Uṇhissavijjaya in Cambodia: Rituals and Narrative
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Abstract

The core of this paper is the translation of a short Cambodian manuscript entitled Sec-kti jiv-dan (The gift of life). In the narrative of this text the Lord Buddha tells how a devaputta called Supatiṭṭhita, should recite the stanzas of the Uṇhissavijjaya in order to avoid the fate of falling into hell after his time in heaven is finished. The Lord Buddha even gives some instructions about how some rituals should be performed when reciting these stanzas. Though the manuscript of the Sec-kti jiv-dan is quite rare nowadays in Cambodia, the ceremony of the gift of life (puṇy jiv-dan) involving the ritualized recitation of the Uṇhissavijjaya stanzas is not in Cambodia.

Key words: Uṇhissavijjyagāthā, Cambodian Buddhism, rituals, ceremony of the gift of life (puṇy jiv-dan), Parittasamodhānapālī (a collection of formulas of protection)
Introduction

In a reluctant footnote, the editor of the Parittasamodhānapālī, a collection of “formulas of protection” (parittas) designed for the Dhammayuttika fraternity that is active in Cambodia, explains that, though the text entitled Jīvadānapāṭha—which is one of the titles used in Cambodia for the Uṇhissavijjayagāthā—could not be found in any canonical sources, because of the great favour it has enjoyed for ages among the elders in this country, it should nevertheless be inserted among this collection of classical pieces of protective literature.

Such hesitation by a “scholarly correct” editor very well illustrates the difference that often exists between what is officially taught, and what is actually practiced, and chanted, by the Khmer Buddhist community. Indeed, the Uṇhissavijjayagāthā is a crucial text, chanted during one of the most commonly performed rituals, held, in addition to the usual monthly or yearly rituals, either in monasteries or in the homes of devotees. This ritual is called the “ceremony to increase one’s lifespan” (bidhi puny caṁrōn braḥ janmāyu), or more commonly the “ceremony of the gift of life” (puny jīv-dān).

This ceremony is performed, most often, to bring merit to its sponsor, the “master of the merit” (mcās’ puny), who, beside the “advantages” (ānisāṃsa) acquired in organizing a religious ceremony involving the presence of monks, expects to restore, maintain, or better his own health. In some cases, a group of people join together to organize the rite for the benefit of others; for example, rites are organized by children and grandchildren for the benefit of their parents and grandparents, or for the lay community of a village in order to benefit an especially venerated monk. (Sometimes, the same ritual, sponsored by the beneficiary himself, is set up in order to restore his wealth or his reputation. It would then be called sūtr mant raṁṭh groḥ, “recitation to destroy ill-fortune.”)

Quite often, the puny jīv-dān is part of a day-long ceremony that includes the very sophisticated ritual of the cand suk girī sūtr, a rite involving the construction of a large labyrinth made of sand mounds enclosed within a fence that represents the boundaries of the world. Monks and laypeople then walk through this labyrinth to perform a form of initiatory symbolic journey to accumulate religious merit.

Most of the time, the puny jīv-dān is completed with the performance of the ritual of the “great tearing of the shroud” (bidhi chāk mahā paṅskūl), during
which the performer, most often (but not always) a monk, tears off a piece of cloth with which a member of the faithful, prostrate on the floor, has covered himself, thereby enacting both the meritorious deed of taking a shroud and making a robe from it—as commanded by the ascetic practice of the dutaṅga (paṁsukulikāṅga)—and the tearing of the placental envelope, thus being reborn as a new and purified being, following a quite common obstetrical metaphor in Khmer Buddhism.

As sophisticated as traditional Cambodian Buddhist rituals are—involving elements such as the making, correct placement, and the use of precise and complicated objects; the orderly alternation of chants by monks and laypeople; and the construction of a particular form of pavilion—their procedures are typically not recorded in any traditional manual. The “liturgy” rests instead within the collective memory of the community. Therefore, these rituals, which follow unwritten patterns passed from generation to generation through practice and imitation, may differ considerably from performance to performance, depending on the wealth of the organizing committee or the location.

In this respect, the puny jīv-dān is a remarkable exception. Most of the practical elements of this ritual are mentioned in the text of the Sec-ktī jāv-dān, the vernacular version of the Uṇhissavijjayasutta translated into Khmer. Some of its different practical dispositions are even reported to have originated in the teachings of the Lord Buddha himself. For example, not only is the Buddha supposed to have uttered the stanzas of the Uṇhissavijjayagāthā, he is also credited with having specified the making of various peculiar objects called for in the rite, such as life-sized shapes of a human body made from unhusked rice—called the “shape of life” (rūp-jīvit)—and candles of pure beeswax measured to the height of the beneficiary of the rite.

**The Rituals of the “Gift of Life” (jīvit dān) as Practiced in Cambodia**

The puny jīv-dān (ceremony of the gift of life) always begins in the middle of the afternoon, and proceed in the following manner:

Like most rituals in Cambodia, it begins with an invocation of local earthly spirits, the anak tà / neak tal, in particular their chief, Kruṅ Bālī, a nāga king reported, in Khmer mythology, to have been the master of waters
and earth before the triumph of the Buddha. This “rite for Kruṅ Bālī” (bidhi kruṅ bālī), is a very common rite organized at the beginning of, but in a sense on the fringes of, almost any great Buddhist ritual. It is meant to propitiate the ground where the rituals are performed. Monks are not involved in this rite; instead, the acāry (a lay ritual specialist) of the monastery alone recites the appropriate formulas.

Then the monks proceed with the usual “salutation to the Triple Gem” (namassakār braḥ ratana trai), “request for the five precepts” (bīdī sūṃ sil praṃ), and the “ritual of anointing with holy water” (bidhi sroc dīk) for the beneficiaries of the ceremony. This sophisticated part of the ritual is held in a palatial “pavilion made with carved banana trees” (puspuk cāk’ cek), an appellation which is sometimes used to name the whole ceremony, known as puṇy puspak.

Only then can the “ceremony of the gift of life” (puṇy jīv-dān) begin, properly speaking. A senior acāry lights the “candle [measured to] the height” (dīen jaṃbhar), a candle measured to the standing height of the beneficiary from the ground to the top of his head; the “candle [measured] when seated” (dīen paṅgay); and the “candle [measured from shoulder to] shoulder” (dīen smā) as it is prescribed by the Buddha himself, according to the text of “The Gift of Life” (Sec-ktī jīv-dān).

After this, one or four or seven monks are invited to recite the “formulas of protection” (parittas), including that of the “recitation to destroy ill-fortune” (sūtr mant raṅṭoḥ groḥ), borrowed from the Āṭānāṭiyā Sutta:

\[
\begin{align*}
tebītvam rakkhito santo \\
muto sabbabhayehi ca...
\end{align*}
\]

By these Buddhas, may you be protected so that you may be liberated from all calamities.

Having recited these stanzas, the venerable monks next begin the recitation of the Uṇhissavijjhayagāthā. In principle, they repeat the formula one hundred and eight times, though most of the time they recite the complete stanzas only once, and then chant a shorter text, consisting of nine stanzas that declare the Buddha, the Dhamma, and the Sangha to be “the supreme medicine, above all other medicines,” thirty to forty times.
Having revered the Buddha-Treasure, truly the best of medicines, Welfare for Devas and men, by the Buddhas’s might may safety be; May all distress be destroyed, and all your suffering be stilled.

Having revered the Dhamma-Treasure, truly the best of medicines, Calmer of fevered passions, by the Dhamma’s might may safety be; May all distress be destroyed and all your fears be stilled.

Having revered the Sangha-Treasure, truly the best of medicines, Worthy of gifts and hospitality, by the Sangha’s might may safety be; May all distress be destroyed and all your ills be stilled.

Then begins the ritual of the “great tearing of the shroud” (*bidbī chāk mabhā paṅskūl*) where the beneficiary is to remain prostrated on the floor, holding his hands joined in respect above the silhouette of his own body made of unhusked rice, the *rūp-jīvit*, and covering himself with the same piece of white cloth (*saṃbat’ sa*) that covers it. A monk then slowly tears the cloth toward himself reciting three times:

\[
\text{aciraṃ vatayaṃ kāyo} \quad \text{paṭhavim adhisessati} \\
\text{chuddho apetaviṇṇāno} \quad \text{niratthamva kalīṅgaram. [repeated three times]}
\]

Before a long time has passed, alas, this body will lie on the ground, rejected, without consciousness, just like a useless piece of wood.
and the formula of *Anumodanā*:

\[ \text{yathā vārivāhā pūrā paripūrenti sāgaraṃ} \ldots \]

Just as the rivers full of water fill the ocean full \ldots

When the *chāk mahā paṅskūl* is over, the group of monks start the long recitations consisting in “elevating the light” (*sūtr lōk rāsī*), beginning with *Iti pi so bhagavā braḥ ādity, braḥ cand, braḥaṅgār devā* and proceeding with various stanzas of victory. Then the beneficiary of the ceremony “ritually offers to the monks” (*prāgen*) the unhusked rice with which his *rūp jīvīt* was made. At the end of these long recitations, the party of laypeople attending the ceremony shoot off a festive round of firecrackers.

When all this comes to a close, a monk is “invited to make a prediction” (*nimand saṃṭēn daṛm desanā*). Most of the time, nowadays, this sermon would be made extemporaneously (*māt’ dade*),\(^4\) based on the inspiration of the preaching monk. Only the most traditional monks would, on this occasion, read the text of the *Sekti jīv-dān*, that is the narrative of *Suppatitṭhita devabutta*, as an *ānisamsa*.

The ceremony extends through the night, ending only the next morning, with the ritual of “honouring the elders and closing the ceremony” *bidhi ṭār bistār cblān puny*. It is worth noting that the use of certain ritual objects, such as the *rūp jīvīt*, is not limited to the “ceremony of the gift of life” (*puny jīv-dān*); for example, they are also used in the very traditional “ceremonies of monastic ordination” (*puny paṃpuos nāg*). Indeed, the use of ritual items constructed following the measurements of the bodies of members of the Buddhist faithful is not at all unique in Khmer Buddhist liturgies. Very sophisticated objects of devotion, made of folded banana leaves, called *pāsi dhām* (*baysey thoml*), are used during the closing rituals marking the end of certain phases of apprenticeship within the “old tradition of meditation,” the *kammaṭṭhān pūrāṇ*.

These *bāsī dhaṃ*, shaped after measuring the height of the “meditating person,” the *yogavacār*, are symbolically “ordained” (*paṃpuos*), in order that they may represent the person in some stage of the rituals.
Presentation of the Text

Four different forms, or versions, of the Uṇhissavijjaya are found in Cambodian manuscript collections. The most common is a simple transcription of the stanzas of the Uṇhissavijjaya in Pāli, without an accompanying narrative. This version is always inscribed as a short manuscript called vān /vien/, usually with the title Jīvadana or Jīvidānaparitta; it is almost always associated with another text, the Mahāmetri (or Mettisūtra).

The second version, also entirely in Pāli, is entitled Uṇhissavijayasutta. It begins with the narrative in which the Buddha recommends that the Devaputta Supatiṭṭhita should recite the verses of the Uṇhissavijjaya in order to extend his life in the Tavatimsa Heaven. To date, only one copy of this version has been found. Since this text never circulated in Cambodia, it was most probably copied in Bangkok at the request of the École française d’Extrême-Orient at the beginning of the twentieth century to complete the collections of the Buddhist Institute in Phnom Penh.

The two remaining versions are written in Khmer. They are both quite rare today, bearing the same title Sec-kī jīv-dān (“Concerning the Gift of Life”). They are very close to each other in terms of form and content. One version is twenty-four folios long, the other fifteen. To date, we have found in Cambodia only two copies of each of these versions. They both give the Supatiṭṭhita narrative in Khmer and the Pāli Uṇhissavijjaya stanzas with glosses in Khmer. The structures of the narrative are almost the same, though the longer version emphasizes the “advantages” (anisaṃsa) obtained when freeing two- and four-footed creatures from bondage. Only the shorter version, which is translated below, provides practical details for the organization of the ritual to be performed during the recitation.5

One should emphasize the conformity of the Khmer story of Supatiṭṭhita devapattra, not only unsurprisingly with the Pāli version as known in Thailand, but also with the Chinese narratives, translated from Indian Sanskrit, dating from even before the tenth century. Indeed, it must be stressed that, while its recitation seems to have been lost for centuries in India and in China, and for decades in Thailand, its recitation and enactment remain very much a living tradition in Cambodia.

