# Questions and Answers on

# Mingala Sutta



By-Myaing Gyi Ngu Sayadaw

English version by
U Than Htun (Shwebo)

# Questions and Answsers

on

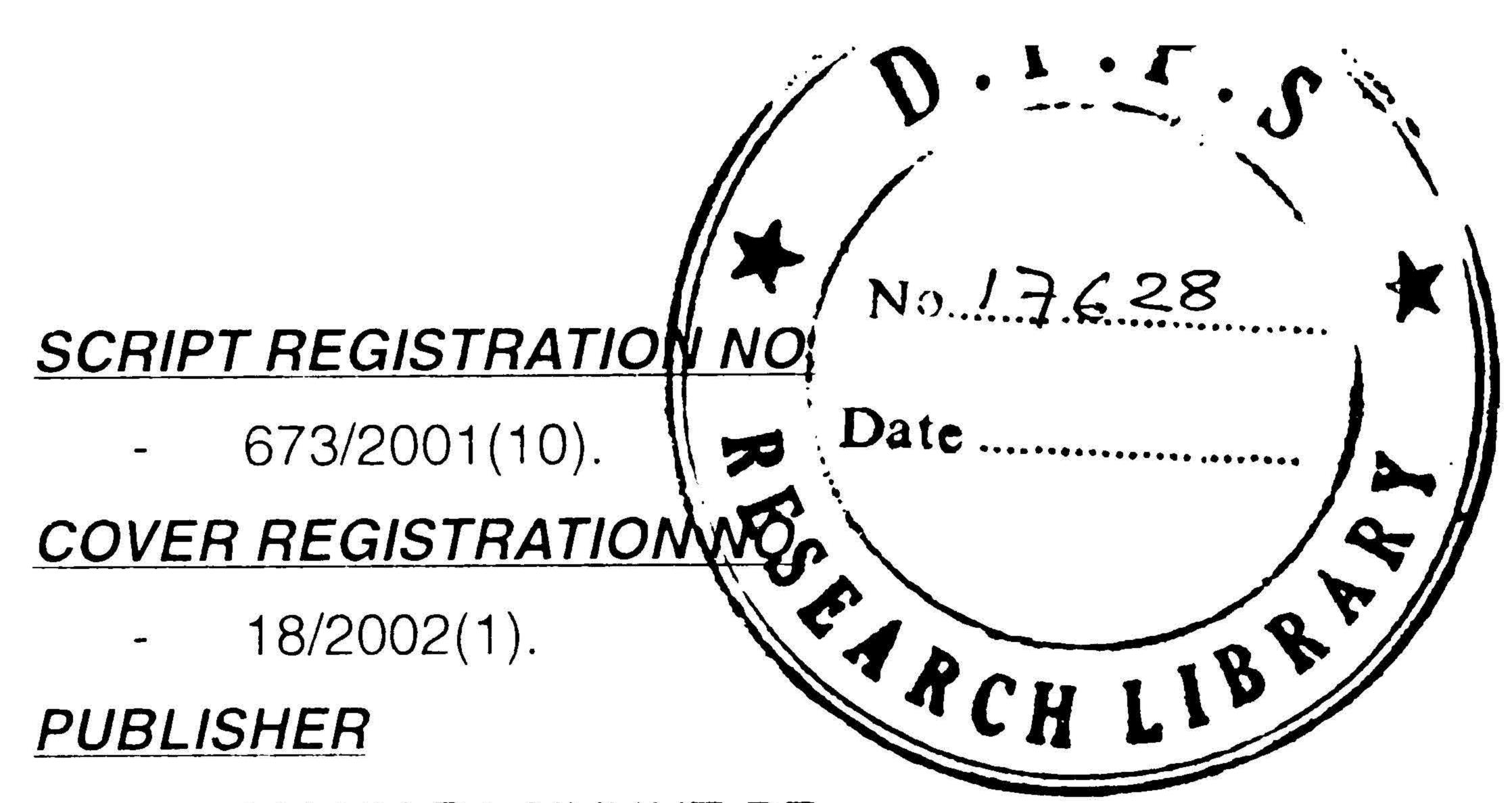
# Mingala Sutta

# By-Myaing Gyi Ngu Sayadaw

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English version by-

U Than Htun (Shwebo)



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# Namo tassa bhagavato arahato samma sambud dhassa

# Introduction to Mangala Sutta

- yam mingalam dvadasahi ceintayeinsu sadevaka sutthanam nadhi gacchamti atthatimsanca mingalam.
- Though all devatas and humans had thought about twelve years, they could not realise the thirty-seven kinds of beatitude.

desitam devadevena subba papavinasanam subba loka hitatthaya mingalam tam panamahe

- Oh, holy persons! Let us recite Mingala Sutta, which was preached by Lord Buddha for the welfare of all beings and which can expel all evil.

# Introduction evam me sutam

Reverend Maha Kassapa, I. Ananda Maha Thera, heard this Mangala Sutta Desana in the presence of Lord Buddha.

ekam samayam bhagava savutthiyam viharati jetavane anatha pindikassa arame

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Once Lord Buddha was residing in the Jetavana Monastery, which was donated by Anathapindika.

athakho inatara deveta abhikkantaya ratthiya abhikkanta vanna kevala kappam jetavanam obasetva yena bhagava tenupasamkami

yena bhagava tenupasamkami
At that time an obscure devata approached
Lord Buddha by illuminating the whole monastery.
upasamkamitva bhagavantam abhivadetva
ekamantam atthasi
ekamantam thita kho
sa devata bhagavantam gathaya ajjha bhasi
Standing at a proper place, the devata entreated Lotd Buddha.

#### Request

bahu deva manussaca mangalani aceintayon akinkhamana sotthanam vyuhi mingala muttamam

Your Holiness, because of their desire for well being, humans, devetas and byamas, have been thinking about auspiciousness. But they have not found the answer. Please teach us the way to auspiciousness.

#### Three mingalas on social dealing

asevanaca balanam panditananca sevana pujaca pujaneyanam etam mingala muttamam Oh devata!

- (1) Avoiding the foolish,
- (2) Association with the wise,
- (3) Paying honour to the worthy, This is the way to auspiciousness.

#### Three mingalas on living

Patirupa desavasoca pubeca kata punnata atta sama panidhica etam mingala muttamam

- (1) Residing in a good locality,
- (2) Having past good merit,
- (3) Good murturing of the mind, This is the way to auspiciousness.

#### Four mingalas on learning

bahusaccamca sappamca vinayoca susikkhito subha sitaca yavaca etam mingala muttamam

- (1) Requisite education,
- (2) Innocent vocational training,
- (3) Obervance of moral discipline,
- (4) Good and sweet speech, This is the way to anspiciousness.

# Three mingalas on supporting

mãtāp itu upathãnam putta darassa simgaho anakulaca kammanta etam mingala muttamam

- (1) Supporting the parents,
- (2) Supporting the family,
- (3) Livelihood free from complications.

This is the way to auspiciousness.

#### Four mingalas on social service

dananca dhamma cariyaca natakananca simgaho anavijjani kammani etam mingala muttamam

- (1) Deeds of charity,
- (2) Practicisig ten merits,
- (3) Supporting the relatives,
- (4) Doing blameless work,

This is the way to auspiciousness.

### Four mingalas on abstinence

ārat i virat i pāpā majja panaca samyamo appamādoca dhammesu etam mingala muttamam

- (1) Avoiding evil in mind,
- (2) Avoiding evil in deed and speech,
- (3) Abstinence from intoxicants,
- (4) Mindfulness in good merits, This is the way to auspiciousness.

#### Five mingalas on humility

garavoca nivatoca samtutthica katimnuta kalena dhammassavanam etam mingala muttamam

- (1) Reverence to those who are worthy,
- (2) Practice of humility,
- (3) To have contentment,
- (4) Gratitude,
- (5) Attention to the noble teachings, This is the way to auspiciousness.

#### Four mingalas on forbearance

khamtica sovacassatā samananimca dassanam kālena dhammasākacchā etam mingala muttamam

- (1) Forbearance in every thing,
- (2) Easy to be taught.
- (3) Meeting holy persons,
- (4) Discussing dhamma at a suitable time, This is the way to auspiciousness.

