

Significance of Mastering the Mind in *the Dhammapada Pāli*

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Abstract

This Seminar Paper is an exploration of the concept of mind and its nature as revealed in the Dhammapada Pāli. It presents an in-depth analysis of the impact of the Buddha's teachings on society and the universal accessibility of these teachings across various divisions of society. This seminar paper aims to explore the complexities of mind control and its profound benefits in the daily lives of individuals. By cultivating a controlled mind, individuals can experience tangible improvements in various sides of life. Moreover, the study suggests that the cultivation of a controlled mind not only enhances individual well-being but also contributes to the construction of a harmonious and prosperous society. In essence, this paper examines into the timeless wisdom presented in the Dhammapada Pāli, which offers insights into the nature of the mind, techniques for its control, and the transformative potential of such control on both individual and societal levels.

Keywords: *Pāli Dhammapada, Kamma, Kilesa, Mind-control, Peace and Happiness, Nibbāna*

Introduction

The Dhammapada Pāli is believed to contain the core teachings of the Buddha and is often seen as a summary of the entire Buddha's teachings. It is the second book of the Khuddaka Nikaya, the last Nikāya of the Sutta Pitaka in the Pāli Tipitaka which is compiled in the verse form and has been translated into various languages till today. There are altogether 423 selected verses consisting twenty-six chapters uttered by the Buddha in different 305 occasions. It is the best loved collection of the Buddha's

practical teachings delivered on the spot. It has very good advices for our day-to-day lives. Though there are many other forms of *the Dhammapada* collection, most of the scholars regard *the Dhammapada Pāli* as the most authentic and the original one. All the stories in this collection are derived from several sources. As far as the verses are concerned, they are full of varieties of rhetoric or figurative languages. The purpose of their use is to provide the hidden intentions of the characters in different contexts.

Mind even has become a subject of discussion in different religions and disciplines since long. Different people have different ideas about what the mind is and what it does. It is a mysterious aspect of human experience, and it has long been a subject of study in fields such as psychology, philosophy, and neuroscience. Despite the many advances that have been made in these fields, much about the nature of the mind remains unknown and is the subject of ongoing research and debate.

In the Buddhist Psychology, the terms like ‘*Citta*’, ‘*Mana*’, and ‘*Vina*’ have been used synonymously because they have the property of interchangeability; one term can easily be used for another according to the need and fitness of the occasion. Citing the *Samyutta Nikāya*, the author of the book, *Buddhist Psychology* says that there is not any bar or restriction to use the word ‘*Citta*’ or ‘*Vina*’ for one another (Barua 2). The ‘*Citta*’, according to the *Pāli-English-Dictionary*, is derived from the root ‘*Citi*’ which means to think (420). In the Early Buddhist Texts, the ‘*Citta*’, ‘*Ceto*’, ‘*Mana*’, ‘*Nma*’ and ‘*Vina*’ etc. are all used as synonymous terms for the mind (Thera 9). The word ‘*Citta*’ is generally rendered in English as Mind. Precisely, mind is that which does or acts. Here, it has been stated: *centeti cittam* i.e. mind thinks (Guruge and Ahir 67-68). In other words, it may be said that thinking is the life itself. It is significant that the tricky workings of the human mind are more fully dealt with in Buddhism rather than in any other religion, and therefore, psychology works hand in hand more with Buddhism than with any other religion (Thera 3).

Mind is the most important element that is dominant almost in every verse of *the Dhammapada Pāli*. Not all the important concepts of the booklet are taken into consideration rather, few concepts like Four Noble Truths, Noble Eightfold Paths, *Kamma*, *Kilesa*, *Nibbāna* and other responsible factors of mind are included in this paper. Almost all the stories of *the Dhammapada Pāli* are the outcomes of certain states of the mind, either positive or the negative.

