



# THE IMPORTANT ROLE OF REVERENCE IN MYANMAR SOCIETY

Gunasettha<sup>1</sup>, Dr. Yeshpal<sup>2</sup>

<sup>1</sup>PhD Research Scholar, Samrat Ashok Subharti School of Buddhist Studies, Swami Vivekanand Subharti University, Meerut-250002

<sup>2</sup>Assistant Professor, Department of Languages, Swami Vivekanand Subharti University, Meerut-250002

## ABSTRACT

All people want world peace right now, but they haven't been able to make it happen. If one wishes to achieve peace, they must pursue it morally, which is the responsibility of morals. In Myanmar, the path to achieving peace is the path of action described in the Mangala Sutta (the thirty-eight blessings), which results in happiness and tranquillity. "To have reverence" is one of the most crucial social connection rules among them. This research paper seeks to demonstrate reverence as a morally important idea in Myanmar's society. "Why is the concept of reverence essential for social relationships?" is the research problem. These are the primary research questions. Why is there a decline in moral responsibility in the modern era? What is the proper path to happiness and serenity in day-to-day living? And, how can I use it correctly in my day-to-day life? It is hypothesized that humans can attain happiness and serenity via appropriate practice.

## INTRODUCTION

The fundamental fabric of Myanmar society is woven with Buddhist ideals; they have shaped our political, social, and familial structures, as well as our art and culture. The Dhamma of Buddha serves as the foundation for Buddhist ethics. The Dhamma, or the path to *Nibbana*, is the second figure because it is universal, has some very basic aspects that ordinary people with ordinary perspectives can understand, appreciate, and follow, and it contains the truth or solution to the problems facing humanity. The normal man is primarily concerned with *Sila* out of its three main parts, *Samadhi*, *Panna*, and ultimate fulfilment the goal of *Nibbana* which march together. And for good reason *Sila* is the foundation of Buddhism, from which all higher achievements flow. The *Mangala Sutta* contains the moral guidelines established by the all-powerful Buddha, and their simplicity is truly lovely. So inscribed with the seal of everlasting truth that all intelligent and good-willed individuals, regardless of their personal beliefs, ought to recognize and honor them.

As one of the most well-known of Buddha's teachings, the *Mangala Sutta* is attributed with qualities that make it the most widely utilized *Sutta* in Buddhist countries, where it is delivered as a sermon for blessing and protection. Another name for the *Mangala Sutta* is the Thirty-Eight Noble Blessings. The twenty-second noble blessing, "To have reverence," is the most important of all for all human races. It has shown beneficial for people of all ages, but it is especially crucial for the young. because it provided them with a thorough education in moral principles that will act as an unwavering guidance for the rest of their lives. The idea of reverence ought to be understood by everybody. This paper aims to illustrate the significance of reverence in society for this reason.

## Buddhism in Mangala Culture

'Mangala' is the word that Myanmar people use the most. The word "Mangalabar" has become a common way for people to welcome one another in Myanmar society. It is currently the customary way that teachers and students greet one other in schools. The greeting's meaning is very apparent. The message is "May your day be good" or "May you have good luck" or anything like, since the term "Mangala" signifies something good, auspicious, lucky, or a positive sign. Yes, it really is a message of goodwill. Thus, the definition of "Mangala" could be defined as "seeing, hearing, or experiencing something pleasant physically."

## Mangala Sutta's Origins

Buddhism has numerous well-known *Suttas* that the Buddha taught. The *Mangala Sutta* is a well-known *Sutta* among them. Twelve years passed while devas and humans debated what made an auspicious or "Mangala," hoping to find happiness and prosperity. People before then were mostly led by omens and signals that they believed to be lucky. They couldn't come to an agreement amongst themselves over the precise definition of a *Mangala* due to disagreements. The *devas* brought the issue of "Mangala" to *Sakka*, the King of the *devas*. *Sakka* refused to respond to them because he understood that the Buddha was the only one who could provide them with the correct response. He chastised them for visiting him rather than the Buddha. "Why did you not go to the flame instead of coming to a firefly to make a fire?" the *devas* responded. Then someone went up to the Buddha and asked him to address the issue. *Sakka* despatched a *deva* to the Buddha at the Jetavana monastery on his behalf. It was there that the Buddha spent the night delivering the *Mangala Sutta* to the *deva*. Three months after the Buddha's death (*Parinibbana*), it was recounted to the Venerable Ananda at the First Buddhist Council.



