວາມຍິນດີ ເມື່ອຜູ້ອື່ນໄດ້ດີ,

໔. ອຸປະກຂາ ຄືການຮູ້ຈັກປ່ອຍວາງ ຫຼືວາງເຊີຍ.

The text discusses the practice of Vipassanā meditation, focusing on the four principles of Brahmavihāra, which means the "abodes of the sublime" or "divine abodes." These are:

1. *Mettā*: loving-kindness, wishing others well.

2. *Karuṇā*: compassion, desiring to help others escape suffering.

3. *Muditā*: sympathetic joy, feeling happiness for others' well-being and success.

4. *Upekkhā*: equanimity, maintaining a balanced and impartial state of mind.

Colophon: None

Date: Late-19th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: *ພົມມະວິຫານ*

Phommavihan

Brahmavihāra

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 28 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:** 21. **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: ຈະຕຸຣາລັກຂາ ໝາຍເຖິງ ພາວະນາທັງ ໔ ຄື ພຸດທານຸສະຕິ ການລະລຶກເຖິງພະພຸດທະເຈົ້າ, ເມດຕາ ປາດຖະໜາໃຫ້ຜູ້ອື່ນເປັນສຸກ, ອະສຸພະ ພິຈາລະນາກາຍໃຫ້ເຫັນເປັນຂອງບໍ່ງາມ, ແລະ ມໍລະນະສະຕິ ການນຶກເຖິງຄວາມຕາຍ. ພຸດທານຸສະຕິ ຄືການລະລຶກເຖິງຄຸນງາມຄວາມດີຂອງ ພະພຸດທະເຈົ້າ ໄດ້ແກ່ພຸດທະຄຸນ ໓ ປະການ ຄື ພະປັນຍາທິຄຸນ ພະກະລຸນາທິຄຸນ ແລະພະວິສຸດ ທິຄຸນ.

Caturārakkhā means the four protective meditations including *Buddhānussati* (recognition of the Buddha). *Mettā* (loving-kindness and wishing others happiness), *Asubha* (unattractiveness, contemplating the body to see that it is not beautiful), and *Māraṇānussati* is mindfulness of death. *Buddhānussati* is the recognition of the Buddha's virtues: wisdom, compassion, and purity.

Colophon: None
Date: Mid-19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ຈະຕຸຣາລັກຂາ
Chaturarakkha
Caturārakkhā

EAP1398_VXY_1_0629

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 29 cm, depth 2 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contains the title. **Back cover folio:** one 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: ຄຳສຸພາສິດ ມີຮາກຖານມາຈາກຄຳສອນຂອງພຸດທະສາສະໜາ ກ່ຽວກັບການກະທຳໃນທາງທີ່ ຖືກຕ້ອງ. ນັກປາດອາຈານ ຫຼືຜູ້ເຖົ້າຜູ້ແກ່ ມັກຈະໃຊ້ຄຳກອນສຸພາສິດ ເວລາໃຫ້ໂອວາດສັ່ງສອນ ແກ່ລູກສິດແລະລູກຫຼານ ເພື່ອໃຫ້ປະພຶດປະຕິບັດຢູ່ໃນຄຸນງາມຄວາມດີ, ມີຄວາມສາມັກຄີ, ຮັກແພງ ແລະຊ່ວຍເຫຼືອເຊິ່ງກັນແລະກັນ. ຄຳກອນສຸພາສິດແຕ່ລະບົດແຕ່ລະປະໂຫຍກ ມີເນື້ອ ຫາສາລະອັນເປັນຄຳສອນແອບແຝງຢູ່ໃນຕົວຂອງມັນເອງ. ຕົວຢ່າງເຊັ່ນ “ສະ ແລະໜອງນ້ຳ ທີ່ບໍ່ ມີນ້ຳ ກໍເບິ່ງບໍ່ງາມ, ຕົ້ນໄມ້ໃຫຍ່ ແຕ່ບໍ່ມີໃບ ກໍເບິ່ງບໍ່ງາມ, ປ່າອັນໃດຫາໄມ້ບໍ່ໄດ້ ກໍເບິ່ງບໍ່ງາມ,

ນາລີສາວໝູ່ມັນອຍ ຜູ້ເຫຼົ່າງາມ ແຕ່ປາສະຈາກເສື້ອຜ້າ ກໍເບິ່ງບໍ່ງາມ, ແມ່ງົວນົມ ແຕ່ບໍ່ມີນ້ຳນົມ ກໍເບິ່ງບໍ່ງາມ” .

Proverb have their roots in Buddhist teachings about doing right things. Scholars or elders often use proverbs when advising their students and children to behave virtuously, remain united, love, and help each other. Each proverb contains a hidden teaching. For example: A pond without water does not look beautiful; a big tree without leaves does not look beautiful; a forest without wood does not look beautiful; a young beautiful girl without clothes does not look beautiful; a cow without milk does not look beautiful.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສຸພາສິດ
Suphasit
Proverb

EAP1398_VXY_1_0630

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 28 cm, depth 2 cm. **Wooden protective covers:** two, no colour painted.

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

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

Description: ທັງສີຜູກນີ້ ຮຽບຮຽງແລະສ້າງໂດຍທ່ານຈັນທະປະມະຄຸນ ວັດກຸຕະກະສັດ. ເມື່ອໃນມີລັກສະນະເປັນການ ຖາມ-ຕອບ ບັນຫາທຳມະຕ່າງໆ ມີທັງໝົດ ໙໖ ຂໍ້ ຄື: ໑. ຖາມວ່າ ທ່ານທັງຫຼາຍເມື່ອວັດເພາະເຫດໃດ ແລະມີວັດຖຸປະສົງອັນໃດ? ຕອບວ່າ ເມື່ອວັດເພາະມີວັດຖຸປະສົງຢາກຈະສຶກສາຮຳຮຽນຄຳສອນໃນພະພຸດທະສາສະໜາ, ເມື່ອໄດ້ສຶກສາຮຳຮຽນ ໄດ້ຮູ້ແຈ້ງແລ້ວ ກໍຈະໄດ້ປະຕິບັດໃຫ້ຖືກຕ້ອງຕາມພຸດທະວະຈະນະ. ໒. ຖາມວ່າ ເມື່ອໄດ້ສຶກສາຮຳຮຽນຄຳສອນພະພຸດທະສາສະໜານັ້ນແລ້ວ ຈະຕ້ອງຮຽນອັນໃດກ່ອນເປັນເບື້ອງຕົ້ນ, ອັນໃດເປັນທຳມະກາງ ແລະອັນໃດເປັນທີ່ສຸດ? ຕອບວ່າ ໃນເບື້ອງຕົ້ນ ຈະຕ້ອງຮຽນໃຫ້ຮູ້ຈັກພະພຸດ, ພະທຳ, ພະສົງ ແລະສິນ ໔ ກ່ອນ, ທຳມະກາງນັ້ນກໍຕ້ອງໃຫ້ຮຽນຮູ້ສຳມາທິ ແລະໃນທີ່ສຸດກໍຕ້ອງໃຫ້ຮຽນຮູ້ການພິຈາລະນາທຳດ້ວຍປັນຍາ ຕາມພຸດທະວະຈະນະ.

This story was composed by Chanthapramakhun from Vat Kutakasat. It presents a series of questions and answers on various aspects of the

Dhamma, comprising a total of 36 questions: 1. Why do you go to the temple, and what is the purpose? He replied that he went to the temple to study the teachings of Buddhism. By understanding these teachings, he would be able to act according to the Buddha's teachings. 2. What must be studied first, what is in the middle, and what is last in the teachings of the Buddha? The answer is that one must first learn about the Buddha, the Dhamma, the Sangha, and the Five Precepts. In the middle, one should study meditation; and lastly, one should learn to contemplate the Dhamma with wisdom in accordance with the Buddha's teachings.

Colophon:

(໑) ລານທີ ໔໔ ໜ້າ ໑: ຜູ້ຂ້າເຈົ້າໝ່ອມສຸກ ວັດຊຽງມ່ວນ ເປັນຜູ້ຮິດຈະນາໄວ້ສິບສາສະໜາ ຂະນ້ອຍ.

(໒) ລານທີ ໔໕ ໜ້າ ໑: ສິດທິສັດຕະບົວລະບາດ ຈຸນລະສັງກາດຣາຊະໄດ້ ໒໔໕໙ ນະວະມາດ ພິມມະປັກຂີ ຈັດຕະມີ ສຸຄະວາລີ ປິມະໂລງ ໝາຍມີ ສຸກກະປັນຍາໄດ້ສ້າງໜັງສື ກາຍປັດຈະເວກ ຄັດຕິ ໔໔ ໃບ ໄວ້ກັບສາສະໜາ ເທົ່າ ໔ ພັນພະວັດສາ ແດ່ກໍ່ຂ້າເຫັນ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັ່ງຄຳມັກ ຄຳປາດຖະໜາແດ່ເຫັນ.

(1) Folio 44 on the recto side: I, Mom Suk from Vat Xiang Muan, was the scribe who wrote [this manuscript] to prolong the Teachings of the Buddha.

(2) Folio 45 on the recto side: In Sitthibualabat Chunlasangkatrassa 2459 (possibly BE 2459) *navamat phommapakkhi chattami sukhavali*, a *marong* year, Sukkapannya sponsored the making of this manuscript entitled *Kaya Patchavekkhatti*, 44 leaves in total, to support the Teachings of the Buddha to last until the end of 5000 years. May my desires and wishes come true.

Date:

BE 2459, a *marong* year (1916)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Chanthapramakhun from Vat Kutakasat

Scribe(s):

Mom Suk from Vat Xiang Muan

Sponsor(s):

Sukkapannya

Titles:

ກາຍະປັດຈະເວກຄະຕິ

Kanyapatchavekkhatti

Reviewing the Body

EAP1398_VXY_1_0631

Long palm-leaf

One *Phuk*: *fascicle*

Material:

Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 28.5 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ເນື້ອໃນວ່າດ້ວຍເລື່ອງການປະຕິບັດສະມະຖະກຳມັດຖານ ແລະວິປັດສະນາກຳມັດຖານ ໂດຍການພິຈາລະນາອາຍະຕະນະທີ່ຢູ່ໃນຮ່າງກາຍ ວ່າເປັນຂອງປະຕິກູນ ມີ ໓໒ ປະການ ອັນປະກອບດ້ວຍ: ເກສາ ຜົມ, ໂລມາ ຂົນ, ນະຂາ ເລັບ, ຫັນຕາ ແຂ້ວ, ຕະໂຈ ໜັງ, ມັງສັງ ຊີ້ນ, ນະຫະຣູ ເອັນ, ອັຕຖິ ກະດູກ, ແລະອື່ນໆ.

The manuscript deals with *Samatha-kammaṭṭhāna* and *Vipassanā-kammaṭṭhāna* meditations. This practice involves reflecting on the 32 parts of the body and seeing their impurity: *kesa* (hair), *loma* (body hair), *nakha* (nails), *danta* (teeth), *taco* (skin), *maṁsa* (flesh), *naharu* (sinews), *aṭṭhi* (bones), 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: ຮູປະພະທຳ ໓໓
Rupa Phatham 33
33 Corporealities

EAP1398_VXY_1_0632

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: 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:** Fragile.

Description: ແຈ່ງຂາວມະຣິຕະຍູ ເປັນສັນຍານທີ່ເຕືອນໃຫ້ລະນຶກເຖິງຄະຕິທຳມະດາຂອງຊີວິດ ບໍ່ໃຫ້ປະໝາດໄດ້ແກ່ ຄວາມແກ່, ຄວາມເຈັບ ແລະຄວາມຕາຍ ປາກົດເໝືອນເທວະດາຊົງເຄື່ອງປະດັບມາຍືນໃນອາກາດແລ້ວເຕືອນວ່າ “ວັນນັ້ນ ທ່ານຈັກຕາຍ”. ພະພຸດທະເຈົ້າຊົງສະແດງທຳເລື່ອງເທວະທູຕະສູດນີ້ ແກ່ເຈົ້າພິກຂຸທັງຫຼາຍທີ່ວັດເຊະຕວັນ ເມືອງສາວັດຖິ ຊົງຕັດວ່າ ພະພຸດທະອົງເຫັນສັດທັງຫຼາຍກຳລັງຈູຕິ, ກຳລັງອຸບັດ, ຫຍາບ, ປານົດ, ມີຜົວພັນດີ, ມີຜົວພັນຫຍາບ, ໄດ້ດີ, ຕົກຍາກ ດ້ວຍທິບພະຈັກຊອັນບໍລິສຸດ ລ່ວງຈັກຊຂອງມະນຸດ ຍ່ອມຊາບຊັດເຊິ່ງໝູ່ສັດເຫຼົ່ານັ້ນ ຜູ້ທີ່ປະກອບກຳດີ ເມື່ອຕາຍໄປ ຍ່ອມໄປອຸບັດໃນໂລກສະຫວັນ ຜູ້ທີ່ປະກອບກຳຊົ່ວຍອມເຂົ້າເຖິງອະບາຍ ທຸຄະຕິ ວິນິບາດ ແລະນະຣົກ. ຊົງຕັດເຖິງນາຍນິລະຍະບານ ຜູ້ທຳໜ້າທີ່ລົງໂທດສັດນະຣົກ, ທີ່ຈັບໄປສະແດງແກ່ພະຍາຍົມ, ພະຍາຍົມຜູ້ທຳໜ້າທີ່ສອບສວນ ແລະຕັດສິນລົງໂທດສັດນະຣົກ.

Chaeng Khao Marūṭayū, a divine message reminding us of life regularity: aging, illness, and death. The reminder appears like a dressed-up deity

standing in the air and saying “on that day you will die.” The Buddha delivered a sermon of *Devadūta-sutta* to his disciples at the Jetavana monastery in Savatthi. With his divine eyes, he saw different beings getting new rebirths with inferiority, superiority, fine complexion, ugly complexion, prosperity, and poverty. With his special and divine perception, he knew that those who had behaved meritoriously would be reborn in heaven; those who had behaved sinfully would be reborn in hell. He also mentioned Nirayapāla who punished hell denizens and brought them to Lord of Hell who made interrogation and eventual judgement.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ເທວະທູດຕະ (ເຜີຍຕົ້ນ)
Thevathutta (Phuk ton)
Devadūta Sutta (Fascicle 1)

EAP1398_VXY_1_0633

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 56 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.

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

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: ເນື້ອໃນກ່າວເຖິງ ບຸກຄະລະຜູ້ໃດໄດ້ກະທຳບາບດ້ວຍປັນຈະນັນຕະຣິຍະກຳ ຫຼືອະນັນຕະຣິຍະກຳ ຈະຕ້ອງໄດ້ໄປຕົກໃນອະເວຈິມະຫານະຣິກ ຊຶ່ງເປັນນະຣິກຊຸມໃຫຍ່ໃນຈຳນວນ ໘ ຊຸມ ທີ່ມີການລົງໂທດໜັກ. ອະນັນຕະຣິຍະກຳ ໝາຍເຖິງ ກຳໜັກທີ່ສຸດຝ່າຍບາບອະກຸສົນ ຊຶ່ງໃຫ້ຜົນຮຸນແຮງຕໍ່ເນື່ອງໄປ ໂດຍບໍ່ມີກຳອື່ນຈະມາກັນ ຫຼືຄົ້ນໄດ້ ເຊິ່ງປະກອບດ້ວຍ ໔ ປະການໄດ້ແກ່:

໑. ມາຕູຄາດ ຄືການຂ້າມານດາ

໒. ປິຕູຄາດ ຄືການຂ້າບິດາ

໓. ອະຣະທັນຕະຄາດ ຄືການຂ້າພະອະຣະທັນ

໔. ໂລຫິຕູປະບາດ ຄືການທຳຮ້າຍພະພຸດທະເຈົ້າ

໕. ສັງຄະເພດ ຄືການທຳຮ້າຍພະສົງ ຫຼືຍຸຍົງໃຫ້ພະສົງແຕກແຍກກັນ

The text is on those who committed the *Pancanantariya-kamma* or *Anantariya-kamma* and will be reborn in the Avici hell, one of the eight

great hells with the most severe punishment. Anantariya-kamma means the heaviest sinful actions that bring about severe continuous consequences that cannot be paused or separated by other deeds. The five *Anantariya-kamma* are:

1. *Mātughāta* (matricide),
2. *Pitughāta* (patricide),
3. *Arahantaghāta* (killing an Arahant),
4. *Lohitupapāda* (causing the Buddha bleed),
5. *Sanghabheda* (schism).

Colophon: ລານທີ ໑໖ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໖໖ ຕົວ ປີກາຍເສັດ ເດືອນ ໑໐ ແຮມ ໒ ຄ່ຳ ວັນ ກຸມມິເປີກສະງ້າ ອິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ພໍ່ອີ່ແຈ້ມ ຜົວເມຍ ມີສັດທາໄດ້ສ້າງ ລຳ ເທວະທູດຕະສູດ ມັດນີ້ ໄວ້ກັບສາສະໜາພະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ.

Folio 16 on the recto side: In Chunlasangkatrassa (CS) 1236, a *kap set* year, on the second waning-moon day of the tenth lunar month, the seventh day of the week (Saturday), a *poek sanga* day,⁷⁸ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Phò I Chaem and his wife sponsored the making of this manuscript-bundle entitled *Devadūta-sutta* 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 1236, a *kap set* year (27 Sep 1874)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Phò I Chaem and his wife

Titles: ເທວະທູດຕະ (ຜູກ ໒)

Thevathutta (Phuk 2)

Devadūta Sutta (Fascicle 2)

EAP1398_VXY_1_0634

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 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 title; and the last folio is blank.

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

⁷⁸ 1236 Bhadrapada 17 = Sunday, 27 September 1874.

Description: ໃນສະໄໝພຸດທະການ ມີພິກຂຸນິຕິນໜຶ່ງ ປະຕິບັດວິປັດສະນາກຳມະຖານຈົນໄດ້ບັນລຸທຳ ເຫັນດ້ວຍຕາທິບ ສັດນະຣິກທັງຫຼາຍທີ່ຖືກທໍລະມານ ແລະວຽນວາຍຕາຍເກີດຢູ່ໃນນະຣິກນັ້ນ. ສັດນະຣິກ ບາງພວກ ກໍໄດ້ຮັບການທໍລະມານຈົນຕາຍ ແລ້ວກັບໄປເກີດໃນນະຣິກນັ້ນອີກ. ພິກຂຸນິຈຶ່ງເຂົ້າເຝົ້າພະພຸດທະເຈົ້າ ແລ້ວທູນຖາມວ່າ ເຫດໃດສັດນະຣິກເຫຼົ່ານັ້ນຈຶ່ງໄດ້ຮັບຄວາມທຸກທໍລະມານຢູ່ຢ່າງນັ້ນບໍ່ຈົບບໍ່ສິ້ນ? ພະພຸດທະອົງຈຶ່ງຕັດວ່າ ເຫດທີ່ສັດນະຣິກເຫຼົ່ານັ້ນໄດ້ຮັບຄວາມທຸກຂະເວທະນານັ້ນ ກໍເພາະວິບາກກຳທີ່ເຂົາໄດ້ກະທຳໄວ້ເມື່ອຄັ້ງຍັງເປັນມະນຸດ ພວກເຂົາໄດ້ກະທຳກຳອັນເປັນບາບ ມີທັງກຳໜັກ ແລະກຳເປົາ ຈຶ່ງໄດ້ຮັບຜົນຂອງກຳນັ້ນໃນນະຣິກທີ່ແຕກຕ່າງກັນ.

In the Buddha's lifetime, a bhikkhuni (nun) practiced Vipassana meditation until she attained a high stage of the Dhamma and gained divine eyes. She could see denizens in hell who were punished and repeatedly reborn still in hell. She asked the Buddha why they were endlessly punished in hell. The Buddha taught that they were tortured because of their sinful deed in their past human lives. They committed light and severe sin that eventually caused diverse penalty.

Colophon: ລານທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໖໖ ຕົວ ປີກາຍເສັດ ເດືອນ ໑໐ ແຮມ ໒ ຄ່ຳ ວັນ ກ ມີ້ເປີກສະງາ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ພໍອີ່ແຈ່ມ ຜົວເມຍມີສັດທາໄດ້ສ້າງ ລຳເທວະທູດຕະສູດ ມັດນີ້ ໄວ້ກັບສາສະໜາພະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍໂຫນຕູ ໂນ.

Folio 25 on the recto side: In Chunlasangkatrassa (CS) 1236, a *kap set* year, on the second waning-moon day of the tenth lunar month, the seventh day of the week (Saturday), a *poek sangā* day, the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Phò I Chaem and his wife sponsored the making of this manuscript-bundle entitled *Thevathutta-sut* 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 1236, a *kap set* year (27 Sep 1874)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ເທວະທູດຕະສູດ (ຜູກ ໓)

Thevathuttasut (Phuk 3)

Devadūta Sutta (Fascicle 3)

EAP1398_VXY_1_0635

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: 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:** 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: ສະຕິປັດຖານ ເປັນຫຼັກແຫ່ງການພາວະນາຕາມມະຫາສະຕິປັດຖານນະສູດ ສະຕິປັດຖານ ໝາຍເຖິງ ທຳອັນເປັນທີ່ຕັ້ງແຫ່ງສະຕິ ແລະເປັນຂໍ້ປະຕິບັດແຫ່ງການຝຶກສະຕິ ເພື່ອຄວາມຮູ້ແຈ້ງໃນກາຍ, ເວທະນາ, ຈິດ ແລະທຳ ເພື່ອຄວາມເຂົ້າໃຈ ແລະຮູ້ເທົ່າທັນຕາມຄວາມເປັນຈິງທີ່ເກີດຂຶ້ນຂອງສັບພະສິ່ງທັງຫຼາຍທັງປວງ ໂດຍບໍ່ໃຫ້ຈິດຕິກຢູ່ໃຕ້ອຳນາດຂອງກິເລດ ແລະບໍ່ໃຫ້ກິເລດຄອບງຳ. ການມີສະຕິລະລຶກຮູ້ໃນອິລິຍະບົດຕ່າງໆ ຈະເຮັດໃຫ້ຈິດໃຈສະຫງົບ ແລະບໍ່ຟຸ້ງຊ່ານ 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: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສະຕິປັດຖານ (ຜູກຕົ້ນ)
Satipatthan (*Phuk ton*)
Satipaṭṭhāna Sutta (Fascicle 1)

EAP1398_VXY_1_0636

Long palm-leaf

One Phuk: *Single fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 57.2 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 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:** 19. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of

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

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບສຳລານຢູ່ວັດພະເຊຕະວັນ ໃນເມືອງສາວັດຖີ, ພະອານົມທະເຖລະທູນຖາມເລື່ອງອາຍຸໄຂຂອງພະພຸດທະເຈົ້າແຕ່ລະພະອົງທີ່ລ່ວງໄປແລ້ວ. ພະພຸດທະເຈົ້າຕັດວ່າ, ພະພຸດທະເຈົ້າທີ່ລ່ວງໄປແລ້ວ ມີຫຼາຍພະອົງຈົນນັບບໍ່ຖ້ວນ. ແຕ່ໃນພຸດທະວົງນັ້ນມີ ໒໘ ພະອົງ ອັນປະກອບດ້ວຍ: ພະຕັນທັງກອນພຸດທະເຈົ້າ ມີອາຍຸໄດ້ແສນປີ ຈຶ່ງນິບພານໄປ, ພະເມທັງກອນພຸດທະເຈົ້າ ມີອາຍຸໄດ້ເກົ້າໝື່ນປີ ຈຶ່ງນິບພານໄປ, ພະສະຣະນັງກອນພຸດທະເຈົ້າ ມີອາຍຸໄດ້ ໒ ໝື່ນປີ ຈຶ່ງນິບພານໄປ, ພະທິປັງກອນພຸດທະເຈົ້າ ມີອາຍຸໄດ້ແສນປີ ຈຶ່ງນິບພານໄປ, ພະໂກນດັນຍະພຸດທະເຈົ້າ ມີອາຍຸໄດ້ແສນປີ ຈຶ່ງນິບພານໄປ, ພະມັງຄະລະພຸດທະເຈົ້າ ມີອາຍຸໄດ້ ໙ ໝື່ນປີ ຈຶ່ງນິບພານໄປ, ພະສຸມະໂນພຸດທະເຈົ້າ ມີອາຍຸໄດ້ ໙ ໝື່ນປີ ຈຶ່ງນິບພານໄປ, ພະເຣວະຕະພຸດທະເຈົ້າ ມີອາຍຸໄດ້ຫົກໝື່ນປີ ຈຶ່ງນິບພານໄປ, ພະໂສພິໂຕພຸດທະເຈົ້າ ມີອາຍຸໄດ້ ໙ ໝື່ນປີ ຈຶ່ງນິບພານໄປ ແລະອື່ນໆ.

On one occasion, the Buddha dwelled at the Jetavana Monastery in Savatthi. Venerable Ananda asked the Buddha about the lifespans of previous Buddhas. The Buddha explained that there had been innumerable Buddhas who had passed away. However, in the Buddha Vamsa (the Buddha lineage), there were 28 Buddhas. Among them were Taṇhaṅkara (one-hundred thousand years), Medhaṅkara (ninety thousand years), Saranaṅkara (twenty thousand years), Dīpaṅkara (one-hundred thousand years), Koṇḍañña (one-hundred thousand years), Maṅgala (ninety thousand years), Sumana (ninety thousand years), Revata (sixty thousand years), Sobhita (ninety thousand years), and so on.

Colophon: ລານທີ ໑໗ ໜ້າ ໑: ພຸດທະສັງກາດ ໒໔໘໕ ຕົວ ປີເຕົ້າສະງ້າ ເດືອນ ໑໐ ຂຶ້ນ ໑໔ ຄ່ຳ ພໍ່າວ່າໄດ້ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສາວຄຳພາ ເປັນເຄົ້າ ຈຶ່ງໄດ້ສ້າງ ໂລກາວະຈະນະສູດ ຜູກນີ້ ທານໄປຫາຜົວຊື່ວ່າ ຂຽງສາ ຜູ້ຈຸດຕິໄປສູ່ບໍຣະໂລກພາຍໜ້ານັ້ນ ຂໍກຸສົນອັນນີ້ໄປອູ່ມພິກຍົກຍ້າຍໃສ່ທີ່ດີ ຕົກທີ່ດີຂີ້ໃຫ້ດີຢຶ່ງກວ່າເກົ່າສຸກຮ້ອຍເທົ່າ ແລະແສນທິແດ່ກໍຂ້າເທົ່ນ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ.

Folio 17 on the recto side: In Buddhist Era (BE) 2485, a *tao sang* year, on the fourteenth waxing-moon day of the tenth lunar month, the fourth day of the week (Wednesday),⁷⁹ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Sao Khampha, sponsored the making of this manuscript entitled *Lokavachanasut* to dedicate the merit to her husband named Xiang Sa who had passed away to the other world. May the results of this merit 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.

⁷⁹ 1304 Bhadrapada 14 = Wednesday, 23 September 1942.

May this be a condition for us to reach Nibbāna, constantly and certainly, the greatest bliss.

Date: BE 2485, a *tao sanga* year (23 Sep 1942)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Sao Khampha

Titles: ໂລກາວະຈະນະສູດ (ຜູກດົງວ)
Lokavachanasut (Phuk diao)
Lokāvacana Sutta (Single fascicle)

EAP1398_VXY_1_0637

Long palm-leaf

One Phuk: *fascicle 1*

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: one folio contains the title. **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:** 5 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ທັງສີ ສະມັນຕະປະສາທິກາ ເປັນອັດຖະກະຖາຂອງພະວິໄນ ອະທິບາຍຄວາມໃນພະວິໄນ. ເນື້ອຄວາມຂຽນຕາມແບບນິດໂສຍະ ໃຊ້ໃນການຮຽນພາສາປາລີລະດັບສູງ. ສະມັນຕະປະສາທິກາ ແປວ່າ ຄວາມເພິ່ງພໍໃຈທັງໝົດ ເປັນຄຳພີທີ່ແຕ່ງຂຶ້ນໂດຍພະພຸດທະໂຄສາ ທີ່ປະເທດລັງກາ ໃນສະຕະວັດທີ ໔. ເນື້ອຫາແບ່ງອອກເປັນ ໒ ປະເພດ ຄື (໑) ເນື້ອຫາຫຼັກທີ່ກ່ຽວກັບພະທຳວິໄນ ອາທິ ເຊັ່ນ ມູນເຫດການທຳສັງຄາຍະນາຄັ້ງທຳອິດ ແລະຄັ້ງຕໍ່ມາ, (໒) ມີການອະທິບາຍເລື່ອງພຸດທະຄຸນ ໙, ເລື່ອງສະຕິ, ສະມາທິ, ປະຕິສຳພິທາ, ຈິດ, ວິນຍານ, ອິນຊີ ແລະມີການອະທິບາຍເລື່ອງອາບັດປາຣາຊິກ, ສັງຄາທິເສດ ເປັນຕົ້ນ ທັງຂອງພິກຂຸ ແລະພິກຂຸນີ.

Samantapāsādikā is a commentary on the Vinaya Piṭaka. The text was written in Pali. *Samantapāsādikā* means “All kinds of pleasure” and was composed by Buddhaghosa in Sri Lanka in the 5th century. The content is divided into two groups: (1) The main content pertains to the Vinaya Piṭaka, such as the cause of the first, the second, the third, and the fourth Buddhist Councils; (2) Explanations on nine virtues of the Buddha, mindfulness, concentration, practices, minds, spirits, organic matters, *Pārājika* and *Sanghādisesa* for monks and female monks.

Colophon: None

Date: Early-20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Buddhagosa

Scribe(s): Unknown

Sponsor(s): Unknown
Titles: ສັບນິທານສະມັນຕະ (ຜູກຕົ້ນ, ມັດຕົ້ນ)
Sap Nithan Samanta (Phuk 1, mat ton)
Vocabularies of the Tale of Samanta (Fascicle 1, bundle 1)

EAP1398_VXY_1_0638

Long palm-leaf

One Phuk: *fascicle 2*

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: one folio contains the title. **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:** 5 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ທັງສີ ສະມັນຕະປະສາທິກາ ເປັນອັດຖະກະຖາຂອງພະວິໄນ ອະທິບາຍຄວາມໃນພະວິໄນ. ເນື້ອຄວາມຂຽນຕາມແບບນິດໄສຍະ ໃຊ້ໃນການຮຽນພາສາປາລີລະດັບສູງ. ສະມັນຕະປະສາທິກາ ແປວ່າ ຄວາມເພິ່ງພໍໃຈທັງໝົດ ເປັນຄຳພີທີ່ແຕ່ງຂຶ້ນໂດຍພະພຸດທະໂຄສາ ທີ່ປະເທດລັງກາ ໃນສະຕະວັດທີ ໕. ເນື້ອຫາແບ່ງອອກເປັນ ໒ ປະເພດ ຄື (໑) ເນື້ອຫາຫຼັກທີ່ກ່ຽວກັບພະທຳວິໄນ ອາທິ ເຊັ່ນ ມູນເຫດການທຳສັງຄາຍະນາຄັ້ງທຳອິດ ແລະຄັ້ງຕໍ່ມາ, (໒) ມີການອະທິບາຍເລື່ອງພຸດທະຄຸນ ໙, ເລື່ອງສະຕິ, ສະມາທິ, ປະຕິສຳພິທາ, ຈິດ, ວິນຍານ, ອິນຊີ ແລະມີການອະທິບາຍເລື່ອງອາບັດປາຣາຊິກ, ສັງຄາທິເສດ ເປັນຕົ້ນ ທັງຂອງພິກຂຸ ແລະພິກຂຸນີ.

Samantapāsādikā is a commentary on the Vinaya Piṭaka. The text was written in Pali. *Samantapāsādikā* means “All kinds of pleasure” and was composed by Buddhaghosa in Sri Lanka in the 5th century. The content is divided into two groups: (1) The main content pertains to the Vinaya Piṭaka, such as the cause of the first, the second, the third, and the fourth Buddhist Councils; (2) Explanations on nine virtues of the Buddha, mindfulness, concentration, practices, minds, spirits, organic matters, *Pārājika* and *Sanghādisesa* for monks and female monks.

Colophon: None
Date: Early-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Buddhagosa
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສັບສະມັນຕະປາສາທິກະ (ຜູກ ໒)

Sap Samantapasathika (Phuk 2)
Vocabularies of Samantapāsādikā (Fascicle 2)

Long palm-leaf**One Phuk:** *fascicle 3***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:** one folio contains the title. **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:** 5 lines per side, recto and verso. **Physical condition:** Good.**Description:** ທັງສີ ສະມັນຕະປະສາທິກາ ເປັນອັດຖະກະຖາຂອງພະວິໄນ ອະທິບາຍຄວາມໃນພະວິໄນ. ເນື້ອຄວາມຂຽນຕາມແບບນິດໄສຍະ ໃຊ້ໃນການຮຽນພາສາປາລີລະດັບສູງ. ສະມັນຕະປະສາທິກາ ແປວ່າ ຄວາມເພິ່ງພໍໃຈທັງໝົດ ເປັນຄຳພີທີ່ແຕ່ງຂຶ້ນໂດຍພະພຸດທະໂຄສາ ທີ່ປະເທດລັງກາ ໃນສະຕະວັດທີ ໕. ເນື້ອຫາແບ່ງອອກເປັນ ໒ ປະເພດ ຄື (໑) ເນື້ອຫາຫຼັກທີ່ກ່ຽວກັບພະທຳວິໄນ ອາທິເຊັ່ນ ມູນເຫດການທຳສັງຄາຍະນາຄັ້ງທຳອິດ ແລະຄັ້ງຕໍ່ມາ, (໒) ມີການອະທິບາຍເລື່ອງພຸດທະຄຸນ ໙, ເລື່ອງສະຕິ, ສະມາທິ, ປະຕິສຳພິທາ, ຈິດ, ວິນຍານ, ອິນຊີ ແລະມີການອະທິບາຍເລື່ອງອາບັດປາຣາຊິກ, ສັງຄາທິເສດ ເປັນຕົ້ນ ທັງຂອງພິກຂຸ ແລະພິກຂຸນີ.*Samantapāsādikā* is a commentary on the Vinaya Piṭaka. The text was written in Pali. *Samantapāsādikā* means “All kinds of pleasure” and was composed by Buddhaghosa in Sri Lanka in the 5th century. The content is divided into two groups: (1) The main content pertains to the Vinaya Piṭaka, such as the cause of the first, the second, the third, and the fourth Buddhist Councils; (2) Explanations on nine virtues of the Buddha, mindfulness, concentration, practices, minds, spirits, organic matters, *Pārājika* and *Sanghādisesa* for monks and female monks.**Colophon:** None**Date:** Early-20th century**Script(s):** Tham Lao**Language(s):** Lao, Pali**Author(s):** Buddhagosa**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ສັບສະມັນຕະປະສາທິກາ (ຜູກ ໓)*Sap Samantapasathika (Phuk 3)**Vocabularies of Samantapāsādikā (Fascicle 3)***Long palm-leaf****One Phuk:** *fascicle 3***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:** one folio contains the title. **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:** 5 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ທັງສີ ສະມັນຕະປະສາທິກາ ເປັນອັດຖະກະຖາຂອງພະວິໄນ ອະທິບາຍຄວາມໃນພະວິໄນ. ເນື້ອຄວາມຂຽນຕາມແບບນິດໂສຍະ ໃຊ້ໃນການຮຽນພາສາປາລີລະດັບສູງ. ສະມັນຕະປະສາທິກາ ແປວ່າ ຄວາມເພິ່ງພໍໃຈທັງໝົດ ເປັນຄຳພີທີ່ແຕ່ງຂຶ້ນໂດຍພະພຸດທະໂຄສາ ທີ່ປະເທດລັງກາ ໃນສະຕະວັດທີ ໕. ເນື້ອຫາແບ່ງອອກເປັນ ໒ ປະເພດ ຄື (໑) ເນື້ອຫາຫຼັກທີ່ກ່ຽວກັບພະທຳວິໄນ ອາທິເຊັ່ນ ມູນເຫດການທຳສັງຄາຍະນາຄັ້ງທຳອິດ ແລະຄັ້ງຕໍ່ມາ, (໒) ມີການອະທິບາຍເລື່ອງພຸດທະຄຸນ ໙, ເລື່ອງສະຕິ, ສະມາທິ, ປະຕິສຳພິທາ, ຈິດ, ວິນຍານ, ອິນຊີ ແລະມີການອະທິບາຍເລື່ອງອາບັດປາຣາຊິກ, ສັງຄາທິເສດ ເປັນຕົ້ນ ທັງຂອງພິກຂຸ ແລະພິກຂຸນີ.

Samantapāsādikā is a commentary on the Vinaya Piṭaka. The text was written in Pali. *Samantapāsādikā* means “All kinds of pleasure” and was composed by Buddhaghosa in Sri Lanka in the 5th century. The content is divided into two groups: (1) The main content pertains to the Vinaya Piṭaka, such as the cause of the first, the second, the third, and the fourth Buddhist Councils; (2) Explanations on nine virtues of the Buddha, mindfulness, concentration, practices, minds, spirits, organic matters, *Pārājika* and *Sanghādisesa* for monks and female monks.

Colophon: None
Date: Early-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Buddhaghosa
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສັບສະມັນຕະປາສາທິກາ (ຜູກ ໓)
Sap Samantapasathika (Phuk 3)
Vocabularies of Samantapāsādikā (Fascicle 3)

EAP1398_VXY_1_0641

Long palm-leaf

One Phuk: *fascicle 5*

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: one folio contains the title. **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:** 5 lines per side, recto and verso. **Physical condition:** Good.

Description: ທັງສີ ສະມັນຕະປະສາທິກາ ເປັນອັດຖະກະຖາຂອງພະວິໄນ ອະທິບາຍຄວາມໃນພະວິໄນ. ເນື້ອຄວາມຂຽນຕາມແບບນິດໄສຍະ ໃຊ້ໃນການຮຽນພາສາປາລີລະດັບສູງ. ສະມັນຕະປະສາທິກາ ແປວ່າ ຄວາມເພິ່ງພໍໃຈທັງໝົດ ເປັນຄຳພີທີ່ແຕ່ງຂຶ້ນໂດຍພະພຸດທະໂຄສາ ທີ່ປະເທດລັງກາ ໃນສະຕະວັດທີ ໕. ເນື້ອຫາແບ່ງອອກເປັນ ໒ ປະເພດ ຄື (໑) ເນື້ອຫາຫຼັກທີ່ກ່ຽວກັບພະທຳວິໄນ ອາທິ ເຊັ່ນ ມູນເຫດການທຳສັງຄາຍະນາຄັ້ງທຳອິດ ແລະຄັ້ງຕໍ່ມາ, (໒) ມີການອະທິບາຍເລື່ອງພຸດທະຄຸນ ໙, ເລື່ອງສະຕິ, ສະມາທິ, ປະຕິສຳພິທາ, ຈິດ, ວິນຍານ, ອິນຊີ ແລະມີການອະທິບາຍເລື່ອງອາບັດປາຣາຊິກ, ສັງຄາທິເສດ ເປັນຕົ້ນ ທັງຂອງພິກຂຸ ແລະພິກຂຸນີ.

Samantapāsādikā is a commentary on the Vinaya Piṭaka. The text was written in Pali. *Samantapāsādikā* means “All kinds of pleasure” and was composed by Buddhaghosa in Sri Lanka in the 5th century. The content is divided into two groups: (1) The main content pertains to the Vinaya Piṭaka, such as the cause of the first, the second, the third, and the fourth Buddhist Councils; (2) Explanations on nine virtues of the Buddha, mindfulness, concentration, practices, minds, spirits, organic matters, *Pārājika* and *Sanghādisesa* for monks and female monks.

Colophon: None
Date: Early-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Buddhagosa
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສັບນິທານສະມັນຕະ (ຜູກ ໕, ມັດຕົ້ນ)

Sap Nithan Samanta (Phuk 5, mat 1)

Vocabularies of the Tale of Samanta (Fascicle 5, bundle 1)

EAP1398_VXY_1_0642

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: one folio contains the title. **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:** 5 lines per side, recto and verso. **Physical condition:** Good.

Description: ທັງສີ ສະມັນຕະປະສາທິກາ ເປັນອັດຖະກະຖາຂອງພະວິໄນ ອະທິບາຍຄວາມໃນພະວິໄນ. ເນື້ອຄວາມຂຽນຕາມແບບນິດໄສຍະ ໃຊ້ໃນການຮຽນພາສາປາລີລະດັບສູງ. ສະມັນຕະປະສາທິກາ ແປວ່າ ຄວາມເພິ່ງພໍໃຈທັງໝົດ ເປັນຄຳພີທີ່ແຕ່ງຂຶ້ນໂດຍພະພຸດທະໂຄສາ ທີ່ປະເທດລັງກາ ໃນສະຕະວັດທີ ໕. ເນື້ອຫາແບ່ງອອກເປັນ ໒ ປະເພດ ຄື (໑) ເນື້ອຫາຫຼັກທີ່ກ່ຽວກັບພະທຳວິໄນ ອາທິ ເຊັ່ນ ມູນເຫດການທຳສັງຄາຍະນາຄັ້ງທຳອິດ ແລະຄັ້ງຕໍ່ມາ, (໒) ມີການອະທິບາຍເລື່ອງ

ພຸດທະຄຸນ ໙, ເລື່ອງສະຕິ, ສະມາທິ, ປະຕິສຳພັນ, ຈິດ, ວິນຍານ, ອິນຊີ ແລະ ມີການອະທິບາຍ ເລື່ອງອາບັດປາຣາຊິກ, ສັງຄາທິເສດ ເປັນຕົ້ນ ທັງຂອງພິກຂຸ ແລະ ພິກຂຸນີ.

Samantapāsādikā is a commentary on the Vinaya Piṭaka. The text was written in Pali. *Samantapāsādikā* means “All kinds of pleasure” and was composed by Buddhaghosa in Sri Lanka in the 5th century. The content is divided into two groups: (1) The main content pertains to the Vinaya Piṭaka, such as the cause of the first, the second, the third, and the fourth Buddhist Councils; (2) Explanations on nine virtues of the Buddha, mindfulness, concentration, practices, minds, spirits, organic matters, *Pārājika* and *Sanghādisesa* for monks and female monks.

Colophon: None
Date: Early-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Buddhaghosa
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສັບສະມັນ (ຜູກ ໖, ມັດຕົ້ນ)
Sap Saman (Phuk 6, mat 1)
Vocabularies of Samanta (Fascicle 6, bundle 1)

EAP1398_VXY_1_0643

Long palm-leaf

One Phuk: fascicle 7

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 54.2 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: one folio contain the title. **Back cover folio:** one 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:** 5 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ທັງສີ ສະມັນຕະປະສາທິກາ ເປັນອັດຖະກະຖາຂອງພະວິໄນ ອະທິບາຍຄວາມໃນພະວິໄນ. ເນື້ອຄວາມຂຽນຕາມແບບນິດໂສຍະ ໃຊ້ໃນການຮຽນພາສາປາລີລະດັບສູງ. ສະມັນຕະປະສາທິກາ ແປວ່າ ຄວາມເພິ່ງພໍໃຈທັງໝົດ ເປັນຄຳພີທີ່ແຕ່ງຂຶ້ນໂດຍພະພຸດທະໂຄສາ ທີ່ປະເທດລັງກາ ໃນສະຕະວັດທີ ໕. ເນື້ອຫາແບ່ງອອກເປັນ ໒ ປະເພດ ຄື (໑) ເນື້ອຫາຫຼັກທີ່ກ່ຽວກັບພະທຳວິໄນ ອາທິເຊັ່ນ ມູນເຫດການທຳສັງຄາຍະນາຄັ້ງທຳອິດ ແລະຄັ້ງຕໍ່ມາ, (໒) ມີການອະທິບາຍເລື່ອງພຸດທະຄຸນ ໙, ເລື່ອງສະຕິ, ສະມາທິ, ປະຕິສຳພັນ, ຈິດ, ວິນຍານ, ອິນຊີ ແລະ ມີການອະທິບາຍເລື່ອງອາບັດປາຣາຊິກ, ສັງຄາທິເສດ ເປັນຕົ້ນ ທັງຂອງພິກຂຸ ແລະ ພິກຂຸນີ.

Samantapāsādikā is a commentary on the Vinaya Piṭaka. The text was written in Pali. *Samantapāsādikā* means “All kinds of pleasure” and was composed by Buddhaghosa in Sri Lanka in the 5th century. The content is divided into two groups: (1) The main content pertains to the Vinaya Piṭaka, such as the cause of the first, the second, the third, and the fourth

Buddhist Councils; (2) Explanations on nine virtues of the Buddha, mindfulness, concentration, practices, minds, spirits, organic matters, *Pārājika* and *Sanghādisesa* for monks and female monks.

Colophon: None
Date: Early-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Buddhagosa
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສັບສະມັນຕະ (ຜູກ ໗)
Sapsamanta (Phuk 7)
Vocabularies of Samanta (Fascicle 7)

EAP1398_VXY_1_0644

Long palm-leaf

One Phuk: *Single fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58.5 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 contain the title.

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 ພະພຸດທະເຈົ້າປະທັບຢູ່ເມືອງກະບີລະວັດຖຸນະຄອນ ພະອົງໄດ້ຕັດເທສະໜາແກ່ພຸດທະສາວົກ ແລະຊາວເມືອງທັງຫຼາຍອັນໄດ້ ໘ ໝື່ນກະກູນ ພະອົງໄດ້ປາລົບເຊິ່ງຄອງ ໒ ປະການອັນໄດ້ແກ່ ທານ ແລະສິນ. ຜົນຂອງການໃຫ້ທານແລະຮັກສາສິນ ລ້ວນແຕ່ມີຄວາມແຕກຕ່າງກັນ. ບຸກຄົນຜູ້ປາດຖະໜາເອົາໂລກິຍະສົມບັດ ຄືປາດຖະໜາເປັນພະຣາຊາ ເປັນເສດຖີ ຄະຫະບໍດີ ເປັນອິນ ເປັນພົມ ເປັນພະເຈົ້າຈັກກະວັດຕິຣາດ ເຫຼົ່ານີ້ຖືວ່າເປັນຄວາມປາດຖະໜາທີ່ມີຄວາມປະໝາດໃນຊີວິດເພາະປະກອບດ້ວຍຕັນຫາ. ສ່ວນບຸກຄົນທີ່ປາດຖະໜາເອົາໂລກຸດຕະຣະສົມບັດ ຄື ພະນົບພານ ຖືວ່າເປັນຄວາມປາດຖະໜາອັນປະເສີດແລະສູງສຸດ.

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: ຈຸນລະສັງກາດຣາຊາໄດ້ ໑໒໘໔ ຕົວ ປີເຕົ້າເສັດ ເດືອນຢື່ ລົງ ໑໑ ຄ່ຳ ວັນ ໓ ລິດຈະນາແລ້ວຍາມແຖໃກ້ທຸ່ງ ມູນລະສັດທາ ໝາຍມີ ສາວປັບພາ ເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ມະຫາມູນລະນິພານນະສູດ ຜູກນີ້ ໄປຫາລູກຜູ້ຈຸດຕິຕາຍໄປນັ້ນ ຊື່ວ່າ ບ່າຜຸຍ ຂໍໃຫ້ນາບຸນອັນນັ້ນ ໄປຄ້ຳຊູ ກຸນາມັນ ຫຼອນວ່າມັນນັ້ນໄດ້ໄປເກີດເປັນສັດຕິເດລະສານອັນໃດກໍດີ ຂໍໃຫ້ໄດ້ພົ້ນຈາກ ອັນເປັນສັດ ແລະເປັນເຜັດ ແລະໄດ້ເຖິງທຸກ ຄັນພົ້ນຈາກທຸກແລ້ວຂໍໃຫ້ໄດ້ເຖິງສຸກ ຄັນວ່າໄດ້ເຖິງ ສຸກແລ້ວ ຂໍໃຫ້ໄດ້ເຖິງສຸກໄປຕື່ມພື້ນເທົ່າແລະແສນທີ່ກໍຂ້າເຫັນ ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ນິບ ພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງງ.

Folio 31 on the recto side: In Chunlasangkatrassa (CS) 1284, a *tao set* year, on the eleventh waning-moon day of the second lunar month, the third day of the week (Tuesday),⁸⁰ the writing was accomplished at the time of the forenoon horn (*nyam thae kai thiang*). The initiator, Sao Pappha, had the most [ardent religious faith] and sponsored the making of this manuscript entitled *Maha Munlanipphannasut* to dedicate the merit to her son named Ba Phui who had passed away. May the results of this merit support him. If he was born as any kinds of animals, may he be free from being the animal or a ghost. If he is free from suffering, may he be happy. If he is in the happy state, may he be better than ever by ten thousand and one-hundred thousand times. May the alms I have already given be a condition for Nibbāna which is the greatest bliss.

Date: Early-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Sao Pappha
Titles: ມະຫາມູນລະນິພານ (ຜູກດຽວ)
Mahamunlaniphān (*Phuk diao*)
Mahā Mūlanibbāna (Single fascicle)

EAP1398_VXY_1_0645

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 55.8 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are 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: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າ ສະເດັດໄປປະທັບຢູ່ໃນນິໂຄທະອາຣາມ ເມືອງກະບິນລະພັດ ໃນກາລະຄັ້ງນັ້ນ ພະນາງມະຫາປະຊາບໍດີໂຄຕະມີ ແມ່ລ້ຽງຂອງພະພຸດທະອົງ ໄດ້ໃຫ້ນາຍຊ່າງ

⁸⁰ 1284 Pausha 26 = Saturday, 13 January 1923.

ທູກຫຍິບຜ້າຜົນໜຶ່ງໃຫ້ເປັນຜ້າຈົວອນ ໂດຍຕັ້ງໃຈຈະນຳໄປຖວາຍແກ່ພະພຸດທະເຈົ້າ. ເມື່ອຜ້ານັ້ນໄດ້ຕັດຫຍິບເປັນທີ່ຮຽບຮ້ອຍແລ້ວ ພະນາງໄດ້ນຳໄປສູ່ອາຣາມເພື່ອຖວາຍແກ່ພະພຸດທະອົງ. ແຕ່ພະພຸດທະເຈົ້າບໍ່ຊົງຮັບ ແລະໄດ້ແນະນຳໃຫ້ພະນາງນຳຜ້າຜົນນັ້ນໄປຖວາຍໃຫ້ແກ່ສົງ ເນື່ອງຈາກວ່າ ການໃຫ້ທານແກ່ຄະນະສົງເປັນສັງຄະທານນັ້ນ ຈະມີພາລະອານິສົງຫຼາຍກວ່າການໃຫ້ທານແກ່ພະພຸດທະເຈົ້າອົງດຽວ.

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: None
Date: Early-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ປີຕະກະທັງ ໓ (ຜູກຕົ້ນ)
Pitaka Thang 3 (Phuk ton)
The Three Doctrines (Fascicle 1)

EAP1398_VXY_1_0646

Long palm-leaf

One Phuk: *fascicle 2*

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

Fascicle 1: Front cover folio: 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 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: ເນື້ອຫາກ່າວເຖິງ ລຳດັບພະທຳມະເທສະໜາຂອງພະພຸດທະເຈົ້າພາຍຫຼັງຕັດສະຮູ້ເປັນພະສຳມາສຳພຸດທະເຈົ້າແລ້ວ. ພະພຸດທະອົງຊົງຕັດເທສະໜາພະສູດກ່ອນ ແລ້ວຈຶ່ງຕັດເທສະໜາເລື່ອງພະວິໄນເປັນລຳດັບທີ່ສອງ ແລະຕັດເລື່ອງພະອະພິທຳເປັນລຳດັບທີ່ສາມ. ວັດສາທຳອິດໄດ້ຕັດເທສະໜາທຳມະຈັກກັບປະວັດຕະນະສູດແກ່ປັນຈະວັກຄືທັງ ໔, ເທສະໜາເລື່ອງອະນຸປຸບພິກາຖາແກ່ຍະສະກຸນລະບຸດກັບທັງສະຫາຍ. ໃນວັດສາທີ່ ໒ ເມື່ອມີພິກຂຸໃຫມ່ຫຼາຍຂຶ້ນ ພິກຂຸທັງຫຼາຍກຳນົງທີ່ມີຈົວອນບໍ່ຮຽບຮ້ອຍ ມີກິລິຍາມາລະຍາດບໍ່ເໝາະສົມຕໍ່ເພດສະມະນະ ຊາວບ້ານຕິຕຽນ

ພະພຸດທະອົງຈຶ່ງຊົງອະນຸຍາດໃຫ້ມີພະອຸປັດຊາອາຈານ ເພື່ອໃຫ້ສົ່ງສອນພິກຂຸເຫຼົ່ານັ້ນ. ຕໍ່ມາ ພິກຂຸທັງຫຼາຍບໍ່ເຊື່ອຟັງພະອຸປັດຊາອາຈານ ພະພຸດທະອົງຈຶ່ງຕັ້ງສິກຂາບົດທຸກກົດ ທຸພາສິດ ຖຸນ ລັດໄຈ ປາຈິດຕິ ແລະສິກຂາບົດອື່ນໆ. ເມື່ອມີເຫດການພະສຸທິນເສບເມຖຸນກັບອະດີດພັນລະຍາ ໃນເມືອງເວສາລີ ຈຶ່ງຊົງບັນຍັດປະຖົມປາຣາຊິກ ນັ້ນກໍຄື ທ້າມພິກຂຸເສບເມຖຸນ.

The content outlines the steps of the Buddha's teachings. 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. In his first year after the enlightenment, the Buddha delivered the first teaching, *Dhammacakkappavattana-sutta*, to the five ascetics. Later, he preached the *Anupubbikathā* to Young Yasa and his friends. In the second year, as the monastic order grew, some monks did not dress properly, and their improper behavior was criticized by the public. The Buddha allowed preceptors to instruct them. However, when the monks failed to follow their preceptors' guidance, the Buddha established monastic disciplines, such as *Dukkata*, *Dubbāsita*, *Thullaccaya*, *Pācittiya*, and others. When a monk committed adultery with his former wife in Vesali, the Buddha laid down the first *Pārājika* rule, which pertains to misconduct involving adultery.

Colophon:

(໑) ລານທີ ໒໗ ໜ້າ ໑: ຕົວບໍ່ຄ່ອງທີ່ໃດເນີ ປິຕະກະ ສຸດນີ້ເນີນາຍ ອ້າຍຈົວຕາ ຮິດຈະນາເນີ ບໍ່ງາມທໍ່ໃດແລ້ວ ບວດແຕ່ນ້ອຍມືກະດ້າງ.

(໒) ລານທີ ໒໙ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໒ ຮ້ອຍ ໒໒໖ (ກົງກັບ ຈ.ສ. ໑໒໒໖) ຕົວ ປິເຕົາເສັດ ເດືອນ ໑໒ ແຮມ ໑໓ ຄໍ້າ ມື້ເມື່ງເບົ້າ ວັນ ໔ ລິດຈະນາແລ້ວຍາມແຖໂກ້ທຸ່ງໆ ໝາຍມີ ພະຮິຍາອົງ ສົມເດັດພະເປັນເຈົ້າ ໄດ້ສ້າງ ລໍາປິຕະກະ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ນົບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ສາທຸ ອະນຸໂມທາມິ.

(1) Folio 27 on the recto side: The letters are not smooth. *Piṭaka* ends here, dear masters. Novice Ta was the scribe. My handwriting was not beautiful as I was ordained since my youth and my hand was rough.

(2) Folio 29 on the recto side: In Sangkatrasa 12 hundred 226 (corresponding with CS 1226), a *tao set* year, on the thirteenth waning-moon day of the twelfth lunar month, a *moeng pao* day, the fourth day of the week (Wednesday),⁸¹ the writing was accomplished at the time of the forenoon horn (*nyam thae kai thieng*). The king's wife sponsored the making of this manuscript entitled *Lam Piṭaka* to support the Teachings of the Buddha to last until the end of 5000 years. May this be a condition for us to reach Nibbāna. Well done. Congratulations.

Date:

CS 1224, a *tao san* year (19 Nov 1862)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Novice Ta

Sponsor(s):

The king's wife

Titles:

ປິຕະກະທັງ ໓ (ຜູກ ໒)

⁸¹ 1224 Karttika 28 = Wednesday, 19 November 1862. This day was indeed a *moeng pao* day.

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 56 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 and 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: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າ ສະເດັດໄປປະທັບຢູ່ໃນນິໂຄທະອາຣາມ ເມືອງກະບິນລະພັດ ໃນກາລະຄັງນັ້ນ ພະນາງມະຫາປະຊາບໍດີໂຄຕະມີ ແມ່ລ້ຽງຂອງພະພຸດທະອົງ ໄດ້ໃຫ້ນາຍຊ່າງ ຫຼກຫຍິບຜ້າຜືນໜຶ່ງໃຫ້ເປັນຜ້າຈິວອນ ໂດຍຕັ້ງໃຈຈະນຳໄປຖວາຍແກ່ພະພຸດທະເຈົ້າ. ເມື່ອຜ້ານັ້ນໄດ້ຕັດຫຍິບເປັນທີ່ຮູບຮ້ອຍແລ້ວ ພະນາງໄດ້ນຳໄປສົ່ງອາຣາມເພື່ອຖວາຍແກ່ພະພຸດທະອົງ. ແຕ່ພະພຸດທະເຈົ້າບໍ່ຊົງຮັບ ແລະໄດ້ແນະນຳໃຫ້ພະນາງ ນຳຜ້າຜືນນັ້ນໄປຖວາຍໃຫ້ແກ່ສົງ ເນື່ອງຈາກວ່າ ການໃຫ້ທານແກ່ຄະນະສົງເປັນສັງຄະທານນັ້ນ ຈະມີພາລະອານິສົງຫຼາຍກວ່າການໃຫ້ທານແກ່ພະພຸດທະເຈົ້າອົງດຽວ.

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 ໒໘ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໖໖ ຕົວ ປີເປີກສະງ້າ ເດືອນ ໑໐ ແຮມ ໒ ຄ່ຳ ວັນ ກ ມື້ກາບເສັດ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ພໍ່ອີ່ແຈ່ມ ຜົວເມຍ ມີສັດທາໄດ້ສ້າງ ລຳ ປິຕະກະ ມັດນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງງ ທຸວັງງ.

Folio 28 on the recto side: In Chunlasangkatrassa (CS) 1236, a *poek sanga* year, on the second waning-moon day of the tenth lunar month, the seventh day of the week (Saturday), a *kap set* day,⁸² the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Phò I Chaem and his wife sponsored the making of this manuscript-bundle entitled *Lam Pitaka* 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.

⁸² 1236 Bhadrapada 17 = Sunday, 27 September 1874.

Date: CS 1236, a *kap set* year (27 Sep 1874)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Phò I Chaem and his wife
Titles: *ປີຕະກະ* (ຜູກຕົ້ນ)
Pitaka (*Phuk ton*)
Piṭaka (Fascicle 1)

EAP1398_VXY_1_0648

Long palm-leaf

One *Phuk*: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 54 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: ເນື້ອໃນກ່າວເຖິງເວລາມະສຸດ ວ່າດ້ວຍຜົນຂອງທານໃນບຸກຄົນຕ່າງໆ ແລະເລື່ອງຂອງເວລາມະພາມ. ສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ. ຄັ້ງນັ້ນ, ພະພຸດທະອົງໄດ້ຕັດກັບທ່ານອະນາຖະບິນດິກະເສດຖີກຸ່ງວກັບເວລາມະພາມ. ໃນອະດີດຕະການ ພະໂພທະສັດເຈົ້າກຳເນີດເປັນເວລາມະພາມມະຫາສານ ໄດ້ໃຫ້ມະຫາທານຢ່າງລະ ໘໔,໐໐໐ ໄດ້ແກ່ ຖາດຄຳ, ຖາດເງິນ, ຖາດສຳຮິດ, ຊ້າງ, ລົດ, ງົວແມ່ນົມ, ຍິງສາວ, ບັນລັງ ແລະຜ້າ. ການທານຂອງເວລາມະພາມຈຶ່ງເປັນມະຫາທານ. ການໃຫ້ທານໂດຍເຄົາລົບ, ດ້ວຍຄວາມນອມນ້ອມ, ໃຫ້ດ້ວຍມືຕົນເອງ, ໃຫ້ຂອງທີ່ບໍ່ເຫຼືອ, ເຊື່ອກຳແລະຜົນຂອງກຳໃນການໃຫ້ທານ, ທານນັ້ນຈັກມີອານິສິງຫຼາຍ. ການໃຫ້ທານແກ່ທັກຂະເນີຍະບຸກຄົນ ກໍຍິ່ງຈັກມີອານິສິງຫຼາຍຂຶ້ນແຕກຕ່າງກັນ.

The content is *Velāma-sutta*, dealing with the results of almsgiving to different individuals and the story of the Velāma Brahmin. On one occasion, the Buddha stayed at the Jetavana Monastery in Savatthi. At that time, the Buddha spoke to Anāthapindika, the wealthy man, about Velāma Brahmin. Once upon a time, the Bodhisatta was born as Velāma Brahmin, who donated great gifts, each numbering 84,000: gold trays, silver trays, bronze trays, elephants, chariots, cows, girls, thrones, and cloths. The almsgiving of the Brahmin was a magnificent act of generosity. Giving alms with respect, with humility, with one's own hands, giving what is not leftover, and believing in karma and the results of giving alms make the almsgiving very effective. Almsgiving to noble individuals will yield much greater rewards.

Colophon: ລານທີ ໒໕ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໔໐ ຕົວ ປີເປີກຍີ່ ເດືອນ ໖ ແຮມ ໕ ຄໍ່າ ວັນ ອັງຄານ ມື້ກັດໃຕ້ ຣິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ມູນລະສັດທາ ສາວບົວ ຊຽງແມນ ໄດ້ ສ້າງ ລໍ່າ ປິຕະກະ ຜູກ ໒ ນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໕ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ຂໍໃຫ້ໄດ້ຕັ້ງຄໍາມັກຄໍາປາດຖະໜາຊູ່ເຢືອງຊູ່ປະການກໍຂ້າເທີ້ນ.

Folio 25 on the recto side: In Chunlasangkatrassa (CS) 1240, a *poek nyi* year, on the fifth waning-moon day of the sixth lunar month, Tuesday, a *kat khai* day,⁸³ the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). The initiator, Sao Bua from Xiang Maen village, sponsored the making of this manuscript entitled *Lam Piṭaka*, fascicle 2, 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 1240, a *poek nyi* year (21 May 1878)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Sao Bua from Xiang Maen village

Titles: *ປິຕະກະ* (ຜູກ ໒)
Pitaka (Phuk 2)
Piṭaka (Fascicle 2)

EAP1398_VXY_1_0649

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 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:** 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: ເນື້ອໃນກ່າວເຖິງພະວິໄນປິຕະກະ ວ່າດ້ວຍເລື່ອງສິກຂາບົດ ຫຼືກິດລະບຽບຂໍ້ທ້າມ ແລະຂໍ້ປະຕິບັດ ທີ່ກ່ຽວຂ້ອງກັບພະພິກຂຸສົງ ປະກອບດ້ວຍ ສັງວະຣະສິນ ຫຼືເອີ້ນວ່າ ປາຕິໂມກສັງວອນ ຊຶ່ງໝາຍ ເຖິງຄວາມສັງລວມໃນປາຕິໂມກ ມີ ໒໒໗ ຂໍ້. ນອກຈາກນີ້ ຍັງໄດ້ອະທິບາຍກ່ຽວກັບສິກຂາ ໓ ຫຼື ເອີ້ນວ່າໂຕສິກຂາ ໝາຍເຖິງ ຂໍ້ທີ່ຈະຕ້ອງສຶກສາ, ປະຕິບັດ ແລະຝຶກຫັດອົບຮົມກາຍ, ວາຈາ, ຈິດໃຈ ແລະປັນຍາ ໃຫ້ຍິ່ງຂຶ້ນໄປ ຈົນບັນລຸຈຸດໝາຍສູງສຸດ ຄືພະນິບພານ ປະກອບດ້ວຍ ອະທິສິ ລະສິກຂາ, ອະທິຈິດຕະສິກຂາ ແລະອະທິປັນຍາສິກຂາ.

The content discusses the *Vinaya Piṭaka*, focusing on the topic of training, which encompasses the rules, prohibitions, and practices related to

⁸³ 1240 Vaisakha 20 = Tuesday, 21 May 1878. This day was, however, a *kat khai* day.

monks. It includes *Samvarasīla* (restraint by the precepts), also known as *Pāṭimokkha-saṃvara*, which refers to restraint by the monastic code of discipline, encompassing 227 precepts. Furthermore, the text also covers the threefold training, detailing the primary practices for study, which include the training of the body, speech, mind, and wisdom to achieve the ultimate goal of Nibbāna. The threefold training is consisted of training in higher morality, training in higher mentality, and training in higher wisdom.

Colophon: ລານທີ ໒໕ ໜ້າ ໒: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໔໐ ຕົວ ປີເບີກຍີ່ ເດືອນ ໖ ແຮມ ໔ ຄ່ຳ ວັນ ອັງຄານ ມື້ກັດໃຕ້ ຣິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ມູນລະສັດທາ ສາວບົວ ຊຽງແມນ ໄດ້ ສ້າງ ລຳ ປິຕະກະ ຜູກ ໓ ນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາຊູ່ເຢືອງຊູ່ປະການກໍຂ້າເທີ້ນ.

Folio 25 on the verso side: In Chunlasangkatrassa (CS) 1240, a *poek nyi* year, on the fifth waning-moon day of the sixth lunar month, Tuesday, a *kat khai* day,⁸⁴ the writing was accomplished at the time of the sunset drum (*nyam kòng laeng*). The initiator, Sao Bua from Xiang Maen village, sponsored the making of this manuscript entitled *Lam Piṭaka*, fascicle 3, 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 1240, a *poek nyi* year (21 May 1878)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Sao Bua from Xiang Maen village

Titles: ປິຕະກະ (ຜູກ ໓)

Pitaka (Phuk 3)

Piṭaka (Fascicle 3)

EAP1398_VXY_1_0650

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 56.2 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:** 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: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າຊົງປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ໄດ້ຕັດເທສະໜາ ເລື່ອງອານິສັງການສ້າງພະໄຕປິດິກແກ່ພະສາຣີບຸດເຖລະເຈົ້າ ທີ່ໄດ້ເຂົ້າເຝົ້າພະສາດສະດາ ແລ້ວ

⁸⁴ 1240 Vaisakha 20 = Tuesday, 21 May 1878.

ທູນຖາມເລື່ອງນີ້. ພະພຸດທະອົງຕັດວ່າ ນໍລະຍິງຊາຍຜູ້ໃດມີສັດທາເຫຼື້ອມໃສ ໄດ້ສ້າງທັງສີພະໂຕບິດົກທີ່ບັນຈຸຄໍາສອນຂອງພະພຸດທະເຈົ້າ ເພື່ອສືບອາຍຸພະພຸດທະສາສະໜາໃຫ້ຍືນຍາວ ຈະໄດ້ຮັບຜະລິດອານິສັງອັນຍິ່ງໃຫຍ່ໄພສານຫາປະມານບໍ່ໄດ້ ຈະປາດຖະໜາສິ່ງໃດ ກໍຈະໄດ້ສໍາເລັດດັ່ງເຈດຕະນາທຸກປະການ. 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: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສອງປີຕະກະ (ຜູກ ໔)

Sòng Piṭaka (Phuk 4)

Rewards derived from Copying the Buddhist Canon (Fascicle 4)

EAP1398_VXY_1_0651

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.2 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:** 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: ທັງສີຄໍາພີ ສັກຄະຕິທິປະນີ ແຕ່ງໂດຍພະອະສະມະໂຄສາຈານ ຊາວລ້ຽງກາ ໃນຄໍາພີລະບຸວ່າ ທ່ານເປັນພະອໍລະຫັນ ແລະແປເປັນພາສາໄທໂດຍບູຮານຄະນາຈານລ້ານນາທ່ານໜຶ່ງ ແຕ່ບໍ່ປາກົດຊື່ແລະວັນເດືອນປີທີ່ແປ ແລະໄດ້ຮັບການຈິດຈາລຶກໃນໄບລານສືບຕໍ່ກັນມາເລື້ອຍໆ ຈົນເຖິງປັດຈຸບັນ. ເນື້ອຄວາມຂອງຄໍາພີ ທ່ານໄດ້ຂຽນພາສາບາລີເປັນບົດຕັ້ງ ແລ້ວອະທິບາຍໂດຍຍົກຂໍ້ຄວາມຈາກຄໍາພີອື່ນໆ ທີ່ກ່ຽວຂ້ອງ ມາປະກອບຢ່າງລະອຽດຖີ່ຖ້ວນ ວ່າດ້ວຍເລື່ອງຄະຕິ ໖ ຢ່າງ ຄືໂລກທີ່ຜູ້ຍິງບໍ່ຮູ້ແຈ້ງວິນວຽນຢູ່ໄດ້ແກ່:

໑. ນິຣະຍະຄະຕິ ຄືໂລກນະຣິກ,

໒. ເດຍລັດສານຄະຕິ ຄືໂລກເດຍລະສານ,

໓. ເປຕະວິສະຍະຄະຕິ ຄືໂລກເຜດຕະວິໄສ,
໔. ອະສຸຣະກາຍຄະຕິ ຄືໂລກອະສຸລະກາຍ,
໕. ມະນຸດຍະຄະຕິ ຄືໂລກມະນຸດ ແລະ
໖. ເທວະຄະຕິ ຄືໂລກເທວະດາ.

Chagati-dīpanī was composed by Asamaghosa Cariy, a Sri Lankan Venerable. He is described in the scripture as a Noble One. The scripture was translated into Thai by one of the great monks of Lan Na, but the name of the translator and the date of the translation were not recorded. This text has been continuously inscribed on palm-leaf manuscripts up to the present day. It is written in Pali and explained in Thai, with references to other related scriptures, detailing the six *gati* (ways), which are the realms where uninformed beings may be reborn:

1. *Nirayagati* is the world of hells,
2. *Tiracchānagati* is the world of animals,
3. *Petavisayagati* is the realm of famished ghosts,
4. *Asurakāyagati* is the plane of demons,
5. *Manussayagati* is the world of human beings, and
6. *Devagati* is the world of gods.

Colophon: None
Date: Early-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Asamaghosa Cariya
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສັກຄະຕິທິປະນີ (ຜູກຕົ້ນ, ມັດຕົ້ນ)
Sakkhati Thipani (Phuk 1, mat ton)
Chagatidīpanī (Fascicle 1, Bundle 1)

EAP1398_VXY_1_0652

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.2 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:** 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: ທັງສີຄຳພີ ສັກຄະຕິທິປະນີ ແຕ່ງໂດຍພະອະສະມະໂຄສາຈານ ຊາວລ້ຽງກາ ໃນຄຳພີລະບຸວ່າ ທ່ານເປັນພະອິລະຫັນ ແລະແປເປັນພາສາໄທໂດຍບູຮານຄະນາຈານລ້ານນາທ່ານໜຶ່ງ ແຕ່ບໍ່ປາກົດຊື່ແລະວັນເດືອນປີທີ່ແປ ແລະໄດ້ຮັບການຈົດຈາລຶກໃນໃບລານສືບຕໍ່ກັນມາເລື້ອຍໆ ຈົນເຖິງປັດຈຸບັນ. ເນື້ອຄວາມຂອງຄຳພີ ທ່ານໄດ້ຂຽນພາສາບາລີເປັນບົດຕັ້ງ ແລ້ວອະທິບາຍໂດຍຍົກ

ຂໍ້ຄວາມຈາກຄຳພີອື່ນໆ ທີ່ກ່ຽວຂ້ອງ ມາປະກອບຢ່າງລະອຽດຖີ່ຖ້ວນ ວ່າດ້ວຍເລື່ອງຄະຕິ ໖ ຢ່າງ ຄືໂລກທີ່ຜູ້ຍັງບໍ່ຮູ້ແຈ້ງວິນວຽນຢູ່ໄດ້ແກ່:

໑. ນິຣະຍະຄະຕິ ຄືໂລກນະຣິກ,
໒. ເດຍລັດສານຄະຕິ ຄືໂລກເດຍລະສານ,
໓. ເປຕະວິສະຍະຄະຕິ ຄືໂລກເຜດຕະວິໄສ,
໔. ອະສຸຣະກາຍຄະຕິ ຄືໂລກອະສຸລະກາຍ,
໕. ມະນຸດຍະຄະຕິ ຄືໂລກມະນຸດ ແລະ
໖. ເທວະຄະຕິ ຄືໂລກເທວະດາ.

Chagati-dīpanī was composed by Asamaghosa Cariy, a Sri Lankan Venerable. He is described in the scripture as a Noble One. The scripture was translated into Thai by one of the great monks of Lan Na, but the name of the translator and the date of the translation were not recorded. This text has been continuously inscribed on palm-leaf manuscripts up to the present day. It is written in Pali and explained in Thai, with references to other related scriptures, detailing the six *gati* (ways), which are the realms where uninformed beings may be reborn:

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2. *Tiracchānagati* is the world of animals,
3. *Petavisayagati* is the realm of famished ghosts,
4. *Asurakāyagati* is the plane of demons,
5. *Manussayagati* is the world of human beings, and
6. *Devagati* is the world of gods.

Colophon: None
Date: Early-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Asamaghosa Cariya
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສັກຄະຕິທິປະນີ (ຜູກ ໒, ມັດຕື້ນ)
Sakkhati Thipani (Phuk 2, mat ton)
Chagatidīpanī (Fascicle 2, Bundle 1)

EAP1398_VXY_1_0653

Long palm-leaf

One Phuk: fascicle 3

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.2 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:** 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: ຫຼັງສືຄຳພີ ສັກຄະຕິທິປະນີ ແຕ່ງໂດຍພະອະສະມະໂຄສາຈານ ຊາວລ້ຽງກາ ໃນຄຳພີລະບຸວ່າ ທ່ານເປັນພະອໍລະຫັນ ແລະແປເປັນພາສາໄທໂດຍບູຮານຄະນາຈານລ້ານນາທ່ານໜຶ່ງ ແຕ່ບໍ່ປາກົດຊື່ແລະວັນເດືອນປີທີ່ແປ ແລະໄດ້ຮັບການຈົດຈາລຶກໃນໂປລານສິບຕໍ່ກັນມາເລື້ອຍໆ ຈົນເຖິງປັດຈຸບັນ. ເນື້ອຄວາມຂອງຄຳພີ ທ່ານໄດ້ຂຽນພາສາບາລີເປັນບົດຕັ້ງ ແລ້ວອະທິບາຍໂດຍຍົກຂໍ້ຄວາມຈາກຄຳພີອື່ນໆ ທີ່ກ່ຽວຂ້ອງ ມາປະກອບຢ່າງລະອຽດຖີ່ຖ້ວນ ວ່າດ້ວຍເລື່ອງຄະຕິ ໖ ຢ່າງ ຄືໂລກທີ່ຜູ້ຍັງບໍ່ຮູ້ແຈ້ງວິນວຽນຢູ່ ໄດ້ແກ່:

໑. ນິຣະຍະຄະຕິ ຄືໂລກນະຣິກ,
໒. ເດຍລັດສານຄະຕິ ຄືໂລກເດຍລະສານ,
໓. ເປຕະວິສະຍະຄະຕິ ຄືໂລກເຜດຕະວິໄສ,
໔. ອະສຸຣະກາຍຄະຕິ ຄືໂລກອະສຸລະກາຍ,
໕. ມະນຸດຍະຄະຕິ ຄືໂລກມະນຸດ ແລະ
໖. ເທວະຄະຕິ ຄືໂລກເທວະດາ.

Chagati-dīpanī was composed by Asamaghosa Cariy, a Sri Lankan Venerable. He is described in the scripture as a Noble One. The scripture was translated into Thai by one of the great monks of Lan Na, but the name of the translator and the date of the translation were not recorded. This text has been continuously inscribed on palm-leaf manuscripts up to the present day. It is written in Pali and explained in Thai, with references to other related scriptures, detailing the six *gati* (ways), which are the realms where uninformed beings may be reborn:

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3. *Petavisayagati* is the realm of famished ghosts,
4. *Asurakāyagati* is the plane of demons,
5. *Manussayagati* is the world of human beings, and
6. *Devagati* is the world of gods.

Colophon: None
Date: Early-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Asamaghosa Cariya
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສັກຄະຕິທິປະນີ (ຜູກ ໓, ມັດຕົ້ນ)
Sakkhati Thipani (Phuk 3, mat ton)
Chagatidīpanī (Fascicle 3, Bundle 1)

EAP1398_VXY_1_0654

Long palm-leaf

One Phuk: fascicle 4

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.2 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:** 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: ທັງສີຄຳພີ ສັກຄະຕິທິປະນີ ແຕ່ງໂດຍພະອະສະມະໂຄສາຈານ ຊາວລ້ຽງກາ ໃນຄຳພີລະບຸວ່າ ທ່ານເປັນພະອິລະຫັນ ແລະແປເປັນພາສາໄທໂດຍບູຮານຄະນາຈານລ້ານນາທ່ານໜຶ່ງ ແຕ່ບໍ່ປາກົດຊື່ແລະວັນເດືອນປີທີ່ແປ ແລະໄດ້ຮັບການຈິດຈາລຶກໃນໄບລານສືບຕໍ່ກັນມາເລື້ອຍໆ ຈົນເຖິງປັດຈຸບັນ. ເນື້ອຄວາມຂອງຄຳພີ ທ່ານໄດ້ຂຽນພາສາບາລີເປັນບົດຕັ້ງ ແລ້ວອະທິບາຍໂດຍຍົກຂໍ້ຄວາມຈາກຄຳພີອື່ນໆ ທີ່ກ່ຽວຂ້ອງ ມາປະກອບຢ່າງລະອຽດຖີ່ຖ້ວນ ວ່າດ້ວຍເລື່ອງຄະຕິ ໖ ຢ່າງ ຄືໂລກທີ່ຜູ້ຍັງບໍ່ຮູ້ແຈ້ງວິນວຽນຢູ່ໄດ້ແກ່:

໑. ນິຣະຍະຄະຕິ ຄືໂລກນະຣິກ,
໒. ເດຍລັດສານຄະຕິ ຄືໂລກເດຍລະສານ,
໓. ເປຕະວິສະຍະຄະຕິ ຄືໂລກເຜດຕະວິໄສ,
໔. ອະສຸຣະກາຍຄະຕິ ຄືໂລກອະສຸລະກາຍ,
໕. ມະນຸດຍະຄະຕິ ຄືໂລກມະນຸດ ແລະ
໖. ເທວະຄະຕິ ຄືໂລກເທວະດາ.

Chagati-dīpanī was composed by Asamaghosa Cariy, a Sri Lankan Venerable. He is described in the scripture as a Noble One. The scripture was translated into Thai by one of the great monks of Lan Na, but the name of the translator and the date of the translation were not recorded. This text has been continuously inscribed on palm-leaf manuscripts up to the present day. It is written in Pali and explained in Thai, with references to other related scriptures, detailing the six *gati* (ways), which are the realms where uninformed beings may be reborn:

1. *Nirayagati* is the world of hells,
2. *Tiracchānagati* is the world of animals,
3. *Petavisayagati* is the realm of famished ghosts,
4. *Asurakāyagati* is the plane of demons,
5. *Manussayagati* is the world of human beings, and
6. *Devagati* is the world of gods.

Colophon: None
Date: Early-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Asamaghosa Cariya
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສັກຄະຕິທິປະນີ (ຜູກ ໔, ມັດຕົ້ນ)

Sakkhati Thipani (Phuk 4, mat ton)
Chagatidīpanī (Fascicle 4, Bundle 1)

Long palm-leaf**One Phuk:** *fascicle 5***Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.2 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:** 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:** ທັງສີຄຳພີ ສັກຄະຕິທິປະນີ ແຕ່ງໂດຍພະອະສະມະໂຄສາຈານ ຊາວລ້ຽງກາ ໃນຄຳພີລະບຸວ່າ ທ່ານເປັນພະອໍລະຫັນ ແລະແປເປັນພາສາໄທໂດຍບູຮານຄະນາຈານລ້ານນາທ່ານໜຶ່ງ ແຕ່ບໍ່ປາກົດຊື່ແລະວັນເດືອນປີທີ່ແປ ແລະໄດ້ຮັບການຈິດຈາລຶກໃນໃບລານສືບຕໍ່ກັນມາເລື້ອຍໆ ຈົນເຖິງປັດຈຸບັນ. ເນື້ອຄວາມຂອງຄຳພີ ທ່ານໄດ້ຂຽນພາສາບາລີເປັນບົດຕັ້ງ ແລ້ວອະທິບາຍໂດຍຍົກຂໍ້ຄວາມຈາກຄຳພີອື່ນໆ ທີ່ກ່ຽວຂ້ອງ ມາປະກອບຢ່າງລະອຽດຖີ່ຖ້ວນ ວ່າດ້ວຍເລື່ອງຄະຕິ ໖ ຢ່າງ ຄືໂລກທີ່ຜູ້ຍັງບໍ່ຮູ້ແຈ້ງວົນວຽນຢູ່ໄດ້ແກ່:

໑. ນິຣະຍະຄະຕິ ຄືໂລກນະຣິກ,
໒. ເດຍລັດສານຄະຕິ ຄືໂລກເດຍລະສານ,
໓. ເປຕະວິສະຍະຄະຕິ ຄືໂລກເຜດຕະວິໄສ,
໔. ອະສຸຣະກາຍຄະຕິ ຄືໂລກອະສຸລະກາຍ,
໕. ມະນຸດຍະຄະຕິ ຄືໂລກມະນຸດ ແລະ
໖. ເທວະຄະຕິ ຄືໂລກເທວະດາ.