The Dhammapada Pāli highlights the importance of mastering the mind. This topic is compelling due to its impact on well-being and societal harmony. Yet, mind

control remains underexplored in modern scholarship. This paper examines how the Buddha's teachings in *the Dhammapada Pāli* can be understood and applied in practical life. It aims to nurture peace, happiness and liberation. The research questions are: How does *the Dhammapada Pāli* view the mind's role? What techniques does it offer for mind control? How do these techniques transform individuals and society? How do the Four Noble Truths, Noble Eightfold Path, *Kamma* and *Nibbāna* relate to mastering the mind? The study has three objectives. First, to analyze the mind's depiction in *the Dhammapada Pāli*. Second, to evaluate its mind control methods in real life situations. Third, to assess how a disciplined mind enhances personal fulfillment and societal harmony. This emphasizes the teachings' timeless value.

Concept of the Mind as reflected in *the Dhammapada Pāli*

Unlike many other religious books, *the Dhammapada Pāli*, begins with the mind itself. The very first line of the first and the second verses of *Yamakovaggo* follow:

Manopubbaṅgamā dhammā, mano seṭṭhā manomayā, (1 & 2)

This verse emphasizes the central role of the mind in shaping our experiences and actions. It suggests that all the experiences, whether pleasant or unpleasant, are first created in the mind. Similarly, actions are led and motivated by the human thoughts and mental states. The mind is described as being the source of all the experiences and actions, and it is said to be the “forerunner” in all activities (Radhakrishnan 58).

The *Dhammapada* claims that all the human beings are merely the product of their mind. In fact, they are what they think. They speak and act according to their thought. Their minds direct all of their speech and actions that they utter or perform. They create their world with their thoughts (Pandey 205). According to *the Dhammapada Pāli*, the nature of the mind is very difficult to understand because of its subtleness, intangibility and hidden temperament. Its nature has been characterized as unconstrained, always changing, very hard to perceive, extremely difficult to control. Mind, as has been described in *the Dhammapada Pāli*, is of the nature of flickering, fickle, difficult to guard, difficult to control, it has the character of extremely subtle; lone and bodiless (Barua 4). The first line of the 33rd verse from the *Cittavaggo* Clearly identifies the nature of the mind:

Phandanam capalam cittam, dūrakkhām dunnivārayam (33)

This verse highlights the nature of the mind and challenges of working with it, which is often characterized by restlessness, instability, and unpredictability. The mind can easily become agitated and distracted, making it difficult to cultivate a sense of calm and focus. It warns that the mind can be difficult to guard, as it is prone to wandering and getting caught up in unhelpful or negative thoughts.

Mind can be defined as an entity that has a nature of mere experience, that is, “clarity and knowing.” It is the knowing nature, or agency that is called mind and this is non-material (Lama 21). The nature element of sentient being’s mind is similar to a monkey. Just as a monkey catches a piece of fruit and throws another, due to the mind’s attachment to form, sound, smell, taste, and tangible phenomena, a sentient being has no leisure for even a moment (203). The mind’s scope is boundless and extends everywhere, without any limitations or constraints. *The Dhammapada Pāli* suggests practices and disciplines to cultivate the mind in the right direction, as it can be tricky and lead to becoming trapped in the thought chain. One thought leads to another, which leads to another, and another, and another, and so on (Gunaratna 70). Only by tracking the mind, one can gain control over it and find greater clarity, stability, and peace as in the following verse:

*Dunniggahassa lahuno yatthakāmanipātino,
cittassa damatho sādhu, cittam dantaṃ sukhāvaham. (35)*

The verse highlights the nature of the mind which is very hard to control. Its nature compels it to travel wherever it likes. Taming the mind and overcoming negative tendencies is difficult for the undisciplined, but brings happiness and ease for those who are diligent and committed to doing good.

