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Uṇhissavijjaya in Cambodia: Rituals and Narrative

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Abstract

The core of this paper is the translation of a short Cambodian manuscript entiteled Sec-kti jīv-dān (The gift of life). In the narrative of this text the Lord Buddha tells how a devaputta called Supatittḥita, 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 jīv-dān is quite rare nowadays in Cambodia, the ceremony of the gift of life (puṇy jīv-dān) involving the ritualized recitation of the Uṇhissavijjaya stanzas is not in Cambodia.

Key words: *Uṇhissavijjayagāthā*, Cambodian Buddhism, rituals, ceremony of the gift of life (puṇy jīv-dān), Parittasamodhānapāli (a collection of formulas of protection)

Introduction

In a reluctant footnote, the editor of the *Parittasamodhānapāli*,¹ a collection of “formulas of protection” (*parittas*) designed for the *Dhammayuttika*² fraternity that is active in Cambodia, explains that, though the text entitled *Jīvadānapāṭha*—which is one of the titles used in Cambodia for the *Uṇḥissavijjagāthā*—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 *Uṇḥissavijjagāthā* 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” (*bidhī puṇy camrōn braḥ janmāyu*),³ or more commonly the “ceremony of the gift of life” (*puṇy jīv-dān*).

This ceremony is performed, most often, to bring merit to its sponsor, the “master of the merit” (*mcās’ puṇy*), who, beside the “advantages” (*ānisaṁsa*) 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 raṁṭoḥ groḥ*, “recitation to destroy ill-fortune.”)

Quite often, the *puṇy 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 *puṇy jīv-dān* is completed with the performance of the ritual of the “great tearing of the shroud” (*bidhī chāk mahā paṇskūl*), 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* (*paṇsukūlikaṅga*)—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 *puṇy 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 *puṇy 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 tā / neak tal*, in particular their chief, *Kruṇ 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 Kruṇ Bālī” (*bidhi kruṇ 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 brah ratana trai*), “request for the five precepts” (*bidhi sūṃ sīl prām*), 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 puspuk*.

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” (*diēn jaṃbar*), a candle measured to the standing height of the beneficiary from the ground to the top of his head; the “candle [measured] when seated” (*diēn paṅguy*); and the “candle [measured from shoulder to] shoulder” (*diēn 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 raṃtoḥ groḥ*), borrowed from the *Āṭānāṭiyā Sutta*:

*tehitvaṃ rakkhito santo
muto sabbabhayeḥi ca...*

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 *Uṇhissavijjagāthā*. 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.

<i>sakkatvā buddharatanam</i>	<i>osatham uttamanam varam</i>
<i>hitam devamanussānam</i>	<i>buddhatejena sotthinā</i>
<i>nassantupaddavā sabbe</i>	<i>dukkhā vūpasamentu te</i>

<i>sakkatvā dhammaratanam</i>	<i>osatham uttamanam varam</i>
<i>pariḷābhūpasamanam</i>	<i>dhammatejena sotthinā</i>
<i>nassantupaddavā sabbe</i>	<i>bhā vūpasamentu te</i>

<i>sakkatvā saṃgharatanam</i>	<i>osatham uttamanam varam</i>
<i>āhuneyyam pāhuneyyam</i>	<i>saṃghatejena sotthinā</i>
<i>nassantupaddavā sabbe</i>	<i>rogā vūpasamentu te.</i>

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” (*bidhī chāk mahā 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:

<i>aciraṃ vatayaṃ kāyo</i>	<i>paṭhavim adhisessati</i>
<i>chuddho apetaviññāṇo</i>	<i>niratthamva kaliṅgaram.</i> [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*:

yathā vārivāhā pūrā paripūrenti sāgaram (...)

Just as the rivers full of water fill the ocean full (...)

When the *chāk mahā paṅskūl* is over, the group of monks start the long recitations consisting in “elevating the light” (*sūtr lōk rāsi*), beginning with *Iti pi so bhagavā brah ādity, brah cand, brah aṅgār devā...* and proceeding with various stanzas of victory. Then the beneficiary of the ceremony “ritually offers to the monks” (*pragén*) 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 samṭhēn 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 *Sec-ktī jīv-dān*, that is the narrative of *Suppatitṭhita devabutta*, as an *ānisaṃsa*.

The ceremony extends through the night, ending only the next morning, with the ritual of “honouring the elders and closing the ceremony” *bidhī tār bistār chlañ puṇy*. 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” (*puṇy jīv-dān*); for example, they are also used in the very traditional “ceremonies of monastic ordination” (*puṇy 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 *pāsī dham* / *baysey thom*/, are used during the closing rituals marking the end of certain phases of apprenticeship within the “old tradition of meditation,” the *kammaṭṭhān pūrān*. These *bāsī dham*, 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 *Jīvādāna* or *Jīvidānaparitta*; it is almost always associated with another text, the *Mahāmetrī* (or *Mettisūtra*).

The second version, also entirely in Pāli, is entitled *Uṇhissavijjayasutta*. It begins with the narrative in which the Buddha recommends that the Devaputta Supatitṭhita 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-kti 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 *Supatitṭhita* 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 *Supatitṭhita devaputta*, 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 Thailand⁶, its recitation and enactment remain very much a living tradition in Cambodia.

The Khmer text of "The Gift of Life" (*Sec-kti 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-ktī jīv-dān*)

[1-a] *namotassa bhagavato arabatto sammāsambuddhassa . ekasmiṃ kira samaye satthā devatīmṇisabhaṇvane viharanto pāritachattakamūle mahipandalakamūle sisane nisīdi dassasa/hassalokadhātu hisanipatitvā sabbedevā / namahāmāyādevā puttassapamukhā abhidhammasaṅgaṇi adhika sattakaraṇaṃ 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 *yojana*¹⁰ high and [1-b] sixty *yojana*¹¹ 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.

tadā 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* (*Dhammasaṅgaṇī*), 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.

tadā E kodeva [2-a] putto sapatiṭṭhitānāma abosi tadā There was then a *devaputta*¹³ named Supatiṭṭhita who was reborn in the Heaven of the Thirty Three. Indeed, he had acquired [in his previous existences] 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 instruments¹⁴ 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. *tadā E ko ākāssaparitanāmadevaputto* while at the same time, all the gods knew it well. *canava ākāssaparini* All of those who resided in this divine abode were aware, and knew that the time of Supatiṭṭhita had come to an end.

[2-b] These *devaputtas*, as many as they were, gathered to reflect. *devaputtabhūmari dassasattame desenā toputtomanahanta dukkhaṃ anubhavanto* 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 *avīci*¹⁵ where he will endure miserable suffering for many lifetimes and for a thousand hellish years.¹⁶ 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 [3-a] a thousand times from a woman's womb under the aspect of a deaf man, a dumb person, and a blind man.

atarapāyitisotassavacanaṃ sutvā kapaṇohadayosovaputto The divine beings reported all this to Supatiṭṭhita. *Atarapāyitisotassavacanaṃ sutvā kapaṇohadayo sovaputto* 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, *tadā kime Evarūppāna Uppaṭṭhavobhavisanti* filled with deepest anxiety. He was completely devastated, his body full of anguish.

tadā kime Evarūppāna Uppaṭṭhavobhavisanti 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? *pubbanimittam* O impermanence in which I am! Have I no refuge nor help? *pubbanimittam* 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 *attanopubbanimittam disvā bhavīsanti sariratosedopañcatisariraducuti* separated because my misdeeds take me away from you. *attanopubbanimittam disvā bhavīsanti sariratosedo pañcati sariraducuti saṁdevaputtedhammaṃ. 5 saṁdevaputtedhammaṃ* 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 tvaṃ mesānipatisaraṇaṃkarohi ahaṃmedivase cuto* then sat down where he was prostrated, and he addressed His Supreme Lordship Indra, the king of the gods, as follows:

bho devarāja tvaṃ mesānipatisaraṇaṃkarohi ahaṃmedivase cuto *avīcīnirayenibbato tatha banivassasahassāna ahantaṃ dukkhaṃ anubhavīsāmi. bho* O king of the gods, in truth Supreme Lord Indra, king of the gods, Sovereign *tvaṃ tathā mahārāj* the highest of all gods, *tvaṃ 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 *avīcī* to experience the most miserable pain during a thousand hellish years [4-b] as You told me.

*natthi me saparāyanodevovattanāsetṭho devarājā sapatitvaṃ hisetṭholokasmim-nāhaṃ devohiddhiko*¹⁷ *tilokemaṅgalase/ tṭho lokapāpaṃpāwāhano* 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 Supatīṭṭhita had pronounced, spoke the following formula:

ahaṃ seṭṭholok smiṃ nāhaṃdevo mahiddhikotiloke maṅgalasetṭho lokapāpampa-vāhano [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. *lokanāṭṭhaṃ thapetvā Annam passāmaṅgalaṃ sabhāraṃ nikonāṭṭho lokahitā sano anuthasisampadānuttaro 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 Brahmas. *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, Supatīṭṭhita 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 Supatiṭṭhita, 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]lesu jethako ahosi tasmābijaṃ 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*

kuṇācimanovirayo bikkhanadetikhanosata 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.

somanasaṇakkhojātonihetukaṃ 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 Ekasmiṃ kulesaṇāyapakkhitāniddande buddho agāravodubhi so buddhaguṇaṃ saṃhaguṇaṃ 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 gahetukaṃ 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] yeridakkhiparisojātto aññasattthānāṇa-sampanno dhammasutvā duli dukkha parisothānaṃganaṇca Ekamantaṃ nisīdi O Great King, regarding this *devaputta*, when he was born in Jambudvīpa, 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 haggings 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 samaṇabrāhmaṇakhantā disvā paramukhākatvā aolokiyamānogabeva pariṭṭho asīditvā tuṇhī ahosi 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.²⁰ 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.

sakodevarājāmahantaṃ gāthā 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:

yenattathā hetabbhantekenaso Indati Uppaṭitassaayacakkhi bhante In truth, O August-and-Sublimely-Meritorious-One, *ayenadhammena* August-One, Possessor-of-the-Most-Sublime-Qualities, *yenadhammena* 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.”

