

Myanmar culture. Therefore, it can be assumed that the name '*sikrūū*' came into wider use from the period of Innwa, the beginning of Myanmar culture.

The words *Indra* and *sakka* are the two Pūli words concerning *Indra* used in the Myanmar language. It is found in Pūli texts that *Indra* is often mentioned as *devūnaāindro* (head or king of celestial beings). *Sakka* is found to be superior to other celestial beings in the Abode of *Tūvatiāśū* as to ten points: longevity, good looks, perfection of wealth, popularity, power, excellent senses of seeing, hearing, smelling, taste, and touch.

The Seven Obligations of becoming *Sakka*

Magha had done the said merit and fulfilled the seven obligations to become a *Sakka*. There are mentioned in the *Dhammapada Atthakathū*,² *Samyutta*³ and *Kulūvaka Jūtaka*.⁴ They are:

- (1) Supporting his mother and father,
- (2) Paying respects to the elders of the clan,
- (3) Speaking truth,
- (4) Avoiding offending speech,
- (5) Avoiding back-biting,
- (6) Being engaged in getting rid of selfishness, and
- (7) Having overcome anger.

The fact that those who practice these seven precepts can attain the existence of *Indra* (*Sakka*) can be found in *Dhammapada Aāhakathū*, *Jūtakaāāhakathū*, and *Saāyuttanikūya*.

The Buddha and *Sakka* (*Indra*)

Indra is one who specifically adorably helped the Buddha and His teaching. He occasionally helps the Buddha and His teaching.

The *Bodhisatta* (Prince *Siddhattha*) and *Sakka*

The relationship between *Sakka* and the Buddha began with the latter's existence as a celestial being. In the Abode of *Tusitū*, the *Devas* and *Brahmūs* from the ten thousand world-systems gathered around *Deva Setaketu*, the future Buddha, requested him to take conception in the womb of queen *Mūyū* of the human abode. *Sakka* was included in the congregation of those celestial beings and Brahmas.⁵ In *JinūlaBkūraāykū*⁶ it is mentioned that while the *Bodhisatta* took His seven steps in the northern direction, the ten thousand *Sakkas* residing in the ten thousand world-systems stood blowing ten thousand conches. In addition, *Jūtakaāāhakathū*⁷ states that on the day when the *Bodhisatta* and queen *Mūyū* were brought back to the city of *Kapilavatthu*, celestial beings headed by *Sakka* rejoiced on learning that "the noble son will definitely become an Enlightened One on the sacred grounds of the Bo tree", and indulged themselves in merry-making.

When the *Bodhisatta* reached the age of seven, King *Suddhodana* planned to dig for the *Maṅgalū* Lake for Prince *Siddhattha* to play, and *Sakka* summoned *Visukamma Deva* and

² Dh. A, I, 169

³ Saā, I, 230

⁴ Jū, A, I, 217

⁵ Jū, A, I, 57; Dī, A, 2

⁶ JinūlaBkūra, 185

⁷ Jū, A, I, 64

assigned him the task of digging the lake.⁸ On the day of the *Bodhisatta's* Great Renunciation, He bathed in the lake at the garden. And He felt inclined to get Himself a dressed up, *Sakka* dispatched *Visukamma Deva* who taking the guise of a barber in the service of the *Bodhisatta* came to Him and dressed Him up with celestial attire and adornments.⁹ Having reached the bank of River *Anomū*, He cut off His hair and threw it up to the sky, *Sakka* received it and took them to his Abode of *Tūvatiāśū*. He then enshrined them in *Cpālmaāicetī*.¹⁰

On the full-moon day of *Kasone* when the *Bodhisatta* would attain enlightenment, *Sujūtū* prepared for the milk meant for offering it to the Buddha. When *Devas* and *Brahmas* assisted her preparation, it is said that *Sakka* also joined in the assistance by igniting pieces of wood.¹¹ After he had realized the three Knowledges,¹² *Sakka* sounded the *Vijayuttara* conch which was 120 *yojanas* long, to summon the *devas* and *Brahmas*. While blowing the conch continuously, *Sakka* was running fast to reach the Bo tree.¹³

These facts indicate the involvement between the Buddha and *Sakka* in the former's last existence when He would become the Buddha.

