

DHAMMAPADA: THE BITS OF INFORMATION ON THE HUMAN MIND

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Abstract

The Dhammapada is the best-known and most widely esteemed text in the Pali Tipitaka, the sacred scriptures of Theravāda Buddhism. The work is included in the (Khuddaka Nikaya “Minor Collection”) of the Sutta Pitaka, but its popularity has raised it far above the single niche, it occupies in the scriptures to the ranks of a world religious classic. Composed in the ancient Pāli language, this slim anthology of verses constitutes a perfect compilation of the Buddha’s teaching, comprising between its covers all the essential principles elaborated at length in the forty-odd volumes of the Pali Canon. Dhammapada consists of four hundred and twenty-three verses in twenty-six chapters arranged under various heads. Each verse contains a truth (dhamma), an exhortation and a piece of advice.

The Dhammapada is the Buddha’s teachings and is the holy book of Buddhism. In terms of basic morality and spiritual practice, each verse contains a very deep and rich content. It is necessary to meditate on one pure self to understand the meaning of that noble teaching. Each verse is a good source of inspiration, a new path, a miraculous power. It is helping us have a firmer belief in the path, in the cultivation of enlightenment and liberation. In Dhammapada we found many verses related to the human mind . So, we learn verses about the mind.

Keywords

Dhammapada, Human Mind, Unwholesome Mind, Wholesome Mind, Practice Dharma.

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Introduction

Mind (Citta) is not material, so it cannot be grasped, and is invisible and transparent. It is not the brain. According to other religions, the mind is a soul. According to Buddhism the mind is a process, a flow and always changing.

The mind, and our inner thoughts are very complicated, and divided into two types of good and evil, when good thoughts arise, evil minds are hidden, otherwise, when bad thoughts arise, good thoughts disappear. These two types are not at the same time. The mind is very important in Buddhism, because it determines whether a human being is dealing with a happy life or a bad life. A person becomes an ordinary person, a saint or a Buddha.

The Buddha said verses about the polluted mind. the hateful mind, the evil mind, the dissatisfied mind, the restless mind, the stupid mind, the flashy mind, and the lustful mind.

Dhammapada Sutta: Chapter one – Yamaka Vagga – The Twin Verse.

1. *“The mind leads the Dharmas,
The mind is the master,
The mind creates,
If with a polluted mind,
Speak up or act
Suffering follows,
Like a car, the leg drags.”*¹

Living in the world of desire, karma is very important, the mind creates causes and receives results. The mind has the function of commanding the body and speech. If the bad mind acts through the mouth, speaking aggressive words, body beating and killing from animals to humans with no compassion. Every day around the world, many tragic things happen that are created by humans. Children can kill their parents to take possession of property. A parent can have incest with their child. Even society, for the sake of fame and profit, can use tricks to harm each other, leading to death. If someone has done evil, their mind will always be afraid and their mind will not be at peace. When activity creates karma, it leads to results according to the law of cause and effect. Like the wheels of a cart rolling along the feet of an animal pulling a cart. The Buddha taught to use Buddha’s Dharma to practice avoiding evil and doing good, restraining greed will stop the evil mind.

38. *“Who ‘s the mind does not reside,
Do not know the wonderful Dharma,*

*Pure faith is shaken,
Wisdom is not complete.”²*

People who are not mindful do not realize that they are suffering. Because they lack practice or practice the Buddha’s teachings incorrectly, they cannot see the truth. Therefore, their mind is constantly disturbed and cannot know the true Dharma. The wonderful Dharma is the true mind. It is an egoless mind. Because we have an ego that creates happiness, sadness, love, hate, and anxiety... therefore the mind is shaken, if the mind is not concentrated, wisdom will not arise. So, we must be mindful to realize that this mind is not me, this mind not mine, seeing only sees, hearing only hears that is enlightenment and liberation.

42. *“The enemy harms the enemy,
A hater harms a hater,
Not equal to the evil mind,
Causing evil to oneself.”³*

That is, when one person’s resentment causes harm to another within a small, interpersonal range. People with evil thoughts, that is committing 10 crimes through body, speech, and mind, are very harmful, just like an animal that only kills one person, but people with evil minds will harm many humans. This is the angry mind that does not practice the Buddha’s Dharma. So, the Buddha said to restrain the mind of anger, practice mindfulness, look at the mind, this anger is arising, know that the mind of anger is anger, just know it and do nothing, know that this anger is impermanent, gradually the anger disappeared.

117. *“If a person does evil,
Do not continue to do more,
Do not desire evil,
If you contain evil, you will suffer.”⁴*

The act of creating evil is an unstable act for yourself and others. Once you do evil, your mind will be confused, worried, regretful, and unhappy. If people create evil unintentionally, they will have little remorse. On the contrary, intentionally doing evil is a serious sin. The more serious the crime, the more painful and restless the mind becomes. Prolonging a life of suffering is like living in the hell.

119. *“Evil people see it as good,
When evil is not ripe,
When evil karma is ripe,
Evil people see evil.”⁵*

Some people do not understand the law of cause and effect or understand it, but because of ignorance and greed, they still create evil deeds. While creating evil deeds, do not think about cause and effect. Because of greed for profit and fame, they disregard evil tricks. They try every way to harm others. But they forget that a word or action cannot escape the law of cause and effect.