Chagati-dīpanī was composed by Asamaghosa Cariy, a Sri Lankan Venerable. He is described in the scripture as a Noble One. The scripture was translated into Thai by one of the great monks of Lan Na, but the name of the translator and the date of the translation were not recorded. This text has been continuously inscribed on palm-leaf manuscripts up to the present day. It is written in Pali and explained in Thai, with references to other related scriptures, detailing the six *gati* (ways), which are the realms where uninformed beings may be reborn:

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3. *Petavisayagati* is the realm of famished ghosts,
4. *Asurakāyagati* is the plane of demons,
5. *Manussayagati* is the world of human beings, and
6. *Devagati* is the world of gods.

Colophon: None**Date:** Early-20th century**Script(s):** Tham Lao**Language(s):** Lao, Pali**Author(s):** Asamaghosa Cariya**Scribe(s):** Unknown**Sponsor(s):** Unknown

Titles: ສັກຄະຕິທິປະນີ (ຜູກ ໕, ມັດຕີນ)
Sakkhati Thipani (Phuk 5, mat ton)
Chagatidīpanī (Fascicle 5, Bundle 1)

EAP1398_VXY_1_0656

Long palm-leaf

One Phuk: *fascicle 6*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.2 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:** 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: ທັງສີຄຳພີ ສັກຄະຕິທິປະນີ ແຕ່ງໂດຍພະອະສະມະໂຄສາຈານ ຊາວລ້ຽງກາ ໃນຄຳພີລະບຸວ່າ ທ່ານເປັນພະອໍລະຫັນ ແລະແປເປັນພາສາໄທໂດຍບູຮານຄະນາຈານລ້ານນາທ່ານໜຶ່ງ ແຕ່ບໍ່ປາກົດຊື່ແລະວັນເດືອນປີທີ່ແປ ແລະໄດ້ຮັບການຈົດຈາລຶກໃນໄປລານສືບຕໍ່ກັນມາເລື້ອຍໆ ຈົນເຖິງປັດຈຸບັນ. ເນື້ອຄວາມຂອງຄຳພີ ທ່ານໄດ້ຂຽນພາສາບາລີເປັນບົດຕັ້ງ ແລ້ວອະທິບາຍໂດຍຍົກຂໍ້ຄວາມຈາກຄຳພີອື່ນໆ ທີ່ກ່ຽວຂ້ອງ ມາປະກອບຢ່າງລະອຽດຖີ່ຖ້ວນ ວ່າດ້ວຍເລື່ອງຄະຕິ ໖ ຢ່າງ ຄືໂລກທີ່ຜູ້ຍັງບໍ່ຮູ້ແຈ້ງວິນວຽນຢູ່ໄດ້ແກ່:

໑. ນິຣະຍະຄະຕິ ຄືໂລກນະຣິກ,
໒. ເດຍລັດສານຄະຕິ ຄືໂລກເດຍລະສານ,
໓. ເປຕະວິສະຍະຄະຕິ ຄືໂລກເຜດຕະວິໄສ,
໔. ອະສຸຣະກາຍຄະຕິ ຄືໂລກອະສຸລະກາຍ,
໕. ມະນຸດຍະຄະຕິ ຄືໂລກມະນຸດ ແລະ
໖. ເທວະຄະຕິ ຄືໂລກເທວະດາ.

Chagati-dīpanī was composed by Asamaghosa Cariy, a Sri Lankan Venerable. He is described in the scripture as a Noble One. The scripture was translated into Thai by one of the great monks of Lan Na, but the name of the translator and the date of the translation were not recorded. This text has been continuously inscribed on palm-leaf manuscripts up to the present day. It is written in Pali and explained in Thai, with references to other related scriptures, detailing the six *gati* (ways), which are the realms where uninformed beings may be reborn:

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2. *Tiracchānagati* is the world of animals,
3. *Petavisayagati* is the realm of famished ghosts,
4. *Asurakāyagati* is the plane of demons,
5. *Manussayagati* is the world of human beings, and
6. *Devagati* is the world of gods.

Colophon: None

Date: Early-20th century

Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Asamaghosa Cariya
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສັກຄະຕິທິປະນີ (ຜູກ ໖, ມັດຕົ້ນ)
Sakkhati Thipani (Phuk 6, mat ton)
Chagatidīpanī (Fascicle 6, Bundle 1)

EAP1398_VXY_1_0657

Long palm-leaf

One Phuk: *fascicle 7*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.2 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:** 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: ຫຼັງສືຄຳພີ ສັກຄະຕິທິປະນີ ແຕ່ງໂດຍພະອະສະມະໂຄສາຈານ ຊາວລ້ຽງກາ ໃນຄຳພີລະບຸວ່າ ທ່ານເປັນພະອໍລະຫັນ ແລະແປເປັນພາສາໄທໂດຍບູຮານຄະນາຈານລ້ານນາທ່ານໜຶ່ງ ແຕ່ບໍ່ປາກົດຊື່ແລະວັນເດືອນປີທີ່ແປ ແລະໄດ້ຮັບການຈິດຈາລຶກໃນໂບລານສິບຕໍ່ກັນມາເລື້ອຍໆ ຈົນເຖິງປັດຈຸບັນ. ເນື້ອຄວາມຂອງຄຳພີ ທ່ານໄດ້ຂຽນພາສາບາລີເປັນບົດຕັ້ງ ແລ້ວອະທິບາຍໂດຍຍົກຂໍ້ຄວາມຈາກຄຳພີອື່ນໆ ທີ່ກ່ຽວຂ້ອງ ມາປະກອບຢ່າງລະອຽດຖີ່ຖ້ວນ ວ່າດ້ວຍເລື່ອງຄະຕິ ໖ ຢ່າງ ຄືໂລກທີ່ຜູ້ຍັງບໍ່ຮູ້ແຈ້ງວິນວຽນຢູ່ໄດ້ແກ່:

໑. ນິຣະຍະຄະຕິ ຄືໂລກນະຣິກ,
໒. ເດຍລັດສານຄະຕິ ຄືໂລກເດຍລະສານ,
໓. ເປຕະວິສະຍະຄະຕິ ຄືໂລກເຜດຕະວິໄສ,
໔. ອະສຸຣະກາຍຄະຕິ ຄືໂລກອະສຸລະກາຍ,
໕. ມະນຸດຍະຄະຕິ ຄືໂລກມະນຸດ ແລະ
໖. ເທວະຄະຕິ ຄືໂລກເທວະດາ.

Chagati-dīpanī was composed by Asamaghosa Cariy, a Sri Lankan Venerable. He is described in the scripture as a Noble One. The scripture was translated into Thai by one of the great monks of Lan Na, but the name of the translator and the date of the translation were not recorded. This text has been continuously inscribed on palm-leaf manuscripts up to the present day. It is written in Pali and explained in Thai, with references to other related scriptures, detailing the six *gati* (ways), which are the realms where uninformed beings may be reborn:

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3. *Petavisayagati* is the realm of famished ghosts,

4. *Asurakāyagati* is the plane of demons,
5. *Manussayagati* is the world of human beings, and
6. *Devagati* is the world of gods.

Colophon: None
Date: Early-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Asamaghosa Cariya
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສັກຄະຕິທິປະນີ (ຜູກ ໗, ມັດຕື້ນ)
Sakkhati Thipani (Phuk 7, mat ton)
Chagatidīpanī (Fascicle 7, Bundle 1)

EAP1398_VXY_1_0658

Long palm-leaf

One Phuk: *fascicle 8*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.2 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:** 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: ທັງສີຄຳພີ ສັກຄະຕິທິປະນີ ແຕ່ງໂດຍພະອະສະມະໂຄສາຈານ ຊາວລ້ຽກາ ໃນຄຳພີລະບຸວ່າ ທ່ານເປັນພະອິລະຫັນ ແລະແປເປັນພາສາໄທໂດຍບູຮານຄະນາຈານລ້ານນາທ່ານໜຶ່ງ ແຕ່ບໍ່ປາກົດຊື່ແລະວັນເດືອນປີທີ່ແປ ແລະໄດ້ຮັບການຈິດຈາລຶກໃນໃບລານສືບຕໍ່ກັນມາເລື້ອຍໆ ຈົນເຖິງປັດຈຸບັນ. ເນື້ອຄວາມຂອງຄຳພີ ທ່ານໄດ້ຂຽນພາສາບາລີເປັນບົດຕັ້ງ ແລ້ວອະທິບາຍໂດຍຍົກຂໍ້ຄວາມຈາກຄຳພີອື່ນໆ ທີ່ກ່ຽວຂ້ອງ ມາປະກອບຢ່າງລະອຽດທີ່ຖ້ວນ ວ່າດ້ວຍເລື່ອງຄະຕິ ໖ ຢ່າງ ຄືໂລກທີ່ຜູ້ຍັງບໍ່ຮູ້ແຈ້ງວິນວຽນຢູ່ໄດ້ແກ່:

໑. ນິຣະຍະຄະຕິ ຄືໂລກນະຣິກ,
໒. ເດຍລັດສານຄະຕິ ຄືໂລກເດຍລະສານ,
໓. ເປຕະວິສະຍະຄະຕິ ຄືໂລກເຜດຕະວິໄສ,
໔. ອະສຸຣະກາຍຄະຕິ ຄືໂລກອະສຸລະກາຍ,
໕. ມະນຸດຍະຄະຕິ ຄືໂລກມະນຸດ ແລະ
໖. ເທວະຄະຕິ ຄືໂລກເທວະດາ.

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5. *Manussayagati* is the world of human beings, and
6. *Devagati* is the world of gods.

Colophon: None
Date: Early-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Asamaghosa Cariya
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສັກຄະຕິທິປະນີ (ຜູກ ໘, ມັດຕື້ນ)
Sakkhati Thipani (Phuk 8, mat ton)
Chagatidīpanī (Fascicle 8, Bundle 1)

EAP1398_VXY_1_0659

Long palm-leaf

One Phuk: *fascicle 9*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.2 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:** 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: ທັງສີຄຳພີ ສັກຄະຕິທິປະນີ ແຕ່ງໂດຍພະອະສະມະໂຄສາຈານ ຊາວລ້ຽງກາ ໃນຄຳພີລະບຸວ່າ ທ່ານເປັນພະອິລະຫັນ ແລະແປເປັນພາສາໄທໂດຍບູຮານຄະນາຈານລ້ານນາທ່ານໜຶ່ງ ແຕ່ບໍ່ປາກົດຊື່ແລະວັນເດືອນປີທີ່ແປ ແລະໄດ້ຮັບການຈິດຈາລຶກໃນໃບລານສືບຕໍ່ກັນມາເລື້ອຍໆ ຈົນເຖິງປັດຈຸບັນ. ເນື້ອຄວາມຂອງຄຳພີ ທ່ານໄດ້ຂຽນພາສາບາລີເປັນບົດຕັ້ງ ແລ້ວອະທິບາຍໂດຍຍົກຂໍ້ຄວາມຈາກຄຳພີອື່ນໆ ທີ່ກ່ຽວຂ້ອງ ມາປະກອບຢ່າງລະອຽດຖີ່ຖ້ວນ ວ່າດ້ວຍເລື່ອງຄະຕິ ໖ ຢ່າງ ຄືໂລກທີ່ຜູ້ຍັງບໍ່ຮູ້ແຈ້ງວົນວຽນຢູ່ ໄດ້ແກ່:

໑. ນິຣະຍະຄະຕິ ຄືໂລກນະຣິກ,
໒. ເດຍລັດສານຄະຕິ ຄືໂລກເດຍລະສານ,
໓. ເປຕະວິສະຍະຄະຕິ ຄືໂລກເຜດຕະວິໄສ,
໔. ອະສຸຣະກາຍຄະຕິ ຄືໂລກອະສຸລະກາຍ,
໕. ມະນຸດຍະຄະຕິ ຄືໂລກມະນຸດ ແລະ
໖. ເທວະຄະຕິ ຄືໂລກເທວະດາ.

Chagati-dīpanī was composed by Asamaghosa Cariy, a Sri Lankan Venerable. He is described in the scripture as a Noble One. The scripture was translated into Thai by one of the great monks of Lan Na, but the name of the translator and the date of the translation were not recorded. This text has been continuously inscribed on palm-leaf manuscripts up to the present day. It is written in Pali and explained in Thai, with references to other related scriptures, detailing the six *gati* (ways), which are the realms where uninformed beings may be reborn:

1. *Nirayagati* is the world of hells,
2. *Tiracchānagati* is the world of animals,
3. *Petavisayagati* is the realm of famished ghosts,
4. *Asurakāyagati* is the plane of demons,
5. *Manussayagati* is the world of human beings, and
6. *Devagati* is the world of gods.

Colophon: None
Date: Early-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Asamaghosa Cariya
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສັກຄະຕິທິປະນີ (ຜູກ ໙, ມັດຕີນ)
Sakkhati Thipani (Phuk 9, mat ton)
Chagatidīpanī (Fascicle 9, Bundle 1)

EAP1398_VXY_1_0660

Long palm-leaf

One Phuk: *fascicle 10*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.2 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:** 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: ຫ້າງສີຄຳພີ ສັກຄະຕິທິປະນີ ແຕ່ງໂດຍພະອະສະມະໂຄສາຈານ ຊາວລ້ຽງກາ ໃນຄຳພີລະບຸວ່າ ທ່ານເປັນພະອໍລະຫັນ ແລະແປເປັນພາສາໄທໂດຍບູຮານຄະນາຈານລ້ານນາທ່ານໜຶ່ງ ແຕ່ບໍ່ປາກົດຊື່ແລະວັນເດືອນປີທີ່ແປ ແລະໄດ້ຮັບການຈິດຈາລຶກໃນໄປລານສິບຕໍ່ກັນມາເລື້ອຍໆ ຈົນເຖິງປັດຈຸບັນ. ເນື້ອຄວາມຂອງຄຳພີ ທ່ານໄດ້ຂຽນພາສາບາລີເປັນບົດຕັ້ງ ແລ້ວອະທິບາຍໂດຍຍົກຂໍ້ຄວາມຈາກຄຳພີອື່ນໆ ທີ່ກ່ຽວຂ້ອງ ມາປະກອບຢ່າງລະອຽດຖີ່ຖ້ວນ ວ່າດ້ວຍເລື່ອງຄະຕິ ໖ ຢ່າງ ຄືໂລກທີ່ຜູ້ຍັງບໍ່ຮູ້ແຈ້ງວິນວຽນຢູ່ໄດ້ແກ່:

໑. ນິຣະຍະຄະຕິ ຄືໂລກນະຣິກ,
໒. ເດຍລັດສານຄະຕິ ຄືໂລກເດຍລະສານ,

໓. ເປຕະວິສະຍະຄະຕິ ຄືໂລກເຜດຕະວິໄສ,
໔. ອະສຸຣະກາຍຄະຕິ ຄືໂລກອະສຸລະກາຍ,
໕. ມະນຸດຍະຄະຕິ ຄືໂລກມະນຸດ ແລະ
໖. ເທວະຄະຕິ ຄືໂລກເທວະດາ.

Chagati-dīpanī was composed by Asamaghosa Cariy, a Sri Lankan Venerable. He is described in the scripture as a Noble One. The scripture was translated into Thai by one of the great monks of Lan Na, but the name of the translator and the date of the translation were not recorded. This text has been continuously inscribed on palm-leaf manuscripts up to the present day. It is written in Pali and explained in Thai, with references to other related scriptures, detailing the six *gati* (ways), which are the realms where uninformed beings may be reborn:

1. *Nirayagati* is the world of hells,
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3. *Petavisayagati* is the realm of famished ghosts,
4. *Asurakāyagati* is the plane of demons,
5. *Manussayagati* is the world of human beings, and
6. *Devagati* is the world of gods.

Colophon: None
Date: Early-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Asamaghosa Cariya
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສັກຄະຕິທິປະນີ (ຜູກ ໑໐, ມັດຕົ້ນ)
Sakkhati Thipani (Phuk 10, mat ton)
Chagatidīpanī (Fascicle 10, Bundle 1)

EAP1398_VXY_1_0661

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 40 cm, depth 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:** 80. **Edges of the palm leaves:** angled. **Pagination of 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 ເນື້ອໃນທັງໝົດຂຽນເປັນພາສາປາລີ ເລີ່ມຕົ້ນດ້ວຍບົດສູດມົນເດິກ, ສີຣັດສະມິງ, ສຳພຸດເທ, ອະເນກະຊາ, ທຳຫຍໍ້, ພະເຈົ້າ ໒໘, ຈະຕຸຣາຣັກຂາ, ປັນຍາປາຣະມີ ໓໐, ປັນຍາປາຣະມີກົງຈັກແກ້ວ, ນະໂມ, ມຸງຄຸນຈັກກະວານ, ວັນທາທັດສະກັງ, ໂພທິປັກຂີຍະທຳ, ນັດຖິເມ, ສະມະຖະ, ສຸກໂຂ, ພຸດທາ, ວັນທາຫຼວງ, ອິມິນາ, ຄາຣະວະເຂົ້າກຳ ແລະນະໂມ ຕູ ວັກ.

Prayers. The manuscript was entirely written in Pali, beginning with *Morning Chanting*. The text continues with *Sīrassamīm, Sambuddhe, Anekajā, Dhamma Nyò, 28 Buddhas, Caturārakkhā, Paññāpārami 30, Paññāpārami Kong Chak Kaeo, Namò, Mungkhun Cakkavan, Vandāḍassakam, Bodhipakkhiya-dhamma, Natthime, Samatha, Sukkho, Buddhā, Vanda Luang, Iminā, Gāraḇa Khao Kam, and Namò* in eight paragraphs.

Colophon: None
Date: Early-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສູດມົນເດິກ
Sutmon Doek
Prayers for Early Morning Chant

EAP1398_VXY_1_0662

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 56.3 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ບົດສູດ ເລື່ອງ ຍາມຸກ ຫຼື ຍອດມຸກ ເນື້ອຄວາມທັງໝົດເປັນບົດພາສາປາລີ. ພະສົງນິຍົມໃຊ້ສູດທ້າ ໂລງສົບໃນພິທີສູດມາຕິກາ. ພະສົງ ໒ ອົງ ສູດຍອດທ້າໂດຍການອ່ານຄຳພີເປັນທຳນອງ. ມະຫາ ປັດຖານ ເປັນຄຳພີທີ່ ໗ ແຫ່ງພະອະພິທຳ ອະທິບາຍປັດໄຈ ໒໔ ສະແດງຄວາມສຳພັນເນື່ອງ ອາໄສກັນແຫ່ງທຳທັງຫຼາຍໂດຍພົດສະດານ ເປັນຄຳພີທີ່ພະພຸດທະເຈົ້າໄດ້ຊົງພະຍາກອນໄວ້ວ່າ ຈະສູນສິ້ນເປັນຄຳພີທຳອິດ ເພາະເປັນຄຳພີທີ່ມີເນື້ອຫາລະອຽດອ່ອນເລິກເຊິ່ງ ສຸຂຸມຄຳພີລະພາບ ດ້ວຍປັດໄຈແຫ່ງປະລະມັດຖະທຳ ເມື່ອພະຜູ້ມີພະພາກເຈົ້າຊົງພິຈາລະນາພະອະພິທັມ ໗ ຄຳພີ ໂດຍເລີ່ມແຕ່ ຄຳພີທີ່ ໑ ຈົນເຖິງຄຳພີທີ່ ໖ ຕາມລຳດັບ ກໍບໍ່ມີປາກົດການພິເສດແຕ່ຢ່າງໃດເກີດ ຂຶ້ນ ຕໍ່ເມື່ອຊົງພິຈາລະນາຄຳພີທີ່ ໗ ນີ້ ຈຶ່ງເກີດລັດສະໝີ ໖ ປະການ ແຕ່ຊ່ານອອກຈາກພະວໍລະ ກາຍ.

The Prayer of *Yamuk* or *Nyòt Muk*, with the entire text written in Pali, is recited by monks in front of a coffin during the *Mātikā* chanting ceremony. Two monks, paired together, recite the text by reading from the scriptures. *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 ໑໙ ໜ້າ ໑: ໜັງສືວັດຈອມງົວ ເຈົ້າໝ່ອມ ອ້າຍຈົວເຮີຍ.

Folio 19 on the recto side: This manuscript belongs to Vat Chòm Ngua temple. Dear monks and novices.

Date: Mid-20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ຍອດມຸກ

Nyòt Muk

Yamaka

EAP1398_VXY_1_0663

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 54.3 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:** 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: ຄຣິອິສິ ຫຼືຄຣິມານັນທະສູດ ເນື້ອຄວາມທັງໝົດເປັນບົດພາສາບາລີ. ໃນສະໄໝພຸດທະການ ພະພຸດທະເຈົ້າປະທັບຢູ່ພະເຊຕະວັນມະຫາວິຫານ ເມືອງສາວັດຖິ ພະຄຣິມານິນອາພາດ ເປັນໄຂ້ໜັກ ພະອານິນໄດ້ເຂົ້າໄປກາບທູນໃຫ້ພະພຸດທະອົງຊົງຊາບ ແລະຂໍໃຫ້ພະພຸດທະອົງ ສະເດັດໄປຢູ່ມ. ພະພຸດທະອົງໄດ້ຕັດບອກໃຫ້ພະອານິນຮຽນເອົາສັນຍາ ໑໐ ປະການຈາກພະ ພຸດທະອົງ ແລ້ວໃຫ້ເຂົ້າໄປຫາພະຄຣິມານິນ ແລ້ວກ່າວສັນຍາ ໑໐ ປະການນັ້ນແກ່ພະຄຣິມານິນ ອາການອາພາດນັ້ນກໍ່ຈະສະຫງົບລະງັບໂດຍໄວ. ເມື່ອພະອານິນຮຽນເອົາສັນຍາ ໑໐ ປະການ ແລ້ວ ກໍ່ເຂົ້າໄປຫາ ພະຄຣິມານິນທີ່ກຳລັງອາພາດຢູ່ ແລະໄດ້ກ່າວສັນຍາ ໑໐ ປະການນັ້ນໃຫ້ ພະຄຣິມານິນຟັງ ເມື່ອພະອານິນກ່າວສັນຍາ ໑໐ ປະການນັ້ນຈົບລົງ ອາການອາພາດຂອງພະຄຣິມານິນກໍ່ສະຫງົບລະງັບລົງ.

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 ໓໐ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ຮ້ອຍ ໗໒ (ກົງກັບ ຈ.ສ. ໑໑໗໒) ຕົວ ປິກິດສະງ້າ ເດືອນ ໑໐ ຂຶ້ນ ໔ ຄໍ່າ ວັນ ໗ ມື້ເຕົ້າສະງ້າ ຍາມຄໍ່າ ຜູ້ຂ້າໄດ້ສ້າງທໍາ ສູດພານຍັກ ນີ້ໄວ້ກັບ ສາສະໜາພະພຸດທະເຈົ້າ ຂໍໃຫ້ຫາຍພະຍາດທິໂຣຄາ ແລະໂພຍໄພອື່ນຕາຍທັງມວນກໍຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ທຸວັງ ທຸວັງ ນິດຈັງ.

Folio 30 on the recto side: In Chunlasangkatrasi one hundred and 72 (corresponding with CS 1172), a *kot sangha* year, on the fourth waxing-moon day of the tenth lunar month, the seventh day of the week (Saturday), a *tao sangha* day,⁸⁵ [the writing was accomplished] at night. I sponsored the making of this manuscript entitled *Phannyak* to support the Teachings of the Buddha. May I be free from all diseases and danger. May this be a condition to reach Nibbāna, certainly and constantly.

Date: CS 1172, a *kot sangha* year (2 Sep 1810)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ຄືລິອິສີ (ຜູກ ໓)
Khiliisi (Phuk 3)
Giriisi (Girimānanda) (Fascicle 3)

EAP1398_VXY_1_0664

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56.7 cm, depth 1.5 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:** 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: ຍະມະກະ (ຄູ່) ເປັນຄໍາພີທີ ໖ ແຫ່ງພະອະພິທໍາ ເນື້ອຄວາມທັງໝົດຂຽນເປັນບົດພາສາບາລີ ເປັນການຍົກຫົວຂໍ້ທໍາຂຶ້ນວິນິດໄສດ້ວຍວິທີຖາມຕອບ ໂດຍຕັ້ງຄໍາຖາມຍ້ອນກັນເປັນຄູ່ໆ. ທໍາທີ່ເປັນຄູ່ມີ ໑໐ ປະການ ເອີ້ນວ່າ ມູນລະຍະມະກະ ອັນປະກອບດ້ວຍ:

໑. ມູນລະຍະມະກະ ຄືທໍາເປັນຄູ່ ອັນເປັນມູນ,

໒. ຂັນທະຍະມະກະ ຄືທໍາເປັນຄູ່ ຄືຂັນ ໔ ປະການ,

໓. ອາຍະຕະນະຍະມະກະ ຄືທໍາເປັນຄູ່ ຄືອາຍະຕະນະ ໑໒ ປະການ,

⁸⁵ 1172 Bhadrapada 4 = Sunday, 2 September 1810. This day was, however, *hwai set* day. The nearest *tao sangha* day was Wednesday, 29 August 1810.

໔. ທາຕຸຍະມະກະ ຄືທຳເປັນຄູ່ ຄືທາດ ໑໘ ປະການ,
໕. ສັຈະຍະມະ ຄືທຳເປັນຄູ່ ຄືສັດຈະ ໔ ປະການ,
໖. ສັງຂາຣາຍະມະກະ ຄືທຳເປັນຄູ່ ຄືສັງຂານ ໓ ປະການ,
໗. ອະນຸໄສຍະມະກະ ຄືທຳເປັນຄູ່ ຄືອະນຸໄສ ໗ ປະການ,
໘. ຈິຕະຍະມະກະ ຄືທຳເປັນຄູ່ ຄືຈິຕ ໔ ປະການ,
໙. ທຳມະຍະມະກະ ຄືທຳທັງຫຼາຍທີ່ເປັນກຸສົນ ແລະອະກຸສົນ,
໑໐. ອິນທະວິຍະມະກະ ຄືທຳເປັນຄູ່ ຄືອິນຊີ 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. *Saṅkhāra-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: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ມາຕິກາ (ພະຍະມະກະ)
Mātikā (Phayamaka)
Mātikā (Yamaka)

EAP1398_VXY_1_0665

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 57.5 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.

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

Description: ບົດສູດໄຊຫຼວງ ຫຼືມະຫາໄຊຍະມຸງຄຸນຄາຖາ ວ່າດ້ວຍໄຊຊະນະຂອງພະພຸດທະເຈົ້າເໝືອນໝູ່ມານ ທັງປວງ ທັງລ່ວງພື້ນອຳນາດຂອງພະຍາອິນ, ພະຍາພົມ, ມານ, ເທວະດາ, ທ້າວຈະຕູໂລກະບານ ທັງ ໔, ຄຸດ, ນາກ, ຜູດຜີ, ປີສາດ ໂຮມທັງສິ່ງຊົ່ວຮ້າຍທັງຫຼາຍ ເຊື່ອກັນວ່າເປັນບົດສູດທີ່ມີ ອານຸພາບຫຼາຍ ສາມາດກຳຈັດປັດເປົ່າເລື່ອງຊົ່ວຮ້າຍແລະພະຍັນຕະລາຍທັງປວງ ທັງແກ່ຕົວຜູ້ ສູດສາທະຍາຍ ແລະບ້ານເມືອງຂອງຜູ້ສູດສາທະຍາຍນັ້ນ.

The Prayer of *Sai Luang*, or *Maha Jayamaṅgala Gāthā* (The Verses of the Great Auspicious Victories), recounts the victories of the Buddha over all the 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.

Colophon: ລານທີ ໗ ໜ້າ ໒: ເຈົ້າຂະໜານພົມມະປັນຍາເປັນຜູ້ລິດຈະນາແລ ເຈົ້າເຮີຍ ໃຫ້ຄ່ອຍພິຈາຣະນາ ເອົາເທົ່ນ.

Folio 7 on the verso side: Chao Khana Phommapannya was the scribe, dear all. Please consider it by yourself.

Date: Late-19th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Chao Khana Phommapannya

Sponsor(s): Unknown

Titles: ມະຫາໄຊຫຼວງ

Mahasai Luang

Great Victory

EAP1398_VXY_1_0666

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 55.8 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 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:** 43. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ພະວິໄນ ກ່າວເຖິງວິທີແລະຂັ້ນຕອນຂອງການປັນພະຊາສາມະເນນ ໂດຍເລີ່ມຕັ້ງແຕ່ການກຽມ ຕົວຂອງຜູ້ທີ່ຈະບວດ ເມື່ອເຂົ້າໄປໃນສົມແລ້ວ ພະອຸປັດຊາຈະສອນວິທີຂາບ, ວັນທາ ເພື່ອຂໍ ຄາລະວະຄູບາອາຈານ ເຊິ່ງເປັນພາສາບາລີ ຈາກນັ້ນ ພະອຸປັດຊາຈະໃຫ້ກ່າວຄຳຂໍບວດ, ໃຫ້ຫົ່ມ ຈົວອນແລ້ວ ໂດຍພະອຸປັດຊາຈະໃຫ້ສິນ ໑໐ ຂໍ້ ຄື: ສິກຂາບົດ ໑໐ ປະການ ໃຫ້ແກ່ສາມະເນນທີ່ ບວດໃຫມ່ໄດ້ນັ້ນອມນຳໄປປະພຶດປະຕິບັດ.

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

Colophon: ລານທີ ໔໑ ໜ້າ ໒: ໜັງສືສາວທິບ ບ້ານປ່າໄຜ່ ສ້າງເນີ.

Folio 41 on the verso side: This manuscript was sponsored by Sao Thip from Pa Phai village.

Date: Late-19th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Sao Thip from Pa Phai village

Titles: ບວດຄົນເປັນຈົວ

Buat Khon Pen Chua

Ordaining a Man to become a Novice

EAP1398_VXY_1_0667

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

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: ກຳມະວາຈາ ເປັນຄຳປະກາດໃນທຳມກາງສົງ ເປັນບົດສູດພາສາບາລີ ທີ່ພະສົງໃຊ້ສູດໃນພິທີສັງຄະກຳຕ່າງໆ ປະກອບດ້ວຍ ສູດກຳມະວາຈາບວດພະ, ສູດເຂົ້າປາຣິວາສະກຳ, ສູດມານັດ, ສູດອັບພານ, ສູດຖອດສິມ ແລະສູດກັນຖິນເປັນຕົ້ນ.

Kammavācā is the formal proclamation used in the assembly of monks, written in Pali, and is recited during the Sangha's formal acts. It is consisted of the prescribed words used for various ceremonies and functions, including the ordination ceremony and acts such as *Parivāsa* (probation), *Mānatta* (penance), *Abbhāna* (restoration), a prayer performed to remove the boundary markers of the temple and *Kathina* (the robe-offering ceremony).

Colophon: None

Date: Early-20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ສູດກຳມະວາຈາ
Sut Kammavacha
Recitation of Kammavācā

EAP1398_VXY_1_0668

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມື່ອລ່ວງໄປໃນຣາຕິການນັ້ນ ເທວະດາອົງໜຶ່ງ ຊຶ່ງມີລັດສະໝີວິຈິດຕະການຕາສະຫວ່າງສະໄຫວໄປທົ່ວປ່າເຊຕະວັນ ໄດ້ເຂົ້າເຝົ້າພະພຸດທະເຈົ້າ ຖວາຍບັງຄົມພະພຸດທະອົງ ແລ້ວປະທັບຢືນໃນທີ່ຄວນສ່ວນຂ້າງໜຶ່ງ ໄດ້ທູນຖາມພະພຸດທະອົງເປັນຄາຖາວ່າ: ເທວະດາແລະມະນຸດທັງຫຼາຍໄຝ່ຫາຄວາມດີ, ໄຕ່ຕອງເຖິງສິ່ງທີ່ເປັນມຸງຄຸນ ຂໍພະຜູ້ມີພະພາກເຈົ້າໄດ້ໃຜຕັດແກ່ຂ້າພະພຸດທະເຈົ້າດ້ວຍເທີ້ນ. ເມື່ອນັ້ນ ພະພຸດທະອົງໄດ້ຕັດເປັນຄາຖາວ່າ ການບໍ່ພົບຄົນພານ, ພົບແຕ່ບັນດິດ, ບູຊາຄົນທີ່ຄວນບູຊາ. ຫຼັງຈາກນັ້ນ ພະພຸດທະອົງໄດ້ຕັດເທສະໜາເລື່ອງມຸງຄຸນ ໓໘ ປະການແກ່ເທວະດາຕົນນັ້ນ.

At one time, the Buddha resided at the Jetavana monastery in Savatthi. One day, when the first three hours of the night were over, a diety whose radiance brightly illuminated the entire Jetavana monastery came to the presence of the Buddha. Having respectfully saluted the Buddha and stood at one side, he asked the Buddha to give a sermon on blessings, which deities and humans have been curious about. Therafter, the Buddha taught him in verses to avoid the fool, be associated with the wise, and honour those worthy of honour, as well as the Thirty-eight Blessings.

Colophon: None
Date: Early-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສັບພານະວານ (ຜູກຕົ້ນ)

Sap Phanavan (Phuk 1)
Vocabularies of Bhāṇavāra (Fascicle 1)

Long palm-leaf**One Phuk:** *fascicle 2***Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** one folio contains the title. **Back cover folio:** one folio contains the title.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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:** ຄຳພີພານະວານ ຫຼືຈະຕຸພານະວານ ແປວ່າ ວາລະແຫ່ງການສູດ ແບ່ງອອກເປັນ ໔ ຊ່ວງ ເປັນຄຳພີລວບລວມແລະປະມວນບົດສູດມົນຂອງບູຮານໃນພະພຸດທະສາສະໜາ ນິກາຍເຖລະວາດ. ພະສູດບາງສ່ວນເປັນຄຳສູດປ້ອງກັນໄພ ເຊັ່ນ ພະປະຣິດ, ຂັນທະປະຣິດ, ມຸງຄຸນສູດ, ຣັດຕະນະສູດ, ກະຣະນິຍະເມດຕະສູດ, ມະຫາສະໄໝຍະສູດ, ອາລະວະກະສູດ ແລະປະຣາພະວະສູດ ເຊິ່ງຊາວພຸດນິຍົມສູດ ເພື່ອປ້ອງກັນໄພອັນຕະລາຍຈາກອະສັລະພິດ ຕະຫຼອດເຖິງພຸດຜີ ແລະຍັກ.The scripture of *Phanavan* (*Bhānavāra*), or *Catu Bhānavāra*, refers to a collection of prayers divided into four periods. This scripture is a compilation of ancient prayers in Theravāda Buddhism. It includes several protective suttas: *Paritta-sutta*, *Khandaparitta*, *Maṅgala-sutta*, *Rattana-sutta*, *Karaṇīyametta-sutta*, *Mahāsamaya-sutta*, *Āṭṇāṭṭiya-sutta*, and *Parābhava-sutta*. These suttas are recited by Buddhists for protection against danger, including those from venomous animals, spirits, and giants.**Colophon:** None**Date:** Early-20th century**Script(s):** Tham Lao**Language(s):** Lao, Pali**Author(s):** Unknown**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ສັບພານະວານ (ຜູກ ໒)*Sap Phanavan (Phuk 2)**Vocabularies of Bhānavāra (Fascicle 2)***Long palm-leaf****One Phuk:** *fascicle 3***Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58 cm, depth 1.7 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** one 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:** 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: ຄຳພີພານະວານ ຫຼືຈະຕຸພານະວານ ແປວ່າ ວາລະແຫ່ງການສູດ ແບ່ງອອກເປັນ ໔ ຊ່ວງ ເປັນຄຳພີລວບລວມແລະປະມວນບົດສູດມົນຂອງບູຮານໃນພະພຸດທະສາສະໜາ ນິກາຍເຖລະວາດ. ພະສູດບາງສ່ວນເປັນຄຳຖາສູດປ້ອງກັນໄພ ເຊັ່ນ ພະປະຣິດ, ຂັນທະປະຣິດ, ມຸງຄຸນສູດ, ຣັດຕະນະສູດ, ກະຣະນິຍະເມດຕະສູດ, ມະຫາສະໄໝຍະສູດ, ອາລະວະກະສູດ ແລະປະຣາພະວະສູດ ເຊິ່ງຊາວພຸດນິຍົມສູດເພື່ອປ້ອງກັນໄພອັນຕະລາຍຈາກອະສັລະພິດ ຕະຫຼອດເຖິງພູດຜີ ແລະຍັກ.

The scripture of *Phanavan* (*Bhānavāra*), or *Catu Bhānavāra*, refers to a collection of prayers divided into four periods. This scripture is a compilation of ancient prayers in Theravāda Buddhism. It includes several protective suttas: *Paritta-sutta*, *Khandaparitta*, *Maṅgala-sutta*, *Rattana-sutta*, *Karaṇīyametta-sutta*, *Mahāsamaya-sutta*, *Āṭānāṭiya-sutta*, and *Parābhava-sutta*. These suttas are recited by Buddhists for protection against danger, including those from venomous animals, spirits, and giants.

Colophon: None
Date: Early-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສັບພານະວານ (ຜູກ ໓)

Sap Phanavan (Phuk 3)
Vocabularies of Bhānavāra (Fascicle 3)

EAP1398_VXY_1_0671

Long palm-leaf

One Phuk: fascicle 4

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58 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:** 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: ຄຳພີພານະວານ ຫຼືຈະຕຸພານະວານ ແປວ່າ ວາລະແຫ່ງການສູດ ແບ່ງອອກເປັນ ໔ ຊ່ວງ ເປັນຄຳພີລວບລວມແລະປະມວນບົດສູດມົນຂອງບູຮານໃນພະພຸດທະສາສະໜາ ນິກາຍເຖລະວາດ. ພະສູດບາງສ່ວນເປັນຄຳຖາສູດປ້ອງກັນໄພ ເຊັ່ນ ພະປະຣິດ, ຂັນທະປະຣິດ, ມຸງຄຸນສູດ, ຣັດຕະນະສູດ, ກະຣະນິຍະເມດຕະສູດ, ມະຫາສະໄໝຍະສູດ, ອາລະວະກະສູດ ແລະປະຣາພະວະສູດ ເຊິ່ງຊາວພຸດນິຍົມສູດເພື່ອປ້ອງກັນໄພອັນຕະລາຍຈາກອະສັລະພິດ ຕະຫຼອດເຖິງພູດຜີ ແລະຍັກ.

The scripture of *Phanavan* (*Bhānavāra*), or *Catu Bhānavāra*, refers to a collection of prayers divided into four periods. This scripture is a compilation of ancient prayers in Theravāda Buddhism. It includes several protective suttas: *Paritta-sutta*, *Khandaparitta*, *Maṅgala-sutta*, *Rattana-sutta*, *Karaṇīyametta-sutta*, *Mahāsamaya-sutta*, *Āṭānāṭiya-sutta*, and *Parābhava-sutta*. These suttas are recited by Buddhists for protection against danger, including those from venomous animals, spirits, and giants.

Colophon: None
Date: Early-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສັບພານາວານ (ຜູກ ໔)

Sap Phanavan (*Phuk* 4)
Vocabularies of Bhānavāra (Fascicle 4)

EAP1398_VXY_1_0672

Long palm-leaf

One *Phuk*: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58 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:** one 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: ຄຳພີພານາວານ ຫຼືຈະຕຸພານາວານ ແປວ່າ ວາລະແຫ່ງການສູດ ແບ່ງອອກເປັນ ໔ ຊ່ວງ ເປັນຄຳພິລວບລວມແລະປະມວນບົດສູດມີນຂອງບູຮານໃນພະພຸດທະສາສະໜາ ນິກາຍເຖລະວາດ. ພະສູດບາງສ່ວນເປັນຄຳຖາສູດປ້ອງກັນໄພ ເຊັ່ນ ພະປະຣິດ, ຂັນທະປະຣິດ, ມຸງຄຸນສູດ, ຣັດຕະນະສູດ, ກະຣະນິຍະເມດຕະສູດ, ມະຫາສະໄໝຍະສູດ, ອາລະວະກະສູດ ແລະປະຣາພະວະສູດ ເຊິ່ງຊາວພຸດນິຍົມສູດເພື່ອປ້ອງກັນໄພອັນຕະລາຍຈາກອະສັລະພິດ ຕະຫຼອດເຖິງພຸດຜີ ແລະຍັກ.

The scripture of *Phanavan* (*Bhānavāra*), or *Catu Bhānavāra*, refers to a collection of prayers divided into four periods. This scripture is a compilation of ancient prayers in Theravāda Buddhism. It includes several protective suttas: *Paritta-sutta*, *Khandaparitta*, *Maṅgala-sutta*, *Rattana-sutta*, *Karaṇīyametta-sutta*, *Mahāsamaya-sutta*, *Āṭānāṭiya-sutta*, and *Parābhava-sutta*. These suttas are recited by Buddhists for protection against danger, including those from venomous animals, spirits, and giants.

Colophon: None
Date: Early-20th century

Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສັບພານະວານ (ຜູກ ໕)
Sap Phanavan (Phuk 5)
Vocabularies of Bhāṇavāra (Fascicle 5)

EAP1398_VXY_1_0673

Long palm-leaf

One Phuk: *fascicle 6*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58 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:** one 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: ຄຳພີພານະວານ ຫຼືຈະຕຸພານະວານ ແປວ່າ ວາລະແຫ່ງການສູດ ແບ່ງອອກເປັນ ໔ ຊ່ວງ ເປັນຄຳພີລວບລວມແລະປະມວນບົດສູດມົນຂອງບູຮານໃນພະພຸດທະສາສະໜາ ນິກາຍເຖລະວາດ. ພະສູດບາງສ່ວນເປັນຄຳຖາສູດປ້ອງກັນໄພ ເຊັ່ນ ພະປະຣິດ, ຂັນທະປະຣິດ, ມຸງຄຸນສູດ, ຣັດຕະນະສູດ, ກະຣະນິຍະເມດຕະສູດ, ມະຫາສະໄໝຍະສູດ, ອາລະວະກະສູດ ແລະປະຣາພະວະສູດ ເຊິ່ງຊາວພຸດນິຍົມສູດເພື່ອປ້ອງກັນໄພອັນຕະລາຍຈາກອະສັລະພິດ ຕະຫຼອດເຖິງພຸດຜີ ແລະຍັກ.

The scripture of *Phanavan (Bhānavāra)*, or *Catu Bhānavāra*, refers to a collection of prayers divided into four periods. This scripture is a compilation of ancient prayers in Theravāda Buddhism. It includes several protective suttas: *Paritta-sutta*, *Khandaparitta*, *Maṅgala-sutta*, *Rattana-sutta*, *Karaṇīyametta-sutta*, *Mahāsamaya-sutta*, *Āṭānāṭiya-sutta*, and *Parābhava-sutta*. These suttas are recited by Buddhists for protection against danger, including those from venomous animals, spirits, and giants.

Colophon: None

Date: Early-20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ສັບພານະວານ (ຜູກ ໖)

Sap Phanavan (Phuk 6)
Vocabularies of Bhāṇavāra (Fascicle 6)

Long palm-leaf**One Phuk:** *fascicle 7***Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** one folio contains the title. **Back cover folio:** one folio contains the title.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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:** ຄຳພີພານະວານ ຫຼືຈະຕຸພານະວານ ແປວ່າ ວາລະແຫ່ງການສູດ ແບ່ງອອກເປັນ ໔ ຊ່ວງ ເປັນຄຳພີລວບລວມແລະປະມວນບົດສູດມົນຂອງບູຮານໃນພະພຸດທະສາສະໜາ ນິກາຍເຖລະວາດ. ພະສູດບາງສ່ວນເປັນຄຳສູດປ້ອງກັນໄພ ເຊັ່ນ ພະປະຣິດ, ຂັນທະປະຣິດ, ມຸງຄຸນສູດ, ຣັດຕະນະສູດ, ກະຣະນິຍະເມດຕະສູດ, ມະຫາສະໄໝຍະສູດ, ອາລະວະກະສູດ ແລະປະຣາພະວະສູດ ເຊິ່ງຊາວພຸດນິຍົມສູດເພື່ອປ້ອງກັນໄພອັນຕະລາຍຈາກອະສັລະພິດ ຕະຫຼອດເຖິງພຸດຜີ ແລະຍັກ.The scripture of *Phanavan* (*Bhānavāra*), or *Catu Bhānavāra*, refers to a collection of prayers divided into four periods. This scripture is a compilation of ancient prayers in Theravāda Buddhism. It includes several protective suttas: *Paritta-sutta*, *Khandaparitta*, *Maṅgala-sutta*, *Rattana-sutta*, *Karaṇīyametta-sutta*, *Mahāsamaya-sutta*, *Āṭṇāṭṭiya-sutta*, and *Parābhava-sutta*. These suttas are recited by Buddhists for protection against danger, including those from venomous animals, spirits, and giants.**Colophon:** None**Date:** Early-20th century**Script(s):** Tham Lao**Language(s):** Lao, Pali**Author(s):** Unknown**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ສັບພານະວານ (ຜູກ ໗)*Sap Phanavan (Phuk 7)**Vocabularies of Bhānavāra (Fascicle 7)***Long palm-leaf****One Phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58 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:** 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: ຊາດິກ ກ່າວເຖິງ ເລື່ອງໄຊຍະສັງຄະທະກຸມມານ. ຄັ້ງໜຶ່ງ ພະພຸດທະເຈົ້າໄດ້ຕັດເລົ່າເລື່ອງອະດີດຕະຊາດຂອງພະອົງ ທີ່ໄດ້ເປັນໝໍຍາປິ່ນປົວຄົນໃຫ້ຫາຍຈາກພະຍາດໃຫ້ແກ່ເຈົ້າພິກຂຸທັງຫຼາຍ. ປາງເມື່ອພະໂພທິສັດເຈົ້າເກີດເປັນເຈົ້າໄຊຍະສັງຄະທະ ລູກຊາຍຂອງມະຫາເສດຖີໃນເມືອງປາຕະລິບຸດ. ໄຊຍະສັງຄະທະມີເອື້ອຍສອງຄົນ ຊື່ວ່າ ນາງສີຊົມ ແລະນາງສີມມາ. ເຈົ້າໄຊຍະສັງຄະທະ ເປັນຜູ້ມີຮູບໂສມທະໂນມພັນງົດງາມ ຮຽນຈົບໄຕເພດທັງ ໓ ແລະເປັນໝໍຍາ. ຕໍ່ມາ ເອື້ອຍທັງສອງໄດ້ເປັນອັກຄະມະເຫສີຂອງເຈົ້າພະຍາທັງຫຼາຍ. ສ່ວນໄຊຍະສັງຄະທະ ໄດ້ພົບກັບຍິງຜູ້ໜຶ່ງທີ່ມີຜິວພັນວັນນະອັນງົດງາມ ຫາຍິງອື່ນປຽບບໍ່ໄດ້ ແຕ່ຍິງຜູ້ນີ້ເປັນຄົນພະຍາດ ເຈົ້າໄຊຍະສັງຄະທະ ຈຶ່ງໄດ້ເຮັດພິທີປິ່ນປົວນາງ ໂດຍການເຮັດພິທີປັດເປົ່າແລະໃຊ້ຢາພື້ນເມືອງ ຈົນນາງຫາຍເປັນປົກກະຕິ ຄອບຄົວຂອງນາງ ກໍມີຄວາມຍິນດີ ໄດ້ມອບເຂົ້າຂອງເງິນຄ່າໃຫ້ແກ່ພະໂພທິສັດເຈົ້າ ພ້ອມທັງມອບນາງນັ້ນໃຫ້ເປັນພັນລະນາແກ່ພະໂພທິສັດເຈົ້າ.

Jātaka on Jayasaṅgaha Kumāra. The Buddha delivered a story to his disciples about his previous existence as a medical expert. He was born as Jayasaṅgaha, the son of a wealthy man in Pāṭalīputta. He had two older sisters called Sisom and Simma. Jayasaṅgaha was a handsome man. He finished the three Vedas of Hinduism and became a medical expert. Later, his two sisters became royal consorts. Jayasaṅgaha met a woman with beautiful complexion incomparable to other women. She suffered from disease and he healed her with rituals and traditional medicine. She recovered from the sickness and her family was happy. They offered him gifts, silver, and gold and proposed her be his wife.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ໄຊຍະສັງຄະທະ
Saiyasangkaha
Jayasaṅgaha

EAP1398_VXY_1_0676

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 58 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 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: ມະຫາສະມະຍະສູດ ຫຼື ມະຫາສະໄໝ ໝາຍເຖິງ ພະສູດທີ່ກ່າວເຖິງການຊຸມນຸມໃຫຍ່ຂອງເທວະດາ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າຊົງປະທັບສຳລານຢູ່ທີ່ປ່າມະຫາວັນ ໃກ້ກັບກຸງກະບົນລະພັດ ແຄວ້ນສັກກະ ໃນດິນແດນຂອງສາກະຍະ ພ້ອມດ້ວຍພະພິກຂຸສົງໝູ່ໃຫຍ່ທີ່ເປັນພະອໍລະຫັນ ປະມານ ໕໐໐ ອົງ. ໃນຄັ້ງນັ້ນ ເຫຼົ່າເທວະດາທັງໝາຍຈາກ ໑໐ ໂລກກະທາດ ໄດ້ມາປະຊຸມນຸມກັນ ເພື່ອເຂົ້າເຝົ້າພະຜູ້ມີພະພາກເຈົ້າ ຈຶ່ງຮຽກພະສູດນີ້ວ່າ ມະຫາສະມະຍະສູດ ແປວ່າ ການປະຊຸມໃຫຍ່. ມະຫາສະມະຍະສູດນີ້ ນິຍົມນຳມາສູດໃນພິທີມຸງຄຸນສຳຄັນ ແລະສູດໃນວັດ.

Mahāsamaya-sutta or *Maha Samai* is on a great assembly of deities. The Buddha and 500 arahant monks resided at the Mahāvana forest near Kapila, the capital city of Sakka governed by the Sakya royal family. At that time, deities from ten units of the Universe gathered to visit the Buddha. This *sutta* is thus known as *Mahāsamaya-sutta*, meaning a big conference. This *sutta* is popularly chanted in important auspicious ceremonies and at monasteries.

Colophon: None
Date: Early-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ມະຫາສະໄໝຍະສູດ (ກັນຕົ້ນ)
Mahasamayasut (Kan ton)
Mahāsamaya Sutta (Fascicle 1)

EAP1398_VXY_1_0677

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 59.3 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** 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 ໄດ້ຕັດເທສະໜາເລື່ອງອານິສົງການສ້າງພະໄຕປິດິກແກ່ພະສາຣີບຸດເຖລະເຈົ້າ ທີ່ໄດ້ເຂົ້າເຝົ້າພະສາດສະດາ ແລ້ວທູນຖາມເລື່ອງນີ້. ພະພຸດທະອົງຕັດວ່າ ນໍລະຍິງຊາຍຜູ້ໃດມີສັດທາເຫຼື້ອມໃສ ໄດ້ສ້າງໜັງສືພະໄຕປິດິກທີ່ບັນຈຸຄຳສອນຂອງພະພຸດທະເຈົ້າ ເພື່ອສືບອາຍຸພະພຸດທະສາສະໜາໃຫ້ຍືນຍາວ ຈະໄດ້ຮັບຜະລະອານິສົງອັນຍິ່ງໃຫຍ່ໄພສານຫາປະມານບໍ່ໄດ້ ຈະປາດຖະໜາສິ່ງໃດ ກໍຈະໄດ້ສຳ

ເລັດດັ່ງເຈດຕະນາທຸກປະການ. 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: ລານທີ ໗ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໙໖ ຕົວ ປັກກຸບເສັດ ເດືອນຈຽງ ຂຶ້ນ ໑໒ ຄໍ້າ ພໍ່າວ່າ ໄດ້ ວັນ ໔ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສາວປອງ ເປັນເຄົ້າ ຈິ່ງໄດ້ສ້າງ ສອງປິຕະກະ ຜູກນີ້ ທານໄປທາພໍ່ຊື່ວ່າ ຕາແສງ ຊຽງຫຼ້າ ຂໍໃຫ້ຜົນອັນນີ້ເປັນປັດໄຈໄປອຸ້ມພົກຍົກຍ້າຍໃສ່ທີ່ດີ ຕົກທີ່ດີຂໍໃຫ້ດີຢຶ່ງກວ່າເກົ່າສຸກຮ້ອຍເທົ່າແລະແສນທີ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ໂນ ໄວ້ກັບສາ ສະໜາ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ.

Folio 7 on the recto side: In Chunlasangkatrassa (CS) 1296, a *kap set* year, on the twelfth waxing-moon day of the first lunar month, the fourth day of the week (Wednesday),⁸⁶ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Sao Pòng, sponsored the making of this manuscript entitled *Sòng Piṭaka* to dedicate the merit to her father named Xiang La, head of the sub-district. May the results of this merit 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 be a condition for us to reach Nibbāna. [May this manuscript] support the Teachings of the Buddha to last until the end of 5000 years.

Date: CS 1296, a *kap set* year (19 Dec 1934)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Sao Pòng

Titles: ສອງປິຕະກະ

Sòng Piṭaka

Rewards derived from Copying the Buddhist Canon

EAP1398_VXY_1_0678

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.8 cm, width 58.7 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.

⁸⁶ 1296 Margasirsha 13 = Wednesday, 19 December 1934.

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: ສອງຍົດຢາ ພາຍເຖິງອານິສັງທີ່ເກີດຈາກການສ້ອມແຊມກຸຕິວິຫານ ຫຼືສາສະນະສະຖານຕ່າງໆ. ໃນສະໄໝພະກັດສະປະພຸດທະເຈົ້າ ພະອົງຊົງດຳລົງພະຊົນມະຊົບຢູ່ນາມເຖິງສອງໝື່ນປີ ຈຶ່ງດັບຂັນເຂົ້າສູ່ປະຣິນິບພານ. ເມື່ອສາສະໜາຂອງພະອົງສັງສຸດໄປແລ້ວ ຍັງເຫຼືອແຕ່ພະພຸດທະຮູບ, ເຈດີ, ຕົ້ນສີມະຫາໂພ ແລະກຸຕິວິຫານທີ່ເກົ່າຄຳຄ່າຊະຣາ ຫາຜູ້ຈັກອຸປະຖາກັກສາສັກກາລະບູຊາບໍ່ໄດ້. ໃນກາລະເມື່ອນັ້ນ ຍັງມີເສດຖີຜູ້ໜຶ່ງ ໄດ້ມາເຫັນພະທາດເຈດີ, ຕົ້ນສີມະຫາໂພ, ພະພຸດທະຮູບ ແລະກຸຕິວິຫານວັດວາອາຮາມອັນໂປດເປ່ເພພັງດັ່ງນັ້ນ ກໍມີໃຈໃສສັດທາ ຄິດຫາຄຸນແກ້ວສາມປະການ ກໍໄດ້ກະທຳຊຳລະສະສາງແປງໃຫ້ດີທຸກຢ່າງແລ້ວ ກໍກະທຳເຄົາລົບຢ່າແຍງ ສັກກາລະບູຊາທຸກວັນ. ດ້ວຍອານິສັງທີ່ໄດ້ກະທຳນັ້ນ 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: ລານທີ ໗ ໜ້າ ໑: ເດືອນ ໔ ລົງ ໔ ຄໍ້າ ວັນ ໓ ປີຮວາຍຢື່ ສັງກາດ ໑໒໘໘ ຕົວ ພາຍມີ ທິດຍາ ໄດ້ສ້າງທັງສີໄດ້ຂຽນທັງສີ ສອງຍົດຢາ ຜູ້ກມີໄວ້ກັບສາສະໜາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຂົ້າສູ່ນິພານກໍຂ້າເທີນ.

Folio 7 on the recto side: On the fifth waning-moon day of the fourth lunar month, the third day of the week (Tuesday), in a *hwai nyi* year, Sangkat (CS) 1288,⁸⁷ Thit Nya sponsored the making of this manuscript entitled *Sòng Nyotya* to support the Teachings of the Buddha. May I enter Nibbāna, definitely.

Date: CS 1288, a *hwai nyi* year (22 Mar 1927)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Thit Nya

Titles: ສອງຍົດຢາ

Sòng Nyòt Ya

⁸⁷ 1288 Phalguna 20 = Tuesday, 22 March 1927.

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 55.6 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:** 5 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ອຸນຫັດສະວິໄຊ ເປັນຄຳຖາສັກສິດ ພະສົງນິຍົມໃຊ້ເທດໃນພິທີມຸງຄຸນຕ່າງໆ ເພື່ອກຳຈັດປັດເປົ່າ ອັນຕະລາຍທັງຫຼາຍ ແລະນຳເອົາຄວາມໂຊກດີມາໃຫ້ແກ່ເຈົ້າພາບແລະຜູ້ຟັງ. ສະໄໝໜຶ່ງ ພະຜູ້ມີ ພະພາກເຈົ້າປະທັບຢູ່ສະຫວັນຊັນຕາວະຕິງສາ ເພື່ອສະແດງທຳໂຜດພຸດທະມານດາທີ່ໄດ້ມາ ເປັນ ເທວະບຸດຊື່ວ່າ ສິຣິມະຫາມາຍາ. ໃນຄັ້ງນັ້ນ ເທວະບຸດຕົນໜຶ່ງ ຊື່ສຸປະຕິດຖິຕາ ເປັນຜູ້ທີ່ຈະ ໝົດອາຍຸໄຂພາຍໃນເຈັດວັນ ຫຼັງຈາກນັ້ນ ຈະໄດ້ໄປຕົກນະຣົກເປັນເວລາແສນປີ ຕໍ່ຈາກນັ້ນ ຈະ ໄປເກີດເປັນສັດເດຍລະສານຫຼາຍຈຳພວກເປັນເວລາພັນປີ ເນື່ອງດ້ວຍອະນຸສົນລະກຳທີ່ເຮັດໄວ້ ໃນຊາດກ່ອນ. ເທວະບຸດຕົນນັ້ນມີຄວາມວິຕົກກັງວົນຫຼາຍ ຈຶ່ງໄດ້ເຂົ້າໄປຫາພະຍາອິນເພື່ອຂໍ ຄວາມຊ່ວຍເຫຼືອ. ພະອິນໄດ້ພາໄປເຝົ້າພະພຸດທະເຈົ້າ ແລະເລົ່າເລື່ອງສຸປະຕິດຖິຕາເທວະບຸດ ນັ້ນໃຫ້ພະພຸດທະອົງໄດ້ຮັບຊາບໂດຍລະອຽດ. ຈາກນັ້ນ ພະພຸດທະເຈົ້າໄດ້ເທສະໜາອຸນຫັດສະວິ ໄຊໃຫ້ແກ່ພະອິນແລະສຸປະຕິດຖິຕາເທວະບຸດນັ້ນ ພ້ອມທັງແນະນຳໃຫ້ສຸປະຕິດຖິຕາຮຽນເອົາ ຄຳຖາອຸນຫັດສະວິໄຊນີ້ທ່ອງຈົ່ມສາທະຍາຍເປັນນິດ ແລະເຄົາລົບຢ່າແຍງແກ້ວທັງ ໓ ກໍຈະພົ້ນ ຈາກຄວາມຕາຍນັ້ນ. ສຸປະຕິດຖິຕາມີຄວາມຊົມຊື່ນຍິນດີເປັນຢ່າງຍິ່ງຫຼັງຈາກໄດ້ຟັງທຳມະເທສະ ໜາຈາກພະພຸດທະເຈົ້າ ແລະຈະບໍ່ຕາຍພາຍໃນເຈັດວັນ. ສຸປະຕິດຖິຕາຍັງມີຊີວິດຢູ່ໃນສະຫວັນ ແລະຈະລົງມາເກີດເປັນບູລຸດ ແລະບັນລຸເປັນພະອໍລະຫັນໃນສາສະໜາຂອງພະພຸດທະເຈົ້າອະນິ ຍະເມດໄຕ.

Unhatsavisai or *Unhassavijaya* is a sacred text that benefits longevity and is chanted by monks in auspicious ceremonies. On one occasion, the Buddha stayed in the Tāvātimsa Heaven to preach the Dhamma to his mother, who had been reborn as a deity named Sirimahamaya. A deity named Supatitṭhitā was about to die within seven days. He was destined to be reborn in hell for one-hundred thousand years and as animals for thousand years because of his bad deeds in former lives. Distressed by this fate, Supatitṭhitā sought help from God Indra, who then led him to the Buddha. God Indra explained Supatitṭhitā's plight to the Buddha. In response, the Buddha preached the *Unhatsavisai* to both God Indra and Supatitṭhitā, advising Supatitṭhitā to regularly recite the verse of *Unhatsavisai* and pay respect to the Triple Gems. By doing so, he would escape death. Supatitṭhitā was greatly relieved and overjoyed after hearing the sermon, knowing he would not die within seven days. He continues to live in heaven and is destined to be reborn as a human and

attain Arahantship during the time of the coming Buddha, Ariya Metteyya.

Colophon: None

Date: Late-19th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ອຸນຫັດສະວິໄຊ
Unhatsavisai
Unhassavijaya

EAP1398_VXY_1_0680

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56.5 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** one 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: ອຸນຫັດສະວິໄຊ ເປັນຄຳຖາສັກສິດ ພະສົງນິຍົມໃຊ້ເທດໃນພິທີມຸງຄຸນຕ່າງໆ ເພື່ອກຳຈັດປັດເປົ່າ ອັນຕະລາຍທັງຫຼາຍ ແລະນຳເອົາຄວາມໂຊກດີມາໃຫ້ແກ່ເຈົ້າພາບແລະຜູ້ຟັງ. ສະໄໝໜຶ່ງ ພະຜູ້ມີ ພະພາກເຈົ້າປະທັບຢູ່ສະຫວັນຊັ້ນຕາວະຕິງສາ ເພື່ອສະແດງທຳໄຜດພຸດທະມານດາທີ່ໄດ້ມາ ເປັນ ເທວະບຸດຊື່ວ່າ ສິຣິມະຫາມາຍາ. ໃນຄັ້ງນັ້ນ ເທວະບຸດຕົນໜຶ່ງ ຊື່ສຸປະຕິດທິຕາ ເປັນຜູ້ທີ່ຈະ ໝົດອາຍຸໄຂພາຍໃນເຈັດວັນ ຫຼັງຈາກນັ້ນ ຈະໄດ້ໄປຕິກນະຣົກເປັນເວລາແສນປີ ຕໍ່ຈາກນັ້ນ ຈະ ໄປເກີດເປັນສັດເດຍລະສານຫຼາຍຈຳພວກເປັນເວລາພັນປີ ເມື່ອງດ້ວຍອະກຸສິນລະກຳທີ່ເຮັດໄວ້ ໃນຊາດກ່ອນ. ເທວະບຸດຕົນນັ້ນ ມີຄວາມວິຕົກກັງວົນຫຼາຍ ຈຶ່ງໄດ້ເຂົ້າໄປຫາພະຍາອິນເພື່ອຂໍ ຄວາມຊ່ວຍເຫຼືອ. ພະອິນໄດ້ພາໄປເຝົ້າພະພຸດທະເຈົ້າ ແລະເລົ່າເລື່ອງສຸປະຕິດທິຕາເທວະບຸດ ນັ້ນໃຫ້ພະພຸດທະອົງໄດ້ຮັບຊາບໂດຍລະອຽດ. ຈາກນັ້ນ ພະພຸດທະເຈົ້າໄດ້ເທສະໜາອຸນຫັດສະວິ ໄຊໃຫ້ແກ່ພະອິນແລະສຸປະຕິດທິຕາເທວະບຸດນັ້ນ ພ້ອມທັງແນະນຳໃຫ້ສຸປະຕິດທິຕາຮຽນເອົາ ຄຳຖາອຸນຫັດສະວິໄຊນີ້ທ້ອງຈຶ່ງສາທະຍາຍເປັນນິດ ແລະເຄົາລົບຢ່າແຍງແກ້ວທັງ ໓ ກໍຈະພົ້ນ ຈາກຄວາມຕາຍນັ້ນ. ສຸປະຕິດທິຕາມີຄວາມຊົມຊື່ນຍິນດີເປັນຢ່າງຍິ່ງຫຼັງຈາກໄດ້ຟັງທຳມະເທສະ ໜາຈາກພະພຸດທະເຈົ້າ ແລະຈະບໍ່ຕາຍພາຍໃນເຈັດວັນ. ສຸປະຕິດທິຕາຍັງມີຊີວິດຢູ່ໃນສະຫວັນ ແລະຈະລົງມາເກີດເປັນບູລຸດ ແລະບັນລຸເປັນພະອໍລະຫັນໃນສາສະໜາຂອງພະພຸດທະເຈົ້າອະຣິ ຍະເມດໄຕ.

Unhatsavisai or *Unhassavijaya* is a sacred text that benefits longevity and is chanted by monks in auspicious ceremonies. On one occasion, the Buddha stayed in the Tāvatiṃsa Heaven to preach the Dhamma to his

mother, who had been reborn as a deity named Sirimahamaya. A deity named Supatit̥hitā was about to die within seven days. He was destined to be reborn in hell for one-hundred thousand years and as animals for thousand years because of his bad deeds in former lives. Distressed by this fate, Supatit̥hitā sought help from God Indra, who then led him to the Buddha. God Indra explained Supatit̥hitā's plight to the Buddha. In response, the Buddha preached the Unhatsavisai to both God Indra and Supatit̥hitā, advising Supatit̥hitā to regularly recite the verse of Unhatsavisai and pay respect to the Triple Gems. By doing so, he would escape death. Supatit̥hitā was greatly relieved and overjoyed after hearing the sermon, knowing he would not die within seven days. He continues to live in heaven and is destined to be reborn as a human and attain Arahantship during the time of the coming Buddha, Ariya Metteyya.

Colophon: None
Date: Late-19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ອຸນຫັດສະວິໄຊ
Unhatsavisai
Unhassavijaya

EAP1398_VXY_1_0681

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 56.5 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.

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

Description: ອຸນຫັດສະວິໄຊ ເປັນຄຳຖາສັກສິດ ພະສົງນິຍົມໃຊ້ເທດໃນພິທີມຸງຄຸນຕ່າງໆ ເພື່ອກຳຈັດປັດເປົ່າ ອັນຕະລາຍທັງຫຼາຍ ແລະນຳເອົາຄວາມໂຊກດີມາໃຫ້ແກ່ເຈົ້າພາບແລະຜູ້ຟັງ. ສະໄໝໜຶ່ງ ພະຜູ້ມີ ພະພາກເຈົ້າປະທັບຢູ່ສະຫວັນຊັ້ນຕາວະດິງສາ ເພື່ອສະແດງທຳໂຜດພຸດທະມານດາທີ່ໄດ້ມາ ເປັນ ເທວະບຸດຊື່ວ່າ ສິຣິມະຫາມາຍາ. ໃນຄັ້ງນັ້ນ ເທວະບຸດຕົນໜຶ່ງຊື່ສຸປະຕິດທິຕາ ເປັນຜູ້ທີ່ຈະ ໝົດອາຍຸໄຂພາຍໃນເຈັດວັນ ຫຼັງຈາກນັ້ນ ຈະໄດ້ໄປຕິກນະຣິກເປັນເວລາແສນປີ ຕໍ່ຈາກນັ້ນ ຈະ ໄປເກີດເປັນສັດເດຍລະສານຫຼາຍຈຳພວກເປັນເວລາພັນປີ ເນື່ອງດ້ວຍອະກຸສິນລະກຳທີ່ເຮັດໄວ້ ໃນຊາດກ່ອນ. ເທວະບຸດຕົນນັ້ນ ມີຄວາມວິຕົກກັງວົນຫຼາຍ ຈຶ່ງໄດ້ເຂົ້າໄປຫາພະຍາອິນເພື່ອຂໍ ຄວາມຊ່ວຍເຫຼືອ. ພະອິນໄດ້ພາໄປເຝົ້າພະພຸດທະເຈົ້າ ແລະເລົ່າເລື່ອງສຸປະຕິດທິຕາເທວະບຸດ

ນັ້ນ ໃຫ້ພະພຸດທະອົງໄດ້ຮັບຊາບໂດຍລະອຽດ. ຈາກນັ້ນ ພະພຸດທະເຈົ້າໄດ້ເທສະໜາອຸນຫັດສະວິໄຊໃຫ້ແກ່ພະອິນແລະສຸປະຕິດຖິຕາເທວະບຸດນັ້ນ ພ້ອມທັງແນະນຳໃຫ້ສຸປະຕິດຖິຕາຮຽນເອົາຄາຖາອຸນຫັດສະວິໄຊນີ້ ທ່ອງຈົ່ມສາທະຍາຍເປັນນິດ ແລະເຄົາລົບຢ່າແຍງແກ້ວທັງ ໓ ກໍຈະພົ້ນຈາກຄວາມຕາຍນັ້ນ. ສຸປະຕິດຖິຕາມີຄວາມຊົມຊື່ນຍິນດີເປັນຢ່າງຍິ່ງຫຼັງຈາກໄດ້ຟັງທຳມະເທສະໜາຈາກພະພຸດທະເຈົ້າ ແລະຈະບໍ່ຕາຍພາຍໃນເຈັດວັນ. ສຸປະຕິດຖິຕາຍັງມີຊີວິດຢູ່ໃນສະຫວັນ ແລະຈະລົງມາເກີດເປັນບູລຸດ ແລະບັນລຸເປັນພະອໍລະຫັນໃນສາສະໜາຂອງພະພຸດທະເຈົ້າອະວິຍະເມດໄຕ.

Unhatsavisai or *Unhassavijaya* is a sacred text that benefits longevity and is chanted by monks in auspicious ceremonies. On one occasion, the Buddha stayed in the Tāvātimsa Heaven to preach the Dhamma to his mother, who had been reborn as a deity named Sirimahamaya. A deity named Supatīṭṭhitā was about to die within seven days. He was destined to be reborn in hell for one-hundred thousand years and as animals for thousand years because of his bad deeds in former lives. Distressed by this fate, Supatīṭṭhitā sought help from God Indra, who then led him to the Buddha. God Indra explained Supatīṭṭhitā's plight to the Buddha. In response, the Buddha preached the *Unhatsavisai* to both God Indra and Supatīṭṭhitā, advising Supatīṭṭhitā to regularly recite the verse of *Unhatsavisai* and pay respect to the Triple Gems. By doing so, he would escape death. Supatīṭṭhitā was greatly relieved and overjoyed after hearing the sermon, knowing he would not die within seven days. He continues to live in heaven and is destined to be reborn as a human and attain Arahantship during the time of the coming Buddha, Ariya Metteyya.

Colophon:

ລານທີ ໖ ໜ້າ ໒: ຫົງສີດານກຸງກເດີ ເມື່ອໃຜຍົມໃຫ້ສິ່ງ ຄັນບໍ່ສິ່ງບາບກິນດິນໄພ້ເນີເຮີຍ ຂ້າຜົມຂຽນຫົງສີນີ້ ຊາດຕິມາພາຍໜ້າໃຫ້ຕັດສະຮູ້ແປດໝື່ນ ໔ ພັນຂັນແດ່ເທັ້ນ ຄັນເຈົ້າຄູນເທດແລ້ວ ໃຫ້ສັນນິສັດຕິພະຫຍາປັນຍາແດ່ເທັ້ນເຈົ້າຄູນເຮີຍ ເຈົ້າສັດທາສະຫຼອງແລ້ວໃຫ້ສິ່ງບຸນມາຫາສັນແດ່ເທັ້ນ.

Folio 6 on the verso side: The manuscript belongs to Dankiak. Anyone who borrows it should bring it back, otherwise you will be sinful and the land will get fired. I wrote this manuscript, may I excel in the eighty-four thousand catagories of the Dhamma in the coming existence. After having preached by a Venerable, may I be conscious and wise, dear Venerable. When the sponsors have celebrated [a merit-making ceremony], please share the merit with me.

Date:

Mid-19th century

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Unknown

Titles:

ອຸນຫັດສະວິໄຊ

Unhatsavisai

Unhassavijaya

Long palm-leaf**One Phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 52.7 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** none.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 10. **Edges of the palm leaves:** 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:** ສອງຮາວທຽນ ໝາຍເຖິງ ອານິສົງທີ່ໄດ້ຮັບຈາກການເຮັດຮາວທຽນຖວາຍໄວ້ວັດ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ. ໃນຄັ້ງນັ້ນ ພະມະຫາໂມກຄັນລານະ ຂຶ້ນໄປເມືອງສະຫວັນ ໄດ້ພົບເຫັນເທວະບຸດຕິນໜຶ່ງທີ່ມີຜົວພັນວັນນະອັນງົດງາມ ຢູ່ໃນວິມານອັນ ຮຸ່ງເຮືອງງາມ ແລະສະເຫວີຍທິບພະສົມບັດໃນຕາວະຕິງສາ ເມື່ອພະມະຫາເຖລະກັບຄືນຍັງໂລກ ມະນຸດແລ້ວ ໄດ້ເຂົ້າເຝົ້າພະພຸດທະເຈົ້າ ແລະທຸນຖາມເຖິງບຸບພະກຳເທວະບຸດຕິນນັ້ນ. ພະ ພຸດທະອົງຊົງຕັດວ່າ ໃນສະໄໝພະເຈົ້າກັດສະປະດຳລົງຢູ່ ເທວະບຸດຕິນນັ້ນໄດ້ສ້າງຮາວທຽນ ເພື່ອບູຊາພະທາດເຈດີ ດ້ວຍຜາລະອານິສົງດັ່ງກ່າວ ເມື່ອຈຸຕິຕາຍໄປແລ້ວ ກໍໄດ້ເກີດເປັນເທວະ ບຸດສະເຫວີຍທິບສົມບັດໃນຊັ້ນພ້າ.

Sòng Hao Thian means rewards gained from making and donating candlesticks to a monastery. On one occasion, the Buddha resided at the Jetavana monastery in Savatthi. Venerable Maha Moggallana travelled to the Tāvātimsa heaven and met a deity whose complexion was fair. He lived in a bright castle and enjoyed heavenly properties. When returned the world, the Venerable visited the Buddha and asked him about previous deeds of the deity. The Buddha related the story of the deity. In the period of Kassapa Buddha, the deity paid homage to a pagoda with a candlestick he made himself. Thanks to the merit, he was reborn as the heavenly deity.

Colophon: None**Date:** Mid-20th century**Script(s):** Tham Lao**Language(s):** Lao, Pali**Author(s):** Unknown**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ສອງຮາວທຽນ*Sòng Hao Thian**Rewards Derived from the Donation Candle Lines*

Long palm-leaf**One Phuk:** *fascicle***Material:** Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 55.4 cm, depth 0.7 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 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:** 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: ໃນສະໄໝໜຶ່ງ ພະຍາມະຫານາມ ໄດ້ເຂົ້າເຝົ້າພະພຸດທະເຈົ້າວັດເຊຕະວັນ ເມືອງສາວັດຖິ ທູນຖາມວ່າ ບຸກຄະລະຜູ້ໃດໄດ້ເຮັດບຸນດ້ວຍວິທີການຕ່າງໆ ຈະມີຜະລະອານິສົງເທົ່າໃດ? ພະພຸດທະອົງຕັດວ່າ ບຸກຄະລະຜູ້ໃດມີຈິດໃຈເຫຼື່ອມໃສສັດທາ ໄດ້ສ້າງແປງຍັງພະພຸດທະຮູບ ບຸກຄະລະຜູ້ນັ້ນມີຜະລະອານິສົງ ໑໐ ກັບ. ຜູ້ໃດໄດ້ຂຽນຫຼືຈ້າງຜູ້ອື່ນຂຽນໜັງສືທ້າທັງຫຼາຍ ບຸກຄະລະຜູ້ນັ້ນມີຜະລະອານິສົງ ໓ ກັບ. ຜູ້ໃດໄດ້ບວດໃນພະພຸດທະສາສະໜາ ຈະໄດ້ຮັບຜະລະອານິສົງ ໘ ກັບ. ຜູ້ໃດໄດ້ສ້າງແປງຍັງເຈຕິຍະພະທາດຊາຍ ຈະໄດ້ຮັບຜະລະອານິສົງ ໘ ກັບ. ຜູ້ໃດໄດ້ປຸກຕົ້ນສົມເຫາໄພ ຈະໄດ້ຮັບຜະລະອານິສົງ ໙ ກັບ. ຜູ້ໃດໄດ້ໃຫ້ເຂົ້າແກ່ບຸກຄົນຜູ້ບໍ່ມີສິນ ຈະໄດ້ຮັບຜະລະອານິສົງ ມີບໍລິວານ ໖ ພັນ ໑. ຜູ້ໃດໄດ້ຖວາຍເຂົ້າໃຫ້ເປັນທານແກ່ສາມະເນນ ຈະໄດ້ຮັບຜະລະອານິສົງ ມີບໍລິວານ ໖ ພັນ ໑. ຜູ້ໃດໄດ້ຖວາຍເຂົ້າໃຫ້ເປັນທານແກ່ພະພິກຂຸເຈົ້າທັງຫຼາຍ ຈະໄດ້ຮັບຜະລະອານິສົງ ມີບໍລິວານ ໒ ພັນ. ຜູ້ໃດໄດ້ຖວາຍເຂົ້າໃຫ້ເປັນທານແກ່ພະພິກຂຸອົງໄດ້ເຖິງອໍລະຫັນ ຈະໄດ້ຮັບຜະລະອານິສົງ ມີບໍລິວານ ໓ ພັນ.

On one occasion, King Mahānāma visited the Buddha at Jetavana Monastery in Savatthi and inquired about rewards for individuals who perform meritorious actions in various ways. The Buddha responded by explaining benefits associated with different meritorious deeds: a person who had religious faith and made a Buddha statue would gain benefits for 10 eons; a person who, either by themselves or by hiring others, copied religious scriptures would gain benefits for 3 eons; a person who was ordained as a monk in Buddhism would gain benefits for 8 eons; a person who built sand stupas would gain benefits for 8 eons; a person who planted a Bodhi tree would gain benefits for 9 eons; a person who offered rice to someone without morality would gain 1,000 servants; a person who offered alms-food to novices would gain 10,000 servants; a person who offered alms-food to monks would gain 20,000 servants; a person who offered alms-food to an arahant monk would gain 30,000 servants.

Colophon: ລານທີ ໑໕ ໜ້າ ໑: ສອງທຸງເຫຼັກແລ້ວເນີເຈົ້າເຮີຍ ໃຫ້ໄດ້ໄປຄ້າຊຸມຝັ່ນ້ອງຊູຄົນເຫັນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ຄ່ອຍພິຈາລະນາເອົາແດ່ຂ້າມ້ອຍທ້ອນຕົວບໍ່ງາມ ຢ່າຕຽນຂວັນຂ້າມ້ອຍແດ່ ຕົກກໍດີເຫຼື້ອກໍດີ ຂໍອະນຸຍາດຫຼາຍໆ ແດ່ເຮີຍ. ຈົວຍາສ້າງແລ.

Folio 15 on the recto side: The manuscript of *Sòng Thung Lek* ends here, dear all. May the merit support my mother and all my siblings. May this

be a condition for us to reach Nibbāna. Please consider [the manuscript] carefully. My handwriting was not beautiful. Please do not blame me. I really apologize [to you] for something missing or exceeding in the manuscript. Novice Nya is the sponsor.

