

## IMPACT OF MAṄGALA SUTTA IN PEACEFUL LIFE

**Khe Mein Da**

*Ph. D. Research scholar, Samrat Ashok Subharti School of Buddhist studies,  
Swami Vivekanand Subharti University, NH- 58, Delhi Haridwar Bypass Road, Meerut-  
250005(U.P.)*

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The *Maṅgala sutta* is one of the most widely known of the Buddha's discourses. The discourse of *Maṅgala Sutta* is include in the Buddhist Cannon *Tipitaka*, *Sutta pitaka*, *Khuddaka Nikāya* of *Khuddaka Pāṭha* who taught by the Buddha will get the benefit and will be peace, happiness and prosperity etc. who follow and practice it. Then in this *Maṅgala Sutta* fact, with any religion can be practice and suitable or proper for everyone.

The word of *Maṅgala* is often translated into English to mean blessing or auspiciousness. As it *Pāli* word *Maṅgaṇ Lunāti seindatīti Maṅgala*. *MaṅgalaPāli* word divides into two words, *Manga* and *La*. *Manga* means all evil deeds, evil speech, evil thought. *La* means removing, cutting. So according to the Buddha, *Maṅgala* has two meaning:

To remove all evil deeds, evil speech and evil thoughts from within us.

To accumulate all good deeds, good speech and good thoughts from within us.

When getting dark at night, what shout we do? Lighting the lamp will become the light. Therefore, the dark removes with the light. Evil deeds substitute with good deeds, it calls *Maṅgala*. *Maṅgala* is good deeds or good behavior. If one has good deeds, it will have *Maṅgala*. If one does not have good deeds, it will not have the *Maṅgala*. As the opposite of *Maṅgala* when misdeed happen or when you do evil deed, it was the *Amaṅgala*.

The word of *Maṅgala* is the cause of sufficient and the cause of improvement and prosperity. That is right, if one wants to progress, improve and prosper, need to follow and practice in this *Maṅgala sutta* facts.

If any family, society and communities that follows, practice on this *Maṅgala sutta*, they will attain peace and get good benefit in the whole life. People always wish and searching for the blessings of life. At present, most of people need peace, but they have not been achieving this.

## ***Maṅgala sutta***

*Maṅgala sutta* is one of the high standards of behaviors and standards of services in the Buddhist societies. Also, one of the most popular *sutta* in the *Tipitaka* literature. It provides admonishes of direct practical application, essential rules, regulations, advices, and instruction for environments and societies.

The *Maṅgala suatt* have thirty-eight types of auspicious blessings. The thirty-eight types of auspicious blessings can divide into seven groups. They are:

1. Four foundations of human society.
2. Four aspects of education.
3. Fundamental principles of the *Maṅgala*
4. Three defenses.
5. Preservation of the *Maṅgala*-the nine obligations.
6. Renunciation of worldly life (the *Dhamma* practice).
7. Attributes of an *Arahat*.

### **1. Four foundations of human society**

#### **1. *Paṇḍitānañca sevanā*. It means to have a wise person as one's leader.**

There are three types of wise people: one who does wisely; one who speaks with good speech; one who thinks good thoughts, and there are ten kinds of wise (good) profitable actions which comprise these three categories.

1. Abstaining from killing living being is good.
2. Abstaining from stealing things not given by the owners is good.
3. Abstaining from sexual misconduct is good.
4. Abstaining from speaking lies is good.
5. Abstaining from back-biting is good.
6. Abstaining from harsh language is good.

7. Abstaining from frivolous speech is good.
8. Abstaining from covetousness is good.
9. Abstaining from ill-will is good.
10. Abstaining from wrong view is good.

One who does wisely abstains from physically harming or disturbing other people or animals by refraining from killing, stealing and sexual misconduct. A wise speaker is a person whose verbal actions confer blessings to others by not telling lie, not back-biting, not speaking harshly and frivolously. A wise thinker is a person abstaining from thoughts of ill-will and wrong view.

These wise and good actions occur because of non-greed, non-hatred and non-delusion. A wise person should have additional characteristics: wisdom, good character and morality, intuitive knowledge and good education. A wise man with his knowledge can easily differentiate between good and evil, right and wrong, and truths (*Dhamma*) and untruths (*Adhamma*). He understands the consequences of his actions, and strictly avoids causing suffering to others.

These are people who have very good morality but no education; they can be called good hearted but blind. It's only by associating with someone who is well-rounded with an education and has the qualities of wisdom, moral character and a concentrated mind that we will have the opportunity to gain these good characteristics and their knowledge.

## **2. *Patirūpadesavaso ca*. It means residence in a suitable locality.**

To reside in a suitable place, country, subdivision, house, apartment, etc. . . . In this blessing we should realize that suitable is meant in two ways; spirituality and materially, and that wherever you live, it must be a proper place for you to have the golden chance to accumulate good, and to remove any evil, sorrow or misery we cannot control.

A spiritually beneficial place to live is any place where one can find a teacher that will provide good advice, guidance and encouragement. It is also where you will find monks, nuns, and lay followers, those that practice the *Dhamma*. It is in these places especially where the teachings are in evidence that one can upgrade our knowledge, morality, and spirituality. These are also suitable places because they are conducive for us to accumulate blessings through our meritorious acts of donation, reverence, etc.

