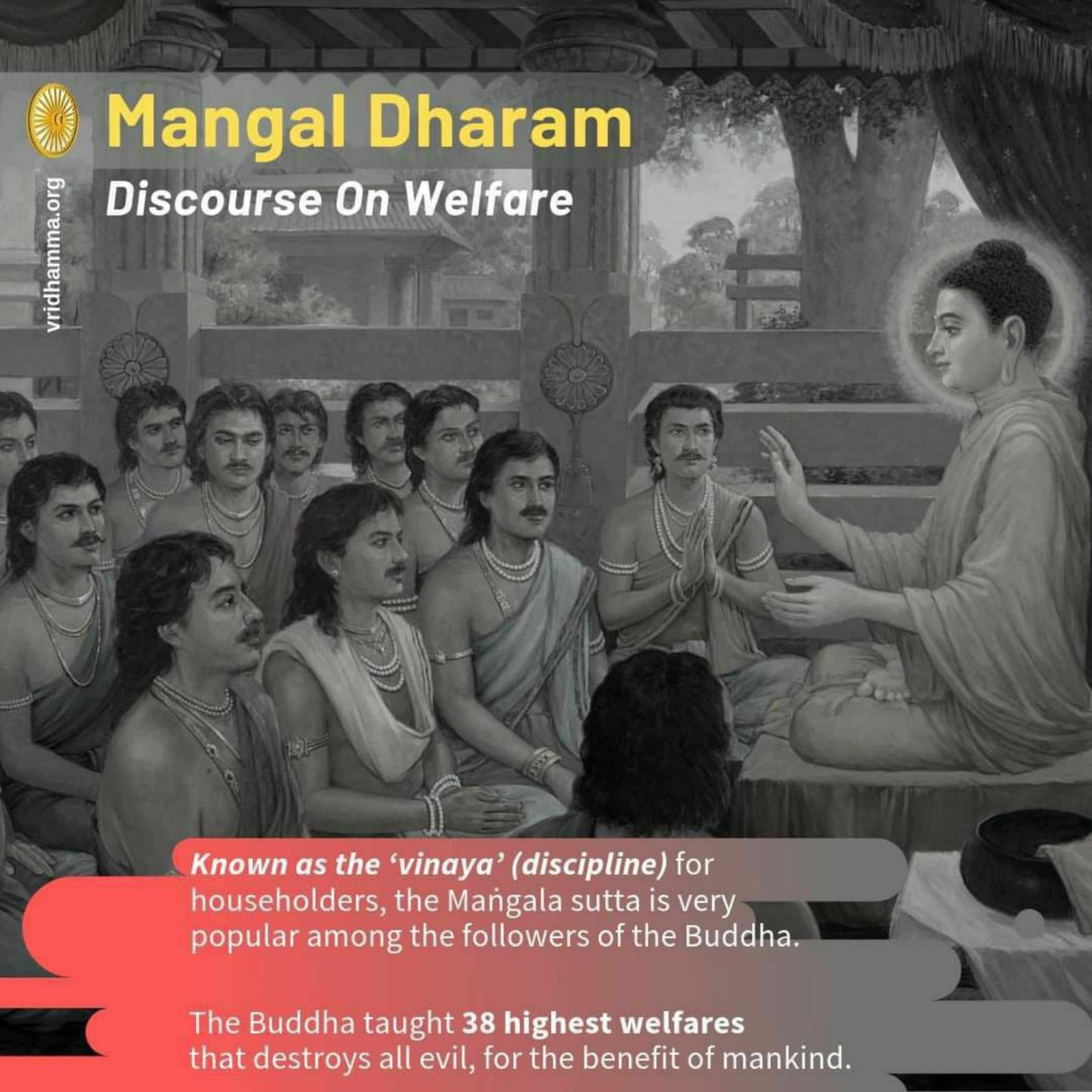




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Mangal Dharam

Discourse On Welfare



Known as the 'vinaya' (discipline) for householders, the Maṅgala sutta is very popular among the followers of the Buddha.

