



Mangalattadīpani in Lān Nā version

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Abstract

The objective of this article is to analyse Mangalattadīpanī in Lān Nā version by studying from the copies of Wat Laihin, Lampang province that were written in the year 2329 B.E. totally 13 volumes. After collecting all datas then analyse and present them by descriptive way.

From the study it was found that Mangalattadīpanī in Lān Nā version was the work of Mahosattha or Mahosot of Pahin school. It was the summarised translation from Mangalattadīpanī in Pāli version that was the work of Phrasirimangalacāriya ; the great scholar of Lān Nā. Later, the Poranacāriya in Lān Nā translated it into Lān Nā version with the translation that call Nissaya, that is, to raise the Pāli then translated into Lān Nā language word by word or sentence by sentence. This was written by the selection of content that is easy to understand. The Pāli word / sentence that deeply explain Dhamma, hard to understand, will not be written. The content related to the life-stype of the common people in each of Mangala and made it easy to understand with story, the author took out that story to write too. Therefore, it can be said that, This Mangalattadīpanī in Lān Nā version was written to serve as the teaching for the common people.

Introduction

Mangalattadīpanī was a book written to explain the Mangalasutta By taking Pāli Mangalasutta as a preface and then explaining with the subject-matter in the Tipitaka, the commentary, the Dīkas or the words of other teachers to accompany or support the opinions of writer. It was the 4th work of Phrasirimangalacāriya which was specified to be completed in 2067 B.E. Previously, Phrasirimangalacāriya had already written 3 books, namely ; Vessantaradīpanī in 2060 B.E. Cakkavāladīpanī and Samkhyāpakāsakadikā in 2063 B.E.

The reason or motivation for composing Mangalattadīpanī was difficult



to understand. Because nothing has happened in this era in contrast to Vessantaradīpanī, Cakkavāladīpanī and Samkhyāpakāsakadīkā, which was assumed to be composed to explain the Mahajātigamluang which king Boromtrilokanātha of Ayutthayā ordered his royal teachers wrote in 2025 B.E. Tephumikathā which king Lithai wrote in 1888 B.E. and Samkhyāpakāsakapakorn of Phranānavilāsa whose lived in the period of 2000 - 2070 B.E. respectively.

Phrasirimangalacāriya wrote Mangalatthadīpanī in Pāli language with Lān Nā characters in the year of 2067 B.E., then the Borānācāriya in Lān Nā has been copied (written) into many palm leaves, and translated Pāli into Lān Nā language by the method called Nissaya, that is ; a translation by raising the Pāli word then translate to Lān Nā language word by word and by the method called Vohāra, that is ; a translation by raising only one Pāli word then translate to Lān Nā language. The scriptures were kept at various temples, especially at big temples. There may be full version, or not, because the scriptures were long.

The author has explored the original Mangalatthadīpanī Lān Nā versions at Chiang Mai University which explored ancient documents at various temples in the 10 northern provinces then made a list of names, selected and borrowed to photograph microfilm and collected in the microfilm archive of the Lān Nā research department of social research institute from the year of 2521-2533 B.E., a total of 7 copies and collected at the library, amount 6 copies, selected the oldest version is the version of Wat Lai Hin, Ko Kha District, Lampang Province, which was written in 2329 B.E. to transliterate, examine Pāli word and analyse its content.

Objectives

1. to transliterate Mangalatthadīpanī in Lān Nā version of Wat Lai Hin, Ko Kha District, Lampang Province from Lān Nā characters to Thai characters.
2. to analyse Mangalatthadīpanī in Lān Nā versions of Wat Lai Hin, Ko Kha District, Lampang Province.

Scope and method of study

In this study The researchers divided the scope of the study into

1. Data scope



Main data was Mangalatthadīpanī in Lān Nā version of Wat Lai Hin, Ko Kha District, Lampang Province, then examine Pāli words with the Pāli that is used as a course in the study of the Thai Sangha at present.

2. Content scope

to transliterate Mangalatthadīpanī in Lān Nā version of Wat Lai Hin, Ko Kha District, Lampang Province from Lān Nā characters to Thai characters, then analyse its idioms, method of presentation of the author.

results of the study

In order to get a picture of Mangalatthadīpanī in Lān Nā version clearly, the researcher has studied The biography of the author, the content of Mangalatthadīpanī in Pāli version, as well as translated version in Thai, and then study the copies of Lān Nā version by selecting the copy of Wat Lai Hin, Ko Kha District, Lampang Province without comparison with other versions because each version has its own method of translation, it is not a copy at all.

