

The Nan Local Wisdom : The Unseen Manuscripts¹

Abstract

The Text entitled The Nan Local Wisdom : The Unseen Manuscripts is selected local knowledge which recorded in Palm Leaves and Traditional handmade Sar Paper those found at three Temples of Nan Province; i.e. Wat Don Keaw, Muang District, Wat Na Luang Nai and Wat Sri Chiang Barn, Wiang Sa District. These texts were especially regarded as the wise Compositional Works of Nan Scholars. They have neither been transliterated nor published. With this reason supporting, they have to be truly named “the Nan Unseen Issues”. They are as follows ;

1) Anisong Kor Phrathat(Don Kaew) ; The good result on Building Jetiya written by Ven. Suriya, the Departed Abbot of Wat Don Kaew. It recorded in detail about how to construct Jetiya since the time he got the Buddha Relics until setting the plan and style of Jetiya, selection of the skillful Builders, the materials, the construction and it’s jubilation.

2) The Tam Nan Tham Kum (Guhaghataka); the Legend of Kum Caves was rewritten by Saen Thananjaya. It was the record of the invasion of Buddhism to Lan Na Yonok Chiang Saen by the Buddha. It told that when the Buddha with his attendant, Ananda came to Dhaja Pabbata; the peak of Flag in the North area near the border of Myamar, and sit on the Rock. The Buddha forecasted the stories those will be occurred in the future that; the right here sitting place shall be the Buddha’s Relic Located thereby it shall prolong 5,000 years of Buddhism. After the passing away of the Buddha, Ven.Phramaha Kassapa, the Great Elder, brought Buddha’s Relics to that Peak of Mountain. At that time, the Ruller named Ajuttaraj, the Loajok’s Grandson, having known the purpose of the Elder, then, got together with his people embedded the Buddha’s Relic on the stone plate and built Jetiya on the top. He assigned the Lua Leader

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to take care that Sacred Area, and left 500 families to guard and support the Jetiya. Surrounding that hill peak, there were 12 Holy Wells, a lot of caves, such as Kum Cave whereby kept 4 pots, the Fish Cave and Plew Plong Fa Cave, etc. People, since those days, worshiped Buddha Relic and handed down the tradition of Buddha Relic worship upto now.

3) The Nan book of Elephant Characteristics and Elephant blessing ceremony Verses. This book was the personal Treasure of Her Highness Thip, the Last Nan Ruller His Highness Mahaphomsurathada's Wife. It informed the good and bad Characters of Elephants. There is the Local ancient knowledge about medical treatment of the ill elephants. Additionally there are 7 versions.

4) The Mangala Dhamma Poem ; Phrajayanandamuni(Wong), the Nan former Monk Provincial Governor. It is the teaching poem based on 38 prosperities which used the Nan Local old style language.

These 4 books are the prominent works selected from the 2014 research project entitled : The investigation, Collection and Management the Information System of Nan Province Palm Leaf Manuscript's Copy in Chao Ananta Worariddhidej Period. They are more valuable to transliterate into modern Thai Language and published for the advantage of Society.

Keywords: Nan,Local Wisdom, Unseen,Manuscripts

Introduction

This book is the selection of the 2014 research project entitled : The investigation, Collection and Management the Information System of Nan Province Palm Leaf Manuscript's Copy in Chao Ananta Worariddhidej Period. It's purposes are as the followings; 1) to survey collect reserve and photo copy of Nan Menu scripts as kept in CMU Data base of ancient text list 2) to survey the important menu scripts writen of Palm leaves of Nan those missed from prior survey in the areas of Muang and Wiang Sa Districts amount 3 Monasteries and 3) to develop Data Base management system and store the Digitized photo copies of Nan Menu Scripts for public usage.