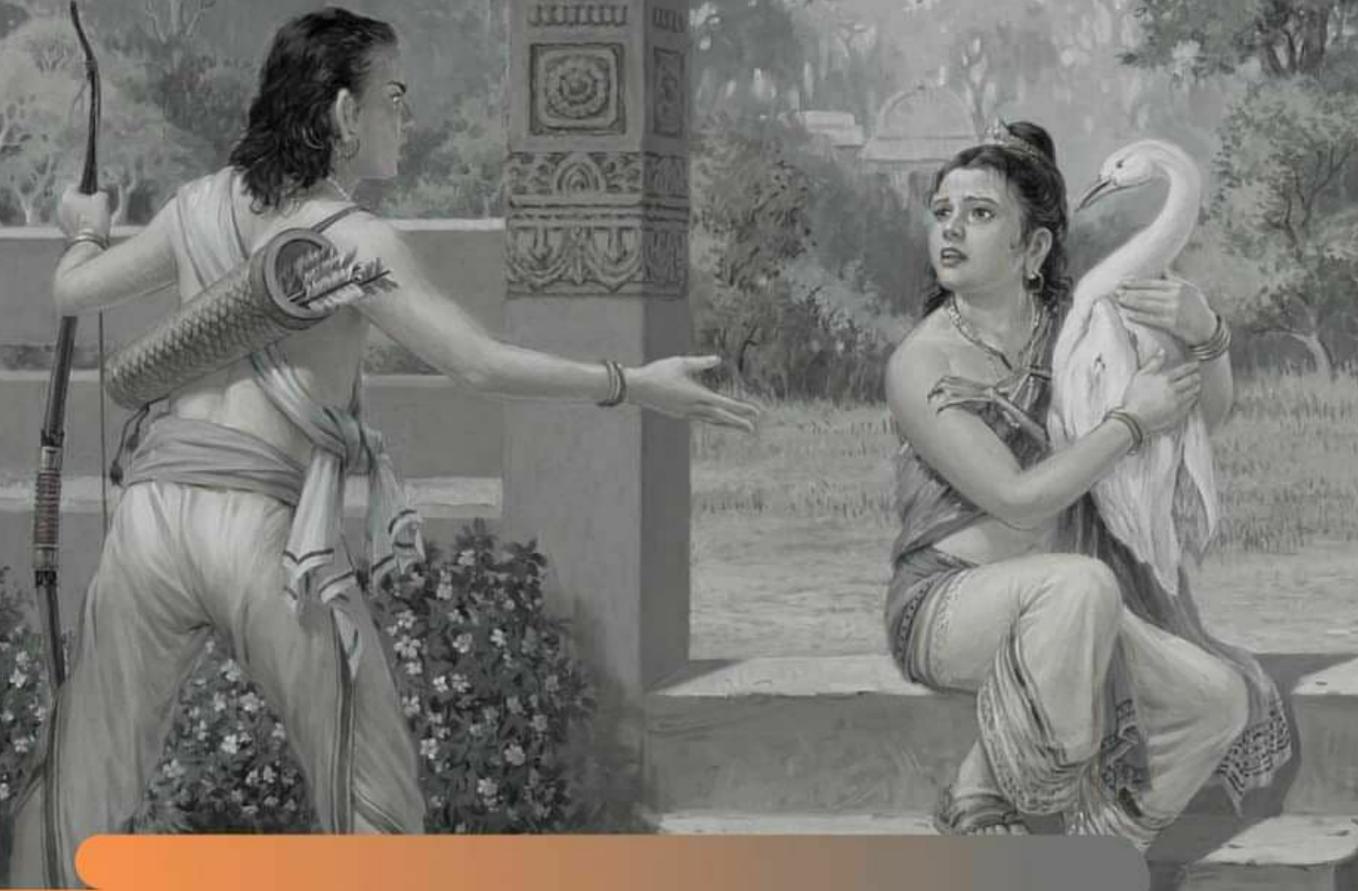
The Buddha taught **38 highest welfares** that destroys all evil, for the benefit of mankind.



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Discourse On Welfare 1 - 3.