A mind cannot exist independently, without an object. By its very nature, mind is the subject, the agent, the doer. Subject and object are interdependent, without one the other cannot exist. This is why if, through deep meditation, we free our minds from interaction with all external and internal objects, the subjective mind will naturally focus on itself as the object (Tsering 180). Objects received by the mind are converted into mental forms, acting like powerful waves to produce specific mental states. These states manifest in human actions and, when negative, are called *Kilesa* in *Pāli*. There are various terms for *kilesa* in English. Some of them are: afflictions, defilements, destructive emotions, disturbing emotions, negative emotions, mind’s poisons etc. (*Klesha NP*). *The Dhammapada Pāli* frequently listed these *kilesa* as Unholy Trinity, i.e. *Lobha*, *Dosa* and *Moha* (Giri 27). These three forms of *kilesa* are

the main cause of all the sufferings in life which can be reflected through the given verse of the *Dhammapada Pāli*:

*Natthi rāgasamo aggi, natthi dosasamo gaho,
natthi mohasamaṃ jālaṃ, natthi taṇhāsamā nadī. (251)*

The verse emphasizes the destructive nature of negative emotions and desires using similes to highlight their intensity. Passion is likened to fire, hatred to a grip, delusion to a net, and craving to a river, all consuming and all capable of trapping a person. *Kilesa* is even considered a form of “*Māra*” in the *Dhammapada Pāli*, which personifies the negative qualities of the mind.

Taming the Mind: Insights from the *Dhammapada Pāli*

Accepting the inevitable facts of sufferings in different forms, the *Dhammapada Pāli* is full of varieties of procedures to eradicate those sufferings of all forms. As all these sufferings are results of the unwholesome states of the mind, the anthology profusely talks about the procedures to control those negative states of the mind. It frequently asks for the right effort to get rid of all the fires of sufferings in our life. Mind-control is central to the *Dhammapada Pāli*’s teachings. It teaches that the mind is the root of all suffering and dissatisfaction, it is prone to craving and attachment. At the same time, it is also the source of all wisdom and enlightenment. It suggests that by training the mind, through the practice of mindfulness and other spiritual disciplines, one can gain control over thoughts and actions, and ultimately find true happiness and freedom. The *Dhammapada Pāli* advocates cultivating positive qualities and letting go of negative emotions to achieve ultimate happiness. The Buddha presents himself as a counselor in his teachings aimed at uplifting people from their suffering. According to the *Dhammapada Pāli*,

*Tumhehi kiccaṃ ātappaṃ akkhātāro Tathāgatā,
paṭipannā pamokkhanti jhāyino Mārabandhanā. (276)*

The verse emphasizes personal responsibility in achieving enlightenment and highlights the importance of diligent practice and mindfulness. It acknowledges the teachings of the Buddha and other enlightened beings, but emphasizes that individuals must do the work to achieve liberation. By overcoming the distractions and temptations of ignorance and suffering through personal effort, one can attain true enlightenment. It encourages individuals to acknowledge their responsibility and take action to break free from the bonds of suffering. The stories told by the Buddha serve

as counseling units to track human minds and the essence of the *Dhammapada Pāli* is the purification of human minds. *The Dhammapada Pāli* provides various procedures that can be applied in life to tame the human mind and gain control over it. Some important procedures are analyzed below:

The Role of the Four Noble Truths:

The Four Noble Truths are a central teaching of Buddhism that outline the nature of suffering and the path to its cessation. *The Dhammapada Pāli* strongly focuses on the ultimate truths as the verse says:

*Yo ca Buddhañ-ca Dhammañ-ca Saṅhañ-ca saraṇaṃ gato,
cattāri ari yasaccāni sammappaññāya passati: (190)
Dukkhaṃ dukkhasamuppādaṃ dukkhassa ca atikkamaṃ,
ari yañ-caṭṭhaṅgikaṃ maggaṃ dukkhūpasamagāminam. (191)*

The first verse highlights the importance of seeking guidance from the enlightened ones and the spiritual community. The second verse emphasizes the nature of suffering, the origin of suffering, and the path to end suffering through the Noble Eightfold Path. These verses remind us of the fundamental principles of Buddhism, encouraging us to seek refuge in the Three Jewels and follow the path of the Four Noble Truths to achieve liberation from suffering.

The Four Noble Truths can be used to control the mind. Acknowledging the reality of suffering develops detachment, understanding the cause of suffering helps let go of craving and attachment, having faith in ending suffering cultivates motivation to practice the Eightfold Path, and purifying the mind with positive qualities helps overcome suffering.

