

## The Application of Dhammapada in Modern Scenario

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### **Abstract**

*Buddhism is a great religion in the world was born in India so far, and it has existed and developed for thousands of years. Buddhism has made many contributions to the historical flow of human thought, especially the present life of living beings. So, the Buddha's words: "Dharma is the practical present without time..."<sup>1</sup> The Buddha attained enlightenment at the Bodhi tree, he preached the first Dharma: This is suffering you must know. This is the cause of suffering you must know. This is, you know to eliminate suffering. This is the method of cultivating and eliminating the cause of suffering that you need to know. This is the truth that all sentient beings must follow the law of birth, old age, illness and death. In addition, people are sad, worrying, anxious, in pain, affliction, depressed...This is the truth, whether Buddhist or non-Buddhist must follow this law. Buddhism is not a pessimistic religion, but sees the truth and tells people to restrain their desired mind and practice the Buddha's dharma, ensuring happiness, and peace, and find life very beautiful in the present. Even though time passes and space still changes, the Buddha's words still exist for more than 2500 years. So, it is suitable for all sentient beings and meets the needs of all living beings, the practical needs of people of all modern times. Now we will study the application of Dhammapada in modern scenarios.*

### **Keywords**

*Dhammapada, Present Time, Mindfulness, Middle Way, Practice Dharma.*

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## **Introduction**

“The “Dhammapada” is the second book of the Khuddaka Nikâya of the Suttanta Pitaka, consisting of four hundred and twenty-three verses in twenty-six chapters.”<sup>1</sup> Dhammapada is a teaching on psychophysical and morality for monks, nuns, and lay people. Buddha often states the truth for the whole of humanity, not for the sake of character dogma. Dhammapada is a collection of short, but meaningful teachings of Buddha Shakyamuni, in three hundred different teaching cases taught by the Buddha himself when he was still alive during the 45 years he taught verbally, don’t write books. After three months of Buddha’s nirvana, his chief disciples gathered to read and take notes to compile his teachings. Dhammapada verses talk about mindfulness, awareness, meditation, selflessness, the middle path, impermanence, good, and evil... when practiced, it has immediate results.

### **Bad and Good on the Mind:**

16. *“Happy now, happy in the next life,  
Doing good deeds, happy in two lifetimes,  
He is happy and peaceful,  
Seeing the pure karma, he has done.”*

18. *“Happy now, happy in the next life,  
Happy doing, happy in two lives,  
Happy that: I did good,  
Born in a good land happier.”*<sup>2</sup>

15. *“It is sad now, and the next life is sad,  
The wicked one, two generations are sad,  
He is sad, he is anxiety,  
He sees the unclean karma he has done.”*

17. *“The present lament, the next generation lament,  
The wicked, two-generation laments,  
Lament, I have done evil,  
Fall into a worse realm.”*

In this world, things are always changing like flowing water; we want to hold them, which is not advisable. The evolution of motion has become the law of nature, that is impermanence. No one has the right to violate that law. If we want to be different from this rule, we are self-satisfied with suffering, this is the stubborn disease of wanting what we love to last forever, what we do not like, not wanting to see, and wanting to destroy the object. Because good and bad are relative dharmas

that are always fighting in our minds, should and should not be done, thus creating karma that causes and affects, birth and death, samsara. Once uncontrollable anger arises, one can kill someone, then repent and regret what you have done, but if you have caused it, you will receive the result in this life or in the next life, no matter you where you are, you cannot avoid retribution and your mind is always confused and restless. If you want to be at peace, you should not create evil karma by killing, stealing, committing adultery, speaking evil words, or lying to take other people's property. So, before doing anything, think about the consequences. Therefore, people who are mindful and careful like that will have a happy life in every moment. Happy now, happy in the next life. On the contrary, doing evil is sad now, and the next life is sad.