Date: Late-19th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Novice Nya

Sponsor(s): Novice Nya

Titles: ສອງສັບພະສອງ

Sòng Sapphasòng

Rewards Derived from the Donation of All Kinds of Gifts

EAP1398_VXY_1_0684

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 50.4 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are 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: ເນື້ອໃນກ່າວເຖິງ ປັນຈະເວກຂະນະ ໕ ປະການ ທີ່ຄວນພິຈາລະນາເນື່ອງໆ ຄື:

໑. ຂະລາທຳມະຕາ ຄວນພິຈາລະນາເນື່ອງໆ ວ່າ ເຮົາມີຄວາມແກ່ເປັນທຳມະດາ ບໍ່ສາມາດລ່ວງພົ້ນຄວາມແກ່ໄປໄດ້,

໒. ພະຍາທິທຳມະຕາ ຄວນພິຈາລະນາເນື່ອງໆ ວ່າ ເຮົາມີຄວາມເຈັບປ່ວຍເປັນທຳມະດາ ບໍ່ສາມາດລ່ວງພົ້ນຄວາມເຈັບປ່ວຍໄປໄດ້,

໓. ມໍລະນະທຳມະຕາ ຄວນພິຈາລະນາເນື່ອງໆ ວ່າ ເຮົາມີຄວາມຕາຍເປັນທຳມະດາ ບໍ່ສາມາດລ່ວງພົ້ນຄວາມຕາຍໄປໄດ້,

໔. ປີຍະວິນາພາວະຕາ ຄວນພິຈາລະນາເນື່ອງໆ ວ່າ ເຮົາຈະຕ້ອງມີຄວາມພັດພາກຈາກຂອງທີ່ເຮົາຮັກເປັນຂອງທຳມະດາ ບໍ່ສາມາດລ່ວງພົ້ນຄວາມພັດພາກຈາກສິ່ງທີ່ເຮົາຮັກໄປໄດ້,

໕. ກຳມັສສະກະຕາ ຄວນພິຈາລະນາເນື່ອງໆ ວ່າ ເຮົາມີກຳເປັນຂອງຕົນ ເຮົາມີກຳເປັນກຳເນີດ ເຮົາມີກຳເປັນເຜົ່າພັນ ເຮົາຈະທຳກຳຕິກຳຕາມ ທຳກຳຊົ່ວກຳຕາມ ເຮົາຈະຕ້ອງເປັນທາຍາດຂອງກຳນັ້ນໆ.

The text discusses *Paccavekkhaṇa*, which refers to the reflections or ideas that should be constantly reviewed. These encompass five categories as follows: 1. *Jarādhhammatā*: One should repeatedly contemplate: "I am subject to decay and cannot escape it." 2. *Byādhidhammatā*: "I am subject to get ill and cannot escape it." 3. *Māraṇadhammatā*: "I am subject to die and cannot escape it." 4. *Piyavinābhāvatā*: "There will be division and

separation from all that is dear and beloved.” 5. *Kammassakatā*: “I am the owner of my deeds; whatever deeds I do, whether good or bad, I shall become heir to them.”

Colophon: None
Date: Late-19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສະຄົມມະວານ*
Sakhommavan
Sagammavāna

EAP1398_VXY_1_0685

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 54.3 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: ສັດຕະນິບາດ ໂຮມຊາຕິກທີ່ກ່າວເຖິງປະຫວັດການສ້າງບາລະມີຂອງພະສຳມາສຳພຸດທະເຈົ້າໃນສະໄໝທີ່ເປັນພະໂພທິສັດ. ພະພຸດທະອົງໄດ້ນຳເອົາຊາຕິກທັງຫຼາຍ ມາເລົ່າໃຫ້ພະພິກຂຸສົງແລະພຸດທະບໍລິສັດຟັງໃນໂອກາດຕ່າງໆ ເພື່ອສະແດງຫຼັກທຳມະແລະສຸພາສິດທີ່ພະພຸດທະອົງມີຄວາມປະສົງ. ໃນແຕ່ລະຊາດນັ້ນ ພະພຸດທະອົງໄດ້ຊົງບຳເພັນບາລະມີຢ່າງເຕັມປຸງມເຂັ້ມຊັ້ນເອົາຊີວິດເປັນເດີມພັນ ແລະມີຄວາມໂດດເດັ່ນແຕກຕ່າງກັນ. ທັງສີ່ຊາດນີ້ ມີຫຼາຍເລື່ອງຢູ່ນຳກັນເຊັ່ນ ເລື່ອງ ມະໂນຊະຊາຕິກ ວ່າດ້ວຍ ການຄົບຄົນຊົ່ວບໍ່ໄດ້ຄວາມສຸກທີ່ຍັງຢືນ, ຄິດຊະຣາຊະຊາຕິກ ວ່າດ້ວຍອຳນາດບຸນຄຸນ, ອຸປະນັນທະຊາຕິກ ວ່າດ້ວຍພະອຸປະນັນທະສາກະຍະບຸດ, ທັບພະປຸບຜາຊາຕິກ ວ່າດ້ວຍໂທດຂອງການໂຕ້ຖຽງກັນ, ມະໂຫສິດຊາຕິກ ວ່າດ້ວຍການບຳເພັນປັນຍາປາລະມີ, ມະຫາອຸມັງຄະລະຊາຕິກ ວ່າດ້ວຍຄວາມເປັນມຸງຄຸນ ເປັນຕົ້ນ.

Sattaniṭāṭa, a collection of Jatakas that recount the history of the Buddha's practices of perfections during his time of being Bodhisattas. The Buddha delivered these Jatakas 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

Colophon: Sākyaputta), *Dabbhapupphā-jātaka* (On negative consequences of quarrels), *Mahosatha-jātaka* (On the Perfection of Wisdom), and *Mahāumaṅgala-jātaka* (On auspiciousness), and among others.
 ລານທີ ໒໕ ໜ້າ ໑: ຈຸນລະສັງກາດໄດ້ ຮ້ອຍ ໗໐໖ (ກົງກັບ ຈ.ສ. ໑໑໗໖) ຕົວ ປີຮ້ວງມິດ ມີກິດສະກຳ ຮິດຈະນາແລ້ວຍາມຕູດຊ້າຍກາງຄືນ ເດືອນ ຕູ ແຮມ ໑໒ ຄໍ່າ ພໍ່າວ່າໄດ້ວັນພຸດ ຮິດຈະນາພະຣາຊະສັດທາວັງໜ້າ ສ້າງ ສັດຕະນິບາດ ໄວ້ກັບວິຣະພຸດທະສາສະໜາ ນິບພານະ ປັດຈະໂຍໂຫຕຸ ທຸວັງ ທຸວັງ ນິດຈັງ ໃຫ້ໄດ້ດັ່ງຄໍາມັກກໍຂ້າເທີ້ນ.
 Folio 25 on the recto side: In Chunlasangkat one hundred and 703 (corresponding with CS 1173), a *huang mot* year, on a *kot sanga* day,⁸⁸ the writing was accomplished after midnight (*nyam tut sai kang khün*) on the twelfth waning-moon day of the eighth lunar month, Wednesday. The front palace had the religious faith to sponsor the making of this manuscript entitled *Sattanibat* to support the Teachings of the Buddha. May this be a condition to reach Nibbāna, certainly and constantly. May my desires come true.
Date: CS 1173, a *huang mot* year (13 Jun 1811)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): The front palace
Titles: ສັດຕະນິບາດ (ຜູກຕົ້ນ)
Sattanibat (*Phuk* 1)
Sattanipāta (Fascicle 1)

EAP1398_VXY_1_0686

Long palm-leaf

One *Phuk*: *fascicle* 2

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 54.3 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 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:** Good.

Description: ສັດຕະນິບາດ ໂຮມຊາດິກທີ່ກ່າວເຖິງປະຫວັດການສ້າງບາລະມີຂອງພະສໍາມາສໍາພຸດທະເຈົ້າໃນສະໄໝທີ່ເປັນພະໂພທິສັດ. ພະພຸດທະອົງໄດ້ນໍາເອົາຊາດິກທັງຫຼາຍ ມາເລົ່າໃຫ້ພະພິກຂຸສົງແລະພຸດທະບໍລິສັດຟັງໃນໂອກາດຕ່າງໆ ເພື່ອສະແດງຫຼັກທຳມະແລະສຸພາສິດທີ່ພະພຸດທະອົງມີຄວາມປະສົງ. ໃນແຕ່ລະຊາດນັ້ນ ພະພຸດທະອົງໄດ້ຊົງບໍາເພັນບາລະມີຢ່າງເຕັມປຸງມເຂັ້ມຊັ້ນ

⁸⁸ 1173 Jyestha 22 = Thursday, 13 June 1811. This day was a *kot sanga* day.

ເອົາຊີວິດເປັນເດີມພັນ ແລະມີຄວາມໂດດເດັ່ນແຕກຕ່າງກັນ. ທັງສີຊຸດນີ້ ມີຫຼາຍເລື່ອງຢູ່ນຳກັນ ເຊັ່ນ ເລື່ອງ ມະໂນຊະຊາດີກ ວ່າດ້ວຍການຄົບຄົນຊົ່ວບໍ່ໄດ້ຄວາມສຸກທີ່ຍັງຢືນ, ຄິດຊະຣາຊາດີກ ວ່າດ້ວຍອຳນາດບຸນຄຸນ, ອຸປະນັນທະຊາດີກ ວ່າດ້ວຍພະອຸປະນັນທະສາກະຍະບຸດ, ທັບພະປຸບຜາຊາດີກ ວ່າດ້ວຍໂທດຂອງການໂຕ້ຖຽງກັນ, ມະໂຫສິດຊາດີກ ວ່າດ້ວຍການບຳເພັນປັນຍາປາລະມີ, ມະຫາອຸມັງຄະລະຊາດີກ ວ່າດ້ວຍຄວາມເປັນມຸງຄຸນ ເປັນຕົ້ນ.

Sattanipāta, a collection of Jatakas that recount the history of the Buddha's practices of perfections during his time of being Bodhisattas. The Buddha delivered these Jatakas 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: ຈຸນລະສັງກາດໄດ້ ຮອຍ ໗໐໖ (ກົງກັບ ຈ.ສ. ໑໑໗໖) ຕົວ ປີຮ້ວງມິດ ມີ້ກົດສະງ້າ ຣິດຈະນາແລ້ວຍາມຕູດຊ້າຍກາງຄືນ ພະຣາຊະສັດທາຫຼວງວັງໜ້າ ສ້າງ ສັດຕະນິບາດ ໄວ້ກັບ ວິຣະພຸດທະສາສະໜາ ຂໍໃຫ້ໄດ້ເຖິງອະຣະທັມຕະມັກຄະຍານເຖິງນິຣະພານເປັນທີ່ແລ້ວ ຢ່າຄາດແຄ້ວດັ່ງຄຳປາດຖະໜາກໍຂ້າເທີ້ນ.

Folio 25 on the recto side: In Chunlasangkat one hundred and 703 (corresponding with CS 1173), a *huang mot* year, on a *kot sanga* day, the writing was accomplished at the time of after midnight (*nyam tut sai kang khūn*). The front palace had the religious faith to sponsor the making of this manuscript entitled *Sattanibat* to support the Teachings of the Buddha. May I reach the knowledge of enlightenment and Nibbāna. May my wishes not be ignored.

Date: CS 1173, a *huang mot* year (1811)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): The front palace

Titles: ສັດຕະນິບາດ (ຜູກ ໒)

Sattanibat (Phuk 2)

Sattanipāta (Fascicle 2)

EAP1398_VXY_1_0687

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 54.3 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 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:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ສັດຕະນິບາດ ໂຮມຊາດີກທີ່ກ່າວເຖິງປະຫວັດການສ້າງບາລະມີຂອງພະສຳມາສຳພຸດທະເຈົ້າໃນສະໄໝທີ່ເປັນພະໂພທິສັດ. ພະພຸດທະອົງໄດ້ນຳເອົາຊາດີກທັງຫຼາຍມາເລົ່າໃຫ້ພະພິກຂຸສົງແລະພຸດທະບໍລິສັດຟັງໃນໂອກາດຕ່າງໆ ເພື່ອສະແດງຫຼັກທຳມະແລະສຸພາສິດທີ່ພະພຸດທະອົງມີຄວາມປະສົງ. ໃນແຕ່ລະຊາດນັ້ນ ພະພຸດທະອົງໄດ້ຊົງບຳເພັນບາລະມີຢ່າງເຕັມປຸງມເຂັ້ມຊັ້ນເອົາຊີວິດເປັນເດີມພັນ ແລະມີຄວາມໂດດເດັ່ນແຕກຕ່າງກັນ. ທັງສີ່ຊຸດນີ້ ມີຫຼາຍເລື່ອງຢູ່ນຳກັນເຊັ່ນ ເລື່ອງ ມະໂນຊະຊາດີກ ວ່າດ້ວຍການຄົບຄົນຊົ່ວບໍ່ໄດ້ຄວາມສຸກທີ່ຍັງຢືນ, ຄິດຊະຣາຊະຊາດີກ ວ່າດ້ວຍອຳນາດບຸນຄຸນ, ອຸປະນັນທະຊາດີກ ວ່າດ້ວຍພະອຸປະນັນທະສາກະຍະບຸດ, ທັບພະປຸບຜາຊາດີກ ວ່າດ້ວຍໂທດຂອງການໂຕ້ຖຽງກັນ, ມະໂຫສິດຊາດີກ ວ່າດ້ວຍການບຳເພັນປັນຍາປາລະມີ, ມະຫາອຸມັງຄະລະຊາດີກ ວ່າດ້ວຍຄວາມເປັນມຸງຄຸນ ເປັນຕົ້ນ.

Sattaniṭṭa, a collection of Jatakas that recount the history of the Buddha's practices of perfections during his time of being Bodhisattas. The Buddha delivered these Jatakas 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: ຈຸນລະສັງກາດໄດ້ ຮອຍ ໗໐໓ (ກົງກັບ ຈ.ສ. ໑໑໗໓) ຕົວ ປີຮ້ວງມິດ ມີກິດສະງາ ຮິດຈະນາແລ້ວຍາມຕູດຊ້າຍກາງຄືນ ເດືອນ ຕູ ແຮມ ໑໒ ຄຳ ພໍ່າວ່າໄດ້ ວັນພຸດ ຮິດຈະນາພະຣາຊະສັດທາຫຼວງວັງໜ້າ ສ້າງ ທຳມະສັດຕະນິບາດ ໄວ້ກັບສາສະໜາ ຂໍໃຫ້ເຖິງອະຣະທັມຕະກຳຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 25 on the recto side: In Chunlasangkat one hundred and 703 (corresponding with CS 1173), a *huang mot* year, on a *kot sang* day, the writing was accomplished at the time of after midnight (*nyam tut sai kang khūn*) on the twelfth waning-moon day of the eighth lunar month, Wednesday. The front palace had the religious faith to sponsor the making of this manuscript entitled *Sattaniṭṭa* to support the Teachings of the Buddha. May I reach the knowledge of enlightenment and Nibbāna. May this be a condition to reach Nibbāna.

Date: CS 1173, a *huang mot* year (13 Jun 1811)

Script(s): Tham Lao

Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): The front palace
Titles: ສັດຕະນິບາດ (ຜູກ ໓)
Sattanibat (Phuk 3)
Sattanipāta (Fascicle 3)

EAP1398_VXY_1_0688

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 54.3 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: ສັດຕະນິບາດ ໂຮມຊາຕິກທີ່ກ່າວເຖິງປະຫວັດການສ້າງບາລະມີຂອງພະສຳມາສຳພຸດທະເຈົ້າໃນສະໄໝທີ່ເປັນພະໂພທິສັດ. ພະພຸດທະອົງໄດ້ນຳເອົາຊາຕິກທັງຫຼາຍມາເລົ່າໃຫ້ພະພິກຂຸສົງແລະພຸດທະບໍລິສັດຟັງໃນໂອກາດຕ່າງໆ ເພື່ອສະແດງຫຼັກທຳມະແລະສຸພາສິດທີ່ພະພຸດທະອົງມີຄວາມປະສົງ. ໃນແຕ່ລະຊາດນັ້ນ ພະພຸດທະອົງໄດ້ຊົງບຳເພັນບາລະມີຢ່າງເຕັມປຸງມເຂັ້ມຊັ້ນເອົາຊີວິດເປັນເດີມພັນ ແລະມີຄວາມໂດດເດັ່ນແຕກຕ່າງກັນ. ທັງສີ່ຊາດນີ້ມີຫຼາຍເລື່ອງຢູ່ນຳກັນເຊັ່ນ ເລື່ອງ ມະໂນຊະຊາຕິກ ວ່າດ້ວຍການຄົບຄົນຊົ່ວບໍ່ໄດ້ຄວາມສຸກທີ່ຍັງຢືນ, ຄິດຊະຣາຊາຕິກ ວ່າດ້ວຍອຳນາດບຸນຄຸນ, ອຸປະນັນທະຊາຕິກ ວ່າດ້ວຍພະອຸປະນັນທະສາກະຍະບຸດ, ທັບພະປຸບຜາຊາຕິກ ວ່າດ້ວຍໂທດຂອງການໂຕ້ຖຽງກັນ, ມະໂຫສິດຊາຕິກ ວ່າດ້ວຍການບຳເພັນປັນຍາປາລະມີ, ມະຫາອຸມັງຄະລະຊາຕິກ ວ່າດ້ວຍຄວາມເປັນມຸງຄຸນ ເປັນຕົ້ນ.

Sattanipāta, a collection of Jatakas that recount the history of the Buddha's practices of perfections during his time of being Bodhisattas. The Buddha delivered these Jatakas 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: ຈຸນລະສັງກາດໄດ້ ຮອຍ ໗໐໓ (ກົງກັບ ຈ.ສ. ໑໑໗໓) ຕົວ ປີຮ່ວງມິດ ມີ້ກິດສະງາ ວັນພຸດ ຮິດຈະນາແລ້ວຍາມຕູດຊ້າຍກາງຄືນ ພະຣາຊະສັດທາຫຼວງວັງໜ້າ ເປັນຜູ້ຮິດຈະ

ນາສ້າງ ສັດຕະນິບາດ ໄວ້ກັບວິຣະພຸດທະສາສະໜາ ຂໍໃຫ້ໄດ້ເຖິງອະຣະຫັນຕະມັກຄະຍານ ເຖິງ
ພະນິຣະພານນັ້ນກໍຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 25 on the recto side: In Chunlasangkat one hundred and 703 (corresponding with CS 1173), a *huang mot* year, on a *kot sang* day, Wednesday, the writing was accomplished at the time of after midnight (*nyam tut sai kang khün*). The front palace had the religious faith to sponsor the making of this manuscript entitled *Sattanibat* to support the Teachings of the Buddha. May I reach the knowledge of enlightenment and Nibbāna. May this be a condition to reach Nibbāna.

Date: CS 1173, a *huang mot* year (1811)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): The front palace

Titles: ສັດຕະນິບາດ (ຜູກ ໔)

Sattanibat (Phuk 4)

Sattanipāta (Fascicle 4)

EAP1398_VXY_1_0689

Long palm-leaf

One Phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 54.3 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 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:** angled. **Pagination of 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 ໂຮມຊາຕິກທີ່ກ່າວເຖິງປະຫວັດການສ້າງບາລະມີຂອງພະສຳມາສຳພຸດທະເຈົ້າໃນ
ສະໄໝທີ່ເປັນພະໂພທິສັດ. ພະພຸດທະອົງໄດ້ນຳເອົາຊາຕິກທັງຫຼາຍມາເລົ່າໃຫ້ພະພິກຂຸລິງແລະ
ພຸດທະບໍລິສັດທັງໃນໂອກາດຕ່າງໆ ເພື່ອສະແດງຫຼັກທຳມະແລະສຸພາສິດທີ່ພະພຸດທະອົງມີ
ຄວາມປະສົງ. ໃນແຕ່ລະຊາດນັ້ນ ພະພຸດທະອົງໄດ້ຊົງບຳເພັນບາລະມີຢ່າງເຕັມປຸງມເຂັ້ມຊັ້ນ
ເອົາຊີວິດເປັນເດີມພັນ ແລະມີຄວາມໂດດເດັ່ນແຕກຕ່າງກັນ. ທັງສີຊຸດນີ້ມີຫຼາຍເລື່ອງຢູ່ນຳກັນ
ເຊັ່ນ ເລື່ອງ ມະໂນຊະຊາຕິກ ວ່າດ້ວຍການຄົບຄົນຊົ່ວບໍ່ໄດ້ຄວາມສຸກທີ່ຍັງຢືນ, ຄິດຊະຣາຊ
ຊາຕິກ ວ່າດ້ວຍອຳນາດບຸນຄຸນ, ອຸປະນັນທະຊາຕິກ ວ່າດ້ວຍພະອຸປະນັນທະສາກະຍະບຸດ, ທັບ
ພະປຸບຜາຊາຕິກ ວ່າດ້ວຍໂທດຂອງການໂຕ້ຖຽງກັນ, ມະໂຫສິດຊາຕິກ ວ່າດ້ວຍການບຳເພັນ
ປັນຍາບາລະມີ, ມະຫາອຸມັງຄະລະຊາຕິກ ວ່າດ້ວຍຄວາມເປັນມຸງຄຸນ ເປັນຕົ້ນ.

Sattanipāta, a collection of Jatakas that recount the history of the Buddha's practices of perfections during his time of being Bodhisattas. The Buddha delivered these Jatakas 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: ຈຸນລະສັງກາດໄດ້ ຮ້ອຍ ໗໐໓ (ກົງກັບ ຈ.ສ. ໑໑໗໓) ຕົວ ປີຮ້ວງມິດ ມີ້ກິດ ສະງາ ວັນພຸດ ເດືອນ ຕຸ ແຮມ ໑໒ ຄໍ່າ ພໍ່າວ່າໄດ້ ວັນພຸດ ຮິດຈະນາຍາມຕູດຊ້າຍກາງຄືນ ພະຣາ ຊະສັດທາສ້າງ ສັດຕະນິບາດ ໄວ້ກັບວິຣະພຸດທະສາສະໜາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ທຸວັງ ທຸວັງ ນິດຈັງ ໃຫ້ໄດ້ເຖິງສຸກ ໓ ປະການ ນີ້ກໍຂ້າເຫັນ.

Folio 25 on the recto side: In Chunlasangkat one hundred and 703 (corresponding with CS 1173), a *huang mot* year, on a *kot sanga* day, Wednesday, on the twelfth waning-moon day of the eighth lunar month, Wednesday, the writing was accomplished at the time of after midnight (*nyam tut sai kang khün*). [A royal family] had the religious faith to sponsor the making of this manuscript entitled *Sattanibat* to support the Teachings of the Buddha. May this be a condition to reach Nibbāna, certainly and constantly. May I reach the three states of happiness, definitely.

Date:

CS 1173, a *huang mot* year (13 Jun 1811)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

The front palace

Titles:

ສັດຕະນິບາດ (ຜູກ ໕)

Sattanibat (Phuk 5)

Sattanipāta (Fascicle 5)

EAP1398_VXY_1_0690

Long palm-leaf

One Phuk:

fascicle 6

Material:

Light brown palm leaves, black ink. **Size:** Height 5 cm, width 54.3 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:** 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 ໂຮມຊາຕິກທີ່ກ່າວເຖິງປະຫວັດການສ້າງບາລະມີຂອງພະສຳມາສຳພຸດທະເຈົ້າໃນສະໄໝທີ່ເປັນພະໂພທິສັດ. ພະພຸດທະອົງໄດ້ນຳເອົາຊາຕິກທັງຫຼາຍມາເລົ່າໃຫ້ພະພິກຂຸລິງແລະພຸດທະບໍລິສັດຟັງໃນໂອກາດຕ່າງໆ ເພື່ອສະແດງຫຼັກທຳມະແລະສຸພາສິດທີ່ພະພຸດທະອົງມີຄວາມປະສົງ. ໃນແຕ່ລະຊາຕິກນັ້ນ ພະພຸດທະອົງໄດ້ຊົງບຳເພັນບາລະມີຢ່າງເຕັມປຸງມເຂັ້ມຊັ້ນເອົາຊີວິດເປັນເດີມພັນ ແລະມີຄວາມໂດດເດັ່ນແຕກຕ່າງກັນ. ທັງສີຂຸດນີ້ ມີຫຼາຍເລື່ອງຢູ່ນຳກັນເຊັ່ນ ເລື່ອງ ມະໂນຊະຊາຕິກ ວ່າດ້ວຍການຄົບຄົນຊົ່ວບໍ່ໄດ້ຄວາມສຸກທີ່ຍັງຢືນ, ຄິດຊະຣາຊາຕິກ ວ່າດ້ວຍອຳນາດບຸນຄຸນ, ອຸປະນັນທະຊາຕິກ ວ່າດ້ວຍພະອຸປະນັນທະສາກະຍະບຸດ, ທັບພະປຸບຜາຊາຕິກ ວ່າດ້ວຍໂທດຂອງການໂຕ້ຖຽງກັນ, ມະໂຫສິດຊາຕິກ ວ່າດ້ວຍການບຳເພັນປັນຍາປາລະມີ, ມະຫາອຸມັງຄະລະຊາຕິກ ວ່າດ້ວຍຄວາມເປັນມຸງຄຸນ ເປັນຕົ້ນ.

Sattaniṇipāta, a collection of Jatakas that recount the history of the Buddha's practices of perfections during his time of being Bodhisattas. The Buddha delivered these Jatakas 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: ຈຸນລະສັງກາດໄດ້ ຮອຍ ໗໐໓ (ກົງກັບ ຈ.ສ. ໑໑໗໓) ຕົວ ປີຮ່ວງມົດ ມີ້ກົດສະງ້າ ວັນພຸດ ອິດຈະນາຍາມຕູດຊ້າຍກາງຄືນ ພະຣາຊະສັດທາຫຼວງວັງໜ້າ ເປັນຜູ້ອິດຈະນາສ້າງ ສັດຕະນິບາດ ໄວ້ກັບວໍຣະພຸດທະສາສະໜາ ຂໍໃຫ້ໄດ້ເຖິງອະຣະທັມຕະມັກຄະຍານ ຂໍໃຫ້ເຖິງນິຣະພານນັ້ນກໍຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 25 on the recto side: In Chunlasangkat one hundred and 703 (corresponding with CS 1173), a *huang mot* year, on a *kot sanga* day, Wednesday, the writing was accomplished at the time of after midnight (*nyam tut sai kang khün*). The front palace had the religious faith to sponsor the making of this manuscript entitled *Sattaniṇibat* to support the Teachings of the Buddha. May I reach the knowledge of enlightenment and Nibbāna. May this be a condition to reach Nibbāna.

Date: CS 1173, a *huang mot* year (1811)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): The front palace

Titles: ສັດຕະນິບາດ (ຜູກ ໖)

Sattaniṇibat (Phuk 6)

Sattaniṇipāta (Fascicle 6)

Long palm-leaf**One Phuk:** *fascicle 7***Material:** Light brown palm leaves, black ink. **Size:** Height 5 cm, width 54.3 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:** 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:** ສັດຕະນິບາດ ໂຮມຊາຕິກທີ່ກ່າວເຖິງປະຫວັດການສ້າງບາລະມີຂອງພະສຳມາສຳພຸດທະເຈົ້າໃນສະໄໝທີ່ເປັນພະໂພທິສັດ. ພະພຸດທະອົງໄດ້ນຳເອົາຊາຕິກທັງຫຼາຍມາເລົ່າໃຫ້ພະພິກຂຸສົງແລະພຸດທະບໍລິສັດຟັງໃນໂອກາດຕ່າງໆ ເພື່ອສະແດງຫຼັກທຳມະແລະສຸພາສິດທີ່ພະພຸດທະອົງມີຄວາມປະສົງ. ໃນແຕ່ລະຊາດນັ້ນ ພະພຸດທະອົງໄດ້ຊົງບຳເພັນບາລະມີຢ່າງເຕັມປຸງມເຂັ້ມຊັ້ນເອົາຊີວິດເປັນເດີມພັນ ແລະມີຄວາມໂດດເດັ່ນແຕກຕ່າງກັນ. ຫຼັງສີຊຸດນີ້ມີຫຼາຍເລື່ອງຢູ່ນຳກັນເຊັ່ນ ເລື່ອງ ມະໂນຊະຊາຕິກ ວ່າດ້ວຍການຄົບຄົນຊົ່ວບໍ່ໄດ້ຄວາມສຸກທີ່ຍັງຢືນ, ຄິດຊະຣາຊາຕິກ ວ່າດ້ວຍອຳນາດບຸນຄຸນ, ອຸປະນັນທະຊາຕິກ ວ່າດ້ວຍພະອຸປະນັນທະສາກະຍະບຸດ, ທັບພະປຸປຜາຊາຕິກ ວ່າດ້ວຍໂທດຂອງການໂຕ້ຖຽງກັນ, ມະໂຫສິດຊາຕິກ ວ່າດ້ວຍການບຳເພັນປັນຍາບາລະມີ, ມະຫາອຸມັງຄະລະຊາຕິກ ວ່າດ້ວຍຄວາມເປັນມຸງຄຸນ ເປັນຕົ້ນ.*Sattanipāṭa*, a collection of Jatakas that recount the history of the Buddha's practices of perfections during his time of being Bodhisattas. The Buddha delivered these Jatakas 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: ຈຸນລະສັງກາດໄດ້ ຮອຍ ໗໐໖ (ກົງກັບ ຈ.ສ. ໑໑໗໖) ຕົວ ປີຮ້ວງມິດ ມີກິດສະງ້າ ວັນພຸດ ຣິດຈະນາຍາມຕູດຊ້າຍກາງຄືນ ພະຣາຊະສັດທາຫຼວງວັງໜ້າ ເປັນຜູ້ຣິດຈະນາສ້າງ ສັດຕະນິບາດ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຂໍໃຫ້ຜູ້ຂ້າເຂົ້າສູ່ນິຣະພານ ຢ່າຄາດແຄ້ວຄຳປາດຖະໜາກໍຂ້າເທີ້ນ.Folio 25 on the recto side: In Chunlasangkat one hundred and 703 (corresponding with CS 1173), a *huang mot* year, on a *kot sang* day, Wednesday, the writing was accomplished at the time of after midnight (*nyam tut sai kang khün*). The royal king of the front palace had the religious faith to sponsor the making of this manuscript entitled

Date: *Sattanibat* to support the Teachings of the Buddha. May I enter Nibbāna. May my wishes not be ignored.
Script(s): CS 1173, a *huang mot* year (1811)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): The royal king of the front palace
Titles: ສັດຕະນິບາດ (ຜູກ ໗)
Sattanibat (*Phuk* 7)
Sattanipāta (Fascicle 7)

EAP1398_VXY_1_0692

Long palm-leaf

One *Phuk*: *fascicle* 8

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 54.3 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:** Fragile.

Description: ສັດຕະນິບາດ ໂຮມຊາຕິກທີ່ກ່າວເຖິງປະຫວັດການສ້າງບາລະມີຂອງພະສຳມາສຳພຸດທະເຈົ້າໃນສະໄໝທີ່ເປັນພະໂພທິສັດ. ພະພຸດທະອົງໄດ້ນຳເອົາຊາຕິກທັງຫຼາຍມາເລົ່າໃຫ້ພະພິກຂຸລິງແລະພຸດທະບໍລິສັດຟັງໃນໂອກາດຕ່າງໆ ເພື່ອສະແດງຫຼັກທຳມະແລະສຸພາສິດທີ່ພະພຸດທະອົງມີຄວາມປະສົງ. ໃນແຕ່ລະຊາດນັ້ນ ພະພຸດທະອົງໄດ້ຊົງບຳເພັນບາລະມີຢ່າງເຕັມປຸງມເຂັ້ມຊັ້ນເອົາຊີວິດເປັນເດີມພັນ ແລະມີຄວາມໂດດເດັ່ນແຕກຕ່າງກັນ. ທັງສີ່ຊຸດນີ້ມີຫຼາຍເລື່ອງຢູ່ນຳກັນເຊັ່ນ ເລື່ອງ ມະໂນຊະຊາຕິກ ວ່າດ້ວຍການຄົບຄົນຊົ່ວບໍ່ໄດ້ຄວາມສຸກທີ່ຍັງຢືນ, ຄິດຊະຣາຊາຕິກ ວ່າດ້ວຍອຳນາດບຸນຄຸນ, ອຸປະນັນທະຊາຕິກ ວ່າດ້ວຍພະອຸປະນັນທະສາກະຍະບຸດ, ທັບພະປຸບຜາຊາຕິກ ວ່າດ້ວຍໂທດຂອງການໂຕ້ຖຽງກັນ, ມະໂຫສິດຊາຕິກ ວ່າດ້ວຍການບຳເພັນປັນຍາບາລະມີ, ມະຫາອຸມັງຄະລະຊາຕິກ ວ່າດ້ວຍຄວາມເປັນມຸງຄຸນ ເປັນຕົ້ນ.

Sattanipāta, a collection of Jatakas that recount the history of the Buddha's practices of perfections during his time of being Bodhisattas. The Buddha delivered these Jatakas 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

Colophon: quarrels), *Mahosatha-jātaka* (On the Perfection of Wisdom), and *Mahāumaṅgala-jātaka* (On auspiciousness), and among others.
 ລານທີ ໒໕ ໜ້າ ໑: ຈຸນລະສັງກາດໄດ້ ຮ້ອຍ ໗໐໖ (ກົງກັບ ຈ.ສ. ໑໑໗໖) ຕົວ ປີຮ້ວງມິດ ມີກິດສະງາ ວັນພຸດ ຣິດຈະນາຍາມຕູດຊ້າຍກາງຄືນ ພະຣາຊະສັດທາຫຼວງວັງໜ້າສ້າງ ສັດຕະນິບາດ ມັດນີ້ໄວ້ກັບສາສະໜາພະ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຖິງອະຣະທັມຕະຕາມມັກຄະຍານ ຂໍໃຫ້ໄດ້ເຖິງນິຣະພາບເປັນທີ່ແລ້ວ ຢ່າຄາດແຄ້ວຄຳປາດຖະໜາກໍຂ້າເທີ້ນ.

Folio 25 on the recto side: In Chunlasangkat one hundred and 703 (corresponding with CS 1173), a *huang mot* year, on a *kot sanga* day, Wednesday, the writing was accomplished at the time of after midnight (*nyam tut sai kang khün*). The royal king of the front palace had the religious faith to sponsor the making of this manuscript entitled *Sattanibat* to support the Teachings of the Buddha. May I enter Nibbāna as the ultimate goal. May my wishes not be ignored.

Date: CS 1173, a *huang mot* year (1811)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): The royal king of the front palace

Titles: ສັດຕະນິບາດ (ຜູກ ໘)
Sattanibat (Phuk 8)
Sattanipāta (Fascicle 8)

EAP1398_VXY_1_0693

Long palm-leaf

One Phuk: *fascicle 9*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 54.3 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 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 ໂຮມຊາດີກທີ່ກ່າວເຖິງປະຫວັດການສ້າງບາລະມີຂອງພະສຳມາສຳພຸດທະເຈົ້າໃນສະໄໝທີ່ເປັນພະໂພທິສັດ. ພະພຸດທະອົງໄດ້ນຳເອົາຊາດີກທັງຫຼາຍມາເລົ່າໃຫ້ພະພິກຂຸສົງແລະພຸດທະບໍລິສັດຟັງໃນໂອກາດຕ່າງໆ ເພື່ອສະແດງຫຼັກທຳມະແລະສຸພາສິດທີ່ພະພຸດທະອົງມີຄວາມປະສົງ. ໃນແຕ່ລະຊາດນັ້ນ ພະພຸດທະອົງໄດ້ຊົງບຳເພັນບາລະມີຢ່າງເຕັມປຸງມເຂັ້ມຊັ້ນເອົາຊີວິດເປັນເດີມພັນ ແລະມີຄວາມໂດດເດັ່ນແຕກຕ່າງກັນ. ຫົງສີຊຸດນີ້ ມີຫຼາຍເລື່ອງຢູ່ນຳກັນເຊັ່ນ ເລື່ອງ ມະໂນຊະຊາດີກ ວ່າດ້ວຍການຄົບຄົນຊົ່ວບໍ່ໄດ້ຄວາມສຸກທີ່ຍັງຢືນ, ຄົດຊະຣາຊາດີກ ວ່າດ້ວຍອຳນາດບຸນຄຸນ, ອຸປະນັນທະຊາດີກ ວ່າດ້ວຍພະອຸປະນັນທະສາກະຍະບຸດ, ທັບພະປຸບຜາຊາດີກ ວ່າດ້ວຍໂທດຂອງການໂຕ້ຖຽງກັນ, ມະໂຫສິດຊາດີກ ວ່າດ້ວຍການບຳເພັນປັນຍາບາລະມີ, ມະຫາອຸມັງຄະລະຊາດີກ ວ່າດ້ວຍຄວາມເປັນມຸງຄຸນ ເປັນຕົ້ນ.

Sattanipāta, a collection of Jatakas that recount the history of the Buddha's practices of perfections during his time of being Bodhisattas. The Buddha delivered these Jatakas 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: None
Date: 1811 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0692)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສັດຕະນິບາດ (ຜູກ ໙)
Sattanibat (Phuk 9)
Sattanipāta (Fascicle 9)

EAP1398_VXY_1_0694

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 59 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** 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: ເຕມິຍະຊາດິກ ເປັນຊາດິກເລື່ອງທຳອິດໃນ ໑໐ ເລື່ອງຈາກພະເຈົ້າສິບຊາດ ໃນເຕມິຍະຊາດິກ ພະໂພທິສັດຊົງບຳເພັນເນກຂໍ້ມະປາຣະມີ ຄືການອອກບວດ. ເຕມິຍະຊາດິກ ກ່າວເຖິງ ພະໂພທິສັດໄດ້ຮັບອາລາທະນາຈາກພະອິນໃຫ້ຈຸຕິລົງມາເກີດເປັນພະໂອລົດຂອງພະເຈົ້າກະສິ ກະລາດແຫ່ງເມືອງພາຣານະສີ ນາມວ່າ ເຕມິຍະກຸມມານ ຫຼືເຕເມ. ເມື່ອອາຍຸໄດ້ ໑໑ ເດືອນ ເຫັນ ພະບິດາສັງລົງໂທດໂຈນຢ່າງທາລຸນ ຊົງລະນຶກຊາດໄດ້ວ່າ ຄັ້ງໜຶ່ງ ພະອົງເຄີຍເປັນກະສັດ ຄອງ ລາດຢູ່ ໒໐ ປີ ເມື່ອຕາຍແລ້ວໄປເກີດໃນນະຣົກຢູ່ແປດພື້ນປີ ຈາກນັ້ນ ຈຶ່ງໄດ້ໄປເກີດໃນດາວວະ ດົງສະຫວັນ ຊົງຮູ້ສຶກຢ້ານວ່າ ຈະຕ້ອງເປັນກະສັດຕໍ່ຈາກພະບິດາແລະຕ້ອງສັງລົງໂທດຄືນທຳຜິດ ຈົນຕ້ອງຕົກນະຣົກອີກ ຈຶ່ງແກ້ງເຮັດເປັນງ່ອຍເບ້ຍ ຫູໜວກ ເປັນໃບ ແລະຖືກກ່າວຫາວ່າເປັນ

ກາລະກິນີ ຈົນເມື່ອອາຍຸໄດ້ ໑໖ ປີ ກໍລ້າງຈະຖືກຝັງທັງດິບໃນປ່າຊ້າ ຈຶ່ງສະແດງຕົນວ່າ ບໍ່ໄດ້ງ່ອຍ ເບ້ຍ ແລະເປັນໃບໄຕ່ຢ່າງໃດ. ຕໍ່ມາ ໄດ້ບວດຮັກສາສິນຢູ່ໃນປ່າ. ພະບິດາ, ພະມານດາ ແລະ ປະຊາຊົນຮູ້ຂ້າວ ກໍຕິດຕາມມາ ເມື່ອໄດ້ຟັງທໍາຈາກພະເຕເມ ກໍເກີດຄວາມເຫຼືອມໃສ ຈຶ່ງຂໍ ບວດນໍາ. ເມື່ອພະເຕເມສັ້ນຊີວິດແລ້ວ 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: None
Date: 1860 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0696)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ເຕມີຍະກຸມມານ (ຜູກຕົ້ນ, ຖ້ວນ ໓)
Temiya Kumman (*Phuk ton, thuan 3*)
Temiyakumāra (Fascicle 3)

EAP1398_VXY_1_0695

Long palm-leaf

One Phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.6 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** two 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: ເຕມິຍະຊາດີກ ເປັນຊາດີກເລື່ອງທຳອິດໃນ ໑໐ ເລື່ອງຈາກພະເຈົ້າສິບຊາດ ໃນເຕມິຍະຊາດີກ ພະໂພທິສັດຊົງບຳເພັນເນກຂຳມະປາຣະມີ ຄືການອອກບວດ. ເຕມິຍະຊາດີກ ກ່າວເຖິງ ພະໂພທິສັດໄດ້ຮັບອາລາທະນາຈາກພະອິນໃຫ້ຈຸຕິລົງມາເກີດເປັນພະໂອລົດຂອງພະເຈົ້າກະສິ ກະລາດແຫ່ງເມືອງພາຣານະສີ ນາມວ່າ ເຕມິຍະກຸມມານ ຫຼືເຕເມ. ເມື່ອອາຍຸໄດ້ ໑໑ ເດືອນ ເຫັນ ພະບິດາສັງລົງໂທດໂຈນຢ່າງທຳລຸນ ຊົງລະນຶກຊາດໄດ້ວ່າ ຄັ້ງໜຶ່ງ ພະອົງເຄີຍເປັນກະສັດຄອງ ລາດຢູ່ ໒໐ ປີ ເມື່ອຕາຍແລ້ວໄປເກີດໃນນະຣິກຢູ່ແປດຟື້ນປີ ຈາກນັ້ນ ຈຶ່ງໄດ້ໄປເກີດໃນດາວວະ ດົງສະຫວັນ ຊົງຮູ້ສຶກຢ້ານວ່າ ຈະຕ້ອງເປັນກະສັດຕໍ່ຈາກພະບິດາແລະຕ້ອງສັງລົງໂທດຄືນທຳຜິດ ຈົນຕ້ອງຕິກນະຣິກອີກ ຈຶ່ງແກ້ງເຮັດເປັນງ່ອຍເບ້ຍ ທູໜວກ ເປັນໄບ້ ແລະຖືກກ່າວຫາວ່າເປັນ ກາລະກິນີ ຈົນເມື່ອອາຍຸໄດ້ ໑໖ ປີ ກຳລັງຈະຖືກຝັງທັງດິບໃນປ່າຊ້າ ຈຶ່ງສະແດງຕົນວ່າ ບໍ່ໄດ້ງ່ອຍ ເບ້ຍ ແລະເປັນໄບ້ແຕ່ຢ່າງໃດ. ຕໍ່ມາ ໄດ້ບວດຮັກສາສິນຢູ່ໃນປ່າ. ພະບິດາ, ພະມານດາ ແລະ ປະຊາຊົນຮູ້ຂ່າວ ກໍຕິດຕາມມາ ເມື່ອໄດ້ຟັງທຳຈາກພະເຕເມ ກໍເກີດຄວາມເຫຼື້ອມໃສ ຈຶ່ງຂໍ ບວດນຳ. ເມື່ອພະເຕເມສິ້ນຊີວິດແລ້ວ 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 ໒໕ ໜ້າ ໑: ຮືກມານະວັນ ໓ ເດືອນ ໒ ຢູ່ ຕິກູຣະຍະສິກ ຍາມກອງງາຍ ໝາຍມີ ສາທຸບຸດີ ມີໃຈໃສສັດທາໄດ້ສ້າງ ເຕມິຍະກຸມມານ ໄວ້ກັບສາສະໜາພະເຈົ້າ ເທົ່າ ໔ ພັນວັດສາກໍຂ້າເຫັນ.

Folio 25 on the recto side: Auspicious time on the third day of the week (Tuesday) in the second lunar month, the third year of the decade, [the writing was accomplished] at the time of the morning drum (*nyam kòṅ ngai*). Sathu (Monk) Budi had the ardent religious faith to sponsor the making of this manuscript entitled *Temiya KuMāra* to support the Teachings of the Buddha to last until the end of 5000 years.

Date: 1860 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0696)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Sathu (Monk) Budi
Titles: ເຕມິຍະກຸມມານ (ຜູກ ໒)
Temiya Kumman (Phuk 2)
Temiyakumāra (Fascicle 2)

EAP1398_VXY_1_0696

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 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:** 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: ເຕມິຍະຊາດິກ ເປັນຊາດິກເລື່ອງທຳອິດໃນ ໑໐ ເລື່ອງຈາກພະເຈົ້າສິບຊາດ ໃນເຕມິຍະຊາດິກ ພະໂພທິສັດຊົງບຳເພັນເນກຂຳມະປາຣະມີ ຄືການອອກບວດ. ເຕມິຍະຊາດິກ ກ່າວເຖິງ ພະໂພທິສັດໄດ້ຮັບອາລາທະນາຈາກພະອິນ ໃຫ້ຈຸຕິລົງມາເກີດເປັນພະໂອລົດຂອງພະເຈົ້າກະສິ ກະລາດແຫ່ງເມືອງພາຣານະສີ ນາມວ່າ ເຕມິຍະກຸມມານ ຫຼືເຕເມ. ເມື່ອອາຍຸໄດ້ ໑໑ ເດືອນ ເຫັນ ພະບິດາສັງລົງໂທດໂຈນຢ່າງທາລຸນ ຊົງລະນຶກຊາດໄດ້ວ່າ ຄັ້ງໜຶ່ງພະອົງເຄີຍເປັນກະສັດຄອງ ລາດຢູ່ ໒໐ ປີ ເມື່ອຕາຍແລ້ວໄປເກີດໃນນະຣິກຢູ່ແປດພັນປີ ຈາກນັ້ນ ຈຶ່ງໄດ້ໄປເກີດໃນດາວວະ ດົງສະຫວັນ ຊົງຮູ້ສຶກຍ້ານວ່າ ຈະຕ້ອງເປັນກະສັດຕໍ່ຈາກພະບິດາແລະຕ້ອງສັງລົງໂທດຄືນທຳຜິດ ຈົນຕ້ອງຕິກນະຣິກອີກ ຈຶ່ງແກ້ງເຮັດເປັນງ່ອຍເບ້ຍ ຫູໜວກ ເປັນໄບ້ ແລະຖືກກ່າວຫາວ່າເປັນ ກາລະກິນີ ຈົນເມື່ອອາຍຸໄດ້ ໑໖ ປີ ກຳລັງຈະຖືກຝັງທັງດິບໃນປ່າຊ້າ ຈຶ່ງສະແດງຕົນວ່າ ບໍ່ໄດ້ງ່ອຍ ເບ້ຍ ແລະເປັນໄບ້ແຕ່ຢ່າງໃດ. ຕໍ່ມາ ໄດ້ບວດຮັກສາສິນຢູ່ໃນປ່າ. ພະບິດາ, ພະມານດາ ແລະ ປະຊາຊົນຮູ້ຂ່າວ ກໍຕິດຕາມມາ ເມື່ອໄດ້ຟັງທຳຈາກພະເຕເມ ກໍເກີດຄວາມເຫຼື້ອມໃສ ຈຶ່ງຂໍ ບວດນຳ. ເມື່ອພະເຕເມສິ້ນຊີວິດແລ້ວ 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 ໒໘ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໒໒໒ ຕົວ ປິກິດສັນ ເດືອນ ໔ ແຮມ ໒ ຄ່ຳ ວັນ ໒ ມື້ຮັບໃສ່
ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ນາງແສນຄຳມຸງຄຸນກັບທັງລູກເຕົ້າພ່າຊູ່ຄົນ ມີໃຈໃສ
ສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ເຕມິຍະ ໄວ້ຄຳຊູສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດ
ສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ ຈິ່ງແທກຂ້າເທົ່ນ.

Folio 28 on the recto side: In Chunlasangkat (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,⁸⁹ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Nang Saen Khammungkhun and all her children had the most religious faith to sponsor the making of this manuscript entitled *Temiya KuMāra* 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 1222, a *kot san* year (25 Feb 1860)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Nang Saen Khammungkhun and all her children
Titles: ເຕມິຍະ (ຜູກ ໓)
Temiya (Phuk 3)
Temiya (Fascicle 3)

EAP1398_VXY_1_0697

Long palm-leaf

One Phuk: *Single fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.4 cm, width 56.5 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** one folio contains the title.

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

Description: ກ່າວເຖິງວິບາກກຳບຸນແລະບາບ ທີ່ພະໂພທິສັດເຈົ້າໄດ້ກະທຳມາແຕ່ຊາດປາງກອນ ເມື່ອ
ພະໂພທິສັດເຈົ້າທີ່ໄດ້ເກີດມາເປັນພະຍາເວດສັນດອນ ຜົນກຳເຫຼົ່ານັ້ນຈິ່ງຕາມມາໃຫ້ຜົນ. ຊ້າງ
ປັດໄຈຍະນາເຄນ ແມ່ນເກີດຈາກວິບາກກຳທີ່ໃຊ້ໜີ້ບໍ່ໝົດ. ໃນຊາດໜຶ່ງ ພະໂພທິສັດເກີດເປັນ
ເສດຖີ ມີຊາຍທຸກໄຮ້ຂົນໃຈຜູ້ໜຶ່ງ ມາຍືມເງິນຮ້ອຍໜຶ່ງ ແຕ່ເມື່ອເອົາມາໃຊ້ຄືນ ພັດໃຊ້ບໍ່ໝົດຍັງ
ຊືກໜຶ່ງ ມາໃນຊາດນີ້ ຜູ້ຍືມຈິ່ງໄດ້ມາເກີດເປັນຊ້າງແກ້ວຮັບໃຊ້ພະໂພທິສັດ. ພະຍາເວດສັນດອນ

⁸⁹ 1222 Phalguna 16 = Monday, 25 February 1861. This day was indeed a *hap sai* day.

ຖືກຊາວເມືອງຂັບໄລ່ໄປຢູ່ປ່າ ດ້ວຍຜົນກຳ ທີ່ຊາດໜຶ່ງ ພະອົງເປັນພະຍາຊົມພູປະຕິຣາດ ໄດ້ໄປ
ຮຸກຮານເມືອງຕ່າງໆ ເຮັດໃຫ້ທ້າວພະຍາທັງຫຼາຍຢ້ານກົວ ແລະໄດ້ພາລູກເມຍໄປລີ້ຢູ່ໃນປ່າ.
ກຸມມານທັງສອງພີ່ນ້ອງຄື ເຈົ້າຊາລີ ແລະນາງກັນຫາ ຖືກຊູຊະກະພາມມັດດ້ວຍເຊືອກແລ້ວຕີໄປ
ກໍດ້ວຍວິບາກກຳທີ່ໃນຊາດໜຶ່ງ ທັງສອງກຸມມານໄດ້ໄປຈ້າງລ້ຽງງົວໃຫ້ເສດຖີ ເປັນເວລາ 15 ວັນ
ໃນເວລາລະວັນ ທັງສອງກຸມມານນັ້ນ ໄດ້ມັດງົວນັ້ນແລ້ວຕີໄປ ເກີດມາຊາດນີ້ ງົວນັ້ນເກີດມາເປັນ
ພາມຊູຊະກະ ດັ່ງນີ້ເປັນຕົ້ນ.

The text is on consequences of bad and good deeds that the Bodhisatta committed in his previous lives. The consequences appeared in his life as Prince Vessantara. The elephant Paccayanāga was the result of a debt. In his previous life, the Bodhisatta was born as a rich man. A poor man borrowed a hundred of money from him but did not pay back the full amount. He therefore was born as the elephant to serve the Bodhisatta. Prince Vessantara was expelled to the forest by the people as a result of his previous life. He was born as King Jumbūpatirāja who invaded other cities of which their rulers were frightened and hid in forests with their families. Jali and Kanha, the two siblings, were tied and beaten by Jujaka as a result of their bad deed. In a previous life, they were hired by a rich man to feed his cow for fifteen days. During the time, they tied the cow and beat it. The cow was reborn Jujaka.

Colophon: None
Date: Early-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ວິບາກເວດສັນຕະຣະ (ຜູກດຽວ)
Vibak Vetsantara (Phuk diao)
The Consequence of Vessantara (Single fascicle)

EAP1398_VXY_1_0698

Long palm-leaf

One Phuk: *fascicle*

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:** 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: ກ່າວເຖິງວິບາກກຳບຸນແລະບາບ ທີ່ພະໂພທິສັດເຈົ້າໄດ້ກະທຳມາແຕ່ຊາດປາງກອນ ເມື່ອ
ພະໂພທິສັດເຈົ້າທີ່ໄດ້ເກີດມາເປັນພະຍາເວດສັນດອນ ຜົນກຳເຫຼົ່ານັ້ນຈຶ່ງຕາມມາໃຫ້ຜົນ. ຊ້າງ
ປັດໄຈຍະນາເຄນ ແມ່ນເກີດຈາກວິບາກກຳທີ່ໃຊ້ໜີ້ບໍ່ໝົດ. ໃນຊາດໜຶ່ງ ພະໂພທິສັດເກີດເປັນ

ເສດຖີ ມີຊາຍທຸກໄຮ້ຂີນໃຈຜູ້ໜຶ່ງ ມາຍົມເງິນຮ້ອຍໜຶ່ງ ແຕ່ເມື່ອເອົາມາໃຊ້ຄືນ ພັດໃຊ້ບໍ່ໝົດຍັງ
ຊົກໜຶ່ງ ມາໃນຊາດນີ້ ຜູ້ຍົມຈຶ່ງໄດ້ມາເກີດເປັນຊ້າງແກ້ວຮັບໃຊ້ພະໂພທິສັດ. ພະຍາເວດສັນດອນ
ຖືກຊາວເມືອງຂັບໄລ່ໄປຢູ່ປ່າ ດ້ວຍຜົນກຳ ທີ່ຊາດໜຶ່ງ ພະອົງເປັນພະຍາຊົມພູປະຕິຣາດ ໄດ້ໄປ
ຮຸກຮານເມືອງຕ່າງໆ ເຮັດໃຫ້ທ້າວພະຍາທັງຫຼາຍຍ້ານກົວ ແລະໄດ້ພາລູກເມຍໄປລີ້ຢູ່ໃນປ່າ.
ກຸມມານທັງສອງພີ່ນ້ອງຄື ເຈົ້າຊາລີ ແລະນາງກັນທາ ຖືກຊູຊະກະພາມມັດດ້ວຍເຊືອກແລ້ວຕີໄປ
ກໍດ້ວຍວິບາກກຳທີ່ໃນຊາດໜຶ່ງ ທັງສອງກຸມມານໄດ້ໄປຈ້າງລ້ຽງງົວໃຫ້ເສດຖີ ເປັນເວລາ ໑໔ ວັນ
ໃນເວລາລະວັນ ທັງສອງກຸມມານນັ້ນ ໄດ້ມັດງົວນັ້ນແລ້ວຕີໄປ ເກີດມາຊາດນີ້ ງົວນັ້ນເກີດມາເປັນ
ພາມຊູຊະກະ ດັ່ງນີ້ເປັນຕົ້ນ.

The text is on consequences of bad and good deeds that the Bodhisatta committed in his previous lives. The consequences appeared in his life as Prince Vessantara. The elephant Paccayanāga was the result of a debt. In his previous life, the Bodhisatta was born as a rich man. A poor man borrowed a hundred of money from him but did not pay back the full amount. He therefore was born as the elephant to serve the Bodhisatta. Prince Vessantara was expelled to the forest by the people as a result of his previous life. He was born as King Jumbūpatirāja who invaded other cities of which their rulers were frightened and hid in forests with their families. Jali and Kanha, the two siblings, were tied and beaten by Jujaka as a result of their bad deed. In a previous life, they were hired by a rich man to feed his cow for fifteen days. During the time, they tied the cow and beat it. The cow was reborn Jujaka.

Colophon: None
Date: Late-19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ວິບາກເວດສັນຕະຣະ
Vibak Vetsantara
The Consequence of Vessantara

EAP1398_VXY_1_0699

Long palm-leaf

One Phuk: *Single fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 56.5 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are 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: ກ່າວເຖິງວິບາກກຳບຸນແລະບາບ ທີ່ພະໂພທິສັດເຈົ້າໄດ້ກະທຳມາແຕ່ຊາດປາງກອນ ເມື່ອພະໂພທິສັດເຈົ້າທີ່ໄດ້ເກີດມາເປັນພະຍາເວດສັນດອນ ຜົນກຳເຫຼົ່ານັ້ນຈຶ່ງຕາມມາໃຫ້ຜົນ. ຊ້າງປັດໄຈຍະນາເຄນ ແມ່ນເກີດຈາກວິບາກກຳທີ່ໃຊ້ໜີ້ບໍ່ໝົດ. ໃນຊາດໜຶ່ງ ພະໂພທິສັດເກີດເປັນເສດຖີ ມີຊາຍທຸກໄຮ້ຂົນໃຈຜູ້ໜຶ່ງ ມາຍືມເງິນຮ້ອຍໜຶ່ງ ແຕ່ເມື່ອເອົາມາໃຊ້ຄືນ ພັດໃຊ້ບໍ່ໝົດຍັງຊິກໜຶ່ງ ມາໃນຊາດນີ້ ຜູ້ຍືມຈຶ່ງໄດ້ມາເກີດເປັນຊ້າງແກ້ວຮັບໃຊ້ພະໂພທິສັດ. ພະຍາເວດສັນດອນຖືກຊາວເມືອງຂັບໄລ່ໄປຢູ່ປ່າ ດ້ວຍຜົນກຳ ທີ່ຊາດໜຶ່ງ ພະອົງເປັນພະຍາຊົມພູປະຕິຣາດ ໄດ້ໄປຮຸກຮານເມືອງຕ່າງໆ ເຮັດໃຫ້ທ້າວພະຍາທັງຫຼາຍຍ້ານກົວ ແລະໄດ້ພາລູກເມຍໄປລີ້ຢູ່ໃນປ່າ. ກຸມມານທັງສອງພັນອາດີ ເຈົ້າຊາລີ ແລະນາງກັນທາ ຖືກຊຸຂະກະພາມມັດດ້ວຍເຊືອກແລ້ວຕີໄປກໍດ້ວຍວິບາກກຳທີ່ໃນຊາດໜຶ່ງ ທັງສອງກຸມມານໄດ້ໄປຈ້າງລ້ຽງງົວໃຫ້ເສດຖີ ເປັນເວລາ ໑໕ ວັນ ໃນເວລາລະວັນ ທັງສອງກຸມມານນັ້ນ ໄດ້ມັດງົວນັ້ນແລ້ວຕີໄປ ເກີດມາຊາດນີ້ ງົວນັ້ນເກີດມາເປັນພາມຊຸຂະກະ ດັ່ງນີ້ເປັນຕົ້ນ.

The text is on consequences of bad and good deeds that the Bodhisatta committed in his previous lives. The consequences appeared in his life as Prince Vessantara. The elephant Paccayanāga was the result of a debt. In his previous life, the Bodhisatta was born as a rich man. A poor man borrowed a hundred of money from him but did not pay back the full amount. He therefore was born as the elephant to serve the Bodhisatta. Prince Vessantara was expelled to the forest by the people as a result of his previous life. He was born as King Jumbūpatirāja who invaded other cities of which their rulers were frightened and hid in forests with their families. Jali and Kanha, the two siblings, were tied and beaten by Jujaka as a result of their bad deed. In a previous life, they were hired by a rich man to feed his cow for fifteen days. During the time, they tied the cow and beat it. The cow was reborn Jujaka.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ວິບາກເວດສັນຕະຣະ (ຜູກດຽວ)
Vibak Vetsantara (Phuk diao)
The Consequence of Vessantara (Single fascicle)

EAP1398_VXY_1_0700

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 29.8 cm, depth 2.2 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:** 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:** Fragile.

Description: ທຸຕັງຄະວັດ ຫຼືທຸດົງ ແປວ່າ ຂໍ້ປະຕິບັດເປັນເຄື່ອງກຳຈັດກິເລດ, ຄຸນສົມບັດຂອງຜູ້ກຳຈັດກິເລດ, ເປັນຂໍ້ວັດປະຕິບັດທີ່ພະພຸດທະເຈົ້າໄດ້ຊົງອະນຸຍາດໄວ້ ແຕ່ບໍ່ມີການບັງຄັບ ແລ້ວແຕ່ຄວາມສະໝັກໃຈປະຕິບັດ ເປັນອຸບາຍວິທີກຳຈັດກິເລດ ຂັດເກົາກິເລດ ເຮັດໃຫ້ເກີດຄວາມມັກນ້ອຍສັນໂດດຫຼາຍຂຶ້ນ. ທຸດົງທີ່ພະພຸດທະເຈົ້າໄດ້ຊົງອະນຸຍາດໄວ້ມີ ໑໓ ວິທີ ຄື ຖືການໃຊ້ຜ້າບັງສຸກຸນ ເປັນກິດຈະວັດ, ຖືການໃຊ້ຜ້າ ໓ ຜືນເປັນກິດຈະວັດ, ການຖືບິນທະບາດເປັນກິດຈະວັດ, ຖືການບິນທະບາດຕາມລຳພັງເປັນກິດຈະວັດ, ຖືການນັ່ງສັນອາສະນະດຽວເປັນກິດຈະວັດ, ຖືການສັນສະເພາະໃນບາດເປັນກິດຈະວັດ, ຖືການຫ້າມພັດຕາທານທີ່ຖວາຍພາຍຫຼັງເປັນກິດຈະວັດ, ຖືການຢູ່ປ່າເປັນກິດຈະວັດ, ຖືຢູ່ໂຄນຕົ້ນໄມ້ເປັນກິດຈະວັດ, ຖືການຢູ່ໃນທີ່ແຈ້ງເປັນວັດ, ຖືການຢູ່ປ່າຊ້າເປັນວັດ, ຖືການຢູ່ໃນເສນາສະນະແລ້ວແຕ່ເຂົາຈັດໃຫ້ເປັນກິດຈະວັດ, ຖືການນັ່ງເປັນກິດຈະວັດ ເຫຼົ່ານີ້ເປັນຕົ້ນ.

Dhutaṅga-vatta or *thudong* means the rules for removing defilements and qualification of defilement removal. It is a practice given by the Buddha, not obligatory but voluntary. *Dhutaṅga-vatta* is a means that one can practice to detach things and become less greedy. There are 13 ways of *thudong* regulated by the Buddha: using only rag-robes; using only three robes; walking for alms-rounds; walking for alms-rounds alone; eating in a sitting posture once per day; eating food from one alms-bowl; abstaining from afternoon food; stying in a forest; staying under a big tree; staying outdoor; staying at a cemetery; staying at a given place being in a sitting posture.

Colophon: None
Date: Late-19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ທຸຕັງຄະວັດ
Thutangkhavat
Dhutaṅga Vatta

EAP1398_VXY_1_0701

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 28.6 cm, depth 1.8 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:** 44. **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 ການຊັກຜ້າບັງສະກຸນ ຫຼືຜ້າບັງສຸກຸນ. ຜ້າບັງສະກຸນ ໝາຍເຖິງ ຜ້າທີ່ເຂົາທອດວາງໄວ້ທີ່ສົບຄົນຕາຍ ທີ່ຫົບສົບ ຫຼືທີ່ສາຍໂຍງສົບ ພະພິກຂຸສາມາດເອົາຜ້ານັ້ນມາຕັດ ແລະຫຍິບເຮັດຜ້າຈິວອນ ຮຽກວ່າ ຜ້າບັງສະກຸນຈິວອນ. ຊັກຜ້າບັງສະກຸນໃນທີ່ນີ້ ໝາຍເຖິງ ຄຳທີ່ພະສົງກ່າວເມື່ອຊັກຜ້າບັງສະກຸນ ເມື່ອພິກຂຸຈະທຳການຊັກຜ້າບັງສຸກຸນທີ່ບໍ່ມີເຈົ້າຂອງ ໃຫ້ກ່າວຄຳບາລີ ໙ ຫົນວ່າ ອີມັງ 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: None
Date: Late-19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ຊັກບັງສະກຸນ
Sak Bangsakun
Taking the Rag Robes

EAP1398_VXY_1_0702

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.7 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:** 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: ເນື້ອໃນກ່າວເຖິງ ທຳມະສັງເວກ ຄືຄວາມສະຫຼົດຫຼົດຫຼ່ຽມໃຈ ຄືຄວາມທຸກໃຈຂອງມະນຸດທຸກຄົນທີ່ຕ້ອງພົບເຈົ້າ ໘ ປະການ ໄດ້ ການເກີດ, ຄວາມແກ່ເຖົ້າ, ຄວາມເຈັບໄຂ້ໄດ້ພະຍາດ, ກິລິຍາອັນດີນຕາຍ, ກິລິຍາອັນໄດ້ເກີດໃນອະບາຍທັງ ໔, ຄວາມທຸກອັນຂ້າມພື້ນແລ້ວ, ຄວາມທຸກອັນຈັກມາພາຍໜ້າ, ແລະຄວາມທຸກສະແຫວງຫາອາຫານລ້ຽງຊີບ.

The text deals with *Dhammasamvega* or the sense of urgency that comprises eight things: birth, aging, diseases, death, rebirths in the four lower stages of existence, the misery of the past rooted in the Cycle of Rebirths, the misery of the future rooted in the Cycle of Rebirths, and the misery of searching for food.

Colophon: ລານທີ ໒໐ ໜ້າ ໑: ສິສຸມັງຄະລະສັງກາດຣາຊະໄດ້ ພັນ ໑໒໘໖ ຕົວ ປິກາບໃຈ້ ເດືອນ ຕຸ ແຮມ ກ ຄໍາ ວັນ ໓ ຣິດຈະນາແລ້ວຍາມບ່າຍໂມງ ໑ ໝາຍມີ ທິດເຮີນ ແລະແມ່ຊື່ວ່າ ສາວຫຼ້າ ໄດ້ມີໃຈໃສ ເຫຼືອມໃສເປັນອັນຍິ່ງ ຈຶ່ງພ້ອມກັນສ້າງ ພະທໍາມະສັງເວກ ຜູກນີ້ ໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັງຄໍາມັກຄໍາປາດຖະໜາທຸກເຢື້ອງທຸກປະການກໍຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ.

Folio 20 on the recto side: In Sisumangkhalā sangkat (CS) 1286, a *kap chai* year, on the seventh waning-moon day of the eighth lunar month, the third day of the week (Tuesday),⁹⁰ the writing was accomplished at one o'clock in the afternoon. Thit Hoen and his mother named Sao La had the most ardent religious faith to sponsor the making of this manuscript entitled *Thammasangvek* to support the Teachings of the Buddha to last until the end of 5000 years. May all our desires and wishes come true. May this be a condition for us to reach Nibbāna, constantly and certainly, the greatest bliss.

Date: CS 1286, a *kap chai* year (22 Jul 1924)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Thit Hoen and his mother named Sao La
Titles: ພະທໍາມະສັງເວກ
Phathammasangvek
Dhammasaṃveka

EAP1398_VXY_1_0703

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 56.6 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:** 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:** Fragile.

Description: ເນື້ອໃນກ່າວເຖິງ ອິນທະຣິຍະທໍາ ຫຼືອິນຊີ ໕ ປະການ ຄືທໍາທີ່ເປັນໃຫຍ່ໃນກິດຂອງຕີນ ຫຼືການຕັ້ງ ພັນດ້ວຍຈິດ ໕ ປະການໄດ້ແກ່:

໑. ສັດທາ ຄວາມເຊື່ອ,
໒. ວິຣິຍະ ຄວາມພຽນ,
໓. ສະຕິ ຄວາມລະລຶກໄດ້,
໔. ສະມາທິ ຄວາມຕັ້ງພັນ,

⁹⁰ 1286 Ashadha 21 = Tuesday, 22 July 1924.

໔. ປັນຍາ ຄວາມເຂົ້າໃຈ.

The text tells about *Indriya-dhamma* or the fivefold controlling faculty including:

1. *Saddhā*: confidence
2. *Viriya*: energy, effort
3. *Sati*: mindfulness
4. *Samādhi*: concentration
5. *Paññā*: wisdom, understanding.

Colophon:

ລານທີ ໒໖ ໜ້າ ໒: ຈຸນລະສັງກາດຣາຊະໄດ ໑໐໐໒ ຮ້ອຍ ກຸຜ (ກົງກັບ ຈ.ສ. ໑໒໗໖) ຕົວ ປິກາບຍີ່ ເດືອນ ຕູ ແຮມ ໙ ຄ່ຳ ວັນ ກຸ ຮິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ຫົວເຈົ້າພໍ່ຜີລາ ວັດປ່າຝາງ ໄດ້ສ້າງ ໂພທິປັກຂີຍະທຳ ຜູກນີ້ ໄວ້ກັບພຸດທະສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ກໍຂ້າເທິນ ນິດຈັງ ທຸວັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ.

Folio 26 on the recto side: In Chunlasangkatrassa 1002 hundred and 76 (corresponding with CS 1276), a *kap nyi* year, on the ninth waning-moon day of the eighth lunar month, the seventh day of the week (Saturday),⁹¹ the writing was accomplished at the time of the sunset drum (*nyam kông laeng*). Hua Chao Phò Phila from Vat Pa Fang sponsored the making of this manuscript entitled *Phothi-pakkhiyatham* (*Bodhipakkhiya-dhamma*) to support the Teachings of Gotama Buddha to last until the end of 5000 years. Constantly and certainly, Nibbāna is the greatest bliss.

Date:

CS 1276, a *kap nyi* year (16 Jul 1914)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Hua Chao Phò Phila from Vat Pa Fang

Titles:

ໂພທິປັກຂີຍະທຳ (ຜູກ ໒)

Phothipakkhiyatham (Phuk 2)

Bodhipakkhiyadhamma (Fascicle 2)

EAP1398_VXY_1_0704

Long palm-leaf

One Phuk:

fascicle 3

Material:

Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 57 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

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

⁹¹ 1276 Ashadha 24 = Thursday, 16 July 1914.

Description: ເນື້ອໃນກ່າວເຖິງ “ຄະຕິ” ຄື ທີ່ໄປເກີດຂອງສັດ ມີ ໕ ທີ່ຄື ຊັ້ນພ້າ-ພຣົມ, ເມືອງຄົນ, ນະຣົກ, ສັດ ເດຍລະສານ, ແລະເກີດເປັນເຜດຜີຕ່າງໆ, ເຫດແລະປັດໄຈທີ່ພາໃຫ້ໄປເກີດໃນຄະຕິທັງ ໕ ເຫຼົ່ານັ້ນ, ໂຮມທັງປະກາລະກຸສົນລະກຳ ອັນເປັນເຫດໃຫ້ສັດໄປເກີດໃນທີ່ຕ່າງໆ ເຫຼົ່ານີ້.

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

Colophon: ລານທີ ໒໗ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໗໖ ຕົວ ປີກາຍຍີ່ ເດືອນ ຕຸ ແຮມ ໙ ຄ່ຳ ວັນ ກ ຮິດຈະນາແລ້ວຍາມກອງແລງ ໝາຍມີ ທິວເຈົ້າພໍ່ພິລາ ວັດປ່າຝາງ ເປັນຜູ້ສ້າງ ອະພິທຳມາ ຜູກ ໒ ນີ້ ໄວ້ກັບພຸດທະສາສະໜາ ເທົ່າ ໕໐໐໐ ວັດສາ ຂໍບຸນໄປຄ່ຳໄປຊູ. ປະການ ໑ ຄັນວ່າຕົກທີ່ຮ້າຍຂໍ ໃຫ້ຍ້າຍໃສ່ທີ່ດີ [ຄັນຕົກທີ່ດີແລ້ວ] ຂໍໃຫ້ດີໄປໂຈໆ ຮ້ອຍເທົ່າແລ້ວພັນທິກໍຂ້າເຫັນ ນິບພານັງ ປະຣະ ມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ.

Folio 27 on the recto side: In Chunlasangkatrassa (CS 1276), a *kap nyi* year, on the ninth waning-moon day of the eighth lunar month, the seventh day of the week (Saturday), the writing was accomplished at the time of the sunset drum (*nyam kông laeng*). Hua Chao Phò Phila from Vat Pa Fang temple sponsored the making of these two manuscript-fascicles entitled *Aphithamma* (*Abhidhamma*) to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit support me. If I will be in a misery place, may I be moved to a good place. [If I am in a good place], may I be better than ever by one hundred times and one thousand times. Nibbāna is the greatest bliss.

Date: CS 1276, a *kap nyi* year (16 Jul 1914)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Hua Chao Phò Phila from Vat Pa Fang

Titles: ໂພທິປັກຂີຍະທຳ (ຜູກ ໓)

Phothipakkhiyatham (Phuk 3)

Bodhipakkhiyadhamma (Fascicle 3)

EAP1398_VXY_1_0705

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 57 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:** 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: ເກສາສັງເວດ ໝາຍເຖິງ ຄວາມສະລິດໃຈໃນເສັ້ນຜົມ ວ່າດ້ວຍເລື່ອງການປະຕິບັດສະມະຖະກຳ ມັດຖານແລະວິປັດສະນາກຳມັດຖານ ໂດຍການພິຈາລະນາອາຍະຕະນະທີ່ຢູ່ໃນຮ່າງກາຍວ່າ ເປັນຂອງປະຕິກູນ ມີ ໓໒ ປະການ ອັນປະກອບດ້ວຍ: ເກສາ ຜົມ, ໂລມາ ຂົນ, ນະຂາ ເລັບ, ທັນຕາ ແຂ້ວ, ຕະໂຈ ໜັງ, ມັງສັງ ຊີ້ນ, ນະທະຣູ ເອັນ, ອັຕຖິ ກະດູກ, ແລະອື່ນໆ.

Kesā Samvega refers to a sense of urgency related to the contemplation of hair, which is part of *Samatha-kammaṭṭhāna* and *Vipassanā-kammaṭṭhāna* meditations. This practice involves reflecting on the 32 parts of the body and seeing their impurity: *kesa* (hair), *loma* (body hair), *nakha* (nails), *danta* (teeth), *taco* (skin), *maṁsa* (flesh), *naharu* (sinews), *aṭṭhi* (bones), and so on.

Colophon: ລານທີ ໗ ໜ້າ ໑: ມູນລະສັດທາ ໝາຍມີ ພໍ່ໄຂ ແມ່ໄຂ ຜົວເມຍ ລູກເຕົ້າສູ່ຄົນ ຈິ່ງໄດ້ພ້ອມກັນ ສ້າງ ເກສາສັງເວດ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ຂໍໃຫ້ກຸດສະ ສ່ວນບຸນອັນນີ້ ຄ້າຊູຜູ້ຂ້າຊາດນີ້ທັງຊາດ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາຊູ່ປະການ ຂໍໃຫ້ຜູ້ຂ້າ ໄດ້ເຫັນໜ້າພະສີອະຣິຍະເມດໂຕຍະກໍຂ້າເຫັນ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ.

Folio 7 on the recto side: The initiators, Phò Khai and Mae Khai, a couple, and all their children jointly sponsored the making of this manuscript entitled *Kesasangvek* 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. May all our desires and wishes come true. May we see the face of Metteyya Buddha, definitely. Nibbāna is the greatest bliss, constantly and certainly.

Date: Late-19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Phò Khai and Mae Khai, a couple, and all their children
Titles: ເກສາສັງເວກ

Kesāsamveka
Sense of Urgency on Hair

EAP1398_VXY_1_0706

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.3 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** three folios; 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:** 7. **Edges of the palm leaves:** round. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Fragile.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າຊົງປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ ໄດ້ຕັດເທສະໜາ ເລື່ອງອານິສັງການສ້າງພະໂຕປິດິກແກ່ພະສາຣີບຸດເຖລະເຈົ້າ ທີ່ໄດ້ເຂົ້າເຝົ້າພະສາດສະດາ ແລ້ວ ທູນຖາມເລື່ອງນີ້. ພະພຸດທະອົງຕັດວ່າ ນໍລະຍິງຊາຍຜູ້ໃດມີສັດທາເຫຼື້ອມໃສ ໄດ້ສ້າງໜັງສືພະ ໂຕປິດິກທີ່ບັນຈຸຄໍາສອນຂອງພະພຸດທະເຈົ້າ ເພື່ອສືບອາຍຸພະພຸດທະສາສະໜາໃຫ້ຍືນຍາວ ຈະ ໄດ້ຮັບຜະລິດອານິສັງອັນຍິ່ງໃຫຍ່ໄພສານທາປະມານບໍ່ໄດ້ ຈະປາດຖະໜາສິ່ງໃດ ກໍຈະໄດ້ສໍາ ເລັດດັ່ງເຈດຕະນາທຸກປະການ. 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 (*Tipitaka*) 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: ລານທີ ໕ ໜ້າ ໑: ສິສຸມັງຄະລະສັງກາດຣາຊະໄດ້ ໑໒໙໐ ຕົວ ປີເປີກສີ ເດືອນຈຽງ ຂຶ້ນ ໒ ຄໍ່າ ພໍ່າ ວ່າໄດ້ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຣັດຕະນະປັນຍາເປັນເຄົ້າ ຈິ່ງໄດ້ສ້າງ ສອງ ປີຕະກະ ສອງສັບພະທານ ໒ ຜູກມີ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ຂໍຜະລິດອັນນີ້ເປັນປັດໄຈຍະແກ່ພະນິພານ ຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈິ່ງລູພະນິພານດັ່ງ ຄວາມໝາຍແດ່ກໍຂ້າເຫີນ ອະຣະທັມຕິ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ໂນ ນິດຈັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ.

Folio 5 on the recto side: In Sisumangkhalā Sangkatrasa (CS) 1290, a *poek si* year, on the second waxing-moon day of the first lunar month, the fifth day of the week (Thursday),⁹² the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Rattana-pannya, sponsored the making of these two manuscript-fascicles entitled *Sòng Pitaka* (Rewards derived from copying the Buddhist canon) and *Sòng Sapphathan* (Rewards derived from the donation of all kinds of gifts) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit be a condition to 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, certainly, and the greatest bliss).

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: ສອງປີຕະກະ

⁹² 1290 Margasirsha 1 = Thursday, 13 December 1928.

EAP1398_VXY_1_0707

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4 cm, width 47.5 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:** 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: ພະເຈົ້າພົມມະທັດຊົງຄອງຣາຊະສົມບັດປົກຄອງເມືອງພາຣານະສີ ພະໂອລົດຊົງດຳລົງຕຳແໜ່ງອຸປະຣາດ. ຢູ່ຕໍ່ມາ ພະຣາຊາຊົງລະແວງວ່າ ພະໂອລົດຈະຄິດກະບົດແຍ່ງຊົງຣາຊະສົມບັດ ຈຶ່ງມີພະຣາຊະໂອງການໃຫ້ພະໂອລົດ ອອກໄປຢູ່ໃຫ້ໄກຈາກເມືອງ ຈົນກວ່າພະບິດາສິ້ນພະຊົນ ຈຶ່ງໃຫ້ກັບມາຮັບຣາຊະສົມບັດ. ພະໂອລົດກໍຍິນດີທຳຕາມພະປະລິງຂອງພະຣາຊະບິດາ ຈຶ່ງສະເດັດໄປບວດເປັນລີສີຢູ່ໃນສາລາບໍລິເວນແມ່ນ້ຳຍຸມະນາ. ໃນຄັ້ງນັ້ນ ນາງນາກຕົນໜຶ່ງຊື່ວ່າ ນາງມານະວິກາ ທີ່ສາມີຕາຍໄປ ນາງຮູ້ສຶກເທົາ ຈຶ່ງຂຶ້ນມາຫຼິ້ນໃນເມືອງມະນຸດ ເມື່ອໄດ້ພົບກັບພະຣາຊະບຸດທີ່ບວດເປັນລີສີຢູ່ສາລານັ້ນ ກໍເກີດຕົກຫຼຸມຮັກເຊິ່ງກັນແລະກັນ ທັງສອງຈຶ່ງຢູ່ນຳກັນແບບສາມີພັນລະຍາ ຈົນນາງນາກໄດ້ປະສູດໂອລົດ ແລະທິດາຊື່ວ່າ ສາຄອນພົມມະທັດ ແລະນາງສະມຸດທະຊາ.

King Brahmadata 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 Sakhòn Phommathat and Samutthasa.

Colophon: ລານທີ ໒໓ ໜ້າ ໒: ສະເດັດແລ້ວຍາມທຸ່ງແລ້ວວັນ ໒ ມື້ກຳເປົ້າ ເດືອນ ໙ ແຮມ ໑໑ ຄ່ຳແລ.

Folio 23 on the verso side: The writing was accomplished at noon (*nyam thiang laeo van* on the second day of the week (Monday), a *ka pao* day, on the eleventh waning-moon day of the ninth lunar month.