The Result of research, the research group had accomplished the reservation and digitized photograph the Menu Scripts of Palm Leaves from 3 monasteries; Wat Don Kaew, Wat Na Luang Nai and War Sri Chiang Ban. The Menu Scripts are totally 2,338 in lists. The original Menu Scripts with the lists of exploration are systematic kept in the Monasteries. But the photo copies of Menu Scripts are IT systemized in CMU for the academic utilization in public. In the case of Wat Phra That Chae Haeng, the research group gave merely the hands in guidance the systematic exploration and reservation, because it runs the similar project.

The intention of every exploration and systematic reservation aims to publicize the local wisdom from the places we work that the Lanna ancestors own the manifested extinguish wisdom which was recorded in local old language that rare people can reach after. It appeared that some stories were tell-tale, thereby, it multiplies the toughness for study. With the valuable helps of many Lanna Local Scholars, the task had well done. Particularly the field exploration in Nan, the research group has to select the local history such as the record on establishment Don Kaew Jetiya about the past 100 years; the local wisdom about elephant added with the Elephant blessing ceremony Verses those belonged to Her Highness, Thip, the Last Nan Ruler His Highness Mahaphomsurathada's Wife. It was recorded in Nan annals that in Nan there were a plenty of wild elephants, they catch of elephants, traded them and some were sent to the Bangkok King as their Present; last, the Poem of Buddhist Teaching, Mangala, written by the former Nan Monk Provincial Governor, Phrajayanandamuni(Wong), around 80 years ago. These texts are rare books which have never been printed. To print out these unseen books shall more or less stimulate the sense of appreciation and preservation the ancestor's heritage to the readers. The followings are the step by step how Nan is the resource of Menu Scripts and Ancestor's wisdom until the research group found them.

The Reservation of Nan Menu Scripts from the past –present day

In the former, the teachings of the Buddha and the concerned stories of Buddhism were usually written on the palm leaves which were abundant in the South & South East Asia Countries by Buddhist Monks and Scholars. The significance of Palm Leave Manuscripts has historically gone coupled with the acceptance of Buddhism in these Countries, there by, the Thai ancestors called Palm Leave Manuscript as "the Palm Leaves Text". The Buddhists has handed down the the tradition of writing or donating the Palm Leaves Texts to monasteries since the past time, which based on the faith that by so – performance, it shall bring about the innumerable virtue to the donors. In addition, it shall prolong the continuity of Buddhism in the future up to 5,000 years. The Buddhist monks, traditionally & culturally, preaches Dhamma to the laity by reading these donated texts over the year. As it is found in Lanna the monthly traditions called "the 12 months- Tradition" those related to Buddhism since a long day.

Specifically mentioned, it is found the Tang Tham Luang Rite or the Great Sermon entitled Mahavessantara Jataka Sermon in the second month of the twelve-month traditions of Lanna. In addition, the Mahavessantara Jataka Sermon was found 416 copies with 237 phraseologies across the northern region. Around the eleventh month or

September, the Buddhist Rain Retreat takes place, it the time of listening to sermon throughout three months from September to November. During the Rain Retreat, the elder lay Buddhist devotees will spend a night on Buddhist Holy Day at the temple in order to listen to sermons from the Buddhist monks. Therefore, the temples need to have a set of scripture in long series or a single scripture (Tham Tone) for delivery to people. The temples in northern region are considered as the library that conserves all Lanna indigenous wisdom from past to present.

Regarding to Nakorn Nan or Nan City, it used to be an independent state and it equally old as the Sukhothai Kingdom. In addition, Buddhism was supported by many kings of Nan.

Jao Mahayos was a son of Prince Atthavarapanyo, the 9th lord of Nan. In 2316 B.E., he was a sponsorship of Venerable Kruba Kanjana Mahathera in gartering the Tipitaka at Wat Chang Kham.

As it was recorded that ‘ Venerable Kruba Kanjana Aranyavasi Mahathera an abbot of Wat Soong Men have traveled to Nanthaburi City in order to sort out the Tipitaka and other Buddhist scriptures at Wat Chang Kam under the patronage of King Phramahayasa, the Nan Ruler together with viceroys on the journey to reproduction the Tipitaka from Luang Prabang. At that time, the Tipitakas were reproduced for 142 bundles that equal as 1,103 binds and having celebrated in the year 2380 B.E.’