The Buddha and Sakka (Indra)

From now on, the involvement between *Sakka* and the Buddha during the period of 45 years from the time when he attained enlightenment through the time when he attained *Nibbāna* will be presented.

The Buddha's Visit to the Garden of Toddy Palm in Rūjagaha

The Buddha visited the *Rūjagaha*, stayed at the garden of toddy palm and preached the doctrine to the king and his people.¹⁴

The next day just before He went for alms food, 180 million people came to pay homage to the Buddha, the three-*gūvuta* road was filled with them. *Jūtakaāāhakathū* states that *Sakka* after taking the form of a young man managed for the people to go through the road shouting his praise for the Three Gems he urged the people before the Arahats headed by the Buddha.¹⁵

The Buddha displays of the Twin Miracle

In the *Dhammapadaāāhakathū*, it is learnt that *Sakka* helped the Buddha. Before the Buddha visited *Tūvatiāśū* to preach the sermon of *Abhidhammū*, the news that He would display of the Twin Miracle simultaneously near the *Kandamba* white mango tree in *Sūvatthi* spread, and the sectarians built pavilions to show their miracles. At that time, *Sakka* ordered the wind god to blow down the pavilions of the sectarians and sun god to cause intense heat for the sectarians and rain god to pour torrential rain.¹⁶

⁸ AB, A, II, 124-125

⁹ Jū, A, I, 70-71

¹⁰ Jū, A, I, 76

¹¹ *ibid*, 80

¹² *ibid*, 88, Pu = *Pubbenivāsaāā* = remembrance of one's former state of existence
Di = *Dibbacakkhūāā* = the divine eye. Divine eye, Super-natural vision
Ā = *Āsavakkhayaāā* = destruction of intoxicants of the mind

¹³ *ibid*, 84

¹⁴ *ibid*, 95

¹⁵ *ibid*, 97-98

¹⁶ Dh, A, II, 135

The Buddha's descent to the town of *Saḅkassa*

The Buddha preached the *Abhidhammū* to *Santusita*, His former mother, and other celestial beings and Brahmās for the whole period of three months of lent. On the full moon day of *Thadingyut* when He descended to the town of *Saḅkassa*, *Sakka* created the triple stairways; the gold, ruby and silver stairway, which all led to the door way of the town. There were celestial beings on the gold stairway, Brahmās on the silver stairway, the Buddha descending on the ruby stairway in the middle with the god *Paācasiḅkha* on His right playing the Harp *Beāuva*, *Deva Surūma* holding the tail of yak, *Deva Santusita* holding the ruby fan, and *Sakka* blowing the conch shell of *Vijayuttara*.¹⁷

Catastrophes striking the Kingdom of *Vesūlī*

While the Buddha was sojourning in the Kingdom of *Rūjagaha*, the three catastrophes¹⁸ strike the Kingdom of *Vesūlī*. In order to get rid of these three catastrophes, the Buddha went to *Vesūlī* where *Sakka* came surrounded by celestial beings, and ogres ran away. When the Buddha preached *Ratana Sutta*, *Sakka* came like other celestial beings and Brahmās to pay homage to Him. On the occasion, *Sakka* himself recited the three verses descriptive of the virtues of the Buddha, the *Dhamma* and the *Saāgha*, which are the last ones of the verses in *Ratana Sutta*.¹⁹