The Role of the Noble Eightfold Path

Noble Eightfold Paths is the fourth truth of the Four Noble Truths. *The Dhammapada Pāli* describes it as the most excellent qualities in the spiritual path.

*Maggānaṭṭhaṅgiko seṭṭho, saccānaṃ caturo padā,
virāgo seṭṭho dhammānaṃ, dipadānañ-ca Cakkhumā. (273)*

It states that the Noble Eightfold Path, which is the path leading to the cessation of suffering, is the best of all paths. The verse then goes on to say that the four truths are the foundation of this path, and among all the qualities of the path, the most

important one is dispassion or detachment from worldly desires. The following verses clearly talk about the importance of Noble Eightfold Path which are the only Paths to get rid of all the pain and sufferings from our life.

*Eso va maggo natthañño, dassanassa visuddhiyā,
etaṃ hi tumhe paṭipajjatha, Mārassetam pamohanaṃ. (274)
Etaṃ hi tumhe paṭipannā dukkhassantaṃ karissatha,
akkhāto ve mayā maggo, aññāya sallasanthanaṃ. (275)*

These two verses emphasize the importance of practicing the path of purification to attain freedom from suffering. The first verse urges listeners to follow the Buddha's teachings to overcome delusion and the influence of the devil. The second verse assures that practicing this path will lead to the end of suffering and attain liberation.

The path is further divided into *Sila*, *Samadhi* and *Prajñā* which consists of eight practices: right speech, right action, right livelihood, right effort, right mindfulness, right concentration, right understanding and right intention. The path is seen as a means of developing self-awareness, ethical conduct, and mental discipline. Right speech, action, and livelihood are important for *Sila*. Through the practice of *Samādhi*, the individual is able to fully experience this clear light nature of mind free from the influence and conditioning of the afflictive states, he or she is on the way to true liberation and full enlightenment (Lama 17). Right effort, right mindfulness, and right concentration are vital components of *Samādhi*. The remarkable insight into the workings of the mind makes the Buddha a psychologist and scientist of the highest eminence (Thera 4). *Prajñā* refers to a deep understanding of reality, impermanence, and the Four Noble Truths. Right view and intention are crucial components of *Prajñā* and help control the mind by providing clarity about the nature of reality and causes of suffering, reducing ignorance and confusion. Right intention involves cultivating positive mental states such as kindness, compassion, and generosity, and avoiding negative ones.

As the Buddha has so clearly pointed out: “Whatever there is of evil, connected with evil, belonging to evil, all issue from mind. Whatever there is of good, connected with good, belonging to good, all issue from mind” (13). The first and the second verses of the *Yamakavaggo* in the *Dhammapada Pāli* clearly depict the importance and inevitability of intention.

Manopubbaṅgamā dhammā, manoseṭṭhā manomayā,

*manasā ce paduṭṭhena bhāsatī vā karotī vā,
tato naṃ dukkham-anveti cakkam va vahato padam. (1)*

*Manopubbaṅgamā dhammā, manoseṭṭhā manomayā,
manasā ce pasannena bhāsatī vā karotī vā,
tato naṃ sukham-anveti chāyā va anapāyinī. (2)*

These two opening verses of the *Dhammapada Pāli* emphasize the power of intention of the mind to shape our experiences and outcomes in life. The first verse warns that if we speak or act with an impure mind, characterized by negative intention, we will experience suffering as a result. The second verse offers a contrasting message, suggesting that if we speak or act with a pure mind, characterized by positive intention, we will experience happiness and contentment.