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*Asevanā ca bālānaṃ, Paṇḍitānañca sevā,
Pūjā ca pūjanīyānaṃ, Etaṃ maṅgalam uttamam.*

Not to associate with fools, to associate with the wise, to honor those worthy of honor - *this is the highest welfare.*



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Discourse On Welfare 1 - 3 - Explanation

Not to associate with fools

1. Who don't observe mortality and indulge in wrong deeds are fools.
2. Who harm themselves in this life and the next with their deeds. **Avoiding such people one protects oneself.**

To associate with the wise

1. Who avoid immoral acts and discourage others from such acts.
2. Who live a life of Dhamma in company of wise ones.

To honor those worthy of honor

Elders, parents, moral/ learned people, teachers are all worthy of honor. Pride and egotism prevents one from respecting such people. **Company of respectful people is pleasing.**



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Discourse On Welfare 4 - 6.

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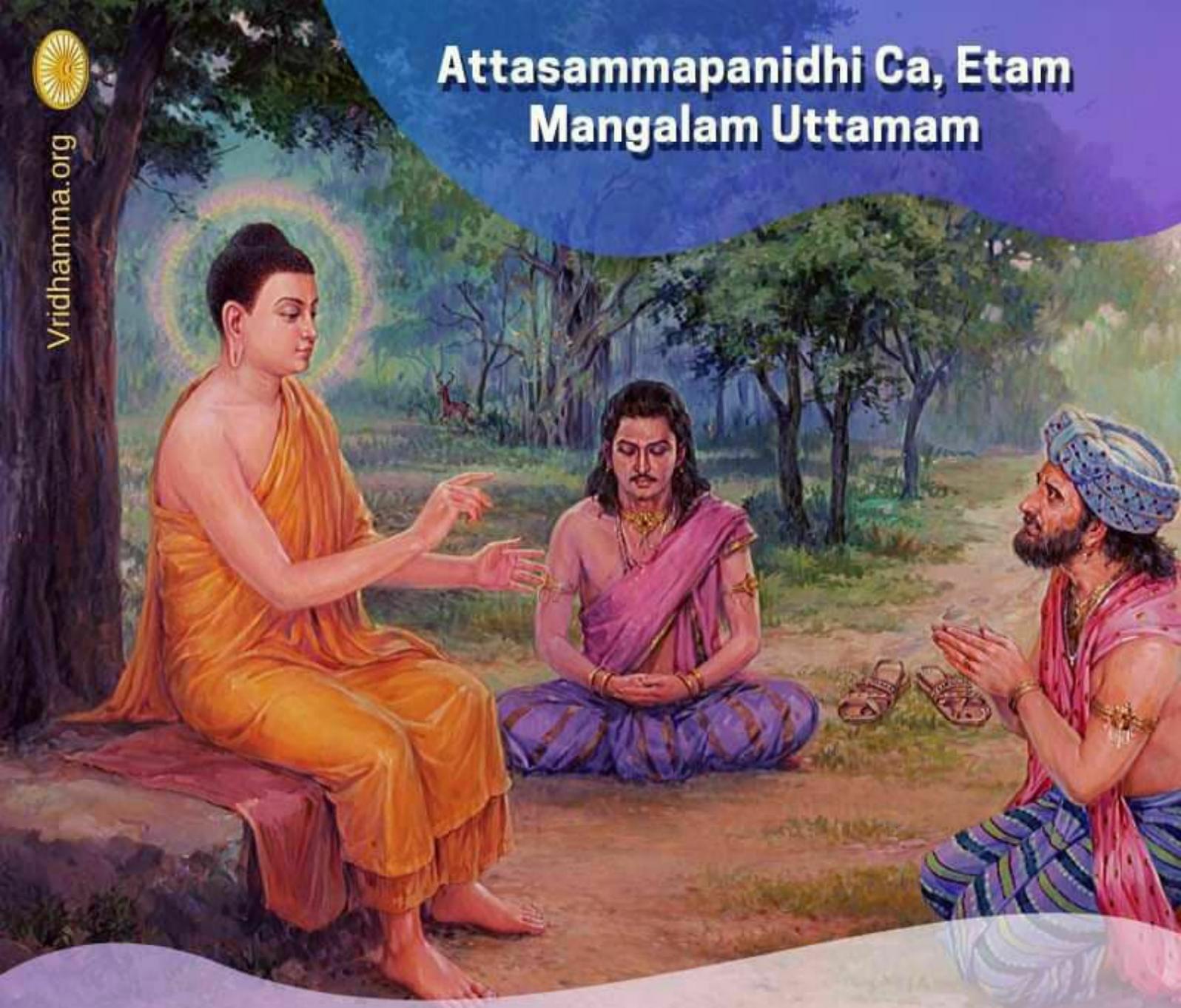
*Paṭirūpadesavāso ca, Pubbe ca kata-puññatā,
Atta-sammāpaṇidhi ca, Etaṃ maṅgalam uttamam.*