The Khmer text of “The Gift of Life” (Sec-kī jīv-dān) is intertwined with short Pāli fragments of sentences, and sometimes with isolated Pāli words
glossed in Khmer. Since there was no point in translating the same text twice, I have just included the embedded Pāli fragments as they appear in the original text.

Translation

“The Gift of Life” (Sec-kti jīv-dān)

[1-a] namotassa bhagavato arahatto sammāsambuddhassa. ekasmiṃ kira samaye satthā devatīṁisabhāvane vibaranto pāritachattakamūle mahipandalakamūlė sisane nisidi dassasa/bassalokadhātu hisanipatītvā sabbedevā / namahāmayādevā puttassapamukhā abhidhammasaṅgāni adbika sattakaraṇaṁ abhidhammakathesi. bho sādhuvo…

O kind hearted men, as many as you are, so have we heard this: one day satthā the August One-Who-is-a-Sublime-Master for all of us, sojano devaputo both divinities and men, as many as we are, during the time when the Buddha was alive,7 the August Lord had risen up to the Heaven of the Thirty-Three. He had entered the Buddhist lent.

The August Master8 rested on the throne of stone of His Lordship Indra, king of kings, in the shade of the tree parijāta, that is a roluos paong tree,9 whose leaves are yellow like the flower of champa, and which is fifty yojana10 high and [1-b] sixty yojana15 wide. As for this stone seat, it is as soft as cotton that would have been carded seven times a day. When Lord Indra, king of kings, sits on his throne, the stone of which it is made bends to the heights of his hips. When the god gets up to depart, this stone resumes its form.

At that time, the Lord Buddha-Who-is-Our-Precious-Master rested on the throne of stone that Lord Indra, king of kings, had offered him. Thus, the Master-of-the-Three-Worlds preached the Sublime Law which is contained in the seven books of the Abhidhamma, from the first one, which is the Classification of Things (Dhammasaṅgī), until the last one, [which] is the Great Treaty of Causalities (Mahāpaṭṭhāna), so that all divinities, as many as they were, among which Mahāmāyā, the mother of the Buddha, Indra and tadā E kodeva brahma, all the most prominent deities could listen.

The Master preached for three months without ever interrupting his discourse, speaking with a harmonious and ringing voice,12 powerful, profound, and flowing like the rain falling from heaven.
There was then a devaputta named Supatiṭṭhita who was reborn in the Heaven of the Thirty Three. Indeed, he had acquired so much merit that he enjoyed precious treasures in a palace fifteen yojana high, having a suite of a thousand young girls to serve him and to take care of him in this palace.

All these young girls knew how to make music with the five instruments to please this devaputta. However, this divine being, at that time, was not aware of his own age, nor of the moment when he should leave this paradisiacal world. All those who resided in this divine abode were aware, and knew that the time of Supatiṭṭhita had come to an end.

These devaputtas, as many as they were, gathered to reflect. Then they went together to speak to His Supreme Lordship Indra, the king of the gods, so that he would know that there was nothing left of the remaining time for Supatiṭṭhita. Then His Supreme Lordship Indra, the king of the gods, said to all divine beings, as many as they were:

O, gods, as many as you are, O gods do you know? In seven days Supatiṭṭhita will fall from this paradise and he will be born in hell where he will endure miserable suffering for many lifetimes and for a thousand hellish years. When he reaches the end of his time in hell, he will be reborn successively under the aspect of seven wild beasts: he will be born under the aspect of a turtle, the aspect of a pig, of an owl, of a vulture, of a crow, of a dog, and of a cat. Then he will be born again a thousand times from a woman’s womb under the aspect of a deaf man, a dumb person, and a blind man.

The divine beings reported all this to Supatiṭṭhita. Only then did he know what His Supreme Lordship Indra, the king of the gods, had revealed, that his age would be neither happy nor stable. His heart was filled with fear, filled with deepest anxiety. He was completely devastated, his body full of anguish.

Then, Supatiṭṭhita, full of fear and of the greatest amazement, thought:
How could I get out of the fatality of reaching the end of this divine age that is mine? pubbanimittaṃ O impermanence in which I am! Have I no refuge nor help? pubbanimittaṃ All the warning signs associated to the end of my age appear on me: the first is that my clothing [3–b] and my complexion are tarnished; the flowers that are my ornaments wither and scatter; my aura disappears; sweat oozes from my body, which is getting dreadful; my daybed, finally, becomes hard and uncomfortable, very different from what it used to be. O impermanence in which I am! Born among divine beings, having exhausted my time, I must leave this divine paradise full of all kinds of beauties. O charming servants, my lovers, here we are attanopubbanimittaṃ disvā bhavisanti sariratosedopañcatisariraducuti separated because my misdeeds take me away from you. attanopubbanimittaṃ disvā bhavisanti sariratosedopañcati sariraducuti saṃdevaputthabhammaṃ. 5 saṃdevaputthabhammaṃ These five warning signs appearing on my body, the very same appearing on all the divinities who must leave this [4–a] paradise. So it is.

The devaputta, having had these thoughts, clasped his hands above his head, bowed to greet His Supreme Lordship Indra, the king of the gods bho devarāja tvam mesāmipatisaranāṃkaroli abhaṃmedivase cuto then sat down where he was prostrated, and he addressed His Supreme Lordship Indra, the king of the gods, as follows:

bho devarāja tvam mesāmipatisaranāṃkarohi abhaṃmedivase cutoavicini-rayenibbato tatba banivvasasahassāna abantaṃ dukkhaṃ anubhavisāmi. bhoavicinirayenibbato tatba banivvasasahassāna abantaṃ dukkhaṃ anubhavisāmi. bho O king of the gods, in truth Supreme Lord Indra, king of the gods, Sovereign tvam tathā mahārāj the highest of all gods, tvam tathā mahārāja in truth, great king who is my refuge, as for me, only seven days remain before I have to leave this divine heavenly place. After that, I will be reborn in the hell avīci to experience the most miserable pain during a thousand hellish years [4–b] as You told me.

natthi me saparāyanodevovattanāṣṭho devarājā sapatitvam hiseththolokasmim-nābaṃ devohiddhiko17 tilokemaṅgalase/ ṭṭho lokapāpanpāvābano Then he recited the following formula:
Truly Precious Being, among the divine and human beings, as many as they are, there is no one equal to you, my Master, sutvā sakodevarāj, immense in the powerful merits of your perfections, your sublime power which is my refuge.

Then His Supreme Lordship Indra, the king of the gods, having heard the words that Supatiṭṭhita had pronounced, spoke the following formula:

\[ aham seṭṭholok smini nabhāṃdevo mahiddhikotiloke maṅgalaseṭṭho lokapāṃpa-vāhana \]

[5-a] As for me, though being the greatest and most sublime being in the Three Worlds, my clairvoyance and my might are powerless to purify the faults of the beings who inhabit these Three Worlds. lokanāṭṭham thapetvā Annam passāminīmaṅgalam sabhāram nikonāṭṭho lokahiti sano anubhasisampadāanuttatā devanañca hitatthāya-desanā... [But] O devaputta, I think that, in all these Three Worlds, if there is only one Sublime Person, [that might have these powers] it must be the August-who-has-merits, our Master, the August who teach the wisdom of his divine foreknowledge, the August Buddha, the One-who-is-in-truth-above-all-the-worlds. The August One is the refuge of these Three Worlds. so bhagavā He is always with efficiency the refuge of all living beings, as many as they are, of all men, of all divine beings, of all the Indras and Brahmās. so bhagavā [5-b] The Buddha-who-is-the-Master shines with the radiance of six colors, more beautiful than anything in the world, and no one can compare to him. He can erase all the shortcomings and all the faults that exist in these worlds. Now, at this very moment, the August One has come to preach in our paradise tasmā in order that, we could all approach his place of rest, and seek refuge by him, the Buddha-who-is-the-Master.

so deva putto When he heard the words of His Supreme Lordship Indra, Supatiṭṭhita had the heart exalted by faith. First, he provided himself with candles, incense sticks, garlands of Jasmine flowers, then he set off, accompanying His Supreme Lordship Indra. tasmāno They entered the resting place of the August-and-Meritorious yenabhagavā. His Supreme Lordship Indra went to where the August Buddha-Who-is-the-Master was. [6-a] Having entered this place, he raised his joined hands in greetings and bowed to pay homage with candles, incense sticks and garlands of Jasmine flowers, then he sat down tadā bhante bhagavā in a decent way. tadā Then His Supreme
Lordship Indra addressed the August-and-Meritorious One in these terms:

*bhante bhagavā* In truth, August-and-Meritorious One, O My Precious Master, this *devaputta* named Supatīṭhita, at the end of the next seven days, will fall from our paradise and will enter into hell *avīci* to experience the pain corresponding to his demerits. So, he implores You, August, to tell us the supreme wisdom.

Then the August-and-Meritorious One answered His Supreme Lordship Indra’s question, so that he would know, and He stated:

*sobbajāto Ekasmiṃ ki-[6–b]kesu jethako ahosi tasmābijam* Supreme Lord, O Supreme Lord, this *devaputta*, during a previous existence, this *devaputta* was born into the family of a very great hunter. He [himself] hunted endlessly all kinds of beasts that he killed for food. *bhagavā* It is because of these evil actions that he has to be reborn in the form of a turtle, a pig, and a dog.

Then His Supreme Lordship Indra said:

*bhante bhagavā* In truth, *somahārājapubbejāto antamakkhipiyo* August One-who-has-Merits, this *devaputta* will be reborn in the form of beasts because of his bad actions. *somahārājapubbejāto antamakkhipiyo/ tegahetvā*18 *tasmā pubbojātobha-vissatti* O Supreme Lord, this *devaputta*, during a previous existence, never stopped capturing animals for food, snatching them from their mother’s nest [7–a]. Because of this, he must be reborn in the form of wild beasts.

Then His Lordship Indra said again:

*bhante bhagavā* In truth, August-and-Sublimely-Meritorious, this divine being will be reborn in the form of a pig as a consequence of all the evil deeds that the August-and-Meritorious has just described to Lord Indra.

The Lord Buddha answered:

*mahārāj ekasmiṃ jāto-aṭṭhopapāno*19 *mahābhoggosamaṇabrāhma/ ṇāti*
kuñacimanovirayo bikhanadetikhanosata parisati tasmā sukkhaṃ vobhavisanti

In truth, Great King, this devaputta, in a previous existence, was born into a family of people who had considerable wealth. To this man religious people and ascetics came to ask for alms; in the same way, disinherited people, as many as they were, came to request some subsidy necessary for them. He did not give to any one. He locked himself in his house, closing the door, sitting indifferently, pretending not to see and hear. When the beggars left, [7–b] he opened his door again and came out of his house. This man was contemptuous of religious people and of ascetics. He said, “this monk does not recite the prayers harmoniously,” or “this novice is unwilling to recite the prayers: all he does is walk around, begging everyone for money to spend.” The man hardly even had respectful words for the elderly monks, the ascetics, or the elders of his own family, all of them as many as they were. It is because of all these evil deeds that he must be reborn in this way.

somanasaṇakkhojātonihetukāṃ

Then the August Indra, king of kings, addressed the August One-who-has-Merits, the Master, bhante bhagavā:

In truth, O August-and-Sublimely-Meritorious One, this devaputta will be reborn in the form of a dog by the effect of the evil actions that the Master, the August-and-Meritorious One, has just described.

mahārāj so Ekāsmiṃ kulesapanāyapakkhitāníddande buddho agāravodubhī so buddhaṅgam saṅghaṅgam napāsi. [8–a] Then the August declared:

“O Great King, it happened that when this devaputta was born in a family, he was shameless: he quarreled with the religious, novices and ascetics, as many as they were, as well as with scholars, doctors, masters of science, experts, with his own mother, with his father, and with his elders. He had no shame. He only knew how to insult, using profanity. He didn’t recognize the virtues of good people in the slightest. It is because of these evil deeds that he must be reborn in the form of a mad dog.

sopatinapa rojatokidānaṃ gabetukāṃ bhante

The August Indra, king of kings, replied to the August One-who-has-Merits:
bhante-bhagavā  Will this devaputta be reborn in the form of a deaf man because of the evil deeds which the Master has just spoken of?