### Four mingalas on self-control

tapoca byamacariyāmca ariyasaccāna dassanam nibbāna sicchikiriyāca etam mingala muttamam

- (1) To practise self-control,
- (2) To practise noble habits,
- (3) Perception of four noble truths by means of magga ñāna,
- (4) Realisation of nibbana, This is the way to auspiciousness.

# Four mingalas on mental strength

phutthassa lokadhammehi cittam yassa nakampati asokam virajam khemam etam mingala muttamam

- (1) Mental serenity,
- (2) Freedom from anxiety,
- (3) Freedom from passion,
- (4) Freedom from danger,

This is the way to auspiciousness.

#### Effect of mingalã

etadisāni katvāna sabbattha ma parājitā sabbattha suttheim gacchamti tam tesam mingala muttamam. Oh devatā,

If you pratise these thirty-eight kinds of auspiciousness you will conquer four maras and achieve wellbeing. You should note that these thirty-eight mingalas are couducive to welfare.

Mingala suttam nitthitam=End of Mingala Sutta.

"End of Mingala Sutta Myanmar translation".

# Questions and Answers on Mingala Sutta.

- 1. Q. Why is it called mingalã?
  - A. It is so called because it expels evil and brings wellbeing.
- 2. Q. Who preached Mingala Sutta to whom?
  - A. Lord Buddha preached Mingala Sutta to an obscure devatã.
- 3. Q. Mention the time and place of this teaching.
  - A. Lord Buddha preached this to an obscure devatā at a certain night in Jetavana Monastery donated by Anātha pindika.
- 4. Q. State the reason of the devata's request.
  - A. There were disputes over what mingalā was. Devatās and byamās had held all kinds of opinions about it. So, at the request of Sakka (= Lord of celestials), the obscure devatā came and asked this question to Lord Buddha.

- 5. Q. What were the opinions of devatãs and humans?
  - A. Some said that good sight was mingalā. Likewise, some took good hearing, good taste, good touch, good smell were mingalā.
- 6. Q. For how long was this rumour of Buddha's teaching of mingalā circulating.
  - A. For twelve years before the devata's request was this rumour circulating.
- 7. Q. What is a rumour?
  - A. Something that devatas and holy persons have been saying about what will actually happen is a rumour.
- 8. Q. How many kinds of rumours are there?
  - A. (a) Kappa kolāhala = rumour about the end of the world in one hundred thousand years' time.
    - (b) buddha kolāhala=rumour about the appearance of a Buddha in one thousand years' time.
    - (c) cakkavutti kolāhala=rumour about the appearance of a universal monarch in one hundred years' time.

- (d) managalā kolāhala=rumour about Buddha's teaching of mingalā in twelve years' time
- (e) moneya kolāhala=rumour about the appearance of a moneya monk in seven years' time

These are the five kinds of rumours.

- 9. Q. What are the twelve loki (= worldly) mingalãs practised by men?
  - A. They are—
    - (a) vijāta mingalā = birth of a child,
    - (b) mukha darsana mingalā = showing the child to grandparents,
    - (c) keseccheda mingalã = shaving of the child's head seven days after birth.
    - (d) dolakarana mingalā = putting the child on a cradle,
    - (e) tambhulabatta mingalā = feeding beetle to the child,
    - (f) ravindudassana mingalā = showing the child the sight of sun and moon,
    - (g) nāmakaran mingalā = giving the child a name.
    - (h) patthamabatta mingalā = feeding rice to the child,

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- (i) kesabandhana mingalā = knotting the child's hair,
- (j) kannavijjana mingalā = ear boring,
- (k) pabbijja mingalã = initiating the child into novicehood, and
- (l) ãvãhavivãha mingalã = marriage of the child.

These are twelve worldly mingalas.

- 10. Q. Are the words at the beginning, i.e., "yam mingalam dvãdassahi etc." said by Buddha?
  - A. No. They are written by ancient Sayadawgyis to create reverent reciting.
- 11. Q. Who said "evam me suttam" to whom?
  - A. It was said by Ashin Ānandā to Samgha Thera Ashin Mahā Kassapa at the First Council.
- 12. Q. Why could Shin Anandā say so as it was preached to an obscure devatā at night.
  - A. Because Lord Buddha had related it to him.
- 13. Q. What is meant by "a proper place mentioned in the introduction?

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- A. A proper place means a place free from the following six defects.
  - (a) too far,

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- (b) too near,
- (c) right at the front,
- (d) right at the back,
- (e) above the others, and
- (f) windward.
- 14. Q. Are "bahudevã manussāca" Buddha words?
  - A. No. They are the words of request by the devatã.
- 15. Q. Which words are the beginning of Buddha's teaching?
  - A "Asevanāca bālānam" is the beginning.

#### Thirty-eight mingalās

- 16. Q. How many mingalas are there?
  - A. There are thirty-eight mingalas taught by Lord Buddha.

#### Three mingalas on social dealing

- 17. Q. Mention the three mingalas on social dealing.
  - A. They are—
    - (a) asevanāca bālānam = avoiding the foolish.

- (b) panditānañca sevanā=association with the wise, and
- (c) p ujaca p ujane yanam paying homage to the worthy.
- (I) asevanãca bãlãnam
- 18. Q. Who are called the foolish?
  - A. Those who do harm to others as well as to oneself and those who are ignorant are called the foolish.
- 19. Q. Why should we avoid the foolish?
  - A. Lord Buddha has taught us that all dangers are due to the foolish. So we should shun them.
- 20. Q. What are the bad effects caused by mixing with the foolish?
  - A. By mixing with the foolish, one can ruin oneself, suffer royal punishment and blame in the present life as well as being born in unpleasant life in the next existence.
- 21. Q. Give an example.
  - A. In Myanma history, there was a brave and good king by the name of Tabinshwehti. But in later days he became associated with a Portugese (= bayingyi) and got the habit of drink-

ing and frivolous living. So he neglected his king By duties. Eventually he was assassinated by Sittaung mayor Thamein Saw Htut. He came to an unglorious end because of his association with a bad man.

(In Appannaka Jātaka all the cartmen traders were ruined because they had followed Devadut.)

#### (2) panditã nañca sevanã

- 22. Q. Who are termed "the wise"?
  - A. Those who give good advice for the welfare in this life as well as here after, those who do not give harm to others as well as to oneself and those who are intelligent are called the wise. Those who prevent one from imminent danger are also called the wise.
- 23. Q. Mention the good results of association with the wise.
  - A. By the association with the wise, one can become prosperous, free from punishment, enjoy other's praise and be born in a pleasant life in the next existence.

- 24. Q. Give example.
  - A. By associating with wise Mahosadhã, king Videharaj was safe from danger and the whole nation escaped from others' domination. (\* Likewise see the example of Anawrahta in Myanma history as well as cartmen traders who followed the potential Buddha in Appannaka jataka)
  - 25. Q. Give examples of the good or bad effects of association.
    - A. Once there were two young parrots in a big tree. One day there was a storm and the two parrots were blown apart. One fell in the robbers' camp. He became wild and cruel by imitating the robbers. A king came near their camp and that parrot shouted to the robbers to rob and kill him.

One parrot fell into a hermitage. He became civilized and kind. When the king approached the hermitage that parrot greeted him with sweet words. This is the example of the effects of one's association with good or bad people.

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(3) Pujaca pujaneyanam

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- 26. Q. Mention those who are worthy of respect.
  - A. They are —
  - (1) The Triple Gems (Buddha, Dhamma, and Sangha),
  - (2) parents and teachers,
  - (3) those who are superior in age, character and honour,
  - (4) those who have wholesome morals, and
  - (5) good and educated persons who can bring happiness to others.
- 27. Q. How many kinds of pujã are there?
  - A. There are three kinds of pujã. They are
    - (1) ãmisa pujã = paying homage with material things,
    - (2) dhammapujã = paying homage by means of obedience and practice and
    - (3) veyãvicca pujã = paying homage by doing the needful to the worthy.
- 28. Q. Give example of the good benefit we get from paying homage.