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

atthi Uṇhassavijayo dhammoke anuttaro sabbasat 'hitattāyataṃ tvaṃ 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 *Uṇhissavijjaya*, superior and precious above all, to which no other can be equaled. *devaputtetvaṃ* This law is useful to all living things.

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

parivijjo rājadande amanussagināmake byagghenāge visebhūte akālamaraṇena ca sabbasmāmarāṇamuto thapetvā kālamarataṃtasseva ānubhāvena hontudevo ca sukkhī 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 pūjam dhāraṇam vācanam garuṇ paresaṃ desanaṃ 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 Uttamaṃ varaṃ hitaṃ devamanussānaṃ buddha tejjena sotthinā nassantupadavā sabbe dukkḁ 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, *Uttamaṃ varaṃ* more powerful than [12-a] all medicines, considers him to be the August One-Who-is-the-Master, who is the August Refuge, *hitaṃ* who is effective *devamanussānaṃ* 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 *dukkhā* the pains, as many as they are, *vūpassamentu* be destroyed and annihilated, *tesaṃ devamanussānaṃ*. This is worthy for gods and human beings, thanks to all the Virtues of the Buddha.

“*sakkaṭvā dhammarattanaṃ aśuṭhaṃ uttamaṃ varaṃ paṇḍarāvūpassamannaṃ dhammatejja sotthinā nassantupaddavā sabbebhayā vūpassamentu te. yo puggalo* If a person, whoever this person may be, *sakkaṭvā* regards with respect and fear, *dhammarattanaṃ* 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, *paṇḍarāvū*²⁶ of great efficiency *devamanussānaṃ* for the gods, for men and for all living beings, as many as they are, *hontu dhammatejjasabbe Uppadavāvīnasanti* possessing, *dhammatejja* thanks to the power of the virtues of the August Law which is our Rule, *sabbe Uppadavā*²⁷ the frights of all kinds *vinasanti* will be destroyed *sabbe bhayā vūpassamentuesāṃ devamanussānaṃ* and driven out. Frights, *sabbe bhayā*, as many as they are, whatever they may be, *vūpassamentu* will be cast out. *tesaṃ devamanussānaṃ* This is true for all men and all living beings as much as they are.

“*yo puggalo* A person, whoever he is, *sakkaṭvā* who regards with respect and fear *saṃgharattanaṃ* the Jewel of the august Community, which is our sublime refuge, [13-a] *Aśuṭhaṃ* which is the sublime remedy, *Uttamaṃ* supremely excellent, superior to remedies of all kinds, *āhuṇeyyaṃ* worthy of receiving the offerings of gods and men, as many as they are, *pāhuṇeyyaṃ* as well as all the offerings which are brought to him, *sotthinā*, may this person receive happiness *sabbe Uppadavā* 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 *tesaṃ devamanussānaṃ* 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 release two-legged *puṇatejjena* 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.

puṇatejjena 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*.”

sako tenasiddhi bhagavato dhammaṃ sutvā mane buddhantarakapaṇovasilabbatiṃ tile sako Indra, king of kings, the *devaputta* Supatīṭṭhita and the deities, as many as they were, [14-b] thus heard the the August Buddha-Who-is-the-Master preaching himself the August Law entitled *Uṇhissavijjaya*.

The *devaputta* Supatīṭṭhita then continued unabated until the end of the religion of the Buddha, who is our Supreme King, until the advent of the religion of the Bodhisatta Si-ametrey, who is the Master, all this thanks to the fruits of the merits of the August One-Who-is-the-Master, of the August Law, which is our Rule, as well as thanks to the morality of the gift which has helped him.

Uppaddavā Concerning the frights of the eighteen kinds,²⁹ they are destroyed and annihilated. *yo puggalo* A person who wants to have luck for

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.

desanāvasāne tu sotāpatiphalādinipāpanisum. Uṇhassavijivo Thus ended the preaching by the Buddha-Who-is-the-Master [15-a] entitled *Uṇhissavijjaya*. Indra, the king of kings, greater than all, the *devaputta Supatitṭhita*, 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;³⁰ some, having heard it reached the degree of Those-Who-Will-Return-Only-Once,³¹ or the degree of Those-Who-Will-Not-Return,³² or even the degree of Deserving,³³ thanks to the merits and the fruitions acquired by each of them.

aṭṭhi uṇhassavijayo nitṭhito Thus we pronounce the formulas of the *Uṇhissavijjaya*, which is recompense for the adepts and the faithful, men and women. *nitṭhitā* The text is complete in all its parts are here.

Annex: Critical edition of the Khmer text

[1-a] *namotassa bhagavato arabatto sammāsambuddhassa*³⁴. *ekasmiṃ kira samaye satthā devatīmṃsabbhavane vibaranto pāritachattakamūle mahipandalakamūlē*³⁵ *sisane nisīdi dassasa/ hassalokadhātu hisanipatitvā sabbedevā namahāmayādevā puttassapamukhā abhidhammasaṅgaṇī adbika sattakaraṇaṃ abhidhammakathesi. bho sādhuvo/ haiy° sādhu sappuras' phañ dāṃṇ° hlāyöy° kira tūc yōn pān Ī rien 2 mak mān kāl sūmai° thñai muoy noḥ satthā rī braḥ ʔa jā grūr visēs nai yōn dāṃṇ° hlāy°³⁶ . sojano devaputo noḥ/ gi devatā nau mahā jan' phañ dāṃṇ° hlāy° kālnoḥ braḥ aṅg gaṇ' nau löy°³⁷ braḥ aṅg stec hoḥ lõn dau gaṇ' nau thān trai trīn stec ka cūl braḥ vassār braḥ aṅg saṃpār° n lör thm° ar silār°³⁸ / pād° jā dib āsnā saṃmtec braḥ indrār-dhirāj mān knuñ manda'l' briksā parijāti°³⁹ gīi tōm raluos ph-un ʔa mān briksār kraham liōn pītūc phkār caṃmpār höy° ʔa mān kuṃboḥ 50 yojn e pravēñ/*

[1-b] *caṃmnā*°y° 60 yoj e thmar silāpād noḥ dan' pītūc saṃlī ger thbec 1 thñai 7 ʔaṇ kālñā pō braḥ indrādhirāj stec niñ gaṇ' lör kāl e ṇā höy° thmar noḥ dan' cuḥ smör caṅkeḥ braḥ aṅg noḥ hoñ. kālñā/ pō braḥ aṅg ʔoḥ krok lõn ceñ Ī thma°r noḥ beñ tūc ʔa ʔel viñ hoñ . *tadā* aiṭa kālnoḥ braḥ buddha aṅg ʔa jā aṃmcas thlai visēs nai yōn braḥ aṅg gaṇ' lör thmar dib āsnā saṃtec braḥ indrār-dhirāj pragen°⁴⁰ tūcnoḥ höy° braḥ aṅg ʔa jā aṃmcāḥ trai bhab' dāṃṇ° pīy° braḥ aṅg saṃmṭēñ braḥ dhaṃ visēs desnā gambīr braḥ abhidhamm dāṃṇ° 7/ gambīr braḥ saṅgaṇīr°⁴¹ jā tōm rien dau ʔal' gambīr braḥ mahāpaṭṭhān jā pañ-as' jā santāp' as' devatā phañ dāṃṇ° hlāy° mān nāñ mahāmāyā ʔa jā buddhamātā°⁴² nau ind'/ braṃm jā pradhān braḥ aṅg desnār pān pī khēr gmān hau agg sūr saṃmleñ būroḥ chāñ krāñ kra-uvv jrauv jraḥ hūr appamā° pītūc dik cuḥ mak bī lö ākās°⁴³ noḥ hoñ. *tadā e kodeval*

[2-a] *putto sapatiṭṭhitānāma abosi*⁴⁴. *tadā* aiṭa kālnoḥ mān devaputt 1 jhmoḥ hau supatiṭṭhita devaput ka pān cūl dau köt nau suor-gār trai trīñs tūcnoḥ höy° ka mān pun pān soy° saṃmpatti/ prasör lör bhīmān kuṃboḥ 15 yojn mān srīy° debb-kañā°r dāṃṇ° hlāy° 1 band' jā parivā° cāṃm° paṃmrör jā saṃmrā°p' knuñ bhīmān prasād noḥ eñ hoñ mān srī dāṃṇ° hlāy° leñ/ bhleñ sèp saṃm-praguṃ tūr-ṭandriy°⁴⁵ dāṃṇ° hlāy° dāṃṇ° 5 juṃbūk paṃmrör devaputt noḥ eñ hoñ e°⁴⁶ devaputt noḥ nau sabb thñai ka sūbhābb buṃ ʔiñ āyūs khluon ka niñ cayutt/ cuḥ cāk aṃbīy° suor devalok noḥ löy°. *tadā e ko ākāssaparitanāmadevaputto* Ī°⁴⁷

kālnoḥ as' devaput nau devaṭā ka ṭin ṭel nau jā prakraṭiy° noḥ/ ka dau. *canava ākāssaparini* nau nār knuñ mand'al' höy° ka gungit ruṃbiñ bicāraṇā mōl āyūs devaputt phaṇ noḥ ka ṭin thā supatiṭṭhita devaput neḥ niñ as' āyūs höy°/