1. Biography of the author of Mangalatthadīpanī in Pāli version.

According to the text that appears at the end of Mangalatthadīpanī specifies the author's name as

Iccāyam navapurassa dakkhinadisābhāge gāvute thāne vivitte sampattānam pasādajanake sunnāgāre vasantena vivekabhiratena mahussāhena tipitakatharena saddhābuddhiviriyaappatimanditena sakaparesam kosallamicchantena Sirimangaloti garuhi gahitanāmena mahātherena paramende navapure issarassa lakavhayarajanattuno rājatirajassa manujindassa sapparajunam tilakabhutassa paramassaddhassa patthitasabbannutannānassa buddhasāsane pasannassa kāle chalasityathikatthasatasakkaraje makkatavassekatā Mangalatthadīpanī sa antarayavajja sijjhittha yathā tathā pajāyasa sundarakā yā siddhā bhavatam sakalavā sā asā.

Translation

Phra Mahā Thera, whom all the teachers call his name as Sirimangala who stay in Sunnāgāra which was the faithfulness of all those who had come to rest in a savory place which had one gāvuta of rightside of Navapura (Chiang Mai). He who rejoiced in solitude, who had great effort, had knowledge in Tipitaka, adorned with beliefs, knowledge, and perseverance, who desired intelligence for oneself and



others. He wrote this Mangalattadīpanī in the year of the monkey in 886 B.E. in the time of the king who was the grandson of the king Laka of Navapura, the king who had great faith, who desired for enlightenment and devoted himself in Buddhism.

Phrasirimangalacāriya was a native of Chiang Mai, formerly known as Sri Ping Muang, by holding the vision on the day of his birth which the great storm blew until the house collapsed. At that time, his mother was old pregnant. She dodged the storm to live at the base of the Bodhi tree. Being pregnant and giving birth at the base of the Bodhi tree. The boy was named Sri Ping Muang by his father.

Sri Ping Muang ordained as a novice at a young age. While he was 13 year old, he persuaded the villagers to build a temple in the Tamnak village and called Wat veruvanarām (Wat Pā Phai). Villagers popularly called simply Wat Phai Kao Kor because the temple is located in the 9 groups of bamboo area

Sri Ping Muang Novice has been at Wat veruvanāram or Wat Phai kao kor all along. When his age was 20 year old he was ordained as a monk with the Bhikhu-name “Sirimangala”. After being ordained, he still stayed at Wat veruvanaram there.

Later, King Muang Kaew appointed Phra Sirimangala as the Abbot of Wat Mahabothāram (Wat Chet Yot) and gave his title as Phrasirimangalacāriya. Later he became an abbot of Wat Buppharam (Wat Suan Dok) until his death (Vimutthiya (Suphannaphan N.Bangchang), 2011: 16) Wat veruvanaram appeared at the end of all 4 books of Phrasirimangalacāriya which stated that he wrote all books while staying at the vihara of Suankwan which was in the southwest of Wat Siharām 1 gāvuta far from Chiang Mai town

2. Mangalattadīpanī in Pāli version

Phrasirimangalacāriya has written Mangalattadīpanī with the content-structure consisting of

- A. The humility (Panāmagāthā)
- B. Occurrence (Uppattikathā)
- C. Content
- D. Conclusion (Nigamanagāthā)

Panamagāthā (Mahamakuttarajavidyalaya, 2000)

A verses that show humility to the Triple Gem composed by Patthayāva-



tarachanda 7 verses

Buddho yo mangalatthinam	mangalam iti vissuto
desako mangalatthānam	mangalantam namāmiham
Dhammo yo mangalatthinam	mangalam iti vissuto
jotako mangalatthānam	mangalantam namāmiham
Sangho yo mangalatthinam	mangalam iti vissuto
karako mangalatthānam	mangalantam namāmiham

¶

Translation (*Mahamakuttarajavidyalaya, 2000*)

The Buddha who the world known as auspicious of the gods and humans who have auspicious desires, he who preaches the contents of auspiciousness. I would like to respect to that auspicious Buddha.

The Dhamma that the world known as auspicious of the gods and humans who have auspicious desires, it shines the contents of auspiciousness. I would like to respect to that auspicious Dhamma.