- A. When king Devānamp iya Tissa was ruling Ceylon (now Srilanka), King Thiridhammāsoka in India, after the third Buddhist Council, sent Arahat Shin Mahinda to Ceylon. In this way all Ceylon imbibed Buddhism and enjoyed great benefit. (Likewise, people in Myanmar [Suvannabhumi and Pagan] got great benefit by the teachings of Ashin Sona and Ashin Uttara and Ashin Arahan respectively.)
- 29. Q. Say how people get benefit by paying homage to educated persons.
  - A. If villagers pay homage to a medical man he will look after the health of those villagers. Likewise a technician will also serve them in his ability if they honour him.
- 30. Q. How can we practise pujāca pujaneyaman mingala?
  - A. As a washerman has no job in a very poor place, a wise man will not live long in a place where people do not know to respect him. So we should give respect to the wise people by doing service to them.

31. (need not be translated into English as it is a Myanmar poem)

#### Three mingalas on living

- 32. Q. Mention the three mingalas on living.
  - A. They are
    - (1) patirupa desavãsoca = residing in a good locality,
    - (2) pubbeca katapunñatã = having good past merit,
    - (3) atta samã panidhica = good nurturing of the mind.
- (4) patirupa desavãsoca
- 33. Q. Which is a good locality?
  - A. A place where one can achieve good merit, education or wealth.

Explanation: A quiet place for a person who wants to meditate.

A place where a student can get education.

A place where a businessman can obtain wealth.

In short, a place where one can achieve his objective is called a patirupa desa.

34. Q. Give examples of benefits from living in such a place.

- A. In Kusavati city under Maha Sudassana Cakka Mingyi people enjoyed good weather, freedom from robbers and thieves, freedom from high taxes and so they were very blissful. This is because they lived in a patirupa place.
- 35. Q. Show how people got into trouble because they lived in an improper place.
  - A. Once the potential Buddha was a pot maker in a certain village. There was a pond near that village. In summer the water in the pond became less. Those fishes who were wise left the pond in time and swam into the river nearby. But a tortoise had attachment to his place and did not leave. When the potter dug the pond to get clay he incidentally struck the tortoise. The tortoise died because he lived in an improper place. So we should choose to live in a proper place only.

#### (5) pubbeca katapunnyata

36. Q. What is meant by having past good merit?

- A. A person who had done good deeds in the past as well as in the present life is a person who has past good merit.
- 37. Q. Why is it important to have past good merit?
  - A. Although a man tries his best at present he will not prosper if he has no good past merit. So it is very important to have past good merit.
- 38. Q. Why is it mingala for him who has lived well in this life?
  - A. Although he has past merit, if a man has not lived well in this life, he will suffer punishment, unhappiness and repentance. So it is important to do merit both in the past and present life.
- 39. Q. Should we rely on past merit only?
- A. No. We should try our best in this life also. If a man does not have industriousness he will not succeed though he has past merit. So it is equally important to try our best in this life also. If not, a rich man's son will become poor.

So we should not rely on past merit alone. In the present time industriousness is essential. But it alone is not sufficient. Industriousness must be accompanied with intelligence. In short, past merit, industriousness and intelligence are the three factors which can bring success.

#### (6) attasamã panidhica

- 40. Q. What is meant by good nurturing of one's mind?
  - A. It means concentrating one's mind on good and disirable things.
- 41. Q. How should a man nurture his mind?
  - A. He can do this by -
    - (1) practising wholesome morals,
    - (2) having faith in the Three Gems,
    - (3) controlling the mind,
    - (4) studying, and
    - (5) enjoying in good works.

In short, he should divert his mind from evil thought to good ones.

- 42. Q. Explain the importance of this mingala.
  - A. If one has no such mingala his wealth will decrease day by day. On the other

hand his wealth will increase if he has this mingala.

(The same with other things also)

- 43. Q. Give an example of this benefit.
  - A. In the days of Lord Buddha a woman named Matihā Mālā offered 'soon' to monks. She was a "anagami" and got psychic powers. The monks practised meditation after taking her 'soon' and became arahats. A young monk, after taking her 'soon' became ashamed of his low standard of meditation and meditated strenuously. He also became an arahat. (There are many other examples of the good benefit obtained by nurturing of the mind.)
- 44. Q. Mention the four dynamos for prosperity.
  - A. They are
    - (1) panditãnañca sevanã,
    - (2) patirupa desavãsoca,
    - (3) pubbeca katapunñatã, and
    - (4) attasamã panidhica
- 45. Q. Explain.
  - A. Of these four, pubbeca katapunñatã mingalã is the base because all men

depend on past merit. If he has past merit, lives in a good locality, associate with wise people and concentrate his mind on good things, he will proper. So these four factors are dynamos for success in life.

46. (need not be translated)

# Four mingalas on learning

- 47. Q. Mention the four mingalas on learning.
  - A. They are
    - (1) bahusaccamca = requisite education,
    - (2) sappamca = innocent vocational training,
    - (3) vinayoca susikkhito = observance of moral discipline, and
    - (4) subbasitãca yãvãcã = good and sweet speech

#### (7) bãhusaccamca

- 48. Q. What is meant by this?
  - A. This means a man who is well versed in required learning such as technical vocal etc.

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49. Q. What is education in short?

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- A. Education can be divided into mundane and ultramundane.
  - (1) History, geography, social sciences, economics, family affairs, politics etc are mundane education.
  - (2) The three saranagunas (= paying homage to the Three Gems), the five or ten precepts, charity, morality, concentration, vipassanã insight etc are ultra mundane education.
- 50. Q. How can we get education?
  - A. According to poet Ashin Mahã Ratthasãra "su, ci, pu, bha, vi, li, si, dhã" are basics of education.
- 51. Q. Explain them,
  - A. (1) su = suneya = listening,
    - (2) ci = ceinteya = thinking,
    - (3) pu = puccheya = questioning,
    - (4) bhã = bhãseya = discussing,
    - (5) vi = vicareya = reflecting,
    - (6) li = likheya = noting,
    - (7) si = sikkeya = exercising, and
    - (8) dhã = dhãreya = taking by heart

- 52. Q. Give an example of the benefit of mundane education.
  - A. In Innwa period, there was a lad with the name of Maung Nyo in Wunzin village in Meikhtila township. He always studied in his leisure.

Once Innwa King Mingyiswa saw ke came to that place to repair the Meikhtila lake. He found a 'nat' statue on its bank and asked the villagers about it. But no one could answer. They said that Maung Nyo had vast knowledge of history and so the king summoned him.

Maung Nyo told the king that while King Anawrahta was repairing the lake his beloved Shan princess died. He made a golden statue of the princess and kept it in an underground room under the 'nat' shrine.

The King had the room dug up and found the golden statue as said by Maung Nyo. The King was very pleased with his knowledge and so appointed him a minister.

This is the benefit of mundane education.

- 53. Q. Give an example of the benefit of ultra-mundane education.
  - A. Ashin Anandã was only a sotapanna when Lord Buddha passed away. But he meditated hard and became an arahat in time for the first Buddhist Council.

This is the benefit of ultra-mundane education.

#### (8) Sappimca

- 54. Q. What is sappa = vocational training?
  - A. It is of two kinds, one for monks and one for laymen.
- 55. Q. What are vocational training for monks?
  - A. They are making robes, begging bowls and so on.
- 56. Q. What are vocational training for men?
  - A. They are cooking, sewing, weaving, carpentry, ten kinds of arts (painting, sculpture etc) handicrafts and technical sciences etc.
- 57. Q. Is every art a mingalã?
  - A. No. Only those arts which are benificial to men are mingalā. Those arts (such as making firearms) which cause misery and death are despised by holy persons.

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- 58. Q. What are the so-called eighteen arts?
  - A. They are
    - (1) suti = general knowledge,
    - (2) sammuti = legal art,
    - (3) sankhyã = arithmetic,
    - (4) yogā = architecture,
    - (5) niti = ethics.
    - (6) visesaka = grammar,
    - (7) gandhabba = harping,
    - (8) ganikā = counting,
    - (9) dhanu = archery,
    - (10) purana = old sayings,
    - (11) tikicchā = medicine,
    - (12) eitihãsa = joking,
    - (13) joti = fortune telling,
    - (14) mãyã = quick wit,
    - (15) chandati = poetry,
    - (16) ketu = diplomacy,
    - (17) mantã = reciting mantam, and
    - (18) sadda = phraseology,
  - 59. Q. What benefits can we get from sappa mingalã?
    - A. If we have this mingalā we and our surrounding can make a living easily. Technicians can develop their places of residence. In this way we can develop our country.

