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The Buddhist Perspective on the Nature of Mind with Special Reference to *Citta Vagga* of *Dhammapada* in the *Khuddakanikāya*

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ABSTRACT

The process that functions inside the mind is able to create the human being as a social being who thrives for the wholesome attainments as well as for the unwholesome attainments and it is totally based within the thought process that takes place inside the mind. When the mind is agitated with the incoming fluxes, it can attach the worldly beings with the cycle of births and deaths without an end. The main objective of this study is to investigate the information in the Dhammapada, Citta Vagga which consists within the Khuddakanikāya to extract the evidence on the nature of mind by concerning on the ways that cause mind's impurification by also examining the supra-mundane attainments that can be achieved with functioning of mind with the wholesome thoughts. Many controversial points can be seen on the nature of mind and most of them are either philosophical or psychological. The Buddhist perspective stands for these two streams and the Citta Vagga is an ideal evidence for that. The Citta Vagga of the Dhammapada can be shown as a nutshell of Buddhist teachings which endows with the realistic doctrines preached by the Buddha associating the mind.

1. Introduction

The *Dhammapada* holds a significant place among the Buddhists as it is honoured as the “Handbook of Buddhists” which conveys very important and beneficial advice for lay people concerning the attainments of mundane and supra-mundane blisses. Among the five sectors of the *Suttapiṭaka*, the *Dhammapada* belongs to the *Khuddakanikāya*. The Handbook of Buddhists’ is composed of twenty-six *vaggas* while the *Citta Vagga* is the third *Vagga* among them. The main objective of this study is to investigate the Buddhist perspective on the nature of mind through the verses in the *Citta Vagga* and to identify the psychological and religious attitude that Buddhist Philosophy holds on the nature of mind which brings benefits for the laity to uplift their mentality to have wise reflection on the incoming obstacles in the life.

The *Citta Vagga* contains eleven stanzas which are different from each other and all of them describe the nature of mind in numerous ways. By referring to these stanzas with their meanings, the individuals are capable of realizing the real nature of mind with its various natures mentioned in the stanzas and to direct the mind towards an entity which it sees as changing and decaying and thus unravelling the soullessness nature of the materialistic world and to get detached from the worldly pleasures that view the world as an eternal sphere to be with. Mind is able to act as a very active agent in controlling human behavior and according to the mental thought associated with, the individual tends to perform actions.

Throughout the forty-five years of the Buddha, He always endeavored to make worldly beings realize about the value of the ultimate doctrines of Buddhism, and among the clusters of those valuable teachings, Dependent Origination, the Three Characteristics of Existence, Four Noble Truths and Eight Worldly Conditions can be interpreted as significant teachings that can be shown as the gist of Buddhism which

emanate positive rays for all the worldly beings, and the stanzas in the *Citta Vagga* are mostly related to these true doctrines. When paying attention towards the stanzas of the *Citta Vagga*, its first stanza can be stated as follows:

‘Phandanam capalam cittam
Durakkham dunnivārayam
Ujūṃ karoti medhāvi
Usukāro’va tejanam’
(*Dhammapada*, 2002, p. 23)

The above mentioned verse explicates that “as a fletcher straightens an arrow, the wise man straightens his mind which is trembling, fickle, difficult to control and difficult to keep away from the sense objects” (*Dhammapada*, 2002, p. 23).

From this meaning, it is clear about the way that the wise reflection is able to control the mind though it is associated with the incoming fluxes. The wise person who has understood the interaction of mind with the sense objects, when an external materialistic object is being contacted with the sense bases, contemplates on all the external tenets in neutral states where he feels no craving over the pleasant sounds, images, and tastes. The changing nature of the mind and the way that a wise man is able to control it without getting into the attachment of pleasures can be clearly extracted from this stanza in the *Citta Vagga*. According to the commentarial history, there was a monk who suffered from deluded thoughts and at that time, Lord Buddha preached this stanza to subdue that monk’s mind. When the mind is getting disturbed with the incoming defilements, any person in the world cannot maintain his or her concentration over one particular function and with that, it makes people suffer from many mental disorders like stress, schizophrenia and anxiety. In numerous teachings, the Lord Buddha imparted invaluable lessons on enduring and comprehending the essence of life. He elucidated how the mind’s function significantly influences one’s behavior.

Hence, in order to have a correct behavior, the mind should be connected with the wise thoughts.