In one stanza of poem, the *deva* asked the Buddha to explain to him what the stanzas meant. The *Sutta's* body consists of these twelve stanzas. When the Buddha delivered the *Mangala Sutta*, he disregarded superstitions and other interpretations of "*Mangala*." He presented the *Mangala* to them in a more useful and realistic light. Austerity Practices came next, and the Practice of Purity came last, leading to the experience of *Nibbana*. Thus, the Buddha had reduced all moral virtues to thirty-eight principles or styles of conduct within the constrained scope of these eleven brief stanzas. One can become a decent son, a good parent, a godly citizen, a good administrator, or even an ideal head of state if these *Mangala* norms are followed. As a result, these *Mangala* laws are crucial to creating a country of law-abiding citizens and an Ideal State, or *Mangala* Country.

### The 38 Types of Fortunate Behaviour

The ethical teachings of Buddha serve as the primary foundation for Myanmar Buddhism. The five and eight commandments are the benchmarks by which we can assess a man's moral goodness in Myanmar Buddhism. In addition to these precepts, a morally upright person must observe the Thirty Eight Blessings. Another name for the *Mangala Sutta* is the Thirty-Eight Blessings. It has shown beneficial for people of all ages, but it is especially crucial for the young, because it provides them with a thorough education in moral principles that will act as an unwavering guidance for the rest of their lives. The *Mangala Sutta* lists thirty-eight auspicious circumstances.

The oldest rule of Lord Buddha, the Thirty-Eight Noble Blessings, outlines the highest duties of human beings and is best practiced by people who genuinely wish peace. This paper examines the twenty-second Noble Blessing, which is called "Reverence," out of the thirty-eight blessings.

### The Blessing of 'Reverence' for Twenty Seconds

The twenty-second blessing is reverence. In *Pali*, reverence is called (*Garava*). A person who is deserving of respect should be treated with various degrees of regard. Culture is another term for reverence. For a man, it is quite valuable in his social life. It is a part of excellent manners or courtesy. It is a path to global achievement for a man. It wins other people's affection, favor, and goodwill. Therefore, in dealing with others, everyone should treat them with respect and veneration if they are deserving of it due to their age, character, wisdom, virtue, or other associations, either by words or physical manifestations. To put it another way, everyone should always express respect through words or deeds to those who are older, more senior, in a higher position, etc. And as all life is precious, one should treat all forms of it with love, respect, and good will, regardless of how big or small.

### Reverence as a Culture

Respect is the attitude toward and the outward and verbal manifestation of people deserving of honor. The emotion of respect is what separates the human and animal groups from one another. People and animals are the same when it comes to

disrespectful behavior. Respect, then, is a culture that elevates people to the level of civilized creatures.

Respect is the foundation of reverence. There can be no reverence without respect. It is therefore impossible to separate these two attributes. Reverence is the outward and verbal manifestation of respect, while respect itself is a mental quality. Expressions of respect, both verbal and physical, are reflections of the feelings one has while treating someone with dignity. In the world of everyday living, holding a valuable asset is temporary. A person may get these things at any time, and they may also depart from him. He greets them with a smile and a joyful heart when they arrive, but he is terribly sad and grieving when they leave. Therefore, acquiring priceless items won't make him happy forever.

On the other hand, holding spiritual or religious treasures is a lifelong endeavor. Because a man's heart can be destroyed by one. They become happier and more content as they accumulate more of these items. The triple diamonds are the most valuable and deserving of our awe and respect among the spiritual treasures. In addition, sincere love is bestowed upon individuals who respect their parents, guardians, teachers, old people, etc. If they disregard those, they might live lengthy lives devoid of elegance and grandeur. They might be graceful and full of grandeur, but they lack longevity. Respecting people who deserve it is the best way for those who want to be respected by others. Thus, from an early age, they should cultivate the wonderful virtue of reverence in everything. Thus, "to revere and honor those who deserve it" is what the Blessed One imparted as the twenty-second Noble Blessing. These four blessings, namely long life, beauty, happiness, and strength, are enhanced for the one who is always inclined to regard and respect the elders, or those who are advanced in age and virtue."

### The Honorable Individuals

The five venerable ones, as well as those who are older, wiser, and more endowed, are respected. Stated differently, the venerable are individuals who can bestow merit, instruction, trade, wisdom, riches, and position while rescuing others from danger and difficulties. Buddha advised us to respect elders and take advice from those who have more life experience. Giving honor to people who deserve it is a great human trait. People who are older than we are, as well as those who hold a higher spiritual position than us, deserve our respect. Chanmyay sayadaw instructs us to treat the Triple with respect in this regard. Paying respect to individuals such as gems, professors, parents, elderly spiritual leaders, holy figures, and people with superior attributes is truly a blessing. The following is how Ashim Janakabhivamsa clarified the concept of reverence and venerable ones:

Respect entails reverence and attentiveness. The Triple Gems, monks abiding by the precepts of holiness, educators, parents, and the elderly in both rank and quality are the revered ones. Here, the term "aspect" refers to the superabundance world attribute, which includes morality, moral practice, mental justice, and knowledge. Those who are older than a day, an hour, or a minute are considered seniors. However, seniority in



monastic years, rather than age, is what counts among ordained monks. Saying In his Manual of *Mangala Sutta*, Saying Shwe Hintha Sayadaw listed ten categories of respect. They're:

1. respect paid to Buddha
2. respect paid to Dhamma
3. respect paid to Sargha
4. respect paid to Sikkhæ
5. respect paid to Sammædhi
6. respect paid to Appamæda
7. respect paid to the Patisandhaya
8. respect paid to the Hiri
9. respect paid to the Uttapa
10. Mutual respect among people.