- 60. Q. Is literary learning sappa mingalã?
  - A. No. Literary learning is knowledge only and it is bāhusacca mingalā. It is not sufficient to have literary learning only. Vocational training is also required to have sappa mingalā.
- (9) vinayosa suseikkhito
- 61. Q. What is vinaya?
  - A. It is moral discipline.
- 62. Q. How many kinds of vinaya are there?
  - A. There are two kinds. They are
    - (1) bikkhu vinaya is rules for monks and
    - (2) gihi vinaya is rules for laymen. In other words—
    - (1) caritta vinaya is things to be practised, and
    - (2) varitta vinaya is things to be avoided.
- 63. Q. Mention caritta vinaya.
  - A. They are as follows.

#### Duties of parents =

- (1) to prevent (offspring) from evil,
- (2) to show them good path,
- (3) to give them education,
- (4) to give them capital for investment, and
- (5) to arrange their marriage.

#### Duties of offspring =

- (1) to look after parents,
- (2) to manage parents' affairs,
- (3) to be worthy of inheritance,
- (4) to share merits, and
- (5) to preserve generation.

#### Duties of husbands =

- (1) not to insult his wife,
- (2) to give wealth to wife,
- (3) to abstain from adultery,
- (4) to give valuables to wife, and
- (5) to cherish his wife

#### Duties of wives =

- (1) to manage family affairs,
- (2) to keep family property well,
- (3) to abstain from adultery,
- (4) to support both sides, and
- (5) not to be lazy,

#### Duties of teachers =

- (1) to give education,
- (2) to give guidance,
- (3) to give all knowledge to pupils,
- (4) to prevent pupils from danger, and
- (5) to send pupils to a good place.

#### Duties of pupils =

- (1) to be united,
- (2) to be eager to learn,
- (3) to greet the teachers,
- (4) to serve the teachers, and
- (5) to study their lessons.

#### Duties of friends =

- (1) to help one's friend,
- (2) to be empathetic to him,
- (3) to serve him,
- (4) to speak sweetly, and
- (5) to be truthful (other duties are not mentioned)
- 64. Q. What are caritta vinaya?
  - A. They are 10 sucaritta and 10 punñya vutthu. (to be explained later)
- 65. Q. What are varitta vinaya?
  - A. They are 10 ducaritta (to be explained later)
- 66. Q. Why is it essential to observe these rules?
  - A. As unwinded fibres become entangled and as loose bamboos become scattered, a man without discipline will become rude and uncivilized. Men can

become valuable persons only when they have discipline. So it is necessary to observe these rules.

# (10) Subāsitāca yāvācā

- 67. Q. What is meant by speaking well (subăsitâca yāvācā)?
  - A. It means speaking well and sweetly by avoiding four defects of speech.
- 68. Q. What are ten parts of good speech?
  - A. They are—
    - (1) kãlavãdi = speaking at a suitable time,
    - (2) bhutavãdi = speaking with basis.
    - (3) dhammavãdi = speaking the truth,
    - (4) attavãdi = speaking with righteousness,
    - (5) piyavādi = speaking sweetly,
    - (6) mihitapubbavãdi = speaking with a smile,
    - (7) mitabhāni = speaking not too long or not too short,
    - (8) aturitavãdi = not speaking hastily,
    - (9) pori = speaking like a gentleman, and

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- (10) visadavādi = speaking decisively.
- 69. Q. What is meant by taking two kinds of speech out of six?
  - A. The six kinds of speech are

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- (1) untrue, unwanted, not beneficial,
- (2) true, unwanted, not beneficial,
- (3) untrue, not beneficial but wanted by others to hear
- (4) true, wanted, but not beneficial,
- (5) true, beneficial but not wanted by others to hear, and
- (6) true, beneficial and wanted by others to hear.

We should speak only (5) and

- (6) kinds and should not speak other kinds.
- 70. Q. (not needed to be translated)

#### Three mingalās on supporting

- 71. Q. Mention the three mingalas on supporting.
  - A. They are
    - (1) matapitu upathanam = supporting the parents,
    - (2) putta dārassa simgaho = supporting the family, and

(3) anākulāca kammantā = livelihood free from complications.

## (11) mãtấpitu upathãnam

- 72. Q. Why should we support our parents?
  - A. We should do so to repay their love and compassion on us which is as large as Mount Meru.
- 73. Q. Mention why we owe our gratitude to parents.
  - A. Both parents have to live with care even when the embryo is in the mother's womb.

When the mother gives birth to the child, both parents looks after him/her very carefully and tenderly.

A child is helpless. It cannot ask for food when hungry, for water when thirsty. It cannot speak, walk or take with hands. So the parents have to do everything for it They always look after the child as if looking at a looking glass to know whether it is hungry, thirsty, ill or bitten by mosquitos and insects.

Since his/her childhood throughout all stages of his/her life, parents have to look after him/her by all means. If they cannot support their children with kind or cash, they have great loving kindness in their hearts for their welfare. They give them education and capital investment for future. They do not keep anything for their old age even.

There is a saying "A man who gives a fistful of food is a benefactor". So it is clear that parents are our real benefactors.

- 74. Q. Give an example of parents' love and compassion.
  - A. In the days of Lord Buddha, King Bimbhisāra was exhorted by his counsellors to kill his son Ajātasat because he would become an enemy in future. But the king did not do so and brought him up well. This is an example.

In the previous existence Ashin Moggalan, at the behest of his stupid wife, beat his blind mother by pretending as a robber. The old mother thought it was a real robber beating her and so shouted to her son to run away.

All parents, like Shin Moggalan's mother, have great love and compassion on the offspring.

- 75. Q. Say how even animals repay their debt to parents.
  - A. In a previous existence the potential Buddha was a King parrot named kedāra. He ruled over other parrots When they fed on a rice field other parrots only ate their fill. Kedāra not only ate his fill but took away some ears of paddy in his beak and claws.

Once he was caught in a trap. The owner of the paddy field asked him why he took away the paddy. Kedara replied that he did not have a grannary to store them, but he took them to-

- (1) repay old debt,
- (2) invest for future, and
- (3) earth a gold pot.

He explained to the puzzled farmer thus.

"Repaying old debt means supporting the old parents who cannot find food for themselves. To invest for future means feeding young offspring who cannot fly yet.

Earthing a gold pot means giving food to other parrots who cannot find food".

In this example kedara, though an animal, had gratitude for parents and repaid it.

- 76. Q. What benefits can we get by supporting our parents?
  - A By doing so we will prosper and get others' praise in this life and we will reach good abodes in the next existence.

#### (12) Putta dārassa simgaho

- 77. Q. What are four simgahas of a father?
  - A. They are as follows.
    - (1) dana simgaha
    - (2) veyāvissa simgaha,
    - (3) attha cariya simgaha, and
    - (4) sammā duttatā simgaha
- 78. Q. What is dana simgaha?
  - A. It means that a father has the duty to give food, clothing and shelter to his wife and children.

- 79. Q. What is veyavissa simgaha?
  - A. It means a father must prevent his family from doing wrong, guide them to do right and speak to them sweetly.
- 80. Q. What is attacariya simgaha?
  - A. It means a father must give education to his children, arrange their marriage and give them inheritance.
- 81. Q. What is samaduttata simgaha?
  - A. It means a father must be empathetic to his children.
- 82. Q. What benefits can be obtained from this mingalã?
  - A. By this mingalã parents and children get the praise of celestials and Sakka. They get fame in this life and reach good abodes in the next life.

#### (13) anākulāca kammantā

- 83. Q. What is meant by livelihood free from complications?
  - A. It means doing things in an innocent and blameless way, with diligence and without laziness.