The Role of the Good Company

Good company or “association with the wise” is crucial for the overall growth, as it provides guidance, inspiration, and encouragement to cultivate positive qualities. *The Dhammapada Pāli* emphasizes the importance of good company for controlling one’s behavior and distinguishing between wholesome and unwholesome states of mind. Seeking guidance from wise and trusted sources, such as spiritual teachers, counselors, or supportive individuals, can also be beneficial for personal growth and development. *The Dhammapada Pāli* says,

*Tatrāyam-ādi bhavati idha paññassa bhikkhuno,
indriyagutti santuṭṭhī: pātimokkhe ca saṃvaro,
Mitte bhajassu kalyāṇe suddhājīve atandite. (375)*

This verse stresses the importance of good company and associating with virtuous friends who lead a blameless life. It highlights the significance of the environment in shaping our character and behavior, emphasizing that a virtuous person must be mindful of their associations and strive to cultivate positive relationships with like-minded individuals who offer support and guidance on the path to inner peace and happiness.

The Role of the Cultivating Antidotes

“Antidote” is an important procedure applied in *the Dhammapada Pāli* to tame human mind. In Buddhism, the antidote is a practice or virtue that helps to counter or overcome negative states of mind, such as greed, hatred, and delusion. If in the

meantime other thoughts intrude into our minds, we must remove their root and put them to one side. The best road to follow is to supplant them by other thoughts. If we adhere to this process, evil thoughts will wither away. The thing to aim at is to be the master of our thoughts, not their slave (Baba 7). Antidotes are seen as an important aspect of the spiritual path. They help to purify the mind and cultivate positive qualities that are essential for spiritual growth and well-being. The Buddhist path is offered as the antidote that leads to the end of suffering (Sai 25). *The Dhammapada* says,

*Akkodhena jine kodham, asādhum sādhunā jine,
jine kadari yaṃ dānena, saccenālikavādinam. (223)*

The verse offers remedies to unwholesome mental states, suggesting non-anger to overcome anger, wholesome actions to overcome unwholesome actions, generosity to overcome stinginess, and truth to overcome falsehood. The verse emphasizes the importance of cultivating positive qualities as antidotes to negative ones. Practicing mindfulness, self-control, and virtuous living are effective antidotes to negative states of mind and suffering. By practicing these and other antidotes, one can purify the mind and cultivate positive qualities essential for overcoming negative states of mind.

The Dynamics of *Kamma* and its *Vipāka*

The *Pāli* term '*Kamma*' which is '*Karma*' in Sanskrit literally means action or doing. Any kind of intentional action whether mental, verbal, or physical is regarded as *kamma* (Sayadaw NP). *Kusala* and *akusala citta*s always cause for volitional action known as *kamma* in *Pāli* (Neupane 20). *The Dhammapada Pāli* focuses on wholesome and unwholesome actions. Wholesome actions are motivated by pure intentions and lead to positive consequences for oneself and others, such as compassion, kindness, love, generosity, and mindfulness. They are the source of good *kamma* and contribute to the well-being and happiness of all. The following verse from the *Yamakovaggo* clarifies the wholesome action with its results:

*Idha modati, pecca modati, katapuñño ubhayattha modati,
so modati, so pamodati, disvā kammavisuddhim-attano. (16)*

This verse reminds us to do good deeds and live virtuously, which brings happiness to oneself and others. Self-reflection is also emphasized as it helps one feel proud of the positive impact they have made. However, it is important to do good deeds for the benefit of all, not just for personal gain. An unwholesome action is motivated by negative intentions such as greed, hatred, and delusion, leading to

negative consequences for oneself and others.

The law of *kamma* is one part of natural law that refers to the working of intention, or the process of mental proliferation and its consequences (Paonil and Sringeri 95). Actions contributing to well-being and happiness are wholesome, while those causing harm and suffering are unwholesome. *The Dhammapada Pāli* clearly reflects that actions can be broadly classified into three categories based on the way in which they are performed: physical action, verbal actions, and mental actions. Man acts through body, speech and mind; actions bring about reactions. Craving, our thirst, which is a factor of the mind, gives rise to deeds, deeds produce results; results in turn bring about new desires, new craving and thirsting. The process of cause and effect, actions and reactions, is natural law (Thera 12). On the basis of the intention of the performances, these three *kamma* may have wholesome or unwholesome actions. And, all have both tangible and intangible consequences for being the characteristics of tangibility and intangibility.