Date: Mid-19th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ພູຮີທັດ

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.3 cm, depth 1.1 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:** 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: ເນື້ອໃນພັນລະນາພຸດທະຄຸນ ໙ ປະການ ໄດ້ແກ່ ໑. ອະຣະທັງ ເປັນຜູ້ໂກຈາກກິເລດ, ໒. ສຳມາສຳພຸດໂທ ເປັນຜູ້ຕັດສະຮູ້ຊອບດ້ວຍພະອົງເອງ, ໓. ວິຊາຈາຣະນະສຳປັນໂນ ເປັນຜູ້ເຖິງພ້ອມດ້ວຍວິຊາແລະຈາລະນະ, ໔. ສຸຄະໂຕ ເປັນຜູ້ສະເດັດໄປດີແລ້ວ, ໕. ໂລກະວິທູ ເປັນຜູ້ຮູ້ແຈ້ງແກ່ໂລກ, ໖. ອະນຸດຕະໂຣ ປຸຣິສະທຳມະສາຣະຖິ ເປັນຜູ້ທີ່ສາມາດຝຶກບຸລຸດທີ່ສົມຄວນຝຶກໄດ້ດີແລ້ວ ບໍ່ມີໃຜຢັ້ງໄປກວ່າ, ໗. ສັດຖາ ເທວະມະນຸດສານັງ ເປັນສາດສະດາຂອງເທວະດາແລະມະນຸດທັງຫຼາຍ, ໘. ພຸດໂທ ເປັນຜູ້ຕື່ນ ຜູ້ເບີກບານ, ໙. ພະຄະວາຕິ ເປັນຜູ້ມີຄວາມຈຳເລີນ ຊົງຈຳແນກແຈກແຈງທຳແລ້ວ.

The content outlines the nine qualities of the Buddha: 1. *Araham* (The Accomplished One), 2. *Sammāsambuddho* (The Perfectly Enlightened One), 3. *Vijjācaranasampanno* (The One Endowed with Knowledge and Conduct), 4. *Sugato* (The Well-gone One), 5. *Lokavidū* (The Knower of the Worlds), 6. *Anuttaropurisadhammasārathi* (The Incomparable Leader of Men to Be Tamed), 7. *Satthādevamanussānam* (The Teacher of Celestials and Human Beings), 8. *Buddho* (The Enlightened One), and 9. *Bhagavāti* (The Blessed One).

Colophon: ລານທີ ໒໑ ແລະ ໒໒ ໜ້າ ໑ ມີເນື້ອຄວາມຄືກັນ: ຈຸນລະສັງກາດຣາຊາໄດ້ ໑໒໗໖ ຕົວ ປີກາຍຍີ່ເດືອນ ໑໐ ແຮມ ໒ ຄ່ຳ ວັນ ໓ ມື້ໃຈ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ມູນລະສັດທາ ໝາຍມີ ສາວຊາວ ບ້ານຫົວໂພນ ກັບທັງບຸດຕະນັດຕາພັນທຸວົງສາ ພ້ອມກັນເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ລຳພຸດທະຄຸນຫຼວງ ມັດນີ ໄວ້ກັບສາສະໜາພະເຈົ້າໂຄຕະມະ ຕາບຕໍ່ເທົ່າ ໔ ພັນພະວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັງຄຳມັກຄຳປາດຖະໜາກໍຂ້າເທີ້ນ ເອວັງ ໂທຕຸ ອະຣະທັນໂຕ ໂທມີ ນິບພານັງ ປະຣະມັງສຸກຂັງ ນິດຈັງ ທຸວັງ. ພຸດທະຄຸນຫຼວງມີ ໙ ຜູກເນີ.

Folios 21 and 22 on the recto sides with the same texts: In Chunlasangkatrassa (CS) 1276, a *kap nyi* year, on the second waning-moon day of the tenth lunar month, the third day of the week (Tuesday),⁹³ a *chai* day, the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Sao Sao from Hua Phon village, together

⁹³ 1276 Bhadrapada 17 = Sunday, 6 September 1914.

with her children, grandchildren, and relatives, sponsored the making of this manuscript-bundle entitled *Phutthakhun Luang* (Great virtues of the Buddha) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May our desires and wishes come true. May I obtain Arahantship. Nibbāna is the greatest bliss, constantly and certainly. *Phutthakhun Luang* is consisted of nine fascicles.

Date: CS 1276, a *kap nyi* year (6 Sep 1914)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Sao Sao from Hua Phon village, together with her children, grandchildren, and relatives
Titles: ພຸດທະຄຸນຫລວງ (ຜູກຕົ້ນ)
Phutthakhun Luang (Phuk 1)
Great Virtues of the Buddha (Fascicle 1)

EAP1398_VXY_1_0709

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.3 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:** 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: ເນື້ອໃນພັນລະນາພຸດທະຄຸນ ໙ ປະການ ໄດ້ແກ່ ໑. ອະຣະທັງ ເປັນຜູ້ໄກຈາກກິເລດ, ໒. ສຳມາສຳພຸດໂທ ເປັນຜູ້ຕັດສະຮູ້ຊອບດ້ວຍພະອົງເອງ, ໓. ວິຊາຈາຣະນະສຳປັນໂນ ເປັນຜູ້ເຖິງພ້ອມດ້ວຍວິຊາແລະຈາລະນະ, ໔. ສຸຄະໂຕ ເປັນຜູ້ສະເດັດໄປດີແລ້ວ, ໕. ໂລກະວິທູ ເປັນຜູ້ຮູ້ແຈ້ງແກ່ໂລກ, ໖. ອະນຸດຕະໂຣ ບຸຣິສະທຳມະສາຣະຖິ ເປັນຜູ້ທີ່ສາມາດຝຶກບຸລຸດທີ່ສົມຄວນຝຶກໄດ້ດີແລ້ວ ບໍ່ມີໃຜຢັ້ງໄປກວ່າ, ໗. ສັດຖາ ເທວະມະນຸດສານັງ ເປັນສາດສະດາຂອງເທວະດາແລະມະນຸດທັງຫຼາຍ, ໘. ພຸດໂທ ເປັນຜູ້ຕົ້ນ ຜູ້ເບີກບານ, ໙. ພະຄະວາຕິ ເປັນຜູ້ມີຄວາມຈຳເລີນ ຊົງຈຳແນກແຈກແຈງທຳແລ້ວ.

The content outlines the nine qualities of the Buddha: 1. *Arahant* (The Accomplished One), 2. *Sammāsambuddho* (The Perfectly Enlightened One), 3. *Vijjācaranasampanno* (The One Endowed with Knowledge and Conduct), 4. *Sugato* (The Well-gone One), 5. *Lokavidū* (The Knower of the Worlds), 6. *Anuttaropurisadhammasārathi* (The Incomparable Leader of Men to Be Tamed), 7. *Satthādevamanussānam* (The Teacher of Celestials and Human Beings), 8. *Buddho* (The Enlightened One), and 9. *Bhagavāti* (The Blessed One).

Colophon: ລານທີ ໒໒ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊາໄດ້ ໑໒໗໖ ຕົວ ປີກາບຍີ່ ເດືອນ ໑໐ ແຮມ ໒ ຄ່ຳ ວັນ ໓ ມື້
ໃຈ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ມູນລະສັດທາ ໝາຍມີ ສາວຊາວ ບ້ານຫົວໂພນ ກັບທັງບຸດຕະ
ນັດຕາພັນທຸວົງສາ ພ້ອມກັນມີໃຈໃສ່ສັດທາໄດ້ສ້າງ ລຳພູດທະຄຸນ ມັດນີ ໄວ້ກັບສາສະໜາພະ
ໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນພະວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາແດ່ເທົ່ນ
ອະຣະຫັນໂຕ ໂຫມ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ ໂຫນຕູ ໂນ.

Folio 22 on the recto side: In Chunlasangkatrassa (CS) 1276, a *kap nyi* year, on the second waning-moon day of the tenth lunar month, the third day of the week (Tuesday), a *chai* day, the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Sao Sao from Hua Phon village, together with her children, grandchildren, and relatives, sponsored the making of this manuscript-bundle entitled *Phutthakhun* (Virtues of the Buddha) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May our desires and wishes come true. May I obtain Arahantship. Nibbāna is the greatest bliss, constantly and certainly.

Date: CS 1276, a *kap nyi* year (6 Sep 1914)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Sao Sao from Hua Phon village, together with her children, grandchildren, and relatives

Titles: ພູດທະຄຸນ (ຜູກ ໒)
Phutthakhun (Phuk 2)
Virtues of the Buddha (Fascicle 2)

EAP1398_VXY_1_0710

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 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:** none.

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: ເນື້ອໃນພັນລະນາພູດທະຄຸນ ໙ ປະການ ໄດ້ແກ່ ໑. ອະຣະທັງ ເປັນຜູ້ໄກຈາກກິເລດ, ໒. ສຳມາ
ສຳພູດໂທ ເປັນຜູ້ຕັດສະຮູ້ຊອບດ້ວຍພະອົງເອງ, ໓. ວິຊາຈາຣະນະສຳປັນໂນ ເປັນຜູ້ເຖິງພ້ອມ
ດ້ວຍວິຊາແລະຈາລະນະ, ໔. ສຸຄະໂຕ ເປັນຜູ້ສະເດັດໄປດີແລ້ວ, ໕. ໂລກະວິຫຼ ເປັນຜູ້ຮູ້ແຈ້ງແກ່
ໂລກ, ໖. ອະນຸດຕະໂນ ບຸຣິສະທຳມະສາຣະຖິ ເປັນຜູ້ທີ່ສາມາດຝຶກບຸລຸດທີ່ສົມຄວນຝຶກໄດ້ດີແລ້ວ
ບໍ່ມີໃຜຢັ້ງໄປກວ່າ, ໗. ສັດຖາ ເທວະມະນຸດສານັງ ເປັນສາດສະດາຂອງເທວະດາແລະມະນຸດ

ທັງຫຼາຍ, ຕ. ພຸດໂທ ເປັນຜູ້ຕື່ນ ຜູ້ເບີກບານ, ວ. ພະຄະວາຕິ ເປັນຜູ້ມີຄວາມຈຳເລີນ ຊົງຈຳແນກ
ແຈກແຈງທຳແລ້ວ.

The content outlines the nine qualities of the Buddha: 1. *Araham* (The Accomplished One), 2. *Sammāsambuddho* (The Perfectly Enlightened One), 3. *Vijjācaranasampanno* (The One Endowed with Knowledge and Conduct), 4. *Sugato* (The Well-gone One), 5. *Lokavidū* (The Knower of the Worlds), 6. *Anuttaropurisadhammasārathi* (The Incomparable Leader of Men to Be Tamed), 7. *Satthādevamanussānaṃ* (The Teacher of Celestials and Human Beings), 8. *Buddho* (The Enlightened One), and 9. *Bhagavāti* (The Blessed One).

Colophon: None

Date: 1914 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0712)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ພຸດທະຄຸນທຸລາ (ພູກ ໓)

Phutthakhun Luang (Phuk 3)

Great Virtues of the Buddha (Fascicle 3)

EAP1398_VXY_1_0711

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.3 cm, depth 1.4 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:** 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: ເນື້ອໃນພັນລະນາພຸດທະຄຸນ ໙ ປະການ ໄດ້ແກ່ ໑. ອະຣະຫັງ ເປັນຜູ້ໂກຈາກກິເລດ, ໒. ສຳມາ ສຳພຸດໂທ ເປັນຜູ້ຕັດສະຮູ້ຊອບດ້ວຍພະອົງເອງ, ໓. ວິຊາຈາຣະນະສຳປັນໂນ ເປັນຜູ້ເຖິງພ້ອມ ດ້ວຍວິຊາແລະຈາລະນະ, ໔. ສຸຄະໂຕ ເປັນຜູ້ສະເດັດໄປດີແລ້ວ, ໕. ໂລກະວິທູ ເປັນຜູ້ຮູ້ແຈ້ງແກ່ ໂລກ, ໖. ອະນຸດຕະໂນ ບຸຣິສະທຳມະສາຣະຖິ ເປັນຜູ້ທີ່ສາມາດຝຶກບຸລຸດທີ່ສົມຄວນຝຶກໄດ້ດີແລ້ວ ບໍ່ມີໃຜຢັ້ງໄປກວ່າ, ໗. ສັດຖາ ເທວະມະນຸດສານັງ ເປັນສາດສະດາຂອງເທວະດາແລະມະນຸດ ທັງຫຼາຍ, ຕ. ພຸດໂທ ເປັນຜູ້ຕື່ນ ຜູ້ເບີກບານ, ວ. ພະຄະວາຕິ ເປັນຜູ້ມີຄວາມຈຳເລີນ ຊົງຈຳແນກ ແຈກແຈງທຳແລ້ວ.

The content outlines the nine qualities of the Buddha: 1. *Araham* (The Accomplished One), 2. *Sammāsambuddho* (The Perfectly Enlightened One), 3. *Vijjācaranasampanno* (The One Endowed with Knowledge and Conduct), 4. *Sugato* (The Well-gone One), 5. *Lokavidū* (The Knower of the

Worlds), 6. *Anuttaropurisadhammasārathi* (The Incomparable Leader of Men to Be Tamed), 7. *Satthādevamanussānam* (The Teacher of Celestials and Human Beings), 8. *Buddho* (The Enlightened One), and 9. *Bhagavāti* (The Blessed One).

Colophon: None
Date: 1914 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0712)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ພຸດທະຄຸນຫລວງ (ຜູກ ໔)
Phutthakhun Luang (Phuk 4)
Great Virtues of the Buddha (Fascicle 4)

EAP1398_VXY_1_0712

Long palm-leaf

One Phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.3 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:** 32. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ເນື້ອໃນພັນລະນາພຸດທະຄຸນ ໙ ປະການ ໄດ້ແກ່ ໑. ອະຣະທັງ ເປັນຜູ້ໄກຈາກກິເລດ, ໒. ສຳມາສຳພຸດໂທ ເປັນຜູ້ຕັດສະຮູ້ຊອບດ້ວຍພະອົງເອງ, ໓. ວິຊາຈາຣະນະສຳປັນໂນ ເປັນຜູ້ເຖິງພ້ອມດ້ວຍວິຊາແລະຈາລະນະ, ໔. ສຸຄະໂຕ ເປັນຜູ້ສະເດັດໄປດີແລ້ວ, ໕. ໂລກະວິທູ ເປັນຜູ້ຮູ້ແຈ້ງແກ່ໂລກ, ໖. ອະນຸດຕະໂຣ ປຸຣິສະທຳມະສາຣະຖິ ເປັນຜູ້ທີ່ສາມາດຝຶກບຸລຸດທີ່ສົມຄວນຝຶກໄດ້ດີແລ້ວ ບໍ່ມີໃຜຢັ້ງໄປກວ່າ, ໗. ສັດຖາ ເທວະມະນຸດສານັງ ເປັນສາດສະດາຂອງເທວະດາແລະມະນຸດທັງຫຼາຍ, ໘. ພຸດໂທ ເປັນຜູ້ຕື່ນ ຜູ້ເບີກບານ, ໙. ພະຄະວາຕິ ເປັນຜູ້ມີຄວາມຈຳເລີນ ຊົງຈຳແນກແຈກແຈງທຳແລ້ວ.

The content outlines the nine qualities of the Buddha: 1. *Araham* (The Accomplished One), 2. *Sammāsambuddho* (The Perfectly Enlightened One), 3. *Vijjācaranasampanno* (The One Endowed with Knowledge and Conduct), 4. *Sugato* (The Well-gone One), 5. *Lokavidū* (The Knower of the Worlds), 6. *Anuttaropurisadhammasārathi* (The Incomparable Leader of Men to Be Tamed), 7. *Satthādevamanussānam* (The Teacher of Celestials and Human Beings), 8. *Buddho* (The Enlightened One), and 9. *Bhagavāti* (The Blessed One).

Colophon: ລານທີ ໓໒ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊາໄດ້ ໑໒໗໖ ຕົວ ປີກາຍຍີ່ ເດືອນ ໑໐ ແຮມ ໒ ຄ່ຳ ວັນ ໓ ມື້ ໃຈ້ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ມູນລະສັດທາ ໝາຍມີ ສາວຊາວ ບ້ານຫົວໂພນ ກັບທັງບຸດຕະ ນັດຕາພັນທຸວົງສາ ມີໃຈໃສສັດທາ ຈິ່ງໄດ້ສ້າງ ລຳພູດທະຄຸນ ມັດນີ ໄວ້ກັບສາສະໜາພະເຈົ້າ ໂຄດົມເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນພະວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາກໍຂ້າເທີ້ນ ອະຣະ ຫັນໂຕ ໂຫມ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ເອວັງ ໂຫຕຸ ນິດຈັງ ທຸທຸ ວັງວັງ ຜະລະບຸນອັນນີ້ ຂໍໃຫ້ ໄດ້ຄູບາດຂຽນແຕ່ເທີ້ນ.

Folio 32 on the recto side: In Chunlasangkatrassa (CS) 1276, a *kap nyi* year, on the second waning-moon day of the tenth lunar month, the third day of the week (Tuesday), a *chai* day, the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Sao Sao from Hua Phon village, together with her children, grandchildren, and relatives, sponsored the making of this manuscript-bundle entitled *Phutthakhun* (Virtues of the Buddha) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May our desires and wishes come true. May I obtain Arahantship. Nibbāna is the greatest bliss, constantly and certainly. May the scribe also share the results of this merit.

Date: CS 1276, a *kap nyi* year (6 Sep 1914)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Sao Sao from Hua Phon village, together with her children, grandchildren, and relatives

Titles: ພູດທະຄຸນຫລວງ (ຜູກ ໕)

Phutthakhun Luang (Phuk 5)

Great Virtues of the Buddha (Fascicle 5)

EAP1398_VXY_1_0713

Long palm-leaf

One Phuk: *fascicle 6*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.3 cm, depth 1.3 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:** 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: ເນື້ອໃນພັນລະນາພູດທະຄຸນ ໙ ປະການ ໄດ້ແກ່ ໑. ອະຣະຫັງ ເປັນຜູ້ໄກຈາກກິເລດ, ໒. ສຳມາ ສຳພຸດໂຫ ເປັນຜູ້ຕັດສະຮູ້ຊອບດ້ວຍພະອົງເອງ, ໓. ວິຊາຈາຣະນະສຳປັນໂນ ເປັນຜູ້ເຖິງພ້ອມ ດ້ວຍວິຊາແລະຈາລະນະ, ໔. ສຸຄະໂຕ ເປັນຜູ້ສະເດັດໄປດີແລ້ວ, ໕. ໂລກະວິຫຼ ເປັນຜູ້ຮູ້ແຈ້ງແກ່ ໂລກ, ໖. ອະນຸດຕະໂຣ ປຸຣິສະທຳມະສາຣະຖິ ເປັນຜູ້ທີ່ສາມາດຝຶກບຸລຸດທີ່ສົມຄວນຝຶກໄດ້ດີແລ້ວ

ບໍ່ມີໃຜຢັ້ງໄປກວ່າ, ໗. ສັດຖາ ເທວະມະນຸດສານັງ ເປັນສາດສະດາຂອງເທວະດາແລະມະນຸດ ທັງຫຼາຍ, ໘. ພຸດໂທ ເປັນຜູ້ຕື່ນ ຜູ້ເບີກບານ, ໙. ພະຄະວາຕິ ເປັນຜູ້ມີຄວາມຈຳເລີນ ຊົງຈຳແນກ ແຈກແຈງທຳແລ້ວ.

The content outlines the nine qualities of the Buddha: 1. *Arahant* (The Accomplished One), 2. *Sammāsambuddho* (The Perfectly Enlightened One), 3. *Vijjācaranasampanno* (The One Endowed with Knowledge and Conduct), 4. *Sugato* (The Well-gone One), 5. *Lokavidū* (The Knower of the Worlds), 6. *Anuttaropurisadhammasārathi* (The Incomparable Leader of Men to Be Tamed), 7. *Satthādevamanussānam* (The Teacher of Celestials and Human Beings), 8. *Buddho* (The Enlightened One), and 9. *Bhagavāti* (The Blessed One).

Colophon: ລານທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊາໄດ້ ໑໒໗໖ ຕົວ ປີກາຍຍີ່ ເດືອນ ໑໐ ແຮມ ໒ ຄ່ຳ ວັນ ໓ ມື້ ໃຈ້ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ມູນລະສັດທາ ໝາຍມີ ສາວຊາວ ບ້ານຫົວໂພນກັບທັງບຸດຕະ ນັດຕາພັນທຸວົງສາ ພ້ອມກັນເປັນອັນຢັ້ງ ຈິ່ງໄດ້ສ້າງ ລຳພຸດທະຄຸນ ມັດນີ ໄວ້ກັບສາສະໜາພະໂຄ ໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕ ພັນພະວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັງຄຳມັກຄຳປາດຖະໜາແດ່ເຫັນ ນິບ ພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ທຸວັງ ນິດຈັງ ອະຣະທັມໂຕ ໂຫມ ສຸກຂັງ.

Folio 24 on the recto side: In Chunlasangkatrasa (CS) 1276, a *kap nyi* year, on the second waning-moon day of the tenth lunar month, the third day of the week (Tuesday), a *chai* day, the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Sao Sao from Hua Phon village, together with her children, grandchildren, and relatives, sponsored the making of this manuscript-bundle entitled *Phutthakhun* (Virtues of the Buddha) 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 us to reach Nibbāna, constantly and certainly. May I obtain Arahantship.

Date: CS 1276, a *kap nyi* year (6 Sep 1914)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Sao Sao from Hua Phon village together with her children, grandchildren, and relatives
Titles: ພຸດທະຄຸນ (ຜູ້ກ ໖)
Phutthakhun (Phuk 6)
Virtues of the Buddha (Fascicle 6)

EAP1398_VXY_1_0714

Long palm-leaf

One Phuk: *fascicle 7*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.3 cm, depth 1.2 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:** 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: ເນື້ອໃນພັນລະນາພຸດທະຄຸນ ໙ ປະການ ໄດ້ແກ່ ໑. ອະຣະຫັງ ເປັນຜູ້ໄກຈາກກິເລດ, ໒. ສຳມາ ສຳພຸດໂທ ເປັນຜູ້ຕັດສະຮູ້ຊອບດ້ວຍພະອົງເອງ, ໓. ວິຊາຈາຣະນະສຳປັນໂນ ເປັນຜູ້ເຖິງພ້ອມ ດ້ວຍວິຊາແລະຈາລະນະ, ໔. ສຸຄະໂຕ ເປັນຜູ້ສະເດັດໄປດີແລ້ວ, ໕. ໂລກະວິທູ ເປັນຜູ້ຮູ້ແຈ້ງແກ່ ໂລກ, ໖. ອະນຸດຕະໂຣ ປຸຣິສະທຳມະສາຣະຖິ ເປັນຜູ້ທີ່ສາມາດຝຶກບຸລຸດທີ່ສົມຄວນຝຶກໄດ້ດີແລ້ວ ບໍ່ມີໃຜຢັ້ງໄປກວ່າ, ໗. ສັດຖາ ເທວະມະນຸດສານັງ ເປັນສາດສະດາຂອງເທວະດາແລະມະນຸດ ທັງຫຼາຍ, ໘. ພຸດໂທ ເປັນຜູ້ຕື່ນ ຜູ້ເບີກບານ, ໙. ພະຄະວາຕິ ເປັນຜູ້ມີຄວາມຈຳເລີນ ຊົງຈຳແນກ ແຈກແຈງທຳແລ້ວ.

The content outlines the nine qualities of the Buddha: 1. *Araham* (The Accomplished One), 2. *Sammāsambuddho* (The Perfectly Enlightened One), 3. *Vijjācaranasampanno* (The One Endowed with Knowledge and Conduct), 4. *Sugato* (The Well-gone One), 5. *Lokavidū* (The Knower of the Worlds), 6. *Anuttaropurisadhammasārathi* (The Incomparable Leader of Men to Be Tamed), 7. *Satthādevamanussānam* (The Teacher of Celestials and Human Beings), 8. *Buddho* (The Enlightened One), and 9. *Bhagavāti* (The Blessed One).

Colophon: ລານທີ ໒໓ ໜ້າ ໑: ຈຸນລະສັງກາດໄດ້ ໑໒໗໖ ຕົວ ປີກາຍຢື່ ເດືອນ ໑໐ ແຮມ ໒ ຄ່ຳ ວັນ ໓ ມື້ໃຈ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ມູນລະສັດທາ ໝາຍມີ ສາວຊາວ ບ້ານຫົວໂພນກັບທັງບຸດຕະ ນັດຕາພັນທຸວົງສາ ພ້ອມກັນເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ລຳພຸດທະຄຸນ ມັດນີ ໄວ້ກັບສາສະໜາພະ ໂຄດົມຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາແດ່ເທົ່ນ ອະຣະຫັນໂຕ ໂຫມ ນິບພານະ ສຸກຂັງ ທຸວັງ ນິດຈັງ ອັນ ໑ ຂໍໃຫ້ຜູ້ຊາດໜ້ານີ້ຂໍຕາແຈ້ງເໝືອນ ດັ່ງແສງພະອາທິດກໍຂ້າເທົ່ນ.

Folio 23 on the recto side: In Chunlasangkatrassa (CS) 1276, a *kap nyi* year, on the second waning-moon day of the tenth lunar month, the third day of the week (Tuesday), a *chai* day, the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Sao Sao from Hua Phon village, together with her children, grandchildren, and relatives, sponsored the making of this manuscript-bundle entitled *Phutthakhun* (Virtues of the Buddha) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May our desires and wishes come true. May I obtain Arahantship. Nibbāna is the greatest bliss, constantly and certainly. In the coming life, may I have bright eyes like the light of the Sun, definitely.

Date: CS 1276, a *kap nyi* year (6 Sep 1914)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown

Sponsor(s): Sao Sao from Hua Phon village, together with her children, grandchildren, and relatives
Titles: ພຸດທະຄຸນ (ຜູກ ໗)
Phutthakhun (Phuk 7)
Virtues of the Buddha (Fascicle 7)

EAP1398_VXY_1_0715

Long palm-leaf

One Phuk: *fascicle 8*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.3 cm, depth 1.4 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:** 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: ເນື້ອໃນພັນລະນາພຸດທະຄຸນ ໙ ປະການ ໄດ້ແກ່ ໑. ອະຣະທັງ ເປັນຜູ້ໂກຈາກກິເລດ, ໒. ສຳມາສຳພຸດໂທ ເປັນຜູ້ຕັດສະຮູ້ຊອບດ້ວຍພະອົງເອງ, ໓. ວິຊາຈາຣະນະສຳປັນໂນ ເປັນຜູ້ເຖິງພ້ອມດ້ວຍວິຊາແລະຈາລະນະ, ໔. ສຸຄະໂຕ ເປັນຜູ້ສະເດັດໄປດີແລ້ວ, ໕. ໂລກະວິທູ ເປັນຜູ້ຮູ້ແຈ້ງແກ່ໂລກ, ໖. ອະນຸດຕະໂນ ບຸຣິສະທຳມະສາຣະຖີ ເປັນຜູ້ທີ່ສາມາດຝຶກບຸລຸດທີ່ສົມຄວນຝຶກໄດ້ດີແລ້ວ ບໍ່ມີໃຜຍິ່ງໄປກວ່າ, ໗. ສັດຖາ ເທວະມະນຸດສານັງ ເປັນສາດສະດາຂອງເທວະດາແລະມະນຸດທັງຫຼາຍ, ໘. ພຸດໂທ ເປັນຜູ້ຕື່ນ ຜູ້ເບີກບານ, ໙. ພະຄະວາຕິ ເປັນຜູ້ມີຄວາມຈຳເລີນ ຂົງຈຳແນກແຈກແຈງທຳແລ້ວ.

The content outlines the nine qualities of the Buddha: 1. *Araham* (The Accomplished One), 2. *Sammāsambuddho* (The Perfectly Enlightened One), 3. *Vijjācaranasampanno* (The One Endowed with Knowledge and Conduct), 4. *Sugato* (The Well-gone One), 5. *Lokavidū* (The Knower of the Worlds), 6. *Anuttaropurisadhammasārathi* (The Incomparable Leader of Men to Be Tamed), 7. *Satthādevamanussānaṃ* (The Teacher of Celestials and Human Beings), 8. *Buddho* (The Enlightened One), and 9. *Bhagavāti* (The Blessed One).

Colophon: None

Date: 1914 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0712)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ພຸດທະຄຸນ (ຜູກ ໘)

Phutthakhun (Phuk 8)

Virtues of the Buddha (Fascicle 8)

Long palm-leaf**One Phuk:** *fascicle 9***Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.3 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** one folio contains the colophon.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 28. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.**Description:** ເນື້ອໃນພັນລະນາພຸດທະຄຸນ ໙ ປະການ ໄດ້ແກ່ ໑. ອະຣະທັງ ເປັນຜູ້ໂກຈາກກິເລດ, ໒. ສຳມາສຳພຸດໂທ ເປັນຜູ້ຕັດສະຮູ້ຊອບດ້ວຍພະອົງເອງ, ໓. ວິຊາຈາຣະນະສຳປັນໂນ ເປັນຜູ້ເຖິງພ້ອມດ້ວຍວິຊາແລະຈາລະນະ, ໔. ສຸຄະໂຕ ເປັນຜູ້ສະເດັດໄປດີແລ້ວ, ໕. ໂລກະວິທູ ເປັນຜູ້ຮູ້ແຈ້ງແກ່ໂລກ, ໖. ອະນຸດຕະໂຣ ປຸຣິສະທຳມະສາຣະຖິ ເປັນຜູ້ທີ່ສາມາດຝຶກບຸລຸດທີ່ສົມຄວນຝຶກໄດ້ດີແລ້ວ ບໍ່ມີໃຜຢັ້ງໄປກວ່າ, ໗. ສັດຖາ ເທວະມະນຸດສານັງ ເປັນສາດສະດາຂອງເທວະດາແລະມະນຸດທັງຫຼາຍ, ໘. ພຸດໂທ ເປັນຜູ້ຕື່ນ ຜູ້ເບີກບານ, ໙. ພະຄະວາຕິ ເປັນຜູ້ມີຄວາມຈຳເລີນ ຊົງຈຳແນກແຈກແຈງທຳແລ້ວ.The content outlines the nine qualities of the Buddha: 1. *Araham* (The Accomplished One), 2. *Sammāsambuddho* (The Perfectly Enlightened One), 3. *Vijjācaranasampanno* (The One Endowed with Knowledge and Conduct), 4. *Sugato* (The Well-gone One), 5. *Lokavidū* (The Knower of the Worlds), 6. *Anuttaropurisadhammasārathi* (The Incomparable Leader of Men to Be Tamed), 7. *Satthādevamanussānam* (The Teacher of Celestials and Human Beings), 8. *Buddho* (The Enlightened One), and 9. *Bhagavāti* (The Blessed One).**Colophon:** ລານທີ ໒໘ ໜ້າ ໑: ພຸດທະບົວຣະບາດຈຸນລະສັງກາດໄດ້ ໑໒໗໖ ຕົວ ປີກາບຍີ່ ເດືອນ ໑໐ ແຮມ ໒ ຄ່ຳ ວັນ ໓ ມື້ໃຕ້ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ມູນລະສັດທາ ໝາຍມີ ສາວຊາວ ບ້ານຫົວໂພນ ກັບທັງບຸດຕະນັດຕາພັນທຸວົງສາ ພ້ອມກັນມີໃຈໃສ່ສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງ ລຳພຸດທະຄຸນ ໄວ້ກັບສາສະໜາພະໂຄໂຄຕະມະເຈົ້ານີ້ ເທົ່າ ໔ ພັນພະວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັງຄຳມັກຄຳປາດ ຖະໜາຊູ່ເຍື່ອງຊູ່ປະການແດ່ກໍຂ້າເຫັນ ອະຣະທະໂຕ ໂທມີ ນິບພານະ ປັດຈະໂຍ ໂທນຕູ ເມ ທຸວັງ ນິດຈັງ ປະຣະມັງ ສຸກຂັງ.Folio 28 on the recto side: In Phuttha buarabat chunlasangkat (CS) 1276, a *kap nyi* year, on the second waning-moon day of the tenth lunar month, the third day of the week (Tuesday), a *khai* day, the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiator, Sao Sao from Hua Phon village, together with her children, grandchildren, and relatives, sponsored the making of this manuscript-bundle entitled *Phutthakhun* (Virtues of the Buddha) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May our desires and wishes come true. May I obtain Arahantship. May this be a

condition for me to reach Nibbāna, constantly and certainly, the greatest bliss.

Date: CS 1276, a *kap nyi* year (6 Sep 1914)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Sao Sao from Hua Phon village, together with her children, grandchildren, and relatives

Titles: *ພຸດທະຄຸນຫລວງ* (ຜູກ ໙)
Phutthakhun Luang (Phuk 9)
Great Virtues of the Buddha (Fascicle 9)

EAP1398_VXY_1_0717

Long palm-leaf

One Phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: 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: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ໓໐ ທັດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງຕັ້ງແຕ່ພະໂພທິສັດເກີດເປັນຊາຍທຸກຂະຕະຊື້ ກັດຖະທະຣະກະ ມີອາຊີບຕັດຟືນຂາຍລ້ຽງມານດາ ຈົນເຖິງການທຳສັງຄາຍະນາຄັ້ງທີໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ບຳເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຍິ່ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກພະອົງ ໄດ້ພຳເພັງປາຣະມີ ໓໐ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ. ປາຣະມີ ໓໐ ທັດ ໝາຍເຖິງ ປາຣະມີ ໑໐ ທັດ ແຕ່ມີ ໓ ລະດັບ ໂດຍແບ່ງເປັນປາຣະມີຂັ້ນຕົ້ນ ໑໐ ຮຽກວ່າ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບພະຍາກອນ, ປາຣະມີຂັ້ນກາງ ໑໐ ຮຽກວ່າ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ໑໐ ຮຽກວ່າ ປະຣະມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ໓໐ ທັດ. ປາຣະມີ ໑໐ ທັດນັ້ນ ໄດ້ແກ່ ທານ ການໃຫ້, ສິນ ການຮັກສາກາຍວາຈາໃຫ້ຮຽບຮ້ອຍ, ເນກຂ້າມະ ການອອກບວດ, ປັນຍາ ຄວາມຮອບຮູ້, ວິຣິຍະ ຄວາມພຽນ, ຂັນຕິ ຄວາມອົດທົນ, ສັດຈະ ຄວາມຈິງ, ອະທິດຖານ ຄວາມຕັ້ງໃຈໝັ້ນ, ເມດຕາ ຄວາມຮັກໃຄ້, ແລະອຸປະກອນ ຄວາມວາງໃຈເປັນກາງ.

Sabba Pāramī (Sappharami) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain

Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects and materials that are not part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *virīya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity).

Colophon: ລານທີ ໒໔ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໒໑໗ ຕົວ ປີຮັບເໝົ້າ ເດືອນ ໗ ຂຶ້ນ ໑໑ ຄໍ່າ ມີ້ກາບສັນ ວັນ ໑ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ພໍ່ໝ່ອມສີ ກັບທັງພະຮິຍາ ບຸດຕະນັດຕາ ພັນທຸວົງສາ ພ້ອມກັນມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງປິຕະກະ ສັບພະປາຣະມີ ໄວ້ກັບສາສະໜາ ຕາບ ຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ນິດພານະ ປັດຈະໂຍ ໂຫຕູ ໂນ ນິດຈັງ ນິດຈັງ.

Folio 25 on the recto side: In Sangkatrasa (CS) 1217, a *hap mao* year, on the eleventh waxing-moon day of the seventh lunar month, a *kap san* day, the first day of the week (Sunday),⁹⁴ the writing was accomplished at the time of the morning drum (*nyam kông ngai*). Phò Mòmm Si (father of Monk Si) and his wife, together with their children, grandchildren, and relatives, had the ardent religious faith to sponsor the making of this manuscript entitled *Sapphaparami* (All perfections) 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.

Date: CS 1217, a *hap mao* year (27 May 1855)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Phò Mòmm Si (father of Monk Si) and his wife, together with their children, grandchildren, and relatives
Titles: ສັບພະປາຣະມີ (ຜູກ ໑, ມັດຕື້ນ)
Sappha Parami (Phuk 1, mat ton)
All Perfections (Fascicle 1, bundle 1)

EAP1398_VXY_1_0718

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 57 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

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

⁹⁴ 1217 Jyestha 12 = Sunday, 27 May 1855. This day was, however, a *kap si* day.

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

Description: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ໓໐ ທັດຂອງພະພຸດທະເຈົ້າ. ເມື່ອໃນກ່າວເຖິງຕັ້ງແຕ່ພະໂພທິສັດເກີດເປັນຊາຍທຸກຂະຕະຊື້ ກັດຖະທະຣະກະ ມີອາຊີບຕັດຟືນຂາຍລ້ຽງມານດາ ຈົນເຖິງການທຳສັງຄາຍະນາຄັ້ງທີໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ບຳເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຍິ່ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກພະອົງໄດ້ພຳເພັງປາຣະມີ ໓໐ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ. ປາຣະມີ ໓໐ ທັດ ໝາຍເຖິງ ປາຣະມີ ໑໐ ທັດ ແຕ່ມີ ໓ ລະດັບ ໂດຍແບ່ງເປັນປາຣະມີຂັ້ນຕົ້ນ ໑໐ ຮຽກວ່າ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບພະຍາກອນ, ປາຣະມີຂັ້ນກາງ ໑໐ ຮຽກວ່າ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ໑໐ ຮຽກວ່າ ປະຣະມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ໓໐ ທັດ. ປາຣະມີ ໑໐ ທັດນັ້ນ ໄດ້ແກ່ ທານ ການໃຫ້, ສິນ ການຮັກສາກາວາຈາໃຫ້ຮຽບຮ້ອຍ, ເນກຂ້າມະ ການອອກບວດ, ປັນຍາ ຄວາມຮອບຮູ້, ວິຣິຍະ ຄວາມພຽນ, ຂັນຕິ ຄວາມອົດທົນ, ສັດຈະ ຄວາມຈິງ, ອະທິດຖານ ຄວາມຕັ້ງໃຈໝັ້ນ, ເມດຕາ ຄວາມຮັກໃຄ້, ແລະອຸປະກອນ ຄວາມວາງໃຈເປັນກາງ.

Sabba Pāramī (Sapphāpāramī) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects and materials that are not part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *virīya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity).

Colophon: ລານທີ ໒໕ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໒໑໗ ຕົວ ປີຮັບເໝົ້າ ເດືອນ ໗ ຂຶ້ນ ໑໑ ຄ່ຳ ມັກາບສັນ ວັນ ໑ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ພໍ່ໝ່ອມສີ ກັບທັງພະຣິຍາ ບຸດຕະນັດຕາ ພັນທຸວົງສາ ພ້ອມກັນມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງປິຕະກະ ສັບພະປາຣະມີ ໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ນິດພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ນິດຈັງ.

Folio 25 on the recto side: In Sangkatrasa (CS) 1217, a *hap mao* year, on the eleventh waxing-moon day of the seventh lunar month, a *kap san* day, the first day of the week (Sunday),⁹⁵ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Phò Mòmm Si (father of Monk

⁹⁵ 1217 Jyestha 12 = Sunday, 27 May 1855. This day was, however, a *kap si* day.

Si) and his wife, together with their children, grandchildren, and relatives, had the ardent religious faith to sponsor the making of this manuscript entitled *Sapphaparami* (All perfections) 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.

Date: CS 1217, a *hap mao* year (27 May 1855)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Phò Mòmm Si (father of Monk Si) and his wife, together with their children, grandchildren, and relatives
Titles: ສັບພະປາຣະມີ (ຜູກ ໒, ມັດຕື້ນ)
Sappha Parami (Phuk 2, mat ton)
All Perfections (Fascicle 2, bundle 1)

EAP1398_VXY_1_0719

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** one 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: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ໓໐ ທັດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງຕັ້ງແຕ່ພະໂພທິສັດເກີດເປັນຊາຍທຸກຂະຕະຊື້ ກັດຖະທະຣະກະ ມີອາຊີບຕັດຟືນຂາຍລ້ຽງມານດາ ຈົນເຖິງການທຳສັງຄາຍະນາຄັ້ງທີໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ບຳເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຍິ່ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກພະອົງໄດ້ພຳເພັງປາຣະມີ ໓໐ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ. ປາຣະມີ ໓໐ ທັດ ໝາຍເຖິງ ປາຣະມີ ໑໐ ທັດ ແຕ່ມີ ໓ ລະດັບ ໂດຍແບ່ງເປັນປາຣະມີຂັ້ນຕົ້ນ ໑໐ ຮຽກວ່າ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບນອກກາຍ, ປາຣະມີຂັ້ນກາງ ໑໐ ຮຽກວ່າ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ໑໐ ຮຽກວ່າ ປະຣະມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ໓໐ ທັດ. ປາຣະມີ ໑໐ ທັດນັ້ນ ໄດ້ແກ່ ທານ ການໃຫ້, ສີນ ການຮັກສາກາວາຈາໃຫ້ຮຽບຮ້ອຍ, ເນກຂຳມະ ການອອກບວດ, ປັນຍາ ຄວາມຮອບຮູ້, ວິຣິຍະ ຄວາມພຽນ, ຂັນຕິ ຄວາມອົດທົນ, ສັດຈະ ຄວາມຈິງ, ອະທິດຖານ ຄວາມຕັ້ງໃຈໝັ້ນ, ເມດຕາ ຄວາມຮັກໃຫ້, ແລະອຸປະກອນ ຄວາມວາງໃຈເປັນກາງ.

Sabba Pāramī (*Sapphaparami*) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the

first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects and materials that are not part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *virīya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity).

Colophon: ລາມທີ ໒໔ ໜ້າ ໑: ສັງກາດໄດ້ ໑໒໑໗ ຕົວ ບີຮັບເໝົ້າ ເດືອນ ກຸຊິນ ໑໑ ຄ່ຳ ມີ້ກາບສັນ ວັນ ໑ ຮິດ ຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ພໍ່ພ່ອມສີ ຜົວເມຍ ມີໃຈໃສສ້າງ ສັບພະປາຣະມີ ລຳນີ້ ໄວ້ກັບ ສາສະໜາພະໂຄຕະມະ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ນິດພານະ ປັດຈະໂຍ ໂຫຕຸ ທຸວັງ ທຸວັງ.

Folio 25 on the recto side: In Sangkat (CS) 1217, a *hap mao* year, on the eleventh waxing-moon day of the seventh lunar month, a *kap san* day, the first day of the week (Sunday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Phò Mòmm Si (father of Monk Si) and his wife had the religious faith to sponsor the making of this manuscript entitled *Sapphaparami* (All perfections) 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 1217, a *hap mao* year (27 May 1855)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Phò Mòmm Si (father of Monk Si) and his wife
Titles: ສັບພະປາຣະມີ (ຜູ້ກ ໓, ມັດຕິນ)
Sappha Parami (Phuk 3, mat ton)
All Perfections (Fascicle 3, bundle 1)

EAP1398_VXY_1_0720

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: 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: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ໓໐ ທັດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງຕັ້ງແຕ່ພະໂພທິສັດເກີດເປັນຊາຍທຸກຂະຕະຊື້ ກັດຖະທະຣະກະ ມີອາຊີບຕັດຟືນຂາຍລ້ຽງມານດາ ຈົນເຖິງການທຳສັງຄາຍະນາຄັ້ງທີໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ບຳເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຍິ່ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກພະອົງໄດ້ພຳເພັງປາຣະມີ ໓໐ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ. ປາຣະມີ ໓໐ ທັດ ໝາຍເຖິງ ປາຣະມີ ໑໐ ທັດ ແຕ່ມີ ໓ ລະດັບ ໂດຍແບ່ງເປັນປາຣະມີຂັ້ນຕົ້ນ ໑໐ ຮຽກວ່າ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບນອກກາຍ, ປາຣະມີຂັ້ນກາງ ໑໐ ຮຽກວ່າ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ໑໐ ຮຽກວ່າ ປະຣະມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ໓໐ ທັດ. ປາຣະມີ ໑໐ ທັດນັ້ນ ໄດ້ແກ່ ທານ ການໃຫ້, ສິນ ການຮັກສາກາວາຈາໃຫ້ຮຽບຮ້ອຍ, ເນກຂ້າມະ ການອອກບວດ, ປັນຍາ ຄວາມຮອບຮູ້, ວິຣິຍະ ຄວາມພຽນ, ຂັນຕິ ຄວາມອົດທົນ, ສັດຈະ ຄວາມຈິງ, ອະທິດຖານ ຄວາມຕັ້ງໃຈໝັ້ນ, ເມດຕາ ຄວາມຮັກໃຄ້, ແລະອຸເປກຂາ ຄວາມວາງໃຈເປັນກາງ.

Sabba Pāramī (Sapphāpāramī) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects and materials that are not part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *virīya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity).

Colophon: ລານທີ ໒໔ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໒໑໗ ຕົວ ປີຮັບເໝົ້າ ເດືອນ ໗ ຂຶ້ນ ໑໑ ຄຳ ມັກາບສັນ ວັນ ໑ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ພ້ອມສີ ຜົວເມຍ ພັນທຸວົງສາບຸດຕະນັດຕາ ພ້ອມກັນເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງປິຕະກະ ສັບພະປາຣະມີ ມັດນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາຊູ່ປະການກໍຂ້າເຫັນ ທຸວັງ ທຸວັງ ນິດຈັງ ປະຣະມັງ ສຸກຂັງ.

Folio 25 on the recto side: In Sangkatrasa (CS) 1217, a *hap mao* year, on the eleventh waxing-moon day of the seventh lunar month, a *kap san* day, the first day of the week (Sunday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Phò Mòmm Si (father of Monk Si) and his wife, together with their children, grandchildren, and relatives, had the ardent religious faith to sponsor the making of this manuscript

entitled *Sapphapārami* (All perfections) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May all our desires and wishes come true, certainly and constantly.

Date: CS 1217, a *hap mao* year (27 May 1855)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Phò Mòmm Si (father of Monk Si) and his wife, together with their children, grandchildren, and relatives
Titles: ສັບພະປາຣະມີ (ຜູກ ໔, ມັດຕີນ)
Sappha Parami (Phuk 4, mat ton)
All Perfections (Fascicle 4, bundle 1)

EAP1398_VXY_1_0721

Long palm-leaf

One Phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** one 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: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ໓໐ ທັດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງຕັ້ງແຕ່ພະໂພທິສັດເກີດເປັນຊາຍທຸກຂະຕະຊື້ ກັດຖະທະຣະກະ ມີອາຊີບຕັດຟືນຂາຍລ້ຽງມານດາ ຈົນເຖິງການທຳສັງຄາຍະນາຄັ້ງທີໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ບຳເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຍິ່ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກພະອົງໄດ້ພຳເພັງປາຣະມີ ໓໐ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ. ປາຣະມີ ໓໐ ທັດ ໝາຍເຖິງ ປາຣະມີ ໑໐ ທັດ ແຕ່ມີ ໓ ລະດັບ ໂດຍແບ່ງເປັນປາຣະມີຂັ້ນຕົ້ນ ໑໐ ຮຽກວ່າ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບນອກກາຍ, ປາຣະມີຂັ້ນກາງ ໑໐ ຮຽກວ່າ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ໑໐ ຮຽກວ່າ ປະຣະມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ໓໐ ທັດ. ປາຣະມີ ໑໐ ທັດນັ້ນ ໄດ້ແກ່ ທານ ການໃຫ້, ສີນ ການຮັກສາກາວາຈາໃຫ້ຮຽບຮ້ອຍ, ເນກຂ້າມະ ການອອກບວດ, ປັນຍາ ຄວາມຮອບຮູ້, ວິຣິຍະ ຄວາມພຽນ, ຂັນຕິ ຄວາມອິດທິນ, ສັດຈະ ຄວາມຈິງ, ອະທິດຖານ ຄວາມຕັ້ງໃຈໝັ້ນ, ເມດຕາ ຄວາມຮັກໃຄ້, ແລະອຸປະກຂາ ຄວາມວາງໃຈເປັນກາງ.

Sabba Pāramī (*Sapphaparami*) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the

great. It is an important factor that supports practitioners to attain Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects and materials that are not part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *virīya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity).

Colophon:

ລານທີ ໒໔ ໜ້າ ໑: ສັງກາດໄດ້ ໑໒໑໗ ປີຮັບເພົ້າ ເດືອນ ກຸ ຂຶ້ນ ໑໑ ຄ່ຳ ມີກາບສັນ ວັນ ໑ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ພ້ອມສີ ຜົວເມຍມີໃຈໃສສັດທາສ້າງ ສັບພະປາຣະມີ ລຳນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 25 on the recto side: In Sangkat (CS) 1217, a *hap mao* year, on the eleventh waxing-moon day of the seventh lunar month, a *kap san* day, the first day of the week (Sunday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Phò Mòmm Si (father of Monk Si) and his wife had the religious faith to sponsor the making of this manuscript entitled *Sapphaparami* (All perfections) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May this be a condition to reach Nibbāna.

Date:

CS 1217, a *hap mao* year (27 May 1855)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Phò Mòmm Si (father of Monk Si) and his wife

Titles:

ສັບພະປາຣະມີ (ຜູກ ໕)

Sappha Parami (Phuk 5)

All Perfections (Fascicle 5)

EAP1398_VXY_1_0722

Long palm-leaf

One Phuk:

fascicle 6

Material:

Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: Front cover folio: none. **Back cover folio:** one 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: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ໓໐ ທັດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງຕັ້ງແຕ່ພະໂພທິສັດເກີດເປັນຊາຍທຸກຂະຕະຊື້ ກັດຖະທະຣະກະ ມີອາຊີບຕັດຟື້ນຂາຍລ້ຽງມານດາ ຈົນເຖິງການທຳສັງຄາຍະນາຄັ້ງທີໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ບຳເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຍິ່ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກພະອົງໄດ້ພຳເພັງປາຣະມີ ໓໐ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ. ປາຣະມີ ໓໐ ທັດ ໝາຍເຖິງ ປາຣະມີ ໑໐ ທັດ ແຕ່ມີ ໓ ລະດັບ ໂດຍແບ່ງເປັນປາຣະມີຂັ້ນຕົ້ນ ໑໐ ຮຽກວ່າ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບພະຍາກອນ, ປາຣະມີຂັ້ນກາງ ໑໐ ຮຽກວ່າ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ໑໐ ຮຽກວ່າ ປະຣະມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ໓໐ ທັດ. ປາຣະມີ ໑໐ ທັດນັ້ນ ໄດ້ແກ່ ທານ ການໃຫ້, ສິນ ການຮັກສາກາວາຈາໃຫ້ຮຽບຮ້ອຍ, ເນກຂຳມະ ການອອກບວດ, ປັນຍາ ຄວາມຮອບຮູ້, ວິຣິຍະ ຄວາມພຽນ, ຂັນຕິ ຄວາມອົດທົນ, ສັດຈະ ຄວາມຈິງ, ອະທິດຖານ ຄວາມຕັ້ງໃຈໝັ້ນ, ເມດຕາ ຄວາມຮັກໃຄ້, ແລະອຸເປກຂາ ຄວາມວາງໃຈເປັນກາງ.

Sabba Pāramī (Sapphaparami) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects and materials that are not part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *virīya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity).

Colophon: ລານທີ ໒໕ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໒໑໗ ຕົວ ປີຮັບເໝົ້າ ເດືອນ ໗ ຂຶ້ນ ໑໑ ຄຳ ມີກາບສັນ ວັນ ໑ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ພໍ່ໝ່ອມສີກັບທັງພະຣິຍາບຸດຕະນັດຕາພັນທຸວົງສາ ພ້ອມກັນເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງປິຕະກະ ສັບພະປາຣະມີ ໄວ້ກັບສາສະໜາ ເທົ່າ ໔໐໐໐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ.

Folio 25 on the recto side: In Sangkatrasa (CS) 1217, a *hap mao* year, on the eleventh waxing-moon day of the seventh lunar month, a *kap san* day, the first day of the week (Sunday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Phò Mòmm Si (father of Monk Si) and his wife, together with their children, grandchildren, and relatives, had the ardent religious faith to sponsor the making of this manuscript entitled *Sapphapārami* (All perfections) 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 1217, a *hap mao* year (27 May 1855)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Phò Mòmm Si (father of Monk Si) and his wife, together with their children, grandchildren, and relatives
Titles: ສັບພະປາຣະມີ (ຜູກ ໖)
Sappha Parami (Phuk 6)
All Perfections (Fascicle 6)

EAP1398_VXY_1_0723

Long palm-leaf

One Phuk: *fascicle 7*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

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: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ໓໐ ທັດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງຕັ້ງແຕ່ພະໂພທິສັດເກີດເປັນຊາຍທຸກຂະຕະຊື້ ກັດຖະທະຣະກະ ມີອາຊີບຕັດຟືນຂາຍລ້ຽງມານດາ ຈົນເຖິງການທຳສັງຄາຍະນາຄັ້ງທີໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ບຳເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຍິ່ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກພະອົງໄດ້ພຳເພັງປາຣະມີ ໓໐ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ. ປາຣະມີ ໓໐ ທັດ ໝາຍເຖິງ ປາຣະມີ ໑໐ ທັດ ແຕ່ມີ ໓ ລະດັບ ໂດຍແບ່ງເປັນປາຣະມີຂັ້ນຕົ້ນ ໑໐ ຮຽກວ່າ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບພະຍາກອນ, ປາຣະມີຂັ້ນກາງ ໑໐ ຮຽກວ່າ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ໑໐ ຮຽກວ່າ ປະຣະມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ໓໐ ທັດ. ປາຣະມີ ໑໐ ທັດນັ້ນ ໄດ້ແກ່ ທານ ການໃຫ້, ສີນ ການຮັກສາກາວາຈາໃຫ້ຮຽບຮ້ອຍ, ເນກຂ້າມະ ການອອກບວດ, ປັນຍາ ຄວາມຮອບຮູ້, ວິຣິຍະ ຄວາມພຽນ, ຂັນຕິ ຄວາມອົດທົນ, ສັດຈະ ຄວາມຈິງ, ອະທິດຖານ ຄວາມຕັ້ງໃຈໝັ້ນ, ເມດຕາ ຄວາມຮັກໃຈ, ແລະອຸປະກອນ ຄວາມວາງໃຈເປັນກາງ.

Sabba Pāramī (Sapphaparami) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*,

includes ten perfections, and deals with objects and materials that are not part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *virīya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity).

Colophon: None
Date: 1855 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0722)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ສັບພະປັນຍາປາຣະມີ (ຜູກ ໗)
Sappha Panya Parami (Phuk 7)
All Perfections of Wisdom (Fascicle 7)

EAP1398_VXY_1_0724

Long palm-leaf

One Phuk: *fascicle 8*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** one folio contains the colophon.

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

Description: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ໓໐ ທັດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງຕັ້ງແຕ່ພະໂພທິສັດເກີດເປັນຊາຍທຸກຂະຕະຊື້ ກັດຖະທະຣະກະ ມີອາຊີບຕັດຟືນຂາຍລ້ຽງມານດາ ຈົນເຖິງການທຳສັງຄາຍະນາຄັ້ງທີໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ບຳເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຍິ່ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກພະອົງໄດ້ພຳເພັງປາຣະມີ ໓໐ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ. ປາຣະມີ ໓໐ ທັດ ໝາຍເຖິງ ປາຣະມີ ໑໐ ທັດ ແຕ່ມີ ໓ ລະດັບ ໂດຍແບ່ງເປັນປາຣະມີຂັ້ນຕົ້ນ ໑໐ ຮຽກວ່າ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບພະຍາກອນ, ປາຣະມີຂັ້ນກາງ ໑໐ ຮຽກວ່າ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ໑໐ ຮຽກວ່າ ປະຣະມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ໓໐ ທັດ. ປາຣະມີ ໑໐ ທັດນັ້ນ ໄດ້ແກ່ ທານ ການໃຫ້, ສິນ ການຮັກສາກາວາຈາໃຫ້ຮູບຮ້ອຍ, ເນກຂຳມະ ການ

ອອກບວດ, ປັນຍາ ຄວາມຮອບຮູ້, ວິຣິຍະ ຄວາມພຽນ, ຂັນຕິ ຄວາມອົດທົນ, ສັດຈະ ຄວາມຈິງ, ອະທິດຖານ ຄວາມຕັ້ງໃຈໝັ້ນ, ເມດຕາ ຄວາມຮັກໃຄ້, ແລະອຸປະກອນ ຄວາມວາງໃຈເປັນກາງ.

Sabba Pāramī (Sapphaparami) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects and materials that are not part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *virīya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity).

Colophon:

ລາມທີ ໒໕ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໒໑໗ ຕົວ ປີຮັບເໝົາ ເດືອນ ໗ ຂຶ້ນ ໑໑ ຄໍ່າ ມີກາບສັນ ວັນ ໑ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ພໍ່ໝໍ້ອມສີ ຜົວເມຍ ພັນທຸວົງສາບຸດຕະນັດຕາ ພໍ່ອມກັນ ເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງປິຕະກະ ສັບພະປາຣະມີ ມັດນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບ ຕໍ່ເທົ່າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄໍາມັກຄໍາປາດຖະໜາຊູ່ເຢື່ອງຊູ່ປະການກໍຂ້າເຫັນ ທຸວັງ ທຸວັງ ນິດຈັງ ປະຣະມັງ ສຸກຂັງ.

Folio 25 on the recto side: In Sangkatrasa (CS) 1217, a *hap mao* year, on the eleventh waxing-moon day of the seventh lunar month, a *kap san* day, the first day of the week (Sunday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Phò Mòmm Si (father of Monk Si) and his wife, together with their children, grandchildren, and relatives, had the ardent religious faith to sponsor the making of this manuscript-bundle entitled *Sapphaparami* (All perfections) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May all our desires and wishes come true, certainly and constantly, the greatest bliss.

Date:

CS 1217, a *hap mao* year (27 May 1855)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Phò Mòmm Si (father of Monk Si) and his wife, together with their children, grandchildren, and relatives

Titles:

ສັບພະປາຣະມີ (ຜູກ ໘)

Sappha Parami (Phuk 8)

All Perfections (Fascicle 8)

Long palm-leaf**One Phuk:** *fascicle 9***Material:** Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** one 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: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ໓໐ ທັດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງຕັ້ງແຕ່ພະໂພທິສັດເກີດເປັນຊາຍທຸກຂະຕະຊື້ ກັດຖະທະຣະກະ ມີອາຊີບຕັດຟືນຂາຍລ້ຽງມານດາ ຈົນເຖິງການທຳສັງຄາຍະນາຄັ້ງທີໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີທີ່ໄດ້ບຳເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຍິ່ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດໄດ້ເຖິງເຊິ່ງໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກພະອົງໄດ້ພຳເພັງປາຣະມີ ໓໐ ທັດຈົນຄົບຖ້ວນ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ. ປາຣະມີ ໓໐ ທັດ ໝາຍເຖິງ ປາຣະມີ ໑໐ ທັດ ແຕ່ມີ ໓ ລະດັບ ໂດຍແບ່ງເປັນປາຣະມີຂັ້ນຕົ້ນ ໑໐ ຮຽກວ່າ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບນອກກາຍ, ປາຣະມີຂັ້ນກາງ ໑໐ ຮຽກວ່າ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ ໑໐ ຮຽກວ່າ ປະຣະມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ໓໐ ທັດ. ປາຣະມີ ໑໐ ທັດນັ້ນ ໄດ້ແກ່ ທານ ການໃຫ້, ສິນ ການຮັກສາກາວາຈາໃຫ້ຮູບຮ້ອຍ, ເນກຂຳມະ ການອອກບວດ, ປັນຍາ ຄວາມຮອບຮູ້, ວິຣິຍະ ຄວາມພຽນ, ຂັນຕິ ຄວາມອົດທົນ, ສັດຈະ ຄວາມຈິງ, ອະທິດຖານ ຄວາມຕັ້ງໃຈໝັ້ນ, ເມດຕາ ຄວາມຮັກໃຄ້, ແລະອຸເປກຂາ ຄວາມວາງໃຈເປັນກາງ.

Sabba Pāramī (Sappharami) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects and materials that are not part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *virīya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity).

Colophon: ລານທີ ໒໔ ໜ້າ ໑: ສັງກາດໄດ້ ໑໒໑໗ ຕົວ ບີຮັບເໝົ້າ ເດືອນ ໗ ຂຶ້ນ ໑໑ ຄຳ ມີກາບສັນ ວັນ ໑ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ພໍ່ໝ່ອມສີ ຜົວເມຍ ເປັນເຄົ້າ ກັບບຸດຕະນັດຕາ ພັນທຸວົງສາ

ຈິ່ງມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງສ້າງ ສັບພະປາຣະມີປິຕະກະ ລຳນີ້ ໄວ້ກັບສາສະໜາພະ ໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາກໍຂ້າເທີນ ນິບພາ ນະ ປັດຈະໂຍ ໂຫນຕູ ທຸວັງ ທຸວັງ ນິດຈັງ ປະຣະມັງ ສຸກຂັງ.

Folio 25 on the recto side: In Sangkatrasa (CS) 1217, a *hap mao* year, on the eleventh waxing-moon day of the seventh lunar month, a *kap san* day, the first day of the week (Sunday), the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Phò Mòmm Si (father of Monk Si) and his wife, together with their children, grandchildren, and relatives, had the ardent religious faith to sponsor the making of this manuscript-bundle entitled *Sapphaparami Pitaka* (All perfections) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May this be a condition to reach Nibbāna, certainly and constantly, the greatest bliss.

Date: CS 1217, a *hap mao* year (27 May 1855)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Phò Mòmm Si (father of Monk Si) and his wife, together with their children, grandchildren, and relatives
Titles: ສັບພະປາຣະມີ (ຜູກ ໙)
Sappha Parami (Phuk 9)
All Perfections (Fascicle 9)

EAP1398_VXY_1_0726

Long palm-leaf

One Phuk: *fascicle 10*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56 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:** 12. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ສັບພະປາຣະມີ ໝາຍເຖິງ ປາຣະມີ ໓໐ ທັດຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນກ່າວເຖິງຕັ້ງແຕ່ ພະໂພທິສັດເກີດເປັນຊາຍທຸກຂະຕະຊື້ ກັດຖະທະຣະກະ ມີອາຊີບຕັດຟື້ນຂາຍລ້ຽງມານດາ ຈົນ ເຖິງການທຳສັງຄາຍະນາຄັ້ງທີໜຶ່ງ. ປາຣະມີ ໝາຍເຖິງ ການກະທຳທີ່ປະເສີດ, ຄຸນງາມຄວາມດີ ທີ່ໄດ້ບຳເພັນມາ, ຄຸນສົມບັດທີ່ເຮັດໃຫ້ຍິ່ງໃຫຍ່ ເປັນທຳສ່ວນໜຶ່ງທີ່ສຳຄັນຊຶ່ງຊ່ວຍໃຫ້ຜູ້ປະຕິບັດ ໄດ້ເຖິງເຊິ່ງໂພທິຍານ. ພະໂພທິສັດເຈົ້າທຸກພະອົງໄດ້ພຳເພັງປາຣະມີ ໓໐ ທັດຈົນຄົບຖ້ວນ ຈິ່ງໄດ້ ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ. ປາຣະມີ ໓໐ ທັດ ໝາຍເຖິງ ປາຣະມີ ໑໐ ທັດ ແຕ່ມີ ໓ ລະດັບ ໂດຍ ແບ່ງເປັນປາຣະມີຂັ້ນຕົ້ນ ໑໐ ຮຽກວ່າ ປາຣະມີ ເນື່ອງດ້ວຍວັດຖຸແລະຊັບນອກກາຍ, ປາຣະມີຂັ້ນ ກາງ ໑໐ ຮຽກວ່າ ອຸປະປາຣະມີ ເນື່ອງດ້ວຍເລືອດເນື້ອແລະອະໄວຍະວະ, ແລະປາຣະມີຂັ້ນສູງ

໑໐ ຮຽກວ່າ ປະຣະມັດຖະປາຣະມີ ເນື່ອງດ້ວຍຊີວິດ ຈຶ່ງລວມໄດ້ທັງໝົດ ໓໐ ທັດ. ປາຣະມີ ໑໐ ທັດນັ້ນ ໄດ້ແກ່ ທານ ການໃຫ້, ສິນ ການຮັກສາກາວາຈາໃຫ້ຮຽບຮ້ອຍ, ເນກຂ້າມະ ການອອກບວດ, ປັນຍາ ຄວາມຮອບຮູ້, ວິຣິຍະ ຄວາມພຽນ, ຂັນຕິ ຄວາມອິດທິນ, ສັດຈະ ຄວາມຈິງ, ອະທິດຖານ ຄວາມຕັ້ງໃຈໝັ້ນ, ເມດຕາ ຄວາມຮັກໃຄ້, ແລະອຸປະກາ ຄວາມວາງໃຈເປັນກາງ.

Sabba Pāramī (Sapphāparamī) means the 30 perfections of the Buddha. The text deals with incidents from a birth of Bodhisatta as a poor man named Katthaharaka who took care of his mother by selling logs to the first Buddhist Council. *Pāramī* (perfection) means noble deeds, achieved goodness, and qualifications promoting and elevating someone to be the great. It is an important factor that supports practitioners to attain Enlightenment. All Bodhisattas had practiced and completed all the 30 perfections before they became Buddhas. The 30 perfections mean 10 perfections with three levels each. The fundamental level is *Pāramī*, includes ten perfections, and deals with objects and materials that are not part of one's body. The moderate level is *Upapāramī*, includes ten perfections, and deals with blood, flesh, and organs. The advanced level is *Paramatthapāramī*, includes ten perfections, and deals with life. There are 30 perfections in total. The ten perfections are *dāna* (giving), *sīla* (morality), *nekkhamma* (renunciation), *paññā* (wisdom), *virīya* (perseverance), *khanti* (patience), *sacca* (truthfulness), *adhiṭṭhāna* (resolution), *mettā* (loving-kindness), and *upekkhā* (equanimity).

Colophon:

ລານທີ ໑໒ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໒໑໗ ຕົວ ປີຮັບເໝົ້າ ເດືອນ ໗ ຂຶ້ນ ໑໑ ຄໍ່າ ມັກາບສັນ ວັນ ໑ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ພໍ່ໝ່ອມສີ ຜົວເມຍ ພັນທຸວົງສາ ບຸດຕະນັດຕາ ພ້ອມກັນ ເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງປິຕະກະ ສັບພະປາຣະມີ ມັດນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ ເທົ່າ ໔໐໐໐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄໍາມັກຄໍາປາດຖະໜາຊູ່ເຍື່ອງຊູ່ປະການກໍຂ້າເທີ້ນ ທຸວັງ ທຸວັງ ນິດຈັງ ປະຣະມັງ ສຸກຂັງ.

Folio 12 on the recto side: In Sangkatrasa (CS) 1217, a *hap mao* year, on the eleventh waxing-moon day of the seventh lunar month, a *kap san* day, the first day of the week (Sunday), the writing was accomplished at the time of the morning drum (*nyam kông ngai*). Phò Mòmm Si (father of Monk Si) and his wife, together with their children, grandchildren, and relatives, had the ardent religious faith to sponsor the making of this manuscript-bundle entitled *Sappha Parami* (All perfections) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May all our desires and wishes come true, certainly and constantly, the greatest bliss.

Date:

CS 1217, a *hap mao* year (27 May 1855)

Script(s):

Tham Lao

Language(s):

Lao, Pali

Author(s):

Unknown

Scribe(s):

Unknown

Sponsor(s):

Phò Mòmm Si (father of Monk Si) and his wife, together with their children, grandchildren, and relatives

Titles:

ສັບພະປາຣະມີ (ຜູກ໑໐, ມັດຕີ້ນ)

Sappha Parami (Phuk 10, mat ton)

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 54.2 cm, depth 0.8 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:** 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: ເລື່ອງ ນາງອຸດຕະຣາອຸປາສິກາ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເວລຸວັນ ຊຶ່ງປາຣີບນາງອຸດຕະຣາ ລູກສາວຂອງທ່ານປຸນນະ ຊຶ່ງເປັນຄົນໃຊ້ຢູ່ໃນເຮືອນຂອງສຸມະນະເສດຖີໃນກຸງຣາຊະຄຶ. ວັນໜຶ່ງ ທ່ານປຸນນະແລະພັນລະຍາໄດ້ຖວາຍອາຫານບິນທະບາດແດ່ພະສາສີບຸດເຖລະ ຫຼັງຈາກທ່ານອອກຈາກມີໂລດສະມາບັດ. ຈາກຜົນຂອງການຖວາຍອາຫານບິນທະບາດແກ່ພະເຖລະ ເຮັດໃຫ້ທ່ານປຸນນະກາຍເປັນເສດຖີໃນທັນທີ ໂດຍກ່ອນໜ້ານີ້ ທ່ານປຸນນະໄດ້ໄປໂຖນາ ດິນຂີ້ໂຖໃນນາກາຍເປັນຄໍາ ທ່ານປຸນນະໄດ້ຂົນເອົາຄໍານັ້ນ ໄປຖວາຍພະຣາຊາ. ພະຣາຊາຈຶ່ງສະຖາປະນາທ່ານປຸນນະເປັນເສດຖີ. ຕໍ່ມາ ທ່ານປຸນນະພ້ອມດ້ວຍຄອບຄົວ ໄດ້ຖວາຍທານແດ່ພະພຸດທະເຈົ້າແລະພະພິກຂຸສົງເປັນເວລາ ໗ ວັນ ພໍເຖິງວັນຖ້ວນ ໗ ຫຼັງຈາກໄດ້ຟັງທໍາຊື່ອະນຸປຸບພິກະຖາຈາກພະພຸດທະເຈົ້າແລ້ວ ທ່ານປຸນນະພ້ອມດ້ວຍພັນລະຍາ ແລະນາງອຸດຕະຣາລູກສາວ ໄດ້ບັນລຸພະໂສດາບັນ.

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

Colophon: ລານທີ ໑໘ ແລະ ໑໙ ໜ້າ ໑ ມີເນື້ອຄວາມຄືກັນ: ສັງກາດ ໑໒໒໓ ຕົວ ປີຣັງເຮົ້າ ເດືອນ ໘ ອອກໃໝ່ ໔ ຄໍ່າ ວັນ ໔ ມື້ເຖົ້າສີ ຍາມກອງງາຍ ໝາຍມີ ພໍ່ຜົວ ແມ່ຜົວ ຜົວເມຍ ເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງລໍາບ່າທິມມະພານ ໄວ້ກັບພຸດທະທາດສາສະໜາ ເທົ້າ ໔ ພັນວະສາ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ໂນ.

Folios 18 and 19 on the recto sides with the same text: In Sangkat (CS) 1223, a *huang hao* year, on the fourth waxing-moon day of the eighth

lunar month, the fifth day of the week (Thursday), a *tao si* day,⁹⁶ [the writing was accomplished] at the time of the morning drum (*nyam kòng ngai*). Phò Phio and Mae Phio, a couple, had the most [ardent religious faith] to sponsor the making of this manuscript entitled *Lam Pa Himmaphan* (Himavanta forest) 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 1223, a *huang hao* year (12 Jun 1861)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Phò Phio and Mae Phio
Titles: ປຸນນະກະເສດຖີ ຂີ້ໂຖເກີດເປັນຄຳ
Punnaka Setthi Khi Thai Koet Pen Kham
Punnaka, the Rich Man, and the Plowed Soil Becomes Gold

EAP1398_VXY_1_0728

Long palm-leaf

One Phuk: *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: 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:** 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: ເລື່ອງ ນາງອຸດຕະຣາອຸປາສິກາ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເວລຸວັນ ຊຶ່ງປາຣີບນາງອຸດຕະຣາ ລູກສາວຂອງທ່ານປຸນນະ ຊຶ່ງເປັນຄົນໃຊ້ຢູ່ໃນເຮືອນຂອງສຸມະນະເສດຖີໃນກຸງຣາຊະຄຶ. ວັນໜຶ່ງ ທ່ານປຸນນະແລະພັນລະຍາ ໄດ້ຖວາຍອາຫານບິນທະບາດແດ່ພະສາວີບຸດເຖລະ ຫຼັງຈາກທ່ານອອກຈາກມີໂລດສະມາບັດ. ຈາກຜົນຂອງການຖວາຍອາຫານບິນທະບາດແກ່ພະເຖລະ ເຮັດໃຫ້ທ່ານປຸນນະກາຍເປັນເສດຖີໃນທັນທີ ໂດຍກ່ອນໜ້ານີ້ ທ່ານປຸນນະໄດ້ໄປໂຖນາ ດິນຂີ້ໂຖໃນນາກາຍເປັນຄຳ ທ່ານປຸນນະໄດ້ຂົນເອົາຄຳນັ້ນໄປຖວາຍພະຣາຊາ. ພະຣາຊາຈຶ່ງສະຖາປະນາທ່ານປຸນນະເປັນເສດຖີ. ຕໍ່ມາ ທ່ານປຸນນະພ້ອມດ້ວຍຄອບຄົວ ໄດ້ຖວາຍທານແດ່ພະພຸດທະເຈົ້າແລະພະພິກຂຸສົງເປັນເວລາ ໗ ວັນ ພໍເຖິງວັນຖ້ວນ ໗ ຫຼັງຈາກໄດ້ຟັງທຳຊື່ອະນຸປຸບພິກະຖາຈາກພະພຸດທະເຈົ້າແລ້ວ ທ່ານປຸນນະພ້ອມດ້ວຍພັນລະຍາ ແລະນາງອຸດຕະຣາລູກສາວ ໄດ້ບັນລຸພະໂສດາບັນ.

The story of Uttara, the laywoman. On one occasion, while residing at the Veluvana monastery, the Buddha talked about Uttara, the daughter of Punna who was a servant of the family of Sumana, the wealthy man, in

⁹⁶ 1223 Pratomashada 5 = Wednesday, 12 June 1861. This day was indeed a *tao si* day.

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

Colophon: ລານທີ ໑໙ ຫນ້າ ໑-໒: ພຸດທະສັງກາດຣາຊະໄດ້ ໑໒ ຕຸລ ຕົວ ປີເມື່ງເໝົ້າ ເດືອນ ໕ ຂຶ້ນ ໑໙ ຄ່ຳ ພໍ່າ ວ່າໄດ້ ວັນ ໕ ຣິດຈະນາແລ້ວຍາມກອງທຸງ ໝາຍມີ ສາວພູມມາ ມີໃຈສັດທາອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ ຂີ້ໄຖເກີດເປັນຄຳ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ຂໍຜະລະອັນນີ້ ເປັນ ປັດໄຈຍະແກ່ພະນິພານ ຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈຶ່ງລຸພະນິພານດັ່ງຄຳໝາຍແດ່ກໍຂ້າ ເຫັນ ອະຣະຫັນຕິ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ໂນ ນິດຈັງ ທຸວັງ ສົມເດັດຣັດຕະນະປັນຍາ ເປັນຜູ້ຣິດຈະນາ ຫັງສີວັດຊຽງຍືນ ຂໍຜະລະມາຄ້າຂູ່ຜູ້ຂ້າແດ່ເທົ່ນ.

Folios 13 on the recto-verso sides: In Buddhist Era 1289 (possibly CS 1289), a *moeng mao* year, on the thirteenth day of the waxing moon of the fifth lunar month, the fifth day of the week (Thursday),⁹⁷ the writing was accomplished at the time of the noon drum (*nyam kòng thiāng*). Sao Phumma had the most ardent religious faith to sponsor the making of this manuscript entitled *Khi Thai Koet Pen Kham* (Plows become gold) 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). Somdet Rattanapannya was the scribe. The manuscript belongs to Vat Xiang Yün. May the results of this merit support me, please.

Date: CS 1289, a *moeng mao* year (24 Mar 1928)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Somdet Rattanapannya
Sponsor(s): Sao Phumma
Titles: ຂີ້ໄຖເກີດເປັນຄຳ
Khi Thai Koet Pen Kham
Plowed Soil Becomes Gold

EAP1398_VXY_1_0729

Long palm-leaf

One Phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.

⁹⁷ 1289 Caitra2 3 = Saturday, 24 March 1928.

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:** 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: ເນື້ອໃນວ່າດ້ວຍເລື່ອງເສັ້ນທາງສະສົມບຸນບາລະມີສູ່ຄວາມເປັນມະຫາເສດຖີຜູ້ມີຊັບສົມບັດຈັກກະພັກຕັກບໍ່ພ່ອງຂອງທ່ານໂຊຕິກະເສດຖີ. ໃນສະໄໝຂອງພະເຈົ້າວິປັດສິສຳມາສຳພຸດທະເຈົ້າກຳລັງດຳລົງຢູ່ນັ້ນ ທ່ານໄດ້ເກີດເປັນກະດູມພີ ມີຊື່ວ່າ ອະປະຣາຊິຕະ ຜູ້ມີຄວາມເຫຼືອມໃສໃນພະພຸດທະສາສະໜາເປັນຢ່າງຍິ່ງ ໄດ້ສ້າງພະຄັນທະກຸຕິ ພ້ອມກັບປະດັບປະດາດ້ວຍຮັດຕະນະ ກຸປະການ ແລະສ້າງສະໂບກຂະລະນີ ໓ ແຫ່ງ ຖວາຍແກ່ພະວິປັດສິພຸດທະເຈົ້າພ້ອມດ້ວຍພະພິກຂຸສົງທັງຫຼາຍ.

The content narrates the story of the accumulation of perfections by Sotika, an individual destined to become a rich man with wealth comparable to that of the empire. During the time of Vipassi Buddha, this individual was born as a wealthy man named Aparasita. He was deeply devoted to the teachings of the Buddha. Demonstrating his ardent faith, he constructed abodes adorned with seven kinds of gems, as well as three ponds, which he generously donated to the Buddha and his disciples.

Colophon: ລານທີ ໑໕ ໜ້າ ໑: ສັງກາດ ໑໒໒໓ ຕົວ ປີຮ່ວງເຮົ້າ ເດືອນ ໑໐ ອອກໃໝ່ ໑໑ ຄ່ຳ ໑ ມື້ເມື່ງເໝົ້າລິດຈະນາແລ້ວ ຍາມທຸ່ງວັນ ໝາຍມີ ນາງເພັຍກຳກັບຜົວ ທັງລູກເດົ້າຊູ່ຄົນ ໄດ້ພ້ອມກັນມີໃຈໃສສັດທາສ້າງ ທຳມະເທສະໜາ ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາຊູ່ເຍື່ອງຊູ່ປະການກໍຂ້າເທີນ ອະນິຈະ ອະສັງໄຂຍັງ.

Folio 15 on the recto side: In Sangkat (CS) 1223, a *huang hao* year, on the eleventh waxing-moon day of the tenth lunar month, the first day of the week (Sunday), a *moeng mao* day,⁹⁸ the writing was accomplished at noon (*nyam thiang van*. Nang Phia Kam and her husband, together with all their children, had the ardent religious faith to sponsor the making of this manuscript entitled *Thammathetsana* (The Dhamma preaching) to support the Teachings of the Buddha to last until the end of 5000 years. May all my desires and wishes come true. *Anicca asamkheyyam*.

Date: CS 1223, a *huang hao* year (15 Sep 1861)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Nang Phia Kam and her husband, together with all their children
Titles: ໂຊຕິກະເສດຖີ (ຜູກ ໒)
Sodokka Setthi (Phuk 2)
Jotaka, the Rich Man (Fascicle 2)

⁹⁸ 1223 Bhadrapada 11 = Sunday, 15 September 1861. This day was indeed a *moeng mao* day.