- 84. Q. Mention the six kinds of excuses for laziness.
  - A. They are—
    - (1) It is too cold.
    - (2) It is too hot
    - (3) It is too late.
    - (4) It is too early.
    - (5) I am too hungry.
    - (6) I am too full.
- 85. Q. What benefits can we get by this mingala?
  - A. By this mingalā we get others' praise, we are free from punishment and we can live happily both in body and mind.
- 86. Q. (no need to translate)

#### Four mingalās on social service

- 87. Q. Mention the four mingalas on social service.
  - A. They are—
    - (1) dãnañca = doing deeds of charity,
    - (2) dhammacariyāca = practising ten merits.
    - (3) ñatakanañca simgaho = supporting the relatives, and

(4) annavijjāni kammāni = doing blameless work

#### (14) dãnañca

- 88. Q. Mention the kinds of dana.
  - A. They are-
    - (1) cetanã dãna = willingness to give away, and
    - (2) vutthu dãna = things given away. Here, willingness in mind to give away is most important. Other way of classification is-
    - (1) ãmisa dãna = giving away material things, and
    - (2) dhamma dãna = preaching or giving advice for one's well being. Here also dhamma dãna gives more benefit than ãmisa dãna.
- 89. Q. Which dana brings us best benefit?
  - A. When -
    - (1) the recipient is pure in morals.
    - (2) the donor is pure in morals, and
    - (3) the things given are obtained honestly.
- 90. Q. Show the practical effect of dana.
  - A. In this world asking is not liked but giving is welcome. Even animals love

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a person who feeds them. Giving (dana) can make a hateful person love us. a loving person love us more, and uncivilized person civilized. It can make others love us.

Moreover, a man who practises dana is

- (1) loved by others,
- (2) approached by wise and holy persons and so gets good teaching,
- (3) famous for goodness,
- (4) brave to enter into audience, and
- (5) able to reach good existence here after.

## (15) dhammacariyãca

- 91. Q. What is dhammacariya mingalã?
  - A. It is practising ten sucaritas and ten punñya vutthus.
- 92. Q. Mention the ten kusala kammapatha (= sucaritta).
  - A. They are—

Kãya sucaritta = 3

vaci sucaritta = 4

mano sucaritta = 3

total = 10

- 93. Q. What are three kaya sucaritta?
  - A. They are—
    - (1) pãnãtipãtã veramani = refraining from killing
    - (2) adeinnādānā veramani = refraining from theft or robbery, and
    - (3) kãmesumicchãcãrã veramani = refraining from wrongful sex.
- 94. Q. What are four vaci sucaritta?
  - A. They are—
    - (1) musãvãdã veramani = refraining from telling lies,
    - (2) pisunavãcã veramani = refraining from making mischief between two persons.
    - (3) pharusavãcã veramani = refraining from rude words, and
    - (4) samphappalāpavācā veramani = refraining from speaking useless things.
- 95. Q. What are three mano sucaritta?
  - A. They are—
    - (1) anabhijja = not willing to get others' property,
    - (2) avyãpãda = not desirous of others' ruin, and
    - (3) sammāditthi = having right view (= outlook).

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- 96. Q. Mention the ten punñya vutthu.
  - A. They are—

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- (1) dana = charity,
- (2) sila = morality,
- (3) bavana = meditation,
- (4) apacayana = respect to elders,
- (5) veyãvissa = doing the needful for elders,
- (6) pattidana = sharing one's merits with others,
- (7) pattã numodana = saying "sãdhu" to others' charity,
- (8) dhamassavana = listening to sermons,
- (9) dhammadesanã= preaching to others, and
- (10) ditthijukamma = having right outlook.
- 97. Q. Show the practical effects of dhamma cariya mingalã.
  - A. A man who practises this mingala
    - (1) has a clear conscience,
    - (2) is free from the blame of wise persons,

- (3) is free from punishment, and
- (4) reaches good abodes hereafter. Moreover, he is blissful in both body and mind. He earns the respect of others. His appearance and strength becomes better and he lives a long life.

## (16) ñatakãnañca simgaho

- 98. Q. Show the four simgaha.
  - A. They are -
    - (1) deeds of charity.
    - (2) sweet speech,
    - (3) social service, and
    - (4) empathy.
- 99. Q. Show the practical effect of this mingalã.
  - A. Helping relatives from both parents, far or near, is called ñatakānañca simgaho.

If we practise this mingalā we get others' praise and reciprocal help. We achieve unity among relatives, and so we can live happily.

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(17) anavijjānikammāni

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- 100. Q. What are blameless pursuits?
  - A. That is doing things which is not against law and morals and which do not send us to hell.
- 101. Q. What are they?
  - A. They are—
    - (1) keeping moral precepts,
    - (2) doing the needful for the Three Gems, parents and teachers,
    - (3) growing fruit and flower gardens for others,
    - (4) planting trees on roadsides,
    - (5) reparing or building new bridges,
    - (6) repairing or making new roads,
    - (7) digging wells and ponds, build-ing schools, hospitals etc.
    - (8) building rest houses (zayats), drinking water pot stands etc. and
    - (9) contributing labour or cash to public works.
- 102. Q. What is the difference between "Kamma" (= work) in anakulaca Kammanta and "kamma" in anavijjāni kammāni?

- A. The former is for one's family and the latter is for the society.
- 103. Q. What benefit can we get from anavijjani kammani mingala?
  - A. If we have this mingala we earn the respect of others and live happily. We get reciprocal help from others. We feel joy at the thought of helping others.
- 104. (no need to translate)

#### Four mingalas on abstinence

- 105. Q. Mention the four mingalas on abstinance.
  - A. They are—
    - (1) arati = avoiding evil in mird.
    - (2) virati = avoiding evil in deed and speech,
    - (3) majjapanaca samyamo = abstinence from intoxicants, and
    - (4) appamadoca dhammesu = mindfulness in merits.

#### (18) arati papa

- 106. Q. Differentiate between ariti and virati.
  - A. Arati is abstinence from evil in mind before meeting it.

    Virati means abstinence from dome

Virati means abstinence from doing wrong in the face of evil.

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- 107. Q. What is ducaritta (= evil)?
  - A. It is the ten kinds of evil which can cause misery both in this life and here after.
- 108. Q. Numerate them.
  - A. They are
    - (1) Kaya ducaritta = 3
    - (2) vaci ducaritta = 4
    - (3) mano ducaritta = 3

total = 10

- 109. Q. Mention the three kaya ducaritta.
  - A. They are—
    - (1) panatipata = killing,
    - (2) adeinnadana = stealing or robbing, and
    - (3) kame sumicchacara = wrongful sex
- 110. Q. Mention the four vaci ducaritta.
  - A. They are --
    - (1) musavada = telling lies.
    - (2) pisunavaca = doing mischief between two persons.
    - (3) pharussavaca = speaking rudely, and
    - (4) samphappalapa vaca = enjoying in useless talk.

- 111. Q. Mention the three mano ducaritta.
  - A. They are
    - (1) abhijjā = enying others' property,
    - (2) vyãpãda = willingness for others' ruin, and
    - (3) micchāditthi = wrong outlook(=view).
- 112. Q. There are 62 kinds of wrong views.

  Mention the views which are conducive to action (= kammapatha)
  - A. They are -
    - (1) denying afterlife,
    - (2) denying causality, and
    - (3) denying action (natthika, ahetuka and akriya respectively)

## (19) virati pāpā

- 113. Q. Mention the three virati.
  - A. They are—
    - (1) sampattha virati,
    - (2) samādāna virati, and
    - (3) samuccheda virati
- 114. Q. What is sampattha virati?
  - A. It is refraining from ding wrong in the face of evil.
- 115. Q. What is samādāna virati?
  - A. It is determination not to do evil this month, this year or the whole lifetime.

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- 116. Q. What is samuccheda virati?
  - A. It is the total abandonment of doing evil by ariyãs after attaining sotāpanna and above maggas.

## (20) majjapānāca samyamo

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- 117. Q. What is majjapānāca samyamo mingalā?
  - A. It is avoidance of intoxants, opium, cocaine or heroin.
- Is using intoxicants etc ducaritta as it is not included in kãya ducaritta?
  - A. It is a ducaritta all the same because a drunken person is not hesitant to do other wrongful things.
- What are the bad results of using intoxicants etc.?
  - 1. They are—
    - (!) exhausting one's wealth.
    - (2) causing quarrel,
    - (3) getting diseases.
    - (4) ili lame,
      - (5) shamelessness, and
    - (6) decrease in intelligence

- 120. Q. What will happen to a man who does not have this mingalã?
  - A. There are many woes for such a man.

A drunkard spends his property with no restraint and thus ruins it.

He will abuse and quarrel with others thus causing punishment and blame.

He can get diseases such as cancer.

He is not hesitant to abuse or beat even parents, wife and children in his drunkenness.

In a drunken state he has no shame and shows up his organs in public.

Due to the effect of alcohol etc. his intelligence decreases day by day.