Yet merely staying in a suitable place is not enough. It is important to associate with good people those who are wise and honorable, those who will inspire your imagination, and those who will provide you guidance on how to live rightly.

As students learning the *Dhamma* and practicing *Vipassnā* (insight) meditation, they are very fortunate to have found a teacher who can provide the necessary teachings and good guidance for your life. However, if they wanted and searched for a teacher but there was not one available, that place is unsuitable for them. Therefore, they should move to a suitable place and while it is not easy to do, they must understand its importance.

Living in a suitable place spiritually is most important, but many people only understand living materially, that is living in a place where they have family, food, water, shelter, clothing, educational facilities, medical facilities, transportation, etc. we need these material necessities to make our life comfortable and happy, and to assist our spiritual advancement. However, it is of utmost importance to find a balance between spiritual and material living.

For material living, it's important to note that these places should be under the direction of good politicians and leaders who plan for modern development and advancement. If one run a business it's important to reside in a place that has an active economy, one with a proper infrastructure, telecommunications, air and ocean ports, electrical and water supplies, etc. So people can earn a living. (Another Maṅgala only mention summary, because of it can be wide).

3. *Attasammāpanidhi*. It means to set oneself in the right course and to try hard
4. *Pubbe ca katapuññatā*. It means to have done meritorious deeds in the past.

## **2. The Four aspects of education**

1. *Bāhusacca paññā*. It means much or great learning.
2. *Sippam paññā*. It means perfect arts and sciences.
3. *Susekkhita vinaya paññā*. It means relating to culture and discipline.
4. *Subhāsita vācā paññā*. It means the art of speaking what is good, pleasant and true.

## **3. Fundamental principles of the Maṅgala**

1. *Mātāpitu upatthāna*. It means the support of mother and father.
2. *Puttasārassa Saṅgaha*. It means the cherishing or tenderly caring for one's wife and children.
3. *Anākulā kammantā*. It means to work or to engage oneself in some business, occupation or any other means of livelihood.
4. *Dāna*. It means the act of charity.
5. *Dhammacariya*. It means practice of the *Dhamma*.
6. *Ñātaka saṅgaha*. It means helping one's own relatives.

7. *Anvajja kamma*. It means blameless pursuits.

#### 4. Three defenses

1. *Ātatī viratī Pāpā*. It means to restrain from evil.
2. *Majjapānā ca saṁyamo*. It means forbearance from intoxicating drinks and drugs.
3. *Apmādo ca dhammesu*. It means not be negligent in doing good deeds.

#### 5. Preservation of the *Maṅgala*-the nine obligations

1. *Gāraḁa*. It means paying respect to those who are worthy of respect.
2. *Nivāta*. It means humility.
3. *Santuṭṭhī*. It means contentment.
4. *Kataññuta*. It means gratitude.
5. *Kālenadhammasavana*. It means listening to the *dhamma* at the proper time.
6. *Khantī*. It means patience or forbearance.
7. *Sovacassatā*. It means obedience.
8. *Samanānañca dassana*. It means to see or seek the company of the members of the religious order.
9. *Kālena dhammasākacchā*. It means discussion of the *Dhamma* at the appropriate time.

#### 6. Renunciation of worldly life (the *Dhamma* practice)

1. *Tapa*. It means ascetic practice.
2. *Brahmacariya*. It means the noble practice of the life of purity.
3. *Ariyasaccānadassana*. It means penetrating the four noble truths.
4. *Nibbāna sacchikiriya*. It means the realization of *Nibbāna*.

#### 7. Attributes of an *Arahat*

1. *Na Kampati*. It means He whose mind does not flutter by contact with world contingencies.
2. *Asokaṁ*. It means to be without sorrow.
3. *Virajaṁ*. It means being free from the dust of defilements (*kilesas*).
4. *Khemaṁ*. It means perfect safety or security.

#### Conclusion

Those who follow and observe the thirty-eight kinds of *Maṅgalar* will enjoy *Loki* and *Lokuttarā* well-being. One will enjoy well-being not only in this life but also in the next life. The benefits of the thirty-eight *Maṅgalar*s are found as follows: being free from

*DuccaritaDhammas*; being replete with *Sucarita Dhammas*; receiving the praise of human beings, celestial beings and *Brahmas*; mental and bodily peace; having followers and attendants; being free from remorse, sorrow, fear, delusion and harm; good reputation; ability to perform welfare for oneself and for others; ability to pass through life happily; right view; free from skeptical doubt; being excellent in life; ability to disseminate the good and the bad; reaching to the pleasant planes of existence; and realization of *Nibbāna* at the highest.

The *MaṅgalaDhammas* preached by the Buddha range from social relation to realization of *Nibbāna*. The *Maṅgala Dhammas* do not distinguish races, religions, age, men and women. These *Dhammas* are suitable to be followed and practiced by any race or person. The auspicious persons who bear *MaṅgalaDhammas* will enjoy the beneficial results and values. If individual person is replete with *MaṅgalaDhamma*, or if a nation is replete with *MaṅgalaDhammas* or if a country is replete with *MaṅgalaDhammas*, all the citizens of the world will become auspicious and culture persons. With the Thirty-Eight Blessings (*MaṅgalaDhammas*) in the *Maṅgala Sutta*, a culture, peaceful and a pleasant world can be created.

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