Jao Anantaworariththidej, was a son of lord Joa Fa Atthavarapanyo, his titled name was Jao Anantaworariththidej Kulachetmahan Jayanthaburrommaharajawongsarhipbodi, the Lord of Nan. He supported Buddhism in Nan City by building and renovating the religious places. In addition, since B.E. 2398-2429, he was a patron of Tipitaka inscription, reproduction and transliterate into the palm leaves for seven times. The 558 Buddhist scriptures or 2,493 bundles were collected and dedicated to Buddhism. The collected Buddhist scriptures were contributed to many cities i.e. Muang Lampang, Muang Lamphun, Muang Chiang Mai, Muang Chiang Rai and Muang Luang Prabang.

As it was recorded that ‘...Jao Anantaworariththidej supported Buddhism and built Ho Kham - gilded house, Khum Kaeo Residence and appointed commissioners positions of Nan City... He also built the Buddhist temples, Pali Tipitaka and Buddhist literary works for supporting Buddhism until B.E. 2400.

Two hundreds passed by, the Buddhist scriptures have been preserved at the temples in Nan province. However, the scriptures have ever been repeated during the time of Jao Anantaworariththidej, it's almost 150 years old. It is considered as the ancient rare documents and

some of them still popular. The scriptures have been reproduced for many times in Lanna Scripts that generally known as ‘Tua Muang’. At present, the literacy of Lanna Scripts is hard to find the reader. Moreover, the centralized state policy requires the citizens to learn the standard Thai language. Therefore, the local language and indigenous wisdom are not interested by people. The ancient documents are ignored and virtually disappeared from the pages of history.

At present, there are institutions and local scholars have realized that wisdom of ancestors. They found the restoration group to reserve, survey, collect and make photocopy. The survey has been made across the northern area, but it was conducted in limited area. The data were collected very small amount, when comparing with the enormous volume of the Buddhist scriptures that kept in various temples. Specifically mentioned in the Nan province, many restoration groups have been surveyed and conserved as follows:

Firstly, the staff of teachers from the Social Research Institute, Chiang Mai University led by Assoc. Prof. Sommai Preamchit and Prof. Dr. Hans Penth begun to explore in Nan province between B.E. 2523 – 2537. The exploration has been conducted throughout 44 temples in 9 districts. The list of Buddhist scriptures were categorized for 321 items. The data were reserved at the Lanna Studies Section in University.

Later, the survey team led by Assoc. Dr. M.L. Phansun Ladawan, the Center for the Promotion of Arts and Culture, Chiang Mai University has surveyed of 10 temples and a museum in 5 districts between B.E. 2530-2532. It was found 466 manes list of Buddhist scriptures and data were reserved in the Central Library of Chiang Mai University.

In B.E. 2557, the survey team of Social Research Institute, Chiang Mai University led by Lect. Dr. Phist Kotsupho, Deputy Director of the Institute for Social Research has surveyed and developed the information system by making photocopy the Buddhist Scriptures that found in the period of Jao Anantaworarithidej in Nan province. The Buddhist Menu Scripts of three temples in two districts as Wat Don Kaew in Muang district, Wat Naa Leung Nai and Wat Sri Chieng Ban in Wieng Sa district have been precisely registered and categorized. It was found 2,338 menu scripts’ name list. The survey has conducted in parallel with Wat Phraborommathat Chae Haeng Worawihan in Phu Phiang district, Nan province.

During B.E. 2556-2558, the survey team of Mahachulalongkornrajavidyalaya University, Nakorn Sangha College led by Venerable Dr. Phrajayanathamuni (Thammawat Na Nan) the lord abbot of

Wat Phraborommathat Chae Haeng Worawihan and the Ecclesiastical District Officer of Phu Phiang has arranged the project of transliterating the Buddhist palm manuscript that found in Jao Anantaworariththidej period in order to inherit and propagate Nan Buddhist manuscripts. In addition, 60 Buddhist manuscripts were selected and presented to HRH the Princess Sirindhorn on the celebration of her 60th years of age on 2nd April 2558. As an ecclesiastical policy of Phu Phieng district, the survey will be conducted all areas of Phu Phieng district. In the future, Venerable Dr. Phrajayanathamuni aims to survey and conserve the Buddhist manuscripts of all areas in Nan province.