- (21) appamãdoca dhamnesu
- 121. Q. What is meant by appamadoca dhammesu?
  - A. It is mindfulness in good and whole-some works.
- 122. Q. Show the good results of mindfulness.
  - A. They are—
    - (1) good and praiseworthy,
    - (2) having things done before others.

- (3) getting things done well and neat,
- (4) seeing into the future,
- (5) safe,
- (6) loved by others,
- (7) trusted by others, and
- (8) better than unmindful persons.
- 123. Q. Show the importance of this mingalã.
  - A. One should have mindfulness in everything. If a man is not interested in his own job and enjoys in other activities, he is unmindful. He will decrease day by day. A mindful person succeeds in his work, education, health, business etc. A mindful person will achieve higher standard in his meditation also.
- 124. (no need to translate)

## Five mingalas on humility

- 125. Q. Mention the five mingalas on humility.
  - A. They are—
    - (1) garavoca = reverence to those who are worthy,
    - (2) nivãtoca = practice of humility,
    - (3) samtutthica = to have contentment,

- (4) katimñutã = gratitude, and
- (5) kalenadhammassavanam=attention to the noble teachings,

## (22) gãravoca

- 126. Q. What is garava mingalã?
  - A. Garava mingala means dealing with humility and respect to the Three Gems, parents, teachers, elders or even to those who are equal or inferior to us.
- 127. Q. Show the ten kinds of garava.
  - A. They are—
    - (1) respect to Lord Buddha,
    - (2) respect to Dhamma,
    - (3) respect to Sangha,
    - (4) respect to character,
    - (5) respect to concentration,
    - (6) respect to mindfulness,
    - (7) respect to patisandhara,
    - (8) respect to hiri (= shame),
    - (9) respect to ottappa (= fear), and (10) mutual respect.
- 128. Q. Why is character worthy of respect?
  - A. Monks or laymen have moral precepts to observe.

Only by observing them that they can achieve purity of character in their

hearts. That character will uplift them to good effect and happiness. That is why we should respect character.

- 129. Q. Why should we respect concentration?
  - A. If monks or laymen have no concentration and become immoral, they will lose the respect of others. So we should respect concentration.
- 130. Q. Show how to respect mindfulness.
  - A. If we have no mindfulness, goodness will decrease and evil thoughts will come into the mind. So mindfulness is like a door to keep away evil.
- 131. Q. Say how to respect patisandhara.
  - A. Patisandhāra means mutual love in relationship. If we offer material or moral help to others, they will do the same to us. In this way smooth relationship will result.
- 132. Q. Say how to respect hiri.
  - A. Hiri is shame to do bad things, shame to one's conscience, to holy persons, to parents and relatives and to environment. In this way we are free from doing bad things.

- 133. Q. Say how to respect ottappa.
  - A. Ottappa is fear to do bad things, fear for this and afterlife. Hiri and ottappa are two principles guarding this world and so they are called "lokapala". Without them, there will be no difference between man and animal. So we should respect them.
- 134. Q. Explain the mutual respect.
  - A. There should be mutual respect between parents and children, brothers and sisters, monks and laymen, coworkers, co-students and even between nations. Respect does not mean servility. It is lack of disrespect, contempt or hate.

We should rever the elders, respect the equals and take pity on youngsters. In this way we can achieve happiness.

- 135. Q. Show the effects of garava.
  - A. Everyone likes a humble and respectful person. All love and praise him as a good man. Thus he will prosper in the present life.

- (23) nivãtoca
- 136. Q. What is nivata mingala?
  - A. It means living humbly.
- 137. Q. Show its effects.
  - A. A proud man is very arrogant. He praises himself and despises others. His behaviour prompts contempt and hatred from others.

A humble man, on the other hand, lives amicably, speaks sweetly and others love him. So he propers in his life.

- 138. Q. Give example.
  - A. Ashin Sariputtarã was below only to Lord Buddha in wisdom, But he was never proud. He invited even a young novice to teach him.

Another example is the world famous leader Mahatma Gandhi in India. A woman mistook him as a porter and told him to carry her baggage. Gandhiji did not disclose who he was and complied her to her home. Inspector of National Schools U Po Kya had the same experience with a college student.

In this way wise and holy men have no pride. They practise humility.

- (24) samtutthica
- 139. Q. What is samtutthi mingalã?
  - A. It means having no greed and being content with what is earned rightly and justly.
- 140. Q. Show its effect.
  - A. A man who has this mingalā can live peacefully without worry.
- 141. Q. Show the bad effect of not having contentment.
  - A. Once potential Buddha was the leader of cartmen-traders. They reached a desert and became thirsty. Then they found an old well. They dug it in the hope of getting water. First they found iron and bronze in it. Then they got lead, silver, gold and jewels. The leader told them to stop digging, but they continued in their greed. Nagāmin (= king of serpents) underneath became angry and hissed them and they were all dead except the leader.

They came to death because of their greed.

#### (25) katimñutã

- 142. Q. What is katimñutā mingalã?
  - A. It is feeling grateful to those who have done us good. We should not forget this debt of gratitude. We should always say about this and try to repay it.
- 143. Q. Show the effect or defect of gratitude.
  - A. Gratitude is the mark of a good man.He is safe from danger and disease,lives long and prospers.

An ungrateful person, on the other hand, ruins in life, suffers from diseases, lives a short life and falls into hell.

- 144. Q. Give example.
  - A. Once a ponnã went into the forest in search of a lost ox. He fell into a pit. That time the potential Buddha was a monkey king. He took pity on the ponnã and saved him.

When he was saved the monkey became tired and fell asleep on his lap. He struck the monkey's head with a stone.

The monkey in pain leapt on trees. But he showed the ponnã the

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way with drops of blood from the trees. The ungreatful ponnã died after seven days of great pain as a leper for his ingratitude.

- 145. Q. Who are ten benefactors?
  - A. They are—
    - (1) Lord Buddha,
    - (2) picceka buddha,
    - (3) arahats,
    - (4) agga sãvaka,
    - (5) mother,
    - (6) father,
    - (7) teacher,
    - (8) instructor of meditation,
    - (9) preacher of dhamma, and
    - (10) those who has done us good.
- 146. Q. Show the result of being ungrateful to ten benefactors.
  - A. They are—
    - (1) getting fatal disease,
    - (2) decrease of wealth,
    - (3) scorching by fire,
    - (4) defects in organs,
    - (5) contracting leprosy,
    - (6) madness,
    - (7) kingly punishment,

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- (8) blame of others,
- (9) separation from relatives, or
- (10) loss of property.

#### (26) kãlena dhammassãvanam

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- 147. Q. What is dhammassavana mingalã?
  - A. It means listening to the preaching of noble ones at a suitable time.
- 148. Q. When is suitable time?
  - A. When one's mind is wavering or attacked by sensual desires, he should listen to the sermon to expel them. One should do so whenever he gets an opportunity.
- 149. Q. Numerate the five benefits we get from listening to the preaching.
  - A. They are—
    - (1) hearing a sermon not heard before,
    - (2) hearing again a sermon already heard before,
    - (3) expelling doubts in mind,
    - (4) getting right view, and
    - (5) feeling happiness in mind.
- 150. Q. Give example.
  - A. When Lord Buddha was preaching near a pond, a frog listened to it though he

did not understand the meaning. That time a cowherd struck him with a stick. The frog died and reached direct to Tavatimsã celestial abode.

Even an unintelligent frog got great benefit by listening to the sermon. No need to say of humans.

151. (no need to translate)

## Four mingalas on forbearance

- 152. Q. Mention the four mingalas on forbearance.
  - A. They are—
    - (1) khamtica = forbearance in everything,
    - (2) sovacassatā = easy to be taught,
    - (3) samanānimca dassanam = meeting holy persons, and
    - (4) kãlenadhamma sãkecchã = discussing dhamma at a suitable time.
- 153. Q. What is khamti mingalã?
  - A. It means forbearance on others' insults, praise, blame, etc. with a balanced mind.

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154. Q. Is it servile to do so?