[2-b] as' devaput phaṇ dāmn° hlāy° ka mak bigroḥ thā ṭucneḥ⁴⁸. *devaputtabhūmari dassasattame desenā toputtomanahantadukkhaṃ anubhavanto* döb devaṭā nāṃm° gnā dau dūl saṃmtec aṃmrin indrādhiraḥ braḥ aṅ ṭin/ saṅkhār āyūs supatiṭṭhitadevaputt niñ as' āyūs döb saṃmtec indrādhiraḥ mān braḥ pandūl prāp' mak devaput dāmn° noḥ thā ao as' devaṭā phaṇ dāmn° hlāyöy°/ anak min ṭin de haḥ nūr nē supatiṭṭhita aṅ neḥ nau tē 7 thūai diet⁴⁹ ka gāt' niñ cayut cuḥ cāk aṃbī thān suo neḥ höy° ka gāt' niñ pān cuḥ dau köt⁵⁰ nau nār/ avacī nārak' dal' dukkh vedanā ka crōn jāti pān muoy° band' chnāṃ narak' noḥ hoñ kālār pō ruoj aṃbī naruk lõn mak köt jā satv' tiracchān phaṇ dāmn° hlāy° 7 juṃbūk/ crōn jānd' noḥ hoñ anak noḥ niñ dau köt jā antök jā jrūk khlēñ gūk tmāt k-ek chker chmā ruoc höy° ka mak köt jā manuss trajiek thla"ñ bhnēk khvāk aṃbiy° knuñ boḥ mtāy° ceñ mak/

[3-a] jā mūy bānd' jāt hoñ luḥ kālār devaput noḥ prāp ṭucnoḥ höy°. *atarapāyiti*⁵¹ sotassavacanāṃ sutvā kapanohadayosovaputto. döb supatiṭṭhitadevaput noḥ ka pān/ Ī. saṃtec aṃmrin indrādhiraḥ mān braḥ pandūl prāp' thā saṃkhār ātmār⁵² sūrabhābb āyūs khluon buṃ dieñ ṭucnoḥ höy° ka mān citt noḥ bhit bhaiy° hāradaiy° noḥ rundhat'/ andās' andēñ dau viñ dau mak sūuot sūap' sub sau tpid mān mundil knuñ khluon⁵³ ṭucnoḥ hoñ. tadā kime evarūppāna uppaṭṭhavobhavisanti. aiṭa kālnoḥ su/ patiṭṭhita devaput bhit bhaiy° sandhik citt⁵⁴ ṭucnoḥ höy° ka git bicāraṇā thā ao añöy dhvō mtec kar niñ pān ruoj cāk ceñ aṃbiy° akusal' mak phtal' phtec āyūs/ aṅ añ ṭucneḥ. ao aniccārūppöy° niñ rak avīy° jā buṃnāk' dībiñ buṃniñ noḥ gmān löy⁵⁵. *pubbanimittāṃ* gijj pubbanimit dāmn° hlāy° ka köt mān nau aṅ añ⁵⁶ ṭucnoḥ mūy° gijj saṃbat'/

[3-b] sliet nau spēk⁵⁷ ka siñ āp' sauma"ñ phkār añ phaṇ ka siñ svit sūuot pañ' siet rāksmī nau ñös khluon prān añ ka hūr ceñ aṃbī khluon⁵⁸ añöy aṅ prān añ ka sau ma"ñ ākrak'/ āsnār ṭaṃmnek ṭek añ ka köt ceñ jā rapin rīñ rūs phlèk lös lan' ban' pramā"ñ thā ao aniccā rūppöy köt mak jā devaputt devaṭār höy° ka pān/ cayutt srut cuḥ cāk ceñ aṃbī thān bhimān ṭa mān luṃ-ar noḥ phseñ aor srīy° deb aksar pava"r kañār snēhār saṃmleñ añöy° saṃ niñ brāt'/ prās nīrās niñ gnā

dau hoñ ka hētu tè akusal mak phtal' phtec aṅg añ neḥ. *attanopubbanimittam disvā bhavīsanti sariratosedopañcati*⁵⁹ *sariraducuti/ samdevaputtedhammam*. pubbanimit dāṃṇī° hlāy°yöy⁶⁰ 5 jum̃būk neḥ prākātṭh' knuñ khluon añ ka siñ köt mǎn mak aṃbī mun noḥ hoñ doḥ devaput devaṭār dāṃṇī° hlāy° pō cayutt cuḥ/

[4-a] cāk aṃbī suor höy° ka siñ tè tūcnoḥ eñ hoñ döb devaput git tūcnoḥ höy° ka lök kuṃpan' añjaliy° praṇuṃ ṭāk' lö sirisīy° krāp' thvāy° paṅgaṃ saṃṭec indrār-dhirāj⁶¹ ka/ aṅguy ṭoy° nau di luṃnau ātmā eñ hoñ höy° dūl braḥ idrār-dhirāj thā tūcneḥ . *bho devarāja tvaṃ mesāmi*⁶² *patisaraṇaṃkarohi ahaṃmedivase cuto/ aviciniraye*⁶³ *nibbato tatha banivassasahassā*⁶⁴ *na abantaṃ dukkhaṃ anubhavīsāmi*. *bho devarāj thā pabī saṃṭec aṃrin indrādhirāj nanātṭh jā iisūr kuṃ/ būl jā aṃmcās' as' devaṭār phaṇ dāṃṇī hlāy°yöy*⁶⁵ *tvaṃ tathā mahārāj pabī mahārāj ṭā jā dībīñ naiy° khñuṃmōy*⁶⁶ *aṃhaṃ rī añ khñuṃ aṃbī neḥ dau nau tēr/ 7 thñai der niñ cayutt cuḥ cāk aṃbīy° thān bhīmān devalok suor höy° ka niñ dau köt nau nā avaci narak' soy° dukkh vedanār yūr lan' muoy° bānd' chnāṃ narak' tūc braḥ aṅg prāp' khñuṃ/*

[4-b] noḥ hoñ höy° ka sūtr nau pad braḥ gāththā tūcneḥ. natthi me sapaṛāyanodevovattanāseṭṭho devarājā sapatitvaṃ hiṣeṭṭholokasmiṃnāhaṃ devohiddhiko⁶⁷ tilokemaṅgalase/ ṭṭho lokapāpaṃpāvāhano⁶⁸. thā pabī braḥ aṅg hoñ jā visēs naiy° devaṭār manusṣ satv' phaṇ dāṃṇī° hlāy° buṃ mǎn anak e ṇā 1 niñ smör niñ aṃcāḥ noḥ/ gmān löy° braḥ aṅg aṃmcās' jā dḍhaṃ mǎn puṇ saṃmbhār braḥ pārami⁶⁹ riddhī ānubhābb jā maṅgal' prasör buṃnākkh' naiy° khñuṃ hoñ. sutvā sakodevarāj. döbb/ saṃṭec aṃmrin indrār-dhirāj pān Ṭ. bāk nai supatiṭṭhitadevaput dūl prāp' thā tūcnoḥ höy° ka sūtr nau pad braḥ gāthā tūcneḥ. ahaṃ seṭṭholok/ smiṃ nāhaṃdevo mahiddhikotiloke maṅgalaseṭṭho lokapāpaṃpāvāhano⁷⁰. döb saṃmtec braḥ indrār-dhirāj mǎn braḥ pandūl dau niñ supatiṭṭhitadevaput noḥ thā/

[5-a] ahaṃ rīy° añ khñuṃ neḥ niñ jā dhaṃm⁷¹ prasör lös lēñ trai bhab' dāṃṇī° pīy° neḥ ka der añ niñ mǎn prājñār mǎn riddhī āj jum̃rāḥ as' pāpakamm anak dāṃṇī° trai bhabb' dāṃṇī° pīy° neḥ buṃ pān löy° hoñ./ lokanātṭhaṃ thapetvā aññaṃ passāmimaṅgalaṃ sabhāraṃ nikonātṭho lokahitā sano anuthasisampadā⁷² anuttaro devanañca hitatthāyadesanā. thā haiy°/ devaputöy° añ ruṃbīñ yal' trai bhabb dāṃṇī° pīy° neḥ niñ mǎn anak e ṇā ṭā jā maṅgal' prasör uttamaṃ noḥ kar

gmān löy° mām puntēr braḥ ṭa mām pun jā aṃ-/ mcās' braḥ aṅg pān trās prājñār
sāraḇejaṭāñāṇ jā braḥ buddh prākātṭh' kraī lēn lös lok phaṇ dāṃṇ° hlāy°⁷³ braḥ
aṅg jā buṃṇāk' trai bhabb' dāṃṇ° pīy° neḥ/ siṇ pān hoṇ braḥ aṅg tēn niṇ rak
aoy° prayojan jā buṃṇāk' nai satv phaṇ dāṃṇ hlāy° nau manuss devaṭār ind
braṃhm noḥ siṇ pān hoṇ. so bhagavā. braḥ/