About 2-3 years earlier, there were scholars supported by Kasikorn Thai Bank Foundation have surveyed the Buddhist Manuscripts of some temples in Nan province. However, it was not found the report. But it is considered as a good premonition on conserving the indigenous wisdom to the young generation.

3. The Nan Unseen Manuscripts

The research teams have surveyed and managed the information system by making photocopy of the Buddhist Manuscripts that written on palm leaves in the reign of Prince Jao Anantaworariththidej. The researcher has selected the outstanding Buddhist Manuscripts that have never been transliterated and published or “the Nan Unseen Manuscripts”. For the sake of interested parties to access the contents, those manuscripts have already been transliterated, transferred scripts, abstract prepared, edited and enclosed with the original photo documents. The Nan Unseen Manuscripts consists of 4 issues as follows:

3.1 Phra That Don Kaew : The History of its Construction – the history was written by a former lord abbot of Wat Phra That Don Kaew named Venerable Kruba Suriya in 2448 B.E. It is considered as the historical data description of pagoda construction. Readers will see the event as a clear image in real time. It can be summarized as follows.

Venerable Kruba Suriya, an engraver stated by referring the fruition of constructing the Jetiya of Venerable Sudhapindiya Thera in the past. It resulted of that meritorious deed brought him to reborn in a blissful planes. At the last life, he was born at time of the Buddha, ordained as a monk and achieved an Enlightenment. Therefore, Venerable Kruba Suriya has persuaded to conduct the great meritorious deed as Venerable Suddhapinathiya Thera. In addition, the manuscript also described about the situation of the First Buddhist Council and the Sudhapindiya Sutta.

Sudhapindiya was born at the time of Siddhathattha Buddha; never have an opportunity to make merit. When Siddhathattha Buddha passed a way, people helped to construct the Jetiya to enshrine the Buddha’s relics. He bought

a brick to construct that Jetiya and venerated with flowers and incense. With the great meritorious deeds, He reborn again a blissful planes for 94 aeon or Kappa. At the time of the Buddha, he become a monk and achieved Enlightenment.

The chronology of Phrathat Don Kaew construction from B.E. 2434, at the of 62, Venerable Kruba Suriya while practicing Dhutanga in the cave named Pha Tum, he found a Buddhist monk named "Jayabhikkhu" brought the Buddha's relics. He asked for the Buddha's relics from Jayabhikkhu and gave a sculptured wood of Buddha image in return. After that he kept the relics at the top of Buddha image and brought with all the time.

In B.E. 2444, Venerable Kruba Suriya had permitted the Buddhist people to pay respect and cerebrate to the Buddha's relics.

After that the Indasa Bikkhu, as the president, has ordered the craftsmen to craft an urn with sandalwood for containing the Buddha's relics and two silver urns were crafted by the silversmith. After that four Burmese masons were employed by Venerable Kruba Suriya to construct the Jetiya for enshrine the Buddha's relics.

When the most auspicious moment taken place, the Buddhist people and the Burmese masons have begun the construction and enshrine the Buddha's relics.

Until the eight lunar months, the Jaetiya was completely created; people have invited many Buddhist monks to recite the Paritta Mangala Gatha or verses of protection to celebrate the Buddha's relics that enshrined in the urn which stacked of eight layers thick i.e. innermost layer - Golden Urn, Sapphire Urn, Sandalwood Urn, Silver Urn, Emerald Urn, Urn with golden cover, Big Silver Urn and the outermost layer was a Glass Urn. After that the urn was paraded and placed in middle of Viharn. The Buddhist people come to temple in order to pay homage and cerebrate for the whole night.