Then the August One-who-has-Merits, He who taught the sublime Law said:

mahārāja Ekasmiṃjātosama [8b] yeridakkhiparisojatto aññasatthānāna-sampanno dharmasutvā dulidukkha parisothānaṃganañca Ekamantāṃ nisidi O Great King, regarding this devaputta, when he was born in Jambudvipa, in the world of men, it happened one day that another person, with a pure heart full of faith, undertook to invite a monk to preach the Great Law. This devaputta joined the others to listen to the sermon, but he could not concentrate on the teaching of the Law. All he did was talk about his gardens, his rice fields, and his hagglings when he was buying and selling. He spoke loudly to the people who were next to him, causing them to lose attention so that they could no longer listen to the teaching of the Sublime Law. This is the reason why this devaputta will be reborn in the form of a deaf and mute person, as a consequence of these evil deeds.

Then Indra, the king of kings, replied:

[9–a] bhante bhagavā Truly, O August-and-Sublimely-Meritorious One, why will this devaputta be reborn in the form of a blind man in his mother’s womb? Tell us, O Augustus-and-Meritorious One, so that we know.

Then, the August-and-Meritorious One answered thus:

mahārāja pubbejāto samaṇabrāhmaṇakchantā disvā paramukhākatvā aolokiyamānogabeva pariṭṭho asiditvā tunhī abosi O Great King, this devaputta, in a previous life, was born in the form of a man. This man saw a priest who came to make the morning quest for food, asking for areca and betel, and for the necessities of the four kinds. This man could see the priest in front of his house, but he feigned being a person who does not see and does not hear. He did not inquire [about what the priest wanted], he closed his eyes so as not to see him. He didn’t say a word to him. It is because of this demeritory act that he will be reborn [9–b] in the form of a blind man from his mother’s womb.
sakodevarājāmabantaṃ gāthaba His Supreme Lordship Indra, king of kings, most powerful among all gods, listened to the words of the Buddha, the August-and-Meritorious-One, then he uttered words which were no longer related to rebirths and demerits of the devaputta, but meant to recite formulas to greet the Master:

yenattabhā hetabhantekenaso Indati Uppaṭṭassāayacakkhi bhante In truth, O August-and-Meritorious-One, ayenadhamaṃna August-One, Possessor-of-the-Most-Sublime-Qualities, yenadhamaṃna what teachings should this devaputta follow so that he finds refuge? What should he do so that he remain permanently, in a stable way, in this precious paradise? We invoke your sublime august teaching for us to hear. We will listen and place this teaching on the top of our heads [10–a] as a refuge.”

āṭṭhabaggavāmukhāṃbhilaṃvivaritvā gāthā maharāja Then the Buddha-Who-is-the-Master, had in his heart a desire to reveal [this teaching] as bright as a crystal box, attbi Uṇhassavijaya and began to speak again. A smile spread over his august lips, bright red like woolen fabric.21 The August preached like this:

attbi Uṇhassavijayo dhammoloke anuttaro sabbasat ‘hitattāyataṃ tvam O Great King, greater than all the gods, as great as they may be, deign to listen to the Sublime August Law, the name of which is Uṇhissavijaya, superior and precious above all, to which no other can be equaled. devaputtetvam This law is useful to all living things.

devaputta O devaputta, tvam Concentrate your attention. I, the Tathāgata, will recite the August Law [10–b] entitled Uṇhissavijaya. Let it enter with respect through the door of your heart up to your memory with the greatest accuracy.

parivijjo rājadande amanusagināmake byagghenāge visebhūte akālamaraṇena ca sabbasmāmarayaṇumoto thapetvā kālamarataṃṭasseva aun bhāvena hontudevo ca sukki sadā O devaputta, this law is able to defeat all frightening enemies, as many as they may be in this world. Even more, at the time of the disintegration of the five aggregates groups,22 at the end of life, when the fright of ghosts and of the wickedness of spirits of the dead is born; when the fright of the dying comes; when one is afraid of perishing in fire; when one is afraid of being killed
by aquatic spirits; when one is afraid of tigers, of bears, of wild men; when one is afraid of being trampled by elephants, afraid of being bitten by horses, of being gored by buffaloes, afraid of being bitten by dogs, afraid of being devoured by crocodiles; [and when one is] afraid of all kinds of spells that are cast so that one dies before reaching middle age, then the Sublime August Law entitled [11–a] Uṇhissavijjaya is able to resuscitate the life of men and women, as many as they are. It is capable of snatching them from all the vehicles of death, unless one has reached the term of his age, because then this law can do nothing against what is inevitable.

By the power of the Law which has for a name Uṇhissavijjaya, O devaputta, then thou will know a long age that will last, calm and pleasant, and happy, peaceful, free from pain, remaining in this paradise until the end of my teachings, the teachings of the Tathāgata, until the time of the teachings of August Si-Āry Metriy.23 Then, O devaputta, thou will be reborn in the world of human beings likkhitam pūjaṃ dhāranam vācanam garum paresam desanam sutvā tassa āyu pavattati where you will enjoy a very long life.

Men, whoever you are, who have a pure heart, full of faith, may you inscribe [11–b] a copy of this text, may you keep it in memory, may you employ someone to make copies of it, may you keep a copy of this text with devotion, in order to learn it by pronouncing it repeatedly. May you invite monks to recite these formulas in order to hear them, and if then you offer candles, incense sticks, garlands of Jasmine flowers as a sign of fearful respect. O folk, as many as you are, you will enjoy a long, peaceful life in happiness and fulfillment, as I, the Tathāgata, have just taught to you.

sakkatvā buddharattanaṃ Aosuthaṃ Uttamaṇ varam iṣitaṃ devamanussāṇaṃ buddha tejjena sotthinā nassantupadavā sabbe dukkā vūpassamentu O Great king, this August Law is entitled Uṇhissavijjaya. If a person, being a man or a woman, recalls it with respect and fear, sakkatvā buddharattanaṃ if this person considers the Buddha, who is the sublime Jewel,24 as being his refuge, Aosuthaṃ as being his sublime remedy, Uttamaṇ varami more powerful than [12–a] all medicines, considers him to be the August One-Who-is-the-Master, who is the August Refuge, bitaṃ who is effective devamanussāṇaṃ for gods, men and for living beings, as many as they are, sotthinā may luck hontu rest on him.

buddhatejjena May, by the magnificent power of the virtues of the Buddha-Who-is-the-Master, sabbe Upaddavā all fears vinassanti be destroyed and
disappear. May dukkha the pains, as many as they are, vūpassamentu be destroyed and annihilated, tesām devamanussānam. This is worthy for gods and human beings, thanks to all the Virtues of the Buddha.

“sakkatvā dhammarattanaṃ aosuthaṃ uttamaṃ varaṃ pariḷāvipassamanāṃ
dhammadējena sotthinā nassantupaddavā sabbehūyā vūpassamentu te. yo puggalo
If a person, whoever this person may be, sakkatvā regards with respect and fear, dhammaratanam the sublime Jewel of the supermundane laws,25 which derive from the August Law which is the Rule, which is a remedy, an august supremely excellent Uttamaṃ medicine, [12–b] sublime varaṃ beyond all medicines, pariḷāvā26 of great efficiency devamanussānāṃ for the gods, for men and for all living beings, as many as they are, hontu dhammatejjenasabbe Uppardavāvinasantibontu possessing, dhammadējena thanks to the power of the virtues of the August Law which is our Rule, sabbe Uppardavā27 the frights of all kinds vinasanti will be destroyed sabbe bhayā vūpassamentuesaṃ devamanussānāṃ and driven out. Frights, sabbe bhayā, as many as they are, whatever they may be, vūpassamentu will be cast out. tesām devamanussānam
This is true for all men and all living beings as much as they are.

“yo puggalo A person, whoever he is, sakkatvā who regards with respect and fear samgharattanaṃ the Jewel of the august Community, which is our sublime refuge, [13–a] Aosuthaṃ which is the sublime remedy, Uttamaṃ supremely excellent, superior to remedies of all kinds, ābuneyyaṃ worthy of receiving the offerings of gods and men, as many as they are, pābuneyyaṃ as well as all the offerings which are brought to him, sotthinā, may this person receive happiness sabbe Uppardavā thanks to the power of the virtues of the Community.

All frights,28 as many as they are, of all kinds, vinassanti, will be destroyed and disappear. sabberogā All diseases, as many as they are, vūpassamentu, will be driven out and healed. This is true tesām devamanussānam for gods, for men and all living beings, as many as they are.

yopuggalo If someone has a disease, and wants it to go away, that person must do the following: he must take a quantity of unhusked rice equal in weight to that of his body and roll a candle equal in height to his own [from the floor] to the top of his head, [13–b] then he must roll another candle the length of which is equal to the height from his shoulder to his hips, then make as many candles as the number of years of his age, each equal to the length of the span from thumb to the tip of the middle finger. He must prepare scented oil, lamps, candles, incense sticks, Jasmine flower garlands, then take the paddy
whose weight is equal to his own, and shape it on the floor into a human figure. He must take a piece of white cotton veil and wrap it around his “shape of life,” then he must invite venerable monks to come and recite the complete formula sakkatvā… one hundred and eight times. After having made all these rituals of offerings, this person should invite the monks to recite the text Uṇhissavijjaya. This person should focus his attention on the Law called Uṇhissavijjaya. Thanks to the “benefits” gained from listening to it, that person will live a long, peaceful and happy life, and will experience nothing but happiness.

Then this person should releases two-legged puñatejjena or four-legged animals. Thanks to all the merits that this person will have acquired in doing so, he [or she] will be free from the fears of death.

puñatejjena Thank to the power of the merits of this August Law, which is a sublime remedy, this person will break with the fatal diseases [14–a] mantito of his body, so that they will fade and disappear, and that he will obtain happiness.

If a person, being a man or a woman, is full of wisdom, and if he [or she] seeks peaceful happiness, [he or she] must accomplish the paths and fruits useful to obtain the treasures of the three kinds—the earthly treasures, the heavenly treasures, the treasures of nibbāna—which are the places of the perfection of happiness and peace. May that person perform [these ritual] regularly, never omitting an occasion dāna phalena in order to obtain the fruits of the gifts.

yo puggalo A person who makes offerings with “the rice of life” obtains a long life, is endowed with a strong body, a bright complexion, and constant luck, thanks to the fact that he will have heard the Law entitled Uṇhissavijjaya.”
himself, who wants to be able to overcome all his enemies, and to live long, may he proceed according to the prescribed ways taught by the Buddha-who-is-the-Master.

\[ \text{desanāvasāne tu sotāpatiphalādinipāpanisū.} \quad \text{Uṇhassavijjavo} \]

Thus ended the preaching by the Buddha-Who-is-the-Master [15–a] entitled \textit{Uṇhissavijjaya}. Indra, the king of kings, greater than all, the \textit{devaputta Supatīṭṭhita}, and all the gods, as many as they were, having heard the Teaching of the August Buddha-Who-is-the-Master, had their hearts full of joy and faith, full of happiness and complete peace, following the August Buddha-Who-is-the-Master. Some, having heard it, reached the degree of Those-Who-Entered-the-Stream;\textsuperscript{30} some, having heard it reached the degree of Those-Who-Will-Return-Only-Once,\textsuperscript{31} or the degree of Those-Who-Will-Not-Return,\textsuperscript{32} or even the degree of Deserving,\textsuperscript{33} thanks to the merits and the fruitions acquired by each of them.

\[ \text{aṭṭhi uṇhassavijjayo niṭṭhito} \]

Thus we pronounce the formulas of the \textit{Uṇhissavijjaya}, which is recompense for the adepts and the faithful, men and women. \textit{niṭṭhita} The text is complete in all its parts are here.
Annex: Critical edition of the Khmer text

[1–a] namotassa bhagavato arahatto sammäsambuddhassa34. ekasmiṃ kira samaye sattbhā devatiṃsabhavane vibharanto pāritachattakamūle mahipandalakamūle25 sīsane nisidi dassasa/ bassalokadīhu hisanipatiṃvā sabbedevā namahāmayādevē puttassapamukhā abhidhammasāṅganī adhika sattakaranaṃ abhidhammadakathē. bho sādhvē/ haiy° sadhu sappuras’ phañ dāmn° hlāyoy° kira tuc yōn pān 1, rień 2 mak mān kāl sūmaiś° thnai muoy noh sattbhā ri braḥ ta jā grūr visēs nai yōn dāmn° hlāy°36. sojano devaputo noh/ gī devatā nau mahā jan’ phañ dāmn° hlāy° kālnoḥ braḥ aṅg gān’ nau löy°37 braḥ aṅg stec hoḥ jōn dau gān’ nau thān trai trīṇ trīṇ stec ka cūl braḥ vassār braḥ aṅg saṃrā’n lōr thm°ar silār38/ pād° jā dib āsā saṃmteca braḥ indrā–dhirāj mān knu manda’ l’briksā pārijātī39 gī tōm raluos ph-uū tā mān briksā krahām lōn pīṭuc phkār cāmpār höy° tā mān kumboḥ 50 yōn e pravēn/