[5-b] buddh jā aṃmcās⁷⁴ noḥ mām rāksmīr cabbāṇṇarāṃṇsi ṭa mām l-ar lös labb'
lok phaṇ dāṃṇ° hlāy° niṇ yak anak e ṇā mak phdim niṇ braḥ aṅg buṃ pān
löy° hoṇ. nātho ka jā dībīṇ höy°/ āj kuṃcāt' as' pāp bīer buṃṇār verākamm
phaṇ dāṃṇ° hlāy° nau knuṇ lokkīy neḥ siṇ pān hoṇ ilūvneḥ braḥ aṅg mak guṇ
desnār nau nār thān yōn neḥ hoṇ/ tasmā pō tūcneḥ ka yōn dāṃṇ° bīr guor cūl
dau buṃṇāk' saṃṃnāk' biṇ braḥ buddh ṭa jā aṃmcās' hoṇ. so deva putto rī
devaputt⁷⁵ Ī. bāk braḥ indrār-dhirāj/ höy° mām citt trek-ar sādār kraī bek ṇās'
höy° ka mām ṭaiy° kām nī dau nau diēn dhūp gandhamālār phkā bhñīr⁷⁶ jār ṭōm
ka dau jā muoy° niṇ braḥ indrār-dhi-/ rāj. tasmāno ka cūl dau saṃṇākkh' braḥ
ṭa mām puṇ hoṇ. yenabhagavā rī braḥ buddh ṭa jā aṃmcāḥ braḥ aṅgan' traṇ'
ṣṭhān e ṇā⁷⁷ braḥ indrār-dhirāj ka cūl dau traṇ dī noḥ/

[6-a] hoṇ. luḥ cūl dau ṭal' höy° ka lōk kuṃpaṇ añjalīy° ṭāk' lö sirasār krāp' thvāy°
paṅgaṃm pūjā⁷⁸ nau diēn dhūp gandhamālā phkā bhñīr jā ṭōm höy° aṅg-
guy⁷⁹ ṭoy° nau/ dī saṃguor niṇ ātmā hoṇ. tadā aiṭar kālnoḥ saṃṭec indrādhirāj
ka krāp' dūl braḥ ṭa mām pun thā tūcneḥ. bhante bhagavā pabit braḥ ṭar/ mām
pun jā aṃmcās' visēs khñuṃmōy° tpid devaput noḥ nām jhmoḥ supatīṭṭhita
kuṃṇatṭh' khān tē 7 thānāi diēt ka niṇ cāyut cuḥ cāk aṃbī thān suor ka dhlāk'
dau/ avici narak' soy° duk vedanār ṭoy° nau kammavipāk akusal tūc-mtec ka
sūmdān braḥ aṅg yak prājñār dib visēs noḥ mak saṃṭēn prāp' naiy° yōn/ khñuṃ
phaṇ hoṇ. bhagavā rīy° braḥ ṭa mām pun jā aṃmcās' braḥ aṅg niṇ ṭoḥ visajjanā
saṃṭec braḥ indrār-dhirāj aoy° pān ṭiṇ höy° ka braḥ aṅg desnār thā. sobbajāto
ekasmīṇ ki-/

[6-b] lesu jethako ahosi tasmābijam. dōb braḥ aṅg mām braḥ pandūl thā. mahārāj
pabit mahārājōy° rīy° devaput neḥ kāl jāt mun löy° devaput neḥ pān dauv⁸⁰/ kōt
knuṇ trakūl pramāṇ jā dhamm kraī lēn brān phaṇ dāṃṇ hlāy° tēn niṇ saṃmlāp'
satv' yak mak jīñcim jīvīt khluon⁸¹ buṃ ṭēl ṭec löy° ka hētu tēr/ aṃbōr tūcnoḥ
dōb kōt jā satv' tmā⁸² t jā an'-ṭōk jā jrūk jā chkēr noḥ hoṇ kālnoḥ braḥ indrār-
dhirāj thvāy° paṅgaṃm dūl thā bhante bhagavā pabit/ braḥ ṭa mām punōy°

deveput aṅg neḥ niṇ pān dau köt jā satv phaṇ ʔoy° nau kammavipāk mtec miñ.
somahārājapubbejāto antamakkhipiyo/ tegahetvā⁸² tasmā pubbojāto bhavissatti.
haiy° mahārājōy° devaput neḥ kāl gāt’ aṃbī jāt mun miñ noḥ gāt’⁸³ tēn niṇ yak
bañ satv’ mak sño’r sīr paṃmrās’ aṃbīy° saṃ/-

[7-a] puk mevār hēt noḥ pān jā dau köt jā satv’ tiracchān⁸⁴ hoñ döb braḥ indrādhirāj
thā bhante bhagavā pabī braḥ ʔa māt pun prasörōy° rīy° devaput neḥ niṇ
pān dau köt jā jrūk noḥ/ hētu kammavipāk aviyo° döb ʔa māt pun braḥ aṅg
saṃtēn thlēt prāp’ braḥ indrār-dhirāj thā. mahārāj ekasmiṃ jātō-aṭṭhopapāno⁸⁵
mahābhoggosamaṇabrāhma/ nāti kuñacimanovirayo bikhanadetikanosata
parisati tasmā sukkhaṃ vobhavisanti⁸⁶. thā⁸⁷ pabī mahārājōy° devaput neḥ aṃbī
kāl jāt mun löy° pān/ dau köt nau trakul anak ʔa māt drāp’ saṃmpatti crōn
purass noḥ anak braḥ saṃgh⁸⁸ samaṇabrāhm smūm yācak’ anak kuṃsad dugat’
phaṇ dāṃñ° hlāy° mak sūm dān ktīy/ tpid tē khluon māt prayojan nau drāb’
phaṇ noḥ ka buṃ aoy° jā dān löy° cūl dau knuñ phdaḥ nai khluon puon rāṃñ°
dvār aṅguy nau prañōy° dhvō buṃ ʔin buṃ yal’ luḥ tē smūm yācakkh’ ʔör huos/

[7-b] dau⁸⁹ hōy° döb pök dvār ceñ mak aṃbī knuñ phdaḥ purass noḥ tēn māgg’
ñāy° teḥ ʔiel braḥ bhikkhu sāmmaner⁹⁰ thā aṅg neḥ sūt dhaṃ min bīros thā
sāmmaner neḥ khjil sūt nās’ tēr rak/ ʔör sūm⁹¹ sārābör ger chiyo° niṇ māt bāk
gorab’ praṇipatti bhikkhu sāmmaner cās’ duṃ sraṃm brāhm trakul riēm cpañ
phaṇ dāṃñ° hlāy° aoy° jā l-ar ʔal’ tic löy° hētu/ tēr kammavipāk noḥ eñ ka
pān dau köt jār jrūk ʔucnoḥ hoñ. somanasāṇakkhojātonihetukaṃ⁹². döb braḥ
indrār-dhirāj dūl ʔantiñ braḥ ʔa māt pun jā/ aṃmcās’ thā. bhante bhagavā
pabī braḥ ʔa māt pun prasörōy° rī devaput noḥ niṇ pān dau köt jā chker noḥ
tō ʔoy° kammavipāk aviyo° ʔuc-mtec aṃmcās’⁹³ döb braḥ/ ʔa māt pun braḥ
aṅg niṇ thlēt saṃtēn nau kammavipāk ʔucnoḥ thār. mahārāj so ekasmiṃ
kulesapanāyapakkhitāniddande buddho agāravodubhi so buddhaguṇaṃ
saṃghaguṇaṃ napāsi⁹⁴/

[8-a] döb braḥ aṅg māt pandū⁹⁵ thā mahārājōy° kālnoḥ devaput neḥ pān dau köt
nau trakul muoy° anlör ka purass noḥ buṃ kot krēt tēn jer anak braḥ sañs⁹⁶
bikkhuthēr sāmmaner nau/ samaṇabrāhm phaṇ dāṃñ° hlāy° nau anak prāj
rājamundit brīḍḍhācār grūr pād-dhyāy mtāy° uvbuk trakul riēm cpañ phaṇ
buṃ kot krēt māt tēr tmāḥ⁹⁷ teḥ ʔiel/ nau bāk ākrak’ buṃ ʔin guḥ lok ʔa māt
guḥ ʔal tic löy° hētu tē kammavipāk noḥ eñ pān dauv köt jā chker chkuot no

hoñ. sopatinapa/ rojatokidānaṃ gahetukaṃ bhante ti. braḥ indrār-dhirāj ka dūl
braḥ ṭa mān pun viñ⁹⁸ diet thā. bhante bhagavā. pabī braḥ ṭa mān pun-nöy°
devaput noḥ/ pān dau köt jā manuss trajiek thlan' noḥ tör hētu tēr aṃbör kamm
tūc-mtec aṃmcās'. döb braḥ ṭa mān pun saṃtēn braḥ dhaṃ visēs desnār thā.
mahārāja ekasmiṃ⁹⁹ jātosama/

[8-b] yeridakkhiparisojāto aññasatthāñāpasampanno dhammasutvā dūlidukkha
parisothānaṃ¹⁰⁰ ganañca ekamantaṃ nisīdi. nēr mahārāj-jöy° devaput neḥ¹⁰¹
kālnöḥ pān dau köt nau nār/ juṃmbūr-dhvipṃ manussalok noḥ nau prakraṭiy°
juop juon samāy muoy° thñai noḥ anak ṭadaiy° ger mān citt kāt' ṭaṃlā saddhār
papuol gnā nīmant' braḥ saṅgh mak saṃtēn/ braḥ dhaṃ visēs desnār e
devaputt ka cūl dau¹⁰² stāp' nīn ger ka purass devaput noḥ buṃ pān phgut
phgan' ṭaṃra"ñ citt stāp' braḥ dhaṃ visēs desnā löy° tēn aṅguy/ nīyāy° tōm
aṃbīr caṃmkār¹⁰³ srēr juon prēr lalak dandīñ höy° sraṭiy° aoy° khlāmñ anak
ṭadaiy° nau dīep sīn bhlāt' smāṭi nīn ṭaṃmrañ citt stāp' braḥ dhaṃ visēs desnā/
noḥ buṃ pān löy° hētu tūcnoḥ pān jā devaputt noḥ dau köt jā manuss trajiek
thlan' ṭoy° nau kammavipāk¹⁰⁴ noḥ hoñ döb braḥ idrār-dhirāj dūl ṭantiñ viñ diet
thā./