The Sangha who the world known as auspicious of the gods and humans who have auspicious desires, he who is the doer of the contents of auspiciousness. I would like to respect to that auspicious Sangha.

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B. Uppattikathā

A section that describes the occurrence of auspicious.

C. Content

Because of the Buddha has preached auspiciousness based on the way of life of people in society at that time that called the Âshrama which exists in all 4 steps including

1) Âshrama of virgins. Those who practice themselves in this Âshrama are called Brahmacharin, responsible for studying the Vedas and preserving the virgins.

2) Âshrama of householder. After studying the Vedas in the pulpit and able to memorize the Vedas by heart, staying in the school of the teacher until becoming a graduate. The teacher then allows him to return to his family to live as a householder.

3) Âshrama of vanaprastha. After living in the house until getting into



old age, there is a feeling of boredom in the world because seeing the danger of life, that is, the impermanence of the body that has happened, then could not last long, because it must eventually lead to decay. Therefore, he thinks that it is time to leave the family and houses and ordains as religious ascetics in the forest in order to find knowledge and methods to enable himself to be liberated from the cycle of life that he does not have to experience with the grief caused by the inaccuracy of the body.

4) Âshrama of Sannayasa or Sannayasi. After learning how to lead to liberation from the cycle of life and diligent practice to follow the way that has been learned to completely abandon sexual desire. He entered to the Sannayasa or who is already a Sannayasi. He may live in society to perform to help the world which is a good example of living and transferring Brahmavidya to the qualified people to be liberated from the cycle of life.

Considering the principles of the 4 Âshramas, we can classify 38 auspicious activities as follows:

- from the Mangala No 1 to 11 arranged in the Âshrama of virgins,
- from the Mangala No 12 to 25 arranged in the Âshrama of householder,
- from Mangala No 26 to 30 arranged in the Âshrama of vanaprasatha,
- from Mangala No 31 to 38 arranged in the Âshrama of Sannayasa.

Phrasirimangalacāriya has relied on auspiciousness as a setting point, then explain the auspiciousness to each verse by taking the contents from the Tipitaka, Atthakathā (its commentary), Dikā (commentary on Atthakathā), and Anudikā (commentary on Dikā) to explain each topic, that is, in the former auspiciousness he has given more explanation by using comparison and the story, for example, in the auspicious number 1-2 uses a total of 16 stories, in the auspicious number 3 uses a total of 13 stories and gradually decreases until the end.

D. Nigamanagāthā (Mahamakuttarajavidyalaya, 2000).

In the ending chapter of Mangalattadīpanī, Phrasirimangalacāriya has ended his work by telling his working that can be accomplished without obstacles, then specified his name and address while composing this work, and set the mind to pray. In this Nigamanagāthā he composed both verse and prose as follows



Patinnātā mayā esā yā Mangalatthadīpanī
Ānāyitvāna sārattam anekam pitakattaya
Katā sā nitthitā sutthu passitabbā hi vinnunā
Passantena imam laddhā chekatā sappamangale
Suttāphidhammavinayesu vicāranāno
Siryadimangalaphidhanayutoruthero
Ussāhāva rājaya buddhāviraṣṣa sisso
Mangalatthadīpanīmimattharasaphiramam.

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Translation (Mahamakuttarajavidyalaya, 2000)

For this Mangalatthadīpanī I has made a declaration of this much, has brought the essence as a multi-purpose from Tipitaka. This Mangalatthadīpanī has been accomplished that the wises should look carefully, when watching this Mangalatthadīpanī they would get intelligent in all auspiciousness.

The monk who is the good, consisting of a name that Sirimangala who is the follower of Phrabuddhāvira who has a discretion in Sutta, Aphidhamma and Vinaya and is diligent, has written this Mangalatthadīpanī that has a very joyful comment

3 Mangalatthadīpanī in Thai version

Since Mangalatthadīpanī has been used as a textbook in the Pāli Education Curriculum in Pāli grade 4 - 5 - 6 - 7, therefore it is translated into Thai in many version ;

Mangalatthadīpanī in Pāli language, inspected by Somdej Phramahasamanacao kromphrayavajirananavaroros, published by Mahamakut rajavidyalaya press. There were 2 volumes. They were used as a curriculum for Pāli grade 4-5-6-7.

