

Protection with Blessings

Introduction

Starting from the beginning of the 21st **century** there were a lot of violence going on in many parts of the world; such as 9/11, wars in the **Middle East**, terrorist activities, etc. These were representing the defilement (kilesa) of dosa – anger, hatred, ill-will, etc. All these are showing the lacking of loving kindness (metta) and compassion, not a good sign. There were also a lot of harms, dangers and destructions going on from the defilement of lobha – greed, craving, lust, etc. Their impacts can be seen in food poisonings, water, air and earth pollutions, deforestation, climate change, etc. It was quite amazing to see human being, out of greed and **lust, to** enjoy momentary lovely pleasures by harming themselves. They do it by knowing of the results. For examples, **cigarettes** and alcohols are harmful to **people, oneself** and others, but still many are using and selling it. Another is the lucrative business of arms. Even we can use one sentence to represent their philosophy. For money and sensual pleasures, they will do everything. They only think about money and sensual pleasures, even can give up their lives for it. Why these unfortunate things and matters happen to us? It is ignorance or delusion, not understanding the nature of the mind. The Buddha said that untrained mind leading to sufferings and a trained mind leading to happiness. **To train** our mind, it **needs** education and practice. Education has a wider sense and meaning and not only making money for a livelihood. There are 2 things all human beings **can never** separate themselves from it. These are education and the law of kamma (action), even they know about it or not. Without a proper education people do not know what is right or wrong, what should be done and what should not be done, etc. With wholesome education we have knowledge and wise, and without it we are ignorant and deluded. We can change people only with the right education and practice.

Recently a friend found out that he had lung cancer. When the news came in I was listening to some Dhamma talks on the parittas. Some translate paritta as auspicious chant and protective **charms**; it depends on how to use it. The Burmese Buddhist tradition has 11 parittas and most people had learnt them when they were young.

Parittas are for the protection of dangers and illness. These were some **Pāli** suttas – Discourses of the Buddha. The parittas are not only can protect from the external dangers, but also the internal dangers. External dangers can harm us only for this life. But internal – will follow us to the future and beyond. If we can protect ourselves from the internal dangers of defilements and then everything will finish. External dangers are also depending on them.

The chances of falling into painful births or destinations are waiting for us at anytime in the future. Nowadays human beings not only do not know how to protect both dangers, but also create more and more dangers for them. Because of man's ignorance and cravings the mother earth is not a safety place anymore. If we are nourishing the internal dangers of greed, hatred and delusion or our real enemies, then the situation will become worse. Human beings are not only harming to each other but also to the earth and its nature. Some years ago a well know Buddhist scholar of Thailand wrote 2 books on science and economics from the Buddhist point of views. These were "Sustainable Science" and "Buddhist Economics". It's worthwhile to read and give us a lot of foods for how to use human **knowledge** properly and wisely (including the natural resources). One of the Buddha's qualities was "Teacher of Gods and Humans" – Satthā deva-manussānaṃ. The Buddha knew very clearly and completely about the mind and how to handle with it. If we study and follow his teachings accordingly will solve many human problems. Some animals and plant were already **extinct** because of human actions. What about human race? At least there will be a lot of sufferings and problems and the earth is becoming an unpleasant place to live. (There were evidences in some suttas). This depends on how we behave and utilize the human knowledge properly and wisely in politics, economics, science, **technology**, media, etc. Nowadays there are many human and environmental problems from these outcomes. Why all these ugly things happen? We are clever in worldly knowledge and only interest in them. Not take moral values and knowledge as very important and fundamental. Nowadays human **beings urgently need** moral education. It is quite fundamental for every human being. It teaches us how to become a true human being. Without it and however in material progress we are making it can lead to destruction. Moral education is likened to the root of a tree and other **knowledge is** the trunk, branches, leaves, flowers and fruits. Morality and virtues are very important in societies. It brings happiness and peace among people. It is also the foundation for a higher mind or spiritual development.

In the Cakkavati Sutta, Dīgha Nikāya, the Buddha explained as without morality and virtues, human beings committed unwholesome actions and their life span declined and effected nature. All the Buddha's teachings can be combined into 3 trainings: sila, samadhi, and paññā – morality, concentration and wisdom. In Thai and Burmese the words for education are sueksa (Thai Pāli for **sikkhā**) and pyin-nya (Burmese Pāli for paññā). Here sikkha is training and paññā is wisdom. Buddhism **is closer** to education than a religion. The Buddha taught to human beings about the mind and how to train it.