[1–b] caṃmā’n° y° 60 yōj e thmar silāpād noh dan’ pīṭuc sāṃlī ger thbec 1 thnai 7 tān kālā pō braḥ indrādhirāj stec niṅ gān’ lōr kāl e nā höy° thmar noh dan’ cuḥ smōr caṅkeḥ braḥ aṅg noh hoṅ. kālā/ pō braḥ aṅg tōḥ kroṅ lōn cēṅ ṛ thma’r noh beṅ tuc tā tēl viṅ hoṅ. tādā āiṣa kālnoḥ braḥ buddha aṅg tā jā aṃmcas thlai visēs nai yōn braḥ aṅg gān’/ lōr thmar dib āsā saṃtec braḥ indrā–dhirāj pragen° tūcnoḥ höy° braḥ aṅg tā jā aṃmcāḥ trai bha’b dāmn° piy° braḥ aṅg saṃmteṇ braḥ dhaṛm visēs desṇa gambīr braḥ abhidhamm dāmn° 7/ gambīr braḥ saṇgarī41 jā tōm rień dau tāl’ gambīr braḥ mahāpaṭṭhān jā paṅ–as’ jā sāntāp’ as’ devatā phañ dāmn° hlāy° mān nān mahāmyā tā jā buddhamātā32 nau īṅd°/ braṃm jā pradhān braḥ aṅg desnār pān pī kēr gmān hau agg sūr saṃmlēng biroḥ chāṅ krān kra–uv jrau jraḥ hūr appamā’ pīṭuc dik cuḥ mak bī lō ākās43 noh hoṅ. tādā e kodevē/

[2–a] putto sapatītiṃtāmama aboś. tādā āiṣa kālnoḥ mān devaputt 1 jhmoḥ hau supatīṭhīta devaputt ka pān cūl dau kōt nau suor–gār trai trīṇā tūcnoḥ höy° ka mān pun pān soy° saṃmpatti/ prasōr lōr bhimān kumboḥ 15 yōj mān sriy° debb–kaṅa’r dāmn° hlāy° 1 band’ jā pariva’cāṃm° paṃmrōr jā saṃmrā’ p’knuṅ bhimān prasād noḥ eḥ hoṅ mān sri dāmn° hlāy° leṅ/ bhleṅ sēp saṃm–pragum tūr–tandrōy45 dāmn° hlāy° dāmn° 5 jūnbōk paṃmrōr devaputt noḥ eḥ hoṅ e°56 devaputt noḥ nau sabb thnai ka sūḥhābb buṃṭ tīn āyūs kluon ka niṅ cayutt/ cuḥ cāk aṃbiy° suor devalok noḥ löy°. tādā e ko ākāsapparitānāmedavaputto R.
kålnoḥ as’ devaput nau devatā ka tiṇṇ ṭel nau jā prakraṭiy° noh/ ka dau. canava ākāsaaparinī nau nār knuṇ mand’al höy° ka gungit rumḍaṇ bīcāraṇā mōl āyūs devaputt phaṇ noh ka tiṇ thā supatiṭhitā devaput neh niṇ as’ āyūs höy°/

[2–b] as’ devaput phaṇ dāṃ° hlay° ka mak bigroṣ thā ṭucneh. devaputtabhūmari dassassattame desenā toputtomanabandukkham anubhavanto dōb devatā nāṃ° gna‘ dau dūl saṃmtec anmīrin indradhiṛā braṭ aṅg tiṇ/ sankaḥ āyūs supatiṭhitadevaputti niṇ as’ āyūs dōb saṃmtec indradhiṛā mān braḥ pandūl prāp’ mak devatā dāṃ° noh thā ao aś’ devatā phaṇ dāṃ° hlayy°/ anak min tiṇ de haḥ nūr nē supatiṭhitā aṅg neḥ nau tē 7 thāi ḍiet ka gāṭ’ niṇ cayut cuḥ cāk aṇḍhi thān suṇ neḥ höy° ka gāṭ’ niṇ pān cuḥ dāu kōṭ° nau nār/ avacī nārak’ dal’ dukkh vedaṇā ka crōn jātī pān muoy° band’ chnaṃ narak’ noh hoṅ kānār pō ruoj aṃbi naruk jōn mak kōt jā satv’ tiracchān phaṇ dāṃ° hlay° 7 jumbūk/ crōn jānd’ noh hoṅ anak noh niṇ dāu kōt jā antōk jā jruṅ khēn guṅ tmāt k-ēk chkēr chma ruoc höy° ka mak kōt jā manus saṭjīk thlā’ṅ bhnṅē khvāk aṃbiy° knuṅ boḥ mtāy° ceṅ mak/

[3–a] jā mūy bānd’ jāt hoṅ lūḥ kānlār devaput noh prāp ṭūcnoḥ höy°. atarapatyiti51 sotassavacaṅaṃ sutvā kapanahadivosavaputto. dōb supatiṭhitadevaput noh ka pān/ L saṃṭec anmīrin indradhiṛā mān braḥ pandūl prāp’ thā saṃkhhār āṭmār52 sūrabhāb ayūs khluon būṅ dieṅ ṭūcnoḥ höy° ka māṅ cīt noh bhit bhaśy° hāradaiy° noh rundhat’/ andās’ andēn dau viṅ dau mak sūṣot snap’ sub sau tpid mān mundil knuṅ khluon53 ṭūcnoḥ hoṅ. tadā kime evarūṅpāna uppaṛghavobhavinski. aṅa kālnoh su/ patiṭhitā devaput bhit bhaśy° sandhik cīt54 ṭūcnoḥ höy° ka git bīcāraṇā thā ao aṇoṛ dhvō mtec kar niṅ pān ruoj cāk ceṅ aṃbiy° akusal’ mak phtal’ phtec ayūs/ aṅg aṅ ṭūcneh . ao aniccārūppōy° niṇ rak avy° jā buṃṅak’ dibiṅ buṃṃni noh gmāṅ lōy°55. pubbanimittaṃ giś pubbanimit dāṃ° hlay° ka kōṭ māṅ nau aṅg aṅ°56 ṭūcnoḥ mūy° giś sambt’/

[3–b] sliṅk nau śpek57 ka śiṅ āp’ saumaṅ phkār aṅ phaṅ ka śiṅ svit sūṣot pāṇ’ siet rāksmī nau nōs khluon prān aṅ ka hūr ceṅ aṃbi khluon58 aṇoṛ aṅg prān aṅ ka sau maṅ ākraṅ/ āsān tāṃmnek tek aṅ ka kōt ceṅ jā rapiṅ rīṅ rūs phēṅ lōs laṅ’ ban’ pramaṅ’ thā ao anīcā rūppōy kōt mak jā devaputt devaṭār höy° ka pān/ cayutt sruṭ cuḥ cāk ceṅ aṃbi thān bhimān thā māṅ lum-ar noh phśeṇ aor sriṅ° deb aksar pava’r kaṅār snēhā saṃmleṅ aṇoṛ’ saṃ niṅ brāt’/ prās nirās niṅ gnā
dau hōṅ ka hētu tē akusal mak phtalʻ phtec aṅg aṅ neḥ. attanopubbanimittam
dīsvā bhavisanti sariratosedopāñcattiś sariraducuti saṃdevaputtedhamman. pūbbanimit dāṁ ’ hīy’yo’y’ś jumṭuk neḥ prākaṭṭh’ kūnu khoḷuṇ aṅ ka śīś
kot mān mak aṁbi mun noṅ hoṅ doṅ devaput devaṭār dāṁ’ hīy’ pō cayutt
cuḥ /

[4-a] cāk aṁbi suor hīy’ ka śīś tē tūcnoḥ eṅ hoṅ dōb devaput git tūcnoḥ hīy’ ka
lōk kūmpāṅ’ aṅjaliḥ’ pṛaṇuṭ tāk’ lō sirīṣiḥ’ krāp’ thvāy’ pāṅgaṁ saṃtec indrār-
dhirājś ka/ aṅguṭ toy’ āṅ duī luṃṇau ātmā eṅ hoṅ hīy’ dūl braḥ idrār-dhirāj
thā tūcneḥ . bbo devarājā tvaṅ mesāmś pāṭisaraṇṇaṅkarōhi ahaṇmedivas cuto/ avicinirayeś
nibbato tatha banivassasabassāś na abhaṅṭa dūkhaṅ anubhavisā. bbo devarāj thā pabī saṃtec āṁrin indrādhiraṅ nanaṭṭh jā āśūr kūṅ/ būl jā
āṃmcās’ as’ devaṭār phān dāṁ’ hīy’yo’y’ś tvaṅ tathā mahārāj pabī mahārāj tā
jā dibīṅ naiy’ khīṃmōy’ā ṛṁhaṁ ri aṅ khoṇu aṁbi neḥ dau āṅ tēr/ 7 thunā
der niṅ cayutt cuḥ cāk aṁbiḥ’ thān bhīmān devalok suor hīy’ ka niṅ dāu kōt
nā nā avacī naraṅ’ so’y’ dukkh vedanār yūr lāṅ muo’y’ bāṅd’ chnāṅ naraṅ’ tūc
braḥ aṅg prāp’ khoṇu/

[4-b] noṅ hoṅ hīy’ ka sūṭr āṅ pad braḥ gāṭhā tūcneḥ. naththi me
sarpāyanodevovatattāsetṭṭhō devarājā sāpātīvaṃ hisēṭṭholokasmimnaḥ
devohiddhikoś tilokamaṅgalase  thīṭho lokapāpampavāhanoś, thā pabī braḥ
aṅg hoṅ jā visēs naiy’ devatār manuss satv’ phān dāṁ’ hīy’ buṅ mān āṅk e
nā 1 niṅ śmōr niṅ amcāḥ noṅ/ gmāṅ lōy’ braḥ aṅg aṃmcās’ jā ddhaṁ mān puṅ
sāmbhbār braḥ pārāmiś riddhī āṁubhāb jā maṅgaḷ’ prāsor buṃnakkh’ naiy’
khoṇu hoṅ. sūtvā sakodevarāj. dōbb/ saṃtec āṁrin indrār-dhirāj pāṅ āṅ
bāṅ nai supatīṭhitadevaput dūl prāp’ thā tūcnoḥ hīy’ ka sūṭr āṅ pad braḥ gāṭhā
tūcneḥ. ahaṇ setṭhok/ sīmā nāhaṃdevo mahiddhikotilo maṅgaḷaseṭṭhō
lokapāpampavāhano, dōb saṃmtc braḥ indrār-dhirāj mān braḥ pandūl dāu
niṅ supatīṭhitadevaput noṅ thā/

[5-a] ahaṇ riḥ’ aṅ khoṇu neḥ niṅ jā dhaṃmś71 prasōr lōṅ lēṅ trai bhaṅ’ dāṁ’ piy’
neḥ ka der aṅ niṅ mān prājnąr mān riddhī aj juṃrāḥ as’ pāpakkam amnk dāṁ’
trai bhaṅ’ dāṁ’ piy’ neḥ buṅ pāṅ lōy’ hoṅ./ lokāṇṭhaṁ thapetvā aṅṇaṁ
pasaṁmaṅgalalak saṅhāraṅ nikonāṭṭhō lokahītā sano anūthasampadā72
anuttaro devamaṅca hitattāyaadesanā. thā hāi’y’/ devaputōy’ aṅ rūmbīṅ yāl’ trai
bhaṅ’ dāṁ’ piy’ neḥ niṅ mān āṅk eṅ tā jā maṅgaḷ’ prasōr uttaṁ āṅ kōr
gmān lōy° mān puntēr braḥ ṭa mān pun jā aṁ-/- mcāś’braḥ aṅg pān trās prājñār sārabejaṅāṅā jā braḥ buddh prākaṭh’ krai lēn lōs lok phaṅ dāṁ” hīy°73 braḥ aṅg jā buṅnāk’ trai bhab’ dāṁ” pīy° neṣ/ sīṅ pān hoṅ braḥ aṅg tēn nīṛ niṅ rak aoy° prayaṇ jā buṅnāk’ nai satv phaṅ dāṁ” hīy° nau manuss devaṭār ind braṃḥm noṅ sīṅ pān hoṅ. so bhagavā. braḥ/