In Buddhism, the results of actions are known as “*Vipāka*”. According to the principles of *Kamma*, every action has a corresponding consequence that is inevitably produced by that action. The result of an action can happen in this life or in a future life, depending on how strong and what kind of action it is. *Kamma* is often described as being like a seed that is planted in the mind, and the result of the action is seen as the “fruit” that is produced by that seed. Just as a seed will inevitably grow into a plant and bear fruit, so too will an action inevitably produce a consequence. The results of actions are said to be inevitable because they are determined by the natural law of cause and effect, and they cannot be altered or avoided. This verse from *the Dhammapada Pāli* clarifies,

*Appam-pi ce sahitaṃ bhāsamāno, Dhammassa hoti anudhammacārī,
rāgañ-ca dosañ-ca pahāya moham, sammappajāno suvimuttacitto,
anupādiyāno idha vā huraṃ vā, sa bhāgavā sāmāññassa hoti. (20)*

The verse stresses the significance of practicing *Dhamma* in physical action, thought, and speech. Even those who speak less of it but practice it with sincerity and wisdom are true followers. By letting go of attachment and aversion and cultivating right understanding, one can attain liberation. One should also abandon clinging to views and opinions in this life and the next. Practicing the *Dhamma* with a pure mind leads to liberation, making it necessary to cultivate wholesome actions and pure intentions in Buddhism.

Cultivating a wise and skillful mind is essential for a harmonious life. Cultivating a cultured mind can lead to both types of consequences, including increased clarity, emotional balance, and a deeper understanding of reality. *The Dhammapada Pāli* talks about numerous consequences, some of them are given below:

Sound Health, Peace and Happiness

Cultivating wholesome mind can cause peace and happiness at the present moment and brings wholesome result for the future. Similarly, generating unwholesome mind can cause unhappiness and agitation at the present moment and sows unwholesome result for the future (Neupane 29). When the Buddha emphasized *kamma* as a cause of health and sickness, he shifted all powers from god and fate on every individual by providing him/her entire responsibility for health and illness (Subedi 29). It strongly focuses on the idea that *kamma* is merely created by choice we made in past lives and more precisely, sound health is to be gained by continuing personal efforts in this life. Good deeds lead to good health whereas bad deeds lead to bad health. The sense of responsibility is much needed in health care (Ratanakul 164). A cultured mind is considered essential for achieving sound health and well-being, as it provides a foundation for cultivating positive mental states, reducing negative ones, and leading to a more harmonious and peaceful state of mind. According to *the Dhammapada Pāli*,

*Ārogyaparamā lābhā, santuṭṭhi paramaṃ dhanam,
vissāsā paramā ñāti, Nibbānaṃ paramaṃ sukham. (204)*

This verse highlights the importance of good health as the foundation of happiness. It states that *Nibbāna* (the state of ultimate liberation) is the ultimate happiness, but this happiness is unattainable without good health. This verse stresses the significance of good health for pursuing spiritual goals and happiness, and emphasizes the importance of maintaining a healthy lifestyle for personal and social well-being. Mind is the center of disease, it also has the power to cure disease (Baba 74). *The Dhammapada* says that the mind is a powerful tool that shapes our perceptions and experiences of the world, and it is therefore important to cultivate it in positive ways. It further says that a cultured mind is considered essential for achieving peace and happiness, as it provides a foundation for cultivating positive mental states, reducing negative ones, and leading to a more harmonious and peaceful state of mind. Regarding the peace, *the Dhammapada* says,

*Natthi rāgasamo aggi, natthi dosasamo kali,
natthi khandhasamā dukkhā, natthi santiparam sukham. (202)*

It asserts that there is no fire like desire, no disease like anger or hatred, and no burden like the aggregates. In other words, these mental and physical phenomena that make up our experience in the world are the sources of our suffering. However, the verse also points to the possibility of happiness by stating that there is no joy greater than peace, which can be understood as the freedom from the afflictions of desire and hatred