#### **Present Mindfulness and Awareness**

Majjhimâ Nikaya (134 Lomasakangiya Sutta)

*“The past does not seek,  
The future does not desire,  
The past has ended,  
The future has not yet come,  
Only the present dharma,  
The main insight is here.”<sup>3</sup>*

The Buddha's dharma practice is to practice today without waiting for time. The past is over, the future has not come yet, be mindful of the present. For example, yesterday someone scolded him for being angry, so he created karma, today he remembers being angry yesterday and he is now creating karma, sad, angry yesterday is past karma, today they do not curse anymore, but also angry and resentful, because the mind of yesterday's bad, news is today's afflictive mind which is ignorance to create karma that binds cause and effect to the future. So, Buddha said the past does not seek... Some people do not believe in causality, or superstition, and see the good and bad times and worry that this year is the year of the bad stars, this person is always thinking that bad things will come to him, so he starts to think of insecurity and restlessness, the Buddha said the unwholesome mind, suffering will follow him. Afflictions and worries lead to negativity. killing chickens, ducks, buffaloes and cows to sacrifice to gods, and praying for God's blessing to avoid bad things. This person creates the karma of killing and harming animals called precepts forbidden to grasp that he misunderstands that he is ignorant and continues to do wrong things, leading to bad causes and reaping bad results. Buddha said that sentient beings live in the sea of suffering, birth and death, this suffering grows on another

in the four noble truths of suffering and suffering due to their wrong views. Enlightened people understand the truth; and understand the cause of suffering when creating bad causes will have bad results, knowing that stop. If you do not create karma, it won't happen, the cessation of suffering is the destruction of your bad karma. The future does not happen. Please use the dharma precept, concentration, and wisdom to eliminate greed, hatred, and ignorance. Keeping this holy precept is the noble truth that can destroy suffering in the present. Every day keep the precepts and uphold the knowledge and understanding clearly, so we do not create bad causes. When bad things happen to us, we are not afraid to face cause and effect, and live with cause and effect, when we are sick having the right view, thinking this pain is impermanent, I have created the cause of killing...even if this body dies, it will return to dust, meditate and endure patiently with pain without fear. Buddha said the dharma that is practical in insight is this. So, mindfulness and awareness are the right actions, speaking the right things, thinking the right things, and understanding the truth that the mind that controls mouth praises and criticizes means there is still a self, contemplate the selfless mind and that is no longer attached to praise and criticism. Having greed, anger, and ignorance means an ego, suffering is the root of birth and death. Even if there is a moment of greed, hatred, and ignorance then there is still birth and death. So, when you understand the true nature like that, you can happily let go of equanimity without regret, without desire, without hatred, without delusion. Achieving selflessness right now, to be nirvana, ending birth and death.

### **Enlighten the Middle Path**

The Buddha spent six years practicing with many methods. "The first ascetic methods practiced with Alara Kalama; Monk Siddhartha attained the Land of Nothingness. He thought to himself. This Dharma does not lead to renunciation, does not lead to detachment, does not lead to cessation, does not lead peace, does not lead to higher wisdom, does not lead enlightenment, does not lead to Nirvana. Siddhartha abandoned it. Then the monk Siddhartha went to the monk Uddaka Ramaputta and Siddhartha attained Neither Perception nor non-perception, but could not find the way to end birth and death."<sup>4</sup> Then Siddhartha returned to the path of asceticism, eating one sesame seed, and one grain of rice every day for several years his body was emaciated, skin and bones, and he almost died on the riverside of the Niranjana. It was here that he got enlightened and practiced. Self-mortification does not lead to liberation. He found the middle path for himself. Thanks to Sujata's bowl of soup, he regained his physical strength and his wisdom. He chose the Middle Path so he went to the Bodhi tree and meditated for 49 days and nights to achieve enlightenment and to become the Buddha.

“There are two extremes that need to be avoided. \* One is indulging in desires, unrelated to the purpose of practice, enlightenment and liberation. \* Second, self-self-mortification and excessive asceticism make the body painful, and tired, and the mind is not pure, and clear. It is not related to the purpose of cultivating enlightenment and liberation.”<sup>5</sup> So, Buddhism is the path of enlightenment and liberation. It is necessary right wisdom, return to yourself, and know how to harmonize your body and mind to achieve the supreme enlightenment.