[5–b] buddh jā aṁmcās74 noṅ mān rākṣmir cabbāṅṇarāmāṇśi ṭa mān l-ar lōs labb’ lok phaṅ dāṁ” hīy° nīṛ yak anak e ṇā mak phdim niṅ braḥ aṅg buṅ pān lōy° hoṅ. nātho ka jā dībēṅ hīy°/ āj kumcāṭ’ as’ pāp bier buṅnār vērākamm phaṅ dāṁ” hīy° nau knuṅ lokkīy neṣ/ sīṅ pān hoṅ ilēvṇēḥ braḥ aṅg mak guṅ desnār nau nār thān yōṅ neḥ hoṅ/ tasmā ṇō thuvēṅ kā yōṅ dāṁ” bīr guor cūl dau buṅnāk’ sāṁmāṅk’ bīṁ braḥ buddh ṭa jā aṁmcās’ hoṅ. so deva puto ri devaputt75 LPARAMATE. bāk braḥ indrār–dhīrāj/ hīy° mān cīt trek–ar sādār krai bek ṇās’ hīy° ka mān taṅy° kāṅ ni dau nau dien dhūp gandhamāḷār phēṅ bhīṅī° jār tōm ka dau jā muoy° niṅ braḥ indrār–dhīr/- rāj. tasmāno ka cūl dau sāṁnākkbh’ braḥ ṭa mān pun hoṅ. yenabhagavā ri braḥ buddh ṭa jā aṁmcāḥ braḥ aṅgaṅ’ taṅ’ sēhān e ṇā77 braḥ indrār–dhīrāj ka cūl dau taṅ’ dī noḥ/


[6–b] lesu jethako ahosti tasmābijaṃ. dōb braḥ aṅg mān braḥ pandūl thā. mahārāj pābīt mahārājōy° rīy° devaput neḥ kāl jāt mun lōy° devaput neḥ pāṅ dauv°80/ kōt knuṅ trakūl pramāṅ jā dhaṃm krai lēn brāṅ phaṅ dāṁ hīy° tēn niṅ saṃmlāp’ satv’ yak mak jiṅcim jīvīt khluon81 buṅ tēļ tec lōy° ka hētu tēr/ āṁbōr ūcnoḥ dōb kōt jā satv’ tāma’t jā ar–tōk jā jṛuk jā chhēr noṅ hoṅ kālnōḥ braḥ indrār–dhīrāj thvāy° paṅgaṭṭm dūl thā bhante bhagavā pābīt/ braḥ ṭa mān punoṅ°
deva pūtaṅ neḥ niṅ pān dau kōt jā satv phaṅ ṭoy° nau kammavipāk mtec miṅ. somahārājapubbejāto antamakkhhipiyō/ tegahetvā²⁶ tasmā pubbojōtobhavissatti. haiy° mahārājōy° deva pūtaṅ kāl gāt’ aṃbi jāt mun miṅ noḥ gāt'⁸³ tēn niṅ yak baṅ satv’ mak sāo’r sī pāṃmrās’ aṃbiy° saṃ/

[7-a] puck mevār hét noḥ pān jā dau kōt jā satv’ tirachān⁸⁴ hoṅ dōb braḥ indrādhīrāj thā bhante bhagāva pābit braḥ ṭa māṅ pun prasōry° riẏ° dōb pūtaṅ neḥ niṅ pān dau kōt jā jṛuk noḥ/ hētu kammavipāk aviy° dōb ṭa māṅ pun braḥ aṅg sanṭṭēn thēn prāp’ braḥ indrā-dhīrāj thā. mahārāj ekasmiṁ jāto-aṭṭhopapāno³⁵ mahābhoggosamaṇabrāhma/ nāti kuṇācimano visayō bikhanadetikhanosata parisati tasmā sūkhhāṃ bōhabhavissati³⁶. thā³⁷ pābit mahārājōy° deva pūtaṅ neḥ aṃbi kāl jāt mun lōy° pān/ dau kōt nau travāl anak ṭa māṅ dāṛ’ saṃmyppati cōrīn purass noḥ anak braḥ saṃgh° saṃaṇabrāhma/ smūm yācak’ anak kuṃsand duṅat’ phaṅ dāṁñ’ hlāy° mak sūm dāṅ ktiy/ tpid tē kluon māṅ prayaṇau nau dāṛ’ phaṅ noḥ ka ṭuṣ aoy° jā dāṅ lōy° cūl dau knu phdaḥ nai kluon puon rāṃñ’ dvār aṅguy nau prauṅɔy° dhvō ṭūṣ tiṅ bhū yal’ lūṭ tē sūm yācakkh’ tōr huos/

[7-b] dau⁸⁹ hōy° dōb pōk dvār ceṅ mak aṃbi knu phdaḥ purass noḥ tēn māg’ nāy° tē hōl braḥ bhikkhu sāmaṇaṃér° thā aṅg neḥ sūt dhāṃ ṭūs būs thā sāmaṇaṃer neḥ khjil sūt nās’ tēr rak/ tōr sūṃ’⁹¹ sārōb’ ger chy° niṅ māṅ bāk gorab’ praṃippatti bhikkhu sāmaṇaṃer cāś’ duṅ saṃm bhāṃ travāl riṃ caṇ phaṅ dāṁñ’ hlāy° aoy° jā l-ar tāl’ tic lōy° hētu/ tēr kammavipāk noḥ en ka pān dau kōt jā jṛuk tūcṇoḥ hoṅ. somanaṇaṇakkhojātonihetukam°³², dōb braḥ indrā-dhīrāj dūl ṭāntiṅ braḥ ṭa māṅ pun jā/ aṃmcaś’ thā. bhante bhagāva pābit braḥ ṭa māṅ pun prasōry° ri dōb pūtaṅ neḥ niṅ pān dau kōt jā chkēr noḥ tō ṭoy° kammavipāk aviy° tuc’-mtec aṃmcaś’⁹³ dōb braḥ’ ṭa māṅ pun braḥ aṅg niṅ thēlēn saṃtēn nau kammavipāk tūcṇoḥ thār. mahārāj so ekasmiṁ kulesapanāyapakhkhānindaddande buddho agāravodbhi so buddhagunāṃ saṃghagunāṃ napās’⁹⁴/

[8-a] dōb braḥ aṅg māṅ pandūl°³⁵ thā mahārajs’y kālnoḥ dōb pūtaṅ neḥ pān dau kōt nau travāl muo’y° anlōṛ kā purass noḥ buṅ kōt krēṇ tēn jēr anak braḥ saṃ’⁹⁶ bhikkhuthēr sāmaṇaṃer nau/ samaṇabrāhma/ phaṅ dāṁñ hlāy° nau anak prāj rājamuṇḍit briṅghhācār grūṛ pād-dhīyā mtāy° uvbuk travāl riṃ caṇ phaṅ buṅ kōt krēṇ māṅ tēr tmāh°³⁷ tē ṭīl/ nau bāk ākrak’ buṅ tiṅ āṅk lok ṭa māṅ guṅ tāl tic lōy° hētu tē kammavipāk noḥ en pān dauv kōt jā chēk’ chkuoṭ no
ho. sopatinapa/ rojatokidānaṃ gahetukaṃ bhante ti. brah ṣhrindrār-dhiraj ka dull Brah ṣhra mān pun vin"98 diet thā. bhante bhagavā. pabit brah ṣhra mān pun-nöy" devaput noḥ/ pān dau kōt jā manuss trajiek thlaṇ’ noḥ tōr hētu tēr āmbör kamm tūc-mtēc aṁmēcāś’. dōb brah ṣhra mān pun saṁṭēn brah ṣhra dхаrm visēs desnār thā. mahārāja ekasmin"99 jātosama/

[8–b] yeridakkhiparisojatto aṁnasatthānaṇaṃsampanno dhammasutvā dulidukkha pariṣothānaṃ100 ganaṇca ekamantaṃ nisidī. nēr mahārāj-jöy" devaput neḥ101 kālnoḥ pān dau kōt nau nār/ jūṃmbūr-dhvipp manussalok noḥ nau prakratiy" juop juon samāy muoy" thāi noḥ anak tādaiy" ger mān cīt kāt’ tāṁjā saddhār papuol gnā nimant’ brah saṅgh mak saṁṭēn/ brah ṣhra dхаrm visēs desnār e devaputt ka cūl dau102 stāp’ niṅ ger ka purass devaput noḥ buṃ pān phgut phgaṇ’ tāmra”n cīt stāp’ brah ṣhra dхаrm visēs desnāy“ tēn anguy/ nīyay” tōm āmbēr caṃmkāra103 sēr juoṇ prēr lālak dāndin höy" sraṭiy” aoy” khēmāṅ anak tādaiy” nau diep sīn bhīlāt sāṁtī niṁ tāmārañ cīt stāp’ brah ṣhra dхаrm visēs desnā/ noḥ buṃ pān löy” hētu tūcnoḥ pān jā devaputt noḥ dau kōt jā manuss trajiek thlaṇ’ tōy” nau kammavipāk104 noḥ hōn dōb brah īdrār-dhiraj dūl tāntiṅ viṅ diet thā./

[9–a] bhante bhagavā pabit brah ṣhra mān prasörōy"105 ŏ devaput neḥ dau kōt jā manuss khvāk106 aṃbī kruṇ boḥ mtāy" cēn mak noḥ tōr hēt akusal tūc mtēc ka cūl brah āṅg saṁṭēn thlēṅ aoy” kḩum/ brah karuṇa tiṅ phān hōn dōb brah āṅg mān pandūl desnā viṅ diet107 thā tūcneḥ. mahārāja pubbejāto samāqabrāhmaṇakāntā108 disvā paramukhākatvā/ aolokiyāmānogaheva pariṭṭho asidītvā tuṭhī aḥosī109. hai mahārājöy” ŏ devaput neḥ nā kāl jāt mun kōt jā manuss höy” ka puras noḥ110/ ghōn anak brah saṅgh bhikkhu thēr sāmmeṅer mak pīṇdāpāt nau slā mlūr nau paccay dāṁn” 4 jūṃbhūk ka purass noḥ luḥ tāl’ mukh phdāṅ ātmā höy” kar dhvōr/ kantōy praṇōy” buṃ nāmmaṅ bār-tāmān khaṃm dhmec bhṅek dhvōr jā mēn ghōn höy"111 buṃ sraṭi tāl’ muoy” mār’t’ löy” ka hēt tē āmbör akusal tūcnoḥ dōb mak kōt jā manuss/

[9–b] bhṅek khvāk’ aṃbī kruṇ phdai mtāy” luḥ tē cēn mak noḥ hoṅ. sakodevarajāmahantaṃ gēṭhahā112. saṁtec113 aṁmēṅ indrāhīṅ mān aṁnāc jā aṁmēcā as’ devaṭā phāṅ dāṁn’ ēlāy”/ pān stāp’ brah buddh-ṭīkār brah ṣhra mān pun höy” ka mān brah pandūl sāy” visajjanā aṃbī pubbajāt kumṇōt pāpakamm114 nai devaput noḥ dōb sūt nau pad brah/ gēṭhār thvāy” brah ṣhra jā
aṃcāḥ hoṅ. yenattathāhetabhante\textsuperscript{115}kenasoadindiätappaṭītassā\textsuperscript{116}ayacakkhi 
bhante. pabitaṃbraḥ tā mān pun prasārọyābraḥ āṅg mān/lakkhiṇānoḥl-ar 
prasār kraibek. yenadhammenaṭoyādharmacūtmec ka niṇ pān ja dibijnai 
devaluṇāḥ dhvō\textsuperscript{117}tūcmeccadevaluṇāḥ niṇ āṅg naṭh/ther yijīyūrkhāp' 
khjuon nau nār saṃmpattisuorbhīmanoḥka sūmāraddhanār braḥ dharmac 
visēsdesnārtraṇ’ēṇājsantāp’yōṅkhūṃbraḥkaraṇārka niṇtraṇ’tṛāp’tāk’ō 
sirāsā/

[10–a]ja buṁnak’dau hoṅ. aṭṭhabhagavāmukhā\textsuperscript{118}gāṃbhilaṃvaritvāgathā 
mahārāja. kālnoḥbraḥ buddh tā ja aṃmcās’braḥ āṅg mān braḥ rāj hādaiyā 
nīṇ caṅ’srāyāprakāp kēv\textsuperscript{119}hōyā/ saṃṭēṇ thlēn jōṅ tā mān braḥ aṅ̊ saṅmī 
pā’raṇprim krahām l-ar pītūc saṃbathth’ratn kambal braḥ āṅg kar desnā 
tūcne\textsuperscript{120}atthiṇaḥhassavijayo/ dhammoloke anuttaro sabbasat’hitattāyatām 
tvaṃ gaṅhāhidadevata. thā heimahārajatājdāhaṃlōsas’devaṭārphaṇḍāṃ 
hāy’yōṅka culanak’yak sottapaśādatraṇ’\textsuperscript{121}trāp’stāp’braḥ dharmac visēs 
desnār jhmoḥ hauṇaḥhassavijayatārja uvāṇam\textsuperscript{122}thlār thlai prabaiyā/ beky niṇ rak avīyā 
mak phdim aoyāsmōr būṃ pāṅ lōyo braḥ dhamm neḥ niṇ aoyāprayoj\textsuperscript{123}nāiyo 
satv phaṇ dāmī’hāy. devaputtē\textsuperscript{124}thā haiyā/ devaputoyā/ tvaṃka cul-anak 
tāmī’śmāti stāp’hoṅtathāgata’nīyak nava braḥ dhamm/