Long palm-leaf**One Phuk:** *fascicle 5***Material:** Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 54 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** none. **Back cover folio:** none.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 23. **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:** ນິທານທຳມະບົດ ເລື່ອງ ຊະຕິລະເຖລະ. ຊະຕິລະເກີດຈາກທ້ອງລູກສາວເສດຖີຜູ້ໜຶ່ງ ແຕ່ເມື່ອເກີດມາແລ້ວ ກໍຖືກມານດາເອົາໃສ່ໝໍ້ໄຫຼນ້ຳ ມີຍິງສາວຄົນໜຶ່ງທີ່ໄປອາບນ້ຳໃນແມ່ນ້ຳ ເມື່ອເຫັນເດັກນັ້ນຢູ່ໃນໝໍ້ຈຶ່ງເອົາໄປເຮືອນ. ລາວໄດ້ລ້ຽງດູເດັກນັ້ນອຍນັ້ນ ແລະຕັ້ງຊື່ໃຫ້ວ່າ ຊະຕິລະ ຫຼື ຊະດິນ. ຕໍ່ມາ ມີພະພິກຂຸອົງໜຶ່ງ ແນະນຳສົ່ງຊະຕິລະໄປຮຽນຢູ່ເມືອງຕັກກະສິລາ. ພະພິກຂຸອົງນັ້ນໄດ້ຈັດຫາບ່ອນຢູ່ໃຫ້ ໂດຍໃຫ້ພັກຢູ່ເຮືອນພໍ່ຄ້າທີ່ເປັນລູກສິດຂອງເພິ່ນ. ເມື່ອເຖິງເວລາອັນເໝາະສົມ, ຊະຕິລະກໍໄດ້ແຕ່ງງານກັບລູກສາວພໍ່ຄ້ານັ້ນ. ຫຼັງຈາກແຕ່ງງານບໍ່ດົນ ກໍມີພູເຂົາຄຳເກີດຂຶ້ນທີ່ສວນຫຼັງບ້ານເຊິ່ງສ້າງຂຶ້ນໃຫມ່ສຳຫຼັບທັງຄູ່. ຊະຕິລະຈຶ່ງໄດ້ກາຍເປັນເສດຖີຍ້ອນມີພູເຂົາຄຳເກີດຂຶ້ນຫຼັງບ້ານ. ເຂົາມີລູກຊາຍສາມຄົນ. ຫຼັງຈາກນັ້ນ ຊະຕິລະໄດ້ມອບສົມບັດໃຫ້ລູກທັງສາມ ແລ້ວອອກບວດ ຊື່ວ່າພະຊະຕິລະເຖລະ ແລະບັນລຸພະອໍຣະຫັນພາຍໃນສອງສາມວັນ.

This Dhammapada story is about Jatila Thera. He was a son of a wealthy family's daughter but was floated down a river in a pot by his mother. A young woman took a bath in the river and saw the boy in the pot. She adopted him and named him Jatila. Later on, a monk suggested the woman send Jatila to Taxila for his education. In Taxila the monk accommodated him to stay at the house of his disciple who was a merchant. At due time, Jatila got married with the daughter of the merchant. Soon after the marriage, a large mound of gold emerged in the backyard of their house that had been recently built, making Jatila a wealthy man. They had three sons. Later, Jatila was ordained as a monk named Jaita There and attained arahatship within a few days.

Colophon: None**Date:** 1861 (This manuscript was made in the same time of the manuscript no. EAP1398_VXY_1_0729)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Author(s):** Unknown**Scribe(s):** Unknown**Sponsor(s):** Unknown**Titles:** ໂຊດົກກະເສດຖີ (ຜູກ ໕)*Sodokka Setthi (Phuk 5)**Jotaka, the Rich Man (Fascicle 5)*

Long palm-leaf**One Phuk:** *fascicle 9***Material:** Light brown palm leaves, black ink. **Size:** Height 4.0 cm, width 54.4 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.**Fascicle 1: Front cover folio:** one folio contains the title. **Back cover folio:** one folio contains the colophon and 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: ພະອຸປະຄຸດມີລັກສະນະເດັ່ນໃນດ້ານມີອິດທິລິດ ເປັນພະອໍລະຫັນທີ່ຍັງມີຊີວິດຢູ່ ອາໄສຢູ່ ບໍລິເວນສະຕີໃນມະຫາສະໝຸດ. ທ່ານເກີດຫຼັງພຸດທະການ ໃນຊ່ວງພະເຈົ້າອະໂສກມະຫາຣາດ ປົກຄອງເມືອງປາຕະລິບຸດ. ຄັ້ງໜຶ່ງ, ພະເຈົ້າອະໂສກມະຫາຣາດ ໄດ້ຈັດງານສະຫຼອງສົມໂພດພະ ສະຖູບເຈດີທີ່ພະອົງຊົງສ້າງຂຶ້ນ ຈຳນວນ ໘໔,໐໐໐ ອົງ ເປັນເວລາ ໗ ປີ ໗ ເດືອນ ໗ ວັນ. ໃນຂະນະ ນັ້ນ ພະຍາມານໄດ້ປາກົດຕົວ ແລະບັນດານໃຫ້ມີຝົນຕົກໜັກເພື່ອທຳລາຍພິທີການສະຫຼອງນັ້ນ. ພິກຂຸທັງຫຼາຍ ໄດ້ນິມົນພະອຸປະຄຸດເຖລະຂຶ້ນມາປາບພະຍາມານຈົນພະຍາມານພ່າຍແພ້. ເນື້ອ ໃນຍັງກ່າວເຖິງພະເຈົ້າອະໂສກມະຫາຣາດ ໄດ້ອະນຸຍາດໃຫ້ພະຣາຊະໂອລົດແລະພະຣາຊະ ທິດາ ຊົງພະນາມວ່າ ເຈົ້າມະຫິນທະຣາຊະກຸມມານ ແລະພະນາງສັງຄະມິດຕາຣາຊະທິດາ ພ້ອມ ດ້ວຍຕິດສະມະຫາອຸປະຣາດພະອະນຸຊາ (ນ້ອງຊາຍ) ແລະຫຼານຊາຍ ອັກຄີທັດຕະພາມ ອອກບວດເປັນພິກຂຸແລະພິກຂຸນີ ເພື່ອເຮັດໃຫ້ພະອົງເປັນທາຍາດພະພຸດທະສາສະໜາຕາມຄຳ ແນະນຳຂອງຄະນະສົງ. ຕໍ່ມາ, ພະເຈົ້າອະໂສກມະຫາຣາດ ໄດ້ສົ່ງພະທຳມະພຸດ ໙ ສາຍ ອອກໄປ ເຜີຍແຜ່ພະພຸດທະສາສະໜາໃນທະວີບຕ່າງໆ. ພະມະຫາໂສນະເຖລະ ແລະພະອຸດຕະຣະເຖລະ ພະທຳມະພຸດສາຍທີ ໘ ໄດ້ເດີນທາງມາເຜີຍແຜ່ພະພຸດທະສາສະໜາໃນດິນແດນສຸວັນນະພູມ ຫຼື ອາຊີອາຄະເນ.

Venerable Upagupta Thera is renowned for a powerful arahant living in the ocean. He was born after the Buddha's lifetime in the reign of King Aśoka ruling Pāṭalīputta. On one occasion, King Aśoka held a celebration for seven years, seven months, and seven days for 84,000 pagodas that he had built. During that time, the Māra king appeared and caused heavy rain in an attempt to ruin the ceremony. Monks invited Venerable Upagupta Thera to subdue the Māra and he successfully suppressed him. The manuscript also mentions King Aśoka allowing his son and his daughter, Prince Mahindra and Princess Sanghamitta, as well as his brother and nephew, Viceroy Tissa and Aggidatta Brahmin, to be ordained as bhikkhus and bhikkhuni. This act was done to strengthen the king's ties to Buddhism, according to the Sangha's advice. Furthermore, King Aśoka dispatched nine groups of missionary monks to spread the teachings of the Buddha across different continents. Venerable Sona and Venerable Uttara, part of the eighth group, traveled to Suvarṇabhūmi, which is known today as Southeast Asia.

Colophon: ລານທີ ໒໗ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ຕູ ເອັດ (ກົງກັບ ຈ.ສ. ໑໑໘໑) ຕົວ ປິກິດສີ ເດືອນ ຕູ ຂຶ້ນ ໑໔ (ຄໍ່າ) ພໍ່າວ່າໄດ້ ວັນເສົາ ມື້ກັດໃສ້ ລິດຈະນາແລ້ວຍາມທ່ຽງວັນ ອ້າຍເຂັມ ຜົວເມຍ ມີໃຈໃສ ສັດທາໄດ້ສ້າງ ມະຫາອຸປະຄຸດຫຼວງ ໄວ້ກັບສາສະໜາພະເຈົ້າ ໄວ້ກັບຊຽງຍືນ ຕາບຕໍ່ມົດຊົ່ວໃບ ລານ ນິບພານະ ປັດຈະໂຍ ໂທຕູ ທຸວັງ ທຸວັງ.

Folio 27 on the recto side: In Sangkatrasa 8 and one (corresponding with CS 1181), a *kot si* year, on the fourteenth waxing-moon day of the eighth lunar month, Saturday, a *kat sai* day,⁹⁹ the writing was accomplished at noon (*nyam thiang van*. Ai Khem and his wife had the religious faith to sponsor the making of this manuscript entitled *Maha Upakhut Luang* (Great Upagupta) to support the Teachings of the Buddha, for Vat Xiang Yün, to last until the end of the palm leaves. May this be a condition to reach Nibbāna, certainly.

Date: CS 1181, a *kot si* year (6 Jul 1819)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Ai Khem and his wife

Titles: ມະຫາອຸປະຄຸດ (ຜູ້ກ ໙)

Maha Upakhut (Phuk 9)

Great Upagupta (Fascicle 9)

EAP1398_VXY_1_0732

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58 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:** 15. **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, ພະພຸດທະອົງໄດ້ຕັດກັບພະພິກຂຸອົງໜຶ່ງ ຜູ້ທີ່ຖືກຣາຄະຕັນຫາຄອບງໍາ ແລະກະສັນຢາກສິກ. ພະພຸດທະອົງໄດ້ເລົ່າເລື່ອງລາວຂອງໂສເພນີຜູ້ໜຶ່ງຊື່ ວັດທະກະກຸມມາຣີ ຜູ້ທີ່ເຄີຍເປັນເມຍຂອງພິກຂຸໃນອາດິຕະຊາດ. ໃນສະໄໝນັ້ນ, ພະເຈົ້າພົມມະທັດແຫ່ງເມືອງພາຣານະສີ ມີສະຫາຍຜູ້ໜຶ່ງເປັນລູກຊາຍເສດຖີ. ລູກເສດຖີໄດ້ມອບເງິນຈໍານວນໜຶ່ງພັນກະຫາປະນະໃຫ້ນາງໂສເພນີເປັນຂອງຂວັນເປັນປະຈໍາ. ວັນໜຶ່ງ, ລູກເສດຖີນັ້ນລືມເອົາເງິນຕິດຕົວມາໃຫ້ນາງ, ລາວກໍຖືກນາງໄລ່ອອກຈາກເຮືອນຂອງນາງ.

⁹⁹ 1182 Pratomashada 14 = Saturday, 24 June 1820. This day was indeed a *kat sai* day.

While residing at the Jetavanna Monastery in Savatthi, the Buddha talked about a monk who was obsessed with lustful desire and wanted to disrobe. The Buddha told him a story of a prostitute named Vatthaka Kumari who had been the monk's wife in his previous life. In the period of King Phommthat of Bharanasi, a son of a wealthy man regularly gave one-thousand kahāpaṇa to the prostitute. One day, he forgot the money and she drove him away from her house.

Colophon: ລານທີ ໑໔ ໜ້າ ໑: ສັງກາດໄດ້ ໑໒໘໗ ຕົວ ປີຮັບເປົ້າ ເດືອນ ໑໐ ຂຶ້ນ ໔ ຄ່ຳ ວັນ ໑ ຣິດຈະນາແລ້ວ ຍາມກອງງາຍ ໝາຍ ຈົວມ້າວ ບ້ານແປວ ໄດ້ມີໃຈໃສ່ສັດທາໄດ້ສ້າງ ນັກຄະລະໂສເພນີ ຜູກນີ້ ໄວ້ ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາ ແຕ່ກໍ ຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ເມ ຕົກທີ່ຮ້າຍຍ້າຍໃສ່ທີ່ດີ ນິດຈັງ ປະຣະມັງ ສຸກຂັງ.

Folio 15 on the recto side: Ub Sangkatrasa (CS) 1287, a *hap pao* year, on the fifth waxing-moon day of the tenth lunar month, the first day of the week (Sunday),¹⁰⁰ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Novice Mao from Paeo village had the religious faith to sponsor the making of this manuscript entitled *Nakkhala Sopheni* 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. If I go to a misery place, may I be moved to a good place, certainly, the greatest bliss.

Date: CS 1287, a *hap pao* year (23 Aug 1925)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Novice Mao from Paeo village

Titles: ນິຍາຍນັກຄະລະໂສເພນີ

Niyai Nakhala Sopheni

The Prostitute City Novel

EAP1398_VXY_1_0733

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58.1 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are 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: ກາຍະນະຄອນ (ນະຄອນແຫ່ງກາຍ) ອະທິບາຍຮ່າງກາຍຂອງຄົນເຮົາເໝືອນກັບເມືອງໜຶ່ງ ແລະ ຈິດໃຈຂອງເຮົາເປັນເໝືອນພະຣາຊາຜູ້ປົກຄອງເມືອງນັ້ນ ຮຽກວ່າ ພະເຈົ້າຈິດຕະຣາດ ແລະ

¹⁰⁰ 1287 Bhadrapada 5 = Sunday, 23 August 1925.

ພະຍາດຮ້າຍແຮງຕ່າງໆ ເປັນເພື່ອນສັດຕູ. ກາຍະນະຄອນນີ້ ມີພື້ນທີ່ຄວາມຍາວພຽງໜຶ່ງວາ (ສອງແມັດ) ແລະຄວາມໜາພຽງໜຶ່ງຄືບ (ຊາວຫ້າເຊັ່ນຕິແມັດ); ມີຮົ້ວສີ່ຊັ້ນ ໄດ້ແກ່ ຜິວໜັງ, ເນື້ອ, ເສັ້ນເອັນ ແລະກະດູກ; ມີບ້ອມປາການທັງສີ່ ໄດ້ແກ່ ຜົມ, ຂົນ, ເລັບ, ແລະແຂ້ວ; ມີປະຕູເກົ້າ ປ່ອງ ໄດ້ແກ່ ປາກ, ຮູກິ້ນ, ທໍ່ຢຽວ, ຮູດັງທັງສອງ, ຕາທັງສອງ ແລະຮູຫູທັງສອງ; ແລະມີເຄື່ອງສຳ ຜັດທັງຫ້າ ໄດ້ແກ່ ຕາ, ຫູ, ດັງ, ລິ້ນ ແລະຮ່າງກາຍ. ພະເຈົ້າຈິຕຕະຣາດ ມີພະມະເຫສີສອງພະອົງ ໄດ້ແກ່ ພະມະເຫສີແຫ່ງອະວິດຊາ (ຄວາມບໍ່ຮູ້) ແລະພະມະເຫສີແຫ່ງຕັນຫາ (ຄວາມຫຍາກ) ແລະມີລັດຖະມົນຕີທັງສີ່ ໄດ້ແກ່ ໂລພະ (ຄວາມໂລບ), ໂທສະ (ຄວາມຊັງ), ໂກທາ (ຄວາມ ໂກດ), ແລະໂມຫະ (ຄວາມຫຼົງ).

Kayanakhon or Kāyanagara (the body city) describes our body as a city, our mind as a king called Cittarat or Cittarāja who governs the city, and diseases as enemies. The body city is measured only one *wa* (two metres) in length and one palm span (twenty-five centimetres) in thickness. It has four layers of fences: skin, flesh, tendons, and bones; four fortresses: hair, fur, nails, and teeth; nine passages: mouth, butt hole, pee tube, both nostrils, two eyes, and two auditory canals; and five sensitive material qualities: eyes, ears, nose, tongue, and body. King Cittarat has two queens: Queen Avijjā (ignorance) and Queen Taṇhā (craving); and four ministers: Lobha (greed), Dosa (hatred), Kodha (anger), and Moha (delusion).

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ກາຍະນະຄອນ
Kayanakhon
The Body City

EAP1398_VXY_1_0734

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 59.8 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 title; and the last folio is blank.

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

Description: ຕຳນານທາດພະນົມ ທີ່ວັດພະທາດພະນົມ ແຂວງນະຄອນພະນົມ ປະເທດໄທ. ໃນສະໄໝ ພຸດທະການ ພະພຸດທະເຈົ້າພ້ອມດ້ວຍພະອານົມພຸດທະອຸປັດຖາກ ໄດ້ສະເດັດມາໃນດິນແດນ

ເມືອງມະຣຸກຂະນະຄອນ. ວັນໜຶ່ງ ຫຼັງຈາກສັນເຂົ້າແລ້ວ ພະພຸດທະເຈົ້າຕັດແກ່ພະອານົນເຖລະ ເຈົ້າວ່າ ພາຍຫຼັງພະພຸດທະອົງປະຣິນິບພານໄປແລ້ວ ໘ ປີ ໘ ເດືອນ ຈັກມີລູກສິດຂອງພະ ຕະຖາຄະເຈົ້າອົງໜຶ່ງຊື່ວ່າ ພະມະຫາກັດສະປະ ຈັກນຳເອົາພະສາຣີຣິກະທາດສ່ວນໜ້າເອິກຈຳ ນວນ ໒໔ ອົງ ມາປະດິດສະຖານໄຫວ້ຢູ່ທີ່ພູກຳພ້າ ເພື່ອໃຫ້ເປັນທີ່ສັກກາລະບູຊາແກ່ຄົນແລະ ເທວະດາທັງຫຼາຍ ແລະປະດິດສະຖານພະພຸດທະສາສະໜາຂຶ້ນໃນຂົງເຂດນີ້ອີກດ້ວຍ.

The chronicle of Phra That Phanom, the great stupa at Vat Phra That Phanom in Nakhon Phanom province, Thailand. In the Buddha's lifetime, the Buddha and Venerable Ananda, his assistant, arrived in the region of Marukkhā city. One day, after a meal, the Buddha talked to Venerable Ananda that after eight years and eight months of the Buddha's complete extinction a disciple of the Buddha called Mahākassapa would bring 24 pieces of the Buddha's chest relics to install at Kampha Mountain to be venerated by humans and deities. The Buddhist religion would also be established there.

Colophon: ລານທີ ໑໐ ໜ້າ ໑: ພຸດທະສັງກາດຣາຊະໄດ້ ໒໑໔໙໑໐ (ກົງກັບ ພ.ສ. ໒໔໙໐) ຕົວ ປີຮັບໃ້ ເດືອນ ໑໒ ຂຶ້ນ ໔ (ຄໍ່າ) ວັນ ກຸຣິດຈະນາແລ້ວຍາມກອງວັດ ໝາຍມີ ໝ່ອມສີ ວັດຊຽງຍືນ ມີໃຈໃສ ສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງຍັງໜັງສື ຕຳນານທາດພະນົມ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະໂຄດົມ ເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ຜູ້ຂ້າຂໍໃຫ້ພະລະກຸນສົນອັນນີ້ ໄປຮອດພັນລະຍາຜູ້ຕາຍໄປ ນັ້ນຊື່ວ່າ ສາວຝອງ ບ້ານໂສມ ຂໍໃຫ້ໄປຄ້າຊຸ ຄັນວ່າຕົກທີ່ຮ້າຍຂໍໃຫ້ບຸນໂກສົນອັນນີ້ໄປອຸ້ມພິກຍົກ ອອກໄປໃສ່ທີ່ດີ ຄັນວ່າຕົກທີ່ດີແລ້ວ ກໍຂໍໃຫ້ດີຍິ່ງກວ່າເກົ່າ ເພິ່ນເທົ່າພັນທີ່ແດ່ກໍຂ້າເທິນ ຜູ້ຂ້າເປັນ ຜູ້ສ້າງຜູ້ຂ້າຂໍໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາແດ່ກໍຂ້າເທິນ ນິບພານັ້ງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ ສາທຸງ.

Folio 10 on the recto side: In Buddhist Era 214910 (corresponding with BE 2490), a *hap khai* year, on the fourth waxing-moon day of the twelfth lunar month, the seventh day of the week (Saturday),¹⁰¹ the writing was accomplished at the time of the temple drum (*nyam kòng vat*). Mòmm (Monk) Si from Vat Xiang Yün had the most ardent religious faith to sponsor the making of this manuscript entitled *Tamnan That Phanom* (Legend of Phanom stupa) to support the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of this merit reach my wife named Sao Fòng from Som village who has passed away. May this merit support her. 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 ten thousand times and one thousand times, definitely. May I, the sponsor, achieve all my desires and wishes, definitely. Nibbāna is the greatest bliss, constantly and certainly, the greatest bliss. Well done, well done.

Date: BE 2490, a *hap khai* year (16 Nov 1947)
Script(s): Tham Lao
Language(s): Lao, Pali

¹⁰¹ 1309 Karttika 4 = Sunday, 16 November 1947. The year BE 2490 was, however, a *moeng khai* year.

Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Mòṃ (Monk) Si from Vat Xiang Yün
Titles: ຕຳນານທາດພະນົມ
Tamnan That Phanom
Legend of Phanom Stupa

EAP1398_VXY_1_0735

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.6 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:** 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: ຕຳນານທາດພະນົມ ທີ່ວັດພະທາດພະນົມ ແຂວງນະຄອນພະນົມ ປະເທດໄທ. ໃນສະໄໝພຸດທະການ ພະພຸດທະເຈົ້າພ້ອມດ້ວຍພະອານົນພຸດທະອຸປັດຖາກ ໄດ້ສະເດັດມາໃນດິນແດນເມືອງມະຣຸກຂະນະຄອນ. ວັນໜຶ່ງ ຫຼັງຈາກສັນເຂົ້າແລ້ວ ພະພຸດທະເຈົ້າຕັດແກ່ພະອານົນເຖລະເຈົ້າວ່າ ພາຍຫຼັງພະພຸດທະອົງປະຣິນິບພານໄປແລ້ວ ໘ ປີ ໘ ເດືອນ ຈັກມີລູກສິດຂອງພະຕະຖາຄະເຈົ້າອົງໜຶ່ງຊື່ວ່າ ພະມະຫາກັດສະປະ ຈັກນຳເອົາພະສາຣີຣິກະທາດສ່ວນໜ້າເອິກຈຳນວນ ໒໔ ອົງ ມາປະດິດສະຖານໄຫວ້ຢູ່ທີ່ພູກຳພ້າ ເພື່ອໃຫ້ເປັນທີ່ສັກກາລະບູຊາແກ່ຄົນແລະເທວະດາທັງຫຼາຍ ແລະປະດິດສະຖານພະພຸດທະສາສະໜາຂຶ້ນໃນຂົງເຂດນີ້ອີກດ້ວຍ.

The chronicle of Phra That Phanom, the great stupa at Vat Phra That Phanom in Nakhòn Phanom province, Thailand. In the Buddha's lifetime, the Buddha and Venerable Ananda, his assistant, arrived in the region of Marukkha city. One day, after a meal, the Buddha talked to Venerable Ananda that after eight years and eight months of the Buddha's complete extinction a disciple of the Buddha called Mahākassapa would bring 24 pieces of the Buddha's chest relics to install at Kampha Mountain to be venerated by humans and deities. The Buddhist religion would also be established there.

Colophon: ລານທີ ໑໐ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໒໒໙ ຕົວ ປີເມື່ງເໝົ້າ ເດືອນ ໔ ແຮມ ກຸ ຄຳ ວັນ ໖ ມີຮວຍໃຈ ອິດຈະນາແລ້ວຍາມຕູດຊ້າຍ ໝາຍມີ ພິທີ ຜົວເມຍ ລູກເຕົ້າ ຫຼານເຫຼ້ນ ຊູ່ຄົນມີສັດທາໄດ້ສ້າງທັງສີ ນິທານຕຳນານທາດພະນົມເຈົ້າ ຜູກນີ້ ໄວ້ກັບສາສະໜາພະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງງ ທຸວັງ ທຸວັງ ກໍຂ້າເທັ້ນ ຂະໜານກຸນລະບຸດຕະປັນຍາເປັນຜູ້ອິດຈະນາແລ້ວ ຂໍໂກສົນນຳຫຼາຍໆ ແດ່ກໍຂ້າເທັ້ນ.

Folio 10 on the recto side: In Chunlasangkatrassa (CS) 1229, a *moeng mao* year, on the seventh waning-moon day of the fifth lunar month, the sixth

day of the week (Friday), a *hwai chai* day,¹⁰² the writing was accomplished in the afternoon (*nyam tut sai*). Phò Thi, his wife, their children, grandchildren, and great-grandchildren had the religious faith to sponsor the making of this manuscript entitled *Nithan Tamnan That Phanom* (Legend of Phanom stupa) 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. Khanan Kunlabuttapannya was the scribe, may I share the merit.

Date: CS 1229, a *moeng mao* year (26 Apr 1867)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Khanan Kunlabuttapannya
Sponsor(s): Phò Thi, his wife, their children, grandchildren, and great-grandchildren
Titles: ຕຳນານທາດ (ຕຳນານທາດພະນົມ)
Tamnanthat (Tamnan That Phanom)
Legend of the Stupa (Legend of Phanom Stupa)

EAP1398_VXY_1_0736

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 55.1 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: Front cover folio: none. **Back cover folio:** two folios; the first folio contains the colophon; and the last folio contains the title.
Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 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: ພະພຸດທະທຳນາຍ ໄດ້ຄັດມາແຕ່ທິນສິລາຈາລຶກ ທີ່ມະຫາວິທານມັກຄະທາຍິວັນ ປະເທດອິນເດຍ ໂດຍຄະນະທູດໄທຍ ທີ່ໄປເຊີນສາຣີຣິກະທາດ ເມື່ອ ພ.ສ. ໒໔໘໔. ພະພຸດທະເຈົ້າຕັດແກ່ພະອາມິນກ່ອນທີ່ຈະເຂົ້າສູ່ພະປະຣິນິບພານ. ສັດຕະໂລກທັງຫຼາຍທີ່ເກີດມາ ລ້ວນແຕ່ເກີດມາໃຊ້ຊາດ ມີຄວາມທຸກຍາກລຳບາກທຸກຖ້ວນໜ້າ. ເມື່ອສາສະໜາຂອງພະຕະຖາຄົດລ່ວງໄປໄດ້ ໔໐໐ ປີ ໂລກຈະເກີດຄວາມວຸ້ນວາຍ, ເມື່ອສາສະໜາຂອງຕະຖາຄົດລ່ວງໄປໄດ້ ໒໕໐໐ ປີ ມະນຸດແລະສັດຈະໄດ້ຮັບອັນຕະລາຍຈາກຄົນບໍ່ມີສິນທຳ ແລະຖືກອະວິຊາຜັນຫາຄອບງຳ. ສິ່ງທີ່ບໍ່ເຄີຍເຫັນກໍຈະໄດ້ເຫັນ ສິ່ງທີ່ບໍ່ເຄີຍພົບກໍຈະພົບ ເພາະມະນຸດບໍ່ປະຕິບັດຕາມຫຼັກທຳຄຳສັ່ງສອນຂອງພະຕະຖາຄົດ. ໂລກຈະເກີດເສິກສິງຄາມ ມີການຂ້າລັນຟັນແຫງກັນ ມີການສູ້ຮົບກັນ ຈົນເຮັດໃຫ້ແຜ່ນດິນເກີດຄວາມເດືອດຮ້ອນ ລຸກເປັນດັ່ງແປວໄຟ ມີເລືອດໜອງເຕັມແຜ່ນດິນ.

Phuttha Thamnai (Prediction of the Buddha). The text is on a stone inscription at the Maggadāyavana monastery in India that was discovered in BE 2500. The Buddha spoke to his assistant Venerable Ānanda that all

¹⁰² 1229 Caitra 22 = Friday, 26 April 1867. This day was indeed a *hwai chai* day.

living creatures were born with suffering according to their karma. After the 500th year of the Buddhist religion, the world will not be peaceful. After the 2500th year of the Buddhist religion, humans and animals will be harmed by immoral people who are possessed by ignorance and lust. They will see things that will have never been seen. As humans do not follow the Buddha's teachings, there will be wars and killing. People will so much fight against one another that the world gets into trouble as if it is flame and full of blood.

Colophon: ລານທີ ໔ ໜ້າ ໒: ທີ່ບ້ານປ່າຂາມ ອາຈານຟັນເປັນຜູ້ຂຽນ ໄດ້ຄັດອອກມາແຕ່ສິລະຈາຣີກປະເທດ ອິນເດຍ ຈົບຕາມມູນເດີມແຕ່ເທົ່ານີ້ແລ.

Folio 5 on the verso side: Achan Phan from Pa Kham village was the scribe. He copied the text of a stone inscription from India. The text is completed according to its original inscription.

Date: Late-19th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Achan Phan from Pa Kham village

Sponsor(s): Unknown

Titles: ພຸດທະທໍານາຍ

Phutthathamnai

The Buddha's Predictions

EAP1398_VXY_1_0737

Long palm-leaf

One Phuk: fascicle 3

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.3 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:** 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: ວາມະທັນຕະທາດ ໝາຍເຖິງ ແຂ້ວເບື້ອງຊ້າຍ ກ່າວເຖິງ ພະຍາຄູທະສິວະຍະ ກໍໄດ້ນຳເອົາ ທັນຕະທາດ (ກະດູກແຂ້ວ) ມາບັນຈຸໄວ້ໃນພະເຈດີແຫ່ງເມືອງປາຕະລິບູດ. ຕໍ່ມາ ເມື່ອພະຍາບັນ ດຸໄດ້ຂຶ້ນຄອງຣາດ ຊົງປົກຄອງເມືອງ ພະອົງເຫັນວ່າການບູຊາພະທັນຕະທາດນັ້ນ ເປັນສິ່ງ ງົມງວາຍໄຮ້ປະໂຫຍດ ເນື່ອງຈາກວ່າພະອົງນັບຖືລັດທິອື່ນ ຈຶ່ງສັ່ງໃຫ້ພວກຊິເບື້ອຍນຳເອົາພະ ທັນຕະທາດນັ້ນໄປເຜົາຖິ້ມ ແຕ່ເມື່ອພວກຊິເບື້ອຍເຜົາພະທັນຕະທາດນັ້ນ ກໍຍັງເໝືອນເດີມ ເຜົາ ບໍ່ໄໝ້ ຈຶ່ງເຮັດໃຫ້ຊາວບ້ານທີ່ນັບຖືສາສະໜາພຸດນັ້ນ ເກີດຄວາມເຫຼືອໃສ່ລັດທາຍິ່ງໆ ຂຶ້ນໄປ ຈຶ່ງ ພ້ອມກັນນ້ອມນຳເອົາເຄື່ອງສັກກາລະຕ່າງໆ ມາຂາບໄຫວ້ບູຊາ.

Vāmadantadhātu, the left-side tooth, refers to the Buddha's tooth relics. The account tells of King Guhasivaya, who enshrined this sacred relic in a

pagoda in the city of Pāṭalīputta. Later, King Pandu ascended the throne and, due to his belief in another religion, deemed the worship of the tooth relic to be pointless. Consequently, he ordered nude ascetics to destroy the relic by burning it. However, during the attempt, the relic remained unscathed and intact. Witnessing this miraculous event, the people who believed in Buddhism became even more devoted to the relic and honored it with offerings.

Colophon: ລານທີ ໒໔ ໜ້າ ໑: ຈຸນລະສັງກາດໄດ້ ໑໒໒໙ ຕົວ ປີເມື່ອງໃສ່ ເດືອນ ໓ ຂຶ້ນ ໔ ຄ່ຳ ພໍ່າວ່າໄດ້ ວັນ ໒ ມື້ຮ້ວງໃຕ້ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ພໍ່ເຖົ້າເຈົ້າໝ່ອມບົວ ຫົວລາດ ແລະແມ່ເຖົ້າເຈົ້າ ໝ່ອມບົວ ຫົວລາດ ກັບທັງບຸດຕະນັດຕາ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງພ້ອມກັນສ້າງ ວາມະ ທັນຕະທາດ ໄວ້ກັບພຸດທະສາສະໜາ ຕາບຕໍ່ເທົ່າ ໔ ພັນວັດສາກໍຂ້າເທີ້ນ.

Folio 25 on the recto side: In Chunlasangkat (CS) 1229, a *moeng sai* year, on the fourth waxing-moon day of the third lunar month, the second day of the week (Monday), a *huang khai* day,¹⁰³ the writing was accomplished at the time of the morning drum (*nyam kông ngai*). Phò Thao Chao Mò̄m Bua and Mae Thao Chao Mom Bua from Hua Lat village, together with all their children and grandchildren, had the most ardent religious faith to sponsor the making of this manuscript entitled *Vamathanta That* (Relic of the left tooth) to support the Teachings of the Buddha to last until the end of 5000 years.

Date: CS 1229, a *moeng mao* year (26 Jan 1868)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Phò Thao Chao Mom Bua and Mae Thao Chao Mò̄m Bua from Hua Lat village, together with all their children and grandchildren
Titles: ວາມະທັນຕະທາດ (ຜູກ ໓)
Vamathanta That (Phuk 3)
Relics of the Left Tooth (Fascicle 3)

EAP1398_VXY_1_0738

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 59.5 cm, depth 1.1 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:** 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: ໃນຄັ້ງນັ້ນອ້າຍຊຽງໂຈຣະໂຕ ໄດ້ເດີນທາງເລາະໄປຕາມປ່າ ຈົນໄປຮອດໝູ່ບ້ານແຫ່ງໜຶ່ງ ຊື່ວ່າ ບ້ານຕິດຊະຄາມ ຊຽງໂຈຣະໂຕກໍໄດ້ນອນພັກຜ່ອນຢູ່ໃຕ້ທີ່ມີໄມ້ ໃກ້ໆ ກັບທ່ານ້ຳແຫ່ງໝູ່ບ້ານຕິດ

¹⁰³ 1229 Magha 2 = Sunday, 26 January 1868. This day was also a *huang khai* day.

ຊະຄາມ ໃນຂະນະທີ່ກຳລັງນອນພັກຜ່ອນ ກໍມີບັນດານາຍສະເພົາທັງຫຼາຍ ມາຈາກເມືອງຈຳປາມະຄອນ ກໍມາຈອດສະເພົາຢູ່ໃນທ່ານ້ຳແຫ່ງນັ້ນ ເມື່ອເວລາມືດຄ່ຳ ກໍມີໂຈນມາເຜົາບ້ານຈົນໄໝ້ກຸງງຸໝົດ ນາຍບ້ານຈຶ່ງໄດ້ລະດົມກຳລັງມາຈັບເອົາລູກຊາຍຂອງຫົວໜ້ານາຍສະເພົາ ພ້ອມກັບຍຶດຊັບສິນທັງໝົດ ເພາະຄິດວ່າເປັນໂຈນ ໂດຍກ່າວຫາວ່າຊຽງໂຈຣະໂຕວ່າເປັນຜູ້ຮ່ວມຂະບວນການ ຊຽງໂຈຣະໂຕຈຶ່ງຍິງປືນວິເສດໃສ່ບ້ານທີ່ໄຟໄໝ້ນັ້ນ ຈົນເຮັດໃຫ້ໝູ່ບ້ານແຫ່ງນັ້ນກັບຄືນມາເໝືອນດັ່ງເກົ່າ ຜູ້ເປັນນາຍບ້ານກໍປຶ້ມປິຕິຍິນດີ ແລະຢາດກົວຕໍ່ບຸນບາລະມີຂອງຊຽງໂຈຣະໂຕ ຈຶ່ງໄດ້ຍົກລູກຂອງຕົນ ຊື່ວ່າ ນາງຄຳຢາດ ໃຫ້ເປັນເມຍຂອງຊຽງໂຈຣະໂຕ ແຕ່ຊຽງໂຈຣະໂຕກໍປະຕິເສດ ບໍ່ຍອມເອົານາງຄຳຢາດ ເພາະຕົນຍັງຈະເດີນທາງໄກ.

Xiang Chorato traveled to a village named Tissakhām. While resting under a tree on the riverbank near the village, where junks were moored, a group of thieves set fire to the village at night. The head of the village, due to misunderstanding, assembled people to arrest the son of the junk merchant head and seized their properties, also accusing Xiang Chorato of being involved in the arson. In response, Xiang Chorato used his magic gun to shoot the burned village and, miraculously, all the houses were restored to their original state. The head of the village, appreciating and fearing Xiang Chorato's power, offered his daughter, Nang Khamyat, to Xiang Chorato as his wife. Xiang Chorato declined her because he was about to have a long journey.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ໂຈຣະໂຕ (ຜູກຖ້ວນ ໓)
Chorato (Phuk thuan 3)
Corato (Fascicle 3)

EAP1398_VXY_1_0739

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 60.3 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:** 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: ກິນນາລີ ຫຼືກິນນາລີ (ສັດເຄິ່ງຄົນເຄິ່ງນົກ). ກາລະຄັ້ງໜຶ່ງ ພະເຈົ້າພົມມະທັດແຫ່ງເມືອງພາຣານະສີ ໄດ້ເດີນທາງໂດຍພະອົງດຽວເຂົ້າໄປໃນປ່າຫີມມະພານເພື່ອລ່າສັດ, ພະອົງເຫັນນາງກິນນາລີຜູ້

ສວຍງາມຢູ່ກັບສາມີຂອງນາງ, ກິນນາລາ. ພະອົງໄດ້ຕົກພູມຮັກກັບນາງໃນທັນໃດ ແລະຕ້ອງການໃຫ້ນາງກາຍເປັນເມຍຂອງພະອົງ. ດັ່ງນັ້ນ, ພະອົງຈຶ່ງຍິງຜົວນາງດ້ວຍທະນູແລ້ວເກັຍກ່ອມໃຫ້ນາງເປັນເມຍຂອງພະອົງ. ນາງກິນນາລີປະຕິເສດຂໍສະເໜີຂອງພະອົງ. ຍິ່ງໄປກວ່ານັ້ນ, ນາງໄດ້ກ່າວປະນາມພະອົງວ່າເປັນຄົນຊົ່ວ. ນາງໄດ້ຢູ່ຄຸງຂ້າງຜົວ ແລະຮ້ອງໄຫ້. ເມື່ອພະຍາຈາກໄປ, ພະຍາອິນໄດ້ສະເດັດລົງມາຖອກນ້ຳສັກສິດໃສ່ກິນນາລາ, ແລ້ວກິນນາລາກໍພົ້ນຄົນມາ.

Kinnali or Kinnari (a semi-bird human). King Phommatham of Varanasi travelled alone to the Himavanta forest for hunting. He saw a beautiful *kinnali* staying with her husband, *kinnala*. He suddenly fell in love with her and desired to be her husband. Thus, he shot her husband with his arrow and persuaded her to become his wife. Kinnali rejected his offer. Moreover, she condemned at him as a bad man. She remained by her husband's side and cried. When the king went away, God Indra came and poured holy water onto her husband and he revived.

Colophon: ລານທີ ໑໐ ໜ້າ ໑: ຮິດຈະນາແລ້ວ ໝາຍມີ ເນນອຸ່ນຄຳ ໄດ້ສ້າງໜັງສື ສະມາດກິນນາລີ ຜູກນີ້ ຂໍບຸນນຳມາກຫຼາຍໆ ແດ່ທ້ອນ ໃຫ້ຜູ້ຂ້າພົ້ນຈາກສົງສານ ຂໍໃຫ້ໄດ້ສົມຮິດທິແຕ່ກໍຂ້າເຫັນ ຂະນ້ອຍບໍ່ໄດ້ຄົນນົມສາວ.

Folio 10 on the recto side: The writing was accomplished. Novice Unkham sponsored the making of this manuscript entitled *Samat Kinnari*. May I gain much merit. May I be free from the Cycle of Rebirths. May my wishes come true. My hands have never touched a breast of a girl.

Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Novice Unkham
Titles: ສະໝາດກິນນາລີ
Samat Kinnari
Samat Kinnari

EAP1398_VXY_1_0740

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 54.5 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:** 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: ວັດຕະຈັກຊີວິດໃນສັງສາຣະວັດ ເລີ່ມຕັ້ງແຕ່ການເກີດ, ການແກ່, ການເຈັບ ແລະການຕາຍ. ສະຖານທີ່ທີ່ສັດທັງຫຼາຍໄປເກີດຫຼັງຄວາມຕາຍ ໄດ້ແກ່ ນະຣົກ, ເຜດ, ອະສຸຣະກາຍ, ສັດ

ເດຍລະສານ, ໂລກມະນຸດ ແລະສະຫວັນ. ສະພາບຂອງແຕ່ລະສະຖານທີ່ແມ່ນແຕກຕ່າງກັນ. ພະພຸດທະເຈົ້າໄດ້ບໍາເພັນປາຣະມີໄດ້ ໒໔ ອະສິງໄຂ (ຈຳນວນຕາມດ້ວຍເລກ ໐ ຈຳນວນ ໑໔໐ ໂຕ) ປາຍແສນມະຫາກັບ. ໃນທີ່ສຸດ, ພະພຸດທະເຈົ້າໄດ້ບັນລຸພະສຳມາສຳໂພທິຍານເປັນພະອໍລະຫັນ ແລ້ວຊົງສອນສາວິກກຽວກັບວິທີການອອກຈາກວັດຕະສິງສານ. ຜູ້ທີ່ມີປັນຍາຄວນປະຕິບັດແຕ່ຄວາມດີ.

The text is on the Cycle of Rebirths, starting with birth, aging, illness, and death. The places where all beings are destined are hells, hungry ghost spheres, demon spheres, animal spheres, the human world, and heavens, each of which differently features. The Buddha accumulated his Perfections for 24 *asaṅkhaya* (*asaṅkhaya* = a number followed by 140 zeros) and one hundred thousand *eon*. Finally, he attained Enlightenment and became the Blessed One who taught his followers how to escape the Cycle of Rebirths. Wise people should behave morally.

Colophon: ລານທີ ໑໖ ໜ້າ ໑: ພຸດທະສັງກາດຣາຊະໄດ້ ໒໔໕໕ ຕົວ ປີກາບເສັດ ເດືອນ ໑໒ ແຮມ ໖ ຄ່ຳ ວັນ ໕ ມື້ເຕົາສີ ຣິດຈະນາແລ້ວຍາມກອງວັດ ໝາຍມີ ທິດຜູ້ຍ ນາງບຸບຜາ ດວງແກ້ວ ທັງ ໒ ຜົວເມຍ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງໄດ້ສ້າງໜັງສື ສະມາດສິງສານ ຜູ້ກນີ້ ໄວ້ກັບສາສະໜາພະໂຄດົມ ເຈົ້າ ຕາບຕໍ່ເທົ້າ ໕໐໐໐ ພະວັດສາ ຜູ້ຂ້າທັງ ໒ ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາແດ່ກໍຂ້າເທີ້ນ ອັນໜຶ່ງ ຜູ້ຂ້າທັງ ໒ ຂໍຜະລະບຸນອັນນີ້ເປັນປັດໄຈຍະແຫ່ງຜູ້ຂ້າທັງ ໒ ຕາບຕໍ່ເທົ້າເຂົ້າສູ່ນິຣະພາບກໍຂ້າເທີ້ນ ສາທຸ ສາທຸ.

Folio 13 on the recto side: In Buddhist Era (BE) 2485, a *kap set* year, on the sixth waning-moon day of the twelfth lunar month, the fifth day of the week (Thursday), a *tao si* day,¹⁰⁴ the writing was accomplished at the time of the temple drum (*nyam kòng vat*). Thit Phui and his wife Nang Buppha Duangkaeo had the most ardent religious faith to sponsor the making of this manuscript entitled *Samat Songsan* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May both of us achieve our desires and wishes. May the results of this merit be a condition for both of us to enter Nibbāna, definitely.

Date: BE 2485, a *kap set* year (28 Nov 1942)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Thit Phui and his wife Nang Buppha Duangkaeo
Titles: ສະໝາດສິງສານ
Samat Songsan
Samat Songsan

¹⁰⁴ 1304 Karttika 21 = Saturday, 28 November 1942.

Long palm-leaf**One Phuk:** *fascicle 1***Material:** Light brown palm leaves, black ink. **Size:** Height 5.3 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:** one folio contains the colophon.**Appearance:** The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 19. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** 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:** ລານທີ ໑໗ ໜ້າ ໑: ສັງກາດຣາຊະໄດ້ ໑໒໒໔ ຕົວ ປີກາໄຄ້ ເດືອນ ໔ ຂຶ້ນ ໗ ຄ່ຳ ວັນ ໒ ມື້ເປີກຍີ່ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ມູນລະສັດທາ ໝາຍມີ ສາທຸກົມພະຣາຊະນາວ່າຊ້າຍ ແລະສະຫະພະຣິຍາ ບຸດຕະນັດຕາ ພັນທຸວົງສາ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈິ່ງສ້າງ ນິໄສເວດສັນຕະຣະໄວ້ຄ້າຊຸສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ພະວັດສາ ຂໍໃຫ້ຜູ້ຂ້າມີປະທຍາດັ່ງເຈົ້າມະໂຫສິດ ຂໍໃຫ້ມີໃຈອິດດັ່ງພະເຈົ້າເຕເມນັ້ນກໍຂ້າເທົ່ນ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ.Folio 17 on the recto side: In Sangkatrasa (CS) 1225, a *ka khai* year, on the seventh waxing-moon day of the fourth lunar month, the second day of the week (Monday), a *poek nyi* day,¹⁰⁵ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). The initiators, Prince of the department of the palace and his wife, together with their children, grandchildren, and relatives, had the ardent religious faith to sponsor the making of this manuscript entitled *Nisai Vetsantara* to support the Teachings of the Buddha to last until the end of 5000 years. May we be wise like Mahosatha. May we be patient like Temiya, definitely. Nibbāna is the greatest bliss.**Date:** CS 1225, a *ka khai* year (14 Mar 1864)**Script(s):** Tham Lao**Language(s):** Lao, Pali**Author(s):** Unknown**Scribe(s):** Unknown**Sponsor(s):** Prince of the department of the palace and his wife, together with their children, grandchildren, and relatives**Titles:** ທັດສະພອນ (ຜູກຕົ້ນ)*Thatsaphòn* (Phuk 1)

¹⁰⁵ 1225 Phalguna 7 = Monday, 14 March 1864.

Long palm-leaf

One Phuk: *fascicle 2*

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.

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:** 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: ທີ່ມມະພານ ເປັນກັນທີ ໒ ໃນເວດສັນຕະຣະຊາດິກ. ເມື່ອພະນາງຜູດສະດີຈຸຕິຈາກສະຫວັນມາ ປະຕິສິນທິເປັນພະຣາຊະທິດາຂອງພະເຈົ້າມັດທະຣາດ ເມື່ອຈະເລີນໄວໄດ້ ໑໖ ປີ ໄດ້ຮັບ ອະພິເສກເປັນພະມະເຫສີຂອງພະເຈົ້າສິນໄຊ ຜູ້ປົກຄອງເມືອງສີພິ ຕໍ່ມາ ໄດ້ປະສູດພະຣາຊະ ໂອລົດຊົງພະນາມວ່າ ເວດສັນດອນ. ໃນວັນດຽວກັນນັ້ນ ນາງຊ້າງສັດທັນ ໄດ້ເກີດລູກເປັນຊ້າງ ເຜືອກຂາວບໍລິສຸດ ໄດ້ຊື່ວ່າ ປັດໄຈນາກ. ຕໍ່ມາ ພະເຈົ້າສິນໄຊໄດ້ຊົງມອບຣາຊະສົມບັດແດ່ພະ ເວດສັນດອນ ແລະໃຫ້ຊົງອະພິເສກກັບພະນາງມັດທິ ເປັນຄູ່ບາລະມີໃນການບໍລິຫານບ້ານເມືອງ. ພະເວດສັນດອນມີນິດໄສນ້ອມໄປໃນການບໍາເພັນທານ ເມື່ອເກີດຟ້າແລ້ງໃນແຄວ້ນກະລິງຄະ ປະຊາຊົນຈຶ່ງມາຂໍຊ້າງປັດໄຈນາກ ພະອົງກໍຊົງປະທານໃຫ້ ອັນເປັນເຫດໃຫ້ຊາວເມືອງສີພິບໍ່ພໍໃຈ ທູນຂໍໃຫ້ພະເຈົ້າສິນໄຊເນລະເຫດໄປສູ່ປ່າທີ່ມມະພານ.

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 Kalinga 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: None

Date: Mid-20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: ທີ່ມມະພານ (ບັນຕິ້ນ, ຜູກ ໒)

Long palm-leaf

One Phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 58 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 folios; the first folio contains the colophon; and the last folio contains the title.

Appearance: The fascicles are bound by two wooden protective covers (*mai pakap*). **Total number of folios:** 21. **Edges of the palm leaves:** 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: ທີ່ມມະພານ ເປັນກັນທີ ໒ ໃນເວດສັນຕະຣະຊາດິກ. ເມື່ອພະນາງຜູດສະດີຈຸຕິຈາກສະຫວັນມາ ປະຕິສິນທິເປັນພະຣາຊະທິດາຂອງພະເຈົ້າມັດທະຣາດ ເມື່ອຈະເລີນໄວໄດ້ ໑໖ ປີ ໄດ້ຮັບ ອະພິເສກເປັນພະມະເຫສີຂອງພະເຈົ້າສິນໄຊ ຜູ້ປົກຄອງເມືອງສີພິ ຕໍ່ມາ ໄດ້ປະສູດພະຣາຊະ ໂອລົດຊົງພະນາມວ່າ ເວດສັນດອນ. ໃນວັນດຽວກັນນັ້ນ ນາງຊ້າງສັດທັນ ໄດ້ເກີດລູກເປັນຊ້າງ ເຜືອກຂາວບໍລິສຸດ ໄດ້ຊື່ວ່າ ປັດໄຈນາກ. ຕໍ່ມາ ພະເຈົ້າສິນໄຊໄດ້ຊົງມອບຣາຊະສົມບັດແດ່ພະ ເວດສັນດອນ ແລະໃຫ້ຊົງອະພິເສກກັບພະນາງມັດທິ ເປັນຄູ່ບາລະມີໃນການບໍລິຫານບ້ານເມືອງ. ພະເວດສັນດອນມີນິດໂສນ້ອມໄປໃນການບໍາເພັນທານ ເມື່ອເກີດພ້າແລ້ງໃນແຄວ້ນກະລິງຄະ ປະຊາຊົນຈຶ່ງມາຂໍຊ້າງປັດໄຈນາກ ພະອົງກໍຊົງປະທານໃຫ້ ອັນເປັນເຫດໃຫ້ຊາວເມືອງສີພິບໍ່ພໍໃຈ ທູນຂໍໃຫ້ພະເຈົ້າສິນໄຊເນລະເຫດໄປສູ່ປ່າທີ່ມມະພານ.

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 Kalinga 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: ສີສຸມັງຄະລະສັງກາດຣາຊະໄດ້ ໑໒໙໒ ຕົວ ປິກິດສະງ້າ ເດືອນ ໓ ຂຶ້ນ ໓ ຄໍ້າ ພໍ່າວ່າໄດ້ ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຈານອ້ວນ ສາວທີ ເປັນເຈົ້າລານ ຣັດຕະ ນະບັນຍາເປັນຜູ້ຣິດຈະນາ ກໍຈຶ່ງໄດ້ສ້າງ ລໍາພະເວດ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ຂໍຜົນອັນນີ້ເປັນປັດໄຈຍະແກ່ພະນິພານ ຕັດບ່ວງເບັນຈະມານຂາດໄດ້ ຈຶ່ງລຸພະ

ນິພານດັ່ງຄໍາໝາຍແດ່ກໍຂ້າເຫັນ ອະຣະຫັນຕີ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ.

Fascicle 19 on the recto side: In Sisumangkhala Sangkatrasa (CS) 1292, a *kot sanga* year, on the third waxing-moon day of the third lunar month, the fourth day of the week (Wednesday),¹⁰⁶ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Chan Uan and his wife Sao Thi sponsored the palm leaves. Rattanapannya was the scribe. They jointly made this manuscript entitled *Lam Phavet* (Preaching on Vessantara) 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 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: ທິມມະພານ (ບັນປາຍ, ຜູກ ໓)

Himmaphan (*Ban pai, phuk 3*)

Himavanta (Last part, fascicle 3)

EAP1398_VXY_1_0744

Long palm-leaf

One Phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 57.7 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:** 21. **Edges of the palm leaves:** angled. **Pagination of the folios:** according to the order of consonants of the Sanskrit alphabet. **Lines:** 4 lines per side, recto and verso. **Physical condition:** Good.

Description: ທານະຂັນ ເປັນກັນທີ່ ໓ ໃນເວດສັນຕະຣະຊາດິກ. ກ່ອນພະເວດສັນດອນຈະສະເດັດອອກຈາກ ພະນະຄອນສີພິ ພະອົງຊົງບໍລິຈາກ ສັດຕະສະດະກະມະຫາທານ (ທານ ໗ ສິ່ງ ລະ ໗໐໐) ຈາກ ນັ້ນ ຈຶ່ງສະເດັດອອກຈາກເມືອງ ໂດຍມີພະນາງມັດທິ, ເຈົ້າຊາລີ ແລະນາງກັນຫາ ຕາມສະເດັດ ໄປປ່າທິມມະພານ. ລະຫວ່າງທາງ ມີພວກຍາຈິກມາທູນຂໍພະລາຊະທານລິດ ແລະມ້າ ພະອົງກໍ ຊົງປະທານໃຫ້ ໃນທີ່ສຸດ ທັງສອງພະອົງຊົງອຸ້ມພະໂອລິດແລະພະທິດາ ແລ້ວສະເດັດໄປສູ່ປ່າທິມມະພານ.

Dānakaṇḍa, the third episode of Vessantara Jātaka. The text is in Pali. Before Vessantara left Sivi kingdom, he donated “sattasādaka mahadāna”

¹⁰⁶ 1292 Magha 3 = Wednesday, 21 January 1931.

(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 ໑໒໘໖ ຕົວ ປິກາບໃຈ ເດືອນ ໖ ຂຶ້ນ ໔ ຄ່ຳ ວັນ ໔ ຮິດຈະນາແລ້ວຍາມກອງກາຍ ໝາຍມີ ເພັຍໄພບຸນສະວັດ ນາມມະກອນ ຊື່ທິດເພັງ ນາງເພັຍບຸດ ດີ ລູກຫຼານຊູ່ຄົນ ຢູ່ບ້ານປ່າຂາມ ໄດ້ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ພ້ອມກັນສ້າງຍັງ ມະຫາ ເວດສັນຕະຣະຊາດິກ ອັນນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ຂໍໃຫ້ບຸນ ຍະຣາສີຜູ້ນີ້ມາຄ້າຊູຂ້າພະເຈົ້າຊາດນີ້ ແລະຊາດໜ້າເປັນແກ່ນເປັນສານ ຂໍຜົນນໍາຂ້າພົ້ນຈາກ ສົງສານຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈຶ່ງລຸພະນິພານດັ່ງຄໍາໝາຍກໍຂ້າເຫັນ ນິບພານະ ປັດຈະໂຍ ໂຕຕູ ໂນ ອະນາຄະເຕ ກາເລ.

Fascicle 19 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),¹⁰⁷ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Phia Phaibunsavat or Thit Pheng and his wife Nang Phia Buddi, together with all their children and grandchildren from Pa Kham village, had the most ardent religious faith to sponsor the making of this manuscript entitled *Maha Vesantarasadok* (*Vessantara 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 future lives, definitely. May the results of this merit bring us across the Cycle of Rebirths, lead us to cut the Five Obstacles, and support us to reach Nibbāna. May this be a condition for us 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 and his wife Nang Phia Buddi, together with all their children and grandchildren from Pa Kham village
Titles: ທານະຂັນ (ບັນຕິນ, ຜູກ ໔)
Thannakhan (*Ban ton, phuk 4*)
Dānakaṇḍa (First part, fascicle 4)

EAP1398_VXY_1_0745

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 54.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

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

¹⁰⁷ 1286 Vaisakha 4 = Wednesday, 7 May 1924.

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: ທານະຂັນ ເປັນກັນທີ່ ໓ ໃນເວດສັນຕະຣະຊາດີກ. ກ່ອນພະເວດສັນດອນຈະສະເດັດອອກຈາກພະນະຄອນສີພິ ພະອົງຊົງບໍລິຈາກ ສັດຕະສະດະກະມະຫາທານ (ທານ ໗ ສິ່ງ ລະ ໗໐໐) ຈາກນັ້ນ ຈຶ່ງສະເດັດອອກຈາກເມືອງ ໂດຍມີພະນາງມັດທິ, ເຈົ້າຊາລີ ແລະນາງກັນຫາ ຕາມສະເດັດໄປປ່າຫິມະພານ. ລະຫວ່າງທາງ ມີພວກຍາຈິກມາທູນຂໍພະລາຊະທານລົດ ແລະມ້າ ພະອົງກໍຊົງປະທານໃຫ້ ໃນທີ່ສຸດທັງສອງພະອົງຊົງອຸ້ມພະໂອລົດ ແລະພະທິດາແລ້ວສະເດັດໄປສູ່ປ່າຫິມະພານ.

Dānakaṇḍa, the third episode of Vessantara Jātaka. The text is in Pali. Before Vessantara left Sivi kingdom, he donated “sattasādaka mahadāna” (a donation of seven 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: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ທານະຂັນ (ບັນປາຍ)
Thannakhan (Ban pai)
Dānakaṇḍa (Last part)

EAP1398_VXY_1_0746

Long palm-leaf

One Phuk: *fascicle 6*

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: 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: ວັນນະພະເຫວດ ເປັນກັນທີ່ ໔ ໃນເວດສັນຕະຣະຊາດີກ. ເມື່ອພະເວດສັນດອນ ພະນາງມັດທິ ເຈົ້າຊາລີ ແລະນາງກັນຫາ ສະເດັດເຖິງເມືອງມາຕຸລະນະຄອນ ພະເຈົ້າເຈຕະຣາດ ກະສັດຜູ້

ປົກຄອງຊາບ ຈຶ່ງທູນອ້ອນວອນໃຫ້ພະເວດສັນດອນຊົງເປັນກະສັດຄອງເມືອງມາຕຸລະນະຄອນ ແຕ່ພະເວດສັນດອນຊົງປະຕິເສດ. ພະເຈົ້າເຈຕະຣາດຈຶ່ງໄດ້ມອບໃຫ້ພານເຈຕະບຸດເປັນຜູ້ກຳໜົດ ຈຸດຮັກສາປະຕູປ່າ ເພື່ອລະວັງຮັກສາບໍ່ໃຫ້ຜູ້ໃດເຂົ້າໄປລົບກວນ. ເມື່ອພະເວດສັນດອນ ສະເດັດ ເຖິງພູເຂົາວົງກົດ ຄັ້ງນັ້ນ ພະອິນຊົງມີເທວະບັນຊາໃຫ້ພະວິສະນຸກຳເທວະບຸດເນລະມິດສາລາໃຫ້ ສອງຫຼັງ ທັງສີ່ພະອົງໄດ້ຊົງພະນວດເປັນລືສີຢູ່ທີ່ອາລິມສອງຫຼັງນັ້ນ.

Vanaphavet is the fourth episode of the Vessantara Jātaka. Prince Vessantara, Princess Maddi, Jali, and Kanha arrived in Matula Nakhò. King Cetarat of Matula Nakhò 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 ໑໘ ໜ້າ ໑: ສີສຸມັງຄະລະສັງກາດຣາຊະໄດ້ ໑໒໙໒ ຕົວ ປິກິດສະງ້າ ເດືອນ ໓ ຂຶ້ນ ໓ ຄຳ ພໍ່ວ່າໄດ້ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ພໍ່ອອກຕາແສງ ທິດຜູຍ ນາງເພັຍດວງ ເຈົ້າລານ ຣັດຕະນະປັນຍາເປັນຜູ້ຣິດຈະນາ ກໍ່ຈຶ່ງໄດ້ສ້າງ ລຳພະເວດ ໄວ້ກັບສາສະໜາ ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໕໐໐໐ ວັດສາ ຂໍຜົນອັນນີ້ເປັນປັດໄຈຍະແກ່ພະນິພານ ຕັດບ່ວງເປັນ ຈະມານຂາດໄດ້ ຈຶ່ງລູພະນິພານດັ່ງຄຳໝາຍແດ່ກໍ່ຂ້າເທີນ ອະຣະຫັນຕິ ໂຫມ ນິບພານະ ປັດຈະ ໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ.

Fascicle 18 on the recto side: In Sisumangkhalā Sangkatrasa (CS) 1292, a *kot sāga* year, on the third waxing-moon day of the third lunar month, the fourth day of the week (Wednesday),¹⁰⁸ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Lay father, head of the sub-district, Thit Phui and his wife Nang Phia Duang sponsored the palm leaves. Rattanapannya was the scribe. They jointly made this manuscript entitled *Lam Phavet* (Preaching on Vessantara) 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 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 sāga* year (21 Jan 1931)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Rattanapannya
Sponsor(s): Lay father, head of the sub-district, Thit Phui and his wife Nang Phia Duang
Titles: ວັນນະພະເວດ (ຜູ້ກ ໖)
Vannaphavet (Phuk 6)
Vanappavesana (Fascicle 6)

¹⁰⁸ 1292 Magha 3 = Wednesday, 21 January 1931.

Long palm-leaf**One Phuk:** *fascicle 7***Material:** Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58 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 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:** ຊູຂະກະ ເປັນກັນທີ່ ໔ ໃນພະເວດສັນຕະຣະຊາດິກ ໃນຈຳນວນ ໑໓ ກັນ ມີ ກຸຸ ຄາຖາ. ຊູຂະກະ ຫຼືຊູຊິກ ພາມເຖົ້າຊາວເມືອງກະລິງຄະ ທຸ່ງວຂໍທານໄປທົ່ວ ໄດ້ເງິນມາແລ້ວ ກໍນຳໄປຝາກເພື່ອນ ໄວ້ ເມື່ອຊູຊິກຫາຍໜ້າໄປດົນ ເພື່ອຈຶ່ງນຳເງິນທີ່ຝາກໄວ້ມາໃຊ້ຈ່າຍຈົນໝົດ ເມື່ອຊູຊິກກັບມາ ຖາມເອົາເງິນ, ເພື່ອນບໍ່ມີເງິນໃຊ້ໜີ້ ຈຶ່ງຍົກລູກສາວຊື່ອະມິດຕະຕາໃຫ້ ຊູຊິກພາພັນລະຍາໄປຢູ່ນຳ ແຕ່ນາງອະມິດຕະຕາຖືກເມຍພາມທັງຫຼາຍດຳວ່າມີສາມີເຖົ້າ ຈຶ່ງຂໍຮ້ອງໃຫ້ຊູຊິກໄປຂໍສອງ ກຸມມານຈາກພະເວດສັນດອນໃຫ້ມາເປັນຜູ້ຮັບໃຊ້ 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: ສິສຸມັງຄະລະສັງກາດຣາຊະໄດ້ ໑໒໙໒ ຕົວ ປິກິດສະຈ້າ ເດືອນ ໓ ຂຶ້ນ ໓ ຄຳ ພໍ່າວ່າໄດ້ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ພໍ່ອອກຕາແສງ ທິດຜູຍ ນາງເພັຍດວງ ເຈົ້າລານ ຣັດຕະນະປັນຍາເປັນຜູ້ຣິດຈະນາ ກໍຈຶ່ງໄດ້ສ້າງ ລຳພະເວດ ໄວ້ກັບສາສະໜາ ພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ໔໐໐໐ ວັດສາ ຂໍຜົນອັນນີ້ເປັນປັດໄຈຈະແກ່ພະນິພານ ຕັດບ່ວງເປັນ ຈະມານຂາດໄດ້ ຈຶ່ງລູພະນິພານດັ່ງຄຳໝາຍແດ່ກໍຂ້າເທີ້ນ ອະຣະຫັນຕິ ໂຫມ ນິບພານະ ປັດຈະ ໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ.Fascicle 17 on the recto side: In Sisumangkhalā Sangkatrasa (CS) 1292, a *kot sāga* 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 kòṅṅ ngai*). Lay father, head of the sub-district, Thit Phui and his wife Nang Phia Duang sponsored the palm leaves. Rattanapannya was the scribe. They jointly made this manuscript entitled *Lam Phavet* (Preaching on Vessantara) 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 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 sanga* year (21 Jan 1931)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Rattanapannya

Sponsor(s): Lay father, head of the sub-district, Thit Phui and his wife Nang Phia Duang

Titles: ຊຸຊະກະ (ຜູກ ໗)
Susaka (Phuk 7)
Jūjaka (Fascicle 7)

EAP1398_VXY_1_0748

Long palm-leaf

One Phuk: *fascicle 8*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.2 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 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:** 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: ຈຸນລະພົນ ເປັນເລື່ອງທີ່ ໖ ໃນຈຳນວນ ໑໓ ກັນ ໃນເວດສັນຕະຣະຊາດິກ ມີ ໓໔ ຄາຖາ. ຈຸນລະພົນ ແປວ່າ ບ່ານ້ອຍ ເນື້ອໃນກ່າວເຖິງ ຊູຊິກເດີນທາງໄປຍັງເຂົາວັງກົດ ເພື່ອໄປຂໍສອງ ກຸມມານ ຄືເຈົ້າຊາລີແລະນາງກັນທາຈາກພະເວດສັນດອນ ລະຫວ່າງທາງ ໄປພົບກັບພານເຈຕະ ບຸດ ຖືກໝາຍພານໄລ່ກັດຈຶ່ງໜີຂຶ້ນຕົ້ນໄມ້ ແລ້ວໃຊ້ອຸບາຍຫຼອກວ່າເປັນຣາຊະທູດຈະໄປທູນ ເຊີນພະເວດສັນດອນກັບເມືອງ ໂດຍຊຸກ່ອງໝາກເຜັດໃຫ້ເບິ່ງວ່າເປັນພະຣາຊະສານ ພານເຈຕະ ບຸດຫຼົງເຊື່ອ ຈຶ່ງຊັບອກທາງໄປຍັງເຂົາວັງກົດ ກ່ອນທີ່ເຖິງອາລິມຂອງອະຈຸຕະລິສີ.

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 ໑໗ ໜ້າ ໑: ສີສຸມັງຄະລະສັງກາດຣາຊະໄດ້ ໑໒໙໒ ຕົວ ບິກິດສະຈ້າ ເດືອນ ໓ ຂຶ້ນ ໓ ຄຳ ພໍ່ວ່າໄດ້ ວັນ ໔ ອິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຈານອ່ອນ ສາວທີ ເປັນເຈົ້າລານ ຣັດຕະ

ນະປັນຍາເປັນຜູ້ຮິດຈະນາ ກໍຈຶ່ງໄດ້ສ້າງ ລໍາພະເວດ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ຂໍຜົນອັນນີ້ເປັນປັດໄຈຍະແກ່ພະນິພານ ຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈຶ່ງລຸພະນິພານດັ່ງຄໍາໝາຍແດ່ກໍຂ້າເຫັນ ອະຣະຫັນຕີ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ໂນ ນິດຈັງ ທຸວັງ.

Fascicle 17 on the recto side: In Sisumangkhalā Sangkatrasa (CS) 1292, a *kot sāga* 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 Òn and his wife Sao Thi sponsored the palm leaves. Rattanapannya was the scribe. They jointly made this manuscript entitled *Lam Phavet* (Preaching on Vessantara) 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 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 sāga* year (21 Jan 1931)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Rattanapannya

Sponsor(s): Chan Òn and his wife Sao Thi

Titles: ຈຸນລະພົນ (ຜູກ ໘)

Chunlaphon (Phuk 8)

Culavana (Fascicle 8)

EAP1398_VXY_1_0749

Long palm-leaf

One Phuk: *fascicle 9*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.2 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 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:** 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: ມະຫາພົນ ເປັນເລື່ອງທີ່ ກຸ ໃນຈຳນວນ ໑໓ ກັນ ໃນເວດສັນຕະຣະຊາດິກ ມີ ໘໐ ຄາຖາ. ມະຫາພົນ ແປວ່າ ປ່າໃຫຍ່ ເນື້ອໃນກ່າວເຖິງ ຂູຊິກເດີນທາງຜ່ານປ່ານ້ອຍຕາມທີ່ພານເຈຕະບຸດ ບອກໄປຈົນເຖິງອາສີມຂອງອະຈຸຕະລີສີ ໄດ້ຫຼອກອະຈຸຕະລີສີວ່າເປັນຣາຊະທູດເມືອງສີພິ ຈົນລີສີ ເຖົ້າເຊື້ອ ແລະຕ້ອນຮັບຢ່າງດີ ທັງໃຫ້ອາຫານຄືໝາກໄມ້ ແລະໃຫ້ນອນຄ້າງໜຶ່ງຄືນ ເມື່ອຮຸ່ງເຊົ້າ ໄດ້ພາຂູຊິກໄປຊື້ບອກຫິນທາງຊຶ່ງຕ້ອງຜ່ານປ່າດົງດິບອັນຕຶບໜາ 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 *Pokkharanī* pond until reaching Mount Vamka.

Colophon:

ລານທີ ໑໗ ໜ້າ ໑: ສີສຸມັງຄະລະສັງກາດຣາຊະໄດ້ ໑໒໙໒ ຕົວ ປິກິດສະງ້າ ເດືອນ ໓ ຂຶ້ນ ໓ ຄໍ່າ ພໍ່າວ່າໄດ້ ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ທິດແກ່ນ ສາວທອງດີ ເປັນເຈົ້າລານ ຣັດຕະນະປັນຍາເປັນຜູ້ຣິດຈະນາ ກໍຈິ່ງໄດ້ສ້າງ ລໍາພະເວດ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບ ຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ຂໍຜົນອັນນີ້ເປັນປັດໄຈຍະແກ່ພະນິພານ ຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈິ່ງລູ ພະນິພານດັ່ງຄໍາໝາຍແດ່ກໍຂ້າເຫັນ ອະຣະທັມຕິ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ.

Fascicle 17 on the recto side: In *Sisumangkhala Sangkatrasa* (CS) 1292, a *kot sangha* 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*). Thit Kaen and his wife Sao Thòngdi sponsored the palm leaves. Rattanapannya was the scribe. They jointly made this manuscript entitled *Lam Phavet* (Preaching on *Vessantara*) 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 *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):

Thit Kaen and his wife Sao Thòngdi

Titles:

ມະຫາພົນ (ຜູ້ກາ ນ)

Mahaphon (*Phuk* 9)

Mahāvana (Fascicle 9)

EAP1398_VXY_1_0750

Long palm-leaf

One *Phuk*:

fascicle 10

Material:

Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 57.5 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:** 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: ກຸມມານ ເປັນກັນທີ ໘ ໃນຈຳນວນ ໑໓ ກັນ ໃນເວດສັນຕະຣະຊາດິກ ມີ ໑໐໑ ຄາຖາ. ເນື້ອຫາກ່າວເຖິງ ຊູຊິກເດີນທາງໄປເຖິງເຂົາວົງກິດ ໄດ້ນອນຄ້າງຄືນໃນທີ່ບໍ່ໄກຈາກອາສີມຂອງພະເວດສັນດອນ ຮຸ່ງເຊົ້າ ລໍຖ້າຈົນພະນາງມັດທິອອກໄປຫາໝາກໄມ້ແລ້ວ ຈຶ່ງເຂົ້າໄປຂໍສອງກຸມມານຄື ພະຊາລີ ແລະພະກັນຫາຈາກພະເວດສັນດອນ ເມື່ອສອງກຸມມານຮູ້ວ່າພາມຊູຊິກມາຂໍພວກຕົນ ກໍຮູ້ສຶກຍ້ານກົວ ຈຶ່ງພາກັນໜີລົງໄປໃນສະນ້ຳ ພະເວດສັນດອນອອກໄປຕາມຫາແລະທຳຄວາມເຂົ້າໃຈແລ້ວມອບໃຫ້ຊູຊິກ ຊູຊິກກໍຈັບສອງກຸມມານມັດມືຕິດກັນແລ້ວລາກອອກໄປ.

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 ໒໖ ໜ້າ ໑: ຈຸນລະສັງກາດ ພັນ ໒ ຮ້ອຍ ໙໑ (ກົງກັບ ຈ.ສ. ໑໒໙໑) ຕົວ ປິກາສ໌ ເດືອນ ກຸລິງ ໑໔ ຄ່ຳ ວັນ ກຸ ຍາມແຕ່ສູ່ທ່ຽງແລ.

Fascicle 26 on the recto side: In *Chunlasangkat* one thousand 2 hundred and 91 (corresponding with CS 1291), a *ka sai* year, on the fifteenth waning-moon day of the seventh lunar month, the seventh day of the week (Saturday),¹⁰⁹ the writing was accomplished at the time of the forenoon horn (*nyam thae su thiang*).

Date: CS 1291, a *ka sai* year (27 Jun 1929)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ກຸມມານ (ບັນຕິນ, ຜູກຖວນ ໑໐)
Kumman (*Ban ton, Phuk thuan* 10)
Kumāra (First part, fascicle 10)

EAP1398_VXY_1_0751

Long palm-leaf

One Phuk: *fascicle 12*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 59 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.

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

¹⁰⁹ 1291 Jyestha 20 = Thursday, 27 June 1929.

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: ມັດທິ ເປັນກັນທີ່ ໙ ໃນຈຳນວນ ໑໓ ກັນ ໃນເວດສັນຕະຣະຊາດິກ ມີ ໙໐ ຄາຖາ. ເນື້ອໃນກ່າວເຖິງ ພະນາງມັດທິ ເມື່ອອອກໄປປ່າຫາໝາກໄມ້ ໄດ້ເກີດແປກປະຫຼາດ ຄືໝາກໄມ້ບໍ່ມີໃຫ້ເກັບຫຼາຍ ເໝືອນເມື່ອກ່ອນ ອາກາດກໍມີດຸກ ຕອນຂາກັບກໍມີຣາຊະສີ ເສືອເຫຼືອງ ແລະເສືອໂຄ່ງ ຊຶ່ງເປັນ ເທວະດາແປງມາຂວາງທາງໄວ້ອີກ ເມື່ອມາເຖິງອາລົມ ກໍບໍ່ເຫັນສອງກຸມມານ ຈຶ່ງອອກຕາມຫາ ສອງກຸມມານຈົນເດີກດີນ ເມື່ອບໍ່ພົບ ກໍກັບມາເຖິງອາລົມແລ້ວຖາມພະເວດສັນດອນ ກັບຖືກຕໍ່ວ່າ ອີກ ຈຶ່ງເສຍພະໄທຈົນເປັນລົມສະຫຼົບໄປ ພະເວດສັນດອນກໍຊົງປະຖົມພະຍາບານຈົນພະນາງ ພື້ນແລ້ວຕັດເລົ່າຄວາມຈິງໃຫ້ຟັງ 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: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: ມັດທິ (ຜູກ ໑໒)
Matthi (Phuk 12)
Maddi (Fascicle 12)

EAP1398_VXY_1_0752

Long palm-leaf

One Phuk: *fascicle 13*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58 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 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:** 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: ສັກກະບັນ ເປັນກັນທີ່ ໑໐ ໃນຈຳນວນ ໑໓ ກັນ ໃນເວດສັນຕະຣະຊາດິກ ມີ ໔໖ ຄາຖາ. ເນື້ອໃນກ່າວເຖິງທ້າວສັກກະຫຼີພະອິນ ຄິດວ່າ ຕໍ່ໄປພາຍໜ້າຫາກມີຜູ້ມາຂໍພະນາງມັດທິ ພະເວດສັນດອນກໍຈະໃຫ້ ອາດເຮັດໃຫ້ການບຳເພັນພຽນເພື່ອໂພທິຍານເກີດອຸປະສັກເພາະບໍ່ມີຜູ້ປົນນິບັດ ຈຶ່ງແປງເພດເປັນພາມມາຂໍພະນາງມັດທິ ພະເວດສັນດອນກໍປະທານໃຫ້ ພາມແປງໄດ້ຖວາຍຄືນ ພ້ອມທັງປະສາດພອນ ຕູ ປະການແກ່ພະເວດສັນດອນ ເຊັ່ນ ໃຫ້ຊາວເມືອງຫາຍໂກດແລ້ວອອກມາຮັບເອົາກັບບ້ານເມືອງ.

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 ໑໗ ໜ້າ ໑: ສີສຸມັງຄະລະສັງກາດຣາຊະໄດ້ ໑໒໙໒ ຕົວ ປິກິດສະງ້າ ເດືອນ ໓ ຂຶ້ນ ໓ ຄຳພໍ່ວ່າໄດ້ ວັນ ໔ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ພາຍມີ ຈານອ່ອນ ສາວທີ່ ເປັນເຈົ້າລານ ຮັດຕະນະປັນຍາເປັນຜູ້ຮິດຈະນາ ກໍຈຶ່ງໄດ້ສ້າງ ລຳພະເວດ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ຂໍຜົນອັນນີ້ເປັນປັດໄຈຍະແກ່ພະນິພານ ຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈຶ່ງລຸພະນິພານດັ່ງຄຳພາຍແດ່ກໍຂ້າເທີ້ນ ອະຣະຫັນຕິ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ.

Fascicle 17 on the recto side: In Sisumangkhala Sangkatrasa (CS) 1292, a *kot sangha* year, on the third waxing-moon day of the third lunar month, the fourth day of the week (Wednesday),¹¹⁰ the writing was accomplished at the time of the morning drum (*nyam kòng ngai*). Chan Òn and his wife Sao Thi sponsored the palm leaves. Rattanapannya was the scribe. They jointly made this manuscript entitled *Lam Phavet* (Preaching on Vessantara) 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 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

¹¹⁰ 1292 Magha 3 = Wednesday, 21 January 1931.

Scribe(s): Rattanapannya
Sponsor(s): Chan Òn and his wife Sao Thi
Titles: ສັກກະບັນ (ຜູກ ໑໓)
Sakkaban (Phuk 13)
Sakkapabba (Fascicle 13)

EAP1398_VXY_1_0753

Long palm-leaf

One Phuk: *fascicle 14*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 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:** 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:** 23. **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: ມະຫາຣາດ ເປັນກັນທີ່ ໑໑ ໃນຈຳນວນ ໑໓ ກັນ ໃນເວດສັນຕະຣະຊາດິກ ມີ ໖໙ ຄາຖາ. ເນື້ອໃນກ່າວເຖິງ ຊູຊິກພາສອງກຸ່ມມານຄືເຈົ້າຊາລີ ແລະນາງກັນທາ ກັບບ້ານຂອງຕົນທີ່ເມືອງກະລິງຄະຍາມຄຳຄືນກໍມັດສອງກຸ່ມມານໄວ້ທີ່ໂຄນຕົ້ນໄມ້ ຕົວເອງຂຶ້ນໄປຜູກເປັນອນຢູ່ເທິງຕົ້ນໄມ້ ຕົກກາງຄືນເທວະດາແປງກາຍເປັນພະເວດສັນດອນແລະພະນາງມັດທີ ດູແລສອງກຸ່ມມານ ຮຸ່ງເຊົ້າກໍອອກເດີນທາງຕໍ່ ແຕ່ຊູຊິກຫຼົງທາງ ກັບບ້ານບໍ່ຖືກ ໄດ້ເຂົ້າໄປໃນເມືອງສີພິຊິງເປັນເມືອງຂອງພະເຈົ້າສິນໄຊຜູ້ເປັນພະເຈົ້າຢູ່ຂອງລຶງກຸ່ມມານ ເມື່ອພະເຈົ້າສິນໄຊເຫັນສອງກຸ່ມມານກໍດີໃຈ 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 *Saṅjaya*, 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 ໒: ສ ໑໒໙ ຕົວ ບ ເມື່ງເບົ້າ ຣັດຕະນະປັນຍາ ສ້າງ ມະຫາຣາດ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຂໍໃຫ້ຫາຍພະຍາດທິໂລຄາ ຂໍໃຫ້ໄດ້ດັງຄຳມັກຄຳປາດຖະໜາແດ່ກໍຂ້າເທີ້ນ.

Fascicle 22 on the verso side: In CS 1298, a *moeng pao* year, Rattanapannya sponsored the making of this manuscript entitled *Maharat* to support the Teachings of the Buddha. May I be free from diseases. May my desires and wishes come true.

Date: CS 1298, a *moeng pao* year (1936)
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Rattanapannya
Titles: *ມະຫາຣາດ* (ຜູກ ໑໔)
Maharat (Phuk 14)
Mahārāja (Fascicle 14)

EAP1398_VXY_1_0754

Long palm-leaf

One Phuk: *fascicle 15*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58 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 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: ສັກຂັດຕິ ຫຼື ສັກກະຕິ ເປັນກັນທີ່ ໑໒ ໃນຈຳນວນ ໑໓ ກັນ ໃນເວດສັນຕະຣະຊາດິກ ມີ ໓໖ ຄາຖາ. ເນື້ອໃນກ່າວເຖິງ ພະເຈົ້າສິນໄຊສະເດັດພ້ອມດ້ວຍພະນາງຜຸດສະດີ, ພະຊາລີ, ພະກັນທາ ແລະ ຈາຕຸລິງຄະເສນາໄປຍັງເຂົາວົງກົດ ເພື່ອຮັບພະເວດສັນດອນກັບເມືອງສີພິ ເມື່ອກະສັດທັງຫົກພະອົງໄດ້ພົບກັນ ຕ່າງກໍໂສກສັນຈົນເຖິງກັບສະລົບທົບທ່າວ ໂຮມທັງເຫຼົ່າເສນາມາດທັງປວງ ຂະນະນັ້ນ ກໍເກີດແຜ່ນດິນໄຫວ, ພ້າຮ້ອງພ້າແລບ, ຝົນໂບກຂະຣະພັດກໍບັນດານຕົກລົງມາ ເຮັດໃຫ້ເກີດຄວາມຊຸ່ມເຍັນ ແລະໄດ້ພົ້ນສະຕິທັງໝົດ 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 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: ສີສຸມັງຄະລະສັງກາດຣາຊະໄດ້ ໑໒໙໒ ຕົວ ປິກິດສະງ້າ ເດືອນ ໓ ຂຶ້ນ ໓ ຄຳພ້າວ່າໄດ້ ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຈານອ່ອນ ສາວທີ ເປັນເຈົ້າລານ ຣັດຕະນະປັນຍາເປັນຜູ້ຣິດຈະນາ ກໍຈຶ່ງໄດ້ສ້າງ ລຳພະເວດ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ຂໍຜົນອັນນີ້ເປັນປັດໄຈຍະແກ່ພະນິພານ ຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈຶ່ງລຸພະ

ນິພານດັງຄຳໝາຍແດ່ກໍຂ້າເຫັນ ອະຣະຫັນຕີ ໂຫມ ນິບພານະ ປັດຈະໂຍ ໂຫນຕູ ໂນ ນິດຈັງ ທຸວັງ.