To reside in a suitable locality, to have meritorious deeds of the past, to set oneself in the right conduct - this is the highest welfare.



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Attasammapanidhi Ca, Etam Mangalam Uttamam



**Our greatest good lies in directing
our attention properly towards our own selves**



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Discourse On Welfare 4 - 6 - Explanation

To reside in a suitable locality

where -

1. The precepts of Dhamma are followed.
2. One can meet wise and learned teachers.
3. Meditators continually reside.
4. Friends are interested in fulfilling ten meritorious deeds (*paramies*) and in living a Dhammic life.

Having the liberty to choose such a place, one needs to have great merits of the past.

To set oneself in the right conduct

1. Knowing our faults is good, but a lot more humility, patience and honesty is required to set ourselves on the right path.
2. One must decide on a proper objective in life and set oneself on the right path leading to it.
3. To have the willingness to do this, to get an opportunity to do so, and then be able to act on it.

To have meritorious deeds of the past

1. Most people have to make special efforts to avoid wrong doings and correct their defects.
 2. One must be aware that good deeds are a credit and bad deeds are a debit in one's balance sheet.
- Our meritorious acts help us to face the consequences of our bad deeds (kammās).***



Mangal Dharam

Discourse On Welfare 7 - 9.

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*Bāhusaccañca sippañca, Vinayo ca susikkhito,
Subhāsītā ca yā vācā, Etaṃ maṅgalam uttamam.*

To have much learning, to be skilful in handicraft, well-trained in discipline and to be of good speech - this is the highest welfare



Mangal Dharam

Discourse On Welfare 10 - 12.

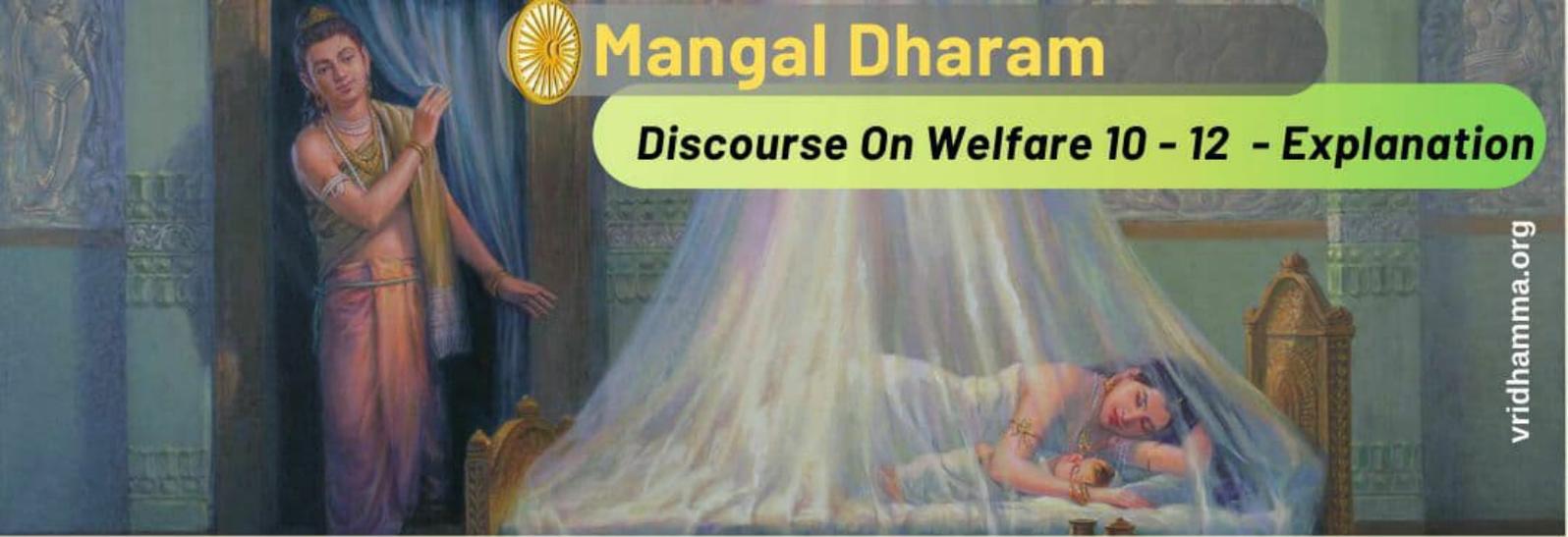
*Mātāpitu-upatṭhānaṃ, Putta-dārassa saṅgaho,
Anākulā ca kammantā, Etaṃ maṅgala-muttamaṃ.*