[10–b]āṇhassavijaya\textsuperscript{125}ka cul gorabbhi’cāmī’duknun manodvār vici 
citt\textsuperscript{126}aoyākhāp’ jāk.prākaṭṭh’hoṅ. parivijjo rājadande amanussatināmake 
byagghenāge visebhūte akālamarāṇena/ ca sabbasmā\textsuperscript{127}maranaṃmuthathētāvā 
kālamaratāṃtassēva āṇuhāvēna hontudevo ca sukkhi sadā. thā haiyā/ 
devaluṇōyābraḥ dhamm neḥ āj jhnaḥ phlāṅi’as’satruṃ phaṇ dāmī’buoṅ kōṭ\textsuperscript{128} 
aiṭalokaṇeṇiṇ ruṇḍāṅ paṅcakhandhphtal’phtecvici kti ḍōḥ kōṭ bhaiyā 
ambīkhmoc kti pśāc kūmṇācniṇ slāp’kti kōṭ bhaiyā ambī bhloṅ cheḥ doḥ 
kōṭbhaiambīkhmocknuṇ’dikniṇ slāp’ktibhaiyā ambī khlār dhaṃmhklār 
ghum manuss brai kti\textsuperscript{129}bhaiyā ambī ṭāṃriyā brec seh khamm’kraṇiẏā vāṭ’ 
chker khamm krabōr lepbhaiyā ambīkrittiyā\textsuperscript{130}ge dhvō nau sārabōrdāmī’as’ 
dāmī’buoṅ mak dhvōr aoy’slāp’būṃ dāṅ’cās’būṃ dāṅ’dūṃ ṭūcnoḥnoḥ 
braḥ dharmac visēsdesnājhmoḥ/

[11–a]hau unbhassaviyānoḥājyyak jīvitaṇīpuggal’pruḥśriyāphaṇ’dāmī’hāyā 
aoy’raṃmlāṇ ruoc ceṅ ambī\textsuperscript{131}di nāṃmi’slāp’dāmī’as’nōhka siṅ pāṅ hoṅvīrv 
punētērcās’dūṃmsaṅguorniṇ’ ayūsamāḥkhaṇḍharm saṃma’r‘jiesbūṃpāṅ
loy̱ hētu toy nau ānubhāb pān braẖ dharmac̱ neḥ jhmoḥ hau uṇhassavijaya̱ ka devaput noḥ dōb niṅ/ mān āyu̱s vēn yīn yūr thīt ther sraṇuḵ suḵh sappāy̱ khsēm khsān buṃ mān dukḵh pān gaṇ’ nau lōr bhīmāṉ noḥ pān hoṇ luḥ̱ as’ braẖ sā-/ snār āṅg aṅ ṭathāgaṭ’ neḥ niṅ pān ṭal’ sānār braẖ si-āmētri đāmā’ bi braẖ aṅg neḥ dōb devaput noḥ pān cyut cuḥ dau hoṇ narū purass̱ pruḥ sri/ e nā niṅ mān āyu̱s vēn yīn yūr. likkhitaṃ pūjaṃ dhāraṇaṃ vācanān garuṃ paresaṃ desaṇaṃ sutvā tassa āyu̱ pavattati. narū parus’ puggal’ e ṇā mān cīṯ  ṭaṃmlār saddhār pān sān/ 

[11–b] sar-ser cār kti pān rāṇk nik ṭal’ kti pān juol anak ṭadai aoy° saser cār kti pān duk gorabb’ praṇipatti kti pān rīn dundēn svādhyā kti pān nīmunṯ anak braẖ saṅghaṃ desnār/ aoy° stāp’ kti hōy° pūjā dien dhūp phkār bhūṅ gorabb’ praṇipatt kotre kṛṇ puggal’ anak dāṃā’ hūy° noḥ ka niṅ mān āyuḥ vēn yīn yūr thīt ther suḵh/ suor stīṛ saṃmīrdhī maṅgāl’ tūc kāl braẖ tathāgaṭ’ gaṅ’ dhammā desnār mak neḥ hoṇ. sakkatvā buddharattanaṃ aṣoṣṭhaṃ uttamaṃ varaṃ hīdāṃ devamunussānaṃ buddha/ tejjēna soṭṭhīnā nassantupadava̱ sabbe dukkkā vūpāsamaṇte te. thā haiy° mahāraṇjōy° ri braẖ dharmac̱ neḥ jhmoḥ uṇhassavijaya narū paras’ puggal’ pruḥ sriy° e/ ṇā muoy° pān gorabb’ praṇipatti kotre kṛṇ. sakkatvā buddharattanaṃ. giṃ braẖ buddh tā jā tūṅ kēv prasōr tēn niṅ buṃṅkā’ aṣoṣṭhaṃ giṃ jā thṇāṃ dibb aṅg prasōr uttamaṃ varaṃ tā lōs lēn/ 

[12–a] thṇāṃ dāṃā’ hūy° braẖ tā jā aṃmcāḥ braẖ aṅg jā dibīn. hitaṃ tā jā prayaṭan. devamunussānaṃ nai devaṭa manuss satv’ phāṅ dāṃā’ hūy° soṭṭhīnā giṃ sītī suṣṭi hontu ka cūl mān/ buddhetṭājena toy’ ānubhāb tējāḥ tpaḥ guṇ braẖ buddh tā jā aṃmcāḥ sabbe upaddava ri haiy° phāṅ dāṃā’ hūy° vinassanti kā aoy° vinās pāt’ paṅ’ dau hoṇ./ dukkā hī rī dukkā phaṉ dāṃā’ hūy° vūpāsamaṇte ka cūl ruṃmāāp’ ruṃlūt pāt’ paṅ’ khecāt khecāy°. tesāṃ devamunussānaṃ ṭal’ devaṭa manuss phāṅ toy° nau jūṃbūk noḥ hoṇ/. sakkatvā dhāmaratanaṃ aṣoṭhaṃ uttamaṃ varaṃ pariḷūṃṭapamamaṃ dhammattējena soṭṭhīnā nassantupadava sabbebhaya vūpāsamaṇte te. yo puggalo ri puggal’ e/ ṇār muoy° sakkatvā kā pāṅ dhvōr gorabb’ kot kṛṇ hōy° dhāmaratanaṃ nau tūṅ kēv prasōr nau lokuttaṭa āṭi̱gī braẖ dharmac̱ tā jā aṃmcās’ aṣoṭhaṃ giṃ thṇāṃ dib prasōr braẖ aṅg uttamaṃ/ 

[12–b] tā jā utṭāṃm bek ṇās’ varaṃ tā prasōr lōs lēn thṇāṃ dāṃā’ buoṅ. pariḷāvū ka jṛau jṛās’ aoy° kōt prayaṭan devamunussānaṃ ṭal’ devaṭa manuss satv’
phañ dāṃ hāy° tā já sukh suor-stī/ hontu ka cūl mān dhhammājena ānuṃbhāb pun braḥ dhamr tār já aṃmcās’. sabbe uppādava rī° bhaį dāṃ° buoį vināsanti ka aoy° vinās/ pāt’ khcāt’ khcāy° pan’146 ceṅ dau hoṅ. sabbe bhayā rī bhaiy° dāṃ° hāy° dāṃ° buoį. vūpāsantamu ka aoy° rāṃmāp148 pāt’ pa’ dau hoṅ. tesaṃ devamanussānāṃ ṭāl’/ devāṭār manuss satv’ phaṅ’ dāṃ° hāy° noį. sākkatvā saṃgharattanaṃ aosuthāṃ uttamaṃ varaṃ āhūneyyaṃ pāhuneyyaṃ saṃghatejena soṭthinā nassantupadda/ vā saṃbergā vūpāsantamu te. yo puggalo rī puggal e nā muoy° sākkatvā ka pāṅ gorabb149 kote krē saṃgharattanaṃ nau tuon kēv rata braḥ saṃghī prasōr já buṁnāk/

[13-a] aosuthāṃ tā já thnāṃ dib aṅg prasōr uttamaṃ tār uvtamaṃ bek nās’ varaṃ ka prasōr lōs lēn thnāṃ dāṃ° buoį āhūneyyaṃ ka daduo150 yakiṃ pūja devāṭār manuss satv’ phaṅ’ dāṃ° hāy° pāhuneyyaṃ nau grīoī manuss phaṅ dāṃ° hāy°151 pratāp’ cāṃm’ nām° yaki mak kī soṭthinā tā já sukh sri suosti152 hontu ka cūl mān tējāh ānuṃbhāb’ pun’ braḥ saṅgḥ sabbe uppādava rī° kāy°153 phaṅ dāṃ° hāy° dāṃ° buoį vināsanti ka aoy° ralat’ ralay° khcāt’ khcāy° pāt’ dau saṃbergā rī rog byā-/ dhi dāṃ° hāy° dāṃ° buoį vūpāsantamu ka aoy° ralut’ khcāt’154 pa’ já hoṅ. tesaṃ devamanussānāṃ ṭāl’ devāṭār manuss satv’ phaṅ dāṃ° hāy° noį hoṅ. yo/ puggalo rī° puggal e nā muoy° kōt byādhdhi hōy° nīn aoy° ralat’ ralay°155 noį thā tēcneh aoy° puggal noį yaki aṅkār mak thlīṅ duṃm-ṇānā sōr khloun hōy° aoy° lūṅ dien pravēṅ ḱpāl/

[13-b] muoy° dien muoy° aoy° vās’ pravēṅ āmī sār mak tāl’ cāṅkeṅ dien muoy aoy vās’ yaki aṃmrām tāiy° kantāl noį aoy° grāp’ āyuḥ aoy° riep prēn pradīb dien dhūp gandhamālār phkār bhūr hōy° aoy°/ yaki āṅkā duṃmān’ sōr khluon mak dhvōr já rūp manus hōy° yaki sāṁbat’ sar grāp rūp aṅg jivī156 noį ruoc aoy° nīmunt anak braḥ saṅgḥ mak sūtr braḥ dhamr sākkatvā pān157 1 ra’y°/ 8 cap’ hōy° pūjā pantār kār dāṃ° noį ruoc hōy° aoy° nīmunt lok desnā unhassavijay phaṅ tāmrāṅ158 smātīy° stāp braḥ dharm jhmoṅ hau unhassavijay/ kē tējāh ānīsāṅs pān stāp’ noį hōy° nīn mān āyuḥ159 vēn yin yūr ther thit khsēm khsān nau já sukh sāpāy° hōy° aoy° pros satv’ jōn bir jōn/ puoṇo yōy° tējāh ānīsāṅs dāṃ° nīn nīn pāṅ ruoc aṃbī156 bhāy’ slāp’ noį ēṅ. puṇatījena tōy tējāh pūn braḥ tā já thnām161 diib prasōr kē āj ghāt’ ghāmī rāṃ rār byādhi marāṅ/

[14-a] tā mān nau khluon puggal noį aoy° spōy pāt’ paṅ’ sīt pāṅ sukh sappāy hoṅ ka hētu162 tēcneh mantito rī puggal prūs sri anak tā mān prājī’r prathnā rak
aoy° pān sukh khsèm khsān/ nīn pān s-ān magg phal’ prayoj aoy° pān dāmā° 3 prakār giś saṃmpatti lokīya° saṃmpatti suor saṃmpatti nibbān ta’ jā thān paraṃmasukh khsèm khsān dhvör aoy°/ rień 2 dau kumpiy° aoy° tēc lōy° hoṁ. dāna phalena tōy nau phal pān dhvō mak. yo puggalo ri pugg e nā pān aoy° ankar jivit tūcno hōy° ka nīn mān āyuḥ vēn ther thit khlutā° prān sec saṃmpor tā mān rākṣmyi sūsiātī anubhāb pān° stāp’ braḥ dhārm jhmoḥ hau uñhassavijjay° noḥ/ ēn. sako tenasiddhi bhagavato dhammaṁ sutvā sutvā mane buddhantarākapāno° vasatilabhātīm tile. sako riy° braḥ īndrār-dhīrāj nau supatīṭhitadevatupat nau as° devaṭa phān dāmā° hāy°/