Fascicle 18 on the recto side: In Sisumangkhala Sangkatrasa (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 Òn and his wife Sao Thi sponsored the palm leaves. Rattanapannya was the scribe. They jointly made this manuscript entitled *Lam Phavet* (Preaching on Vessantara) 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 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 sanga* year (21 Jan 1931)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Rattanapannya

Sponsor(s): Chan Òn and his wife Sao Thi

Titles: ສັກກະຕິ (ຜູກ ໑໕)

Sakkati (Phuk 15)

Chakhattiya (Fascicle 15)

EAP1398_VXY_1_0755

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57.7 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.

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

Appearance: The fascicles are 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: ນະຄອນ ເປັນກັນສຸດທ້າຍ ໃນຈຳນວນ ໑໖ ກັນ ໃນເວດສັນຕະຣະຊາດິກ ມີ ໔໘ ຄາຖາ. ເນື້ອໃນ ກ່າວເຖິງ ພະເວດສັນດອນຊົງລາຜະນວດ ຊົງສັງລາອາລົມ ຮັບເຄື່ອງຊົງແຫ່ງກະສັດ ສະເດັດກັບ ນະຄອນສີພິ ຊົງຄອງຣາດດ້ວຍທິດສະພິດຣາຊະທຳໃຫ້ເກີດຄວາມຮ່ມເຍັນ ຈົນພະຊົນມາຍຸໄດ້ ໑໒໐ ພັນສາ ຈຶ່ງສະເດັດສະຫວັນຄົດ ໄປເກີດເປັນທ້າວສັນດຸສິດເທບພະບຸດ ໃນສະຫວັນຊັນ ດຸສິດ.

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: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ນະຄອນ*
Nakhòṇ
Nagara

EAP1398_VXY_1_0756

Long palm-leaf

One Phuk: *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: 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:** 14. **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: ສອງເຫດສັນຕະຣະ ໝາຍເຖິງ ອານິສົງທີ່ໄດ້ຮັບຈາກການເຄົາລົບບູຊາແລະຟັງເທສະໜາເລື່ອງເວດສັນຕະຣະຊາດິກ. ພະພຸດທະເຈົ້າໄດ້ຕັດເທສະໜາເລື່ອງອານິສົງເວດສັນຕະຣະຊາດິກແກ່ເຈົ້າພິກຂຸ ແລະທ້າວພະຍາສັກກາຍະຣາດທັງຫຼາຍວ່າ ຄົນທັງຫຼາຍຝູງໃດໃດເຫັນພະອະຣິຍະເມດໄຕຕິນປະເສີດນັ້ນ ໃຫ້ສະດັບຮັບຟັງຍັງເວດສັນຕະຣະຊາດິກໃຫ້ແລ້ວມື້ໜຶ່ງວັນດຽວ ຄຳປາດຖະໜາຂອງຄົນຝູງນັ້ນກໍຈະສຳເລັດ. ດ້ວຍອານິສົງການຟັງເວດສັນຕະຣະຊາດິກ ເມື່ອຄົນທັງຫຼາຍຕາຍໄປ ກໍຈະໄດ້ໄປເກີດໃນສະຫວັນ, ຈະບໍ່ໄປຕິກນະຣິກ, ຈະໄດ້ເກີດຮ່ວມສາສະໜາຂອງພະສີອະຣິເມດໄຕພຸດທະເຈົ້າຕິນຈັກມາພາຍໜ້າ ແລະຈະເປັນປັດໄຈໃຫ້ບັນລຸທຳແລະເຂົ້າສູ່ພະນົບພານ.

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 Enlightenment, and enter Nibbāna.

Colophon: ລານທີ ໑໒ ໜ້າ ໒: ສີສຸມັງຄະລະສັງກາດຣາຊະໄດ້ ໑໒໙໒ ຕົວ ປິກິດສະງ້າ ເດືອນ ໓ ຂຶ້ນ ໓ ຄຳພໍ່ວ່າໄດ້ ວັນ ໔ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ຈານອ່ອນ ສາວທີ ເປັນເຈົ້າລານ ຣັດຕະນະບັນຍາເປັນຜູ້ຣິດຈະນາ ກໍຈຶ່ງໄດ້ສ້າງ ສອງມະຫາຊາດ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບ

ຕໍ່ເທົ່າ ໔໐໐໐ ວັດສາ ຂໍຜົນອັນນີ້ເປັນປັດໄຈຍະແກ່ພະນິພານ ຕັດບ່ວງເປັນຈະມານຂາດໄດ້ ຈຶ່ງລູກ
ພະນິພານດັ່ງຄໍາໝາຍແດ່ກໍຂ້າເຫັນ ອະຣະທັມຕິ ໂທມິ ນິບພານະ ປັດຈະໂຍ ໂທນຕຸ ໂນ ນິດຈັງ
ທຸວັງ.

Fascicle 12 on the verso side: In Sisumangkhalā Sangkatrasa (CS) 1292, a *kot sānga* 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 Òn and his wife Sao Thi sponsored the palm leaves. Rattanapannya was the scribe. They jointly made this manuscript entitled *Sòng Maha Sat* (Rewards derived from listening to Vessantara Jātaka) 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 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 sānga* year (1 Feb 1930)

Script(s): Tham Lao

Language(s): Lao, Pali

Author(s): Unknown

Scribe(s): Rattanapannya

Sponsor(s): Chan Òn and his wife Sao Thi

Titles: ສອງມະຫາຊາດ

Sòng Maha Sat

Rewards derived from Copying Vessantara Jātaka

EAP1398_VXY_1_0757

Long palm-leaf

One Phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.6 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:** 23. **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: ພະມະໂລ ຫຼືພະມະຫາເທບພະມະໂລເຖລະເຈົ້າ ອາໄສຢູ່ບ້ານກຳໄພຊະຄາມ ໃນເຂດຊົນນະບົດ
ລັງກາທະວີບ ທ່ານເປັນພະອິລະທັນທີ່ມີບຸນຍາທິການ ແລະມີລິດທານູພາບ ສາມາດດຳລົງໄປນະ
ຣົກ ແລະເຫາະຂຶ້ນໄປສະຫວັນຊັ້ນຟ້າ. ວັນໜຶ່ງ, ໃນຂະນະທີ່ພະເຖລະເຈົ້າ ກຳລັງຍ່າງບິນດະບາດ
ຢູ່ນັ້ນ ກໍມີຊາຍຍາກຈົນເຂັນໃຈຜູ້ໜຶ່ງໄດ້ນຳເອົາດອກນິລະມົນ (ດອກບົວ) ໘ ດອກຈາກສະນ້ຳ
ແຫ່ງໜຶ່ງ ມາຖວາຍແກ່ພະເຖລະເຈົ້າ. ເມື່ອພະເຖລະເຈົ້າຮັບເອົາແລ້ວ ກໍດຳລິວ່າ ເຮົາຄວນນຳ
ເອົາດອກບົວນີ້ ໄປບູຊາພະທາດເກດແກ້ວຈຸນລະມະນີທີ່ຢູ່ເທິງສະຫວັນຊັ້ນດາວະດົງ, ຈຶ່ງ
ເຂົ້າຊານສະມາບັດແລ້ວເຫາະຂຶ້ນໄປທັນທີ ຫຼັງຈາກທີ່ໄດ້ເດີນປະທັກຂົນ ບູຊາພະເຈດີແລ້ວກໍໄດ້
ພົບກັບພະຍາອິນທີ່ມາສັກກະລະບູຊາພະທາດນັ້ນ ຈຶ່ງໄດ້ສົນທະນາກັນ.

Pha Malai or Mahathepphamalai Thera lived in Kamphosakham 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 worshipping and circumambulating the pagoda three times, he met God Indra who also came to worship the pagoda. They then had a conversation.

Colophon: ລານທີ ໑໙ ໜ້າ ໑: ຮິດຈະນາແລ້ວຍາມແຖໄກ່ຄຳພໍ່າວ່າໄດ້ ວັນ ໔ ເດືອນ ໗ ຂຶ້ນ ໘ ຄ່ຳ ໝາຍມີ
ສົມເດັດຕື ມີໃຈໃສສັດທາສ້າງ ມະໄລ ຂໍໃຫ້ໄປຄຳຂູ່ພ້ອມກ ອັນສຸຣະກຸນຈຸຕິຈາກບໍຣະໂລກເມືອງ
ຄົນໄປຊູ່ໂລກກະພາຍໜ້າ ຂໍໃຫ້ເປັນໂກສິນນຳໄປເຖິງກໍຂ້າເທັ້ນ ພໍ່ຜູ້ຂ້າມີນາມມະກອນ ຊື່ວ່າ
ຊຽງພູມມາ ແລະນິບພານັງ ຂໍໃຫ້ພໍ່ຜູ້ຂ້າພົ້ນທີ່ຮ້າຍຍ້າຍໃສ່ທີ່ດີກໍຂ້າເທັ້ນ ນິດຈັງ ທຸວັງ. ຕົກກໍດີ
ເຫຼືອກໍດີທາໃສ່ແດ່ກໍ ເຈົ້າຕົນໄດ້ເທດກໍດີ.

Fascicle 19 on the recto side: The writing was accomplished at the time of the evening horn (*nyam tae kai kham*) on the fifth day of the week (Thursday) on the eighth waxing-moon day of the seventh lunar month. Somdet Tū had the religious faith to sponsor the making of this manuscript entitled *Malai* (Story of Venerable Malai Thera) to dedicate the merit to his lay father who had passed away from the human world to the other world. May the results of this merit support him, Xiang Phumma, to reach Nibbāna. May my father be free from misery places and be in a good place, constantly and certainly. Please, anyone who preach this story, correct any missing or exceeding parts left in the manuscript.

Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author(s): Unknown
Scribe(s): Unknown
Sponsor(s): Somdet Tū
Titles: ມະໄລໝັ້ນ
Malai Mūn
Māleyya Mūn

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Appendix 1:

Corpus of manuscripts from the collection of Vat Xiang Yün: Scribes and Sponsors

Name of scribe(s)	Name of sponsor(s)	Native village of monastery	Code no. of manuscript	Year/Date of production
Sangkhasa Phothipannya	Sao Phio	---	EAP1398_VXY_1_0001	7 Sep 1917
Sangkhasa Phothipannya	Sao Phio	---	EAP1398_VXY_1_0002	7 Sep 1917
Sangkhasa Phothipannya	Sao Phio	---	EAP1398_VXY_1_0003	7 Sep 1917
Sangkhasa Phothipannya	Sao Phio	---	EAP1398_VXY_1_0004	7 Sep 1917
Sangkhasa Phothipannya	Sao Phio	---	EAP1398_VXY_1_0005	7 Sep 1917
Somdet Sitthipannya	Saen Müang	Vat Pa Phai	EAP1398_VXY_1_0006	28 Dec 1925
---	---	---	EAP1398_VXY_1_0007	Early 20 th century
---	---	---	EAP1398_VXY_1_0008	Early 20 th century
---	---	---	EAP1398_VXY_1_0009	Early 20 th century
---	---	---	EAP1398_VXY_1_0010	1903
---	Bupphapannya ; Chao Huakhong and his wife	Vat Muangkham Ban Xiang Muan	EAP1398_VXY_1_0011	2 Jul 1903
---	---	---	EAP1398_VXY_1_0012	1903
---	---	---	EAP1398_VXY_1_0013	1903
---	Phanya Huakhong, his wife, their children, grandchildren, and relatives	---	EAP1398_VXY_1_0014	16 Oct 1903
---	---	---	EAP1398_VXY_1_0015	1903
---	---	---	EAP1398_VXY_1_0016	1903
---	---	---	EAP1398_VXY_1_0017	1903
---	Phanya Huakhong, his wife, all their children, grandchildren, and relatives	---	EAP1398_VXY_1_0018	16 Oct 1903

Name of scribe(s)	Name of sponsor(s)	Native village of monastery	Code no. of manuscript	Year/Date of production
---	---	---	EAP1398_VXY_1_0019	1903
---	---	---	EAP1398_VXY_1_0020	1903
---	[Mr] Chantha and his wife, Mae Phila (mother of Phila)	---	EAP1398_VXY_1_0021	1746
---	[Mr] Chantha and his wife, Mae Phila (mother of Phila)	---	EAP1398_VXY_1_0022	1746
---	[Mr] Chantha and his wife, Mae Phila (mother of Phila)	---	EAP1398_VXY_1_0023	1746
---	[Mr] Chantha and his wife, Mae Phila (mother of Phila)	---	EAP1398_VXY_1_0024	1746
---	[Mr] Chantha and his wife, Mae Phila (mother of Phila)	---	EAP1398_VXY_1_0025	1746
---	[Mr] Chantha and his wife, Mae Phila (mother of Phila)	---	EAP1398_VXY_1_0026	1746
---	[Mr] Chantha and his wife, Mae Phila (mother of Phila)	---	EAP1398_VXY_1_0027	1746
---	[Mr] Chantha and his wife, Mae Phila (mother of Phila)	---	EAP1398_VXY_1_0028	1746
---	[Mr] Chantha and his wife, Mae Phila (mother of Phila)	---	EAP1398_VXY_1_0029	1746
---	[Mr] Chantha and his wife, Mae Phila (mother of Phila)	---	EAP1398_VXY_1_0030	1746
---	[Mr] Chantha and his wife, Mae Phila (mother of Phila)	---	EAP1398_VXY_1_0031	1746
---	[Mr] Chantha and his wife, Mae Phila (mother of Phila)	---	EAP1398_VXY_1_0032	1746
---	[Mr] Chantha and his wife, Mae Phila (mother of Phila)	---	EAP1398_VXY_1_0033	1746
---	[Mr] Chantha and his wife, Mae Phila (mother of Phila)	---	EAP1398_VXY_1_0034	1746
---	Sao Man; Sao Tan, Sao Di, and Thit Hün; Sao La	Paksi village; Hualat village; Vat Nòng village	EAP1398_VXY_1_0035	15 Nov 1932

Name of scribe(s)	Name of sponsor(s)	Native village of monastery	Code no. of manuscript	Year/Date of production
---	Sao Man; Sao Tan, Sao Di, and Thit Huan; Sao La	Paksi village; Hualat village; Vat Nong village	EAP1398_VXY_1_0036	16 Nov 1932
---	Sao Man; Sao Tan, Sao Di, and Thit Huan; Sao La	Paksi village; Hualat village; Vat Nong village	EAP1398_VXY_1_0037	15 Nov 1932
---	Sao Man; Sao Tan, Sao Di, and Thit Huan; Sao La	Paksi village; Hualat village; Vat Nong village	EAP1398_VXY_1_0038	15 Nov 1932
---	Sao Man; Sao Tan, Sao Di, and Thit Huan; Sao La	Paksi village; Hualat village; Vat Nong village	EAP1398_VXY_1_0039	15 Nov 1932
---	Sao Man; Sao Tan, Sao Di, and Thit Huan; Sao La	Paksi village; Hualat village; Vat Nong village	EAP1398_VXY_1_0040	15 Nov 1932
---	Sao Man; Sao Tan, Sao Di, and Thit Huan; Sao La	Paksi village; Hualat village; Vat Nong village	EAP1398_VXY_1_0041	16 Nov 1932
---	Sao Man; Sao Tan, Sao Di, and Thit Huan; Sao La	Paksi village; Hualat village; Vat Nong village	EAP1398_VXY_1_0042	16 Nov 1932
---	Sao Man; Sao Tan, Sao Di, and Thit Huan; Sao La	Paksi village; Hualat village; Vat Nong village	EAP1398_VXY_1_0043	16 Nov 1932
---	Sao Man; Sao Tan, Sao Di, and Thit Huan; Sao La	Paksi village; Hualat village; Vat Nong village	EAP1398_VXY_1_0044	16 Nov 1932
---	---	---	EAP1398_VXY_1_0045	1929
---	---	---	EAP1398_VXY_1_0046	1929
---	---	---	EAP1398_VXY_1_0047	1929
---	---	---	EAP1398_VXY_1_0048	1929
Somdet Rattanapannya	Nang Phia Thi	---	EAP1398_VXY_1_0049	25 Mar 1929
---	---	---	EAP1398_VXY_1_0050	1928
---	Phothipannya	---	EAP1398_VXY_1_	14 Oct 1928

Name of scribe(s)	Name of sponsor(s)	Native village of monastery	Code no. of manuscript	Year/Date of production
			0051	
---	Monk Phothipannya	---	EAP1398_VXY_1_0052	15 Oct 1928
---	Monk Phothipannya	---	EAP1398_VXY_1_0053	15 Oct 1928
---	Monk Phothipannya	---	EAP1398_VXY_1_0054	15 Oct 1928
Novice Phila	Princess Phaengta, his children, and grandchildren	Xiang Muan village	EAP1398_VXY_1_0055	17 Sep 1931
---	---	---	EAP1398_VXY_1_0056	1931
Dissapannya	---	Vat Paksi	EAP1398_VXY_1_0057	1931
Dissapannya Phikkhu	Bupphapannya; Lay Princess Phaengta, her children, and grandchildren	---	EAP1398_VXY_1_0058	17 Sep 1931
---	Huakhu Lôngkhun, abbot of Vat Lôngkhun	Vat Lôngkhun	EAP1398_VXY_1_0059	3 Mar 1838
---	Huakhu Lôngkhun, abbot of Vat Lôngkhun	Vat Lôngkhun	EAP1398_VXY_1_0060	3 Mar 1838
---	Rasakhu Lôngkhun and Sangharasa Sutthipannya	---	EAP1398_VXY_1_0061	3 Mar 1838
---	Huakhu Lôngkhun, abbot of Vat Lôngkhun	Vat Lôngkhun	EAP1398_VXY_1_0062	3 Mar 1838
---	Rasakhu Lôngkhun and Sangharasa Sutthipannya	---	EAP1398_VXY_1_0063	3 Mar 1838
---	Huakhu Lôngkhun, abbot of Vat Lôngkhun	Vat Lôngkhun	EAP1398_VXY_1_0064	3 Mar 1838
---	Huakhu Lôngkhun, abbot of Vat Lôngkhun	Vat Lôngkhun	EAP1398_VXY_1_0065	3 Mar 1838
---	Chao Môm (Monk) Thammapannya	---	EAP1398_VXY_1_0066	19 Aug 1930
---	---	---	EAP1398_VXY_1_0067	1930
---	---	---	EAP1398_VXY_1_0068	1930
---	Thit Nya and his wife	---	EAP1398_VXY_1_0069	19 Mar 1894
---	Rattanapannya	---	EAP1398_VXY_1_0070	20 May 1931

Name of scribe(s)	Name of sponsor(s)	Native village of monastery	Code no. of manuscript	Year/Date of production
---	Rattanapannya	---	EAP1398_VXY_1_0071	20 May 1931
---	Rattanapannya	---	EAP1398_VXY_1_0072	23 Apr 1929
---	---	---	EAP1398_VXY_1_0073	1938
---	Chao Phikkhu Inthapannya	---	EAP1398_VXY_1_0074	29 Aug 1938
Hua Chao Chanthavongsa	Phò Uan (father Uan) and his wife	---	EAP1398_VXY_1_0075	22 Sep 1817
---	Rattanapannya	---	EAP1398_VXY_1_0076	11 Jun 1930
---	The brother king of the king of Sisattanakhanahut Uttamabòrirom Phrommachakkphatt i Lanxang Homkhao, his wife, children, grandchildren, and all relatives	---	EAP1398_VXY_1_0077	1853
---	---	---	EAP1398_VXY_1_0078	1853
---	The brother king of the king of Sisattanakhanahut Uttamabòrirom Phrommachakkphatt i Lanxang Homkhao, his wife, children, grandchildren, and all relatives	---	EAP1398_VXY_1_0079	1853
---	---	---	EAP1398_VXY_1_0080	1853
---	---	---	EAP1398_VXY_1_0081	1853
---	---	---	EAP1398_VXY_1_0082	1853
---	The brother king of the king of Sisattanakhanahut Uttamabòrirom Phrommachakkphatt i Lanxang Homkhao, his wife, children, grandchildren, and all relatives	---	EAP1398_VXY_1_0083	1853
---	---	---	EAP1398_VXY_1_0084	1853
---	King Sisavang of the	---	EAP1398_VXY_1_	23 Apr 1948

Name of scribe(s)	Name of sponsor(s)	Native village of monastery	Code no. of manuscript	Year/Date of production
	Lan Xang Hom Khao kingdom and his wife namely Sathu Nyai (Queen) Khamfan		0085	
---	Lung Thit Pheng, his wife named Sao Buddi, their children, and siblings	Pakham village	EAP1398_VXY_1_0086	23 Feb 1924
---	Chao Môm (monk)	Vat Nòng temple	EAP1398_VXY_1_0087	1943
---	Sao Khamduang	---	EAP1398_VXY_1_0088	15 Feb 1846
---	Sathu Nyai (Queen) together with her children, grandchildren and relatives	---	EAP1398_VXY_1_0089	21 May 1903
---	Sao Thông and her husband	---	EAP1398_VXY_1_0090	22 April 1850
---	Two great monks	Vat Nòng Ta Kaeo	EAP1398_VXY_1_0091	13 Apr 1842
---	The king	---	EAP1398_VXY_1_0092	11 Jun 1804
---	Rattana-pannya	---	EAP1398_VXY_1_0093	6 Jul 1932
---	Somdet Lasakhu Lattapannya and Rattapannya	---	EAP1398_VXY_1_0094	1867
---	Rattana-pannya	---	EAP1398_VXY_1_0095	01 Jan 1937
---	Rattana-pannya and Xiang Tan 3 Shops	---	EAP1398_VXY_1_0096	01 Jan 1937
---	Rattana-pannya	---	EAP1398_VXY_1_0097	01 Jan 1937
---	Rattana-pannya	---	EAP1398_VXY_1_0098	01 Jan 1937
---	Sathu Kom Siphai (Head Prince of the department of Marine), his wife, Chao Khamtan, and Chao Khampan	---	EAP1398_VXY_1_0099	4 Jun 1854
---	Rattana-pannya	---	EAP1398_VXY_1_0100	13 Dec 1928
---	Chao (Prince) Khamla, his children, niece, and relatives	---	EAP1398_VXY_1_0101	24 Feb 1901
---	Chao (Princess) Khamphui	---	EAP1398_VXY_1_0102	28 Aug 1930

Name of scribe(s)	Name of sponsor(s)	Native village of monastery	Code no. of manuscript	Year/Date of production
---	Phia Phaibunsavat or Thit Pheng, his wife Nang Phia Buddi	Pakham village	EAP1398_VXY_1_0103	19 Mar 1925
Chao Khanan Phothipannya	Mae Phaengsi (Mother of Ms Phaengsi), her husband, all their children, grandchildren, relatives, parents, and siblings	---	EAP1398_VXY_1_0104	6 Mar 1888
---	Phikkhu Sisuphan	Vat Tham	EAP1398_VXY_1_0105	11 Sep 1927
---	Chao Phikkhu Sitthipannya, his relatives, and parents	---	EAP1398_VXY_1_0106	15 Feb 1926
---	Sitthipannya	Vat Pamuang	EAP1398_VXY_1_0107	24 May 1930
---	Sangkha Bupphapannya	Vat Longkhun	EAP1398_VXY_1_0108	29 Nov 1927
---	Sathu (Princess) Buasi, her children, grandchildren, and relatives	---	EAP1398_VXY_1_0109	4 Sep 1891
---	Xiang Lekchai and his wife named Sao Ònsi, and all their siblings	---	EAP1398_VXY_1_0110	1939
---	---	---	EAP1398_VXY_1_0111	Mid-20th century
---	Sathu (Prince) Khampò, his wife, and their children	---	EAP1398_VXY_1_0112	Mid-20th century
---	Ratsapannya	---	EAP1398_VXY_1_0113	1930
---	Mae Thit Bunma	---	EAP1398_VXY_1_0114	1930
---	Mae Bunma	---	EAP1398_VXY_1_0115	1930
---	Mae Bunma	---	EAP1398_VXY_1_0116	1930
---	Mae Bunma	---	EAP1398_VXY_1_0117	1930
---	Mae Thit Bunma	---	EAP1398_VXY_1_0118	1930
---	Lay man and lay woman named Khanan Saiyaphon	---	EAP1398_VXY_1_0119	7 Jan 1778

Name of scribe(s)	Name of sponsor(s)	Native village of monastery	Code no. of manuscript	Year/Date of production
	and Nang Thippakhwan			
---	Rasakhu (abbot), Sao Khamtan, and Sao Khamphan	Vat Kwang Kwaeng	EAP1398_VXY_1_0120	4 Aug 1782
---	---	---	EAP1398_VXY_1_0121	Late 19th century
---	---	---	EAP1398_VXY_1_0122	Late 19th century
---	Chao Phikkhu Ditsapannya	---	EAP1398_VXY_1_0123	21 Sep 1917
---	Rattanapannya	---	EAP1398_VXY_1_0124	11 Jun 1930
---	Rattanapannya	---	EAP1398_VXY_1_0125	11 Jun 1930
---	Rattanapannya	---	EAP1398_VXY_1_0126	11 Jun 1930
---	Rattanapannya	---	EAP1398_VXY_1_0127	11 Jun 1930
---	Rattanapannya	---	EAP1398_VXY_1_0128	11 Jun 1930
---	Rattanapannya	---	EAP1398_VXY_1_0129	11 Jun 1930
---	Rattanapannya	---	EAP1398_VXY_1_0130	11 Jun 1930
---	Phanya Luangsimahanam, his wife, their children, grandchildren, and relatives	---	EAP1398_VXY_1_0131	19 Aug 1847
---	Chao Phikkhu Sitthipannya, his parents, and his relatives	---	EAP1398_VXY_1_0132	15 Apr 1946
Phakhu Thamma Thongdi, abbot of Vat Misai	Khamsao, Sao Khamphaeng, and their children	Vat Misai	EAP1398_VXY_1_0133	3 Dec 1921
---	Phia Müang Khwa, his wife, their children, grandchildren, and relatives	---	EAP1398_VXY_1_0134	29 Apr 1813
---	Queen [...] and her grandchildren	---	EAP1398_VXY_1_0135	22 Sep 1840
---	Nang Sim	---	EAP1398_VXY_1_0136	22 Sep 1840
---	Nang Sim and her children	---	EAP1398_VXY_1_0137	22 Sep 1840
---	Prince Hoen and	---	EAP1398_VXY_1_	22 Sep 1840

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	Princess Khamsim		0138	
---	King Sisavang [Vong], the king of Lan Xang Hom Khao, and his wife named Queen Khamfan	---	EAP1398_VXY_1_0139	8 Apr 1948
---	Prince Kommasaeng and his wife	---	EAP1398_VXY_1_0140	Mid-20th century
---	Saen Chittapannya, his wife, and their children	---	EAP1398_VXY_1_0141	Mid-20th century
---	Phia Valanusit and his wife, Sao Õnta, together with all their relatives and siblings	---	EAP1398_VXY_1_0142	18 Aug 1923
---	Phò Õng, his wife, all their children, grandchildren, relatives, and siblings	---	EAP1398_VXY_1_0143	5 Mar 1885
---	Princess Pông, all her children, grandchildren, and siblings	---	EAP1398_VXY_1_0144	15 Jan 1909
---	Mae Thao (grandmother) Khambut	Vat Nông village	EAP1398_VXY_1_0145	16 Jan 1913
Chan Phui	Nang Phia Thongsì	---	EAP1398_VXY_1_0146	11 Oct 1919
---	Hua Pa (great aunt) Nang Phia Tan and her siblings	Hua Phon village	EAP1398_VXY_1_0147	24 Jun 1921
---	Rattanapannya	---	EAP1398_VXY_1_0148	15 Apr 1925
---	Phò Khamming and his wife	---	EAP1398_VXY_1_0149	20 Nov 1851
---	Sangkhasa Titsapannya	---	EAP1398_VXY_1_0150	12 Jan 1911
---	Novice Phan	Vat Nông Sa Kaeo	EAP1398_VXY_1_0151	3 Feb 1914
---	---	---	EAP1398_VXY_1_0152	Early 20th century
---	Khanan Sutthipannya and his parents	---	EAP1398_VXY_1_0153	10 Dec 1890
---	Chan Man, his children, and his wife	Thinhong village	EAP1398_VXY_1_0154	13 Jun 1926
---	Phanya Müang Sai	---	EAP1398_VXY_1_	Mid-20th

Name of scribe(s)	Name of sponsor(s)	Native village of monastery	Code no. of manuscript	Year/Date of production
			0155	century
---	Phò Phui and his wife	---	EAP1398_VXY_1_0156	1851
---	---	---	EAP1398_VXY_1_0157	Late 19th century
---	The king, who was the brother of the royal king Suriyavong of Sisattanakhanahut Uttamabòrirom Phrommachakkphatti of Lan Xang Hom Khao, his wife, children, grandchildren, and all relatives	---	EAP1398_VXY_1_0158	1853
---	Hua Chao Tasaen and his wife	---	EAP1398_VXY_1_0159	23 Aug 1817
Phra Saddhammaghosa Thera	Akkhavòrarasakhu (Great Abbot)	Vat Phon Kaeo	EAP1398_VXY_1_0160	3 Jun 1820
Phra Saddhammaghosa Thera	Akkhavòrarasakhu (Great Abbot)	Vat Phon Kaeo	EAP1398_VXY_1_0161	3 Jun 1820
Phra Saddhammaghosa Thera	Akkhavòrarasakhu (Great Abbot)	Vat Phon Kaeo	EAP1398_VXY_1_0162	3 Jun 1820
Phra Saddhammaghosa Thera	Akkhavòrarasakhu (Great Abbot)	Vat Phon Kaeo	EAP1398_VXY_1_0163	3 Jun 1820
Phra Saddhammaghosa Thera	Akkhavòrarasakhu (Great Abbot)	Vat Phon Kaeo	EAP1398_VXY_1_0164	3 Jun 1820
Phra Saddhammaghosa Thera	Akkhavòrarasakhu (Great Abbot)	Vat Phon Kaeo	EAP1398_VXY_1_0165	3 Jun 1820
Phra Saddhammaghosa Thera	Akkhavòrarasakhu (Great Abbot)	Vat Phon Kaeo	EAP1398_VXY_1_0166	3 Jun 1820
Phra Saddhammaghosa Thera	Akkhavòrarasakhu (Great Abbot)	Vat Phon Kaeo	EAP1398_VXY_1_0167	3 Jun 1820
Phra Saddhammaghosa Thera	Akkhavòrarasakhu (Great Abbot)	Vat Phon Kaeo	EAP1398_VXY_1_0168	3 Jun 1820
Phra Saddhammaghosa Thera	Akkhavòrarasakhu (Great Abbot)	Vat Phon Kaeo	EAP1398_VXY_1_0169	3 Jun 1820
---	Ong Somdet	---	EAP1398_VXY_1_	29 May 1910

Name of scribe(s)	Name of sponsor(s)	Native village of monastery	Code no. of manuscript	Year/Date of production
	Phapenchao Bòromasetthā Mahāphattiya Suriyapharasavongsā Mahāchakkaphattiya Phuminthalinhòn Bòvònthammikarāsā thirāsachao Sisattanākhanahut Uttamabūri Lān Xāng Hom Khao Mahānakkhala Rāsathāni Sisavang Vong, his queen, and his children		0170	
---	Huachao (Abbot) Rattanapannya and his mother	---	EAP1398_VXY_1_0171	14 Sep 1909
---	Chao Mòm Bunthan	---	EAP1398_VXY_1_0172	2 Sep 1917
---	Phikkhu Phothipannya	Vat Long Khun	EAP1398_VXY_1_0173	3 Mar 1917
---	---	---	EAP1398_VXY_1_0174	Early 20th century
---	---	---	EAP1398_VXY_1_0175	Early 20th century
---	---	---	EAP1398_VXY_1_0176	Early 20th century
---	---	---	EAP1398_VXY_1_0177	Early 20th century
---	Sathu Savat	Vat Lòng Khun	EAP1398_VXY_1_0178	27 Feb 1971
---	Pha Khanan Thammapannya	---	EAP1398_VXY_1_0179	16 Apr 1857
Thit Budda	Mae Bak (mother) Phomma	---	EAP1398_VXY_1_0180	17 Mar 1905
---	Rattanapannya	---	EAP1398_VXY_1_0181	27 Aug 1930
---	Sathu Phò Chan, abbot of Vat Lòng Khun	Vat Lòng Khun	EAP1398_VXY_1_0182	17 Oct 1969
---	Sathu Savat	Vat Lòng Khun	EAP1398_VXY_1_0183	22 Feb 1972
---	Phothipannya	Vat Banna	EAP1398_VXY_1_0184	30 Jul 1971
---	Mae Thao (grandmother) Ònta and her children	---	EAP1398_VXY_1_0185	7 Dec 1901
---	Chao Somdet	---	EAP1398_VXY_1_	19 Dec 1818

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	Khamphirapannya		0186	
Khanan Ditsapannya	Phikkhu Nanthapannya, Phò (father) Khai, his wife, and their children	Vat Xiang Yün	EAP1398_VXY_1_0187	29 Jul 1940
---	Sangkhasa Rattanapannya	---	EAP1398_VXY_1_0188	15 Jul 1942
---	Thit Phui or Phia Nambuppha, his wife named Nang Phia Duangkaeo, and their children	---	EAP1398_VXY_1_0189	25 Sep 1950
Chan Suk	Thu (monk) Phui	Sangkhalok Vat Xaing Maen	EAP1398_VXY_1_0190	10 Aug 1963
---	Chan Hüan and his wife named Sao Bang, their children, and grandchildren	---	EAP1398_VXY_1_0191	27 May 1968
Rattanapannya	Sao Phomma	---	EAP1398_VXY_1_0192	18 May 1932
---	Xiang Su, his wife, their siblings, and children	---	EAP1398_VXY_1_0193	31 May 1928
---	---	---	EAP1398_VXY_1_0194	Mid-20th century
Prince Phan	Chao Mòm (monk) Ònsi	---	EAP1398_VXY_1_0195	5 Jun 1927
---	Chao Rattanapannya	---	EAP1398_VXY_1_0196	1791
---	Thit Pheng or Phia Phai Bunsavat and his wife Nang Phia Ònsi	Pak Kham village	EAP1398_VXY_1_0197	Mid-19th century
---	---	---	EAP1398_VXY_1_0198	Mid-19th century
---	---	---	EAP1398_VXY_1_0199	Mid-19th century
---	---	---	EAP1398_VXY_1_0200	Mid-19th century
---	---	---	EAP1398_VXY_1_0201	Mid-19th century
Mòm (Monk) Pan	Mòm (Monk) Pan, laymen, laywomen, and his siblings	---	EAP1398_VXY_1_0202	31 May 1915
Rattanapannya	Sao Phomma	---	EAP1398_VXY_1_0203	18 May 1932

Name of scribe(s)	Name of sponsor(s)	Native village of monastery	Code no. of manuscript	Year/Date of production
---	---	---	EAP1398_VXY_1_0204	Mid-20th century
Rattanapannya	Sao Phomma	---	EAP1398_VXY_1_0205	18 May 1932
Thit Phui, head of the sub-district	Phothipannya or Sathu Phò Phan	Vat Xiang Yün	EAP1398_VXY_1_0206	31 Jul 1951
---	Pha Khu Bupphapannya Phikkhu (Buaphan)	Vat Khok Pap	EAP1398_VXY_1_0207	21 Jun 1937
---	---	---	EAP1398_VXY_1_0208	1852
---	---	---	EAP1398_VXY_1_0209	Mid-20th century
Rattanapannya	Sao Phomma	---	EAP1398_VXY_1_0210	18 May 1932
---	---	---	EAP1398_VXY_1_0211	Mid-20th century
Rattanapannya	Rattanapannya	---	EAP1398_VXY_1_0212	1935
Rattanapannya	Princess Kham and her children named Princess Khamphui, Prince Bounkhong, and Princess Khamla; Prince Un and his wife named (Mòm) Princess Thi	Visun village	EAP1398_VXY_1_0213	2 Oct 1942
---	Chan Unhüan and his wife	---	EAP1398_VXY_1_0214	1925
---	Bòrommanāt bòrommabòphit sisattanakharahutta nu suvannaphūmintha (the royal king)	---	EAP1398_VXY_1_0215	9 Jun 1810
---	Bòrommanāt bòrommabòphit sisattanakharahutta nu suvannaphūmintha (the royal king)	---	EAP1398_VXY_1_0216	9 Jun 1810
---	Bòrommanāt bòrommabòphit sisattanakharahutta nu suvannaphūmintha (the royal king)	---	EAP1398_VXY_1_0217	9 Jun 1810
---	Bòrommanāt bòrommabòphit	---	EAP1398_VXY_1_0218	9 Jun 1810

Name of scribe(s)	Name of sponsor(s)	Native village of monastery	Code no. of manuscript	Year/Date of production
	sisattanakharahutta nu suvannaphūmintha (the royal king)			
---	Bòrommanāt bòrommabòphit sisattanakharahutta nu suvannaphūmintha (the royal king)	---	EAP1398_VXY_1_0219	9 Jun 1810
---	Bòrommanāt bòrommabòphit sisattanakharahutta nu suvannaphūmintha (the royal king)	---	EAP1398_VXY_1_0220	9 Jun 1810
---	Bòrommanāt bòrommabòphit sisattanakharahutta nu suvannaphūmintha (the royal king)	---	EAP1398_VXY_1_0221	9 Jun 1810
---	Prince Khamphui	---	EAP1398_VXY_1_0222	20 Feb 1852
---	Nang Saen Khammungskhun and her children	---	EAP1398_VXY_1_0223	25 Feb 1861
---	Nang Saen Khammungskhun and her children	---	EAP1398_VXY_1_0224	25 Feb 1861
---	Sathu Buddi	---	EAP1398_VXY_1_0225	1861
---	---	---	EAP1398_VXY_1_0226	1861
---	Somdet Thammachinda	---	EAP1398_VXY_1_0227	7 Dec 1871
---	Somdet Thammachinda	---	EAP1398_VXY_1_0228	7 Dec 1871
---	Somdet Thammachinda	---	EAP1398_VXY_1_0229	7 Dec 1871
---	Somdet Thammachinda	---	EAP1398_VXY_1_0230	7 Dec 1871
---	Somdet Thammachinda	---	EAP1398_VXY_1_0231	7 Dec 1871
---	---	---	EAP1398_VXY_1_0232	1931
---	Sao Phumma, her children, grandchildren, and relatives	Xiang Maen village	EAP1398_VXY_1_0233	22 Sep 1931

Name of scribe(s)	Name of sponsor(s)	Native village of monastery	Code no. of manuscript	Year/Date of production
---	---	---	EAP1398_VXY_1_0234	1931
---	Nang Phia Kosa, her children, and grandchildren	---	EAP1398_VXY_1_0235	12 Dec 1866
---	---	---	EAP1398_VXY_1_0236	1866
---	---	---	EAP1398_VXY_1_0237	1866
---	Phunyai (Elder) Kosa, her husband, her children, and her grandchildren	---	EAP1398_VXY_1_0238	21 Dec 1866
---	---	---	EAP1398_VXY_1_0239	1866
---	---	---	EAP1398_VXY_1_0240	1866
---	Nang Phia Kosa, her children, grandchildren, and siblings	---	EAP1398_VXY_1_0241	21 Dec 1866
---	---	---	EAP1398_VXY_1_0242	1890
---	Khanan Phothipannya, his children, grandchildren, relatives, and siblings	---	EAP1398_VXY_1_0243	20 Sep 1890
---	Khanan Phothipannya, his children, grandchildren, relatives, and siblings	---	EAP1398_VXY_1_0244	20 Sep 1890
---	Khanan Phothipannya, his children, grandchildren, relatives, and siblings	---	EAP1398_VXY_1_0245	20 Sep 1890
---	Khanan Phothipannya, his children, grandchildren, relatives, and siblings	---	EAP1398_VXY_1_0246	20 Sep 1890
---	Khanan Phothipannya, his children,	---	EAP1398_VXY_1_0247	20 Sep 1890

Name of scribe(s)	Name of sponsor(s)	Native village of monastery	Code no. of manuscript	Year/Date of production
	grandchildren, relatives, and siblings			
---	Khanan Phothipannya, his children, grandchildren, relatives, and siblings	---	EAP1398_VXY_1_0248	20 Sep 1890
---	Khanan Phothipannya, his children, grandchildren, relatives, and siblings	---	EAP1398_VXY_1_0249	20 Sep 1890
---	Khanan Phothipannya, his children, grandchildren, relatives, and siblings	---	EAP1398_VXY_1_0250	20 Sep 1890
---	Khanan Phothipannya, his children, grandchildren, relatives, and siblings	---	EAP1398_VXY_1_0251	20 Sep 1890
---	Khanan Phothipannya, his children, grandchildren, relatives, and siblings	---	EAP1398_VXY_1_0252	20 Sep 1890
---	Khanan Phothipannya, his children, grandchildren, relatives, and siblings	---	EAP1398_VXY_1_0253	20 Sep 1890
---	Khanan Phothipannya, his children, grandchildren, relatives, and siblings	---	EAP1398_VXY_1_0254	20 Sep 1890
---	Khanan Phothipannya, his children, grandchildren, relatives, and siblings	---	EAP1398_VXY_1_0255	20 Sep 1890

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---	Khanan Phothipannya, his children, grandchildren, relatives, and siblings	---	EAP1398_VXY_1_0256	20 Sep 1890
---	Khanan Phothipannya, his children, grandchildren, relatives, and siblings	---	EAP1398_VXY_1_0257	20 Sep 1890
---	Phunyai (Elder) Kosa, her husband, her children, and grandchildren	---	EAP1398_VXY_1_0258	21 Dec 1866
---	---	---	EAP1398_VXY_1_0259	1866
---	---	---	EAP1398_VXY_1_0260	1866
---	Lay mother Kosa	---	EAP1398_VXY_1_0261	1866
---	---	---	EAP1398_VXY_1_0262	1866
---	---	---	EAP1398_VXY_1_0263	1866
Maha Somdet Rasakhu Phothipannya	Phia Hòm Sombat and his wife	Vat Tham	EAP1398_VXY_1_0264	1 Jul 1904
---	Phia Hòm Sombat and his wife	---	EAP1398_VXY_1_0265	1 Jul 1904
---	Somdet Phra Nang Chao Saovaphaphòngsi Phrabòrommarāsini nāt named Sathu Nyai Khamfan or the queen, who has supreme virtues, , her father, mother, relatives, siblings, children, and grandchildren	---	EAP1398_VXY_1_0266	16 Jan 1932
---	Somdet Phra Nang Chao Saovaphaphòngsi Phrabòrommarāsini nāt named Sathu Nyai Khamfan or the queen, who has	---	EAP1398_VXY_1_0267	16 Jan 1932

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	supreme virtues, her father, mother, relatives, siblings, children, grandchildren, and great grandchildren			
---	Somdet Phra Nang Chao Saovaphaphòngsi Phrabòrommarāsini nāt named Sathu Nyai Khamfan or the queen, who has supreme virtues, her father, mother, relatives, siblings, children, grandchildren, and great grandchildren	---	EAP1398_VXY_1_0268	16 Jan 1932
---	Somdet Phra Nang Chao Saovaphaphòngsi Phrabòrommarāsini nāt named Sathu Nyai Khamfan or the queen, who has supreme virtues, her father, mother, relatives, siblings, children, grandchildren, and great grandchildren	---	EAP1398_VXY_1_0269	16 Jan 1932
---	Somdet Phra Nang Chao Saovaphaphòngsi Phrabòrommarāsini nāt named Sathu Nyai Khamfan or the queen, who has supreme virtues, her father, mother, relatives, siblings, children, grandchildren, and great grandchildren	---	EAP1398_VXY_1_0270	16 Jan 1932
---	Somdet Phra Nang Chao Saovaphaphòngsi Phrabòrommarāsini nāt named Sathu Nyai Khamfan or the	---	EAP1398_VXY_1_0271	16 Jan 1932

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	queen, who has supreme virtues, her father, mother, relatives, siblings, children, grandchildren, and great grandchildren			
---	Somdet Phra Nang Chao Saovaphaphongsī Phrabòrommarāsini nāt named Sathu Nyai Khamfan or the queen, who has supreme virtues, her father, mother, relatives, siblings, children, grandchildren, and great grandchildren	---	EAP1398_VXY_1_0272	16 Jan 1932
---	Somdet Phra Nang Chao Saovaphaphongsī Phrabòrommarāsini nāt named Sathu Nyai Khamfan or the queen, who has supreme virtues, her father, mother, relatives, siblings, children, grandchildren, and great grandchildren	---	EAP1398_VXY_1_0273	16 Jan 1932
---	Somdet Phra Nang Chao Saovaphaphongsī Phrabòrommarāsini nāt named Sathu Nyai Khamfan or the queen, who has supreme virtues, her father, mother, relatives, siblings, children, grandchildren, and great grandchildren	---	EAP1398_VXY_1_0274	16 Jan 1932
---	Somdet Phra Nang Chao Saovaphaphongsī Phrabòrommarāsini nāt named Sathu	---	EAP1398_VXY_1_0275	16 Jan 1932

Name of scribe(s)	Name of sponsor(s)	Native village of monastery	Code no. of manuscript	Year/Date of production
	Nyai Khamfan or the queen, who has supreme virtues, her father, mother, relatives, siblings, children, grandchildren, and great grandchildren			
---	---	---	EAP1398_VXY_1_0276	1930
---	Chao Phanya Maha Somdet Sisavang Vong and his first wife Queen Khamfan	---	EAP1398_VXY_1_0277	31 Jul 1930
---	---	---	EAP1398_VXY_1_0278	1930
---	Chao Phanya Maha Somdet Sisavang Vong and his first wife Queen Khamfan	---	EAP1398_VXY_1_0279	31 Jul 1930
---	Chao Phanya Maha Somdet Sisavang Vong and his first wife Queen Khamfan	---	EAP1398_VXY_1_0280	31 Jul 1930
---	Chao Phanya Maha Somdet Sisavang Vong and his first wife Queen Khamfan	---	EAP1398_VXY_1_0281	31 Jul 1930
---	Chao Phanya Maha Somdet Sisavang Vong and his first wife Queen Khamfan	---	EAP1398_VXY_1_0282	31 Jul 1930
---	Chao Phanya Maha Somdet Sisavang Vong and his first wife Queen Khamfan	---	EAP1398_VXY_1_0283	31 Jul 1930
---	Chao Phanya Maha Somdet Sisavang Vong and his first wife Queen Khamfan	---	EAP1398_VXY_1_0284	31 Jul 1930
---	Phia Phaibunsavat or Thit Pheng, his wife named Nang Phia Buddi, their children, and grandchildren	Pakham village	EAP1398_VXY_1_0285	7 May 1924
---	Phia Phaibunsavat or Thit Pheng, his wife named Nang Phia Buddi, their	Pakham village	EAP1398_VXY_1_0286	7 May 1924

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	children, and grandchildren			
---	Chao Phanya Maha Somdet Sisavang Vong and his first wife Queen Khamfan	---	EAP1398_VXY_1_0287	31 Jul 1930
---	Chao Phanya Maha Somdet Sisavang Vong and his first wife Queen Khamfan	---	EAP1398_VXY_1_0288	31 Jul 1930
---	Chao Phanya Maha Somdet Sisavang Vong and his first wife Queen Khamfan	---	EAP1398_VXY_1_0289	31 Jul 1930
---	Phia Phaibunsavat or Thit Pheng, his wife named Nang Phia Buddi, their children, and grandchildren	Pakham village	EAP1398_VXY_1_0290	7 May 1924
---	---	---	EAP1398_VXY_1_0291	1924
---	---	---	EAP1398_VXY_1_0292	1924
---	Phia Phaibunsavat or Thit Pheng, his wife named Nang Phia Buddi, their children, and grandchildren	Pakham village	EAP1398_VXY_1_0293	7 May 1924
---	---	---	EAP1398_VXY_1_0294	1924
---	---	---	EAP1398_VXY_1_0295	1928
Rattanapannya	Sao Phio	---	EAP1398_VXY_1_0296	13 Dec 1928
---	Sao Phio	---	EAP1398_VXY_1_0297	13 Dec 1928
---	Sao Phio	---	EAP1398_VXY_1_0298	13 Dec 1928
---	Sao Phio	---	EAP1398_VXY_1_0299	13 Dec 1928
---	Sao Phio	---	EAP1398_VXY_1_0300	13 Dec 1928
---	Sao Phio	---	EAP1398_VXY_1_0301	13 Dec 1928
---	Sao Phio	---	EAP1398_VXY_1_0302	13 Dec 1928
---	Sao Phio	---	EAP1398_VXY_1_0303	13 Dec 1928

Name of scribe(s)	Name of sponsor(s)	Native village of monastery	Code no. of manuscript	Year/Date of production
---	Sao Phio	---	EAP1398_VXY_1_0304	13 Dec 1928
---	Rattanapannya	---	EAP1398_VXY_1_0305	13 Dec 1928
---	The younger sister of the king	---	EAP1398_VXY_1_0306	1805
---	The younger sister of the king of the crystal seat named [Princess] Pheriya	---	EAP1398_VXY_1_0307	1805
---	The younger sister of the king of the crystal seat named [Princess] Pheriya	---	EAP1398_VXY_1_0308	6 Sep 1805
---	---	---	EAP1398_VXY_1_0309	1805
---	The younger sister of the king of the crystal seat named [Princess] Pheriya	---	EAP1398_VXY_1_0310	Sep 1805
---	The younger sister of the king of the crystal seat named [Princess] Pheriya	---	EAP1398_VXY_1_0311	Sep 1805
---	The younger sister of the king of the crystal seat named [Princess] Pheriya	---	EAP1398_VXY_1_0312	1805
---	The younger sister of the king of the crystal seat named [Princess] Pheriya	---	EAP1398_VXY_1_0313	Sep 1805
---	The younger sister of the king of the crystal seat named [Princess] Pheriya	---	EAP1398_VXY_1_0314	Sep 1805
---	Maha Somdet Akkhavòrasakhu, abbot of Vat Chum Khòng	---	EAP1398_VXY_1_0315	16 Nov 1853
---	Maha Somdet Akkhavòrasakhu, abbot of Vat Chum Khòng	---	EAP1398_VXY_1_0316	1853
---	Maha Somdet Akkhavòrasakhu, abbot of Vat Chum Khòng	---	EAP1398_VXY_1_0317	1853
---	Maha Somdet Akkhavòrasakhu,	---	EAP1398_VXY_1_0318	1853

Name of scribe(s)	Name of sponsor(s)	Native village of monastery	Code no. of manuscript	Year/Date of production
	abbot of Vat Chum Khòng			
---	Maha Somdet Akkhavòrasakhu, abbot of Vat Chum Khòng	---	EAP1398_VXY_1_0319	1853
---	Maha Somdet Akkhavòrasakhu, abbot of Vat Chum Khòng	---	EAP1398_VXY_1_0320	1853
---	Maha Somdet Akkhavòrasakhu, abbot of Vat Chum Khòng	---	EAP1398_VXY_1_0321	1853
---	Maha Somdet Akkhavòrasakhu, abbot of Vat Chum Khòng	---	EAP1398_VXY_1_0322	1853
---	Maha Somdet Akkhavòrasakhu, abbot of Vat Chum Khòng	---	EAP1398_VXY_1_0323	1853
---	Maha Somdet Akkhavòrasakhu, abbot of Vat Chum Khòng	---	EAP1398_VXY_1_0324	16 Nov 1853
---	Rattanapannya	---	EAP1398_VXY_1_0325	12 Jul 1934
---	---	---	EAP1398_VXY_1_0326	1931
---	---	---	EAP1398_VXY_1_0327	1931
---	---	---	EAP1398_VXY_1_0328	1931
---	---	---	EAP1398_VXY_1_0329	1931
---	Somdet Phachao Sisavang Vong of Luang Prabang, the kingdom of Lan Xang Hom Khao, and his wife, Thu Nyai Khamfan (Queen Khamfan)	---	EAP1398_VXY_1_0330	2 Jan 1931
---	Phò Òk Thao (lay father) Chan, his children, grandchildren, relatives, and wife	---	EAP1398_VXY_1_0331	3 Oct 1858
---	---	---	EAP1398_VXY_1_	Mid-20th

Name of scribe(s)	Name of sponsor(s)	Native village of monastery	Code no. of manuscript	Year/Date of production
			0332	century
---	---	---	EAP1398_VXY_1_0333	1922
---	Chao Phikkhu Somdet Chittapannya	Vat Lòng Khun	EAP1398_VXY_1_0334	12 Nov 1922
---	Rattanapannya	---	EAP1398_VXY_1_0335	5 Oct 1932
---	Rattanapannya	---	EAP1398_VXY_1_0336	5 Oct 1932
---	Rattanapannya	---	EAP1398_VXY_1_0337	5 Oct 1932
---	Rattanapannya	---	EAP1398_VXY_1_0338	5 Oct 1932
---	Rattanapannya	---	EAP1398_VXY_1_0339	5 Oct 1932
---	Rattanapannya	---	EAP1398_VXY_1_0340	5 Oct 1932
---	Rattanapannya	---	EAP1398_VXY_1_0341	5 Oct 1932
---	---	---	EAP1398_VXY_1_0342	1928
---	Rattanapannya	---	EAP1398_VXY_1_0343	30 Aug 1928
---	---	---	EAP1398_VXY_1_0344	1928
---	Rattanapannya	---	EAP1398_VXY_1_0345	30 Aug 1928
---	---	---	EAP1398_VXY_1_0346	1928
---	---	---	EAP1398_VXY_1_0347	1928
---	Rattanapannya	---	EAP1398_VXY_1_0348	30 Aug 1928
---	Rattanapannya	---	EAP1398_VXY_1_0349	30 Aug 1928
---	---	---	EAP1398_VXY_1_0350	1928
---	Rattanapannya	---	EAP1398_VXY_1_0351	30 Aug 1928
---	---	---	EAP1398_VXY_1_0352	1875
---	Maha Somdet Akkhavòlarasakhu, abbot of Vat Chumkhòng	---	EAP1398_VXY_1_0353	27 Feb 1875
---	Hua Khu Kunlabuttapannya from Vat Chumkhòng	---	EAP1398_VXY_1_0354	27 Feb 1875

Name of scribe(s)	Name of sponsor(s)	Native village of monastery	Code no. of manuscript	Year/Date of production
---	Maha Somdet Akkhavòlarasakhu Kunlabuttapannya from Vat Chumkhòng	---	EAP1398_VXY_1_0355	27 Feb 1875
---	Sathu (Monk) Ta	---	EAP1398_VXY_1_0356	7 Aug 1849
Rattanapannya	---	---	EAP1398_VXY_1_0357	27 Nov 1935
---	Sathu (Monk) Ta	---	EAP1398_VXY_1_0358	7 Aug 1849
---	Sathu (Monk) Ta	---	EAP1398_VXY_1_0359	7 Aug 1849
---	Sathu (Monk) Ta	---	EAP1398_VXY_1_0360	7 Aug 1849
---	Sathu (Monk) Ta	---	EAP1398_VXY_1_0361	7 Aug 1849
---	Sathu (Monk) Ta	---	EAP1398_VXY_1_0362	7 Aug 1849
---	Sathu (Monk) Ta	---	EAP1398_VXY_1_0363	7 Aug 1849
---	Sathu (Monk) Ta	---	EAP1398_VXY_1_0364	7 Aug 1849
---	Rasakot and his wife	---	EAP1398_VXY_1_0365	3 Dec 1804
---	---	---	EAP1398_VXY_1_0366	1804
---	Phanya Si Sòng Müang	---	EAP1398_VXY_1_0367	18 Apr 1804
---	Phanya Si Sòng Müang	---	EAP1398_VXY_1_0368	18 Apr 1804
---	Phanya Si Sòng Müang	---	EAP1398_VXY_1_0369	18 Apr 1804
---	Rattanapannya	---	EAP1398_VXY_1_0370	29 Nov 1933
---	Phanya Si Sòng Müang	---	EAP1398_VXY_1_0371	18 Apr 1804
Khanan Utthapannya	Phanya Si Sòng Müang	---	EAP1398_VXY_1_0372	18 Apr 1804
---	---	---	EAP1398_VXY_1_0373	1804
---	Rattanapannya	---	EAP1398_VXY_1_0374	23 Jun 1933
---	Rattanapannya	---	EAP1398_VXY_1_0375	23 Jun 1933
---	Rattanapannya	---	EAP1398_VXY_1_0376	23 Jun 1933
---	Rattanapannya	---	EAP1398_VXY_1_0377	23 Jun 1933
---	Rattanapannya	---	EAP1398_VXY_1_0378	23 Jun 1933

Name of scribe(s)	Name of sponsor(s)	Native village of monastery	Code no. of manuscript	Year/Date of production
			0378	
---	Rattanapannya	---	EAP1398_VXY_1_0379	23 Jun 1933
---	The king's younger brother	---	EAP1398_VXY_1_0380	10 Jan 1779
---	Thit Nya and his wife named Sao Kaen	Phonsai village	EAP1398_VXY_1_0381	6 Dec 1935
---	---	---	EAP1398_VXY_1_0382	1935
---	---	---	EAP1398_VXY_1_0383	1935
---	---	---	EAP1398_VXY_1_0384	1935
---	---	---	EAP1398_VXY_1_0385	1935
Rattanapannya	Thit Nya and his wife named Sao Kaen	---	EAP1398_VXY_1_0386	9 Oct 1935
---	---	---	EAP1398_VXY_1_0387	1935
---	Ratsapannya	---	EAP1398_VXY_1_0388	12 Aug 1942
Rattanapannya	Chan Uan and his wife named Sao Thi	---	EAP1398_VXY_1_0389	21 Jan 1931
Rattanapannya	Chan Uan and his wife, Sao Thi	---	EAP1398_VXY_1_0390	21 Jan 1931
---	---	---	EAP1398_VXY_1_0391	Mid-20th century
---	---	---	EAP1398_VXY_1_0392	Mid-20th century
---	---	---	EAP1398_VXY_1_0393	Mid-20th century
---	---	---	EAP1398_VXY_1_0394	Mid-20th century
---	Môm (Monk) Sisuphan	Vat Tham	EAP1398_VXY_1_0395	26 May 1927
---	---	---	EAP1398_VXY_1_0396	Mid-20th century
---	---	---	EAP1398_VXY_1_0397	Mid-20th century
---	---	---	EAP1398_VXY_1_0398	Mid-20th century
Khanan Kanha	---	---	EAP1398_VXY_1_0399	12 May 1809
---	---	---	EAP1398_VXY_1_0400	1806
---	Môm (Monk) Chanthapannya, Mae Òk (lay mother) Fông, and her husband	Chom Ngua village	EAP1398_VXY_1_0401	1806

Name of scribe(s)	Name of sponsor(s)	Native village of monastery	Code no. of manuscript	Year/Date of production
---	Phia Moengkang	Huaphon village	EAP1398_VXY_1_0402	3 Dec 1894
---	Pa (aunt) Khamduang and all her relatives	---	EAP1398_VXY_1_0403	22 May 1825
---	---	---	EAP1398_VXY_1_0404	Mid-20th century
---	---	---	EAP1398_VXY_1_0405	Mid-20th century
---	Sangkha Ratsapannya	---	EAP1398_VXY_1_0406	26 Apr 1944
---	Phò Thao Chao Nòi, his relatives, children, and grandchildren	---	EAP1398_VXY_1_0407	14 Feb 1844
---	Phò Thao Chao Nòi, his relatives, children, and grandchildren	---	EAP1398_VXY_1_0408	14 Feb 1844
---	Phò Thao Chao Nòi, his relatives, children, and grandchildren	---	EAP1398_VXY_1_0409	14 Feb 1844
---	Sibunma	---	EAP1398_VXY_1_0410	25 Sep 1769
---	Ratsapannya	---	EAP1398_VXY_1_0411	12 Aug 1942
Sathu Sinapannya	Sathu Somdet Phommapannya	---	EAP1398_VXY_1_0412	24 Feb 1882
---	Chao Phui and Chao Phio	---	EAP1398_VXY_1_0413	16 Dec 1931
---	Pho Thao Chan Unhuan and his wife named Mae Thao Pan, their children, and grandchildren	---	EAP1398_VXY_1_0414	26 Feb 1971
---	Phò Kanya and his wife	---	EAP1398_VXY_1_0415	28 Dec 1840
---	Thit Khamphao or Phanya Múnna and his wife named Nang Phia Kham Uan	Xiang Muan village	EAP1398_VXY_1_0416	11 Dec 1949
---	Phu Nyai (senior) Sukkaranakòn	---	EAP1398_VXY_1_0417	16 Jul 1906
---	---	---	EAP1398_VXY_1_0418	1890
---	The royal son of the royal king, who lived in the golden palace on the back side, as	---	EAP1398_VXY_1_0419	4 Oct 1890

Name of scribe(s)	Name of sponsor(s)	Native village of monastery	Code no. of manuscript	Year/Date of production
	the principal initiator, his wife, children, grandchildren, relatives, and siblings			
---	The royal son of the royal king, who lived in the golden palace on the back side, as the principal initiator, along with his wife, children, grandchildren, relatives, and siblings	---	EAP1398_VXY_1_0420	4 Oct 1890
---	The royal son of the royal king, who lived in the golden palace on the back side, as the principal initiator, along with his wife, children, grandchildren, relatives, and siblings	---	EAP1398_VXY_1_0421	4 Oct 1890
---	The royal son of the royal king, who lived in the golden palace on the back side, as the principal initiator, along with his wife, children, grandchildren, relatives, and siblings	---	EAP1398_VXY_1_0422	4 Oct 1890
---	The royal son of the royal king, who lived in the golden palace on the back side, as the principal initiator, along with his wife, children, grandchildren, relatives, and siblings	---	EAP1398_VXY_1_0423	4 Oct 1890
---	The royal son of the royal king, who lived in the golden palace on the back side, as the principal	---	EAP1398_VXY_1_0424	4 Oct 1890

Name of scribe(s)	Name of sponsor(s)	Native village of monastery	Code no. of manuscript	Year/Date of production
	initiator, along with his wife, children, grandchildren, relatives, and siblings			
---	---	---	EAP1398_VXY_1_0425	1890
---	The royal son of the royal king, who lived in the golden palace on the back side, as the principal initiator, along with his wife, children, grandchildren, relatives, and siblings	---	EAP1398_VXY_1_0426	4 Oct 1890
---	---	---	EAP1398_VXY_1_0427	1890
---	---	---	EAP1398_VXY_1_0428	1890
---	---	---	EAP1398_VXY_1_0429	1890
---	---	---	EAP1398_VXY_1_0430	1890
---	---	---	EAP1398_VXY_1_0431	1890
---	---	---	EAP1398_VXY_1_0432	1890
---	Rattanapannya	---	EAP1398_VXY_1_0433	1928
---	Rattanapannya	---	EAP1398_VXY_1_0434	14 Jul 1928
---	Rattanapannya	---	EAP1398_VXY_1_0435	1928
---	Sao Khamla and her husband, their parents, and children	---	EAP1398_VXY_1_0436	22 Oct 1840
---	---	---	EAP1398_VXY_1_0437	1840
---	---	---	EAP1398_VXY_1_0438	1840
---	Princess Buddi	---	EAP1398_VXY_1_0439	30 Jan 1852
---	Sathu Phò Thammapannya	---	EAP1398_VXY_1_0440	20 Sep 1933
Thit Phui or Phia Nammabuppha, former head of the	Sao Bua and her siblings	Xiang Maen village	EAP1398_VXY_1_0441	16 Jul 1945

Name of scribe(s)	Name of sponsor(s)	Native village of monastery	Code no. of manuscript	Year/Date of production
sub-district of Xiang Maen				
---	---	---	EAP1398_VXY_1_0442	Mid-20th century
---	---	---	EAP1398_VXY_1_0443	Mid-20th century
---	Rattanapannya	---	EAP1398_VXY_1_0444	15 Jan 1938
---	Rattanapannya	---	EAP1398_VXY_1_0445	9 Oct 1927
---	---	---	EAP1398_VXY_1_0446	1945
---	Saen Mai Thit Ònsi and his wife Saen Kaeo	---	EAP1398_VXY_1_0447	12 Sep 1945
---	Prince Khamtan and his wife, their parents, siblings, children, and relatives	---	EAP1398_VXY_1_0448	24 Dec 1903
---	---	---	EAP1398_VXY_1_0449	Late 19th century
---	---	---	EAP1398_VXY_1_0450	Early 20th century
---	Somdet Chao Khantisapannya and Hua Chao Tü	---	EAP1398_VXY_1_0451	Early 20th century
---	The king's wife	---	EAP1398_VXY_1_0452	19 Nov 1862
Phothipannyo	---	---	EAP1398_VXY_1_0453	Late 19th century
Thit Phui	Phikkhu Rattana or Sathu Phò La, the abbot of Vat Ban Chok	Xiang Maen village	EAP1398_VXY_1_0454	15 Nov 1947
---	Latsapannya	Vat Sanok	EAP1398_VXY_1_0455	24 Dec 1821
---	Rattanapannya	---	EAP1398_VXY_1_0456	5 Oct 1932
Khanan Sukkapannya	Chao Mòm Phò Lek, his children, grandchildren, relatives, parents, and siblings	---	EAP1398_VXY_1_0457	5 Jul 1919
---	---	---	EAP1398_VXY_1_0458	Late 19th century
---	Mòm Lek	---	EAP1398_VXY_1_0459	1929
---	---	---	EAP1398_VXY_1_0460	1929

Name of scribe(s)	Name of sponsor(s)	Native village of monastery	Code no. of manuscript	Year/Date of production
---	---	---	EAP1398_VXY_1_0461	1929
Somdet Bupphapannya	Sao Suk and all her children	Xiang Muan village	EAP1398_VXY_1_0462	9 Sep 1929
---	---	---	EAP1398_VXY_1_0463	1929
---	---	---	EAP1398_VXY_1_0464	1929
---	Sao Suk and all her children and grandchildren	Xiang Muan village	EAP1398_VXY_1_0465	29 Sep 1929
---	---	---	EAP1398_VXY_1_0466	1929
---	---	---	EAP1398_VXY_1_0467	1929
---	---	---	EAP1398_VXY_1_0468	1929
---	---	---	EAP1398_VXY_1_0469	1929
Mòm (Monk) Lek	Sao Suk and her husband named Achan La, their children, and grandchildren	Xiang Muan village	EAP1398_VXY_1_0470	26 Aug 1929
---	---	---	EAP1398_VXY_1_0471	1929
Abbot Somdi	Sao Suk	Vat Pa Muang; Pak Huai village, Luang Prabang	EAP1398_VXY_1_0472	13 Sep 1929
---	---	---	EAP1398_VXY_1_0473	1929
Bhikkhu Nitsapannya	Sao Suk and her children	Vat Pa Muang; Xiang Muan village	EAP1398_VXY_1_0474	15 Aug 1929
Chao Phikkhu Nitsapannya	Lay mother Aunt Phaeng	Vat Pa Muang	EAP1398_VXY_1_0475	28 Aug 1929
Lama	Sao Suk together, her children, and grandchildren	---	EAP1398_VXY_1_0476	5 Sep 1929
---	Prince Kham Buaraphan, his mother, his wife, relatives, children, and grandchildren	---	EAP1398_VXY_1_0477	2 Dec 1853
---	Phò Khaming and his wife	---	EAP1398_VXY_1_0478	20 Nov 1851
Maha Rasakhu Pheng	Sao Thongsì	---	EAP1398_VXY_1_0479	4 Nov 1928
---	---	---	EAP1398_VXY_1_	1928

Name of scribe(s)	Name of sponsor(s)	Native village of monastery	Code no. of manuscript	Year/Date of production
			0480	
---	Phunyai Sukkaranakhon	---	EAP1398_VXY_1_0481	16 Jul 1906
---	Rattanapannya	---	EAP1398_VXY_1_0482	13 Dec 1928
---	Sao Phio	---	EAP1398_VXY_1_0483	2 May 1930
---	Saen Mai Pheng	---	EAP1398_VXY_1_0484	2 May 1930
---	---	---	EAP1398_VXY_1_0485	Late 19th century
---	---	---	EAP1398_VXY_1_0486	Mid-20th century
Phikkhu Bupphapannya	---	Vat Khok Pap	EAP1398_VXY_1_0487	Late 19th century
---	Thit Son and his wife	---	EAP1398_VXY_1_0488	23 Oct 1914
---	Sao Õnsi, the daughter of Saen Mai Thi	---	EAP1398_VXY_1_0489	16 May 1926
---	Sathu Khamvaen (Princess Khamvaen)	---	EAP1398_VXY_1_0490	18 Sep 1908
---	Sathu Khamvaen (Princess Khamvaen)	---	EAP1398_VXY_1_0491	18 Sep 1908
---	Sathu Khamvaen (Princess Khamvaen)	---	EAP1398_VXY_1_0492	18 Sep 1908
Thit Phui, head of the sub-district	Aunt Phan or Sao Thi, her husband, and their children	Xiang Maen village	EAP1398_VXY_1_0493	25 Dec 1948
Bhikkhu Phothipannya	Ai La, his wife, and their children	---	EAP1398_VXY_1_0494	16 Nov 1917
---	Chao Phikkhu Nitsapannya	Vat Pa Muang	EAP1398_VXY_1_0495	27 Jan 1909
Thit Phui, former sub-district head	Thit Chan and Sao Lek; Sao Thõngsi, her siblings, and her children	Xiang Maen village	EAP1398_VXY_1_0496	10 Mar 1942
---	Phanya Luang Phanlukthao, his wife, their children, grandchildren, and relatives	---	EAP1398_VXY_1_0497	26 Mar 1860
Rattanapannya	Chan Uan and Sao Thi	---	EAP1398_VXY_1_0498	1 Feb 1930
---	Somdet Akkhavõrarakhu	---	EAP1398_VXY_1_0499	15 Jan 1848

Name of scribe(s)	Name of sponsor(s)	Native village of monastery	Code no. of manuscript	Year/Date of production
	Sodathipannya			
---	---	---	EAP1398_VXY_1_0500	Mid-20th century
---	Saen Mai Thit Ònsi and his wife Saen Kao	Xiang Maen village	EAP1398_VXY_1_0501	12 Sep 1945
---	Saen Mai Thit Ònsi and his wife Saen Kao	Xiang Maen village	EAP1398_VXY_1_0502	12 Sep 1945
Sangkhasa Rattapannya	Saen Mai Thit Ònsi and his wife Saen Kao	Xiang Maen village	EAP1398_VXY_1_0503	12 Sep 1945
---	Saen Mai Thit Ònsi and his wife Saen Kao	Xiang Maen village	EAP1398_VXY_1_0504	12 Sep 1945
---	Saen Mai Thit Ònsi and his wife Saen Kao	Xiang Maen village	EAP1398_VXY_1_0505	12 Sep 1945
---	Saen Mai Thit Ònsi and his wife Saen Kao	Xiang Maen village	EAP1398_VXY_1_0506	12 Sep 1945
---	Saen Mai Thit Ònsi and his wife Saen Kao	Xiang Maen village	EAP1398_VXY_1_0507	12 Sep 1945
---	Saen Mai Thit Ònsi and his wife Saen Kao	Xiang Maen village	EAP1398_VXY_1_0508	12 Sep 1945
---	Saen Mai Thit Ònsi and his wife Saen Kao	Xiang Maen village	EAP1398_VXY_1_0509	12 Sep 1945
---	Saen Mai Thit Ònsi and his wife Saen Kao	Xiang Maen village	EAP1398_VXY_1_0510	12 Sep 1945
---	Saen Mai Thit Ònsi and his wife Saen Kao	Xiang Maen village	EAP1398_VXY_1_0511	12 Sep 1945
---	Saen Chan	Thaen village	EAP1398_VXY_1_0512	1 Aug 1930
---	---	---	EAP1398_VXY_1_0513	Early-20th century
---	---	---	EAP1398_VXY_1_0514	Early-20th century
---	---	---	EAP1398_VXY_1_0515	1940
---	---	---	EAP1398_VXY_1_0516	Early-20th century
---	Rattanapannya	---	EAP1398_VXY_1_0517	13 Dec 1928
---	---	---	EAP1398_VXY_1_0518	Early-20th century

Name of scribe(s)	Name of sponsor(s)	Native village of monastery	Code no. of manuscript	Year/Date of production
---	Mr. Achan Suk	Xiang Muan village	EAP1398_VXY_1_0519	5 Sep 1854
---	Prince Yui and his wife named Princess Phio	---	EAP1398_VXY_1_0520	16 Dec 1931
---	---	---	EAP1398_VXY_1_0521	Mid-20th century
---	---	---	EAP1398_VXY_1_0522	Mid-20th century
---	The royal king's young brother, who lived in the back palace	---	EAP1398_VXY_1_0523	22 May 1860
---	Thit Ngao, his wife, their children, grandchildren, relatives, siblings, and friends	Khumdin village	EAP1398_VXY_1_0524	18 Nov 1884
---	---	---	EAP1398_VXY_1_0525	1884
---	---	---	EAP1398_VXY_1_0526	1884
---	Thit Ngao, his wife, their children, grandchildren, relatives, siblings, and friends	Khumdin village	EAP1398_VXY_1_0527	18 Nov 1884
---	Thit Ngao, his wife, their children, grandchildren, relatives, siblings, and friends	Khumdin village	EAP1398_VXY_1_0528	18 Nov 1884
---	---	---	EAP1398_VXY_1_0529	1884
---	Thit Ngao, his wife, their children, grandchildren, relatives, siblings, and friends	Khumdin village	EAP1398_VXY_1_0530	18 Nov 1884
---	---	---	EAP1398_VXY_1_0531	1884
---	---	---	EAP1398_VXY_1_0532	1884
---	Thit Ngao, his wife, their children, grandchildren, relatives, siblings, and friends	Khumdin village	EAP1398_VXY_1_0533	1884
Chao Mòm (Monk) Pheng	---	Sae village	EAP1398_VXY_1_0534	Mid-20th century

Name of scribe(s)	Name of sponsor(s)	Native village of monastery	Code no. of manuscript	Year/Date of production
Sathu (Monk) Un	---	Vat That Luang	EAP1398_VXY_1_0535	Early-20th century
---	---	---	EAP1398_VXY_1_0536	Late-19th century
---	---	---	EAP1398_VXY_1_0537	Mid-20th century
---	---	---	EAP1398_VXY_1_0538	Mid-20th century
---	---	---	EAP1398_VXY_1_0539	Mid-20th century
---	---	---	EAP1398_VXY_1_0540	Mid-20th century
---	---	---	EAP1398_VXY_1_0541	Mid-20th century
---	---	---	EAP1398_VXY_1_0542	Mid-20th century
---	Rattanapannya	---	EAP1398_VXY_1_0543	1928
---	---	---	EAP1398_VXY_1_0544	Mid-20th century
---	Chao Phikkhu Manypannya	---	EAP1398_VXY_1_0545	24 Dec 1926
---	---	---	EAP1398_VXY_1_0546	Mid-20th century
Novice Pannya	Sathu (Monk) Phaeng	Sae village	EAP1398_VXY_1_0547	1968
Sitthapannya or Novice Suk	Novice Suk, his lay mother, sisters, brothers, all siblings, and relatives	Nakham village	EAP1398_VXY_1_0548	30 Mar 1925
Bhikkhu Phothipannya	Sao Si and her daughter Sao Ònta	---	EAP1398_VXY_1_0549	21 May 1939
---	---	---	EAP1398_VXY_1_0550	1939
---	---	---	EAP1398_VXY_1_0551	1939
Phikkhu Phothipannya	Sao Siya and her daughter Sao Ònta	---	EAP1398_VXY_1_0552	21 May 1939
Phikkhu Phothipannya	Sao Ònta, her mother, and her siblings	---	EAP1398_VXY_1_0553	7 Jun 1939
---	---	---	EAP1398_VXY_1_0554	12 Jun 1939
---	---	---	EAP1398_VXY_1_0555	1939
Bhikkhu Sitthipannya	Sao Ònta together, her parents, and her siblings	---	EAP1398_VXY_1_0556	19 Jun 1939
---	---	---	EAP1398_VXY_1_0557	1939

Name of scribe(s)	Name of sponsor(s)	Native village of monastery	Code no. of manuscript	Year/Date of production
Phikkhu Phothipannya	Sao Siya and her daughter Sao Ònta	Bo village	EAP1398_VXY_1_0558	10 Aug 1939
---	Chao Phikkhu Bupphapannya and his mother	---	EAP1398_VXY_1_0559	1860
---	Chao Phikkhu Bupphapannya and his mother	---	EAP1398_VXY_1_0560	1860
---	Phikkhu Rattanapannya	---	EAP1398_VXY_1_0561	1 Feb 1926
---	Rattanapannya	---	EAP1398_VXY_1_0562	12 Nov 1928
---	Maha Rasakhu Phothipannya	Vat Sakkarinthakh uha	EAP1398_VXY_1_0563	8 Oct 1920
---	---	---	EAP1398_VXY_1_0564	Mid-19th century
---	---	---	EAP1398_VXY_1_0565	6 Nov 1810
---	---	---	EAP1398_VXY_1_0566	1810
---	---	---	EAP1398_VXY_1_0567	6 Nov 1810
---	---	---	EAP1398_VXY_1_0568	6 Nov 1810
---	---	---	EAP1398_VXY_1_0569	1935
---	---	---	EAP1398_VXY_1_0570	1935
Rattanapannya	Somdet Rasakhu Rattanapannya	Vat Phonsai	EAP1398_VXY_1_0571	27 Nov 1935
---	---	---	EAP1398_VXY_1_0572	Late-19th century
---	---	---	EAP1398_VXY_1_0573	Mid-19th century
---	Sao Pheng	---	EAP1398_VXY_1_0574	14 Jan 1927
---	---	---	EAP1398_VXY_1_0575	Mid-20th century
---	---	---	EAP1398_VXY_1_0576	Mid-20th century
Sathu Somdi	Khu Achan La	Vat Pa Muang; Xiang Muan village	EAP1398_VXY_1_0577	13 May 1930
---	---	---	EAP1398_VXY_1_0578	Late-19th century
---	---	---	EAP1398_VXY_1_0579	Mid-20th century
---	---	---	EAP1398_VXY_1_0580	Mid-20th century

Name of scribe(s)	Name of sponsor(s)	Native village of monastery	Code no. of manuscript	Year/Date of production
Chao Khanan Phothipannya	Thit Phan	---	EAP1398_VXY_1_0581	26 Aug 1906
---	Mom (Princess) Phui Kiunò, her children, grandchildren, relatives, and siblings	---	EAP1398_VXY_1_0582	13 Jun 1917
---	Thit Duang, his children, and siblings	---	EAP1398_VXY_1_0583	30 Feb 1917
---	Father of Novice Tan	---	EAP1398_VXY_1_0584	Mid-20th century
---	---	---	EAP1398_VXY_1_0585	6 Nov 1810
---	---	---	EAP1398_VXY_1_0586	Early-20th century
---	Novice Khamsuk, his lay mother, and siblings	Na Kham Chaeng village	EAP1398_VXY_1_0587	1925
---	---	---	EAP1398_VXY_1_0588	Mid-19th century
---	---	---	EAP1398_VXY_1_0589	Late-19th century
---	---	---	EAP1398_VXY_1_0590	Mid-20th century
---	---	---	EAP1398_VXY_1_0591	Mid-20th century
---	---	---	EAP1398_VXY_1_0592	Early-20th century
Phikkhu Rattanapannya	---	---	EAP1398_VXY_1_0593	Mid-20th century
---	---	---	EAP1398_VXY_1_0594	Mid-20th century
---	---	---	EAP1398_VXY_1_0595	Mid-19th century
---	---	---	EAP1398_VXY_1_0596	Mid-20th century
Sathu Sui	---	---	EAP1398_VXY_1_0597	Mid-19th century
---	---	---	EAP1398_VXY_1_0598	Late-19th century
---	---	---	EAP1398_VXY_1_0599	Early-19th century
---	---	---	EAP1398_VXY_1_0600	Mid-20th century
Thit Kaeo	---	---	EAP1398_VXY_1_0601	Early-19th century
---	---	---	EAP1398_VXY_1_0602	Early-19th century
---	---	---	EAP1398_VXY_1_---	Early-19th