The *Dhammapada*, *Citta Vagga* explains another valuable aspect of the mind in the following way:

*‘Dunniggahassa lahuno
Yattha kāmanipātino
Cittassa damatho sādhu
Citta danta sukhāvaha’
(Dhammapada, 2002, p. 24)*

The above stanza in the *Citta Vagga* explicates that the happiness can be acquired through a well-tamed mind, and the well-tamed mind does not fall wherever it likes. Generally, the mind tends to get attached with the pleasures that it feels through sounds, images etc. and it is the basic nature of the mind. When the mind gets attached to these desires, it creates craving and the craving results in the process of becoming. Until the craving is eradicated, the continuous becoming happens. As explicated in the Dependent Origination theory in Buddhism, the ignorance that appears in the minds of the people where they do not see the impermanent nature of the world is the primal and the strongest factor in the becoming process or in the cycle of continuous births and deaths. Ignorance is the root cause of Kamma and ignorance of the true nature of life and phenomena causes self-illusion (Wijethunga, 2001, p.60).

By understanding the theory of Dependent Origination, the individuals are able to understand the way to end the cycle of becoming and lead the way for the ultimate attainment of Emancipation. As mentioned in the last line of the above stanza in the *Citta Vagga*, a well-restrained mind brings happiness or bliss. Here, the happiness or bliss can be seen as two-fold, namely; mundane and supra-mundane. Mundane bliss means a lay life, which is led with the real understanding about the true nature of the world, while the supra-mundane blisses

define the spiritual attainments that can be acquired through the mental development with a wise reflection. For the mundane attainments, the Lord Buddha taught many doctrines to be followed by lay people and in this way, by understanding the nature of the mind, individuals are capable of restraining their mind and to achieve their goals in the economic, cultural and social sectors of the mundane life.

Among the twenty-six *Vaggas* in the *Dhammapada*, when referring to the *Citta Vagga*, a rich repository of evidence can be seen on the nature of mind, and according to the fourth stanza, a wise man guards his mind which is difficult to perceive, extremely subtle, falls wherever it likes and a guarded mind brings in happiness (*Dhammapada*, 2002, p. 25). The Pāli stanza can be stated as follows;

*‘Sudussam sunipuṇam
Yatthakāmanipātinam
Cittam rakkheta medhāvi
Cittam guttam sukhāvaham’* (Narada, 2000,)

A devout follower entered the Order, but soon found the Holy Life too embarrassing, owing to the large number of obligatory rules. The Buddha advised him not to worry about them but to guard only his thoughts (Narada, 2000, p.37). This is the story behind preaching this stanza and according to that, it's clear about the way that the mind is shaking from time to time over the loss of desires. The Lord Buddha imposed two hundred and twenty-seven monastic codes for monks for the betterment and protection of the Buddhist Order from the rebellious monks. In that way, the Lord Buddha took measures to guide the monks to control their emotions that generate from the mind and lead them towards the final liberation.

Another aspect of the nature of mind is its ability to roam all alone and the *Citta Vagga* elucidates that, those who restrain their bodiless mind which roams afar all alone and

which resorts to a cave, are released from the bonds of Death King (*Dhammapada*, 2002, p. 25). There can be seen many controversial points on the relationship between the mind and the body. The Lord Buddha always declared about the final aim of Buddhism, which can be acquired, with the eradication of defilements from the mind and, He set aside the questions which are not relevant to the attainment of Emancipation. The problem on the relationship between mind and body is also a problem which the Buddha set aside without giving any answer. These questions were known as 'Unanswered questions' as they were not aiming at the ultimate bliss of Buddhism. The *Cūlamalunkyaputta Sutta* in the *Majjhima Nikāya*, explains these unanswerable questions and they can be stated as follows;

1. *Sāssato loko* - Is the world eternal?
2. *Assato loko* - Isn't the world eternal?
3. *Antava loko* - Is the world finite?
4. *Anantava loko* - Isn't the world finite?
5. *Taṃ jivaṃ taṃ sariraṃ* - Is the soul identical with body?
6. *Aññaṃ jivaṃ aññaṃ sariraṃ* - Is the soul different from the body?
7. *Hōthi tathagato hothi paraṃ maraṇaṃ* - Does a realized one exist after death?
8. *Na hothi tathagato para maraṇa*
9. Doesn't a realized one exist after death?
10. *Hoti ca na hoti tathagato para maraṇa* - Does or doesn't a realized one exist after death?
11. *Neva hotica na hoti ca tathagato para maraṇa* - Does or doesn't a realized one neither exist nor doesn't exist after death?