Mangalatthadīpanī translation of the committee of textbooks Mahamakuttarajavidyalaya In the royal patronage, amount 5 volumes, for the first edition there was no year printed, but appeared in the 2nd edition, 1948, and the number of continuous printing was counted more than 10 times, several thousand copies at a time.

volume 1 composed of 6 Mangalas, totaling 195 pages.

volume 2 composed of 8 Mangalas, totaling 356 pages.

volume 3 composed of 7 Mangalas, totaling 265 pages



volume 4 composed of 9 Mangalas, totaling 239 pages.

volume 5 composed of 8 Mangalas, totaling 177 pages.

The Mangalajivita of Col. Pin Muthukan, 1959, 3 volumes, by Klangvidya press. They were translated and expanded into Thai idioms, did not maintain the Pāli language

Book 1 composed of 10 Mangalss, totaling 448 pages.

Book 2 composed of 10 Mangalss, totaling 414 pages

Book 3 composed of 18 Mangalss, totaling 408 pages.

The 38 Mangalas of Phra Thammathirajamahāmuni (Chotaka Nanasitthi), 6th edition, 1990, the year of the first print was not appeared, published and distributed by Meditation center Wat Mahathatu, group 5, Bangkok, amount 311 pages.

The Mangalayodjivita of Somdej Mahaviravong (Pim Thamatharo) is a translation, collection and further explanation as poets, totaling 676 pages. Dhammasabha press without the year of printing.

The 38 Mangalas of Sirigutto Phikkhu is a translation of Thai idiomatic expressions, 1971, published by the Kallayanathamma Club, Samut Prakan.

4. Mangalatthadīpanī in Lān Nā version

After Phrasirimangalacāriya wrote Mangalatthadīpanī in Pāli language with Lān Nā characters in the year 2067, then the Boranacāriyas (the teachers in the past) in Lān Nā has been copied (written) into many palm leaves, and translated Pāli into Lanna language despite being a translation which was called Nissaya, that is ; to raise a Pāli word then translate it into Lān Nā language word by word or sentence by sentence, another was called Vohara, that is; to raise only one Pāli word or sentence then translate it into Lān Nā language more than a word or sentence. The inscriptions on the palm leaves were kept at various temples, especially large temples. There may be some, not some, because the scriptures were long.

The original texts of Mangalatthadīpanī written with Lān nā characters

The Chiang Mai University Explored ancient documents at various temples in the 10 northern provinces, then made a list of names, selected and borrowed for micro film and kept them in the micro-film archive of the Lān Nā Research Department from 1978-1990. In this survey, it could get the The original texts of Mangalatthadīpanī from the following temples:



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No	Name	Year	Source	No.Microfilm	Vol-umes/ Pages
Social Research Institute, CMU.					
1	Mangala dīpanī	Not found	Wat Ngamaeng Chiang Mai	84.136.01E.016-026	11/328
2	Mangala dīpanī	Not found	Wat Boromthatu Tak	85.142.01E.055-063	9/412
3	Mangala dīpanī	Not found	Wat Indrapibool Chiang Mai	84.133.01E.066-076	11/434
4	Mangala dīpanī	Not found	Wat Umong Chiang Mai	84.126.01E.001-001	1/112
5	Mangala dīpanī	2453	Wat Nakotlounng Lampang	81.077.01E.017-085	15/586
6	Mangala dīpanī	Not found	Wat Bupparam Chiang Mai	78.017.01E.024-032	9/416
7	Mangala dīpanī	2416	Wat Uposoth Chiang Mai	82.111.01E.001-014	14/495
Library, CMU.					
8	Mangala dīpanī	2329	Wat Laihin Lampang	LP.01.02.023.00	13
9	Mangala dīpanī	2389	Wat Sungmen Prae	PR.01.02.083.00	13
10	Mangala dīpanī	2360	Wat Napang Lampang	NN.09.02.008.00	13



12	Mangala dīpanī	2465	Wat Nakotloun	LP.05.02.008.00	15
13	Mangala dīpanī	2377	Wat Sungmen Prae	PR.01.02.052.00	13

4. Mangalattadīpanī in Lān Nā version of Wat Lai Hin, Ko Kha District, Lampang Province,

It was the work of the unidentified monk and the year of writing. This transliterated book is a work of Mahosattha or Mahosot of Pahin school in the year 2329 B.E. totlely 13 volumes. The original works were preserved at Wat Laihin, Korga district, Lampang province. The Center for the Promotion of Arts and Culture of Chiang Mai University Made copies and preserved them at the Library of Chiang Mai University.