During the time of cerebration, there were ten lay Buddhist Devotees wore with robe and undertaken the eight precepts, they made meditation and looked after the Buddha's relics. Those lay devotees were: 1) Luang Prom Agsorn as the president, 2) Luang Ruengrit, 3) Luang Thammadun, 4) Seantha (Seanattha), 6) Thao Promsarn, 7) Seantos, 8) Sean Prommajak, 9) Nan Khattiya and 10) Loong Maimano.

The eight lunar moths, Venerable Kruba Suriya has given the foreign white cloths the four Burmese masons to dress as the hanthawaddy. When the lay Buddhist devotees together with the Burmese masons were ready, they paraded with respectful clockwise with the urn of Buddha's relics around the Viharn for three times and installed it on the cerebration hall.

On the auspicious time, group of fifteen lay Buddhist devotees led by Upaska Chaiwutthi hold the urn of Buddha's relics and established in the tunnel of the Jetiya. The musical fanfare was played during that time. While a monk named 'Yavijaya Thera' stood at the edge of the tunnel and received the urn from Upaska Chaiwutthi and established it in the tunnel that built by the silver and golden bricks. After that Venerable Kruba Suriya respected the Buddha's relics by the water in three water bowls.

The lay devotees named Luang Kam Boon Rueng brought a big jar and covered the urn of Buddha's relics and brought all offerings things placed into tunnel. Chaiwutthi Upasaka brought a jar and put the Buddha images into the second hole. Kos Keaw Krabat Phya Poo put the Arahatta's relics together with treasures which were given the pious people into the third hole. The silver urn with flower pattern contained the relics and treasures of Don Kaew Villagers have kept into the fourth hole. All holes were plastered off by the Burmese masons. The Jetiya construction has run without the day off. The eight lunar months, Venerable Kruba Suriya has brought a white cup and contained a Buddha image in meditative posture, Keaw Maha Nin Buddha image, Sor Kaew Buddha Image, Phra Ong Dam Buddha Image, the golden stone ax and seven Buddha amulets. All items were established in the middle of a big water bowl inside the small tunnel. Until on Monday of the night lunar months, the Jetiya was completely constructed.

Phrathat Don Kaew is about 5.5 meters high; the wide base is about 5.5 meters and its surrounding wall about 8 meters. The construction cost was appeared in the transliterated document.

The Jetiya was celebrated on Sunday of the sixth lunar months in 2444 B.E. by Phra Chao Suriyapnong Phalidet, the penultimate lord of Nan together with his courtiers and many Buddhist people. Suriya Bhikkhu or Kruba Suriya has written the good result of Jetiya construction for the prosperity of Buddhism in the future.

3.2 The Legend of Koom Cave (Guhaghataka)

The legend was engraved by Seanthananchai in 2419 B.E. described about the coming of Buddhism in Yo Nok Chieng Sean or Doi Tung. The Buddha has predicted that this place will be established His relics in the future and made Buddhism to complete 5,000 years. The ruler named Poo Lao Jok, lord of ethnic Lua. He had three sons; the elder named Lawa Kum Pho or Lawa the potter, the second named Lawatasalakha or Lao Lan and the youngest named Lawakantho or Lao Hom. They ruled over the cities around the areas. Later, when the Buddha passed away, Venerable Kassapa brought the Buddha's relics to that mountain. At that time, the ruler named Ujuttaraj, a nephew of Poo Lao Jok,

had learnt the aim of that elder monk. They have established the Buddha's relics at that pedestal stone and Venerable Kassapa created the flag or Tung by his super natural power for the veneration. Therefore, that mountain was called 'Doi Tung' (it is another legendary of Doi Tung). The King Ujuttaraj had ordered the head of Lua to look after that sacred place and assigned 500 Lau families to minister the Buddha's relics. There were twelve nectars and caves i.e. Tham Koom Cave, Tham Pla Cave and Tham Pleaw Plong Fa Cave etc. At that time, people had respected the Buddha's and inherited as their tradition to the present day.