Buddha's visit to the Town of *Ugga*

At the time when the Buddha was dwelling in the monastery of *Jetavana* in *Sūvatthi*, there was the rich man *Ugga* in the town of *Ugga*. Although *Ugga* was not a Buddhist, *Anūthapiāāika* consented to give his daughter *Cplasubhaddū* in marriage to the son of *Ugga*. Because *Cplasubhaddū* did not participate in *Ugga's* attending to the heretics. Therefore, by consent from her father-in-law, *Cplasubhaddū* through her vow invited the Buddha sojourning at the monastery of *Jetavana* in *Sūvatthi* to visit for the meal she offered. When *Sakka* knew this, he made *Deva Visukamma* plan for five hundred tiered rest houses for the Buddha and five hundred Arhats to peacefully go on a journey to *Ugga*.²⁰

Looking after the Buddha

The Buddha was suffering from dysentery with frequent passage of blood at the *Cūpūlacetiya* in the Kingdom of *Vesūlī* when *Sakka* approached the Buddha and looked after Him by lightly massaging His legs with his hands. He attended to the Buddha and carried the pot of excrement without being loath, as found in *Dhammapadaāāhakathū*.²¹

Paying Homage with the Recitation of Verses to the Buddha

Finally, when the Buddha attained *Parinibbūna*, *Ashin Anuruddhū*, *Ashin Ānandū*, *Sahapatibrahmū*, and *Sakka* respectively recited various verses of apprehension, and *Sakka* paid homage to the Buddha by reciting: "phenomena are impermanent: they come into existence and turn into destruction", as found in *Dīghanikūya*.²²

¹⁷ *ibid*, 146

¹⁸ famine (*Dubbhikkhabhaya*), danger of ogres (*Amanussabhaya*), epidemic diseases (*Rogūbhaya*)

¹⁹ Kh, A, 135- 136

²⁰ Dh, A, II, 293

²¹ *ibid*, 175

²² Dī, II, 129; *Aniccū vata saḅkhūrū uppdavayadhammino---*

Enshrined the Buddha's Relic in *Tūvatīśśū*

After distributing the relics of the Buddha to the eight claimants Brahmin *Dona* felt with his hand to assure himself about the hidden relic in his head gear. *Sakka* took it to the Abode of *Tūvatīśśū* where he enshrined it in the pagoda of *CPIŪmāī*.²³ In addition, when King *Ajūtasatthu* intended to make a building of relics he received, *Sakka* created through the help of Deity *Visukamma* machinery for the security of the building.²⁴

Sakka's Protection of the Buddha

As there are in the time of the Buddha those who adore Him, there are also those who defy Him. In this section, the focus will be on how *Sakka* protects the Buddha against those who defy Him.

CiàcamŪāa

After preaching the sermon of *AbhidhammŪ* in the Abode of *Tavatiśśū*, the Buddha descended to the town of *Saḅkassa*, and re-sojourned at the monastery of *Jetavana* in the Kingdom of *Sūvatthi*. One day, *CiàcamŪāa* (*CiàcamŪāavikŪ*) pretended to be a pregnant woman and accused the Buddha in the midst of the audience at the event where the Buddha preached.

Sakka arrived with four deities at the scene where the deities who took the form of rats bit the ropes of the planks tied to *CiàcamŪāa*. The wind blew off the clothes worn on *CiàcamŪāa*. As the planks dropped, fell on her instep, and broke her toes.²⁵ In this way, *Sakka* helped the Buddha.

The Young Man named *Ambaāāha*

The *Ambaāāha Sutta* tells of the Buddha's encounter with *Ambaāāha* who was sent by his teacher to make inquires about His thirty two signs of a grate man. And the debate between the Buddha and *Ambaāāha* pursued on the cast system during the lifetime of the Buddha.

In this case, *Sakka* in the form of an ogre holding the weapon of thunderbolt (*varajin*) threatened to break his head into seven pieces, and he admitted by requesting the Buddha to answer the issues himself.²⁶

Saccaka ParibŪjaka

Saccaka ParibŪjaka's plan was to suppress the Buddha through His sermon that the five aggregates of existence are impermanent, and uncontrollable. He claimed that as seeds and trees grow on earth, the five aggregates of existence are permanent and good and bad deeds arise from them. The Buddha denied his argument through examples. The Buddha asked if one could command over the five aggregates of existence if they were permanent, but *Saccaka* did not respond.