[9-a] bhante bhagavā pabī braḥ ṭa mān prasöröy°¹⁰⁵ R̄ devaput neḥ dau köt
jā manuss khvāk¹⁰⁶ aṃbī knuñ boḥ mtāy° ceñ mak noḥ tör hēt akusal tūc
mtec ka cūl braḥ aṅg saṃtēn thlēr aoy° khñuṃ/ braḥ karuṇā ṭīn phañ hoñ
döb braḥ aṅg mān pandūl desnā viñ diet¹⁰⁷ thā tūcneḥ. mahārāja pubbejāto
samaṇabrāhmaṇakhantā¹⁰⁸ disvā paramukhākatvā/ aolokiyamānogaheva
pariṭṭho asīditvā tuṇhī ahosi¹⁰⁹. hai mahārājjöy° rī devaput neḥ nā kāl jāt mun
köt jā manuss höy° ka purass noḥ¹¹⁰/ ghōñ anak braḥ saṅgh bhikkhu thēr
sāmmanēr mak piṇḍapāt nau slā mlūr nau paccay dāṃñ° 4 juṃbūk ka purass
noḥ luḥ ṭal' mukh phdaḥ ātmā höy° kar dhvör/ kantöy prañöy° buṃ nāmñ°
bār-ṭamān khaṃm dhmec bhnēk dhvör jā mīn ghōñ höy°¹¹¹ buṃ sraṭi ṭal'
muoy° mā"t' löy° ka hēt tē aṃbör akusal tūcnoḥ döb mak köt jā manuss/

[9-b] bhnēk khvāk' aṃbī knuñ phdai mtāy° luḥ tē ceñ mak noḥ hoñ.
sakodevarājāmahantaṃ gāthaha¹¹². saṃtec¹¹³ aṃmīn indrādhīrāj mān aṃṇāc
jā aṃmcāḥ as' devaṭa phañ dāṃñ° hlāy°/ pān stāp' braḥ buddh-ṭikār braḥ ṭa
mān pun höy° ka mān braḥ pandūl srāy° visajjanā aṃbī pubbaṇṇat kuṃṇöt
pāpakamm¹¹⁴ nai devaput noḥ döb sūt nau pad braḥ/ gāthār thvāy° braḥ ṭa jā

amcāḥ hoñ. yenattathā hetabhante¹¹⁵ kenaso indati uppaṭitassa¹¹⁶ ayacakkhī bhante. pabīṭ braḥ ṭa mān pun prasōrōy° braḥ aṅg mān/ lakkhīṇā noḥ l-ar prasōr kraī bek. yenadhammena ṭoy° dhaṛm tūc mtec ka nīn pān jā dībīn nai devaput neḥ dhvō¹¹⁷ tūc metec ka devaput nīn gañ' nau thit/ ther yīn yūr khjāp' khjuon nau nār saṃmpatti suor bhīmān noḥ ka sūm āraddhanār braḥ dhaṛm visēs desnār tran' e ṇā jā santāp' yōn khñuṃ braḥ karuṇār ka nīn tran' trāp' ṭāk' lō sirasā/

[10-a] jā buṃnāk' dau hoñ. aṭṭhabhagavāmukhā¹¹⁸ gāmbhilaṃvivāritvā gāthā mahārāja. kālnoḥ braḥ buddh ṭa jā ammcās' braḥ aṅg mān braḥ rāj hādaiy° nīn cañ' srāy° prakap kēv¹¹⁹ hōy°/ saṃṭēn thlēn lōn ṭa mān braḥ aos ṇānim pa"raprim kraham l-ar pīṭuc saṃbatth' ratn kambal braḥ aṅg kar desnā tūcneḥ¹²⁰. atthi uṇhassavijayo/ dhammoloke anuttaro sabbasat' hitattāyatanṃ tvaṃ gaṇhāhīdevate. thā hai mahārāj ṭa jā ddaṃ lōs as' devaṭār phaṇ dāṃñ° hlāy°yōy° ka cūl anak/ yak sottapasāda tran'¹²¹ trāp' stāp' braḥ dhaṛm visēs desnār jhmoḥ hau uṇhassavijay ṭar jā uvṭaṃṃ¹²² thlār thlai prabaiy° beky nīn rak avīy° mak phdim aoy° smōr/ buṃ pān lōy° braḥ dhamm neḥ nīn aoy° prayoj¹²³ naiy° satv phaṇ dāṃñ° hlāy°. devaputte¹²⁴ thā haiy° devaputōy° tvaṃ ka cūl anak tāṃñ° smāṭī stāp' hoñ tathāgat' nīn yak nau braḥ dhaṛm/

[10-b] uṇhassavijjaya¹²⁵ ka cūl gorabbh' cāṃṃ° duk knuñ manodvār vicī citt¹²⁶ aoy° khjāp' jāk' prākāṭṭh' hoñ. parivijjo rājadande amanussatināmake byagghenāge visēbhūte akālamaraṇena/ ca sabbasmā¹²⁷ maraṇamuto thapetvā kālamaratamṭasseva ānubhāvena hontudevo ca sukkhī sadā. thā haiy° devaputōy° braḥ dhaṛm neḥ āj jhnaḥ phlāñ/ as' satrūv phaṇ dāṃñ° buoñ kōt¹²⁸ aiṭa lok neḥ nīn ruṃlāñ pañcakhandh phtal' phtec vi civit ktī doḥ kōt bhaiy° aṃbī khmoc ktī pīsac kuṃṇac nīn slāp'/ ktī kōt bhaiy° aṃbī bhlōn cheḥ doḥ kōt bhai aṃbī khmoc knuñ dik nīn slāp' ktī bhaiy° aṃbī khlār dhaṃṃ khlār ghmuṃ manuss brai ktī¹²⁹ bhaiy° aṃbī ṭaṃrīy° brec seḥ khāṃṃ/ krapīy° vāt' chkēr khāṃṃ krabōr lep bhaiy° aṃbī krittīyā¹³⁰ ge dhvō nau sārābōr dāṃñ° as' dāṃñ° buoñ mak dhvōr aoy° slāp' buṃ dān' cās' buṃ dān' duṃṃ tūcnoḥ noḥ braḥ dhaṛm visēs desnā jhmoḥ/

[11-a] hau uṇhassavijay noḥ āj pros yak jīvit nai puggal' pruh srīy° phaṇ dāṃñ° hlāy° aoy° raṃṃlān ruoc ceñ aṃbī¹³¹ dī nāṃñ° slāp' dāṃñ° as' noḥ ka siñ pān hoñ vier puntēr cās' duṃṃ saṃguor nīn/ āyūs saṃkhār dhaṛm sanma"t' jīes buṃ pān

løy° hētu ɔy nau ānubhābb pān braḥ dhaṃ¹³² neḥ jhmoḥ hau uḥassavijayy ka devaput noḥ dōb niñ/ mān āyūs vèn yjīn yūr thit ther sraṇuk¹³³ sukh sappāy¹³⁴ khsēm khsān buṃ mān dukkh pān gañ' nau lör bhīmān¹³⁵ noḥ pān hoñ luḥ s' braḥ sã-/ snār aṅg añ ɔathāgat' neḥ niñ pān ɔal' sāsnaṛ braḥ si-āmetrī dāṃñ° bi braḥ aṅg neḥ dōb devaput noḥ pān cyut cuḥ dau hoñ narū purass¹³⁶ pruh sri/ e ṇā niñ mān āyūs vèn yjīn yūr. likkhitam pūjaṃ dhāraṇam vācanam garuṃ paresam desanam sutvā tassa āyu pavattati. narū parus' puggal' e ṇā mān citt¹³⁷ ɔaṃmlār saddhār pān sãñ/

[11-b] sar-ser cār ktī pān raḷk nik ɔal' ktī pān juol anak ɔadai aoy° saser cār ktī pān duk gorabb' praṇipatti ktī pān riēn dundeñ svādhyāy ktī pān nīmunt¹³⁸ anak braḥ saṅgh desnār/ aoy° stāp' ktī hōy° pūjā dien dhūp phkār bhñīr gorabb' praṇipatt kot krēn puggal' anak dāṃñ° hlāy° noḥ ka niñ mān āyuh vèn yjīn yūr thit ther sukh¹³⁹/ suor stiy saṃriddhi¹⁴⁰ maṅgal' ɔuc kāl braḥ tathāgat' gañ' dhammā desnār mak neḥ hoñ. sakkatvā buddharattanam aosutham uttamam varam hidam devamanussānam buddha/ tejjena sotthinā nassantupadavā sabbe dukkā vūpassamentu te. thā haiy° mahārājōy° ri braḥ dhaṃ neḥ jhmoḥ¹⁴¹ uḥassavijayy narū paras' puggal' pruh sriy° e/ ṇā muoy° pān gorabb' praṇipatti koṭ krēn. sakkatvā buddharattanam. gij braḥ buddh ɔa jā ɔuon kēv prasōr tēn niñ buṃnāk' aosutham ɔa jā thnām dibb aṅg prasōr uttamam varam ɔa lōs lēn/