Name of scribe(s)	Name of sponsor(s)	Native village of monastery	Code no. of manuscript	Year/Date of production
			0603	century
---	---	---	EAP1398_VXY_1_0604	Mid-20th century
---	---	---	EAP1398_VXY_1_0605	Mid-20th century
---	Novice Thongdi	---	EAP1398_VXY_1_0606	Early-20th century
---	---	---	EAP1398_VXY_1_0607	Early-20th century
---	---	---	EAP1398_VXY_1_0608	Mid-20th century
---	---	---	EAP1398_VXY_1_0609	Late-19th century
---	---	---	EAP1398_VXY_1_0610	Early-20th century
---	---	---	EAP1398_VXY_1_0611	Mid-20th century
---	---	---	EAP1398_VXY_1_0612	Early-20th century
---	---	---	EAP1398_VXY_1_0613	Early-20th century
---	---	---	EAP1398_VXY_1_0614	Early-20th century
---	---	---	EAP1398_VXY_1_0615	Late-19th century
---	---	---	EAP1398_VXY_1_0616	Mid-19th century
---	---	---	EAP1398_VXY_1_0617	Mid-19th century
---	Bupphapannya	---	EAP1398_VXY_1_0618	Mid-20th century
---	Bupphapannya	---	EAP1398_VXY_1_0619	Early-20th century
---	---	---	EAP1398_VXY_1_0620	Mid-20th century
---	---	---	EAP1398_VXY_1_0621	Mid-20th century
---	---	---	EAP1398_VXY_1_0622	Mid-20th century
---	---	---	EAP1398_VXY_1_0623	Late-19th century
---	---	---	EAP1398_VXY_1_0624	Mid-20th century
---	Rattanapannya	---	EAP1398_VXY_1_0625	11 Apr 1929
---	---	---	EAP1398_VXY_1_0626	Mid-20th century
---	---	---	EAP1398_VXY_1_0627	Late-19th century
---	---	---	EAP1398_VXY_1_	Mid-19th

Name of scribe(s)	Name of sponsor(s)	Native village of monastery	Code no. of manuscript	Year/Date of production
			0628	century
---	---	---	EAP1398_VXY_1_0629	Mid-20th century
Mom Suk	Sukkapannya	Vat Xiang Muan	EAP1398_VXY_1_0630	1916
---	---	---	EAP1398_VXY_1_0631	Mid-20th century
---	---	---	EAP1398_VXY_1_0632	Mid-20th century
---	Phò I Chaem and his wife	---	EAP1398_VXY_1_0633	27 Sep 1874
---	---	---	EAP1398_VXY_1_0634	27 Sep 1874
---	---	---	EAP1398_VXY_1_0635	Mid-20th century
---	Sao Khampha	---	EAP1398_VXY_1_0636	23 Sep 1942
---	---	---	EAP1398_VXY_1_0637	Early-20th century
---	---	---	EAP1398_VXY_1_0638	Early-20th century
---	---	---	EAP1398_VXY_1_0639	Early-20th century
---	---	---	EAP1398_VXY_1_0640	Early-20th century
---	---	---	EAP1398_VXY_1_0641	Early-20th century
---	---	---	EAP1398_VXY_1_0642	Early-20th century
---	---	---	EAP1398_VXY_1_0643	Early-20th century
---	Sao Pappha	---	EAP1398_VXY_1_0644	Early-20th century
---	---	---	EAP1398_VXY_1_0645	Early-20th century
Novice Ta	The king's wife	---	EAP1398_VXY_1_0646	19 Nov 1862
---	Phò I Chaem and his wife	---	EAP1398_VXY_1_0647	27 Sep 1874
---	Sao Bua	Xiang Maen village	EAP1398_VXY_1_0648	21 May 1878
---	Sao Bua	Xiang Maen village	EAP1398_VXY_1_0649	21 May 1878
---	---	---	EAP1398_VXY_1_0650	Mid-20th century
---	---	---	EAP1398_VXY_1_0651	Early-20th century
---	---	---	EAP1398_VXY_1_0652	Early-20th century
---	---	---	EAP1398_VXY_1_0653	Early-20th century

Name of scribe(s)	Name of sponsor(s)	Native village of monastery	Code no. of manuscript	Year/Date of production
			0653	century
---	---	---	EAP1398_VXY_1_0654	Early-20th century
---	---	---	EAP1398_VXY_1_0655	Early-20th century
---	---	---	EAP1398_VXY_1_0656	Early-20th century
---	---	---	EAP1398_VXY_1_0657	Early-20th century
---	---	---	EAP1398_VXY_1_0658	Early-20th century
---	---	---	EAP1398_VXY_1_0659	Early-20th century
---	---	---	EAP1398_VXY_1_0660	Early-20th century
---	---	---	EAP1398_VXY_1_0661	Early-20th century
---	---	---	EAP1398_VXY_1_0662	Mid-20th century
---	---	---	EAP1398_VXY_1_0663	2 Sep 1810
---	---	---	EAP1398_VXY_1_0664	Mid-20th century
Chao Khana Phommapannya	---	---	EAP1398_VXY_1_0665	Late-19th century
---	Sao Thip	Pa Phai village	EAP1398_VXY_1_0666	Late-19th century
---	---	---	EAP1398_VXY_1_0667	Early-20th century
---	---	---	EAP1398_VXY_1_0668	Early-20th century
---	---	---	EAP1398_VXY_1_0669	Early-20th century
---	---	---	EAP1398_VXY_1_0670	Early-20th century
---	---	---	EAP1398_VXY_1_0671	Early-20th century
---	---	---	EAP1398_VXY_1_0672	Early-20th century
---	---	---	EAP1398_VXY_1_0673	Early-20th century
---	---	---	EAP1398_VXY_1_0674	Early-20th century
---	---	---	EAP1398_VXY_1_0675	Mid-20th century
---	---	---	EAP1398_VXY_1_0676	Early-20th century
---	Sao Pòng	---	EAP1398_VXY_1_0677	19 Dec 1934
---	Thit Nya	---	EAP1398_VXY_1_	22 Mar 1927

Name of scribe(s)	Name of sponsor(s)	Native village of monastery	Code no. of manuscript	Year/Date of production
			0678	
---	---	---	EAP1398_VXY_1_0679	Late-19th century
---	---	---	EAP1398_VXY_1_0680	Late-19th century
---	---	---	EAP1398_VXY_1_0681	Mid-19th century
---	---	---	EAP1398_VXY_1_0682	Mid-20th century
Novice Nya	Novice Nya	---	EAP1398_VXY_1_0683	Late-19th century
---	---	---	EAP1398_VXY_1_0684	Late-19th century
---	The front palace	---	EAP1398_VXY_1_0685	13 Jun 1811
---	The front palace	---	EAP1398_VXY_1_0686	1811
---	The front palace	---	EAP1398_VXY_1_0687	13 Jun 1811
---	The front palace	---	EAP1398_VXY_1_0688	1811
---	The front palace	---	EAP1398_VXY_1_0689	13 Jun 1811
---	The front palace	---	EAP1398_VXY_1_0690	1811
---	The royal king of the front palace	---	EAP1398_VXY_1_0691	1811
---	The royal king of the front palace	---	EAP1398_VXY_1_0692	1811
---	---	---	EAP1398_VXY_1_0693	1811
---	---	---	EAP1398_VXY_1_0694	1860
---	Sathu (Monk) Budi	---	EAP1398_VXY_1_0695	1860
---	Nang Saen Khammungkhun and all her children	---	EAP1398_VXY_1_0696	25 Feb 1860
---	---	---	EAP1398_VXY_1_0697	Early-20th century
---	---	---	EAP1398_VXY_1_0698	Late-19th century
---	---	---	EAP1398_VXY_1_0699	Mid-20th century
---	---	---	EAP1398_VXY_1_0700	Late-19th century
---	---	---	EAP1398_VXY_1_0701	Late-19th century
---	Thit Hoen and his mother named Sao	---	EAP1398_VXY_1_0702	22 Jul 1924

Name of scribe(s)	Name of sponsor(s)	Native village of monastery	Code no. of manuscript	Year/Date of production
	La			
---	Hua Chao Phò Phila	Vat Pa Fang	EAP1398_VXY_1_0703	16 Jul 1914
---	Hua Chao Phò Phila	Vat Pa Fang	EAP1398_VXY_1_0704	16 Jul 1914
---	Phò Khai and Mae Khai, a couple, and all their children	---	EAP1398_VXY_1_0705	Late-19th century
---	Rattanapannya	---	EAP1398_VXY_1_0706	13 Dec 1928
---	---	---	EAP1398_VXY_1_0707	Mid-19th century
---	Sao Sao, her children, grandchildren, and relatives	Hua Phon village	EAP1398_VXY_1_0708	6 Sep 1914
---	Sao Sao, her children, grandchildren, and relatives	Hua Phon village	EAP1398_VXY_1_0709	6 Sep 1914
---	---	---	EAP1398_VXY_1_0710	1914
---	---	---	EAP1398_VXY_1_0711	1914
---	Sao Sao, her children, grandchildren, and relatives	Hua Phon village	EAP1398_VXY_1_0712	6 Sep 1914
---	Sao Sao, her children, grandchildren, and relatives	Hua Phon village	EAP1398_VXY_1_0713	6 Sep 1914
---	Sao Sao, her children, grandchildren, and relatives	Hua Phon village	EAP1398_VXY_1_0714	6 Sep 1914
---	---	---	EAP1398_VXY_1_0715	1914
---	Sao Sao, her children, grandchildren, and relatives	Hua Phon village	EAP1398_VXY_1_0716	6 Sep 1914
---	Phò Mò Si (father of Monk Si), his wife, their children, grandchildren, and relatives	---	EAP1398_VXY_1_0717	27 May 1855
---	Phò Mò Si (father of Monk Si), his wife, their children,	---	EAP1398_VXY_1_0718	27 May 1855

Name of scribe(s)	Name of sponsor(s)	Native village of monastery	Code no. of manuscript	Year/Date of production
	grandchildren, and relatives			
---	Phò Mòm Si (father of Monk Si) and his wife	---	EAP1398_VXY_1_0719	27 May 1855
---	Phò Mòm Si (father of Monk Si), his wife, their children, grandchildren, and relatives	---	EAP1398_VXY_1_0720	27 May 1855
---	Phò Mòm Si (father of Monk Si) and his wife	---	EAP1398_VXY_1_0721	27 May 1855
---	Phò Mòm Si (father of Monk Si), his wife, their children, grandchildren, and relatives	---	EAP1398_VXY_1_0722	27 May 1855
---	---	---	EAP1398_VXY_1_0723	1855
---	Phò Mòm Si (father of Monk Si), his wife, their children, grandchildren, and relatives	---	EAP1398_VXY_1_0724	27 May 1855
---	Phò Mòm Si (father of Monk Si), his wife, their children, grandchildren, and relatives	---	EAP1398_VXY_1_0725	27 May 1855
---	Phò Mòm Si (father of Monk Si), his wife, their children, grandchildren, and relatives	---	EAP1398_VXY_1_0726	27 May 1855
---	Phò Phio and Mae Phio	---	EAP1398_VXY_1_0727	12 Jun 1861
Somdet Rattanapannya	Sao Phumma	---	EAP1398_VXY_1_0728	24 Mar 1928
---	Nang Phia Kam, her husband, and their children	---	EAP1398_VXY_1_0729	15 Sep 1861
---	---	---	EAP1398_VXY_1_0730	1861
---	Ai Khem and his wife	---	EAP1398_VXY_1_0731	6 Jul 1819
---	Novice Mao	Paeo village	EAP1398_VXY_1_0732	23 Aug 1925
---	---	---	EAP1398_VXY_1_0733	Mid-20th century

Name of scribe(s)	Name of sponsor(s)	Native village of monastery	Code no. of manuscript	Year/Date of production
---	Môm (Monk) Si	Vat Xiang Yün	EAP1398_VXY_1_0734	16 Nov 1947
Khanan Kunlabuttapannya	Phò Thi, his wife, their children, grandchildren, and great-grandchildren	---	EAP1398_VXY_1_0735	26 Apr 1867
Achan Phan	---	Pa Kham village	EAP1398_VXY_1_0736	Late-19th century
---	Phò Thao Chao Mom Bua, Mae Thao Chao Môm Bua, their children, and grandchildren	Hua Lat village	EAP1398_VXY_1_0737	26 Jan 1868
---	---	---	EAP1398_VXY_1_0738	Mid-20th century
---	Novice Unkham	---	EAP1398_VXY_1_0739	Mid-20th century
---	Thit Phui and his wife Nang Buppha Duangkaeo	---	EAP1398_VXY_1_0740	28 Nov 1942
---	Prince of the department of the palace, his wife, their children, grandchildren, and relatives	---	EAP1398_VXY_1_0741	14 Mar 1864
---	---	---	EAP1398_VXY_1_0742	Mid-20th century
Rattanapannya	Chan Uan and his wife Sao Thi	---	EAP1398_VXY_1_0743	21 Jan 1931
---	Phia Phaibunsavat or Thit Pheng, his wife Nang Phia Buddi, their children, and grandchildren	Pa Kham village	EAP1398_VXY_1_0744	7 May 1924
---	---	---	EAP1398_VXY_1_0745	Mid-20th century
Rattanapannya	Lay father, head of the sub-district, Thit Phui, and his wife Nang Phia Duang	---	EAP1398_VXY_1_0746	21 Jan 1931
Rattanapannya	Lay father, head of the sub-district, Thit Phui, and his wife Nang Phia Duang	---	EAP1398_VXY_1_0747	21 Jan 1931
Rattanapannya	Chan Ôn and his wife Sao Thi	---	EAP1398_VXY_1_0748	21 Jan 1931
Rattanapannya	Thit Kaen and his wife Sao Thongdi	---	EAP1398_VXY_1_0749	21 Jan 1931
---	---	---	EAP1398_VXY_1_0750	27 Jun 1929

Name of scribe(s)	Name of sponsor(s)	Native village of monastery	Code no. of manuscript	Year/Date of production
			0750	
---	---	---	EAP1398_VXY_1_0751	Mid-20th century
Rattanapannya	Chan Õn and his wife Sao Thi	---	EAP1398_VXY_1_0752	21 Jan 1931
---	Rattanapannya	---	EAP1398_VXY_1_0753	1936
Rattanapannya	Chan Õn and his wife Sao Thi	---	EAP1398_VXY_1_0754	21 Jan 1931
---	---	---	EAP1398_VXY_1_0755	Mid-20th century
Rattanapannya	Chan Õn and his wife Sao Thi	---	EAP1398_VXY_1_0756	1 Feb 1930
---	Somdet Tü	---	EAP1398_VXY_1_0757	Mid-20th century

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Appendix 2:

List of Manuscripts

Archive No.	Titles in Lao	Titles Transliterated	Titles in English
EAP1398_VXY_1_0001	ສັບປາຕິໂມກ (ຜູກຕົ້ນ)	Sap Patimok (Phuk ton)	Vocabularies of Pāṭimokkha (Fascicle 1)
EAP1398_VXY_1_0002	ສັບປາຕິໂມກ (ຜູກ ໒)	Sap Patimok (Phuk 2)	Vocabularies of Pāṭimokkha (Fascicle 2)
EAP1398_VXY_1_0003	ສັບປາຕິໂມກ (ຜູກ ໓)	Sap Patimok (Phuk 3)	Vocabularies of Pāṭimokkha (Fascicle 3)
EAP1398_VXY_1_0004	ສັບປາຕິໂມກ (ຜູກ ໔)	Sap Patimok (Phuk 4)	Vocabularies of Pāṭimokkha (Fascicle 4)
EAP1398_VXY_1_0005	ສັບປາຕິໂມກ (ຜູກ ໕)	Sap Patimok (Phuk 5)	Vocabularies of Pāṭimokkha (Fascicle 5)
EAP1398_VXY_1_0006	ສູດທິກະປາຈິດຕິຍະ ໙໒	Sutthikapachittiya 92	Suddhika Pācittīya 92
EAP1398_VXY_1_0007	ສິນສີ່	Sin Si	The Four Precepts
EAP1398_VXY_1_0008	ສິນສີ່	Sin Si	The Four Precepts
EAP1398_VXY_1_0009	ສິນສີ່	Sin Si	The Four Precepts
EAP1398_VXY_1_0010	ປັບພະຊາວິນິໄສ (ຜູກຕົ້ນ)	Papphasavinisai (Phuk ton)	Pabbajā Vinicchaya (Fascicle 1)
EAP1398_VXY_1_0011	ປັບພະຊາວິນິໄສຍະ (ຜູກ ໔)	Papphasavinisai (Phuk 4)	Pabbajā Vinicchaya (Fascicle 4)
EAP1398_VXY_1_0012	ປັບພະຊາວິນິໄສ (ຜູກ ໕)	Papphasavinisai (Phuk 5)	Pabbajā Vinicchaya (Fascicle 2)

EAP1398_VXY_1_0013	ປັບພະຊາວິນິໄສ (ຜູກ ໖)	Papphasavinisai (Phuk 6)	Pabbajā Vinicchaya (Fascicle 6)
EAP1398_VXY_1_0014	ຈິວະຣະວິນິໄສຍະ ເຜດ (ຜູກຕົ້ນ)	Chivaranvinisaiya Phet (Phuk ton)	Cīvaravinicchaya Peta (Fascicle 1)
EAP1398_VXY_1_0015	ຈິວະຣະວິນິໄສຍະ ເຜດ (ຜູກ ໒)	Chivaranvinisaiya Phet (Phuk 2)	Cīvaravinicchaya Peta (Fascicle 2)
EAP1398_VXY_1_0016	ຈິວະຣະວິນິໄສຍະ ເຜດ (ຜູກ ໓)	Chivaranvinisaiya Phet (Phuk 3)	Cīvaravinicchaya Peta (Fascicle 3)
EAP1398_VXY_1_0017	ຈິວະຣະວິນິໄສຍະ ເຜດ (ຜູກ ໔)	Chivaranvinisaiya Phet (Phuk 4)	Cīvaravinicchaya Peta (Fascicle 4)
EAP1398_VXY_1_0018	ເສນາສະນະຂັນດະວິ ນິໄສຍະເຜດ (ຜູກຕົ້ນ)	Senasanakhanda Vinisaiya Phet (Phuk ton)	Senāsanakhandha Vinicchaya Peta (Fascicle 1)
EAP1398_VXY_1_0019	ເສນາສະນະຂັນດະວິ ນິໄສຍະເຜດ (ຜູກ ໒)	Senasanakhanda Vinisaiya Phet (Phuk 2)	Senāsanakhandha Vinicchaya Peta (Fascicle 2)
EAP1398_VXY_1_0020	ເສນາສະນະຂັນດະວິ ນິໄສຍະເຜດ (ຜູກ ໓)	Senasanakhanda Vinisaiya Phet (Phuk 3)	Senāsanakhandha Vinicchaya Peta (Fascicle 3)
EAP1398_VXY_1_0021	ສັກກະຕິທິປະນີ (ຜູກຕົ້ນ, ມັດຕົ້ນ)	Sakkatithipani (Phuk ton, mat 1)	Chagatidīpanī (Fascicle 1, bundle 1)
EAP1398_VXY_1_0022	ສັກກະຕິທິປະນີ (ຜູກ ໔, ມັດຕົ້ນ)	Sakkatithipani (Phuk 4, mat 1)	Chagatidīpanī (Fascicle 4, bundle 1)
EAP1398_VXY_1_0023	ສັກກະຕິທິປະນີ (ຜູກ ໖, ມັດຕົ້ນ)	Sakkatithipani (Phuk 6, mat 1)	Chagatidīpanī (Fascicle 6, bundle 1)
EAP1398_VXY_1_0024	ສັກກະຕິທິປະນີ (ຜູກ ໖, ມັດຕົ້ນ)	Sakkatithipani (Phuk 6, mat 1)	Chagatidīpanī (Fascicle 6, bundle 1)
EAP1398_VXY_1_0025	ສັກກະຕິທິປະນີ (ຜູກ ໘, ມັດຕົ້ນ)	Sakkatithipani (Phuk 8, mat 1)	Chagatidīpanī (Fascicle 8, bundle 1)
EAP1398_VXY_1_0026	ສັກກະຕິທິປະນີ (ຜູກ ໙, ມັດຕົ້ນ)	Sakkatithipani (Phuk 9, mat 1)	Chagatidīpanī (Fascicle 9, bundle 1)
EAP1398_VXY_1_0027	ສັກກະຕິທິປະນີ (ຜູກ ໑໐, ມັດຕົ້ນ)	Sakkatithipani (Phuk 10, mat 1)	Chagatidīpanī (Fascicle 10, bundle 1)

EAP1398_VXY_1_0028	ສັກກະຕິທິປະນີ (ຜູກຕົ້ນ, ມັດ ໒)	Sakkatithipani (Phuk ton, mat 2)	Chagatidīpanī (Fascicle 1, bundle 2)
EAP1398_VXY_1_0029	ສັກກະຕິທິປະນີ (ຜູກ ໒, ມັດ ໒)	Sakkatithipani (Phuk 2, mat 2)	Chagatidīpanī (Fascicle 2, bundle 2)
EAP1398_VXY_1_0030	ສັກກະຕິທິປະນີ (ຜູກ ໓, ມັດ ໒)	Sakkatithipani (Phuk 3, mat 2)	Chagatidīpanī (Fascicle 3, bundle 2)
EAP1398_VXY_1_0031	ສັກກະຕິທິປະນີ (ຜູກ ໔, ມັດ ໒)	Sakkatithipani (Phuk 4, mat 2)	Chagatidīpanī (Fascicle 4, bundle 2)
EAP1398_VXY_1_0032	ສັກກະຕິທິປະນີ (ຜູກ ໕, ມັດ ໒)	Sakkatithipani (Phuk 5, mat 2)	Chagatidīpanī (Fascicle 5, bundle 2)
EAP1398_VXY_1_0033	ສັກກະຕິທິປະນີ (ຜູກ ໖, ມັດ ໒)	Sakkatithipani (Phuk 6, mat 2)	Chagatidīpanī (Fascicle 6, bundle 2)
EAP1398_VXY_1_0034	ສັກກະຕິທິປະນີ (ຜູກຖ້ວນ ໗, ມັດ ໒)	Sakkatithipani (Phuk 7, mat 2)	Chagatidīpanī (Fascicle 7, bundle 2)
EAP1398_VXY_1_0035	ມະຫາວັກຄະນິທານ (ຜູກຕົ້ນ)	Mahavakkhanithan (Phuk ton)	Mahāvagga Nidāna (Fascicle 1)
EAP1398_VXY_1_0036	ມະຫາວັກຄະນິທານ (ຜູກ ໒)	Mahavakkhanithan (Phuk 2)	Mahāvagga Nidāna (Fascicle 2)
EAP1398_VXY_1_0037	ມະຫາວັກຄະນິທານ (ຜູກ ໓)	Mahavakkhanithan (Phuk 3)	Mahāvagga Nidāna (Fascicle 3)
EAP1398_VXY_1_0038	ມະຫາວັກຄະນິທານ (ຜູກ ໔)	Mahavakkhanithan (Phuk 4)	Mahāvagga Nidāna (Fascicle 4)
EAP1398_VXY_1_0039	ມະຫາວັກຄະນິທານ (ຜູກ ໕)	Mahavakkhanithan (Phuk 5)	Mahāvagga Nidāna (Fascicle 5)
EAP1398_VXY_1_0040	ມະຫາວັກຄະນິທານ (ຜູກ ໖)	Mahavakkhanithan (Phuk 6)	Mahāvagga Nidāna (Fascicle 6)
EAP1398_VXY_1_0041	ມະຫາວັກຄະນິທານ (ຜູກ ໗)	Mahavakkhanithan (Phuk 7)	Mahāvagga Nidāna (Fascicle 7)
EAP1398_VXY_1_0042	ມະຫາວັກຄະນິທານ (ຜູກ ໘)	Mahavakkhanithan (Phuk 8)	Mahāvagga Nidāna (Fascicle 8)

EAP1398_VXY_1_0043	ມະຫາວັກຄະນິທານ (ຜູກ ໙)	Mahavakkhanithan (Phuk 9)	Mahāvagga Nidāna (Fascicle 9)
EAP1398_VXY_1_0044	ມະຫາວັກຄະນິທານ (ຜູກ ໑໐)	Mahavakkhanithan (Phuk 10)	Mahāvagga Nidāna (Fascicle 10)
EAP1398_VXY_1_0045	ເຈຕະນາເພທາ (ຜູກຕົ້ນ)	Chetanaphetha (Phuk ton)	Cetanābedā (Fascicle 1)
EAP1398_VXY_1_0046	ເຈຕະນາເພທາ (ຜູກ ໒)	Chetanaphetha (Phuk 2)	Cetanābedā (Fascicle 2)
EAP1398_VXY_1_0047	ເຈຕະນາເພທາ (ຜູກ ໓)	Chetanaphetha (Phuk 3)	Cetanābedā (Fascicle 3)
EAP1398_VXY_1_0048	ເຈຕະນາເພທາ (ຜູກ ໔)	Chetanaphetha (Phuk 4)	Cetanābedā (Fascicle 4)
EAP1398_VXY_1_0049	ເຈຕະນາເພທາ (ຜູກ ໕)	Chetanaphetha (Phuk 5)	Cetanābedā (Fascicle 5)
EAP1398_VXY_1_0050	ເຈຕະນາເພທາ (ຜູກຕົ້ນ)	Chetanaphetha (Phuk 1)	Cetanābedā (Fascicle 1)
EAP1398_VXY_1_0051	ເຈຕະນາເພທາ (ຜູກຖ້ວນ ໒)	Chetanaphetha (Phuk thuan 2)	Cetanābedā (Fascicle thoun 2)
EAP1398_VXY_1_0052	ເຈຕະນາເພທາ (ຜູກ ໓)	Chetanaphetha (Phuk 3)	Cetanābedā (Fascicle 3)
EAP1398_VXY_1_0053	ເຈຕະນາເພທາ (ຜູກ ໔)	Chetanaphetha (Phuk 4)	Cetanābedā (Fascicle 4)
EAP1398_VXY_1_0054	ເຈຕະນາເພທາ (ຜູກ ໕)	Chetanaphetha (Phuk 5)	Cetanābedā (Fascicle 5)
EAP1398_VXY_1_0055	ສະທຳໂມ (ຜູກຕົ້ນ)	Sathammo (Phuk ton)	Saddhammo (Fascicle 1)
EAP1398_VXY_1_0056	ສະທຳໂມ (ຜູກ ໒)	Sathammo (Phuk 2)	Saddhammo (Fascicle 2)
EAP1398_VXY_1_0057	ສະທຳໂມ (ຜູກຖ້ວນ ໓)	Sathammo (Phuk thuan 3)	Saddhammo (Fascicle thoun 3)

EAP1398_VXY_1_0058	ສະທຳໂມ (ຜູກຖ້ວນ ໔)	Sathammo (Phuk thuan 4)	Saddhammo (Fascicle thoun 4)
EAP1398_VXY_1_0059	ຕິຣັກຂະນະສູດ (ຜູກຕົ້ນ)	Tilakkhanasut (Phuk 1)	Tilakkhaṇa Sutta (Fascicle 1)
EAP1398_VXY_1_0060	ຕິຣັກຂະນະສູດ (ຜູກ ໒)	Tilakkhanasut (Phuk 2)	Tilakkhaṇa Sutta (Fascicle 2)
EAP1398_VXY_1_0061	ຕິຣັກຂະນະສູດ (ຜູກ ໓)	Tilakkhanasut (Phuk 3)	Tilakkhaṇa Sutta (Fascicle 3)
EAP1398_VXY_1_0062	ຕິຣັກຂະນະສູດ (ຜູກ ໔)	Tilakkhanasut (Phuk 4)	Tilakkhaṇa Sutta (Fascicle 14)
EAP1398_VXY_1_0063	ຕິຣັກຂະນະສູດ (ຜູກ ໕)	Tilakkhanasut (Phuk 5)	Tilakkhaṇa Sutta (Fascicle 5)
EAP1398_VXY_1_0064	ຕິຣັກຂະນະສູດ (ຜູກ ໖)	Tilakkhanasut (Phuk 6)	Tilakkhaṇa Sutta (Fascicle 6)
EAP1398_VXY_1_0065	ຕິຣັກຂະນະສູດ (ຜູກ ໗)	Tilakkhanasut (Phuk 7)	Tilakkhaṇa Sutta (Fascicle 7)
EAP1398_VXY_1_0066	ເມດໄຕຍະສູດ (ຜູກຕົ້ນ)	Mettainyasut (Phuk ton)	Metteyya Sutta (Fascicle 1)
EAP1398_VXY_1_0067	ເມດໄຕຍະສູດ (ຜູກ ໒)	Mettainyasut (Phuk 2)	Metteyya Sutta (Fascicle 2)
EAP1398_VXY_1_0068	ເມດໄຕຍະສູດ (ຜູກ ໓)	Mettainyasut (Phuk 3)	Metteyya Sutta (Fascicle 3)
EAP1398_VXY_1_0069	ເມດໄຕຍະສູດ (ຜູກຕົ້ນ)	Mettainyasut (Phuk 1)	Metteyya Sutta (Fascicle 1)
EAP1398_VXY_1_0070	ເມດໄຕຍະສູດ (ຜູກ ໒)	Mettainyasut (Phuk 2)	Metteyya Sutta (Fascicle 2)
EAP1398_VXY_1_0071	ເມດໄຕຍະສູດ (ຜູກ ໓)	Mettainyasut (Phuk 3)	Metteyya Sutta (Fascicle 3)
EAP1398_VXY_1_0072	ພະສູດທັດສະນະສູດ (ຜູກຕົ້ນ)	Phasutthatsanasut (Phuk ton)	Sudassana Sutta (Fascicle 1)

EAP1398_VXY_1_0073	ສະຕິປັດຖານ (ຜູກຕົ້ນ)	Satipatthan (Phuk 1)	Satipaṭṭhāna (Fascicle 1)
EAP1398_VXY_1_0074	ສະຕິປັດຖານ (ຜູກ ໓)	Satipatthan (Phuk 3)	Satipaṭṭhāna (Fascicle 3)
EAP1398_VXY_1_0075	ສະຕິປັດຖານ (ຜູກ ໓)	Satipatthan (Phuk 3)	Satipaṭṭhāna (Fascicle 3)
EAP1398_VXY_1_0076	ຄຣິມານິນ (ຜູກ ໒)	Khirimanon (Phuk 2)	Girimānanda Sutta (Fascicle 2)
EAP1398_VXY_1_0077	ທິບພະມົນ (ຜູກຕົ້ນ)	Thipphamon (Phuk ton)	Dibamanta (Fascicle 1)
EAP1398_VXY_1_0078	ທິບພະມົນ (ຜູກ ໒)	Thipphamon (Phuk 2)	Dibamanta (Fascicle 2)
EAP1398_VXY_1_0079	ທິບພະມົນ (ຜູກ ໔)	Thipphamon (Phuk 4)	Dibamanta (Fascicle 4)
EAP1398_VXY_1_0080	ທິບພະມົນ (ຜູກ ໕)	Thipphamon (Phuk 5)	Dibamanta (Fascicle 5)
EAP1398_VXY_1_0081	ທິບພະມົນ (ຜູກ ໖)	Thipphamon (Phuk 6)	Dibamanta (Fascicle 6)
EAP1398_VXY_1_0082	ທິບພະມົນ (ຜູກ ໗)	Thipphamon (Phuk 7)	Dibamanta (Fascicle 7)
EAP1398_VXY_1_0083	ທິບພະມົນ (ຜູກ ໘)	Thipphamon (Phuk 8)	Dibamanta (Fascicle 8)
EAP1398_VXY_1_0084	ທິບພະມົນ (ຜູກ ໙)	Thipphamon (Phuk 9)	Dibamanta (Fascicle 9)
EAP1398_VXY_1_0085	ຍອດທຳ	Nyòttham	Peak of the Dhamma
EAP1398_VXY_1_0086	ຈຸນທະສຸກກະຣິກະສູດ (ຜູກຕົ້ນ)	Chunthasukkarika- sut (Phuk 1)	Cundasukarika Sutta (Fascicle)
EAP1398_VXY_1_0087	ຍອດທຳ (ຜູກຕົ້ນ)	Nyòttham (Phuk ton)	Peak of the Dhamma (Fascicle ton)

EAP1398_VXY_1_0088	ຍອດຄຳສອນ	Nyòtkhamsòn	Supreme Teachings
EAP1398_VXY_1_0089	ຍອດທຳ (ຜູກ ໓)	Nyòttham (Phuk 3)	Peak of the Dhamma (Fascicle 3)
EAP1398_VXY_1_0090	ຍອດທຳ	Nyòttham	Peak of the Dhamma
EAP1398_VXY_1_0091	ມັງຄະລະທິບ (ຜູກ ໙, ມັດຕົ້ນ)	Mangkhalathip (Phuk 9, mat ton)	Maṅgaladīpa (Fascicle 9, bundle 1)
EAP1398_VXY_1_0092	ໂສທັນດະນີ (ຜູກ ໒)	Sothandanī (Phuk 2)	Sodantanī (Fascicle 2)
EAP1398_VXY_1_0093	ໂຄວິນທະສູດ (ຜູກດຽວ)	Khovinthasut (Phuk diao)	Govinda Sutta (Single fascicle)
EAP1398_VXY_1_0094	ພະມະໂລສູດ	Phamalaisut	Mālaya Sutta
EAP1398_VXY_1_0095	ຕິກາໄຊຍະມຸງຄຸນ ອັດຖະກະເທສະນາ (ຖ້ວນ ໑)	Tika Saiyamungkhun Atthakathesana (Thuan 3)	Ṭikā Jayamaṅgala Atthakadesanā (Fascicle 3)
EAP1398_VXY_1_0096	ນາລາຄິຣິສູດ (ຖ້ວນ ໓)	Nalakhirisut (Thuan 3)	Nālāgiri Sutta (Fascicle 3)
EAP1398_VXY_1_0097	ສັດຈະກະສູດ (ຖ້ວນ ໖)	Satchakasut (Thuan 6)	Saccaka Sutta (Fascicle 6)
EAP1398_VXY_1_0098	ນັນໂທປະນັນທະສູດ (ຖ້ວນ ໘)	Nanthopananthasut (Thuan 8)	Nandopananda Sutta (Fascicle 8)
EAP1398_VXY_1_0099	ພົມ (ຜູກ ໒)	Phom (Phuk 2)	Brahma (Fascicle 2)
EAP1398_VXY_1_0100	ຊະລາສູດ	Salasut	Sarā Sutta
EAP1398_VXY_1_0101	ປະຣິດຕະມຸງຄຸນ	Parittamungkhun	Parittamaṅgala

EAP1398_VXY_1_0102	ສາລາກະຣິວິຊາສູດ	Salakarivisasut	Salākarivijā Sutta
EAP1398_VXY_1_0103	ສາຣາກະຣິວິຊາສູດ (ຜູກຕົ້ນ)	Salakarivisasut (Phuk ton)	Salākarivijā Sutta (Fascicle 1)
EAP1398_VXY_1_0104	ມູນລະນິບພານ	Munlanipphan	Mullanibbāna
EAP1398_VXY_1_0105	ມະຫາມູນລະນິບພານ (ຜູກດຽວ)	Maha Munlanipphan (Phuk diao)	Mahā Mullanibbāna (Single fascicle)
EAP1398_VXY_1_0106	ມູນລະນິບພານ	Munlanipphan	Mullanibbāna
EAP1398_VXY_1_0107	ນິບພານະສູດ	Nipphānasut	Nibbāna Sutta
EAP1398_VXY_1_0108	ນິບພານະສູດ (ຜູກດຽວ)	Nipphānasut (Phuk diao)	Nibbāna (Single fascicle)
EAP1398_VXY_1_0109	ນິບພານະສູດ (ຜູກດຽວ)	Nipphānasut (Phuk diao)	Nibbāna (Single fascicle)
EAP1398_VXY_1_0110	ປັດຈະເວກຂະນະສູດ	Patchavekkhanasut	Paccavekkhaṇa Sutta
EAP1398_VXY_1_0111	ມະທຸຣັດສະລັງກະ (ຜູກ ໙)	Mathuratsalangka (Phuk 9)	Madurassalaṅka (Fascicle 9)
EAP1398_VXY_1_0112	ໂຄວິນທະສູດ	Khovinthasut	Govinda Sutta
EAP1398_VXY_1_0113	ຊຸມພູປະຕິ (ຜູກຕົ້ນ)	Sumphupati (Phuk ton)	Jambūpati (Fascicle 1)
EAP1398_VXY_1_0114	ຊຸມພູປະຕິ (ຜູກ ໒)	Sumphupati (Phuk 2)	Jambūpati (Fascicle 2)
EAP1398_VXY_1_0115	ຊຸມພູປະຕິ (ຜູກ ໓)	Sumphupati (Phuk 3)	Jambūpati (Fascicle 3)
EAP1398_VXY_1_0116	ຊຸມພູປະຕິ (ຜູກ ໔)	Sumphupati (Phuk 4)	Jambūpati (Fascicle 4)

EAP1398_VXY_1_0117	ຊຸມພູປະຕິ (ຜູກຖວນ ໕)	Sumphupati (Phuk thuan 5)	Jambūpati (Fascicle 5)
EAP1398_VXY_1_0118	ຊຸມພູປະຕິ (ຜູກ ໖)	Sumphupati (Phuk 6)	Jambūpati (Fascicle 6)
EAP1398_VXY_1_0119	ສຸດຕັນຕະປິຕະກະ	Suttanta Pitaka	Suttanta Pitaka
EAP1398_VXY_1_0120	ສັບມະຫາວັກ (ຜູກ ໓)	Sap Mahavak (Phuk 3)	Vocabularies of Mahāvagga (Fascicle 3)
EAP1398_VXY_1_0121	ທິຄະນິກາຍ (ມັດຕັນ, ຜູກ ໔)	Thikhanikai (Mat 1,phuk 4)	Dīgha-nikāya (Bundle 1, fascicle 4)
EAP1398_VXY_1_0122	ມະຫາວັກນິທານ (ຜູກ ໖)	Mahāvaknithan (Phuk 6)	Mahāvagga Nidāna (Fascicle 6)
EAP1398_VXY_1_0123	ມູນລະນິບພານ	Munlanipphan	Mullanibbāna
EAP1398_VXY_1_0124	ພະສັງຄິນີ (ຜູກຕົ້ນ)	Phasangkhini (Phuk ton)	Dhammasaṅgaṇī (Fascicle 1)
EAP1398_VXY_1_0125	ພະວິພັງຄະ (ຖວນ ໒)	Phaviphangkha (Thuan 2)	Vibhaṅga (Fascicle 2)
EAP1398_VXY_1_0126	ພະທາດກະຖາ (ຜູກຖວນ ໓)	Phathatkatha (Phuk thuan 3)	Dhātukathā (Fascicle 3)
EAP1398_VXY_1_0127	ພະບຸກຄະລະບັນຍັດຕິ (ຜູກ ໔)	Phabukkhalabanyatt i (Phuk 4)	Puggalapaññatti (Fascicle 4)
EAP1398_VXY_1_0128	ພະກັດຖາວັດຖຸ (ຜູກ ໕)	Phakatthavatthu (Phuk 5)	Kathāvatthu (Fascicle 5)
EAP1398_VXY_1_0129	ພະຍະມະກະ (ຜູກ ໖)	Phayamaka (Phuk 6)	Yamaka (Fascicle 6)
EAP1398_VXY_1_0130	ພະມະຫາປັດຖານ (ຜູກຖວນ ໗)	Phamahapatthan (Phuk thuan 7)	Mahāpatṭhāna (Fascicle 7)
EAP1398_VXY_1_0131	ອະພິທຳມາສັງຄິນີ (ຜູກ ໙)	Aphithammasang- khini (Phuk 9)	AbhiDhammasaṅga- ṇī (Fascicle 9)

EAP1398_VXY_1_0132	ອະພິທຳມາຮອມ	Aphithammā Hòm	[Abhidhamma in Integration]
EAP1398_VXY_1_0133	ພະກຳພິທຳມະສັງຄິນີ	Phakhamphī Thammasangkhinī	Dhammasaṅgaṇī
EAP1398_VXY_1_0134	ອະພິທຳມາສຸດຕັນຕະ (ຜູກ ໒)	Aphithammā Suttanta (Phuk 2)	Abhidhamma and Suttanta (Fascicle 2)
EAP1398_VXY_1_0135	ສັງຮອມທາດ (ຜູກຕົ້ນ)	Sanghòmm That (Phuk ton)	Integration of the Relics (Fascicle 1)
EAP1398_VXY_1_0136	ສັງຮອມທາດ (ຜູກ ໒)	Sanghòmm That (Phuk 2)	Integration of the Relics (Fascicle 2)
EAP1398_VXY_1_0137	ສັງຮອມທາດ (ຜູກ ໓)	Sanghòmm That (Phuk 3)	Integration of the Relics (Fascicle 3)
EAP1398_VXY_1_0138	ສັງຮອມທາດ (ຜູກ ໔)	Sanghòmm That (Phuk 4)	Integration of the Relics (Fascicle 4)
EAP1398_VXY_1_0139	ບາລີສູດມົນປາຕິໂມກ	Bali Sutmon Patimok	Pāṭimokkha in Pali
EAP1398_VXY_1_0140	ບາລີປາຕິໂມກຂະ (ຜູກ ໕)	Bali Patimokkha (Phuk 5)	Pāṭimokkha in Pali (Fascicle 5)
EAP1398_VXY_1_0141	ປາຕິໂມກຂະ	Patimokkha	Pāṭimokkha
EAP1398_VXY_1_0142	ບາລີສູດມົນ (ຜູກ ໓)	Bali Sutmon (Phuk 3)	Prayers in Pali (Fascicle 3)
EAP1398_VXY_1_0143	ບາລີສູດມົນ (ຜູກ ໓)	Bali Sutmon (Phuk 3)	Prayers in Pali (Fascicle 3)
EAP1398_VXY_1_0144	ບາລີສູດມົນ (ຜູກ ໔)	Bali Sutmon (Phuk 4)	Prayers in Pali (Fascicle 4)
EAP1398_VXY_1_0145	ອິສິຄິລິພານ	Isikhiliphan	Isigilibhāṇa
EAP1398_VXY_1_0146	ຫັງສີສູດມົນນ້ອຍ (ຜູກຕົ້ນ)	Nangsü Sutmon Nòi (Phuk ton)	Prayers in the Short Length (Fascicle 1)

EAP1398_VXY_1_0147	ສູດມົນນ້ອຍ (ຜູກຕົ້ນ)	Sutmon Nòi (Phuk ton)	Prayers in the Short Length (Fascicle 1)
EAP1398_VXY_1_0148	ສູດມົນນ້ອຍ (ຜູກຕົ້ນ)	Sutmon Nòi (Phuk ton)	Prayers in the Short Length (Fascicle 1)
EAP1398_VXY_1_0149	ສັງຄະທະ	Sangkhaha	Saṅgha
EAP1398_VXY_1_0150	ກຸສະລາ	Kusalā	Kusalā
EAP1398_VXY_1_0151	ສູດມົນ (ຜູກຕົ້ນ)	Sutmon (Phuk 1)	Prayers (Fascicle 1)
EAP1398_VXY_1_0152	ໄຊນ້ອຍ	Sai Nòi	Minor Victory
EAP1398_VXY_1_0153	ບາລີສັດທາ (ຜູກຕົ້ນ)	Bali Sattha (Phuk ton)	Saddā in Pali (Fascicle 1)
EAP1398_VXY_1_0154	ທຳມະຈັກແລະສູດມົນ ກາງ	Thammachak lae Sutmon Kang	Dhammacakka and Prayers in the Middle Length
EAP1398_VXY_1_0155	ສູດມົນກາງ	Sutmon Kang	Prayers in the Middle Length
EAP1398_VXY_1_0156	ສູດມົນກາງ	Sutmon Kang	Prayers in the Middle Length
EAP1398_VXY_1_0157	ສູດປະຣິວາດສະກຳ	Sutparivatsakam	Parivāsakamma
EAP1398_VXY_1_0158	ທິບພະມົນ (ຜູກ໑໐)	Thipphamon (Phuk 10)	Dibamanta (Fascicle 10)
EAP1398_VXY_1_0159	ພຸດທະມົນ	Phutthamon	Buddhamanta
EAP1398_VXY_1_0160	ໂລກະບັນຍັດຕິ (ຜູກຕົ້ນ)	Lokabanyatti (Phuk 1)	Lokapaññatti (Fascicle 1)
EAP1398_VXY_1_0161	ໂລກະບັນຍັດຕິ (ຜູກ ໒)	Lokabanyatti (Phuk 2)	Lokapaññatti (Fascicle 2)

EAP1398_VXY_1_0162	ໂລກະບັນຍັດຕິ (ຜູກ ໓)	Lokabanyatti (Phuk 3)	Lokapaññatti (Facicle 3)
EAP1398_VXY_1_0163	ໂລກະບັນຍັດຕິ (ຜູກ ໔)	Lokabanyatti (Phuk 4)	Lokapaññatti (Facicle 4)
EAP1398_VXY_1_0164	ໂລກະບັນຍັດຕິ (ຜູກ ໕)	Lokabanyatti (Phuk 5)	Lokapaññatti (Facicle 5)
EAP1398_VXY_1_0165	ໂລກະບັນຍັດຕິ (ຜູກ ໖)	Lokabanyatti (Phuk 6)	Lokapaññatti (Facicle 6)
EAP1398_VXY_1_0166	ໂລກະບັນຍັດຕິ (ຜູກ ໗)	Lokabanyatti (Phuk 7)	Lokapaññatti (Facicle 7)
EAP1398_VXY_1_0167	ໂລກະບັນຍັດຕິ (ຜູກ ໘)	Lokabanyatti (Phuk 8)	Lokapaññatti (Facicle 8)
EAP1398_VXY_1_0168	ໂລກະບັນຍັດຕິ (ຜູກ ໙)	Lokabanyatti (Phuk 9)	Lokapaññatti (Facicle 9)
EAP1398_VXY_1_0168	ໂລກະບັນຍັດຕິ (ຜູກ ໑໐)	Lokabanyatti (Phuk 10)	Lokapaññatti (Facicle 10)
EAP1398_VXY_1_0170	ສັບພານະວານ (ຜູກ ໖)	Sapphānavān (Phuk 6)	Sabbānavāna (Facicle 6)
EAP1398_VXY_1_0171	ສອງທຸງເທລັກ	Sòng Thung Lek	Rewards derived from the Donation of Religious Iron Flags (Banners)
EAP1398_VXY_1_0172	ສອງທຸງເທລັກ	Sòng Thung Lek	Rewards derived from the Donation of Religious Iron Flags (Banners)
EAP1398_VXY_1_0173	ສອງພະຊາຍ ສອງທາດ	Sòng Phasai Sòng That	Rewards derived from the Construction of Sand Stupas
EAP1398_VXY_1_0174	ສອງນ້ຳສ້າງ (ຜູກ ໖)	Sòng Namsang (Phuk 6)	Rewards derived from the Construction of Wells (Facicle 6)
EAP1398_VXY_1_0175	ສອງນ້ຳສ້າງ	Sòng Namsang	Rewards derived from the Con- struction of Wells

EAP1398_VXY_1_0176	ສອງຮີ່ມ ເສດຕະສັດ ພິດານ	Sòng Hom, Settasat, Phidān	Rewards derived from the Donation of Umbrellas, Spites and Cloth Ceillings
EAP1398_VXY_1_0177	ສອງຂັ້ນໄດ	Sòng Khandai	Rewards derived from the Construction of Staircases
EAP1398_VXY_1_0178	ສອງຮໍ່ເຂົ້າຂວບ	Sòng Hò Khao Khop	Rewards derived from the Donation of Riceflakes
EAP1398_VXY_1_0179	ສອງຟັງທຳມະ	Sòng Fang Thamma	Rewards derived from Listening to the Dhamma
EAP1398_VXY_1_0180	ສອງຍົດຢາ	Sòng Yot Ya	Rewards derived from the Repair of Monastic Buildings
EAP1398_VXY_1_0181	ອານິສົງຜ້າຈຳນຳ ວັດສາ	Anisong Pha Chamnam Vatsa	Rewards derived from the Donation of Robes for the Rains- Retreat
EAP1398_VXY_1_0182	ສອງສັບພະທານ	Sòng Sapphathan	Rewards derived from the Donation of All Kinds of Gift- Giving
EAP1398_VXY_1_0183	ສອງຮໍ່ເຂົ້າຂວບ	Sòng Hò Khao Khop	Rewards derived from the Donation of Riceflakes
EAP1398_VXY_1_0184	ສັບໄຊ	Sapsai	Vocabularies of Jayamaṅgala
EAP1398_VXY_1_0185	ສອງບັງຊະກຸນ	Sòng Bangsakun	Rewards derived from the Donation of Rag-Robes
EAP1398_VXY_1_0186	ສອງບັງຊະກຸນ	Sòng Bangsakun	Rewards derived from the Donation of Rag-Robes
EAP1398_VXY_1_0187	ສອງເຂົ້າປະດັບດິນ	Sòng Khao Padapdin	Rewards derived from the Donation of Alms Food on Occasion of the Khao Padapdin Festival
EAP1398_VXY_1_0188	ສອງເຂົ້າປະດັບດິນ	Sòng Khao Padapdin	Rewards derived from the Donation of Alms Food on Occasion of the Khao

			Padapdin Festival
EAP1398_VXY_1_0189	ສອງເຂົ້າປະດັບດິນ	Sòng Khao Padapdin	Rewards derived from the Donation of Alms Food on Occasion of the Khao Padapdin Festival
EAP1398_VXY_1_0190	ສອງເຂົ້າຮໍ່	Sòng Khao Hò	Rewards derived from the Donation of Riceflakes
EAP1398_VXY_1_0191	ສະຫລອງສາກສົບ	Salòng Saksop	Rewards derived from the Participation in Funerals
EAP1398_VXY_1_0192	ອານິສົງຖວາຍຂອງ ຫອມ (ຜູກ ໖)	Anisong Thavai Khòng Hòm (Phuk 6)	Rewards derived from the Donation of Fragrant Items (Fascicle 6)
EAP1398_VXY_1_0193	ສອງຜາສາດເຜັງ	Sòng Phasat Phoeng	Rewards derived from the Donation of Beewax Castles
EAP1398_VXY_1_0194	ສອງຫໍຜ້າຕັງເມັງ	Sòng Hò Pha Tang Meng	Rewards derived from the Donation of Cloth Castles
EAP1398_VXY_1_0195	ສອງສາລາ	Sòng Sala	Rewards derived from the Construction of Pavillions
EAP1398_VXY_1_0196	ສອງເສັຍຫຍ້າ	Sòng Sia Ya	Rewards derived from Cutting Glass on the Monasticyards
EAP1398_VXY_1_0197	ສອງຮັກສາສິນ	Sòng Haksasin	Rewards derived from the Observance of Precepts
EAP1398_VXY_1_0198	ສອງຫໍກອງ	Sòng Hò Kòng	Rewards derived from the Construction of Drum Shelters
EAP1398_VXY_1_0199	ສອງທຸງຝ້າຍ (ຜູກ ໑໕)	Sòng Thung Fai (Phuk 15)	Rewards derived from the Donation of Religious Cotton Flags (Fascicle 15)
EAP1398_VXY_1_0200	ສອງຫໍຜ້າຕຽງເມັງຕັ້ງ	Sòng Hò Pha Tiang Meng Tang	Rewards derived from the Donation of Cloth Castles

EAP1398_VXY_1_0201	ສອງຜ້າດອກຄຳ	Sòng Pha Dòk Kham	Rewards derived from the Donation of Gold Pattern Clothes
EAP1398_VXY_1_0202	ສອງສັງຮອມທາດ (ຜູກ ໕)	Sòng Sanghòm That (Phuk 5)	Rewards derived from the Making of the Manuscripts on Integration of the Relics (Fascicle 5)
EAP1398_VXY_1_0203	ອານິສົງກະຖິນ	Anisong Kathin	Rewards derived from Offering the Kathina Robes
EAP1398_VXY_1_0204	ສອງກຳແພງ	Sòng Kam Phaeng	Rewards derived from the Construction of Monastic Walls
EAP1398_VXY_1_0205	ອານິສົງຖວາຍອາວາດ (ຜູກ ໙)	Anisong Thavai Avat (Phuk 9)	Rewards derived from the Donation of Monk Abodes (Fascicle 9)
EAP1398_VXY_1_0206	ສອງໜັງສື	Sòng Nangsü	Rewards derived from the Donation of Religious Books
EAP1398_VXY_1_0207	ອານິສົງສະບູຊາພະ ປັດເຈກ (ຜູກດຽວ)	Anisongsa Busa Phapatchek (Phuk diao)	Rewards derived from the Worship to the Pacceka Buddhas (Fascicle single)
EAP1398_VXY_1_0208	ສອງສັງຂານ	Sòng Sangkhan	Rewards derived from Contemplating the Body
EAP1398_VXY_1_0209	ສອງສັງຂານ	Sòng Sangkhan	Rewards derived from Contemplating the Body
EAP1398_VXY_1_0210	ອານິສົງສ້າງສະພານ (ຜູກ໕)	Anisong Sang Saphan (Phuk 5)	Rewards derived from the Construction of Bridges (Fascicle5)
EAP1398_VXY_1_0211	ສອງເສດຕະສັດ (ຜູກ໑໐,ມັດ໒)	Sòng Settasat (Phuk 10, mat 2)	Rewards derived from the Donation of Tiered Umbrellas (Fascicle 10, Bundle 2)
EAP1398_VXY_1_0212	ສອງເຖຣາພິເສກ	Sòng Theraphisek	Rewards derived from the participation in Monkhood-ranking Promotion

Ceremonies			
EAP1398_VXY_1_0213	ອານິສັງສ້າງພະໂຕ ປີຕະກະ	Anisong Sang Pha Taipitaka	Rewards derived from the Making of the Manuscripts of Buddhist Canon
EAP1398_VXY_1_0214	ສອງພະຊາຍ	Sòng Phasai	Rewards derived from the Construction of Sand Stupas
EAP1398_VXY_1_0215	ສັດຕະນິບາດ (ຜູກຕົ້ນ)	Sattanibat (Phuk ton)	Sattanipāta (Fascicle 1)
EAP1398_VXY_1_0216	ສັດຕະນິບາດ (ຜູກ ໒)	Sattanibat (Phuk 2)	Sattanipāta (Fascicle 2)
EAP1398_VXY_1_0217	ສັດຕະນິບາດ (ຜູກ ໓)	Sattanibat (Phuk 3)	Sattanipāta (Fascicle 3)
EAP1398_VXY_1_0218	ສັດຕະນິບາດ (ຜູກ ໔)	Sattanibat (Phuk 4)	Sattanipāta (Fascicle 4)
EAP1398_VXY_1_0219	ສັດຕະນິບາດ (ຜູກ ໕)	Sattanibat (Phuk 5)	Sattanipāta (Fascicle 5)
EAP1398_VXY_1_0220	ສັດຕະນິບາດ (ຜູກ ໖)	Sattanibat (Phuk 6)	Sattanipāta (Fascicle 6)
EAP1398_VXY_1_0221	ສັດຕະນິບາດ (ຜູກ ໗)	Sattanibat (Phuk 7)	Sattanipāta (Fascicle 7)
EAP1398_VXY_1_0222	ສັງການິບາດ	Sangkanibat	Saṅkānipāta
EAP1398_VXY_1_0223	ເຕມິຍະ (ຜູກຕົ້ນ)	Temiya (Phuk ton)	Temiya (Fascicle 1)
EAP1398_VXY_1_0224	ເຕມິຍະກຸມມານ (ຜູກ ໒)	Temiya Kumman (Phuk 2)	Temiya Kumāra (Fascicle 2)
EAP1398_VXY_1_0225	ເຕມິຍະກຸມມານ (ຜູກ ໓)	Temiya Kumman (Phuk 3)	Temiya Kumāra (Fascicle 3)

EAP1398_VXY_1_0226	ពេរិយ (ផ្លុក ៤)	Temiya (Phuk 4)	Temiya (Fascicle 4)
EAP1398_VXY_1_0227	ឧដិណ (ផ្លុកត័ណ)	Sanok (Phuk ton)	Janaka (Fascicle 1)
EAP1398_VXY_1_0228	ឧដិណ (ផ្លុក ២)	Sanok (Phuk 2)	Janaka (Fascicle 2)
EAP1398_VXY_1_0229	ឧដិណ (ផ្លុក ៣)	Sanok (Phuk 3)	Janaka (Fascicle 3)
EAP1398_VXY_1_0230	ឧដិណ (ផ្លុក ៤)	Sanok (Phuk 4)	Janaka (Fascicle 4)
EAP1398_VXY_1_0231	ឧដិណ (ផ្លុក ៥)	Sanok (Phuk 5)	Janaka (Fascicle 5)
EAP1398_VXY_1_0232	សុវណ្ណសាម (ផ្លុក ២)	Suvannasam (Phuk 2)	Suvannasāma (Fascicle 2)
EAP1398_VXY_1_0233	សុវណ្ណសាម (ផ្លុក ៣)	Suvannasam (Phuk 3)	Suvannasāma (Fascicle 3)
EAP1398_VXY_1_0234	សុវណ្ណសាម (ផ្លុក ៤)	Suvannasam (Phuk 4)	Suvannasāma (Fascicle 4)
EAP1398_VXY_1_0235	ណេរិរាត (ផ្លុកត័ណ)	Nemirat (Phuk ton)	Nemirāja (Fascicle 1)
EAP1398_VXY_1_0236	ណេរិរាត (ផ្លុក ២)	Nemirat (Phuk 2)	Nemirāja (Fascicle 2)
EAP1398_VXY_1_0237	ណេរិរាត (ផ្លុក ៣)	Nemirat (Phuk 13)	Nemirāja (Fascicle 3)
EAP1398_VXY_1_0238	ណេរិរាត (ផ្លុក ៤)	Nemirat (Phuk 4)	Nemirāja (Fascicle 4)
EAP1398_VXY_1_0239	ណេរិរាត (ផ្លុក ៥)	Nemirat (Phuk 5)	Nemirāja (Fascicle 5)
EAP1398_VXY_1_0240	ណេរិរាត (ផ្លុកត្ថុណ ៦)	Nemirat (Phuk thuan 6)	Nemirāja (Fascicle 6)
EAP1398_VXY_1_0241	ណេរិរាត (ផ្លុក ៧)	Nemirat (Phuk 7)	Nemirāja (Fascicle 7)

EAP1398_VXY_1_0242	មេហែនីត (ជួរ ១)	Mahosot (Phuk ton)	Mahosatha (Fascicle 1)
EAP1398_VXY_1_0243	មេហែនីត (ជួរ ២)	Mahosot (Phuk 2)	Mahosatha (Fascicle 2)
EAP1398_VXY_1_0244	មេហែនីត (ជួរ ៣)	Mahosot (Phuk 3)	Mahosatha (Fascicle 3)
EAP1398_VXY_1_0245	មេហែនីត (ជួរ ៤)	Mahosot (Phuk 4)	Mahosatha (Fascicle 4)
EAP1398_VXY_1_0246	មេហែនីត (ជួរ ៥)	Mahosot (Phuk 5)	Mahosatha (Fascicle 5)
EAP1398_VXY_1_0247	មេហែនីត (ជួរ ៦)	Mahosot (Phuk 6)	Mahosatha (Fascicle 6)
EAP1398_VXY_1_0248	មេហែនីត (ជួរ ៧)	Mahosot (Phuk 7)	Mahosatha (Fascicle 7)
EAP1398_VXY_1_0249	មេហែនីត (ជួរ ៨)	Mahosot (Phuk 8)	Mahosatha (Fascicle 8)
EAP1398_VXY_1_0250	មេហែនីត (ជួរ ៩)	Mahosot (Phuk 9)	Mahosatha (Fascicle 9)
EAP1398_VXY_1_0251	មេហែនីត (ជួរ ១០)	Mahosot (Phuk 10)	Mahosatha (Fascicle 10)
EAP1398_VXY_1_0252	មេហែនីត (ជួរ ១១)	Mahosot (Phuk 11)	Mahosatha (Fascicle 11)
EAP1398_VXY_1_0253	មេហែនីត (ជួរ ១២)	Mahosot (Phuk 12)	Mahosatha (Fascicle 12)
EAP1398_VXY_1_0254	មេហែនីត (ជួរ ១៣)	Mahosot (Phuk 13)	Mahosatha (Fascicle 13)
EAP1398_VXY_1_0255	មេហែនីត (ជួរ ១៤)	Mahosot (Phuk 14)	Mahosatha (Fascicle 14)
EAP1398_VXY_1_0256	មេហែនីត (ជួរ ១៥)	Mahosot (Phuk 15)	Mahosatha (Fascicle 15)

EAP1398_VXY_1_0257	ມະໂຫສິດ (ຜູກ ໑໖)	Mahosot (Phuk 16)	Mahosatha (Fascicle 16)
EAP1398_VXY_1_0258	ພູຣິທັດ (ຜູກຕົ້ນ)	Phurithat (Phuk ton)	Bhūridatta (Fascicle 1)
EAP1398_VXY_1_0259	ພູຣິທັດ (ຜູກ ໒)	Phurithat (Phuk 2)	Bhūridatta (Fascicle 2)
EAP1398_VXY_1_0260	ພູຣິທັດ (ຜູກ ໓)	Phurithat (Phuk 3)	Bhūridatta (Fascicle 3)
EAP1398_VXY_1_0261	ພູຣິທັດ (ຜູກ ໔)	Phurithat (Phuk 4)	Bhūridatta (Fascicle 4)
EAP1398_VXY_1_0262	ພູຣິທັດ (ຜູກ ໕)	Phurithat (Phuk 5)	Bhūridatta (Fascicle 5)
EAP1398_VXY_1_0263	ພູຣິທັດ (ຜູກ ໖)	Phurithat (Phuk 6)	Bhūridatta (Fascicle 6)
EAP1398_VXY_1_0264	ຈັນທະກຸມມານ (ຜູກຕົ້ນ)	Chantha Kumman (Phuk 1)	Canda Kumara (Fascicle 1)
EAP1398_VXY_1_0265	ຈັນທະກຸມມານ (ຜູກ ໒)	Chantha Kumman (Phuk 2)	Canda Kumara (Fascicle 2)
EAP1398_VXY_1_0266	ວິທູຣະບັນດິດຕະ (ຜູກຕົ້ນ)	Vithurabanditta (Phuk ton)	Vidhurapaṇḍita (Fascicle 1)
EAP1398_VXY_1_0267	ວິທູຣະບັນດິດຕະ (ຜູກຖ້ວນ ໒)	Vithurabanditta (Phuk thuan 2)	Vidhurapaṇḍita (Fascicle 2)
EAP1398_VXY_1_0268	ວິທູຣະບັນດິດຕະ (ຜູກຖ້ວນ ໓)	Vithurabanditta (Phuk thuan 3)	Vidhurapaṇḍita (Fascicle 3)
EAP1398_VXY_1_0269	ວິທູຣະບັນດິດຕະ (ຜູກຖ້ວນ ໔)	Vithurabanditta (Phuk thuan 4)	Vidhurapaṇḍita (Fascicle 4)
EAP1398_VXY_1_0270	ວິທູຣະບັນດິດຕະ (ຜູກຖ້ວນ ໕)	Vithurabanditta (Phuk thuan 5)	Vidhurapaṇḍita (Fascicle 5)
EAP1398_VXY_1_0271	ວິທູຣະບັນດິດຕະ (ຜູກຖ້ວນ ໖)	Vithurabanditta (Phuk thuan 6)	Vidhurapaṇḍita (Fascicle 6)

EAP1398_VXY_1_0272	ວິທູຣະບັນດິດຕະ (ຜູກຖ້ວນ ໗)	Vithurabanditta (Phuk thuan 7)	Vidhurapaṇḍita (Fascicle 7)
EAP1398_VXY_1_0273	ວິທູຣະບັນດິດຕະ (ຜູກຖ້ວນ ໘)	Vithurabanditta (Phuk thuan 8)	Vidhurapaṇḍita (Fascicle 8)
EAP1398_VXY_1_0274	ວິທູຣະບັນດິດຕະ (ຜູກຖ້ວນ ໙)	Vithurabanditta (Phuk thuan 9)	Vidhurapaṇḍita (Fascicle 9)
EAP1398_VXY_1_0275	ວິທູຣະບັນດິດຕະ (ຜູກຖ້ວນ ໑໐)	Vithurabanditta (Phuk thuan 10)	Vidhurapaṇḍita (Fascicle 10)
EAP1398_VXY_1_0276	ທັດສະພອນ (ຜູກຕົ້ນ)	Thatsaphòn (Phuk ton)	Dasavara (Fascicle 1)
EAP1398_VXY_1_0277	ຫິມມະພານ (ຜູກຕົ້ນ)	Himmaphan (Phuk ton)	Himavanta (Fascicle 1)
EAP1398_VXY_1_0278	ທານະຂັນ (ບັນປາຍ)	Thanakhan Banpai	Dānakanda (Last part)
EAP1398_VXY_1_0279	ວັນນະພະເວດ (ຜູກ ໖)	Vannaphavet (Phuk 6)	Vannappavesana (Fascicle 6)
EAP1398_VXY_1_0280	ຊູຊະກະ (ຜູກ ໗)	Susaka (Phuk 7)	Jujaka (Fascicle 7)
EAP1398_VXY_1_0281	ຈຸນລະພົນ (ຜູກ ໘)	Chunlaphon (Phuk 8)	Culavanna (Fascicle 8)
EAP1398_VXY_1_0282	ມະຫາພົນ (ຜູກ ໙)	Mahaphon (Phuk 9)	Mahāvanna (Fascicle 9)
EAP1398_VXY_1_0283	ທານະຂັນ ບັນຕົ້ນ (ຜູກ ໔)	Thanakhan Banton (Phuk 4)	Dānakaṇḍa (First part, fascicle 4)
EAP1398_VXY_1_0284	ກຸມມານ ບັນປາຍ	Kumman Banpai	Kumāra (Last part)
EAP1398_VXY_1_0285	ມັດທິ (ຜູກ ໑໒)	Matthi (Phuk 12)	Maddī (Fascicle 12)
EAP1398_VXY_1_0286	ສັກກະບັນ (ຜູກ ໑໓)	Sakkaban (Phuk 13)	Sakkapabba (Fascicle 13)
EAP1398_VXY_1_0287	ມະຫາຣາດ (ກັນຖ້ວນ ໑໔)	Maharat Kan thuan 14)	Mahārāja (Fascicle 14)

EAP1398_VXY_1_0288	ສັກກະຕິ	Sakkati	Chakhattiya
EAP1398_VXY_1_0289	ນະຄອນ (ກັນທຸ່ວນ ໑໖)	Nakhòñ (Kan thoun 16)	Nagarakaṇḍa (Fascicle 16)
EAP1398_VXY_1_0290	ສອງມະຫາເວດ ສັນຕະຣະ	Sòng Mahāvetsantara	Rewards derived from Copying Vessantara Jātaka
EAP1398_VXY_1_0291	ບັນຕິນ	Banton	Banton
EAP1398_VXY_1_0292	ໂພທິສັດ	Phothisat	Bodhisatta
EAP1398_VXY_1_0293	ມະໄລແສນ	Malai Saen	Māleyya Saen
EAP1398_VXY_1_0294	ມະໄລພື້ນ	Malai Mün	Māleyya Mün
EAP1398_VXY_1_0295	໔໐ ຊາດ (ມັດ ໒, ຜູກຕົ້ນ, ສົມພະມິດ)	50 Sāt (Mat 2, phuk ton), Somphamit	50 Existences (Bundle 2, fascicle 1), Somphamit
EAP1398_VXY_1_0296	໔໐ ຊາດ (ມັດ ໒, ຜູກ ໒, ສົມພະມິດ)	50 Sāt (Mat 2, phuk 2), Somphamit	50 Existences (Bundle 2, fascicle 2), Somphamit
EAP1398_VXY_1_0297	໔໐ ຊາດ (ຜູກຕົ້ນ, ມັດ ໒, ສີສຸທິນ)	50 Sāt (Phuk ton, mat 2), Sīsuthon	50 Existences (Fascicle 1, bundle 2), Sīsuthon
EAP1398_VXY_1_0298	໔໐ ຊາດ (ຜູກຕົ້ນ, ມັດ ໔)	50 Sāt (Phuk ton, mat 4)	50 Existences (Fascicle 1, bundle 4)
EAP1398_VXY_1_0299	໔໐ ຊາດ (ມັດ ໔, ຜູກ ໒)	50 Sāt (Mat 4, phuk 2)	50 Existences (Bundle 4, fascicle 2)
EAP1398_VXY_1_0300	໔໐ ຊາດ (ມັດ ໔, ຜູກ ໓)	50 Sāt (Mat 4, phuk 3)	50 Existences (Bundle 4, fascicle 3)
EAP1398_VXY_1_0301	໔໐ ຊາດ (ຜູກ ໔, ມັດ ໔)	50 Sāt (Phuk 4, mat 4)	50 Existences (Fascicle 4, bundle 4)
EAP1398_VXY_1_0302	໔໐ ຊາດ (ຜູກ ໔, ມັດ ໕)	50 Sāt (Phuk 4, mat 5)	50 Existences (Fascicle 4, bundle 5)

EAP1398_VXY_1_0303	៤០ ឧ្យាត (ម៉័ត ៤, ផ្លុក ៦)	50 Sāt (Mat 4, phuk 6)	50 Existences (Bundle 4, fascicle 6)
EAP1398_VXY_1_0304	៤០ ឧ្យាត (ម៉័ត ៤, ផ្លុក ៧)	50 Sāt (Mat 4, phuk 8)	50 Existences (Bundle 7, fascicle 8)
EAP1398_VXY_1_0305	៤០ ឧ្យាត (ម៉័ត ៤, ផ្លុក ៨)	50 Sāt (Mat 4, phuk 9)	50 Existences (Bundle 4, fascicle 9)
EAP1398_VXY_1_0306	៤០ ឧ្យាត (ម៉័ត ៥, ផ្លុក ៣)	50 Sāt (Mat 5, phuk ton)	50 Existences (Bundle 5, fascicle 1)
EAP1398_VXY_1_0307	៤០ ឧ្យាត (ម៉័ត ៥, ផ្លុក ២)	50 Sāt (Mat 5, phuk 2)	50 Existences (Bundle 5, fascicle 2)
EAP1398_VXY_1_0308	៤០ ឧ្យាត (ម៉័ត ៥, ផ្លុក ១)	50 Sāt (Mat 5, phuk 3)	50 Existences (Bundle 5, fascicle 3)
EAP1398_VXY_1_0309	៤០ ឧ្យាត (ម៉័ត ៥, ផ្លុក ៤)	50 Sāt (Mat 5, phuk 4)	50 Existences (Bundle 5, fascicle 4)
EAP1398_VXY_1_0310	៤០ ឧ្យាត (ម៉័ត ៥, ផ្លុក ៥)	50 Sāt (Mat 5, phuk 5)	50 Existences (Bundle 5, fascicle 5)
EAP1398_VXY_1_0311	៤០ ឧ្យាត (ម៉័ត ៥, ផ្លុក ៦)	50 Sāt (Mat 5, phuk 6)	50 Existences (Bundle 5, fascicle 6)
EAP1398_VXY_1_0312	៤០ ឧ្យាត (ម៉័ត ៥, ផ្លុក ៧)	50 Sāt (Mat 5, phuk 7)	50 Existences (Bundle 5, fascicle 7)
EAP1398_VXY_1_0313	៤០ ឧ្យាត (ម៉័ត ៥, ផ្លុក ៨)	50 Sāt (Mat 5, phuk 8)	50 Existences (Bundle 5, fascicle 8)
EAP1398_VXY_1_0314	៤០ ឧ្យាត (ម៉័ត ៥, ផ្លុក ៩)	50 Sāt (Mat 5, phuk 9)	50 Existences (Bundle 5, fascicle 9)
EAP1398_VXY_1_0315	៤០ ឧ្យាត (ម៉័ត ៦, ផ្លុក ៣)	50 Sāt (Mat 6, phuk 1)	50 Existences (Bundle 6, fascicle 1)
EAP1398_VXY_1_0316	៤០ ឧ្យាត (ម៉័ត ៦, ផ្លុក ២)	50 Sāt (Mat 6, phuk 2)	50 Existences (Bundle 6, fascicle 2)
EAP1398_VXY_1_0317	៤០ ឧ្យាត (ម៉័ត ៦, ផ្លុក ១)	50 Sāt (Mat 6, phuk 3)	50 Existences (Bundle 6, fascicle 3)

EAP1398_VXY_1_0318	໔໐ ຊາດ (ມັດ ໖, ຜູກ ໔)	50 Sāt (Mat 6, phuk 4)	50 Existences (Bundle 6, fascicle 4)
EAP1398_VXY_1_0319	໔໐ ຊາດ (ມັດ ໖, ຜູກ ໕)	50 Sāt (Mat 6, phuk 5)	50 Existences (Bundle 6, fascicle 5)
EAP1398_VXY_1_0320	໔໐ ຊາດ (ມັດ ໖, ຜູກ ໖)	50 Sāt (Mat 6, phuk 6)	50 Existences (Bundle 6, fascicle 6)
EAP1398_VXY_1_0321	໔໐ ຊາດ (ມັດ ໖, ຜູກ ໗)	50 Sāt (Mat 6, phuk 7)	50 Existences (Bundle 6, fascicle 7)
EAP1398_VXY_1_0322	໔໐ ຊາດ (ມັດ ໖, ຜູກ ໘)	50 Sāt (Mat 6, phuk 8)	50 Existences (Bundle 6, fascicle 8)
EAP1398_VXY_1_0323	໔໐ ຊາດ (ມັດ ໖, ຜູກ ໙)	50 Sāt (Mat 6, phuk 9)	50 Existences (Bundle 6, fascicle 9)
EAP1398_VXY_1_0324	໔໐ ຊາດ (ມັດ ໖, ຜູກ ໑໐)	50 Sāt (Mat 6, phuk 10)	50 Existences (Bundle 6, fascicle 10)
EAP1398_VXY_1_0325	ສິດທິສານ (ຜູກດຽວ)	Sitthisan (Phuk diao)	Siddhisāra (Fascicle single)
EAP1398_VXY_1_0326	ນະຣັດທະພົມ (ຜູກຕົ້ນ)	Narattaphom (Phuk ton)	Nārada Brahma (Fascicle 1)
EAP1398_VXY_1_0327	ນະຣັດທະພົມ (ຜູກ ໒)	Narattaphom (Phuk 2)	Nārada Brahma (Fascicle 2)
EAP1398_VXY_1_0328	ນະຣັດທະພົມ (ຜູກ ໓)	Narattaphom (Phuk 3)	Nārada Brahma (Fascicle 3)
EAP1398_VXY_1_0329	ນະຣັດທະພົມ (ຜູກ ໔)	Narattaphom (Phuk 4)	Nārada Brahma (Fascicle 4)
EAP1398_VXY_1_0330	ນະຣັດທະພົມ (ຜູກ ໕)	Narattaphom (Phuk 5)	Nārada Brahma (Fascicle 5)
EAP1398_VXY_1_0331	ກຸດສະລາດ (ຜູກ ໕)	Kutsalat (Phuk 5)	Kussarāja (Fascicle 5)
EAP1398_VXY_1_0332	ຈັນທະສຸຣິໂຍ (ຜູກດຽວ)	Chantha Suriyo (Phuk diao)	Canda and Suriyo (Single fascicle)

EAP1398_VXY_1_0333	ຈິດຕະສາລີ (ຜູກຕົ້ນ)	Chittasali (Phuk 1)	Cittachālī (Fascicle 1)
EAP1398_VXY_1_0334	ຈິດຕະສາລີ (ຜູກ ໒)	Chittasali (Phuk 2)	Cittachālī (Fascicle 2)
EAP1398_VXY_1_0335	ຈັນທະຄາດ (໕໐ ຊາດ ມັດ ໓, ຜູກຕົ້ນ)	Chanthakhat (50 sat, mat 3, phuk 1)	Candagādha (50 Existences, bundle 3) (Fascicle 1)
EAP1398_VXY_1_0336	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	ຈັນທະຄາດ (໕໐ ຊາດ ມັດ ໓, ຜູກ ໓)	Chanthakhat (50 sat, mat 3, phuk 3)	Candagādha (50 Existences, bundle 3) (Fascicle 3)
EAP1398_VXY_1_0338	ຈັນທະຄາດ (໕໐ ຊາດ ມັດ ໓, ຜູກ ໔)	Chanthakhat (50 sat, mat 3, phuk 4)	Candagādha (50 Existences, bundle 3) (Fascicle 4)
EAP1398_VXY_1_0339	ຈັນທະຄາດ (ຜູກ ໕)	Chanthakhat (Phuk 5)	Candagādha (Fascicle 5)
EAP1398_VXY_1_0340	ຈັນທະຄາດ (໕໐ ຊາດ ມັດ ໓, ຜູກ ໖)	Chanthakhat (50 sat, mat 3, phuk 6)	Candagādha (50 Existences, bundle 3) (Fascicle 6)
EAP1398_VXY_1_0341	ຈັນທະຄາດ (໕໐ ຊາດ ມັດ ໓, ຜູກ ໗)	Chanthakhat (50 sat, mat 3, phuk 7)	Candagādha (50 Existences, bundle 3) (Fascicle 7)
EAP1398_VXY_1_0342	ສຸຣິຍະວົງຫົງອາມາດ (ຜູກຕົ້ນ)	Suriyavong Hong Amat (Phuk 1)	Suriyavong and Hong Āmāt (Fascicle 1)
EAP1398_VXY_1_0343	ສຸຣິຍະວົງຫົງອາມາດ (ຜູກ ໒)	Suriyavon Hong Amat (Phuk 2)	Suriyavong and Hong Āmāt (Fascicle 2)
EAP1398_VXY_1_0344	ສຸຣິຍະວົງຫົງອາມາດ (ຜູກ ໓)	Suriyavon Hong Amat (Phuk 3)	Suriyavong and Hong Āmāt (Fascicle 3)
EAP1398_VXY_1_0345	ສຸຣິຍະວົງຫົງອາມາດ (ຜູກ ໔)	Suriyavon Hong Amat (Phuk 4)	Suriyavong and Hong Āmāt (Fascicle 4)
EAP1398_VXY_1_0346	ສຸຣິຍະວົງຫົງອາມາດ (ຜູກ ໕)	Suriyavon Hong Amat (Phuk 5)	Suriyavong and Hong Āmāt (Fascicle 5)
EAP1398_VXY_1_0347	ສຸຣິຍະວົງຫົງອາມາດ (ຜູກ ໖)	Suriyavon Hong Amat (Phuk 6)	Suriyavong and Hong Āmāt (Fascicle 6)