The Natural Path to Name and Fame

Fame is one of the most important achievement as an outcome of the cultured mind as recited in *the Dhammapada Pāli*,

*Uṭṭhānavato satīmato sucikamassa nisammakārino,
saññatassa ca Dhammajīvino appamattassa yasobhivaḍḍhati. (24)*

This verse suggests that a person who is diligent, mindful, skillful, self-controlled, and lives in accordance with the *Dhamma* will be honored and respected by others, and their fame will increase. However, it is important to note that this verse does not prioritize fame or suggest that seeking fame should be a goal of Buddhist practice. The verse implies that a person who embodies these good qualities, such as mindfulness, wisdom, and compassion, will be respected and admired by others in all directions, regardless of their outward appearance.

Attainment of Nibbāna: The Ultimate Liberation

In Buddhism, *Nibbāna* is the ultimate goal of the spiritual path. It is a state of complete freedom from suffering and the attainment of true peace and happiness. In *the Dhammapada*, *Nibbāna* is described as the highest and most profound state of consciousness, beyond all dualities and divisions. It is a state of pure awareness, free from all clinging and craving, and characterized by complete detachment and imperturbability.

Nibbāna is not seen as a place or a destination, but rather as a state of mind that can be achieved through the practice of the Noble Eightfold Path. It is the ultimate goal of the Buddhist path, as it represents the complete elimination of all ignorance, craving, and attachment, and the attainment of true peace and happiness. *The Dhammapada Pāli* says that the attainment of *Nibbāna* is entirely based on a personal

experience, attainable only through one's own efforts.

*Jighacchā paramā rogā, saṅkhāraparamā dukhā,
etaṃ ñatvā yathābhūtaṃ, Nibbānaṃ paramaṃ sukhaṃ. (203)*
*Ārogyaparamā lābhā, santuṭṭhi paramaṃ dhanam,
vissāsā paramā ñāti, Nibbānaṃ paramaṃ sukhaṃ. (204)*

The first verse suggests that the greatest sufferings, such as hunger and disease, are rooted in the impermanent and conditioned nature of existence (*saṅkhāra*), and that true understanding of this nature leads to the ultimate happiness of *Nibbāna*. The second verse suggests that the highest forms of wealth and contentment, such as health, satisfaction, and trust, are ultimately unsatisfying compared to the profound happiness of *Nibbāna*. Both verses emphasize that the attainment of *Nirvana* is the ultimate goal of the Buddhist path, and that true happiness can only be found in the realization of this ultimate freedom from suffering.

Conclusion

The mind is a central theme throughout *the Dhammapada Pāli*, and it is depicted as an important factor in shaping an individual's thoughts, emotions, and actions. The mind has its own chain which leads either to the happiness or to the unhappiness. One who controls his senses which are the objects of the mind can definitely get peace but one who floats on the senses, objects of the mind, cannot get peace and is forced to fall under destruction. The text emphasizes the importance of cultivating a clear and focused mind in order to achieve a state of peace and contentment. It also teaches that the mind is the source of both suffering and happiness, and that by cultivating virtues such as compassion, kindness, and non-attachment, one can develop a more peaceful and fulfilling life. The mind, here, is depicted as being closely connected to one's actions and behaviors, and it is believed to be the source of an individual's thoughts, feelings, and perceptions. The text teaches that the mind is prone to being influenced by the ego and the influence of the material world, and it advises against being attached to the ego or to material possessions.

Overall, *the Dhammapada* has presented a holistic approach to mind control, recognizing the interconnectedness of the mind and body and the importance of cultivating a cultured and virtuous mind in order to achieve the ultimate goal i.e. liberation. The essence of *the Dhammapada Pāli* totally lies on the 'Mind' and its impact on the performances. Its preaching is intended for the transformation of the

mind. Mind is the entity which has abundantly governed this Holy Scripture and hence, it can be said that *the Dhammapada Pāli* is stood on the strong foundation of the mind. Attachment and detachment both are the product of the mind. Anger, hatred, depression etc. exist only because of the existence of the mind. It is the mind that causes happiness or sorrow.

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