Later, the head of Lua has gone and reborn again as Bhumma Devatà (a celestial being) guarded that mountain. The time passed by, the lord of Cheing Sean had done the immoral actions. The two Bhumma Devatàs intent to protect the Buddhism as long as 5,000 years; thus they reborn again in the human world as the ruler named 'Lawacakaraj'. He had three sons, the elder named Lao Chang Kom, the second named Lao Phan Pheaw and the youngest named Lao Klao Kaeo Ma Muang. Later, the three of them had succeeded to the throne in Hiranyanakorn. The Hiranyanakorn had many rulers namely Phya Ajuttaraj ruled over Chieng Sean. Later, Phya Lao Keang, the 31st ruler succeeded to the throne for three years and established a new city named Wieng Hiranya or Wieng Nguen. The rulers name lists of Wieng Nguen were as Phya Mang Rai, Phya Tilok, Phra Muang Keaw etc.

The veneration of Phrathat Tham Koom and Doi Tung results the prosperity and it makes the seasonal rain and people live their lives happily. All rulers have held this as the scared tradition until the reign of Phra Muang Ketklaow, who ruled Chiang Mai.

In the reign of Phya Yod Muang, the city was drought and people had greatly sufferings. The water of Wieng Jedrin mixed with lead was given to people and bathed the Buddha's relics for 10 days. The king was faithful to pray for rain over the Chiang Mai city. With the power of relics, it was rain on the full moon of six lunar months. The king and people were very happy.

The legend of Tham Koom, at the time of the Kakusandha Buddha, He departed from the Isipatana for alms food in Mithila city and visited this region. He has eaten meal at a cave and four celestial beings had offered four jars of water. After finished his meal, he had drunk that water and cleaned the alms bowl and returned to the Isipatana. The jars have installed in the cave since then and they were found by a bushman. He thought that those jars would be jars of whiskey, and then he took them home. With power of the four celestial beings, the four jars have returned to the cave. Later, the rulers of Chiang Mai came to pay respect and crafted the Buddha image at that cave. The rulers allowed the local people to look

after the Buddha's relics. In addition, the rulers also anathematized to the relics destroyers or employed the local people in other functions. It became a tradition of the people. The original copy of Tham Koom's Legend was also found at Wat Don Kaew.

3.3 The Text on the Characteristics of Elephants and its Blessing Verses

The original text was the private property of Mea Chao Thip, a queen consort of Chao Mahapromsurathada the last lord of Nan. Later, in 2530 B.E., Chao Mae Ladda Na Nan offered the Text on the Characteristics of Elephants and its Blessing Verses to Venerable Phrakru Inthasarawisuth (Kurba Insom), former abbot of Wat Naluang Nai. The text no.2 is called The Text on the Characteristics of Elephants and its Blessing Verses; it describes about the characteristics of elephants and the how to treats the sick elephants. The text is preserved at Wat Na Luang Nai, Wieng Sa district, it describes the content of good and bad characteristics of elephants and the elephant that should be a royal vehicle. In addition, the text contains the words of console, the teachings of a royal elephants. This is considered as the Nan Unseen Manuscript that never been published to the public. We thanked to Venerable Phramaha Piya Dhiranguro, the abbot of Wat Naluang Nai for photocopying this text and distribute to the public.

The following is a sample of Gajasastra: science of elephants or 'auspicious elephant'. The Gajasastra is related to the Creator God named Vishnu or Narayana came to the earth and no land for his feet, it has only an ocean. He sat on Phraya Ananta Nagaraj - the king of all serpents. Later, he created a lotus springing up at his navel (umbilicus). He divided the lotus petals and stamens into four parts and gave the Four Great God or Maha Deva i.e. Brahma, Shiva, Vishnu and Agni to transform the lotus petals and stamens to elephant. It is the reason behind the family of 4 sacred elephants.