EAP1398_VXY_1_0348	ສຸຣິຍະວົງທົງອາມາດ (ຜູກ ໗)	Suriyavon Hong Amat (Phuk 7)	Suriyavong and Hong Āmāt (Fascicle 7)
EAP1398_VXY_1_0349	ສຸຣິຍະວົງທົງອາມາດ (ຜູກ ໘)	Suriyavon Hong Amat (Phuk 8)	Suriyavong and Hong Āmāt (Fascicle 8)
EAP1398_VXY_1_0350	ສຸຣິຍະວົງທົງອາມາດ (ຜູກ ໙)	Suriyavon Hong Amat (Phuk 9)	Suriyavong and Hong Āmāt (Fascicle 9)
EAP1398_VXY_1_0351	ສຸຣິຍະວົງທົງອາມາດ (ຜູກ ໑໐)	Suriyavon Hong Amat (Phuk 10)	Suriyavong and Hong Āmāt (Fascicle 10)
EAP1398_VXY_1_0352	50 ຊາດ ມັດ 4, ສິຣະສາ (ຜູກ 1)	Sirasā (50 Sāt, mat 4, phuk ton)	Sirasā (50 Existences, bundle 4, fascicle 1)
EAP1398_VXY_1_0353	50 ຊາດ ມັດ 4, ສິຣະສາ (ຜູກ 2)	Sirasā (50 Sāt, mat 4, phuk 2)	Sirasā (50 Existences, bundle 4, fascicle 2)
EAP1398_VXY_1_0354	50 ຊາດ ມັດ 4, ສິຣະສາ (ຜູກ 3)	Sirasā (50 Sāt, mat 4, phuk 3)	Sirasā (50 Existences, bundle 4, fascicle 3)
EAP1398_VXY_1_0355	50 ຊາດ ມັດ 4, ສິຣະສາ (ຜູກ 4)	Sirasā (50 Sāt, mat 4, phuk 4)	Sirasā (50 Existences, bundle 4, fascicle 4)
EAP1398_VXY_1_0356	ສຸພິມໂມກຂະ (ຜູກຕົ້ນ)	Suphommokkha (Phuk ton)	Subrahmamokkha (Fascicle 1)
EAP1398_VXY_1_0357	ສຸພິມໂມກຂະ (ຜູກ ໒)	Suphommokkha (Phuk 2)	Subrahmamokkha (Fascicle 2)
EAP1398_VXY_1_0358	ສຸພິມໂມກຂະ (ຜູກ ໓)	Suphommokkha (Phuk 3)	Subrahmamokkha (Fascicle 3)
EAP1398_VXY_1_0359	ສຸພິມໂມກຂະ (ຜູກ ໔)	Suphommokkha (Phuk 4)	Subrahmamokkha (Fascicle 4)
EAP1398_VXY_1_0360	ສຸພິມໂມກຂະ (ຜູກ ໕)	Suphommokkha (Phuk 5)	Subrahmamokkha (Fascicle 5)
EAP1398_VXY_1_0361	ສຸພິມໂມກຂະ (ຜູກ ໖)	Suphommokkha (Phuk 6)	Subrahmamokkha (Fascicle 6)
EAP1398_VXY_1_0362	ສຸພິມໂມກຂະ (ຜູກ ໗)	Suphommokkha (Phuk 7)	Subrahmamokkha (Fascicle 7)

EAP1398_VXY_1_0363	ສຸພິມໂມກຂະ (ຜູກ ໙)	Suphommokkha (Phuk 9)	Subrahmamokkha (Fascicle 9)
EAP1398_VXY_1_0364	ສຸພິມໂມກຂະ (ຜູກ ໑໐)	Suphommokkha (Phuk 10)	Subrahmamokkha (Fascicle 10)
EAP1398_VXY_1_0365	ສຸພິມໂມກຂະ (ຜູກຕົ້ນ)	Suphommokkha (Phuk 1)	Subrahmamokkha (Fascicle 1)
EAP1398_VXY_1_0366	ສຸວັນນະມຸກຂະ (ຜູກຕົ້ນ)	Suvarnamukkha (Phuk 1)	Suvarnamukkha (Fascicle 1)
EAP1398_VXY_1_0367	ສຸວັນນະມຸກຂະ (ຜູກ ໒)	Suvarnamukkha (Phuk 2)	Suvarnamukkha (Fascicle 2)
EAP1398_VXY_1_0368	ສຸວັນນະມຸກຂະ (ຜູກ ໓)	Suvarnamukkha (Phuk 3)	Suvarnamukkha (Fascicle 3)
EAP1398_VXY_1_0369	ສຸວັນນະມຸກຂະ (ຜູກ ໔)	Suvarnamukkha (Phuk 4)	Suvarnamukkha (Fascicle 4)
EAP1398_VXY_1_0370	ສຸວັນນະມຸກຂະ (ຜູກ ໕)	Suvarnamukkha (Phuk 5)	Suvarnamukkha (Fascicle 5)
EAP1398_VXY_1_0371	ສຸວັນນະມຸກຂະ (ຜູກ ໖)	Suvarnamukkha (Phuk 6)	Suvarnamukkha (Fascicle 6)
EAP1398_VXY_1_0372	ສຸວັນນະມຸກຂະ (ຜູກ ໗)	Suvarnamukkha (Phuk 7)	Suvarnamukkha (Fascicle 7)
EAP1398_VXY_1_0373	ສຸວັນນະມຸກຂະ (ຜູກ ໘)	Suvarnamukkha (Phuk 8)	Suvarnamukkha (Fascicle 8)
EAP1398_VXY_1_0374	ສຸວັນນະຊິວຫາລິ້ນຄຳ (ຜູກຕົ້ນ)	Suvarnasiohā Līkham (Phuk ton)	Suvarnajivhā, Gold Tongue (Fascicle 1)
EAP1398_VXY_1_0375	ສຸວັນນະຊິວຫາລິ້ນຄຳ (ຜູກ ໒)	Suvarnasiohā Līkham (Phuk 2)	Suvarnajivhā, Gold Tongue (Fascicle 2)
EAP1398_VXY_1_0376	ສຸວັນນະຊິວຫາລິ້ນຄຳ (ຜູກ ໓)	Suvarnasiohā Līkham (Phuk 3)	Suvarnajivhā, Gold Tongue (Fascicle 3)
EAP1398_VXY_1_0377	ສຸວັນນະຊິວຫາລິ້ນຄຳ (ຜູກ ໔)	Suvarnasiohā Līkham (Phuk 4)	Suvarnajivhā, Gold Tongue (Fascicle 4)

EAP1398_VXY_1_0378	ສຸວັນນະຊິວຫາລິນຄຳ (ຜູກ ໕)	Suvannasiohā Linkham (Phuk 5)	Suvannajivhā, Gold Tongue (Fascicle 5)
EAP1398_VXY_1_0379	ສຸວັນນະຊິວຫາ (ຜູກ ໖)	Suvannasiohā (Phuk 6)	Suvannajivhā (Fascicle 6)
EAP1398_VXY_1_0380	ໂສນັນທະ	Sonantha	Sonantha
EAP1398_VXY_1_0381	ສຸວັນນະສັງຂະ (໕໐ ຊາດ, ມັດ໒, ຜູກຕົ້ນ)	Suvannasangkha (50 Sāt, mat 2, phuk ton)	Suvannasaṅkha (50 Existences, bundle 2, fascicle 1)
EAP1398_VXY_1_0382	ສຸວັນນະສັງຂະ (໕໐ ຊາດ, ມັດ໒, ຜູກ ໒)	Suvannasangkha (50 Sāt, mat 2, phuk 2)	Suvannasaṅkha (50 Existences, bundle 2, fascicle 2)
EAP1398_VXY_1_0383	ສຸວັນນະສັງຂະ (໕໐ ຊາດ, ມັດ໒, ຜູກ ໓)	Suvannasangkha (50 Sāt, mat 2, phuk 3)	Suvannasaṅkha (50 Existences, bundle 2, fascicle 3)
EAP1398_VXY_1_0384	ສຸວັນນະສັງຂະ (໕໐ ຊາດ, ມັດ໒, ຜູກ ໕)	Suvannasangkha (50 Sāt, mat 2, phuk 5)	Suvannasaṅkha (50 Existences, bundle 2, fascicle 5)
EAP1398_VXY_1_0385	ສຸວັນນະປອມຄຳ (ຜູກຕົ້ນ)	Suvanna Pòm Kham (Phuk 1)	Suvanna Pòm Kham (Fascicle 1)
EAP1398_VXY_1_0386	ສຸວັນນະປອມຄຳ (ຜູກ ໒)	Suvanna Pòm Kham (Phuk 2)	Suvanna Pòm Kham (Fascicle 2)
EAP1398_VXY_1_0387	ສຸວັນນະປອມຄຳ (ຜູກຖ້ວນ ໓)	Suvanna Pòm Kham (Phuk thoun 3)	Suvanna Pòm Kham (Fascicle 3)
EAP1398_VXY_1_0388	ສຸປຸນນະນາກກຸມມານ	Supunнанak Kumman	Supuannanāga Kumara
EAP1398_VXY_1_0389	ສຸວັນນະຄັນຄາກ (ຜູກ ໒)	Suvanna Khankhak (Phuk 2)	Suvanna Gangāk (Fascicle 2)
EAP1398_VXY_1_0390	ສຸວັນນະຄັນຄາກ (ຜູກ ໔)	Suvanna Khankhak (Phuk 4)	Suvanna Gangāk (Fascicle 4)
EAP1398_VXY_1_0391	ສຸດທະໂສມ	Sutthasom	Sutasoma
EAP1398_VXY_1_0392	ສຸດທະໂສມ (ຜູກ ໕)	Sutthasom (Phuk 5)	Sutasoma (Fascicle 5)

EAP1398_VXY_1_0393	ສິວິໄຊຊາດີກ ຊາດີກ (ຜູກຖ້ວນ 15)	Sivisaiya Sadok (Phuk thuan 18)	Sīvijaya Jātaka (Fascicle thuan 18)
EAP1398_VXY_1_0394	ສຸວັນນະກຸມມານ	Suvanna Kumman	Suvanna Kumāra
EAP1398_VXY_1_0395	ສັບກຳມະວາຈາ	Sap Kammavāchā	Vocabularies of Kammavācā
EAP1398_VXY_1_0396	ອຸປັດສຳປັດທະກຳ	Uppatsampattha- kam	Upasampadakamma
EAP1398_VXY_1_0397	ໂກໂທ (ພະວິໄນ)	Kotho (Phavinai)	Kodo (Phavinai)
EAP1398_VXY_1_0398	ໜັງສືຄອງວັດ	Nangsü Khòngvat	The Scripture of Monastic Duties
EAP1398_VXY_1_0399	໘ ໝື່ນ (ຜູກຕົ້ນ)	8 Mūn (Phuk ton)	Paet Mūn, Eighty Thousand (Fascicle 1)
EAP1398_VXY_1_0400	໘ ໝື່ນ (ຜູກຕົ້ນ)	8 Mūn (Phuk 1)	Paet Mūn, Eighty Thousand (Fascicle 1)
EAP1398_VXY_1_0401	໘ ໝື່ນ (ຜູກ ໒)	8 Mūn (Phuk 2)	Paet Mūn, Eighty Thousand (Fascicle 2)
EAP1398_VXY_1_0402	໘ ໝື່ນ (ຜູກຖ້ວນ ໓)	8 Mūn (Phuk thoun 3)	Paet Mūn, Eighty Thousand (Fascicle thoun 3)
EAP1398_VXY_1_0403	ສອງ ໘ ໝື່ນ	Sòng 8 Mūn	Rewards derived from the Donation of Religious Books
EAP1398_VXY_1_0404	ໂລກະຈັກຊຸ (ຜູກ ໒)	Lokachakkhu (Phuk 2)	Lokacakkhu (Fascicle 2)
EAP1398_VXY_1_0405	ໂລກະຈັກຊຸ (ຜູກ ໓)	Lokachakkhu (Phuk 3)	Lokacakkhu (Fascicle 3)
EAP1398_VXY_1_0406	ເກສາສັງເວກ	Kesasangvek	Sense of Urgency on Hair
EAP1398_VXY_1_0407	ພຸດທະຄຸນ	Phutthakhun	Virtues of the Buddha

EAP1398_VXY_1_0408	ພຸດທະຄຸນ (ຜູກ ໔)	Phutthakhun (Phuk 4)	Virtues of the Buddha (Fascicle 4)
EAP1398_VXY_1_0409	ພຸດທະຄຸນ (ຜູກ ໖)	Phutthakhun (Phuk 6)	Virtues of the Buddha (Fascicle 6)
EAP1398_VXY_1_0410	ພຸດທະຄຸນ (ຜູກ ໒)	Phutthakhun (Phuk 2)	Virtues of the Buddha (Fascicle 2)
EAP1398_VXY_1_0411	ໂລກະວິທູ (ຜູກດຽວ)	Lokavithu (Phuk diao)	Lokavidū (Single fascicle)
EAP1398_VXY_1_0412	ໂລກະວິທູ (ຜູກ ໒)	Lokavithu (Phuk 2)	Lokavidū (Fascicle 2)
EAP1398_VXY_1_0413	ປຸດສາພະຍາກອນ	Putsa Phanyakòn	Questions and Prophecy
EAP1398_VXY_1_0414	ທຳມະຫານາວາ	Thamma Hanava	Dhamma Hānāvā
EAP1398_VXY_1_0415	ຍອດໂຕ	Nyòttai	Nyòt Tai
EAP1398_VXY_1_0416	ປັນຍາວຸດທິກະຖາ	Pannya Vutthi Katha	Paññāvuḍḍhi Kathā
EAP1398_VXY_1_0417	ໂລກກະນິດ	Lokkanit	Lokkaniti
EAP1398_VXY_1_0418	ສັບພະປາຣະມີ (ຜູກຕົ້ນ, ມັດຕົ້ນ)	Sapphaparami (Phuk ton, mat ton)	All Perfections (Fascicle 1, bundle 1)
EAP1398_VXY_1_0419	ສັບພະປາຣະມີ (ຜູກ ໒)	Sapphaparami (Phuk 2)	All Perfections (Fascicle 2)
EAP1398_VXY_1_0420	ສັບພະປາຣະມີ (ຜູກ ໓)	Sapphaparami (Phuk 3)	All Perfections (Fascicle 3)
EAP1398_VXY_1_0421	ສັບພະປາຣະມີ (ຜູກ ໔)	Sapphaparami (Phuk 4)	All Perfections (Fascicle 4)
EAP1398_VXY_1_0422	ສັບພະປາຣະມີ (ຜູກ ໕)	Sapphaparami (Phuk 5)	All Perfections (Fascicle 5)

EAP1398_VXY_1_0423	ສັບພະປາຣະມີ (ຜູກ ໖)	Sapphaparami (Phuk 6)	All Perfections (Fascicle 6)
EAP1398_VXY_1_0424	ສັບພະປາຣະມີ (ຜູກ ໗)	Sapphaparami (Phuk 7)	All Perfections (Fascicle 7)
EAP1398_VXY_1_0425	ສັບພະປາຣະມີ (ຜູກ ໘)	Sapphaparami (Phuk 8)	All Perfections (Fascicle 8)
EAP1398_VXY_1_0426	ສັບພະປາຣະມີ (ຜູກ ໙)	Sapphaparami (Phuk 9)	All Perfections (Fascicle 9)
EAP1398_VXY_1_0427	ສັບພະປາຣະມີ (ຜູກ ໑໐)	Sapphaparami (Phuk 10)	All Perfections (Fascicle 10)
EAP1398_VXY_1_0428	ສັບພະປາຣະມີ (ຜູກ ໑໑)	Sapphaparami (Phuk 11)	All Perfections (Fascicle 11)
EAP1398_VXY_1_0429	ສັບພະປາຣະມີ (ຜູກ ໑໒)	Sapphaparami (Phuk 12)	All Perfections (Fascicle 12)
EAP1398_VXY_1_0430	ສັບພະປາຣະມີ (ຜູກ ໑໓)	Sapphaparami (Phuk 13)	All Perfections (Fascicle 13)
EAP1398_VXY_1_0431	ສັບພະປາຣະມີ (ຜູກ ໑໔)	Sapphaparami (Phuk 14)	All Perfections (Fascicle 14)
EAP1398_VXY_1_0432	ສັບພະປາຣະມີ (ຜູກ ໑໕)	Sapphaparami (Phuk 15)	All Perfections (Fascicle 15)
EAP1398_VXY_1_0433	ວິສາຂາ (ຜູກຕົ້ນ)	Visakha (Phuk ton)	Visākhā (Fascicle 1)
EAP1398_VXY_1_0434	ວິສາຂາ (ຜູກ ໒)	Visakha (Phuk 2)	Visākhā (Fascicle 2)
EAP1398_VXY_1_0435	ວິສາຂາ (ຜູກ ໓)	Visakha (Phuk 3)	Visākhā (Fascicle 3)
EAP1398_VXY_1_0436	ປິສາປະກອນ (ຜູກຕົ້ນ)	Pisapakòn (Phuk ton)	Pisāpakaraṇa (Fascicle 1)
EAP1398_VXY_1_0437	ປິສາປະກອນ (ຜູກ ໒)	Pisapakòn (Phuk 2)	Pisāpakaraṇa (Fascicle 2)

EAP1398_VXY_1_0438	ປີສາປະກອນ (ຜູກ ໓)	Pisapakòn (Phuk 3)	Pisāpakaraṇa (Fascicle 3)
EAP1398_VXY_1_0439	ໂຊດົກກະເສດຖີ (ຜູກ ໒)	Sodokka Setthi (Phuk 2)	Jotaka, the Wealthy Man (Fascicle 2)
EAP1398_VXY_1_0440	ພານຂຶ້ນສິນ (ຜູກດຽວ)	Phan Khün Sin (Phuk diao)	A Hunter Observes the Precepts (Single fascicle)
EAP1398_VXY_1_0441	ພະມະຫາເທບມະໂລ ໂຜດສັດນາຣິກ	Pha Mahathep Malai Phot Satnahok	Venerable Mālaya Helps Hellish Creatures
EAP1398_VXY_1_0442	ມິລິນທະ (ຜູກຕົ້ນ)	Milinthā (Phuk 1)	Milinda (Fascicle ton)
EAP1398_VXY_1_0443	ມິລິນທະ (ຜູກ ໓)	Milinthā (Phuk 3)	Milinda (Fascicle 3)
EAP1398_VXY_1_0444	ຈິນຈະມານະວິກາ ວັດຖຸ (ຜູກຖ້ວນ ໕)	Chinchamanavikāa Vatthu (Phuk thuan 5)	Ciñcamāṇavikā Vatthu (Fascicle 5)
EAP1398_VXY_1_0445	ມະຫາໂມກຄະລາ (ຜູກ ໒)	Mahamokkhala (Phuk 2)	Mahā Moggallana (Fascicle 2)
EAP1398_VXY_1_0446	ມະລິກາ (ຜູກຕົ້ນ)	Malika (Phuk ton)	Malikā (Fascicle 1)
EAP1398_VXY_1_0447	ມະລິກາ (ຜູກ ໒)	Malika (Phuk 2)	Malikā (Fascicle 2)
EAP1398_VXY_1_0448	ມະລິກາ (ຜູກ ໓)	Malika (Phuk 3)	Malikā (Fascicle 3)
EAP1398_VXY_1_0449	ກາຍະນະຄອນ (ຜູກຕົ້ນ)	Kāyanakhòṇ (Phuk ton)	The Body City (Fascicle 1)
EAP1398_VXY_1_0450	ກາຍະນະຄອນ (ຜູກ ໒)	Kāyanakhòṇ (Phuk 2)	The Body City (Fascicle 2)
EAP1398_VXY_1_0451	ກາຍະນະຄອນ (ຜູກ ໓)	Kāyanakhòṇ (Phuk 3)	The Body City (Fascicle 3)
EAP1398_VXY_1_0452	ອຸປະປະຄຸດ (ຜູກ ໓)	Uppakhut (Phuk 3)	Upagupta (Fascicle 3)

EAP1398_VXY_1_0453	ສິຣິມາວັດຖຸ (ຜູກດຽວ)	Sirima Vatthu (Phuk daio)	Sirimā Vatthu (Fascicle single)
EAP1398_VXY_1_0454	ຂີ້ໂຖເກີດເປັນຄໍາ (ບັນຕິ້ນ)	Khithai Koet Pen Kham (Ban ton)	Plows Become Gold (First part)
EAP1398_VXY_1_0455	ຈັນທະປະໂຊດ (ບັນຕິ້ນ)	Chanthapasot (Phuk ton)	Chandapasot (Fascicle 1)
EAP1398_VXY_1_0456	ພານຂຶ້ນສິນ (ຜູກດຽວ)	Phan Khün Sin (Phuk diao)	A Hunter Observes the Precepts (Fascicle single)
EAP1398_VXY_1_0457	ພະຍາອິນຖາມບັນຫາ	Phanya In Tham Banha	Indra's Questions
EAP1398_VXY_1_0458	ພຸດທະໂຄສະຈານ	Phutthakhosachan	Buddhaghosa
EAP1398_VXY_1_0459	ປັນຫາພະຍາປັດເສນທິໂກສິນ	Panha Phanya Patsenthikosan	King Pasenadi's Questions
EAP1398_VXY_1_0460	ພະກັດສິບໂຈດ	Phakatsop Chot	Venerable Kassapa's Questions
EAP1398_VXY_1_0461	ສຸພະພາມມະນະວັດຖຸ	Suphaphammana Vatthu	Subabrahmaṇa Vatthu
EAP1398_VXY_1_0462	ມະຫາອຸປະຄຸດຫລວງ (ຜູກຕົ້ນ)	Maha Upakhut Luang (Phuk ton)	Great Mahā Upagupta (Fascicle 1)
EAP1398_VXY_1_0463	ມະຫາອຸປະຄຸດຫລວງ (ຜູກ ໒)	Maha Upakhut Luang (Phuk 2)	Great Mahā Upagupta (Fascicle 2)
EAP1398_VXY_1_0464	ມະຫາອຸປະຄຸດຫລວງ (ຜູກ ໓)	Maha Upakhut Luang (Phuk 3)	Great Mahā Upagupta (Fascicle 3)
EAP1398_VXY_1_0465	ມະຫາອຸປະຄຸດຫລວງ (ຜູກ ໔)	Maha Upakhut Luang (Phuk 4)	Great Mahā Upagupta (Fascicle 4)
EAP1398_VXY_1_0466	ມະຫາອຸປະຄຸດຫລວງ (ຜູກ ໕)	Maha Upakhut Luang (Phuk 5)	Great Mahā Upagupta (Fascicle 5)
EAP1398_VXY_1_0467	ມະຫາອຸປະຄຸດຫລວງ (ຜູກຖວນ ໖)	Maha Upakhut Luang (Phuk thuan 6)	Great Mahā Upagupta (Fascicle 6)

EAP1398_VXY_1_0468	ມະຫາອຸປະຄຸດທລວງ (ຜູກ ໗)	Maha Upakhut Luang (Phuk 7)	Great Mahā Upagupta (Fascicle 7)
EAP1398_VXY_1_0469	ມະຫາອຸປະຄຸດ (ຜູກ ໘)	Maha Upakhut (Phuk 8)	Mahā Upagupta (Fascicle 8)
EAP1398_VXY_1_0470	ມະຫາອຸປະຄຸດ (ຜູກ ໙)	Maha Upakhut (Phuk 9)	Mahā Upagupta (Fascicle 9)
EAP1398_VXY_1_0471	ມະຫາອຸປະຄຸດ (ຜູກ ໑໐)	Maha Upakhut (Phuk 10)	Mahā Upagupta (Fascicle 10)
EAP1398_VXY_1_0472	ມະຫາອຸປະຄຸດ (ຜູກ ໑໑)	Maha Upakhut (Phuk 11)	Mahā Upagupta (Fascicle 11)
EAP1398_VXY_1_0473	ມະຫາອຸປະຄຸດ (ຜູກ ໑໒)	Maha Upakhut (Phuk 12)	Mahā Upagupta (Fascicle 12)
EAP1398_VXY_1_0474	ມະຫາອຸປະຄຸດ (ຜູກ ໑໓)	Maha Upakhut (Phuk 13)	Mahā Upagupta (Fascicle 13)
EAP1398_VXY_1_0475	ມະຫາອຸປະຄຸດ (ຜູກ ໑໔)	Maha Upakhut (Phuk 14)	Mahā Upagupta (Fascicle 14)
EAP1398_VXY_1_0476	ມະຫາອຸປະຄຸດ (ຜູກ ໑໕)	Maha Upakhut (Phuk 15)	Mahā Upagupta (Fascicle 15)
EAP1398_VXY_1_0477	ທຳມະມູນລະມູນລີ (ຜູກຕົ້ນ)	Thamma Munla Munli (Phuk ton)	Dhamma Mūlamūlī (Fascicle 1)
EAP1398_VXY_1_0478	ປະຖົມມະກັບ (ຜູກຕົ້ນ)	Pathommakap (Phuk ton)	Pathama Kapa (Fascicle 1)
EAP1398_VXY_1_0479	ປະຖະມະມູນລະມູນລີ (ຜູກ ໒)	Pathama Munla Munli (Phuk 2)	Pathama Mūlamūlī (Fascicle 2)
EAP1398_VXY_1_0480	ປະຖະມະມູນລະມູນລີ (ຜູກ ໓)	Pathama Munla Munli (Phuk 3)	Pathama Mūlamūlī (Fascicle 3)
EAP1398_VXY_1_0481	ຕຳນານພະຍາທຳມິກ ກະຣາດ (ຜູກດຽວ)	Tamnan Phanya Thammikkarat (Phuk diao)	Legend of a Righteous King (Single fascicle)
EAP1398_VXY_1_0482	ຕຳນານກາເຜື້ອກ (ຜູກຕົ້ນ)	Tamnan Ka Phüak (Phuk ton)	Legend of a White Crow (Fascicle 1)

EAP1398_VXY_1_0483	ຕຳນານຫໍ້ (ຜູກດຽວ)	Tamnan Hò (Phuk diao)	Chronicle of Hò [Chinese] (Single fascicle)
EAP1398_VXY_1_0484	ຕຳນານຫໍ້ (ຜູກດຽວ)	Tamnan Hò (Phuk diao)	Chronicle of Hò [Chinese] (Single fascicle)
EAP1398_VXY_1_0485	ກຳພ້າກາດຳ (ຜູກຕື້ນ)	Kampha Ka Dam (Phuk ton)	An Orphan and a Black Crow (Fascicle 1)
EAP1398_VXY_1_0486	ກຳພ້າກາດຳ (ຜູກ ໒)	Kampha Ka Dam (Phuk 2)	An Orphan and a Black Crow (Fascicle 2)
EAP1398_VXY_1_0487	ຈັນທະພານິດ	Chanthaphānit	Candavānija, [the Merchant]
EAP1398_VXY_1_0488	ຕຳນານຫີນແຕກ	Tamnan Hin Taek	Legend of a Broken Stone
EAP1398_VXY_1_0489	ສິບຊົ່ວພະຍາອິນ (ຜູກ ໓)	Süpsua Phaya In (Phuk 3)	Inherited from God Indra (Fascicle 3)
EAP1398_VXY_1_0490	ໂຈດຖາມເດີມກ່ອນ	Chot Tham Doem Kòn	Original Questions
EAP1398_VXY_1_0491	ທຸຕິຍະສັງຄາຍະນາ	Dutiya Sangkhayana	Second Buddhist Council
EAP1398_VXY_1_0492	ຕະຕິຍະສັງຄາຍະນາ	Tatiya Sangkhayana	Third Buddhist Council
EAP1398_VXY_1_0493	ຕຳນານທາດພະນົມ	Tamnan That Phanom	Legend of Phanom Stupa
EAP1398_VXY_1_0494	ຕຳນານນິທານວັດ ພະແກ້ວວຽງດິນດອຍ ເຕົ້າ	Tamnan Nithan Vat Pha Kao Viang Din Dòi Tao	Legend and Story of Vat Phra Kao Viang Din Dòi Tao
EAP1398_VXY_1_0495	ຕຳນານທາດ[ພະນົມ]	Tamnan That [Phanom]	Legend of [Phanom] Stupa
EAP1398_VXY_1_0496	ຕຳນານທາດພະນົມ	Tamnan That Phanom	Legend of Phanom Stupa

EAP1398_VXY_1_0497	ພັນພະແກ້ວ	Phün Pha Kaeo	Legend of the Emeral Buddha
EAP1398_VXY_1_0498	ພັນພະແກ້ວພະບາງ	Phün Pha Kaeo Pha Bang	Legend of the Emeral Buddha and the Pha Bang Buddha
EAP1398_VXY_1_0499	ນິໄສພະເຈົ້າ ໑໐ ອົງ ພາຍໜ້າ (ຜູກຕົ້ນ)	Nisai Phachao 10 Ong Phainā (Phuk ton)	Story of the Ten Future Buddhas in Nisaya Version (Fascicle 1)
EAP1398_VXY_1_0500	ນາງກິສາໂຄຕະມີ	Nang Kisakhotami	Kisāgotamī
EAP1398_VXY_1_0501	ພຸດທະວົງສາ (ຜູກຕົ້ນ)	Phutthavongsa (Phuk 1)	Buddhavaṃsa (Fascicle 1)
EAP1398_VXY_1_0502	ພຸດທະວົງສາ (ຜູກ ໒)	Phutthavongsa (Phuk 2)	Buddhavaṃsa (Fascicle 2)
EAP1398_VXY_1_0503	ພຸດທະວົງສາ (ຜູກ ໓)	Phutthavongsa (Phuk 3)	Buddhavaṃsa (Fascicle 3)
EAP1398_VXY_1_0504	ພຸດທະວົງສາ (ຜູກ ໔)	Phutthavongsa (Phuk 4)	Buddhavaṃsa (Fascicle 4)
EAP1398_VXY_1_0505	ພຸດທະວົງສາ (ຜູກ ໕)	Phutthavongsa (Phuk 5)	Buddhavaṃsa (Fascicle 5)
EAP1398_VXY_1_0506	ພຸດທະວົງສາ (ຜູກ ໖)	Phutthavongsa (Phuk 6)	Buddhavaṃsa (Fascicle 6)
EAP1398_VXY_1_0507	ພຸດທະວົງສາ (ຜູກ ໗)	Phutthavongsa (Phuk 7)	Buddhavaṃsa (Fascicle 7)
EAP1398_VXY_1_0508	ພຸດທະວົງສາ (ຜູກ ໘)	Phutthavongsa (Phuk 8)	Buddhavaṃsa (Fascicle 8)
EAP1398_VXY_1_0509	ພຸດທະວົງສາ (ຜູກ ໙)	Phutthavongsa (Phuk 9)	Buddhavaṃsa (Fascicle 9)
EAP1398_VXY_1_0510	ພຸດທະວົງສາ (ຜູກ ໑໐)	Phutthavongsa (Phuk 10)	Buddhavaṃsa (Fascicle 10)

EAP1398_VXY_1_0511	ສະເພົາຄຳ (ຜູກຕົ້ນ)	Saphao Kham (Phuk 1)	A Gold Junk (Fascicle 1)
EAP1398_VXY_1_0512	ພະບາດຮັງຮຸ້ງ	Phabāt Hanghung	The Buddha's Footprint on Hang Hung Mountain
EAP1398_VXY_1_0513	ນິທານພະບາງເຈົ້າ (ຜູກ ໒)	Nithan Pha Bang Chao (Phuk 2)	Legend of the Pha Bang Buddha (Fascicle 2)
EAP1398_VXY_1_0514	ໄຫວ້ທາດສີ່	Vai That Si	Four Elements
EAP1398_VXY_1_0515	ຕຳນານພຸດທະທຳ ນວຍ	Tamnan Phuttha Thamnuai	Legend of the Buddha's Predictions
EAP1398_VXY_1_0516	ພົງສະວະດານພວນ	Phongsavadan Phuan	Chronicle Of Phuan Tribe
EAP1398_VXY_1_0517	ພັນພະສີອານ	Phün Pha Si An	Legend of Metteyya Bodhisattva
EAP1398_VXY_1_0518	ພຸດທະປະວັດ	Phutthapavat	Buddha's Biography
EAP1398_VXY_1_0519	ໂລກກະໄນ (ມັດ ໔, ຜູກຕົ້ນ)	Lokkanai (Mat 4, phuk 1)	Lokkanaya (Bundle 4, fascicle 1)
EAP1398_VXY_1_0520	ພັນປ່າຫິມມະພານ	Phün Pa Himmaphān	Legend of the Himavanta Forest
EAP1398_VXY_1_0521	ກົງດິນວັດຊຽງຍືນ	Kong Din Vat Xiang Yün	Kong Din of Vat Xiang Yün
EAP1398_VXY_1_0522	ພັນວັດວິຊຸນ	Phün Vat Visun	Legend of Vat Visun
EAP1398_VXY_1_0523	ມູນລະຕັນໄຕ (ຜູກ ໓)	Munlatantai (Phuk 3)	Mulatantaya (Fascicle 3)
EAP1398_VXY_1_0524	ມູນລະຕັນໄຕ (ຜູກຕົ້ນ)	Munlatantai (Phuk 1)	Mulatantaya (Fascicle 1)
EAP1398_VXY_1_0525	ມູນລະຕັນໄຕ (ຜູກຖ້ວນ ໒)	Munlatantai (Phuk 2)	Mulatantaya (Fascicle thoun 2)

EAP1398_VXY_1_0526	ມູນລະຕັນໄຕ (ຜູກ ໓)	Munlatantai (Phuk 3)	Mulatantaya (Fascicle 3)
EAP1398_VXY_1_0527	ມູນລະຕັນໄຕ (ຜູກ ໔)	Munlatantai (Phuk 4)	Mulatantaya (Fascicle 4)
EAP1398_VXY_1_0528	ມູນລະຕັນໄຕ (ຜູກ ໕)	Munlatantai (Phuk 5)	Mulatantaya (Fascicle 5)
EAP1398_VXY_1_0529	ມູນລະຕັນໄຕ (ຜູກ ໖)	Munlatantai (Phuk 6)	Mulatantaya (Fascicle 6)
EAP1398_VXY_1_0530	ມູນລະຕັນໄຕ (ຜູກ ໗)	Munlatantai (Phuk 7)	Mulatantaya (Fascicle 7)
EAP1398_VXY_1_0531	ມູນລະຕັນໄຕຍະ (ຜູກຖ້ວນ ໘)	Munlatantai (Phuk thoun 8)	Mulatantaya (Fascicle thoun 8)
EAP1398_VXY_1_0532	ມູນລະຕັນໄຕຍະ (ຜູກ ໙)	Munlatantai (Phuk 9)	Mulatantaya (Fascicle 9)
EAP1398_VXY_1_0533	ມູນລະຕັນໄຕ (ຜູກ ໑໐)	Munlatantai (Phuk 10)	Mulatantaya (Fascicle 10)
EAP1398_VXY_1_0534	ນະວະໂກວາດພະ ວິໄນຍະບັນຍັດຕິ	Navakovāt Phavinaiya Banyatti	Vinaya Teachings for a New Ordained One
EAP1398_VXY_1_0535	ກົດໝາຍບູຮານ	Kotmai Buhan	Customary Law
EAP1398_VXY_1_0536	ນິໄສສັດຈະສັງເຂບ (ຜູກຕົ້ນ)	Nisai Satcha Sangkheb (Phuk 1)	Sacca Saṅkhepa in Nisaya Version (Fascicle 1)
EAP1398_VXY_1_0537	ນິໄສສັດຈະສັງເຂບ (ຜູກ ໓)	Nisai Satcha Sangkheb (Phuk 3)	Sacca Saṅkhepa in Nisaya Version (Fascicle 3)
EAP1398_VXY_1_0538	ນິໄສສັດຈະສັງເຂບ (ຜູກ ໔)	Nisai Satcha Sangkheb (Phuk 4)	Sacca Saṅkhepa in Nisaya Version (Fascicle 4)
EAP1398_VXY_1_0539	ນິໄສສັດຈະສັງເຂບ (ຜູກ ໕)	Nisai Satcha Sangkheb (Phuk 5)	Sacca Saṅkhepa in Nisaya Version (Fascicle 5)
EAP1398_VXY_1_0540	ນິໄສສັດຈະສັງເຂບ (ຜູກ ໖)	Nisai Satcha Sangkheb (Phuk 6)	Sacca Saṅkhepa in Nisaya Version (Fascicle 6)

EAP1398_VXY_1_0541	ນິໄສສັດຈະສັງເຂບ (ຜູກ ໗)	Nisai Satcha Sangkheb (Phuk 7)	Sacca Saṅkhepa in Nisaya Version (Fascicle 7)
EAP1398_VXY_1_0542	ນິໄສສັດຈະສັງເຂບ (ຜູກ ໘)	Nisai Satcha Sangkheb (Phuk 8)	Sacca Saṅkhepa in Nisaya Version (Fascicle 8)
EAP1398_VXY_1_0543	ແປນະໂມ	Pae Namō	Translation of Namō
EAP1398_VXY_1_0544	ຄວາມຢາດນ້ຳ	Khwaṃ Yat Nam	Words for Pouring the Water
EAP1398_VXY_1_0545	ພົມມະທັດຖອດຈິດ	Phommatham Thòt Chit	Brahmadatta Dismantles His Mind
EAP1398_VXY_1_0546	ພົມມະທັດຖອດຈິດ	Phommatham Thòt Chit	Brahmadatta Dismantles His Mind
EAP1398_VXY_1_0547	ນິຍາຍທ້າວຂຸນທອງ ອັວຄຸ່ມ	Niyai Thao Khunthòng Uakhiam	Tale of Khunthòng and Aukhiam
EAP1398_VXY_1_0548	ກາບພະເຈົ້ານິຣະພາມ (ຜູກດຽວ)	Kap Phachao Niraphan (Phuk diao)	The Buddha's Parinibbāna in Poem (Single fascicle)
EAP1398_VXY_1_0549	ສົງວສະຫວາດ (ຜູກ ໒)	Siao Savat (Phuk 2)	Siao Savat (Fascicle 2)
EAP1398_VXY_1_0550	ສົງວສະຫວາດ (ຜູກ ໓)	Siao Savat (Phuk 3)	Siao Savat (Fascicle 3)
EAP1398_VXY_1_0551	ສົງວສະຫວາດ (ຜູກຖ້ວນ ໔)	Siao Savat (Phuk thoun 4)	Siao Savat (Fascicle 4)
EAP1398_VXY_1_0552	ສົງວສະຫວາດ (ຜູກຖ້ວນ ໕)	Siao Savat (Phuk thoun5)	Siao Savat (Fascicle 5)
EAP1398_VXY_1_0553	ສົງວສະຫວາດ (ຜູກຖ້ວນ ໖)	Siao Savat (Phuk thoun 6)	Siao Savat (Fascicle 6)
EAP1398_VXY_1_0554	ສົງວສະຫວາດ (ຜູກ ໗)	Siao Savat (Phuk 7)	Siao Savat (Fascicle 7)
EAP1398_VXY_1_0555	ສົງວສະຫວາດ (ຜູກ ໘)	Siao Savat (Phuk 8)	Siao Savat (Fascicle 8)

EAP1398_VXY_1_0556	ສົງວສະຫວາດ (ຜູກ ໙)	Siao Savat (Phuk 9)	Siao Savat (Fascicle 9)
EAP1398_VXY_1_0557	ສົງວສະຫວາດ (ຜູກ ໑໐)	Siao Savat (Phuk 10)	Siao Savat (Fascicle 10)
EAP1398_VXY_1_0558	ສົງວສະຫວາດ (ຜູກ ໑໑)	Siao Savat (Phuk 11)	Siao Savat (Fascicle 11)
EAP1398_VXY_1_0559	ສົງວສະຫວາດ (ຜູກຕົ້ນ)	Siao Savat (Phuk 1)	Siao Savat (Fascicle 1)
EAP1398_VXY_1_0560	ສົງວສະຫວາດ (ຜູກ ໒)	Siao Savat (Phuk 2)	Siao Savat (Fascicle 2)
EAP1398_VXY_1_0561	ກາບພະເຈົ້ານິຣະພານ	Kap Pha Chao Niraphan	The Buddha's Parinibbāna in Poem
EAP1398_VXY_1_0562	ນິຍາຍພົມພາຮ້າໄຮ	Niyai Phimpha Hamhai	Tale of Bimba Crying
EAP1398_VXY_1_0563	ສົມພະມິດ	Somphamit	Somphamit
EAP1398_VXY_1_0564	ຄໍາໂຄງພາສິດ	Kham Khong Phasit	Proverbs in Poem
EAP1398_VXY_1_0565	ສີສຸຣະມົນທອງ (ຜູກຕົ້ນ)	Sisuraminthòng (Phuk 1)	Sisuraminthòng (Fascicle 1)
EAP1398_VXY_1_0566	ສີສຸຣະມົນທອງ (ຜູກ ໓)	Sisuraminthòng (Phuk 3)	Sisuraminthòng (Fascicle 3)
EAP1398_VXY_1_0567	ສີສຸຣະມົນທອງ (ຜູກ ໔)	Sisuraminthòng (Phuk 4)	Sisuraminthòng (Fascicle 4)
EAP1398_VXY_1_0568	ສີສຸຣະມົນທອງ (ຜູກ ໕)	Sisuraminthòng (Phuk 5)	Sisuraminthòng (Fascicle 5)
EAP1398_VXY_1_0569	ສຸຣິວົງ (ຜູກ ໒)	Surivong (Phuk 2)	Surivong (Fascicle 2)
EAP1398_VXY_1_0570	ສຸຣິວົງ (ຜູກ ໓)	Surivong (Phuk 3)	Surivong (Fascicle 3)

EAP1398_VXY_1_0571	ສຸຣິວົງ (ຜູກ ໔)	Surivong (Phuk 4)	Surivong (Fascicle 4)
EAP1398_VXY_1_0572	ສູດມົນຫົວຄຳ	Sutmon Hua Kham	Chanting in the Evening
EAP1398_VXY_1_0573	ໂຄງສຸພາສິດ	Khong Suphasit	Proverbs in Poem
EAP1398_VXY_1_0574	ຫົງຜາຄຳ (ຜູກ ໒)	Hong Pha Kham (Phuk 2)	Hong Pha Kham (Fascicle 2)
EAP1398_VXY_1_0575	ຫົງຜາຄຳ (ຜູກ ໔)	Hong Pha Kham (Phuk 4)	Hong Pha Kham (Fascicle 4)
EAP1398_VXY_1_0576	ຫົງຜາຄຳ (ຜູກ ໖)	Hong Pha Kham (Phuk 6)	Hong Pha Kham (Fascicle 6)
EAP1398_VXY_1_0577	ນັກຂັດຕະຫຼົກ (ຜູກຕົ້ນ)	Nakkhattalük (Phuk 1)	Nakṣatra (Fascicle 1)
EAP1398_VXY_1_0578	ໂຫຣາສາດ	Horasat	Astrology
EAP1398_VXY_1_0579	ໂຫຣາສາດ	Horasat	Astrology
EAP1398_VXY_1_0580	ບູຊາໂຊກບູຊາ ອຸບບາດ	Busa Sok Busa Ubat	Worship Luckiness and Worship Inauspiciousness
EAP1398_VXY_1_0581	ເລັມຫລວງ	Lem Luang	Lem Luang
EAP1398_VXY_1_0582	ຕຳນານຟ້າຊະມັງຄຳ	Tamnan Farsamang Kham	Legend of Fasamangkham
EAP1398_VXY_1_0583	ຕຳນານຟ້າຊະມັງຄຳ	Tamnan Farsamang Kham	Legend of Fasamangkham
EAP1398_VXY_1_0584	ຄາຖາຈອມຫົວອີກ ພະເຈົ້າ	Khatha Chòm Hua Ok Phachao	Verses of the Buddha's Chest
EAP1398_VXY_1_0585	ສີສຸຣະມິນທອງ (ຜູກ ໒)	Sisuraminthòng (Phuk 2)	Sisuraminthòng (Fascicle 2)

EAP1398_VXY_1_0586	ທຳເງົາພະເຈົ້າ	Tham Ngao Pha Chao	Making the Shadow of the Buddha
EAP1398_VXY_1_0587	ປັນຍາປາຣະມີຍອດແກ້ວ	Pannya Parami Nyòt Kaeo	Perfection of Wisdom in the Peak of Crystal
EAP1398_VXY_1_0588	ສຳພຸດທະຄາຖາ	Samphuttha Khatha	Sambuddha Gāthā
EAP1398_VXY_1_0589	ແກ້ກຳເນີດເດັກນ້ອຍ	Kae Kamnoet Dek Nòi	Kae Kamnoet Dek Nòi
EAP1398_VXY_1_0590	ຄາຣະວະຫລວງ	Khārava Luang	Great Respect
EAP1398_VXY_1_0591	ສູດຂວັນຫລວງ	Sut Khwan Luang	Recall for the Great Spirit
EAP1398_VXY_1_0592	ສູດຂວັນໝໍ້	Sut Khwan Mò	Recall for the Pot
EAP1398_VXY_1_0593	ຣັດຕະນະຈຸງຄຸລີຫລວງ	Rattana Chungkhulī Luang	Great Rattana Cumguli Luang
EAP1398_VXY_1_0594	ຄາຖາສູດແກ້ປັດພົ້ນ	Khatha Sut Kae Pat Phün	Spelling for Sweeping the Floor
EAP1398_VXY_1_0595	ເສຍເຄາະປັດພົ້ນ	Sia Khò Pat Phün	Exorcise of Sweeping the Floor
EAP1398_VXY_1_0596	ສະເຫວີຍ ໓ ຊັ້ນ	Savoei 3 San	Eating in Three Classes
EAP1398_VXY_1_0597	ທໍລະນີສານ	Thòlanisān	The Message of the Earth
EAP1398_VXY_1_0598	ໜັງສືໂສກເຮືອ	Nangsü Sok Hüa	The Book of Characteristics of the Boat
EAP1398_VXY_1_0599	ສູດທໍຣະນີສານຫລວງ	Sut Thòranisan Luang	Prayer of the Message of the Earth
EAP1398_VXY_1_0600	ພະວິໄນ	Phavinai	Vinaya

EAP1398_VXY_1_0601	ເສຍເຄາະ	Sia Khò	Exorcise
EAP1398_VXY_1_0602	ໄຊຍະສູດ	Sainyasut	Jaya Sutta
EAP1398_VXY_1_0603	ຄອງຜ້າ	Khòng Pha	Taking the Robes
EAP1398_VXY_1_0604	ບົດສູດມົນ	Bot Sutmon	Prayers
EAP1398_VXY_1_0605	ວິໄນກຳ	Vinaikam	Vinaya Kamma
EAP1398_VXY_1_0606	ຄາຖາປັນຍາປາຣະມີ	Khatha Pannya Parami	Verse of Perfection of Wisdom
EAP1398_VXY_1_0607	ທໍຣະນິສານ	Thòranisan	The Message of the Earth
EAP1398_VXY_1_0608	ຣາດທະນາ	Ratthana	Invitation
EAP1398_VXY_1_0609	ມົນຄາຖາ	Mon Khatha	Magic Spells
EAP1398_VXY_1_0610	ສັງກາດຫລວງ	Sangkat Luang	Great Era
EAP1398_VXY_1_0611	ສິບປະຄຸນ	Sippakhun	Magic Spells
EAP1398_VXY_1_0612	ສູດພະປາຕິໂມກ	Sut Phapatimok	Prayer of Pāṭimokkha
EAP1398_VXY_1_0613	ຫວ້ານຕ່າງໆ	Vân Tâng Tâng	Various Kinds of Aloe
EAP1398_VXY_1_0614	ໜັງສືຄອງພິກຂຸເຂົ້າກຳ	Nangsü Khòng Phikkhu Khao Kam	A Handbook for Monks undergoing Parivāsa
EAP1398_VXY_1_0615	ແກ້ພົມມະຊາດຫລວງ	Kae Phommasat Luang	Solving the Great Fate

EAP1398_VXY_1_0616	ຕຳລາຢາພື້ນເມືອງ	Tamla Ya Phün Müang	The Treatise of Traditional Medicines
EAP1398_VXY_1_0617	ທາດສີ່	That Si	Four Elements
EAP1398_VXY_1_0618	ສະມະຖະ	Samatha	Samatha
EAP1398_VXY_1_0619	ຢາລົມ	Ya Lom	Medicine for Breath
EAP1398_VXY_1_0620	ມຸງຄຸນຈັກກະວານ ໃຫຍ່	Mungkhun Chakkavanyai	Prayer of Great Blessings
EAP1398_VXY_1_0621	ອຸປະສົມບົດທະກຳ	Upasombotthakam	Upasampadakamma
EAP1398_VXY_1_0622	ສູດຣັດຕະນະ	Sut Rattana	Prayer of Rattana
EAP1398_VXY_1_0623	ມົນຄາຖາ	Mon Khatha	Magic Spells
EAP1398_VXY_1_0624	ພະໄຕໂລກ (ຜູກຕົ້ນ)	Phatailok (Phuk 1)	Phatailok (Fascicle 1)
EAP1398_VXY_1_0625	ມັງຄະລະສູດ	Mangkhalasut	Maṅgala Sutta
EAP1398_VXY_1_0626	ທິນທາງສິບເສັ້ນ	Honthang Sip Sen	The ten Paths
EAP1398_VXY_1_0627	ພົມມະວິຫານ	Phommavihan	Brahmmavihāra
EAP1398_VXY_1_0628	ຈະຕຸຣາຣັກຂາ	Chaturarakkha	Caturārakkhā
EAP1398_VXY_1_0629	ສຸພາສິດ	Suphasit	Proverb
EAP1398_VXY_1_0630	ກາຍະປັດຈະເວກ ຄະຕິ	Kayapatchavekkhati	Reviewing the Body

EAP1398_VXY_1_0631	ຮູປະພະທຳ ໓໓	Rupa Phatham 33	33 Corporealities
EAP1398_VXY_1_0632	ເທວະທູດຕະ (ຜູກຕົ້ນ)	Thevathutta (Phuk ton)	Devadūta Sutta (Fascicle 1)
EAP1398_VXY_1_0633	ເທວະທູດຕະ (ຜູກ ໒)	Thevathutta (Phuk 2)	Devadūta Sutta (Fascicle 2)
EAP1398_VXY_1_0634	ເທວະທູດຕະສູດ (ຜູກ ໓)	Thevathuttasut (Phuk 3)	Devadūta Sutta (Fascicle 3)
EAP1398_VXY_1_0635	ສະຕິປັດຖານ (ຜູກຕົ້ນ)	Satipatthan (Phuk ton)	Satipaṭṭhāna Sutta (Fascicle 1)
EAP1398_VXY_1_0636	ໂລກາວະຈະນະສູດ (ຜູກດຽວ)	Lokavachanasut (Phuk diao)	Lokāvacana Sutta (Single fascicle)
EAP1398_VXY_1_0637	ສັບນິທານສະມັນຕະ (ຜູກຕົ້ນ, ມັດຕົ້ນ)	Sap Nithan Samanta (Phuk 1, mat ton)	Vocabularies of the Tale of Samanta (Fascicle 1, bundle 1)
EAP1398_VXY_1_0638	ສັບສະມັນຕະປາສາ ທິກະ (ຜູກ ໒)	Sap Samantapasathika (Phuk 2)	Vocabularies of Samantapāsādikā (Fascicle 2)
EAP1398_VXY_1_0639	ສັບສະມັນຕະປາສາ ທິກະ (ຜູກ ໓)	Sap Samantapasathika (Phuk 3)	Vocabularies of Samantapāsādikā (Fascicle 3)
EAP1398_VXY_1_0640	ສັບນິທານສະມັນຕະ (ຜູກ ໔)	Sap Nithan Samanta (Phuk 4)	Vocabularies of the Tale of Samanta (Fascicle 4)
EAP1398_VXY_1_0641	ສັບນິທານສະມັນຕະ (ຜູກ ໕, ມັດຕົ້ນ)	Sap Nithan Samanta (Phuk 5, mat 1)	Vocabularies of the Tale of Samanta (Fascicle 5, bundle 1)
EAP1398_VXY_1_0642	ສັບສະມັນ (ຜູກ ໖, ມັດຕົ້ນ)	Sap Saman (Phuk 6, mat 1)	Vocabularies of Samanta (Fascicle 6, bundle 1)
EAP1398_VXY_1_0643	ສັບສະມັນຕະ (ຜູກ ໗)	Sapsamanta (Phuk 7)	Vocabularies of Samanta (Fascicle 7)
EAP1398_VXY_1_0644	ມະຫາມູນລະນິພານ (ຜູກດຽວ)	Maha Munlaniphan (Phuk diao)	Mahā Mulanibbāna (Fascicle single)

EAP1398_VXY_1_0645	ປີຕະກະທັງ ໑ (ຜູກຕົ້ນ)	Pitaka Thang 3 (Phuk ton)	The Three Baskets (Fascicle 1)
EAP1398_VXY_1_0646	ປີຕະກະທັງ ໑ (ຜູກ ໒)	Pitaka Thang 3 (Phuk 2)	The Three Baskets (Fascicle 2)
EAP1398_VXY_1_0647	ປີຕະກະ (ຜູກຕົ້ນ)	Pitaka (Phuk ton)	Pitaka (Fascicle 1)
EAP1398_VXY_1_0648	ປີຕະກະ (ຜູກ ໒)	Pitaka (Phuk 2)	Pitaka (Fascicle 2)
EAP1398_VXY_1_0649	ປີຕະກະ (ຜູກ ໓)	Pitaka (Phuk 3)	Pitaka (Fascicle 3)
EAP1398_VXY_1_0650	ສອງປີຕະກະ (ຜູກ ໔)	Sòng Pitaka (Phuk 4)	Rewards derived from Copying the Buddhist Canon (Fascicle 4)
EAP1398_VXY_1_0651	ສັກຄະຕິທິປະນີ (ຜູກຕົ້ນ, ມັດຕົ້ນ)	Sakkhati Thipani (Phuk 1, mat ton)	Chagatidīpanī (Fascicle 1, Bundle 1)
EAP1398_VXY_1_0652	ສັກຄະຕິທິປະນີ (ຜູກ ໒, ມັດຕົ້ນ)	Sakkhati Thipani (Phuk 2, mat ton)	Chagatidīpanī (Fascicle 2, Bundle 1)
EAP1398_VXY_1_0653	ສັກຄະຕິທິປະນີ (ຜູກ ໓, ມັດຕົ້ນ)	Sakkhati Thipani (Phuk 3, mat ton)	Chagatidīpanī (Fascicle 3, Bundle 1)
EAP1398_VXY_1_0654	ສັກຄະຕິທິປະນີ (ຜູກ ໔, ມັດຕົ້ນ)	Sakkhati Thipani (Phuk 4, mat ton)	Chagatidīpanī (Fascicle 4, Bundle 1)
EAP1398_VXY_1_0655	ສັກຄະຕິທິປະນີ (ຜູກ ໕, ມັດຕົ້ນ)	Sakkhati Thipani (Phuk 5, mat ton)	Chagatidīpanī (Fascicle 5, Bundle 1)
EAP1398_VXY_1_0656	ສັກຄະຕິທິປະນີ (ຜູກ ໖, ມັດຕົ້ນ)	Sakkhati Thipani (Phuk 6, mat ton)	Chagatidīpanī (Fascicle 6, Bundle 1)
EAP1398_VXY_1_0657	ສັກຄະຕິທິປະນີ (ຜູກ ໗, ມັດຕົ້ນ)	Sakkhati Thipani (Phuk 7, mat ton)	Chagatidīpanī (Fascicle 7, Bundle 1)
EAP1398_VXY_1_0658	ສັກຄະຕິທິປະນີ (ຜູກ ໘, ມັດຕົ້ນ)	Sakkhati Thipani (Phuk 8, mat ton)	Chagatidīpanī (Fascicle 8, Bundle 1)
EAP1398_VXY_1_0659	ສັກຄະຕິທິປະນີ (ຜູກ ໙, ມັດຕົ້ນ)	Sakkhati Thipani (Phuk 9, mat ton)	Chagatidīpanī (Fascicle 9, Bundle 1)

EAP1398_VXY_1_0660	ສັກຄະຕິທິປະນີ (ຜູກ ໑໐, ມັດຕົ້ນ)	Sakkhati Thipani (Phuk 10, mat ton)	Chagatidīpanī (Fascicle 10, Bundle 1)
EAP1398_VXY_1_0661	ສູດມົນເດິກ	Sutmon Doek	Prayers for Early Morning Chant
EAP1398_VXY_1_0662	ຍອດມຸກ	Nyòt Muk	Yamaka
EAP1398_VXY_1_0663	ຄິລິອິລິ (ຜູກ ໓)	Khiliisi (Phuk 3)	Giriisi (Girimānanda) (Fascicle 3)
EAP1398_VXY_1_0664	ມາຕິກາ (ພະຍະມະກະ)	Matika (Phayamaka)	Mātikā (Yamaka)
EAP1398_VXY_1_0665	ມະຫາໄຊຫລວງ	Mahasai Luang	Great Victory
EAP1398_VXY_1_0666	ບວດຄົນເປັນຈິວ	Buat Khon Pen Chua	Ordaining a Man becoming a Novice
EAP1398_VXY_1_0667	ສູດກຳມະວາຈາ	Sut Kammavacha	Recitation of the Formal Words of the Ordination
EAP1398_VXY_1_0668	ສັບພານະວານ (ຜູກ 1)	Sapphanavan (Phuk 1)	Vocabularies of Bhāṇavāra (Fascicle 1)
EAP1398_VXY_1_0669	ສັບພານະວານ (ຜູກ ໒)	Sapphanavan (Phuk 2)	Vocabularies of Bhāṇavāra (Fascicle 2)
EAP1398_VXY_1_0670	ສັບພານະວານ (ຜູກ ໓)	Sapphanavan (Phuk 3)	Vocabularies of Bhāṇavāra (Fascicle 3)
EAP1398_VXY_1_0671	ສັບພານະວານ (ຜູກ ໔)	Sapphanavan (Phuk 4)	Vocabularies of Bhāṇavāra (Fascicle 4)
EAP1398_VXY_1_0672	ສັບພານະວານ (ຜູກ ໕)	Sapphanavan (Phuk 5)	Vocabularies of Bhāṇavāra (Fascicle 5)
EAP1398_VXY_1_0673	ສັບພານະວານ (ຜູກ ໖)	Sapphanavan (Phuk 6)	Vocabularies of Bhāṇavāra (Fascicle 6)
EAP1398_VXY_1_0674	ສັບພານະວານ (ຜູກ ໗)	Sapphanavan (Phuk 7)	Vocabularies of Bhāṇavāra (Fascicle 7)

EAP1398_VXY_1_0675	ໄຊຍະສັງຄະທະ	Saiyasangkaha	Jayasāṅgaha
EAP1398_VXY_1_0676	ມະຫາສະໄໝຍະສູດ (ກັນຕົນ)	Mahasamayasut (Kan ton)	Mahāsamaya Sutta (Fascicle 1)
EAP1398_VXY_1_0677	ສອງປີຕະກະ	Sòng Pitaka	Rewards derived from Copying the Buddhist Canon
EAP1398_VXY_1_0678	ສອງຢອດຢາ	Sòng Yòt Yā	Rewards derived from the Repair of Monastic Buildings
EAP1398_VXY_1_0679	ອຸນຫັດສະວິໄຊ	Unhatsavisai	Unhassavijaya
EAP1398_VXY_1_0680	ອຸນຫັດສະວິໄຊ	Unhatsavisai	Unhassavijaya
EAP1398_VXY_1_0681	ອຸນຫັດສະວິໄຊ	Unhatsavisai	Unhassavijaya
EAP1398_VXY_1_0682	ສອງຮາວທຽນ	Sòng Hao Thien	Rewards Derived from the Donation a Candle Line
EAP1398_VXY_1_0683	ສອງສັບພະສອງ	Sòng Sapphasòng	Rewards Derived from the Donation of All Kinds of Gift- Giving
EAP1398_VXY_1_0684	ສະຄົມມະວານ	Sakhommavan	Sagammavāna
EAP1398_VXY_1_0685	ສັດຕະນິບາດ (ຜູກຕົ້ນ)	Sattanibat (Phuk 1)	Sattanipāta (Fascicle 1)
EAP1398_VXY_1_0686	ສັດຕະນິບາດ (ຜູກ ໒)	Sattanibat (Phuk 2)	Sattanipāta (Fascicle 2)
EAP1398_VXY_1_0687	ສັດຕະນິບາດ (ຜູກ ໓)	Sattanibat (Phuk 3)	Sattanipāta (Fascicle 3)
EAP1398_VXY_1_0688	ສັດຕະນິບາດ (ຜູກ ໔)	Sattanibat (Phuk 4)	Sattanipāta (Fascicle 4)
EAP1398_VXY_1_0689	ສັດຕະນິບາດ (ຜູກ ໕)	Sattanibat (Phuk 5)	Sattanipāta (Fascicle 5)

EAP1398_VXY_1_0690	ສັດຕະນິບາດ (ຜູກ ໖)	Sattanibat (Phuk 6)	Sattanipāta (Fascicle 6)
EAP1398_VXY_1_0691	ສັດຕະນິບາດ (ຜູກ ໗)	Sattanibat (Phuk 7)	Sattanipāta (Fascicle 7)
EAP1398_VXY_1_0692	ສັດຕະນິບາດ (ຜູກ ໘)	Sattanibat (Phuk 8)	Sattanipāta (Fascicle 8)
EAP1398_VXY_1_0693	ສັດຕະນິບາດ (ຜູກ ໙)	Sattanibat (Phuk 9)	Sattanipāta (Fascicle 9)
EAP1398_VXY_1_0694	ເຕມິຍະກຸມມານ (ຜູກຕົ້ນ, ຖ້ວນ ໓)	Temiya Kumman (Phuk ton, thuan 3)	Temiya Kumāra (Fascicle 3)
EAP1398_VXY_1_0695	ເຕມິຍະກຸມມານ (ຜູກ ໒)	Temiya Kumman (Phuk 2)	Temiya Kumāra (Fascicle 2)
EAP1398_VXY_1_0696	ເຕມິຍະ (ຜູກ ໓)	Temiya (Phuk 3)	Temiya (Fascicle 3)
EAP1398_VXY_1_0697	ວິບາກເຫວດສັນ ຕະຣະ (ຜູກດຽວ)	Vibakvetsantara (Phuk diao)	The Consequence of Vessantara (Single fascicle)
EAP1398_VXY_1_0698	ວິບາກເຫວດສັນ ຕະຣະ	Vibak Vetsantara	The Consequence of Vessantara
EAP1398_VXY_1_0699	ວິບາກເຫວດສັນ ຕະຣະ (ຜູກດຽວ)	Vibāk Vetsantara (Phuk diao)	The Consequence of Vessantara (Single fascicle)
EAP1398_VXY_1_0700	ທູຕັງຄະວັດ	Thutangkhatvat	Dhutaṅga Vatta
EAP1398_VXY_1_0701	ຊັກບັງສະກຸນ	Sak Bangsakun	Taking the Rag- Robes
EAP1398_VXY_1_0702	ພະທຳມະສັງເວກ	Phathammasangvek	Dhammasamveka
EAP1398_VXY_1_0703	ໂພທິປັກຂີຍະທຳ (ຜູກ ໒)	Phothipakkhiya- tham (Phuk 2)	Bodhipakkhiya- dhamma (Fascicle 2)
EAP1398_VXY_1_0704	ໂພທິປັກຂີຍະທຳ (ຜູກ ໓)	Phothipakkhiya- tham (Phuk 3)	Bodhipakkhiya- dhamma (Fascicle 3)

EAP1398_VXY_1_0705	ເກສາສັງເວກ	Kesasangvek	Sense of Urgency on Hair
EAP1398_VXY_1_0706	ສອງປີຕະກະ	Sòng Pitaka	Rewards derived from Copying the Buddhist Canon
EAP1398_VXY_1_0707	ພູຣິທັດ	Phurithat	Bhūridatta Jātaka
EAP1398_VXY_1_0708	ພູດທະຄຸນຫລວງ (ຜູກ ຕົ້ນ)	Phutthakhun Luang (Phuk 1)	Great Virtues of the Buddha (Fascicle 1)
EAP1398_VXY_1_0709	ພູດທະຄຸນ (ຜູກ ໒)	Phutthakhun (Phuk 2)	Virtues of the Buddha (Fascicle 2)
EAP1398_VXY_1_0710	ພູດທະຄຸນຫລວງ (ຜູກ ໓)	Phutthakhun Luang (Phuk 3)	Great Virtues of the Buddha (Fascicle 3)
EAP1398_VXY_1_0711	ພູດທະຄຸນຫລວງ (ຜູກ ໔)	Phutthakhun Luang (Phuk 4)	Great Virtues of the Buddha (Fascicle 4)
EAP1398_VXY_1_0712	ພູດທະຄຸນຫລວງ (ຜູກ ໕)	Phutthakhun (Phuk 5)	Great Virtues of the Buddha (Fascicle 5)
EAP1398_VXY_1_0713	ພູດທະຄຸນ (ຜູກ ໖)	Phutthakhun (Phuk 6)	Virtues of the Buddha (Fascicle 6)
EAP1398_VXY_1_0714	ພູດທະຄຸນ (ຜູກ ໗)	Phutthakhun (Phuk 7)	Virtues of the Buddha (Fascicle 7)
EAP1398_VXY_1_0715	ພູດທະຄຸນ (ຜູກ ໘)	Phutthakhun (Phuk 8)	Great Virtues of the Buddha (Fascicle 8)
EAP1398_VXY_1_0716	ພູດທະຄຸນຫລວງ (ຜູກ ໙)	Phutthakhun Luang (Phuk 9)	Great Virtues of the Buddha (Fascicle 9)
EAP1398_VXY_1_0717	ສັບພະປາຣະມີ (ຜູກ ໑, ມັດຕົ້ນ)	Sappha Parami (Phuk 1, mat ton)	All Perfections (Fascicle 1, bundle 1)
EAP1398_VXY_1_0718	ສັບພະປາຣະມີ (ຜູກ ໒, ມັດຕົ້ນ)	Sappha Pāramī (Phuk 2, mat ton)	All Perfections (Fascicle 2, bundle 1)
EAP1398_VXY_1_0719	ສັບພະປາຣະມີ (ຜູກ ໓, ມັດຕົ້ນ)	Sappha Parami (Phuk 3, mat ton)	All Perfections (Fascicle 3, bundle 1)

EAP1398_VXY_1_0720	ສັບພະປາຣະມີ (ຜູກ ໔, ມັດຕົ້ນ)	Sappha Parami (Phuk 4, mat ton)	All Perfections (Fascicle 4, bundle 1)
EAP1398_VXY_1_0721	ສັບພະປາຣະມີ (ຜູກ ໕)	Sappha Parami (Phuk 5)	All Perfections (Fascicle 5)
EAP1398_VXY_1_0722	ສັບພະປາຣະມີ (ຜູກ ໖)	Sappha Parami (Phuk 6)	All Perfections (Fascicle 6)
EAP1398_VXY_1_0723	ສັບພະປັນຍາປາຣະມີ (ຜູກ ໗)	Sappha Pannya Parami (Phuk 7)	All Perfections of Wisdom (Fascicle 7)
EAP1398_VXY_1_0724	ສັບພະປາຣະມີ (ຜູກ ໘)	Sappha Parami (Phuk 8)	All Perfections (Fascicle 8)
EAP1398_VXY_1_0725	ສັບພະປາຣະມີ (ຜູກ ໙)	Sappha Parami (Phuk 9)	All Perfections (Fascicle 9)
EAP1398_VXY_1_0726	ສັບພະປາຣະມີ (ຜູກ ໑໐, ມັດຕົ້ນ)	Sappha Parami (Phuk 10, mat ton)	All Perfections (Fascicle 10, bundle 1)
EAP1398_VXY_1_0727	ປຸນນະກະເສດຖີ ຂີ້ໄຖ ເກີດເປັນຄຳ	Punnaka Setthi Khithai Koet Pen Kham	Punnaka, the Rich Man and the Plows Become Gold
EAP1398_VXY_1_0728	ຂີ້ໄຖເກີດເປັນຄຳ	Khithai Koet Pen Kham	Plows Become Gold
EAP1398_VXY_1_0729	ໂຊດົກກະເສດຖີ (ຜູກ ໒)	Sodokka Setthi (Phuk 2)	Jotaka, the Rich Man (Fascicle 2)
EAP1398_VXY_1_0730	ໂຊດົກກະເສດຖີ (ຜູກ ໕)	Sodokka Setthi (Phuk 5)	Jotaka, the Rich Man (Fascicle 5)
EAP1398_VXY_1_0731	ມະຫາອຸປະຄຸດ (ຜູກ ໙)	Maha Upakhut (Phuk 9)	Great Upagupta (Fascicle 9)
EAP1398_VXY_1_0732	ນິຍາຍນັກຄະລະ ໂສເພນີ	Niyai Nakhala Sopheni	The Prostitute City Novel
EAP1398_VXY_1_0733	ກາຍະນະຄອນ	Kayanakhòn	The Body City
EAP1398_VXY_1_0734	ຕຳນານທາດພະນົມ	Tamnan That Phanom	Legend of Phanom Stupa

EAP1398_VXY_1_0735	ຕຳນານທາດ (ຕຳ ນານທາດພະນົມ)	Tamnanthat (Tamnan That Phanom)	Legend of the Stupa (Legend of Phanom Stupa)
EAP1398_VXY_1_0736	ພຸດທະທຳນາຍ	Phutthathamnai	The Buddha's Predictions
EAP1398_VXY_1_0737	ວາມະທັນຕະທາດ (ຜູກ ໓)	Vamathanta That (Phuk 3)	Relic of the Left Tooth (Fascicle 3)
EAP1398_VXY_1_0738	ໂຈຣະໂຕ (ຜູກຖ້ວນ ໓)	Chorato (Phuk thoun 3)	Corato (Fascicle 3)
EAP1398_VXY_1_0739	ສະໝາດກິນນະຣີ	Samat Kinnari	Samat Kinnari
EAP1398_VXY_1_0740	ສະໝາດສົງສານ	Samat Songsan	Samat Songsan
EAP1398_VXY_1_0741	ທັດສະພອນ (ຜູກຕົ້ນ)	Thatsaphòn (Phuk 1)	Dasavara (Fascicle 1)
EAP1398_VXY_1_0742	ຫິມະພານ (ບັນຕິນ, ຜູກ ໒)	Himmaphan (Banton, phuk 2)	Himavanta (First part, fascicle 2)
EAP1398_VXY_1_0743	ຫິມະພານ (ບັນປາຍ, ຜູກ ໓)	Himmaphan (Banpai, phuk 3)	Himavanta (Last part, fascicle 3)
EAP1398_VXY_1_0744	ທານະຂັນ (ບັນຕິນ, ຜູກ ໔)	Thannakhan (Ban ton, phuk 4)	Dānakaṇḍa (First part, fascicle 4)
EAP1398_VXY_1_0745	ທານະຂັນ (ບັນປາຍ)	Thannakhan (Banpai)	Dānakaṇḍa (Last part)
EAP1398_VXY_1_0746	ວັນນະພະເວດ (ຜູກ ໖)	Vannaphavet (Phuk 6)	Vannapavesana (Fascicle 6)
EAP1398_VXY_1_0747	ຊຸຊະກະ (ຜູກ ໗)	Susaka (Phuk 7)	Jujaka (Fascicle 7)
EAP1398_VXY_1_0748	ຈຸນລະພົນ (ຜູກ ໘)	Chunlaphon (Phuk 8)	Culavana (Fascicle 8)
EAP1398_VXY_1_0749	ມະຫາພົນ (ຜູກ ໙)	Mahaphon (Phuk 9)	Mahāvana (Fascicle 9)

EAP1398_VXY_1_0750	ກຸມມານ (ບັນຕິນ, ຜູກຖວນ ໑໐)	Kumman (Ban ton, phuk thuan 10)	Kumāra (First part, fascicle 10)
EAP1398_VXY_1_0751	ມັດທິ (ຜູກ ໑໒)	Matthi (Phuk 12)	Maddi (Fascicle 12)
EAP1398_VXY_1_0752	ສັກກະບັນ (ຜູກ ໑໓)	Sakkaban (Phuk 13)	Sakkapabba (Fascicle 13)
EAP1398_VXY_1_0753	ມະຫາຣາດ (ຜູກ ໑໔)	Maharat (Phuk 14)	Maharāja (Fascicle 14)
EAP1398_VXY_1_0754	ສັກກະຕິ (ຜູກ ໑໕)	Sakkati (Phuk 15)	Chakhattiya (Fascicle 15)
EAP1398_VXY_1_0755	ນະຄອນ	Nakhòn	Nagara
EAP1398_VXY_1_0756	ສອງມະຫາຊາດ	Sòng Maha Sat	Rewards derived from Copying the Buddhist Canon of the Great Existence
EAP1398_VXY_1_0757	ມະໄລໝີ່ນ	Malai Mün	Māleyya Mün



The atmosphere of Vat Xiang Yün Saiya Settharam, as seen from the eastern entrance of the monastery. On the left is the main village road, developed by UNESCO, and on the right is a mountain called Phu Nang (Woman Mountain), which is paired with Phu Thao (Man Mountain) located to the south. The photograph was taken by the team of the Buddhist Archives of Luang Prabang on 3 November 2023. Archive no. LP_Vat_Xiang_Maen_004.

Pha One Keo Sitthivong and Volker Grabowsky

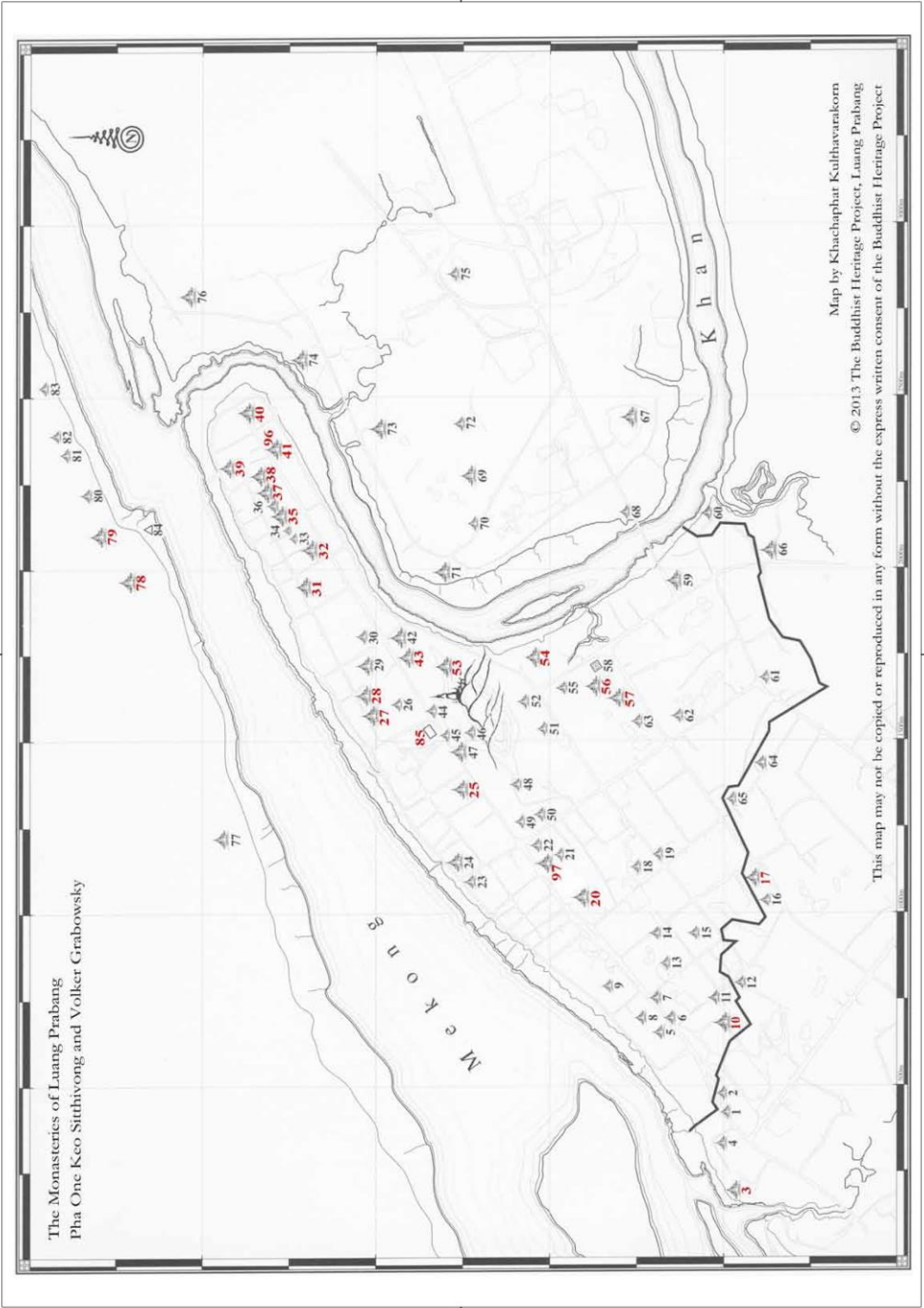
The Monasteries of Luang Prabang

1. Vat Pasaman - 1359/60 *	33. Vat 'That Nòi or Pha Maha 'That Lasabut Vòravihan *	68. Vat Mưang Nga *
2. Vat Kao Fa - 1376/77 *	34. Vat Pha Chao *	69. Vat Phon Sang *
3. Vat Pha Phutthabat Tha Pha Hak or Phutthabat Tai – c. 1400	35. Vat Sop Sikkharam- 1480/81	70. Vat Phan Luang *
4. Vat That Lung *	36. Vat Nak - 1768/69 *	71. Vat Phan Luang
5. Vat Suan Thaen - 1419/20 *	37. Vat Si Mungkhun -1763/64	72. Vat Phon Phaniat *
6. Vat Aham Mungkhun - 1497/98 *	38. Vat Si Bun Hưang - 1758/59	73. Vat Pa Kha
7. Vat Si Phum *	39. Vat Xiang Thồng Vòravihan - 1560/61	74. Vat Phon Sa-at
8. Vat Si Koet - 1854/55 *	40. Vat Pak Khan - 1737/38	75. Vat Phu Dòk Mai
9. Vat Si Than - 1856/57 *	41. Vat Suvannakhili - 1773 - Buddhist Archive of Photography	76. Vat Xiang Lek
10. Vat That Luang - 1818	42. Vat Xiang Ngam or Vat Pa Fang - 1799/1800	77. Vat Xiang Maen
11. Vat Hai Sok - 1795/96 *	43. Vat Pa Khae - 1853/54	78. Vat Chòm Phet
12. Vat Mae Ka - 1438/39 *	44. Vat Sao Liao *	79. Vat Lòng Khun
13. Vat Sadet *	45. Vat Chòm Si *	80. Vat Tham Sakkalin
14. Vat Setthi Luang *	46. Vat Pathiap *	81. Vat Hat Siao
15. Vat Setthi Nòi *	47. Vat Pa Huak - 1861/62	82. Phu Phasat
16. Vat Xiang Kang BòlomVihan – 1408/09	48. Vat Thai Phu *	83. Vat Khok Pap
17. Vat Manolom - 1491/92	49. Vat Hò Khuang *	
18. Vat Lasakhū *	50. Vat That Noeng *	<i>Other Buddhist Places or Monasteries Outside This Map</i>
19. Vat Si Non *	51. Vat Kham Liam *	84. Dòn Sai Mungkhun - Sand bank for ceremonial stupas
20. Vat That Luang Lasa Maha Vihan - 1548	52. Vat Pa Mao *	85. Hò Pha Bang - Shrine of the Pha Bang
21. Vat Hò Siang - 1706	53. Vat Tham Phu Si or Vat Tham Thao	86. Vat Khom Khuang
22. Vat Phon Kao *	54. Vat Aphai (Abhaya) - 1529/30	87. Vat Ban Xiang Ngoen
23. Vat Nòi Ban Lak - 1527/28 *	55. Vat Mưn Sang - 1808/09 *	88. Vat Pa Phon Phao and Santi Chedi
24. Vat Phon Sai Sana Songkham - 1791/92	56. Vat Aham - 1823/24	89. Vat Ban Phik Nòi
25. Vat Si Suvannaphummaham or Vat Mai - 1796/97	57. Vat Visunhalat - 1513	90. Vat Sakaem
26. Vat Nòi Kang Mưang *	58. 'That Mak Mo - 1515	91. Vat Phu Khwai
27. Vat Chum Khòng Sulinthaham - 1843/44	59. Vat Mưn Na Somphu Aham - 1553/54	92. Vat Ban Na Sang Voei
28. Vat Xiang Muan Vajiramangalàrama - 1853/54	60. Vat Pak Huai Mao *	93. Vat Ban Pha Nom
29. Vat Pa Phai - 1815/16	61. Vat Uposot Luang - 1527/28 *	94. Vat Savankhalok
30. Vat Kok Pho Thaen *	62. Vat That Fun *	95. Vat Mai Pa Pha O - The Buddhist Academy
31. Vat Nòng Si Khun Mưang - 1739/40	63. Vat Uposot Nòi - 1536/37 *	96. Buddhist Heritage Project and Buddhist Archives of Luang Prabang
32. Vat Saen Sukharam (Sukhàrama) 1718/19	64. Vat Kha Nyang *	98. Tham Ting - Sacred Grotto of Pak U
	65. Vat Buam Pham *	99. Vat Dòn Khun
	66. Vat Pa Nya Thùp	
	67. Vat Tao Hai	

Christian Year of Founding (A.D.) Listed When Known

* = Abandoned Monastery

Map of monasteries in Luang Prabang town



Prof. Dr. Volker Grabowsky

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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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