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- A. No, it is not. Not reacting to them though one has the strength to do so is praised by wise and holy persons and a moral victory. Lord Buddha exhorted us to conquer
  - (1) an angry man by not being angry,
  - (2) a bad man by being good,
  - (3) a stingy man by giving, and
  - (4) an untruthful man by saying the truth. So forbearance is not defeat but victory.
- 155. Q. What are two kinds of khamti?
  - A. (1) forbearance on bodily insults is physical forbearance, and
    - (2) controlling one's mind from sensual desire is mental forbearance.
- 156. Q. Mention the benefits of this mingalã.
  - A. If one has this mingalã, one can prosper in this life, free from diseases, live a long life, has many followers and even attain arahatship.
- (28) sovacassatā mingalā
- 157. Q. What is sovacassatā mingalā?
  - A. It is willingness and readiness to receive the advice of elders, parents, superiors etc as if one gets a pot of gold.

- 158. Q. Explain.
  - A. Once Ashin Sāriputtārā made wrong in his wearing of the robe. A novice saw it and advised him to correct it. He complied immediately and asked the novice to give advice in future also.

Even Ashin Sariputtara who was an arahat second only to Lord Buddha in wisdom, gladly welcomed criticism and advice. We ordinary humans should follow his example.

- 159. Q. Explain how one can decrease if he has not this mingalã.
  - A. Some students ignore the teacher's advice. They become deficient in education and livelihood.
- 160. Q. Show the importance of sovacassatā mingalā.
  - A. Now is the bad times and some do not pay heed to the advice of teachers or elders. One day their pupils or subordinates will do the same to them. So we should practise this mingalā for our benefit.
- 161. Q. Explain how elders or superiors should have this mingalā also.

A. Like Ashin Sāriputtarā no one is free from defects and does wrong sometimes. They should listen to the advice of even subordinates and correct their mistakes.

So all men, young or old, should have this mingalã.

#### (29) samanāniñca dassanam

- 162. Q. What is this mingalã.
  - A. This is seeing the monks or holy persons.
- 163. Q. Who is a samana?
  - A. A samana is a person who has done away with his kelesã (= mental defilements) or one who is trying to do so (= ordinary human).

(samana = a peaceful one)

- 164. Q. Why can an ordinary human be called samana?
  - A. Because while he is meditating his mind is free of mental defilements to a certain extent.
- 165. Q. Show the benefit from this mingalã.
  - A. When we look at the moon we feel coolness in mind. Likewise when we see the pure in mind we feel coolness

in our mind. All the more if we hear their preachings.

- 166. Q. Give example.
  - A. King Ajātasat had great repentence and remorse after killing his father. Sayā Jivaka took him to Lord Buddha. After listering to lord Buddha's preaching, his mind became peaceful and he was saved from hell.

So, everyone who wants peace of mind and well being should see the holy persons.

#### (30) kãlena dhammasãkecchã

- 167. Q. What is kalena dhammasakeccha mingala?
  - A. It means discussion among ourselves about dhamma at intervals or also making innocent (blameless) academic discussion.
- 168. Q. What benefit will be attained from this mingala?
  - A. One can get a clearer concept of dhamma or come to know delicate points in one's studies, thus expelling doubts.

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169. Q. Is "dhamma" here means only "lokuttarā dhamma" (= ultra mundane)?

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- A. No. It means also discussion about welfare of the nation, town, village, ward or family.
- 170. Q. Show the benefit of this mingalã.
  - A. King Milinda expelled his doubts about some points by asking them to Ashin Nagasena. He then entered monkhood and became an arahat.

Another example is the vijjis who, through meetings and unity, became so prosperous that they had to extend their city Vesali three times. Later they lacked mutual discussions and became disunited and so Ajatasat was able to destroy them.

171. (no need to translate)

## Four mingalas on self-control

- 172. Q. Mention the four mingalas on self-control.
  - A. They are—
    - (1) tapoca = to practise self-control,
    - (2) byamacariyamca = to practise noble habits,
    - (3) ariya saccana dassanam = perception of four noble truths, and

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- (4) nibbana sicchikiriyaca = realisation of nibbana
- (31) tapoca
- 173. Q. What is tapo mingalã?
  - A. First we should know what "tapa" is. Tapa means buring away mental defilements. It is also expelling laziness in one's pursuit of education, vocation etc.

[tapa = mindfulness + industriousness] So, controlling one's senses with mindfulness and industriousness is called tapo mingalã.

- 174. Q. Show the benefit from this mingalã.
  - A. Those monks and men who can practise this mingalā escape from woe and get well being.

Nowadays the world is in a turmoil and people are in great trouble. It is because men cannot control their senses. Those who are in jails are also the same. It is due to this that there are wars and conflicts in this world. They will go to hell hereafter also.

The contrary is also true. Those who have self control achieve well

being in this life and reach celestial abodes in the next existence.

- 175. Q. Show the effect of tapa or viriya.
  - A. Laziness is lack of tapa. Lazy persons who do not work hard cannot be saved even by celestials.

"viriya vato kim nāma kamman na sijjhati" = an industrious man can achieve anything." The instant is the well-known Mahã Janakka.

In ultra mundane field, viriya (= industriousness) is one of the ten paramis (= virtues) for achieving buddhahood, picceka buddhahood or savaka hood.

In this way tapo mingalā can bring both mundane and ultra mundan well being.

## (32) byamacariyamca

- 176. Q. What is byamacariya mingalã?
  - A. It means practising noble habits, which include.
    - (1) giving charity,
    - (2) performing the needful duties,
    - (3) keeping five precepts,
    - (4) practising four byamavihāras,

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- (5) practising chastity,
- (6) content with one's own wife,
- (7) industriousness,
- (8) keeping uposatha (= sabbath),
- (9) ariyā magga ñāna, and
- (10) practice of a monk.
- 177. Q. Mention the four byamacariya.
  - A. They are—
    - (1) mettä = loving kindness,
    - (2) karunã = compassion,
    - (3) muditã = rejoicing, and
    - (4) upekkā = detachment.

If we practise them, it is like the life of byamamin. So it is called byamacariya.

## (33) ariyasaccana dassanam

- 178. Q. What is ariyasaccana dassanam?
  - A. It is the realization of four noble truths.
- 179. Q. Explain them.
  - A. (1) realizing that the five khandhās (= aggregates), rupa and nāma (= body and mind) are suffering is called dukkha sacca,
    - (2) realizing that lobha tanhã ( = craving) is the cause of suffering is called samudaya sacca.

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- (3) realizing that the end of craving means end off suffering, i.e, nibbana, is called nirodha sacca, and
- (4) realizing that the noble eightfold path is the way to realisation of nibbana is called magga sacca.

## (34) nibbana sicchikiriyaca

- 180. Q. What is this mingalã?
  - A. It is the realisation of nibbana.
- 181. Q. What are two kinds of realisation of nibbana?
  - A. They are—
    - (1) kayasicchikarana, and
    - (2) ñyãnasicchikarana.
- 182. Q. What is kayasicchikarana?
  - A. It is the realisation of nibbana in this very body and mind (i.e. in this life).
- 183. Q. What is ñyānasicchikarana?
  - A. It is the reflection on nibbana after attaining it by means of piccavekkhana ñyan.
- 184. Q. Explain about the realisation of nibbana in this very life.
  - A. It is freedom from defilements, craving, anger, pride, wrong views etc and feeling of peace and quiet in mind.

## Four mingalas on mental strength

- 185. Q. Mention the four mingalas on mental strength.
  - A. They are—
    - (1) phutthassa loka dhammehi cittam yasa nakampati = mental serenity,
    - (2) asokam = freedom from anxiety,
    - (3) rurajam = freedom from passion, and
    - (4) khemam = freedom from danger.

# (35) phutthassa lokadhamehi cittam yasa nakampati

- 186. Q. What does this mingalā signify?
  - A. It signifies the mental serenity in the face of eight loka dhamma (= worldly experiences)
- 187. Q. Mention the eight loka dhamma.
  - A. They are—
    - (1) lãbha = getting presents,
    - (2) alābha = not getting presents,
    - (3) yasa = full of fame and followers,
    - (4) ayasa = lack of fame or followers,
    - (5) nind $\tilde{a}$  = blame,

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- (6) pasamsã = praise,
- (7) sukham = bliss in both body and mind, and
- (8) dukkham = suffering in both body and mind.
- 188. Q. Who are moved by loka dhamma and who are not?
  - A. Ordinary humans and six sikkha puggo are moved by loka dhamma.

Asikkha puggo who are arahats are not moved by them.