The Phrom Phong is referred to the white elephant that created by Brahma God. Those elephants are usually having a soft leather, big face, low haunch, soft fur, and big head, some eyebrows, have skin discoloration, hair behind the ears and mouth, big breasts and yellow ivory. The most outstanding is called the Chattan – silvery white body and silvery ivories and the Ubosotha – the long life elephant must have golden fur and ivories. It can be found the Buddhist Jataka that the Buddha ever born as the elephant named Phraya Chaddanta.

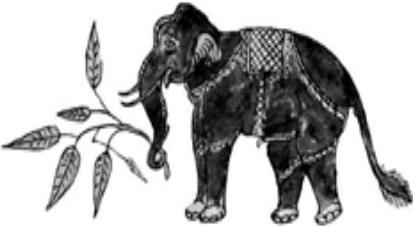
The Issavora Phong – the white elephant created by the Shiva. The characteristics are divided into eight categories i.e. completely black body, big ivories equal on both sides, large feet, big head, wrinkled neck while swaggering, big breasted and figurehead. The most outstanding is called





Aom Cakkawan or indirect universe – the elephant must have the beautiful right ivory that left ivory when it is embraced around the trunk. The other outstanding figure is called Kandahattha the left ivory must longer than the right, that elephant will bring happiness, asset and power.

The Vishanu Phong – the elephant created by the Lord Vishanu. The elephant's characterizes consists of six categories i.e. thick skin, short hair and thick, copper-red body, large chin, long tail, long trunk, large face, smoky eyes, and the elephant back is flat. The outstanding is called Sangkhatan – having plump and slender ivories like a conch shell and able to trumpet in two voices – tiger's voice in the daybreak and rooster crows in the twilight. The other outstanding is called Dammahassadin – having the copper red body, this elephant will bring the victory, fruit, cereal and plenty of rain.

The Agani Phong – the white elephant created by God Agni or god of fire. The elephant has the elegant gesture; both ivories curved stretch well enough with deep yellow and body color like dried banana leaves. The Agani Pong is categorized into 42 groups i.e. the elephant has a strange body and relegation usually fall into this family. If those elephants enrolled as an important elephant, they would have a normal skin, slender shape and ivories are short and plump. According to the Elephant's Characteristics, it is called 'Chang Neam'. And in the Royal Chronicle, this kind of elephant of elephant is called 'Mani Cakkra'. The white elephant in the Agni family is divided into two kinds as – Chang Puek and Chang Neim.

The Gajasastra of Nan : The Knowledge about elephants

	<p>The text about the characteristics and medicine of the elephants.</p>
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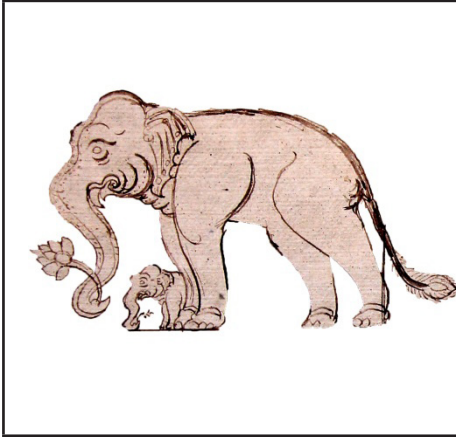
	<p>On Wednesday of the sixth lunar moths B.E. 2438, the Gajasastra and the treatment of elephant were written. This text describes the auspicious and inauspicious elephant. A person is the lord or minister should learn and complete this text.</p>
	<p>This elephant is called Kan Kuay, its tail like a bush of lotus.</p>
	<p>This elephant has a small trunk, its tail like a bush of lotus and its eyes like a pine apple and timorous.</p>
	<p>This elephant's tail looks like a climbing perch and needs an experienced mahout to train.</p>

A person should buy or purchase the elephant that has a tail like a bush of lotus, ears like a lotus leaves

An auspicious elephant must have the right ivory point up and the left point down and swing its tail.