Caring for one's mother & father, wife & children, engaging in a peaceful occupation - this is the highest welfare.



Mangal Dharam

Discourse On Welfare 10 - 12 - Explanation



Caring for one's mother & father

1. The only way to repay the debt of our parents is by helping them establish themselves in Sila, Samadhi, Panna.
2. Instilling faith and morality in them if they are faithless and immoral, one repays their debt.

Caring for one's wife and children

1. Helping one's wife and children in any way which is in accord with the Dhamma, is a good wholesome kamma.
2. One should provide for them with loving-kindness, compassion, sympathetic joy and equanimity.

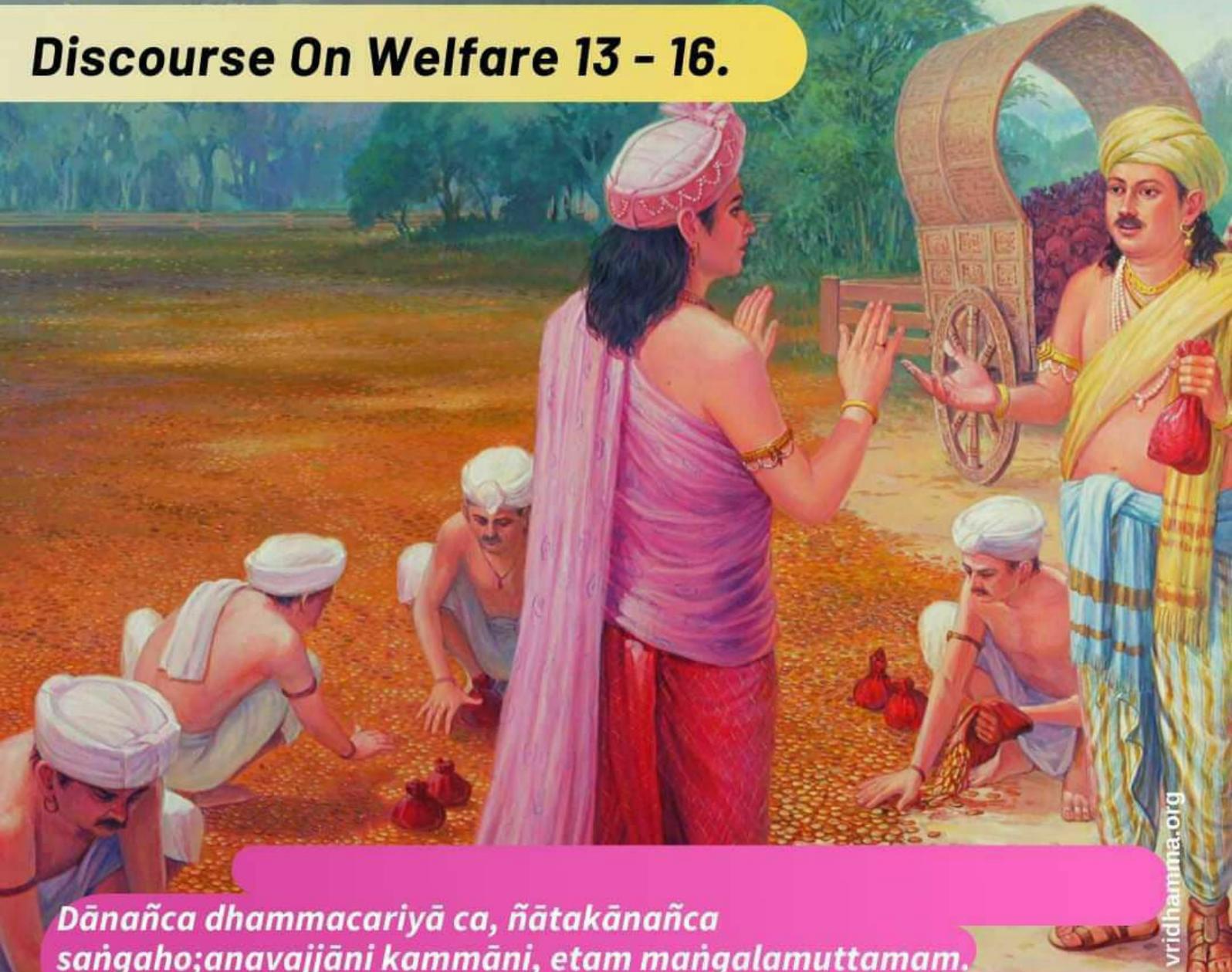
To be engaged in peaceful occupation

1. Peaceful occupation is one which brings no harm to oneself and others.
2. One should be aware, alert and diligent in one's activities.



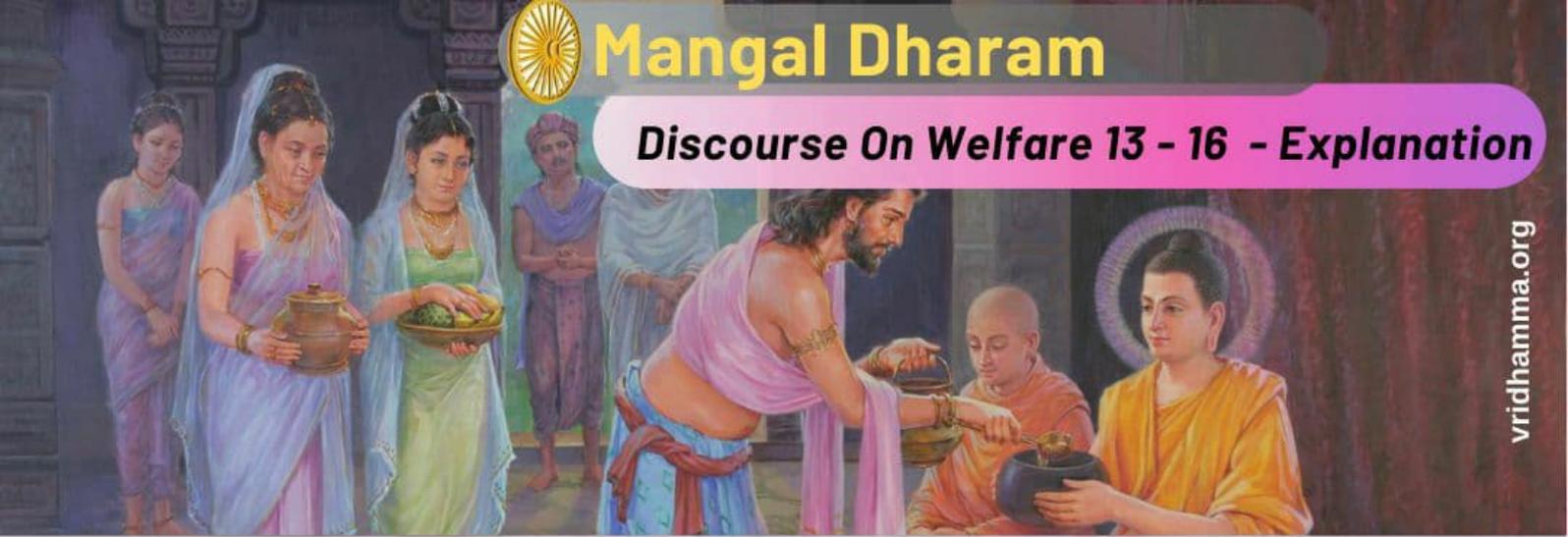
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Discourse On Welfare 13 - 16.