### Reverence' Plays a Crucial Part in Social Relations:

The culture of Myanmar is characterized by a deep sense of respect. In Myanmar, social interactions between people follow the beatitude of reverence. Respect for others is a prerequisite for receiving respect from them. Others will be reluctant to respect you if you are not willing to respect them. Regarding the notion of respect that the Buddha spoke upon in his sutta, the *Mangala Sutta*. There are thirty-eight excellent blessings in this sutta. *Garova Mangala* is a well-known *Mangala*. Paying respect to those who deserve it to people who merit reverence or respect is known as *Garava Mangala*. Due to the nation's current state of peace and wealth, people frequently ignore their social responsibilities. They forget to appreciate one another as they grow conceited and self-satisfied. This *Garava Mangala* holds special significance for those in positions of authority, wealth, and responsibility. Respect from such individuals is extremely important and highly prized. Therefore, showing respect involves showing it not only to one's elders and superiors but also to those who are younger and subordinates. Younger folks are also highly respected by older people. Despite its age, the proverb "Pay respects to the elders, regard highly of the ones of equal same age and feel kindly to the younger" is still sage counsel that ought to be followed. This proverb has a lot of wisdom, encouraging individuals to maintain the love and friendship amongst friends. Thus, this age-old proverb serves as a bright beacon illuminating the path toward harmonious cohabitation in human civilization.

Even if he may be younger, a person who is superior in upholding morality, fairness of thought, and wisdom is respected. Respect for individuals who possess excellent qualities is a necessary. Everyone who upholds moral standards in society has an obligation to show respect to those who deserve it. Respect must be extended to senior citizens in the same manner that it is to people with excellent qualities. This is the societal code of behavior that all races, nations, religions, and geographical areas agree upon. Unity, peace, and happiness are predicated on respect for elders. Respect for one another is essential for societal harmony and prosperity. Respect between the young and the old can destroy the lovely, tranquil country that has been established. Furthermore, we are all aware that we must honor the bhikkhu and show reverence for our elders. Respect for one another among the populace is crucial to the preservation and security of our nation. Whether or not the seniors have admirable morals, the younger must nonetheless

show respect for them. For this reason, it is crucial that individuals in positions of authority and wealth observe *Garava* (reverence) *Mangala*.

### CONCLUSION

Social conventions are concerned with how children regard their parents, how students respect their teachers, how juniors respect seniors in age, and how people respect one another. The *Mangala Sutta* is the cornerstone of Myanmar culture, which the people of Myanmar take great pride in, and they must learn and remember it. Unfortunately, young people are becoming less and less aware of morality, which is causing them to grow apart from the noble *Mangala Sutta*. The respect that is the cornerstone of culture will eventually erode if individuals close contact with the *Mangala Sutta*. When that day arrives, everyone must strive to live in harmony with the same culture by embracing the moral precept that "The crow respects the Pheasant, and the pheasant respects the crow," in line with the *Mangala Sutta's* teachings on respect. However, the majority of young people nowadays disregard the need for respect in everyday life. As a result, moral responsibility has declined in the modern era. Every race and religion prioritizes respect and reverence in every location and nation. As a result, individuals are putting the *Mangala Sutta's* emphasis on respect and reciprocal regard into practice. At home is where good quality should begin. It is necessary to teach kids to respect their parents. The kids should revere their parents whenever they get home or when they're departing. In a same vein, educators ought to instil in their pupils a daily job of respecting people who are deserving of it for their physical and spiritual development. he keys to maintaining harmony, friendship, and peace in society is the breeding and spreading of young people who are polite and respectful of others. regard is due to the one who demonstrates regard, not to the respected oxie. It is discovered that parental filial love has decreased in modern times. The social world is collapsing because of this. Honor his high regard. In order to maintain family relationships and strong friendships among friends, it is crucial to adopt the social attitude of extending love and ending hatred. Therefore, it might be argued that treating people with respect is the proper path to daily happiness and serenity. Respect is therefore crucial to social interactions.

### REFERENCES

1. Demieville, Paul 1967 "What the Buddha Taught". England, The Gorden Fraser. Gallery lid
2. NaNa Decca, U, Ven 1955 "The Thirty-Eight Blessings for world peace." Yangon Gazetta ltd.
3. Panna Dipa, U, Ven 2003 "Dhammapada." Yangon, Myatpan Yangon.