As mentioned above, the question on mind and body is set aside as an unanswered question. The mind by its nature is bodiless but resides within the body and the body is the cave for the mind to exist. If there's a person who is able to restrain this bodiless and roaming mind, it is said that, he's free from the bonds of the Death King and the reason for it is, the person who has a control over the thoughts generated in the mind

never gets disturbed with the incoming defilements or gets deluded thoughts which are associated with greed, hatred and delusion. Hence, he can get freed from the bonds of the Death King with the pure understanding that he is possessed about the nature of mind and the way he wants to maintain the connections with the materialistic world. The individual who is well-restrained in his thoughts performs his actions with a neutral mentality where he feels no anger, greed or delusion. He possesses a realistic thinking pattern to see the real nature of the objects in the world and to act neutrally in both happiness and unhappiness. The unshaking nature of the mind over the eight worldly vicissitudes is highly possessed within an individual who is wise about the nature of mind. When living in the world, not all the moments are happy, and in most of the instances, there are many challenges to be overcome as worldly beings. To overcome those challenges successfully, the mental strength should be in a state where it does not shake over the negative impacts. Among the eight worldly conditions, there can be seen loss, profit, happiness, sadness, fame, defame, praise and blame. In a competitive world, with these contingencies, the nature of mind is always getting changed and shaken. By realizing that, all these contingencies should be tolerated with equanimity and they are also not permanent. One should restrain his mind to face these worldly natures with a positive mental state. According to the evidence depicted in the *Dhammapada*, there can be seen that, he whose mind is not calm, he who knows not the doctrine, he whose conviction wavers, such a man's wisdom will never be perfect (*Dhammapada*, 2002, p. 26). The relevant stanza is mentioned below:

*'Anavaṭṭhita cittassa
 Saddhammaṃ avijānato
 Pariplavapasādaṃ
 Paññā na paripurati'
 (Dhammapada, 2002, p. 26)*

The above stanza explains that the calmness of a mental state is acquired with the

unshaking nature for the incoming defilements. If an individual is not possessed with mental freedom, he is not endowed with calmness, and that shaking nature will bring negative outcomes upon the physical, mental and social well-being of that individual. To become a wise man, the doctrine should be well known, and knowing the doctrine well leads to mental calmness, which causes to bring supra-mundane attainments.

When comparing with other animals, the value of the birth as a human being and being able to listen to the dhamma can be stated as two rarest things that human beings are gifted with, and in the *Majjhima Nikāya*, *Bālappaṇḍita Sutta* explains this in the following way:

'Seyyathāpi bhikkhave puriso ekacchiggala yuga mahasamudde pakkhipeyya. tamenapuratthimo vatho paccimena samhareyya paccimo vato puratthimena samhareyya,uttaro vatho dakkhineyya samhareyya,dakkhino vatho uttarena samhareyya. tatrassa kano kaccapo so vassatasassa vassatassa accayena saki umujjeyya. Tam kim maññatta , bhikkhave apinu so kano kaccapo amusmi ekacciggale yuge givam pavaseyya'ti? Bhante kadaci karahaci dhigassa addhuno accayena'ti. Khippatara khoso, bhikkhaveka ho kacchapoamusmi ekacciggale yuge giva pavaseyya ato dullabhataraha bhikkhave manussatta vadami saki vinipathagetēna balena. Tam kissa hethu? Na hettha bhikkhave attha dhammacariya samacariya kusalakiriyapuññakiriyaaññamaññakhadika ettha bhikkhave vattati dubbalakhādika' (Majjhima Nikāya III, 1956, p. 371).

A wooden cattle-yoke is floating on the waves of the sea, tossed this way and that by the winds and currents. The likelihood of a blind turtle, rising from the depths of the ocean to the surface once in a hundred years, putting its head through the hole in the yoke is considered greater than that of a being in the animal realm, hungry ghost realm or hell realm achieving birth as a human-being. This

is because, in these realms, there is no dhamma, no practicing what is right, no doing what is wholesome and no performing of merit (Dhamma Wheel, n.d., para.1). With this explanation, it is very clear how hard and rare to gain the existence as a human being.

The *Akkhana Sutta* in the *Aṅuttara Nikāya* explains the two rarest incidents that occur in the world and the related Pāli quotation can be mentioned in the following way:

'Bahū hi akkha ha vutta maggassa antarāikā kadavi karahavi loke uppajjati tathāgathatasaida sammukhibhuta ya lokasmi sudullabha manussapatilabho ca saddhammassa ca desana ala vayamitu tattha atthakāmena jantu' (Aṅuttara Nikāya IV, 1956, p. 133).