- 189. Q. Mention the six sikkha puggo.
  - A. They are—
    - (1) sotapatti maggathan puggo,
    - (2) sotāpatti phalathan puggo,
    - (3) sakadāgāmi maggathan puggo,
    - (4) sakadāgāmi phalathan puggo,
    - (5) anagami maggathan puggo, and
    - (6) anagami phalathan puggo.
- 190. Q. Why are they moved?
  - A. Because their hearts are not yet cleansed of defilements, and they have weak concentration.

But the degree differs between ordinary human and sotapan, between sotapan and sagadagan, and between sagadagan and anagan.

- 191. Q. Why are arahats not moved by loka dhamma?
  - A. Because they are free from mental defilements and they have strong concentration.
- 192. Q. Give example.
  - A. Once Ashin Bhaddiya Thera exclaimed, "Blissful! Blissful!". Lord Buddha asked him why he exclaimed thus and he replied, "When I was a king I was surrounded by many guards and sentries, but I could not sleep soundly because of fear. But now, although I am alone and without guards, I am perfectly happy. So I exclaimed thus."

Ashin Bhaddiya's mind was cleansed of defilements and so he had no fear.

- 193. Q. Explain the two kinds of trembling.
  - A. They are—
    - (1) rupa kãya = trembling of body and
    - (2) nāma kāya = trembling of mind. Ordinary humans tremble in both but arahats tremble in body but not in mind.

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- 194. Q. Why cannot arahats manage to control trembling of the body?
  - A. Because no one can control bodily movements which is a natural phenomenon.
- 195. Q. Mention the ten kinds of kãyagatãnudhamma (= natural phenomena).
  - A. They are—
    - (1) cold,
    - (2) heat,
    - (3) hunger,
    - (4) thirst,
    - (5) defecation,
    - (6) urination,
    - (7) torpor,
    - (8) old age,
    - (9) pain, and
    - (10) death.

These ten things are present in every sentient being.

#### (36) asokam

- 196. Q. What is asoka mingalã?
  - A. It is the equanimity of arahats in the face of worldly experiences.

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- 197. Q. Why does anxiety arise?
  - A. Because of
    - (1) ñativyasana = ruining of relatives,
    - (2) bhogavyasana = ruining of wealth,
    - (3) rogavyasana = suffering from disease,
    - (4) silavyasana = ruining of character, and
    - (5) ditthivyasana = ruining of right view.
- 198. Q. Give example of an arahat's freedom from anxiety.
  - A. It is like rock. Seeds cannot grow on it. Likewise an arahat has tamed his mind and so he has no anxiety.

#### (37) virajan

- 199. Q. What is viraja mingalã?
  - A. An arahat's mind is purified of mental defilements. It is called viraja mingalā.
- 200. Q. How is an arahat's mind purified?
  - A. It is purified in stages.

    sotāpattimagga expels ditthi (= wrong view) and vicikicchā (= doubt) anāgāmi magga expels dosa kilesā (= anger).

    arahata megga expels all defilements.

## (38) kheman

- 201. Q. What is khema mingalã?
  - A. An arahat's mind is free from trembling, anxiety and defiliments and so he is safe from the danger of four yoga. It is called khema mingalã.
- 202. Q. Give example.
  - A. It is like a big rock which is not moved by winds from four directions. Likewise an arahat's mind is not moved by pleasures or displeasures.
- 203. Q. Show how ordinary humans are moved by loka dhamma.
  - A. Ordinary humans are moved by both four good and four bad experiences. For example, when a poor man becames rich he becomes proud and more greedy. An uneducated man also becomes proud when he gets the education. When a man gets praise and appreciation from others he becomes proud.

So we should try to be calm as much as possible though we are not arahats.

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- 204. Q. Give example.
  - A. Devadat achieved psychic powers by his meditation and got fame and followers. But he became proud and tried to harm even Lord Buddha.
- 205. Q. Classify the thirty-eight mingalas.
  - A. The first thirty-two mingalās starting from asevanāca bālānam are only mundane (= worldly) mingalās.

Mingalas (33) and (34) are lokuttarã (= ultra mundane) mingalãs.

Nos. (35) (36) (37) and (38) are the effects (benefits) of previous (34) mingalãs.

206. (no need to translate)

## Effects of mingalas

- 207. Q. How did Lord Buddha preach about the effects of (38) mingalas?
  - A. Lord Buddha preached thus, "Oh devatã,

If you practise these thirty-eight mingalas, you will conquer four inner maras and achieve well-being."

208. Q. Why can we achieve well being by practising mingalas? Explain by the example of asevanaca balanam mingala.

A. A man who associates with bad men will do bad things. He will suffer punishment at the hands of men or government.

If a man associates with good men he is free from above-mentioned woes and will live peacefully and happily.

Even asevanãca bãlãnam mingala alone can give a man great benefits up to realizing nibbãna. If we can practise other mingalãs also we will enjoy countless benefits.

- 209. Q. How many devatãs got enlightenment after listening to mingala sutta desanã?
  - A. After listening to mingala sutta desaña one hundred thousand "kute" of devatas became arahats. (a "kute" is ten million)

Other devatas became sotāpan, sagadāgan and anāgan.

210. (no need to translate).

End of questions and answers on mingala sutta

This English translation was completed at 10:21 hours on Thursday, the 7th of December, 2000.

U Than Htun (Shwebo)

## မြိုင်ကြီးငူဆရာတော်ပြုစုသော ကျွဲမ်းစာအုပ်များ

၁။ ဗုဒ္ဓဩဝါဒအမြုတေ (ကရင်ဘာသာ)

၂။ ပရိတ်ကြီး ၁၁-သုတ် (ကရင်ဘာသာ)

၃။ ဓမ္မစကြာဘာသာပြန် (မြန်မာ+ကရင်)

၄။ အနတ္တလက္ခဏသုတ်ဘာသာပြန် (မြန်မာ+ကရင်)

၅။ မဟာသမယသုတ်ဘာသာပြန် (မြန်မာ+ကရင်)

၆။ မဟာသတိပဋ္ဌာနသုတ်ဘာသာပြန် (မြန်မာ+ကရင်)

၇။ သမ္မာပရိဗ္ဗာဇနိယာဒိ ၆-သုတ်တွဲဘာသာပြန် (မြန်မာ+ကရင်)

၈။ ပရိတ်ကြီး ၁၁-သုတ် ဒုတိယအကြိမ် (မြန်မာ+ကရင်)

ဓမ္ပစ်ကြာအမေးအဖြေ (မြန်မာ+ကရင်)

#### Questions and Answers on

## . Dhammacakkya

၁၀။ မင်္ဂလဲသုတ်အမေးအဖြေ (မြန်မာ+ကရင်)

## Questions and Answers on Mingala Sutta

၁၃။ မြိုင်ကြီးငူဝတ်ရွှတ်စဉ်နှင့် မဟာသတိပဋ္ဌာန်

ဓမ္မလင်္ကာ ဓမ္မဒ္ဓါန္ ဆောင်ပုဒ်များ (မြန်မာ+ကရင်)

သျှာ။ ပြည်တော်ဝင်ဓမ္မပ္ပဒ်စတ္ထုတော် ပထမတွဲ

ပြည်တော်ဝင်မြှုပ်ဒဝတ္ထုတော် ဒုတိယတွဲ (မြန်မာ+ကရင်)

၁၄။ ပြည်တော်ဝင်ဓမ္မပဒဝတ္ထုတော် တတိယတွဲ (မြန်မာ+ကရင်) ၁၅။ ပြည်တော်ဝင်ဓမ္မပဒဝတ္ထုတော် စတုတ္ထတွဲ (မြန်မာ+ကရင်)

၁၆။ ပြည်တော်ဝင်ဓမ္မပဒဝတ္ထုတော် ပဉ္စမတွဲ (မြန်မာ+ကရင်)

> ပြည်တော်ဝင်ဓမ္မပဒဝတ္ထုတော် ဆဋ္ဌမတွဲမှ ဒသမတွဲ အထိ ဆက်လက် ထွက်လာပါဦးမည်။

"မြိုင်ကြီးငူဆရာတော် မြန်မာဘာသာမှ ကရင်ဘာသာသို့

ပြန်ဆိုရေးသားသော အခြားစာအုပ်များ"