284 *“Until cut off,
Lust between girls and boys,
The mind is still bound,
Like a cow and a mother’s breast.”*
287. *“The mind is still infatuated with,
Children and animals,
Death catches him,
Like a flood drifting away from the village.”*⁶

The Buddha said that human desire is very deep in the love between men and women, as well as the greed and love that is infected with the five desires and six objects. In human society, it is established that the union of creating a family and giving birth to children is in a genetic bond that cannot be broken. Therefore, you carry human karma, you cannot escape it. Except for those who practice righteously and live alone, because they want to escape the suffering of birth and death, wealth, beauty, fame, and gain are temporary. things that are there and then gone. Their nature is impermanent, arising and passing away. Therefore, we should be mindful, stop craving, see the truth and not cling to the body and material things. “My children, my property. Fools are distressed. I myself, I do not have. Whence children, whence property.”

The Buddha said verses of a wholesome mind. right mind, faith in mind, and control of mind. meditation of the mind.

2. *“The mind leads the Dharmas,
The mind is the master,
The mind creates,
If with a pure mind,
Speak up or act,
Peace follows,
Like a shadow, not leaving the picture.”*⁷

The mind is the master, it controls the body and speech. This mind is the cause, the root produces the effect. If the mind is good, then promote the action through the mouth to speak good words and act from the body without stealing.

A good mind without greed, hatred, and delusion will be a saint, or a Buddha. Whether you are a Buddhist or a non-Buddhist, if you want to have a peaceful life, that person must be honest and straightforward, righteous thinking, good actions of body and speech will not harm yourself and others, and benefit people and animals. You will surely be safe and happy. If you practice deeply believing in dharma Buddhism, you will be liberated by being mindfully aware of what your mind is giving rise to every moment.

96. *“People with peaceful mind,
Calm his speech and calm his deed,
Right wisdom, liberation,
Pure bliss is that.”*⁸

183. *“Do not do all evil,
Accomplish good deeds,
Keep your mind pure.
It is the Buddha’s teaching.”*⁹

The Buddha often reminds us to preserve the three karmas of body, speech, and mind. when the mind is pure, the speech and body, speaking and doing with a loving mind are filled with joy, one is at peace and others are also happy.

250. *Whoever can cut, break,
Root out that mind,
He and she day and night,
Achieving the mind of meditation.”*¹⁰

The Buddha said this verse because the Sàmaiera Tissa was jealous of the Bhikkhus. So, Buddha said to cut off jealousy and develop a mind of joy when you see others doing good deeds, doing better things than you, then you should pay attention to learning, and praising. You should not be jealous, or envious, if hate others, it will harm you. The Buddha taught that people’s minds rejoice according to who does good deeds have equal merit in that both give up selfishness. Both have the same good mind and love for others. There is no equality in material alms, but equality in the generous minds of both people. Therefore, the mind is not troubled, the mind is peaceful to achieve concentration.

303. *“Faithful mind, living a virtuous life,
Full name property,
Wherever that person comes,
That place is respected.”*¹¹

Faith is very important for Monks, Nuns and lay Buddhists. Only with faith, we can practice the Buddha's teachings, prevent evil deeds, and perform good deeds. If a monk lacks virtue, he cannot overcome himself and cannot save others. Therefore, let go of thoughts that cling to self, don't get attached, and let go of everything, so wisdom will quickly arise and achieve Bodhi.

326. *"Before this mind let loose,
Run after craving, sex, and happiness,
Now I am the main tame,
Like holding a hook for an elephant."*¹²

The Buddha experienced himself in the past. Advises us not to let our minds be distracted. Because a carefree life makes people fall into depravity. So, the mind is the active creator, words and actions are created by the mind, therefore the Buddha said to tame the mind, then the body and speech become pure, so the three karmas are purified and one attains enlightenment right now in life. This leads to nirvana of peace.

364. *"The bhikkhu likes the Dhamma,
Love the Dharma, and thinks about the Dharma,
Mindful thinks about the right Dharma,
Not leaving the Dharma."*¹³

The Buddha taught monastics to always practice precepts, concentration, and wisdom, and regularly practice meditation and contemplation. Examine oneself to realize what is the cause of suffering and what is nirvana of peace. And use the eightfold path to end suffering. With the right view, we realize that we are impermanent and that our objects are also impermanent. Whoever praises or criticizes you should keep your mind calm, because praise and criticism are impermanent. When they like you, they praise you. When they don't like you, they criticize you. Praise and criticism change continuously, there is nothing to be sad, miserable, nor anything to be happy about, that means we are in control of ourselves, because we understand the operation of the dharmas, and do not run after scenes or objects, which is what mindfulness brings. To enlightenment and liberation.

Conclusion

Buddha teaches us to cultivate a clear understanding of ourselves. "Whatever arises in this understanding in accord with truth, the mind and its psychological factors are considered not ours because they are impermanent, suffering, and no self, ultimately all both these phenomena removed and discarded, we do not cling to them. The Buddha said the mind is a simple mind, it is not an entity, not a person,

not a self, or no yourself. Dhamma is simple Dhamma, it is a gratuitous process, any experience an individual has all falls within the five bases: categories of body, sensation, memory, thought, and perception. The Buddha said let it all go, take the Eightfold Path as the guide, when wisdom sees things clearly and correctly with insight, this right view will lead to the right thought, right speech, right action... All psychological concerns have arisen from that pure awareness. If proper understanding is in accordance with the truth, it will in turn radiate and illuminate each other step on the path. (Zen Master Ajahn Chah)¹⁴

The Buddha said: People living in this world, not infected with both good and evil, no sorrow, no dust. Thus, the Buddha confirmed that feelings are impermanent, because the law of all dhammas always changing, naturally changing. We see everything as seeing only seeing, hearing only hearing. Therefore, good and evil do not arise, thus the awake have no fear. This mind is not agitated mind, it is selfless. It is an empty mind, without greed, no anger, and no ignorance is called nirvana.

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