[12-a] thnām dāṃñ° hlāy° braḥ ɔa jā aṃmcāḥ braḥ aṅg jā dibbīñ. hitam ɔa jā prayojan. devamanussānam nai devaṭā¹⁴² manuss satv' phaṇ dāṃñ° hlāy° sotthinā gij sri suostī hontu ka cūl mān/ buddhatejjena ɔoy° ānubhābb tējjaḥ tpaḥ guṇ braḥ buddh ɔa jā aṃmcāḥ sabbe upaddavā rī bhaiy° phaṇ dāṃñ° hlāy° vinassanti ka aoy° vinās pāt' pañ' dau hoñ./ dukkhā rī dukkh phaṇ¹⁴³ dāṃñ° hlāy° vūpassamentu ka cūl ruṃmnāp' ruṃlut pāt' pañ' khcāt khcāy°. tesam devamanussānam ɔal' devaṭā manuss phaṇ ɔoy° nau jumḃuk noḥ hoñ/ . sakkatvā dhammarattanam aosutham uttamam varam pariḷvūpassamannam dhammatejjena sotthinā nassantupaddavā sabbebhayā vūpassamentu te. yo puggalo rī puggal' e/ ṇār muoy° sakkatvā ka pān dhvōr gorabb' kot krēn hōy° dhammarattanam nau ɔuon kēv prasōr nau lokuttar¹⁴⁴ gij braḥ dhaṃ ɔa jā aṃmcās' aosutham gij thnām dib prasōr braḥ aṅg uttamam/

[12-b] ɔa jā uttamam bek ṇās' varam ɔa prasōr lōs lēn thnām dāṃñ° buon. pariḷvū ka jrau jrās¹⁴⁵ aoy° kōt prayojn devamanussānam ɔal' devaṭā manuss satv'

phañ dāṃṇ hlāy° ʔa jā sukh suor-stī/ hontu ka cūl mān dhammatejjena ʔoy°
 ānubhābb pun braḥ dhaṃ ʔar jā aṃmcās°. sabbe uppadavā riyy° bhai dāṃṇ°
 buoñ¹⁴⁶ vinasanti ka aoy° vinās/ pāt° khcāt° khcāy° pañ¹⁴⁷ ceñ dau hoñ. sabbe
 bhayā rī bhaiy° dāṃṇ° hlāy° dāṃṇ° buoñ. vūpassamentu ka aoy° raṃṃnāp°¹⁴⁸
 patt° pañ° dau hoñ. tesam devamanussānaṃ ʔal° devaṭār manuss satv° phañ°
 dāṃṇ° hlāy° noḥ. sakkatvā saṃgharattanaṃ aosuthaṃ uttamaṃ varaṃ
 āhuṇeyyaṃ pāhuṇeyyaṃ saṃghatejjena sotthinā nassantupadda/ vā sabberoggā
 vūpassamentu te. yo puggalo rī puggal e ṇā muoy° sakkatvā ka pān gorabb°¹⁴⁹
 kot krēñ saṃgharattanaṃ nau ʔuoñ kēv ratn braḥ saṃṅh prasör jā buṃnāk/

[13-a] aosuthaṃ ʔa jā thnām dib aṅ prasör uttamaṃ ʔar uvtaṃṃ bek ṇās° varaṃ
 ka prasör lös lēñ thnām dāṃṇ° buoñ āhuṇeyyaṃ ka daduol°¹⁵⁰ yak grīōñ pūjā
 devaṭār manuss satv° phañ/ dāṃṇ° hlāy° pāhuṇeyyaṃ nau grīōñ manuss phañ
 dāṃṇ° hlāy°¹⁵¹ praṭāp° cāṃṃ° nāṃṃ° yak mak kti sotthinā ʔa jā sukh sri suosti°¹⁵²
 hontu ka cūl mān tējjaḥ ānubhābb° pun° braḥ saṅgh sabbe uppadavā riyy° kāy°¹⁵³
 phañ dāṃṇ° hlāy° dāṃṇ° buoñ vinassanti ka aoy° ralat° ralāy° khcāt° khcāy° pāt°
 dau sabberogā rī rog byā-/ dhi dāṃṇ° hlāy° dāṃṇ° buoñ vūpassamentu ka aoy°
 ralut° khcāt°¹⁵⁴ pañ° jā hoñ. tesam devamanussānaṃ ʔal° devaṭār manuss satv°
 phañ dāṃṇ° hlāy° noḥ hoñ. yo/ puggalo riyy° puggal° e ṇā muoy° köt byādhdhi
 hōy° nīn aoy° ralat° ralāy°¹⁵⁵ noḥ thā ʔūcneḥ aoy° puggal° noḥ yak aṅkar mak thlīñ
 duṃṃ-nān° smör khluon hōy° aoy° luñ dien pravēñ kpāl/

[13-b] muoy° dien muoy° aoy° vās° pravēñ aṃbī smār mak ʔal° cañkeḥ dien muoy aoy
 vās° yak aṃmrām ʔaiy° kantāl noḥ aoy° grāp° āyuh° aoy° rīep preñ pradibb dien
 dhūp gandhamālār phkāḥ bhñīr hōy° aoy°/ yak aṅkar duṃṃnān° smör khluon
 mak dhvör jā rūp manus hōy° yak saṃbat° sar grap rūp aṅ jivit°¹⁵⁶ noḥ ruoc aoy°
 nīmunt anak braḥ saṅgh mak sūtr braḥ dhaṃ sakkatvā pān°¹⁵⁷ 1 ray°/ 8 cap°
 hōy° pūjā pantār kār dāṃṇ° noḥ ruoc hōy° aoy° nīmunt lok desnā uṇḥassavijjāy
 phañ ʔaṃṃṃran°¹⁵⁸ smāṭiy° stāp° braḥ dhaṃ jhmoḥ hau uṇḥassavijjāy/ ka tējjaḥ
 ānisaṃs pān stāp° noḥ hōy° nīn mān āyuh°¹⁵⁹ vēñ yjīn yūr ther thit khsēm khsān
 nau jā sukh sāpāy° hoñ hōy° aoy° pros satv° jōñ bīr jōñ/ puon ʔoy° tējjaḥ ānisaṃs
 dāṃṇ° noḥ nīn pān ruoc aṃbī°¹⁶⁰ bhaiy° slāp° noḥ eñ. puṇatejjena ʔoy tējjaḥ pun
 braḥ ʔa jā thnām°¹⁶¹ dibb prasör ka āj ghāt° ghāṃṇ rāṃṇ rār byādhi marañ/

[14-a] ʔa mān nau khluon puggal° noḥ aoy° spōy pāt° pañ° siet pān sukh sappāy hoñ
 ka hētu°¹⁶² tūcneḥ mantito rī puggal prus sri anak ʔa mān prājñā°r prathnā rak

aoy° pān sukh khsēm khsān/ niñ pān s-āñ magg phal’ prayojn aoy° pān dāṃñ°
 3 prakār gijj saṃpatti lokīya¹⁶³ saṃpatti suor saṃpatti nibbān ṭa jā thān
 parammasukh khsēm khsān dhvōr aoy°/ rīēn 2 dau kumpiy° aoy° ṭec löy° hoñ.
 dāna phalena ṭoy nau phal dān pān dhvō mak. yo puggalo rī pugg e ṇā pān
 aoy° añkar jīvit tūcnoḥ/ höy° ka niñ mān āyuh vèn ther thit khluon¹⁶⁴ prān sec
 saṃmpor ṭa mān rāksmīy sri suostī ānubhābb pān° stāp’ braḥ dhaṃm jhmoḥ
 hau uṇhassavijjay¹⁶⁵ noḥ/ eñ. sako tenasiddhi bhagavato dhammaṃ sutvā mane
 buddhantarakapaṇo¹⁶⁶ vasatilabhatim tile. sako rīy° braḥ indrār-dhirāj nau
 supatitṭhitadevaput nau as’¹⁶⁷ devaṭā phaṇ dāṃñ° hlāy°/

[14-b] noḥ ka pān stāp’ braḥ dhammadesnār jhmoḥ hau uṇhassavijjay nau
 saṃmnāk’ braḥ buddh ṭa jā aṃmcāḥ supatitṭhitadevaput ka caṃrōn āyuh ther
 thit dau¹⁶⁸ ṭal’ as’ braḥ sāsnā braḥ buddh/ gaṃmtēn yōn ruoc dau ṭal’ braḥ sāsnār
 braḥ sī-āmetrīy° bodhisatv’ jā aṃmcāḥ noḥ hoñ ka hētu ṭoy° nau tējjaḥ phal pun
 braḥ ṭa jā aṃmcās’braḥ saṅgh ṭā jā aṃmcāḥ¹⁶⁹ / nau sil dān pān dhvō pun juoy°
 aṅg ātmā neḥ uppaddavā rīy° bhaiy° roggā dāṃñ° 18 prakār ka raṃmnāp’ ralat’
 ralāy° khcāt’ khcāy° pāt’ dau hoñ. yo pugga-/ lo rīy° puggal’ e ṇā muoy° niñ cañ’
 aoy° aṅg ātmā aoy° mān sri jaiy° juṃnāḥ jhnāḥ¹⁷⁰ as’ satrūv höy° aoy° mān āyuh
 vèn yīn yūr aoy° dhvō tām ganlañ braḥ/ buddh ṭa jā āmcās’ desnār mak noḥ eñ
 hoñ desanāvasāne tu sotāpatiphalādinipāpanisum. uṇhassavijivo luḥ sūrec braḥ
 dhaṃm visēs desnā braḥ buddh ṭa jā aṃmcāḥ/