Brief content

It began with the Pāli word as in Mangalasutta, which is evamme sutam ekam samayam bhagava savatthiyam viharati jetavane anadhapindikassa arame, and then translated it word by word or sentence by sentence until the end.

In the first verse ; Not associating with fools, Associating with the wise, Expressing respect to those worthy of respect. In the first part, the text was easy to understand, along with the taking of many stories to show. It didn't explain the difficult contents.

In the second verse; Living in an amenable location, Having meritorious deeds (Good Karma) in one's past, Setting oneself up properly in life. This section described living in an amenable location just a little bit along with bringing only one story. As for having meritorious deeds in one's past and setting oneself up properly in life. It provided explanations and accompanying tales in large numbers, and also did not explain difficult words as the first verse.

The third verse ; Learnedness, Artfulness, Self-discipline, and Artful speech. In this section it described the many arts and disciplines that have been studied and practiced well, with examples of more than 2 Mangalas remaining.

The fourth verse ; Support father & mother, Cherishing one's children,



Cherishing one's spouse, Peaceful occupations. In this section it gave more explanation in the first and second Mangalas together with the accompanying tales.

The fifth verse ; Generosity, Dhamma practice, Caring for extended family, Blameless actions. it gave more explanation in generosity and blameless actions while in dhamma practice it mentioned only a little.

The sixth verse ; Avoiding unwholesomeness, Not drinking intoxicants, Non-recklessness in the Dhamma. In this section it has explained not drinking intoxicants too much as well as explained the dangers of drinking intoxicants. As for Non-recklessness in the dhamma it was spoken only the topic.

The seventh verse ; Respect, Humility, Contentment, Gratitude, Listening regularly to Dhamma teachings. In this spell, it gave more explanation in contentment than another one. While respect only brought about topics. The rest took a little together with a story to accompany each story.

The eighth verse ; Patience, Be easily admonished, Sight of a True Monk, Regular discussion of the Dhamma. in this section, it gave only a little explanation on each subject, especially regular discussion of the Dhamma quoted only the topic, no explanation at all.

The ninth verse ; Practising Austerities, Practising the Brahma-faring, Seeing the Four Noble Truths, Attainment of Nirvana. They were described only a topic.

The tenth verse ; Mind free of Worldly Vicissitudes, Sorrowlessness, Free of Subtle Defilements, Blissful Mind. in this chapter were the same as the previous chapter.

As for the last chapter or volume ; number 13, it described the occurrence of auspicious events. In this part, Mangalattadīpanī in Pāli version was initially mentioned, so when the researcher transliterated and examined this scripture, it was put in the preliminary part of the content, such as in Pāli version.

Conclusion and analysis

a. Mangalattadīpanī has shown the prosperity of Buddhism in Lān Nā in the era of Phrasirimangalacāriya very much. At that time Buddhist scriptures, such as the Tipitaka, the commentary, the Dikas or the words of other teachers to accompany or support the opinions of writer and other special passages we re complete. Unfortunately, these texts have disappeared, even the Tipitaka in Lān Nā characters did not have a complete set. Therefore, it was appropriate that the



relevant departments have to collect and examine them, that would bring the glory to Buddhism in Lanna.

b. The wisdom of Phrasirimangalacāriya in writing this work has shown that he was a scholar. He has relied heavily on diligence in this work and with his deep knowledge, this work can be considered as the original literature of Pāli in Thailand.

c. Using the tale or story to explain for the readers to understand more. He brought tales from Jatakas, Dhammapada as well as some stories from the Tipitaka to illustrate. These were look easy, but actually it was the use of examples that are appropriate for the Mangala very much. As mentioned from the beginning that the auspiciousness of the Buddha was represented by using the 4 Āsharmas of the Brāhminism. Therefore Phrasirimangalacāriya has selected fairy tales that were appropriate for the ages in each period of the Āsharmas to accompany. And from all the accompanying stories It can be seen that in describing the previous auspiciousness, he used many stories to explain and all of stories the children can easily read and understand, such as stories about horses, elephants, mango, etc. In the last auspiciousness, there were not many tales.

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