Therefore, *Sakka* appearing in the form of an ogre as usual threatened to break *Saccaka's* head into seven pieces.²⁷

²³ DŪ, A, II, 201

²⁴ *ibid*, 205

²⁵ Dh, A, II, 117-118

²⁶ DŪ, I, 89 (*Ambaāāhasutta*); DŪ, A, I, 234-236

Sakka's help to Monks and Novices

As *Sakka* adored the Buddha as mentioned above, he occasionally helped monks and novices in the Buddhist Order.

Novice *Paāāita* and Novice *Sukha*

When the followers of the Buddha as monks try hard for attaining *Nibbāna*, *Sakka* do his best to help them. When a monk seeks insight and sees the light, *Sakka* pays homage to the monk by saying “well done”.

It is found in *Dhammapadaāāhakathū*²⁸ Novice *Paāāita* who entered the Buddhist Order at the age of seven was a pupil of *Ashin Sūriputtarū*. On the eighth day after he became a novice, he entered the teacher's room where he practiced in meditation. Due to the novice's insight, *Sakka* arrived there with the Great Guardian Devas of the four quarters and protected him by driving away the birds in the monastery. He made Deities of the Sun and the Moon to pull the sun and the moon. He himself protected him by keeping everything quiet, not even the sound of leaves falling.

In addition, in *Sukhasūmaāe Sutta*,²⁹ novice *Sukha* practiced in meditation, the Great Guardian *Devas* of the four quarters *Sakka* sent protected him against the disturbance of the birds and animals just as he helped Novice *Paāāita*. He also asked the Deities of the Sun and the Moon to cover the sun and the moon. He himself waited at the entrance of the monastery where the novice sat in meditation.

Cakkhupūlatthera

When persons of good morals get into trouble, *Sakka* appear to help them out of their trouble, as found in the story of *Cakkhupūlatthera*³⁰ as follows:

During the time of the Buddha, *Cakkhupūla* became a monk and practiced insight at the monastery which was 120 *yojanas* far from *Jetavana* monastery in *Sūvatthi*. In his former existence, he was a physician who made one of his patient's eye blind as he did not pay the fees. When he wished to pay homage to the Buddha, he went to *Sūvatthi* with the help of a novice. On the way the novice met a young woman and spoiled his morals. Therefore, not depending any more on the ex-monk, he went alone in trouble. *Sakka* in the form of a young man traveling to *Sūvatthi* helped him to get to the monastery of *Jetavana* by holding his walking stick.

Sakka's help to Laypersons

Sakka not only adorably safeguarded the Buddha, and His Order, but also rationally helped laypersons devoted to Buddhism. The greatly rich man *Anūthapiāāika* just could offer broken rice. At that time, a door watch deity of the rich man told him with ill-will that he suffered downfall with poverty as he gave in charity too much, he expelled the deity from his house. The deity asked for place to live from the Deity of the Town, the four Great Deities, and *Sakka* at last. *Sakka* suggested that he should help the rich man to regain 180 million debts he

²⁷ M, II, 298-299

²⁸ Dh, A, I, 363 (The Deities of the Sun and the Moon for the novice's accomplishment of *Arhat* before noon.)