*Dānañca dhammacariyā ca, ñātakānañca
saṅgaho; anavajjāni kammāni, etaṃ maṅgalamuttamaṃ.*

To be generous in giving, to be righteous in conduct,
To help one's relatives, and to be blameless in action
— this is the highest welfare



To be generous in giving –

1. To help us fight clinging, and develop a sense of renunciation, it is important that we cultivate the practice of donating at least some part of our income to the one who is needy and is righteous in conduct. It should be done with a pure heart and good intention.
2. That part, which is donated, remains with us in form of good kammass even after we die.
3. And, the biggest dana of all is Dhamma dana, since, unlike material gifts, it never wears out, instead becomes stronger with use, as well as being of benefit in present and future lives.

And to be blameless in action –

1. It means to make kammass which will not lead to obstacles and hindrances in future.
2. To engage in right livelihood, and gain skills and knowledge which enables one to do so, is to be blameless.

To be righteous in conduct –

1. One must avoid acts that harms oneself or others thereby avoiding building bad kammass.
2. Instead, one must observe the ten good actions in thought, word and deed that bring happiness around.
3. Following must be avoided/ abstained :
 - a. avoiding greed, ill-will and wrong views completely;
 - b. avoiding untruthful, slanderous, abusive and frivolous speech;
 - c. absolutely abstaining from killing, stealing and sexual misconduct,
 - d. abstaining from alcohol and intoxicating drugs.
4. One must respect those who are monks (meditators).

To help one's relatives –

While supporting and caring for one's parents, spouse and children, one should exercise discretion in helping those who lack basic moral qualities.



Mangal Dharam

Discourse On Welfare 17-19.



*Āratī viratī pāpā, majjapānā ca saṃyamo; appamādo
ca dhammesu, etaṃ maṅgalamuttamaṃ.*

Ceasing and shunning evil, refraining from intoxicants,
vigilance in the Dhamma — this is the highest welfare



Mangal Dharam

Discourse On Welfare

Refraining from intoxicants -

1. Addiction is not in the outside object, it is in the person. Taking intoxicants generates pleasant sensations within the body and the deepest mind craves more for it.

2. These sensations are impermanent, then why should one react to them?

3. Difficult it is to get the Dhamma, have faith in it and walk on the path. Intoxicants increase one's ignorance & make it difficult for the person to walk on this path.

4. Addiction need not be just for intoxicants, it can also be for anger, hatred, lust, betting etc. Thus, being away from any kind of addiction is the highest welfare.

Vigilance in the Dhamma -

1. Morality, learning and meditation are good since they impart restraint in us regarding evil course of thoughts, words or actions. They help us live according to Dhamma, making good use of this fortunate human life.

2. One must not be complacent or laid back, but be steadfast and make best possible use of the Dhamma strength.

3. The three good qualities: effort, mindfulness and wisdom go along together in anyone who tries to develop the Dhamma in himself and such a person is diligent and heedful.

Ceasing and shunning evil -

1. Evil deeds, evil speech, and evil thoughts are dangerous and lead to states of woe not only within this life, but in the future lives too.

2. Immoral deeds may at times be tempting, but one must remember each action bears fruits when the time is ripe.

3. So, one should avoid wrong speech, wrong actions and wrong livelihood.

Mangal Dharam

Discourse On Welfare 20-22.



Gāravo ca nivāto ca, santuṭṭhi ca kataññutā;kālena dhammassavanaṃ, etaṃ maṅgalamuttamaṃ.

Respectfulness, humility, contentment, gratitude, listening to the Dhamma at the proper time—this is the highest welfare.