The author shall continue to describe the long life characteristics of any elephant. If there is out spring coiled body hairs on it's head and around it's neck from body side upto it's shoulder, it is the mark of the long life. If there is not, it is the opposite thing would be the cause of a short life. In the moment of a deing elephant, it's tail shall be weak, it's muscles shall be paralyzed. The sound in eating food can't hear properly.

The outward expression of the sick elephant and how to cure.



The elephant that is sick because of Enterocolitis. The veterinarian should compound Herbal medicines with 3 things such as the tamarind leaves, Rainbow pink leaves, and half pickled fish, then, pestle them, make the Herbal bolus size. Cure it.

The Verse of Blessing for Elephant

Siri Subhavaramangala (an) pasiddhidhanam

Bhagayam Jeyyatu Bhavam Jeyya Mangalam

This is an auspicious day and is the great blessing day,

It falls on the right time of luckiness;

As I bless to all auspicious elephant;

To live of long lives as long as two hundred years.

All of the elephants were born as the living being (satta);

The Uposatha was as the first elephant down to the Kang Kai Family;

As the favorable three flowers native from the seven ponds;

And came down to the human world for the happiness;

With the mighty that victory over all enemy;

I offer you with the path and the treasure from afar;

Together with the priceless jewels that no one can buy.

I attempt all of them for the sake of the commiseration with the auspicious elephants.

3.4 The poem of the Highest Blessing – Phrajayananthamuni (Wong Kittiwangso)'s Version in B.E. 2470

It is a palm manuscript written by Venerable Phrajayananthamuni (Wong) a former of the Nan Ecclesiastical Provincial Governor and the ex-abbot Wat Chang Kham Woraviharn. It consists of 468 verses and the year of poem composition was unknown. Abhichai was the name of engraver who copied the poem into the palm leaves in B.E. 2470. The nature of poem is based on the Pali stanzas of Mangala Sutta or the 38 of highest blessing. The poem consists of 10 stanzas which started from the first Pali stanza- not to associate with fools and explained of each by various illustrations.

The poem also explained the doctrines of the Loka-dhamma: the worldly conditions that one should be the unshakeable when face up to the worldly conditions. In addition, the essence of poem involved with the ancient vernacular language that is considered as the Nan identity. Due to using the incomplete word of Pali, the verses of poem is hard to comprehend. For example, the word 'payojana', it can be found as 'payo', therefore, it needs to interpret the context. Moreover, the engraver did not pay more attention on the spelling, orthography and tone marks. It made many wrong written words, thus it needs the glossary at the end of the text in order to make an easy understanding to the readers. It can be said that Venerable Phrajayananthamuni (Wong) was a persistence of using art in Dhamma composition to reach the heart of Buddhist people. The poem of the Highest Blessing is considered as the Unseen of Nan Manuscripts and worthy for preservation and dissemination to the public.

The example of the poem on verses : Asevanà ca bālanam panditananca.

The poem verse no. 16

I shall point out the benefit based on the Buddha's duties;

It is the Buddha's admonitions – I beg you bear in mind.

The Buddhist doctrines composed in verses of Saw.

The poem verse no. 17

For the sake of easy understanding of Dhamma
I composed these verses;

A long the teaching of Mangala Sutta that was said by the
Buddha;

Do not to associate with fools; to dissociate from the
wicked.

The poem verse no. 18

As the fragrance associate with pickled fish; so it obtains
bad smell.

This is the Buddha's admonition for all genders.

Although, being as a good man; if associate with the fools.

The poem verse no. 19

The Buddha said that he will adsorb and become a fool
man.

If one associate with the fools; he will ruin at the present
life.

The poem verse no. 20

The fools will never gain the prosperity;

Therefore, one should run away from the foolish man.

Summary

The four issues of Nan's Indigenous Wisdom that has mentioned above, they should continue to be inherited and transliterated to modern language. It would be the great benefit for academicians who lack of method of reading and writing of vernacular ancient language. In addition, the young generations would learn their local history and apply some indigenous wisdom for their lives. As the exploration has been made for 4 issues in the limited of time; if it is exploring all over Nan Province, it would definitely be found a ton of unseen documents.

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