348. *“Let go of the past, let go of the future, let go of the present,*

*Go to the other shore of life,*

*Mind liberates all,*

*Don't get entangled in birth and old age.”*

210. *“Don't get close to your lover:*

*Forever away from haters,*

*Love not met is suffering,*

*Resentment must also be painful.”*

211. *“Therefore do not love anyone,*

*Separation from the dear is painful,*

*Those who do not love and hate,*

*There is no bondage.”*

81. *“Like a solid rock,*

*No wind moves,*

*So, in the midst of praise and criticism,*

*The wise do not waver.”*

267. *“Who overcomes good and evil,*

*Specializes in living the life of holy life,*

*Lives an investigation in life,*

*Is worthy of the name of a monk.”*<sup>6</sup>

The Middle Way Overcome the past, the future, the present, praise and criticism, love and hate, good and evil. Right now, it is to give up even if you are a famous rich businessman, intellectual, scientist, mandarin or king, you give alms and help people, but you still suffer worrying, and sadness when someone criticizes or harms you. Life has both successes and failures, we run after it making our minds agitated when we are happy and when we are sad. Because we still have an ego, so we still have birth and death.

Thus, we give up evil and do good, and the Buddha said not to cling to the good, happy, and rich, because in the end we will be bored, when our mind does something there must be benefits, so they come from greed, happiness does not last long. As “Alexander made his glorious victories on the battlefield, he became the ruler of the Macedonian Empire, mastering many other vast lands. Before the Alexander left this world, he had 3 wishes to tell the world:

- \* First, no matter how good a doctor is, he cannot really cure us. When faced with death, they were also helpless. So, know to appreciate your life.
- \* Second, no matter how much money or wealth, when you die, it becomes meaningless and can only be used to pave the way.
- \* Third, when leaving this world, what people really have left are only two empty hands. We come and go like that, why hold so much?”

We receive that Alexander Emperor had glories, vast lands, and gold, and eventually he got bored. If we do study neither good nor evil, then our research is not complete yet. Therefore, we will go around in the cycle of the worlds, our mind is not at peace, from joy to sadness, from happiness to suffering...

Even though Prince Siddhartha gave up his throne, jade palace, and many kinds of sensual pleasures for him to enjoy, but he still did not enjoy it. At that time, for the crown prince, castles and palaces were no longer suitable places to live. His heart was heavy with love for the living beings who were immersed in the sea of suffering. He became even more determined to become a monk and seek enlightenment, to find a way to save suffering for himself and all living beings. After attaining enlightenment in Bodhgaya, has become Shakyamuni Buddha.

### **Conclusion**

Buddhism is a religion that comes out of theism, so it doesn't believe in a mysterious creator of the universe who created mankind and all things. The Buddha has said in the sutras as well as in the Dhammapada, that he is only a guide, he cannot save or replace anyone, and each person must practice Dharma on their own to free themselves. Right now, we are good people who benefit many people, but love has not ended yet. You still have peace, happiness, and material enjoyment, but you must realize that life and yourself are impermanent, suffering, and selfless, we unite, we will dissolve. You must accept this rule and you will be happy and peaceful. On the contrary, if you do not understand the law of impermanence, suffering, and non-self, if you do not accept this law, you will suffer while living on a pile of gold. If you can out of craving, practice like the Buddha. If you live well and well others and a famous person. When you leave this world, people will only remember you

for a few decades, or a few hundred years, and then they will forget you. With the Buddha, he cut off love, left the world, achieved enlightenment, and when he entered nirvana, he still has existed, the world still remembers the Buddha to this day.

54. *“The scent of fragrant flowers,  
Do not go against the wind,  
But the scent of virtuous people,  
Against the wind is everywhere,  
Only the true people,  
Radiate in all directions.”*<sup>7</sup>

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