Maṅgala-sutta / Protection or Blessings

Pp. 010

- | | | |
|------------------------|--|---------|
| ① Asevanā ca bālānaṃ; | Not consorting with fools; | Pp. 013 |
| ② Paṇḍitānaṃ sevanā; | consorting with wise; | Pp. 015 |
| ③ Pūjā ca pūjaneyyānaṃ | paying homage to those worthy of homage, | Pp. 015 |

Etam maṅgalamuttamaṃ.

This is the highest protection.

- | | | |
|-------------------------|--------------------------------|---------|
| ④ Patirūpadesavāso ca, | Living in the civilized land, | Pp. 017 |
| ⑤ pubbe ca katapuññatā; | Having made merit in the past; | Pp. 019 |
| ⑥ Attasammāpaṇidhi | Directing oneself rightly, | Pp. 021 |

Etam ..., ..., ...

This is ..., ..., ...

- | | | |
|------------------------------|----------------------------|-------------|
| ⑦ + ⑧ Bāhusaccaṇca sippaṇca, | Broad knowledge, skill | Pp. 027; 29 |
| ⑨ vinayo ca susikkhito; | Well mastered disciplines; | Pp. 030 |
| ⑩ Subhāsītā ca yā vācā, | Well spoken words. | Pp. 033 |

Etam ..., ..., ...

This is ..., ..., ...

- | | | |
|------------------------|--|---------|
| ⑪ Mātāpitu upatṭhānaṃ, | Support for one's parents, | Pp. 037 |
| ⑫ puttadārassa saṅgho; | Assistance to one's wife and children; | Pp. 041 |
| ⑬ Anākulā ca kammantā, | Consistency in one's work, | Pp. 046 |

Etam ..., ..., ...

This is ..., ..., ...

- | | | |
|--------------------------------|--------------------------------|-------------|
| ⑭ + ⑮ Dānaṇca dhammacariyā ca, | Giving, living in rectitude | Pp. 048; 58 |
| ⑯ ñātakānaṇca saṅgho; | Assistance to one's relatives; | Pp. 065 |
| ⑰ Anavajjāni kammāni, | Deeds that are blameless, | Pp. 068 |

Etam ..., ..., ...

This is ..., ..., ...

- | | | |
|----------------------|---------------------------------|---------|
| ⑱ Āratī viratī pāpā, | Avoiding, abstaining from evil, | Pp. 074 |
|----------------------|---------------------------------|---------|

①⑨	majjapānā ca saṃyamo;	Refraining from intoxicants;	Pp. 082
②⑩	Appamādo ca dhammesu	Being heedful of the qualities of the mind,	Pp. 090

Etam ..., ..., ... This is ..., ..., ...

②① + ②②	Gāravo ca nivāto ca,	Respect, humility	Pp. 096; 99
②③ + ②④	santuṭṭhi ca kataññutā;	Contentment, gratitude;	Pp. 101; 105
②⑤	Kālena dhammassavanaṃ,	Hearing the Dhamma on timely occasions,	Pp. 112

Etam ..., ..., ... This is ..., ..., ...

②⑥ + ②⑦	Khantī ca sovacassatā,	Patience, compliance,	Pp. 122; 128
②⑧	samañānañca dassanaṃ;	Seeing contemplatives;	Pp. 132
②⑨	Kālena dhammasākacchā	Discussing the Dhamma on timely occasions,	Pp. 144

Etam ..., ..., ... This is ..., ..., ...

③⑩ + ③⑪	Tapo ca brahmacariyañca,	Austerity, celibacy,	Pp. 150
③⑫	ariyasaccāna dassanaṃ;	Seeing the Noble Truths	Pp. 153
③⑬	Nibbānasacchikiriyaṃ ca	Realizing unbinding (Nibbāna),	Pp. 200

Etam ..., ..., ... This is ..., ..., ...

③⑭	Phuṭṭhassa lokadhammehi, cittaṃ yassa na kampati;	A mind that when touched by the ways of the	
----	---	---	--

world,
Is unshaken;

Pp. 209

③⑤ + ③⑥ + ③⑦ Asokaṃ virajaṃ khemaṃ

Sorrowless, dustless, secure,

Pp. 213; 219; 222

Etam ..., ..., ...

This is ..., ..., ...

Etādisāni katvāna, sabbatthamaparājitā;
Sabbattha sotthiṃ gacchanti, taṃ tesaṃ maṅgalamuttama”nti.

Everywhere undefeated,
When acting in this way;
People go everywhere in well-being,
This is the highest protection.