[14–b] noḥ ka pān stāp’ braḥ dhammadesnār jhmoḥ hau uñhassavijjayy nau saṃmānāk’ braḥ buddh tā jā aṃmcāḥ supatīṭhitadevatupat ka caṃrōn āyuḥ ther thit dau° tāl’ as’ braḥ sāsān braḥ buddh/ gaṃmtēn yōn ruoc dau tāl’ braḥ sāsān braḥ sī-āmrtiṛ’ bodhisatv’ jā aṃmcāḥ noḥ hoṅ ka hētu tōy° nau tējāḥ phal pun braḥ tā jā aṃmcās’ braḥ sāngh tā jā aṃmcāḥ° nau sī dān pān dhvō pun juo’y° aṅg ātmā nēh tūncaddā ra’y° bhaiy° roggā dāmā° 18 prakār ka raṃmnāp’ ralat’ ralāy° khcāt’ khcāy° pāt’ dau hoṅ. yo pugga/- lo riy° puggal’e nā muoy° nīn caṅ’ aoy° aṅg ātmā aoy° mān sī jaiy° jhmnāh jhnāh° as’ satrūv hōy° aoy° mān āyuḥ vēn yīn yūr aoy° dhvō tām ganlaḥ braḥ/ buddh tā jā āmcāś’ desnār mak noḥ ēn hoṅ desānavasāne tu sotāpatihalādinīpaniṣuṃ. uñhassavijivo luḥ sūre braḥ dhārām visēs desnā braḥ buddh tā jā aṃmcāḥ/

[15–a] nām jhmoḥ hau uñhassavijay noḥ braḥ īndrār-dhīrāj tā jā ddham nau supatīṭhitadevatupat nau as’ devaṭa phān dāmā° hāy° pān stāp’ nau braḥ dhārm° braḥ buddh tā jā aṃmcās’ hōy° ka mān/ cītt trek ar sār-dār sukh sappāy khsèm khsān papūr tām tōy ganlaḥ nau braḥ buddh° jā aṃmcās’ anak khlāḥ pān lyh’ sotā anak khlāḥ pān lyh sakhhidāgā anāgā/ arahatt tām tōy° kusal° phal pun aṅg ātmā didaiy° 2 noḥ ēn aṭṭhī° uñhassavijayo niṭṭhīto. noḥ yōn nīn sraṭi uñhassavijayy neh miṇ/ ka cūl jā paccay’ nai dāyak’ upāsak’ upāsikār niṭṭhītā ka cap’ paripūr saṃguor° tōy° nau prakār dāmā° aṃmpāl neḥ ēn hoṅ. 176
Notes

1 Parittasamodhānapālī (1968, 306).

2 The Dhammayuttika-nikaya, “the Fraternity of those who stick to the Teaching of the Buddha,” is a Theravada monastic fraternity founded in Thailand around 1833 by the future king Mongkut (r. 1851–1868), when he was a bhikkhu. The specific characteristics of this fraternity is the rejection of most of the ritual aspects of Buddhist practices, done in an effort to access the literal understanding of Pāli texts. They are opposed to the old ritualistic traditions of Southeast Asian Buddhism, in particular, the widespread practice among monks of reciting Pāli stanzas without understanding their inner meaning. The Dhammayuttika-nikaya has been introduced in Cambodia around 1850 by King Ang Duong (r. 1848–1860) who had been educated in Siam.

3 Though it is used in most circumstance to name rituals set for ordinary people, the term jammāyu (“age”) belongs to the religious or royal vocabulary.

4 māt’ dade, literally “free mouth.”

5 Manuscript A: One undated bundle of 20 folios (one bearing the title, four blank, and 15 engraved folios); Title: Sec-ktī jīvidān; Script: khmer mūl on five lines; Pagination: 1 to 15; Dimension: 50 x 559 mm; Provenance: former library of the Institut Bouddhique. Old rating: 1. 378; Current rating: Bibliothèque EFEO-FEMC - Preah Vanarat Ken Vong n° a 4. Manuscript B: One bundle dated 2493 b.e., of 16 folios (one bearing the title, two blank, and 13 engraved folios); Title: jīvidān; Script: khmer mūl on five lines; Pagination: from Na to Ī; Dimension: 50 x 485 mm; Provenance: Vatt mūṇī suvaṇṇ, called Vatt jaṃbhuḥ k-èk, Kien Svay district, Kandal Province. Current rating: EFEO-FEMC: 012-A-02.08.02.III.1

6 It occurred that, when I fist spoke about Uṇhissavijjaya in Cambodia, on the occasion of the XIIIth Conference of the International Association of Buddhist Studies, Bangkok, 8–13 December 2002, Her Royal Higness Princess Maha Chakri Sirinthorn very graciously shared a memory. When she was a little girl, she happend to sprain her foot. Modern medicine was useless to heal her sufferings. Then her nanny chanted the Uṇhissavijjāyagāthā on her leg, and soon the young princess felt relieved.

7 gañ’ for gañ’ prajun.

8 braḥ aṅg stec.

9 raluos pb-un : erythrina fusca.

10 1 yojana = about 16 km (10 miles); 30 yojana = about 480 km (300 miles).

11 About 960 km (600 miles).

12 chāṇ: “making the noise of cymbals (!)”

13 devaputta, literally “son of a god”; it is, in fact, a divine entity, without divine filiation, properly speaking, corresponding to the “rebirth” in the heaven of the Thirty-three, of a previously human or non human entity, entitled to exhaust in this paradise the fruition of the merits acquired in its previous incarnation. No translation being satisfactory, I keep
this term as it is written and used in the Khmer text.

14 The “five musical instruments” are traditionally: I) the biṃ /pən/ (“guitar”); II) the sralai /sralay/ (“palm-billed oboe”); III) the gah /kong/ (“gong”); IV) the sampho / samphao/ (“little drum”); V) the sgar /skor/ (“great drum”).

15 avīci: textually “without change,” that is “the hell of irremissible suffering.”

16 The “infernal years” (chnāṃ naruk) each last several thousands of our earthly years.

17 A: “devohiddhiko”; B: “devomahiddhiko.”

18 A: “somahārājapubbejāto antamakkhipiyo tegahetvā”; B: “sopanamahārājapubbejāto antapakkhipiyo tegantvā.”

19 A: “jātoaṭṭhopapāno”; B: “jāto addho mahāddhano.”

20 The four “necessities” (paccāya) are: I) piṇḍapātapaccāya, “almsfood, food”; II) cīvarapaccāya: “robes, clothing”; III) senāsenapaccāya: “lodging”; and IV) gilānabhesajapaccāya: “medicine; medical equipment.”

21 ratn kambal < ratta (“red”) + kambala “wool clothing,” generally considered to be a product of the Nepalese piedmont (Rhyds Davids 1921, 189b). In Cambodia, this expression only means “luxury fabrics,” which is revealed here by the confusion between ratta / rat / “red” which has been substituted ratna < ratana / rat / “treasure,” “precious good.”

22 “The disintegration of the ‘five aggregate’ (pañcakhandha) groups,” that is to say “one’s death.” The five “aggregates” are: rūpakhandha: “corporeality”; vedanākhandha: “feeling, sensation”; saññakhandha: “perception”; saṅkhārakhandha: “mental formations,” “volition activities”; and viññānakhandha: “consciousness.”

23 The name of buddha si-āmetrī / sǝ-ametrey/—buddha of the future, fifth and last buddha of the present aeon (pā. bhaddakappa, sk. bhadrakalpa)—is the short form of the usual Khmer designation Si-Āry Metrīy /sǝ-a métrey/, resulting from an influence of a Thai pronunciation - th. / si /> kh. / sǝ/ - from the Sanskrit script Śrī Ariya Maitreya.

24 đuoṅ kēv, literally “crystal globe.”

25 The “supermundane Laws” (lokuttaradhamma) are the “four path” (magga) end the “four fruition” (phala): sotāpattimagga and sotāpattāphala: “the path and the fruition of the stream-entry”; sakadāgāmimagga and sakadāgāmāphala: “the path and the fruition of the once returning”; anāgāmimagga and anāgāmāphala: “the path and the fruition of the non-returning”; arahattamagga and arahatāphala: “the path and the fruition of the arahantship.”

26 A: pariḷāvū; B: pariḷāhū.

27 Uppadavā, read Uppadrab.

28 Uppadava should lead to another translation in Khmer: “the defects,” “the vices.”

29 The text—supra ff. 10-b—lists only thirteen, or fourteen, “frights” (bhāya) moreover quite in an atypical way. Indeed, some terms seem to be taken in their literal meaning, while in classical literature their use is metaphorical. The “fright of crocodiles” (bhāyi ambi… krapīy vāt’), for example, is taken here, in a naturalistic way, literally, like that of tigers,
bears or elephants. In the *Majjhimanikāya* (I, 460), on the other hand, the same “fright of crocodiles” (*kumbhīlabhaya*) metaphorically designates gluttony, etc. Furthermore, this list is derived directly, but in a fanciful way, from that of the ten “dangers” or “obstacles” to the proper exercise of ecclesiastical functions, as enumerated in the *Vinaya* (*Cuḷavagga*, p. 429; *Mahāvagga*, p. 331): I) *rajantarāya* (“danger from the king”); II) *corantarāya* (“d. from thieves”); III) *udakantarāya* (“d. from water”); IV) *agyantarāya* (“d. from fire”); V) *manussantarāya* (“d. from men”); VI) *amanussantarāya* (“d. from non human beings”); VII) *vāḷantarāya* (“d. from wild animals”); VIII) *sarīsapantarāya* (“d. from reptiles”); IX) *jivitantarāya* (“danger inherent in the vicissitudes of life [illness and death]”); X) *brabmacariyantarāya* (“Danger of deviating from the practice of morality under the influence of certain impulses”).

Moreover, the “long” versions of *Jīv-dān* provide a complete list of the eighteen “frights” or “fears” (*bhăya*)—instead of thirty-three, as it is written in the manuscripts—derived, in a way hardly less fanciful, from the canonical model (ms. EFEO-FEMC n° 988.III. 5 B. 01. 06. 01, ff. 26 = ke-b, line 3): I) *rāj[–bhăy]* (“fear of king”); II) *cor[–bhăy]* (“fear of thieves”); III) *manuss[–bhăy]* (“fear of men”); IV) *amanuss[–bhăy]* (“fear of non-human being”); V) *aggi[–bhăy]* (“fear of fire”); VI) *udak[–bhăy]* (“fear of water”); VII) *pisāc[–bhăy]* (“fear of ghosts”); VIII) *khāṇuk[–bhăy]* (“fear of blows, bladed weapons”); IX) *kanṭak[–bhăy]* (“fear of thorns and arrowheads”); X) *nakkhatt[–bhăy]* (“fear of bad astral conjunctures”); XI) *janapad rog[–bhăy]* (“fear of diseases contracted in the countryside”); XII) *assaddhamm[–bhăy]* (“fear of people without faith”); XIII) *asandīṭṭhi[–bhăy]* (“fear of bad people”); XIV) *asappuris[–bhăy]* (“fear of people who respect neither father nor mother, nor the Buddha, nor the Law, nor the Community”); XV) *caṇḍabattī assamigagōna* (“fear of traveling on horseback, or on oxen, or on cruel beasts”); XVI) *kukkur ahivicchikammanī* (“fear of dogs, cats, chickens and geese”); XVII) *sappadiṭi acchattaracchasūkramahiṃsa* (“fear of wild animals, bears, tigers, fishing bears, buffaloes, pigs, jackals”); and xviii) *yakkharakkhasā* (“fear of demons”).

30 *sotta* < *sotāpanna* “stream enterer,” the first rank of “Nobles” (*ariyapuggala*) in the accession to holiness.

31 *sakkadagg* < *sakadāgāmi* : “once returner,” the second rank of “Nobles” in the accession to holiness.

32 *anagat* < *anāgāmi* : “non returner,” the third rank of “Nobles” in the accession to holiness.

33 *arabatt* < *arabant* : “worthy one,” the fourth rank of “Nobles” in the accession to holiness.