[15-a] nām jhmoḥ hau uṇhassavijay noḥ braḥ indrār-dhirāj ṭa jā ddham nau
 supatitṭhitadevaput nau as’ devaṭā phaṇ dāṃñ° hlāy° pān stāp’ nau braḥ dhaṃm¹⁷¹
 braḥ buddh ṭa jā aṃmcās’ höy° ka mān/ citt trek ar sār-dār sukh sappāy khsēm
 khsān papūr tām ṭoy ganlañ nai braḥ buddh¹⁷² jā aṃmcās’ anak khlāḥ pān luḥ
 sottā anak khlāḥ pān luḥ sakkhidāgā anāgā/ arahatt tām ṭoy° kusal¹⁷³ phal pun
 aṅg ātmā dīdaiy° 2 noḥ eñ aṭṭhi¹⁷⁴ uṇhassavijayo niṭṭhito. noḥ yōn niñ sraṭī
 uṇhassavijay neḥ miñ/ ka cūl jā paccay’ nai dāyak’ upāsak’ upāsikār niṭṭhitā ka
 cap’ paripūr saṃguor¹⁷⁵ toy° nau prakār dāṃñ° aṃmpāl neḥ eñ hoñ.¹⁷⁶

Notes

- ¹ *Parittasamodhānapāli* (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 *janmāyu* (“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 *mūṇi suvaṇṇ*, called Vatt *jaṃbuḥ 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 *gai’* for *gai’ 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 *chān*: “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 *biṇ* /pən/ (“guitar”); II) the *sralai* /sralay/ (“palm-billed oboe”); III) the *gaṇ* /kong/ (“gong”); IV) the *saṃbho* / samphaol/ (“little drum”); V) the *sgar* /skor/ (“great drum”).
 - 15 *avici* : textually “without change,” that is “the hell of irremissible suffering.”
 - 16 The “infernal years” (*chnām 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: “jātoatthopapāno”; B: “jāto addho mahāddhano.”
 - 20 The four “necessities” (*paccāya*) are: I) *piṇḍapātāpaccāya*, “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 (Rhys 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”; *saññākhandha*: “perception”; *saṅkhārakhandha*: “mental formations,” “volition activities”; and *viññanāṇākhandha*: “consciousness.”
 - 23 The name of buddha *si-āmetrī* / sə-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* /sə-a métrey/, resulting from an influence of a Thai pronunciation - th. / si /> kh. / sə / - from the Sanskrit script Śrī Ariya Maitreya.
 - 24 *duon kèu*, literally “crystal globe.”
 - 25 The “supermundane Laws” (*lokuttaradhamma*) are the “four path” (*magga*) end the “four fruition” (*phala*): *sotāpattimagga* and *sotāpattiphala*: “the path and the fruition of the stream-entry”; *sakadāgāmicimaggā* and *sakadāgāmiphala*: “the path and the fruition of the once returning”; *anāgāmicimaggā* and *anāgāmiphala*: “the path and the fruition of the non-returning”; *arabhattamaggā* and *arabhataphala* : “the path and the fruition of the arahantship.”
 - 26 A: *parilāvū*; B: *parilāhū*.
 - 27 *Uppadavā*, read *Uppadab*.
 - 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” (*bhaiy ° 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* (*Cūḷavagga*, p. 429; *Mahāvagga*, p. 331): I) *rājantarāya* (“danger from the king”); II) *corantarāya* (“d. from thieves”); III) *udakantarāya* (“d. from water”); IV) *agyantārāya* (“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) *jivītantārāya* (“danger inherent in the vicissitudes of life [illness and death]”); X) *brahmacariyantārāya* (“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” (*bhāya*)—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* [-*bhāy*] (“fear of king”); II) *cor* [-*bhāy*] (“fear of thieves”); III) *manuss* [-*bhāy*] (“fear of men”); IV) *amanuss* [-*bhāy*] (“fear of non-human being”); V) *aggi* [-*bhāy*] (“fear of fire”); VI) *udak* [-*bhāy*] (“fear of water”); VII) *pisāc* [-*bhāy*] (“fear of ghosts”); VIII) *khāṇuk* [-*bhāy*] (“fear of blows, bladed weapons”); IX) *kaṇṭak* [-*bhāy*] (“fear of thorns and arrowheads”); X) *nakkhatt* [*bhāy*] (“fear of bad astral conjunctures”); XI) *janapad rog* [-*bhāy*] (“fear of diseases contracted in the countryside”); XII) *assaddhamm* [-*bhāy*] (“fear of people without faith”); XIII) *asandittṭhi* [-*bhāy*] (“fear of bad people”); XIV) *asappuris* [-*bhāy*] (“fear of people who respect neither father nor mother, nor the Buddha, nor the Law, nor the Community”); XV) *caṇḍabhatthi assamigagoṇa* (“fear of traveling on horseback, or on oxen, or on cruel beasts”); XVI) *kukkur abivichchikammanī* (“fear of dogs, cats, chickens and geese”); XVII) *sappadīpi acchattaracchasūkaramahiṃsa* (“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 *arabhatt* < *arahant* : “worthy one,” the fourth rank of “Nobles” in the accession to holiness.

34 B omits “bhagavato arahatto sammāsambuddhassa.”

35 A: “mahipandalakamulē”; B: “pahipandalakamulē.”

36 A: “nai yōn dāmn° hlāy°”; B: “nai yōn phān dāmn° hlāy°.”

37 A: “braḥ aṅg gaṇ’ nau löy°”; B: “braḥ aṅg gaṇ’ pajun nau löy°.”

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

39 A: “briksā pariāt”; B: “briksā pariātibriks.”

40 A: “pragen”; B: “pragen Aoy°.”

- 41 A: “gambīr braḥ saṅganīr”; B: “gambīr mān braḥ saṅganīy°.”
- 42 A: “mān nān mahāmāyā ṭa jā buddhamātā”; B: “mān nān mahāmāyā ṭa jā buddhamātā jā ṭōm.”
- 43 A: “pītūc dik cuḥ mak bī lō ākās”; B: “pītūc dik dhlāk’ bī lō ākās.”
- 44 A: “sapatīṭṭhitānāma ahosi”; B: “sapatīṭṭhitonāma ahosi.”
- 45 A: “leñ bhleñ sēp saṃm-pragum ṭūr-ṭandriy”; B: “leñ bhleñ sēp saṃm ṭūr-ṭandriy.”
- 46 B omits “E.”
- 47 B omits “Ā.”
- 48 A: “mak bīgroḥ thā ṭucneḥ”; B: “mak bīgroḥ thā jā gāthā ṭucneḥ.”
- 49 A: “nau tē 7 thnai diet”; B: “nau khān tē 7 thnai diet.”
- 50 A: “niñ pān cuḥ dau kōt”; B: “niñ pān cuḥ cāk’ dau kōt.”
- 51 A: “atarapāyiti”; B: “atarajāyiti.”
- 52 A: “ātmār”; B “ātmābhāp.”
- 53 B: omits “knuñ khluon.”
- 54 A: “bhit bhaiy° sandhik citt”; B: “bhit bhaiy° sandhik sandhai knuñ citt.”
- 55 A: “dibīn buṃ niñ noḥ gmān löy°”; B: “dibīn buṃ niñ jā buṃ noḥ gmān löy°.”
- 56 A: “āñ”; B: “atmar.”
- 57 A: “sliēk nau spēk”; B: “sliēk nau spai.”
- 58 A: “ka hūr ceñ aṃbī khluon”; B: “ka siñ hūr ceñ aṃbī khluon.”
- 59 A: “sariratosedopaṇṇicāti”; B: “sariratosedopaṇṇicāti.”
- 60 A: “pubbanimit dāṃn° hlāy°yöy°”; B: “pubbanimit phaṇ dāṃn° hlāy°yöy°.”
- 61 A: “saṃṭec Indrār-dhirāj”; B: “saṃṭec amrin Indrār-dhirāj.”
- 62 A: “mesāmi”; B: “pasāmi.”
- 63 A: “aviciniraye”; B: “aviciniraye.”
- 64 A: “tatha banivassasahassā”; B: “taccā bahunivassasahassā.”
- 65 A: “phañ dāṃn hlāy°yöy°”; B: “phañ hlāy°yöy°.”
- 66 A: “jā dibīn naiy° khñuṃmōy°”; B: “jā ditāṃn naiy° khñuṃmōy°.”
- 67 A: “devohiddhiko”; B: “devomahiddhiko.”
- 68 A: “lokapāpaṃpāvāhano”; B: “lokapāpaṃpārāhano.”
- 69 A: “mān puṇ saṃmbhār braḥ pāramī”; B: “mān puṇ braḥ pāramī.”
- 70 A: “lokapāpaṃpavāhano”; B: “lokapāpaṃparāhano.”
- 71 A: “āñ khñuṃ neḥ niñ jā dhaṃm”; B: “āñ neḥ niñ dhaṃm.”
- 72 A: “nikonāṭṭho lokahitā sano anuthasisampadā”; B: “nilonāṭṭho salokahito sano anuthesisampadā.”
- 73 A: “lok phaṇ dāṃn° hlāy°”; B: “lok dāṃn° hlāy°.”
- 74 A: “braḥ buddh jā aṃmcās”; B: “ri buddh ṭa jā aṃmcās.”
- 75 A: “ri devaputt”; B: “ri devaputt noḥ.”
- 76 A: “gandhamālār phkā bhñūr”; B: “gandhamālār phkā biṭor bhñūr.”
- 77 A: “braḥ aṅgañ’ trañ’ sṭhān E ṇā”; B: “braḥ aṅgañ’ kuñ trañ’ sṭhān E ṇā.”
- 78 A: “thvāy° paṅgaṃm pūjā”; B: “thvāy° paṅgaṃm praṇaṃ pūjā.”