²⁹ Dh, A, II, 61 (*Daāāvagga*, *Sukhasūmanesutta*)

³⁰ Dh, A, I, 11-12

lost, and 180 million belongings he lost in floods. *Sakka* safeguarded the rich man *Anúthapiāāika*, as found in *Dhammapadaāāhakathū Pupphavagga*.³¹

Jotika was one of the richest men during the time of the Buddha. When he prepared for building his own house, *Sakka* gave him not only items and paraphernalia such as place for the house, seven-storey building but also deity-ogres as guards.³²

As *Mahūduggata* suddenly became rich from being a poor man, he was widely known by many Buddhists. During the time of *Kassapa* Buddha, he was the poorest man dwelling in *Būrlāasī*. He searched for money by cutting wood. His wife also pounded rice. When *Mahūduggata* prepared meals for monks, *Sakka* came and helped them cook the meals in the form of a man for the task. When *Kassapa* Buddha wished to bless *Mahūduggata*, He allowed him to carry His bowl to his house. As a result of this great meritorious deed, a great rain of jewels fell for him to become a rich man.³³

It can be assumed that *Sakka* was such a helpful being for the Buddhist Order and persons of good morals.

Sakka's Help in Existences of Bodhisatta

Sakka helped Bodhisatta whenever the latter got into trouble. In addition, he appeared when acts of injustice cumulated in mankind and when kings or rulers broke their kingship rules. In those times, *Sakka* appeared to threaten such rulers against their unjust acts.

In the story of *Candakumūra*³⁴, his father, once had a dream of *Tūvatiāśū*, and asked Brahmin *Khanāhūla* for the way to reach there. As the Brahmin grudged against the prince, he told the emperor that he could get there by sacrificing his sons and daughters. *Sakka* then appeared with a fire-red iron spear with a threat by saying: "Has he ever seen such a case in which one killed one's son, wife, and rich men, who were all innocent in order to attain the Abode of Celestial Beings?"

When Bodhisattas renounced the world, *Sakka* built monasteries for them with the help of Deity *Visukamma*. Such *Bodhisattas* were *Jotipūla* (*SaraBbhaga*)³⁵, *Sutasoma*,³⁶ *Temī*,³⁷ *Vessandarū*,³⁸ *Hatthipūla*,³⁹ and *Sumedhū*.⁴⁰ In addition, *Sakka* built monastery for *Dukpla* and *Pūrikū*, parents of the young man *Suvaāāsūma*.⁴¹ When *Phussatī*,⁴² *Sīlavatī*,⁴³ *Candūdevī*⁴⁴ asked for the reward of having a son, *Sakka* granted their wish and desire. When *Sīlavatī* asked for a son, *Sakka* took her up to the Abode of Celestial Beings where he allowed her to stay for a week and granted her wish by saying she would give birth to two sons.⁴⁵ *Sakka*

³¹. Dh, A, II, 7-10.

³². *ibid*, 440.

³³. Dh, A, I, 363.

³⁴. JÜ, A, VII, 100-102. (544)

³⁵. JÜ, A, V, 139. (522)

³⁶. *Ibid.*, 201. (525)

³⁷. JÜ, A, VI, 36. (538)

³⁸. JÜ, A VII, 291. (547)

³⁹. JÜ, A, IV, 494. (509)

⁴⁰. JÜ, A, I, 8.

⁴¹. JÜ, A, VI, 90. (540)

⁴². JÜ, A, VII, 247. (547)

⁴³. JÜ, A, V, 298. (531)

⁴⁴. JÜ, A, VI, 2. (538)

⁴⁵. JÜ, A, V, 299 (531)

gave ten rewards to *Phussatī*, mother of *Vessantarū*.⁴⁶ In *Mahūsuvarūja Jūta*⁴⁷, in the story of *Kaāha*,⁴⁸ when *Sakka* told Hermit *Kaāha* to ask for rewards, the latter wished for such rewards as lack of wrath, lack of wrong doing, lack of greed, lack of love, etc. In the story of *Sivi*,⁴⁹ King *Sivi* wished for regaining of his eyesight from *Sakka*, the latter did not make his wish fulfilled by himself but suggested that the king make a vow. When the king did so, he regained his eyesight.