34 B omits “bhagavato arahatto sammāsambuddhassa.”

35 A: “mahipandalakamūlė”; B: “pahipandalakamūlė.”

36 A: “nai yōn dāṁhī hlăy”; B: “nai yōn phān dāṁhī hlăy.”

37 A: “brah aṅg gaŭ nau lōy”; B: “brah aṅg gaū’ pajun nau lōy.”

38 In manuscript A, the isolated vowel “U” is used as a subscribed “p-Uṅ.”

39 A: “briksā parijāt”; B: “briksā parijātibriks.”

40 A: “pragen”; B: “pragen Aoy°.”
41 A: “gambīr braḥ saṅganīr”; B: “gambīr mān braḥ saṅganīy.”
42 A: “mān nāṅ mahāmāyā ta jā buddhamātā”; B: “mān nāṅ mahāmāyā ta jā buddhamātā jā tōm.”
43 A: “pituc dik cuḥ mak bi lō ākās”; B: “pituc dik dhlāk’ bi lō ākās.”
44 A: “sapatīṭhitānamā ahosi”; B: “sapatīṭhitonāma ahosi.”
45 A: “leṅ bhleṅ sēp saṃm-pragum tūr-ṭandriy”; B: “leṅ bhleṅ sēp saṃm tūr-ṭandriy.”
46 B omits “E.”
47 B omits “Ṝ.”
48 A: “mak bīgroḥ thā jā gāthāḥ”; B: “mak bīgroḥ thā jā gāthā.”
49 A: “nau tē 7 thāṅai dīet”; B: “nau khān tē 7 thāṅai dīet.”
50 A: “niṅ pān cuḥ dau köt”; B: “niṅ pān cuḥ cāk’ dau köt.”
51 A: “āñ”; B: “atmar.”
52 A: “slīek nau spēk”; B: “slīek nau spai.”
53 A: “ka hūr ceṅ aṃ bī khluon”; B: “ka siṅ hūr ceṅ aṃ bī khluon.”
54 A: “bhit bhaiy° sandhik citt”; B: “bhit bhaiy° sandhik sandhai knuçitt.”
55 A: “dīb ḍiṅbuṃ niṅnoḥ gmān löy°”; B: “dīb ḍiṅbuṃ niṅnoḥ gmān löy°.”
56 B omits “E.”
57 A: “sariratosedopañcati”; B: “sariratosedopoñcati.”
58 A: “thvāy° paṅgaṃm pūjā”; B: “thvāy° paṅgaṃm praṇaṃ pūjā.”
79 A: “höy° aṅg-guy”; B: “höy° mak aṅguy.”
80 B omits “dauv.”
81 A: “jīvit kluon”; B: “jīvit kluon noh.”
82 A: “somahārājapubbejāto antamakkhipiyo tegahetvā”; B: “sopanamahārājapubbejāto antapakkhipiyo tegantvā.”
83 B omits “gāt’.”
84 A: “hèt noḥ pān jā dau köt jā satv’ tiracchān”; B: “hèt noḥ pān köt jā satv’ tiracchān.”
85 A: “jāto aṭṭhopapāno”; B: “jāto addho mahāddhano.”
86 A: “sukkha ṁvobhavisanti”; B: “sakhavobhavisanti.”
87 B omits “thā.”
88 A: “purass noḥ anak braḥsaṃgh”; B: “purass noḥ anak braḥsaṃgh.”
89 B omits “dau.”
90 A: “tèṅmāg’ṅāy° teḥṭīel braḥbhikkhu sāmmaṅer”; B: “tèṅmān ceñ mak cāṃṭīel anak braḥbhikkhu saṅgh sāmmaṅer.”
91 A: “tèr rakṭör sūm”; B: “ceḥtè sūm.”
92 A: “somanasaṅakkhojātonihetukaṃ”; B: “sopanasaṅakkhojātonihetukaṃ.”
93 A: “ṭūc-mtec aṃmcās’”; B: “ṭūc-mtec jāti mun aṃmcās’.”
94 A: “agāravodubhi so buddhaguṇaṃ saṃghaguṇaṃ napāsi”; B: “agāravoduti so buddhaguṇaṃ dhammaguṇaṃ napāsi.”
95 A: “mān pandūl”; B: “mān braḥpandūl.”
96 A: “purass noḥ buṃkot krēn tèn jer anak braḥ saṇś”; B: “purass noḥ buṃkot krēn tèn niṅ jer anak braḥ saṇś.”
97 A: “buṃkot krēn mān tèr tmāḥ”; B: “buṃkot buṃ krēn mān tèr tmāḥ.”
98 B omits “viñ.”
100 A: “parisothānaṃ”; B: “parisotatthānaṃ.”
101 A: “mahārāj-jöy° devaput neḥ”; B: “mahārājjöy° rī devaput neḥ.”
102 B omits “dau.”
103 A: “aṃbīr caṃmkār”; B: “aṃbīr dhvör caṃmkār.”
104 A: “ṭoy” nau kammavipāk”; B: “ṭoy” vipāk.”
105 A: “ṭa mān prasörøy”; B: “ṭa mān pan prasörøy.”
106 A: “manuss khvāk’”; B: “manuss bhnēk khvāk’.”
107 B omits “diet.”
108 A: “samaṇabrāhmaṇakhantā”; B: “samaṇabrāhmaṇakhantātm.”
110 B omits “noḥ.”
111 A: “buṃ nāṃm’ bāṛ-ṭamān khamṃ”; B: “buṃ nāṃm’ bāṛ khamṃ.”
112 A: “gāthaha”; B: “gāthahaha.”
113 A: “saṃṭec”; B: “döbv saṃṭec.”
114 A: “pāpakamm”; B: “pāp.”
115 A: “hetabhante”; B: “hetobhante.”
116 A: “Uppaṭitassa”; B: “Uppaṭitassara.”
117 A: “neḥ dhvō”; B: “neḥ niṇaḥ dhvō.”
118 A: “atṭhābhabhavāmukhā”; B: “atṭhakhobhavāmukhā.”
119 A: “prakap kēv”; B: “pra-ap’ kēv.”
120 A: “desnāṭūcneḥ”; B: “desnā sūtr jā gāthāṭūcneḥ.”
121 A: “yak sottapasāda traṅ’”; B: “yak sottapasāda mak traṅ’.”
122 A: “Uṇhissavijjayṭar jā Uvṭamaṃ”; B: “Uṇhissavijayoṭar jā Uttam.”
123 A: “dhamm neḥṭèṅ Aoy° prayoj”; B: “dhamm neḥṭè Aoy° prayojn.”
124 A: “devaputte”; B: “devaputta.”
125 A: “braḥḍhartṛ ṛṇahassavijjayya”; B: “braḥḍhartṛ ṛṇahassavijjayya.”
126 A: “vicī citt”; B: “vicī dvār.”
127 B omits “ca sabbasamā.”
128 A: “satrūv phaṅdāṃṅ° buoṅköt”; B: “satrūv phaṅdāṃṅ° buoṅköt bhāy.”
129 B omits “ktī.”
130 A: “āṃbī krittiyā”; B: “āṃbī ambör krittiyā.”
131 A: “āṃbī”; B: “bī.”
132 A: “pān braḥḍhartṛ”; B: “pān stāp’ braḥḍhartṛ.”
133 A: “thit ther sraṅuk”; B: “thit ther nau sraṅuk.”
134 B omits “sappāy.”
135 A: “nau lör bhīmān”; B: “nau lör saṃmpatti bhīmān.”
136 A: “purass””, B: “purass’puggal.”
137 A: “māṅ citt”; B: “māṅ citt kāt’.”
138 A: “pān nīmunt”; B: “pān Aoy° nīmunt.”
139 B omits “sappāy.”
140 A: “paṅ’”; B: “pas’ paṅ’.”
141 A: “Aoy° raṃṭāp’”; B: “Aoy° traḷap’ raṃṭāp’.”
142 A: “dāṃṅ° buoṅ”; B: “dāṃṅ° hlāy° dāṃṅ° buoṅ.”
143 A: “paṅ’”; B: “pas’ paṅ’.”
144 A: “Aoy° raṃṭāp’”; B: “Aoy° traḷap’ raṃṭāp’.”
145 A: “pān gorabb’”; B: “pān dhvō gorabb’.”
146 A: “manuss phaṅdāṃṅ° hlāy°”; B: “manuss satv phaṅdāṃṅ° hlāy°.”
147 A: “kāy°”; B : “bhāy°.”
A: “ralut’ khcāt’”; B: “ralut’ pat’ khcāt’.”

A: “ralat’ ralāy°”; B: “ralāy° ralat’.”

A: “rūp aṅg jivit”; B: “rūp aṅkar jivit.”

A: “sakkatvā pān”; B: “sakkatvā Aoy° pān.”

A: “phāṅṭaṃmrāṅ”; B: “Aoy° phjaṅ ṭaṃmrāṅ.”

A: “niṅ mān āyuḥ”; B: “niṅ pān āyuḥ.”

A: “ruoc aṃbī”; B: “ruoc rānlaṅ aṃbī.”

A: “braḥ ta jā thnāṃ”; B: “braḥ dharmta jā thnāṃ.”

A: “hoṅ ka hètu”; B: “hoṅ tasma ka hètu.”

A: “saṃmpatti lokiya”; B: “sampatti manussalok sampatti suorg.”

A: “ther thit khlou”; “sther sthit khlouon.”

A: “jhmoh hau Unhassavijjay”; B: “jhmoh Uṇhassavijayo.”

A: “buddhantarakaṇṇo”; B: “buddhenarapaṇṇo.”

A: “āyuḥ ther thit dau”; B: “āyuḥ yīn yūr ther thit dau.”

A: “mān srī jaiy° jhnaḥ”; B: “mān srī suostī jaiy° jhnaḥ.”

A: “stāp’ nau braḥ dharma”; B: “stāp’ nau raś’ braḥ dharm.”

A: “ṭoy ganlaṅ nai braḥ buddh”; B: “ṭoy nau ganlaṅ braḥ buddh.”

A: “ṭoy kusal’”; B: “ṭoy nau kusal’.”

A: “atthi.”

B omits “as’.”

A: “āyuḥ ther thit dau”; B: “āyuḥ yīn yūr ther thit dau.”

A: “braḥ ta jā aṃmcās’braḥ saṅgh ā jā aṃmcāḥ”; B: “braḥ buddh ta jā aṃmcās’ braḥ dharm ta jā aṃmcās’ braḥ saṅgh ta jā aṃmcās’.”

A: “mān srī jaiy° jhnaḥ”; B: “mān srī suostī jaiy° jhnaḥ.”

A: “stāp’ nau braḥ dharma”; B: “stāp’ nau raś’ braḥ dharm.”

A: “ṭoy ganlaṅ nai braḥ buddh”; B: “ṭoy nau ganlaṅ braḥ buddh.”

A: “ṭoy kusal’”; B: “ṭoy nau kusal’.”

A: “atthi.”

B omits “saṃguor.”

Manuscript B has a colophon that does not appear in version A: “neh sec-kτi jividaṇ niyaṭ bi devaputrap cap koṅ lok bhikkhu vit cār duk saṃrāp ‘vatt bodhi antēt Aoy° grap’ 5 bān braḥ vassā. cār cap’nau thnai 2 13/7 cēm khol dosā ba. sa… 2493 braḥ vassā. cēm pān sec-kτi sukk dāṃ pī prakār Aoy° pān dān braḥ se-āṃtrī kampī ghlāt. sec-kτi jivīdān. sanlik aksar 13 Unkā NA MO.” “Here is finished the text of the fividana, which speaks about a devaputta. Venerable monk [named] Vit inscribed it to be kept at the Vatt Bo Andet until the five thousand years [of the religion of the Buddha] are completed. Fully inscribed on Monday, the 13th day of the waning moon of the seventh month, the year of the Tiger, second of the decade, the year 2493 of the Buddhist Era [Monday October 9, 1950 A.D.]. He required the five forms of happiness to experience the teachings of the Buddha Si-āṃtrī without fail. Jividaṇa, 13 paginated leaves [according to the syllables of the formula] Na Mo.”
References

Primary Sources
Manuscript A: Bibliothèque EFEO-FEMC - Preah Vanarat Ken Vong n° a 4, undated:
   One bundle of 20 folios (one bearing the title Sec-kti jīvidān, four blank, and 15 engraved folios).
Manuscript B: EFEO-FEMC: 012-A-02.08.02.III.1, dated 2493 b.e. (1950): One bundle of 16 folios (one bearing the title jīvidān, two blank, and 13 engraved folios), from Vatt mūṇi suvaṇṇ, Kien Svay district, Kandal Province.

Secondary Sources
Parittasamodbānapāli samrāp'gaṇa: dhammayutti (1967 [reprint in 1997]).
   Phnom Penh : Institut Bouddhique.