- 79 A: “höy° aṅg-guy”; B: “höy° mak aṅguy.”
 80 B omits “dauv.”
 81 A: “jivit khlun”; B: “jivit khlun noḥ.”
 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: “jātoaṭṭhopapāno”; B: “jāto addho mahāddhano.”
 86 A: “sukkhaṃ vobhavisanti”; B: “sakhavobhavisanti.”
 87 B omits “thā.”
 88 A: “purass noḥ anak braḥ saṃgh”; B: “purass noḥ ghōñ anak braḥ saṃgh.”
 89 B omits “dau.”
 90 A: “tèn māgg’ nāy° teḥ ṭiel braḥ bhikkhu sāmmaner”; B: “tèn māl ceñ mak cām teḥ ṭiel anak braḥ bhikkhu saṅgh sāmmaner.”
 91 A: “tèr rak tōr sūm”; B: “ceḥ tè sūm.”
 92 A: “somanasaṇakkhojātonihetukaṃ”; B: “sopanasāṇakkhojātonihetukaṃ.”
 93 A: “ṭūc-mtec aṃmcās’”; B: “ṭūc-mtec jāti mun aṃmcās’.”
 94 A: “agāravodubhi so buddhaguṇaṃ saṃhaguṇaṃ napāsi”; B: “agāravoduti so buddhaguṇaṃ dhammaguṇaṃ saṃhaguṇaṃ napāsi.”
 95 A: “māl pandūl”; B: “māl braḥ pandūl.”
 96 A: “purass noḥ buṃ kot krèn tèn jer anak braḥ saṅs”; B: “purass noḥ buṃ kot buṃ krèn tèn niñ jer anak braḥ saṅs.”
 97 A: “buṃ kot krèn māl tèr tmāḥ”; B: “buṃ kot buṃ krèn māl tèr tmāḥ.”
 98 B omits “viñ.”
 99 A: “mahārāja Ekasmiṃ”; B: “mahārāja pana Ekasmiṃ.”
 100 A: “parisoṭṭhānaṃ”; B: “parisoṭatthānaṃ.”
 101 A: “mahārāj-jöy° devaput neḥ”; B: “mahārājjöy° ri devaput neḥ.”
 102 B omits “dau.”
 103 A: “aṃbīr caṃmkār”; B: “aṃbīr dhvōr caṃmkār.”
 104 A: “ṭoy° nau kammavipāk”; B: “ṭoy° vipāk.”
 105 A: “ṭa māl prasōrōy°”; B: “ṭa māl pan prasōrōy°.”
 106 A: “manuss khvāk’”; B: “manuss bhñèk khvāk’.”
 107 B omits “diēt.”
 108 A: “samaṇabrāhmaṇakhantā”; B: “samaṇabrāhmaṇakhantātām.”
 109 A: “Aolokiyamānogaheva pariṭṭho asiditvā tuṇhī ahoṣi”; B: “Aolokiyamānotehevaṭṭhā nisiditvā tuṇhī āhoṣi.”
 110 B omits “noḥ.”
 111 A: “buṃ nām° bār-ṭamān khaṃm”; B: “buṃ nām° bār khaṃm.”
 112 A: “gāthaha”; B: “gāthahaha.”
 113 A: “saṃṭec”; B: “dōbv saṃṭec.”

- 114 A: “pāpakamm”; B: “pāp.”
- 115 A: “hetabhante”; B: “hetobhante.”
- 116 A: “Uppaṭitassa”; B: “Uppaṭitassara.”
- 117 A: “neḥ dhvō”; B: “neḥ niñ dhvō.”
- 118 A: “aṭṭhabhagavāmukhā”; B: “aṭṭhakhobhagavāmukhā.”
- 119 A: “prakap kèv”; B: “pra-ap’kèv.”
- 120 A: “desnā tūcneḥ”; B: “desnā sūtr jā gāthā tūcneḥ.”
- 121 A: “yak sottapasāda trañ”; B: “yak sottapasāda mak trañ’.”
- 122 A: “Uṇhassavijay țar jā Uvṭamṃ”; B: “Uṇhassavijayo țar jā Uttam.”
- 123 A: “dhamm neḥ niñ Aoy° prayoj”; B: “dhamm neḥ tèn Aoy° prayojn.”
- 124 A: “devaputte”; B: “devaputta.”
- 125 A: “braḥ dhaṃ uṇhassavijjaya”; B: “braḥ dhaṃ jhmoḥ hauv uṇhassavijjaya.”
- 126 A: “vici citt”; B: “vici dvār.”
- 127 B omits “ca sabbasmā.”
- 128 A: “satrūv phaṇ dāṃñ° buoñ köt”; B: “satrūv phaṇ dāṃñ° buoñ köt bhāy.”
- 129 B omits “kti.”
- 130 A: “aṃbī krittiyā”; B: “aṃbī ambör krittiyā.”
- 131 A: “aṃbī”; B: “bī.”
- 132 A: “pān braḥ dhaṃ”; B: “pān stāp’braḥ dhaṃ.”
- 133 A: “thit ther sraṇuk”; B: “thit ther nau sraṇuk.”
- 134 B omits “sappāy.”
- 135 A: “nau lör bhīmān”; B: “nau lör saṃmpatti bhīmān.”
- 136 A: “purass’”; B: “purass’puggal.”
- 137 A: “mān citt”; B: “mān citt kāt.”
- 138 A: “pān nīmunt”; B: “pān Aoy° nīmunt.”
- 139 A: “sukh”; B: “sukh camrön sukh.”
- 140 A: “saṃriddhi”; B: “siddhi.”
- 141 B omits “jhmoḥ.”
- 142 A: “devamanussānaṃ nai devaṭā”; B: “devamanussānaṃ ṭās devaṭā.”
- 143 B omits “phaṇ.”
- 144 A: “nau lokuttar”; B: “navalokuttar.”
- 145 A: “paṇḍāvū ka jrau jrās”; B: “paṇḍāvū ka samanāṃ jrau jrās’.”
- 146 A: “dāṃñ° buoñ”; B: “dāṃñ° hlāy° dāṃñ° buoñ.”
- 147 A: “pañ’”; B: “pas’pañ’.”
- 148 A: “Aoy° raṃmñāp’”; B: “Aoy° traḥap’raṃmñāp’.”
- 149 A: “pān gorabb’”; B: “pān dhvō gorabb’.”
- 150 A: “daduol”; B: “guor daduol.”
- 151 A: “manuss phaṇ dāṃñ° hlāy°”; B: “manuss satv phaṇ dāṃñ° hlāy°.”
- 152 A: “sukh srī suostī”; B: “sukh prasör suostī.”
- 153 A: “kāy°”; B: “bhāy°.”

- 154 A: “ralut’ khcāt”; B: “ralut’ pat’ khcāt’.”
 155 A: “ralat’ ralāy”; B: “ralāy° ralat’.”
 156 A: “rūp aṅg jivit”; B: “rūp aṅkar jivit.”
 157 A: “sakkatvā pān”; B: “sakkatvā Aoy° pān.”
 158 A: “phañ ṭaṃmrañ”; B: “Aoy° phaṇ ṭaṃmrañ.”
 159 A: “niñ mān āyuh”; B: “niñ pān āyuh.”
 160 A: “ruoc aṃbī”; B: “ruoc raṃlañ aṃbī.”
 161 A: “braḥ ṭa jā thnām”; B: “braḥ dhamm ṭa jā thnām.”
 162 A: “hoñ ka hētu”; B: “hoñ tasma ka hētu.”
 163 A: “saṃpatti lokīya”; B: “sompatti manussalok sampatti suorg.”
 164 A: “ther thit khluon”; B: “sther sthit khluon.”
 165 A: “jhmoḥ hau Uṇḥassavijjay”; B: “jhmoḥ Uṇḥassavijjajo.”
 166 A: “buddhantarakaṇḍo”; B: “buddhenarapaṇḍo.”
 167 B omits “as’.”
 168 A: “āyuh ther thit dau”; B: “āyuh yīn yūr ther thit dau.”
 169 A: “braḥ ṭa jā aṃmcās’braḥ saṅgh ṭa jā aṃmcāḥ”; B: “braḥ buddh ṭa jā aṃmcās’ braḥ dhaṃ ṭa jā aṃmcās’braḥ saṅgh ṭa jā aṃmcās’.”
 170 A: “mān sri jaiy° jumṇaḥ jhnaḥ”; B: “mān sri suosti jaiy° jumṇaḥ jhnaḥ.”
 171 A: “stāp’ nau braḥ dhaṃ”; B: “stāp’ nau ras’braḥ dhaṃ.”
 172 A: “ṭoy ganlañ nai braḥ buddh”; B: “ṭoy nau ganlañ braḥ buddh.”
 173 A: “ṭoy° kusal”; B: “ṭoy° nau kusal’.”
 174 A: “atṭhi”; B: “atthi.”
 175 B omits “saṃguor.”
 176 Manuscript B has a colophon that does not appear in version A: “*neh sec-ktī jīvidān niyāy° bī devaputr cap ‘hoñ. lok bhikkhu vit cār duk saṃrāp ‘vatt bodhi antet Aoy° grap’ 5 bān ‘braḥ vassā. cār cap ‘nau thnai 2 13/7 chnām khāl dosāk ba. sa... 2493 braḥ vassā. sūm pān sec-ktī sukh dāṃṇi pī prakār Aoy° pān dān ‘braḥ se-āmetrī kāmṇi ghlāt. sec-ktī jīvitdān. sanlik aksar 13 Uṇkā NA MO.*” “Here is finished the text of the *Jīvidana*, 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-āmetrī* without fail. *Jīvidān*, 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 *mūṇī suvaṇṇ*, Kien Svay district, Kandal Province.

Secondary Sources

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