In addition to the acts above, *Sakka* invited such distinguished persons as *Guttīla*⁵⁰, *Sūcina*,⁵¹ *Nimi*,⁵² to the Abode of Celestial Beings and entertained them through Deity *Mūta*, his charioteer, he sent to them. In *Saāyuttanikūya*, *Sakkasaāyutta*, 25 *suttas* related to *Sakka* were mentioned. In them, the focus is on *Sakka*'s frequent approach to the Buddha, his request to the Buddha for sermons, seven practices for being *Sakka*, *Sakka* paying homage to not only to the Buddha but also to *Arhats* who completed all four stages leading to *Nibbāna*,

Sakka is widely known by Myanmar people that he tends to put down the unjust and help the righteous. It is his duty to save the good and remove the bad.

For example, it is found in *Saāyuttanikūya* that *Sakka* told Deity *Mūta* that he pays homage to the monks endowed with good morals who adopt noble practice, Buddhist lay devotees of good morals, those who fairly look after their wives and offspring, and those who are still trying hard with noble practice.⁵³

Sakka's acts after the Buddha's *Parinibbāna* are also found in the *Mahūvaāsa*. When He lied down on the couch for the *Parinibbāna*, asked *Sakka* to protect King *Vijaya* from any danger as he comes to the island of *Laḅkūddīpa* where town and villages would develop and the Buddhist Order would also flourish for a long time. *Sakka* handed over this duty to Deity *Uppalavaāā*. According to the Buddha's prophesy, *Sakka* requested *Ashin Mahinda* to go to the island of *Sinhalese* as it was time for him to do so. When King *Devūnaāpiyatissa* wished to enshrine the relics at the *stupa*, Novice *Samana* went to *Sakka*, who gave the novice the relics of the Buddha enshrined at the pagoda of *Cpāūmaāi*.

Sakka gave the necessities to King *Duāāhagūmani* to build the *Mahūcetī*. On the occasion of enshrining the relics at the pagoda, *Sakka* ordered Deva *Visukamma* to decorate the whole island of *Sinhalese*.

Conclusion

Sakka helped the Buddha with all his piety and reverence from the time he requested the latter to accept being formed in the human mother's womb as it was an opportunity for him to become the Buddha to the time the latter attained *Nibbāna*. In the same way, the fact that *Sakka* helped the Buddha's disciples can be seen in ways he helped Novice *Paāāita*, Novice *Sukha* and Priest *Cakkhupūta*. In addition, it is found that he also helped the Buddhist lay-person such as rich men named *Anūthapiāāika* and *Jotika*.

⁴⁶ Jū, A, VII, 246 (547)

⁴⁷ Jū, A, III, 467 (429)

⁴⁸ Jū, A, IV, 15 (442)

⁴⁹ Jū, A, IV, 436-7 (499)

⁵⁰ Jū, A, II, 232 (243)

⁵¹ Jū, A, IV, 355 (494)

⁵² Jū, A, VI, 128 (541)

⁵³ Saā, I, 237 (See the complete Text on Saā, I, 218-242)

As regards *Sakka*, there is an assumed belief in the field of Myanmar Buddhist culture that he was offered to take care of the Buddhist Order immediately before the Buddha attained *Nibbāna*, and it is assumed that the first 2500 years of the 5000-year period of the Buddhist Order belonged to the Buddha and the second half belonged to *Sakka*. This assumption seemed to have come up with what is mentioned in the text of *Mahāvastava*. In addition, there is also a belief that ill-willed are punished and the good-willed are protected by *Sakka*. Therefore, Myanmar People bear in mind that on the first day of *Thingyan*, their New Year period, *Sakka* descends to man's abode from the celestial abode of *Tavatīśśī*, and ascends to his celestial abode on the end day of *Thingyan*. In this paper, according to the study of the role of *Sakka* in the Buddhist Order, he can be said to be the one propagating Buddhism and helping the Buddha and the Buddhists as he has been particularly contributing a great deal to the Buddha since the latter was a *Bodhisatta*.

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