The above teaching explains that listening to dhamma and being born as a human being are the two rarest incidents that happen in the world and with this information, it is very clear about the importance of listening to dhamma and understanding the dhamma. Without listening to dhamma, one cannot achieve wisdom or to establish his mind towards mental peace. It is very important to get an adequate knowledge about dhamma in order to be a wise person in the world who controls the mind with wisdom.

In the *Aṅuttara Nikāya*, *Vimuttāyana Sutta* is another repository to prove the value of learning or listening to dhamma as this discourse emphasizes the five grounds that lead one towards the final liberation in the following way:

'Pancimāni bhikkhave vimuttayathāni yattha bhikkhunō appamatiassa atthapino pahitattassa viharato avimutitiam va citiam va vimuccanti aparikkhina va asava parikkhyam gacjanti ananupppatthan va anuttaram yogakkhenam anupatha' (Aṅuttara Nikāya V, 1956, p. 26).

The Buddha from the above mentioned discourse declared that, listening to the

dhamma, reciting the dhamma, pondering or examining the dhamma, teaching the dhamma and engaging in meditation as the five grounds for the attainment of liberation. Evidence can be gathered from the Buddhist literature on the causes that lead worldly beings into defiled thoughts. When the people are endowed with these thoughts, they are not able to listen or remember the facts of the dhamma. The *Nīvarana Sutta* of *Aṅguttara Nikāya* explains the hindrances that the minds of the worldly beings getting disturbed with and when the minds of the people are attaching to these hindrances which obstruct the path to attain Emancipation, they do not see the difference of wholesome and unwholesome actions as they are blind on truth. The *Nīvarana Sutta* explains the five hindrances in the following way:

‘Pancimani bhikkhave nīvaranāni. Katamani pañca:kāmaccandanīvarana,vyāpādanīvarana,thinamiddanīvarana,uddaccakukkuccanīvarana,vicikicanīvarana’ (*Aṅguttara Nikāya IV*, 1956, p. 458).

The meaning of the above Sutta is as follows;

“Monks, there are these five hindrances. Which five? Sensual desire as a hindrance, ill-will as a hindrance, sloth and torpor as a hindrance, restlessness and anxiety as a hindrance, and uncertainly as a hindrance. These are the five hindrances” (Access to Insight, 2002). According to the *Roga Sutta* of *Aṅguttara Nikāya*, there are twofold illnesses: they are mental diseases and physical diseases which can be stated as follows:

‘Dve me bhikkhave, rogo kata me dve, kāika rogo,cetasika rogo’ (*Aṅguttara Nikāya II*, 1956, p. 276).

The Buddha declared that, the illnesses are twofold as physical and mental. Through the Buddhist teachings, Buddha provided His aid towards both of these illnesses and specially, for the mental disorders. Buddhist teachings are capable of curing the patients who are suffering from the negative and depressed mentalities caused by different problems

related to social, physical and economic aspects.

By listening to the dhamma, the mind is purified with the ultimate teachings in Buddhism. The one who listens to dhamma, reads the dhamma and acts according to the dhamma, never follows a bad pathway. Having a proper understanding of the dhamma brings mental peace which also causes to have a healthy physical body. In this way, listening to dhamma is very essential to become a wise person who is able to control the mind from getting into defiled thoughts.

Mainly in Buddhism, three roots for unwholesome actions are mentioned; they are hatred, delusion and greed. The *Citta Vagga* mentions about the nature of the mind of the person who is free from these defilements as a person who does not fear the defilements. All the bad mental tenets that appear in the mind are associated with these three defilements and when the mind can get freed from such defilements, no jealousy or craving about the objects in the world appear, and thus the state of the mind can be directed towards the spiritual attainments.

Within the *Citta Vagga* of *Dhammapada*, there can be seen very valuable similes that explicate the nature of mind and one stanza is mentioned below:

‘Kumbhupama kāyamima veditvā Nagarupama cittamida thapetvā Yodetha māra paññā vudhena Jitañ ca rakkhe anivesano siyā’ (*Dhammapada*, 2002, p. 27).

This stanza elucidates that, by knowing that the body is but a pot of clay, keeping the mind as firm as a fortified city, the Death King should be attacked with the weapon of wisdom. One should protect his conquest without attachment (*Dhammapada*, 2002, p. 27). A wise person possesses a well-restrained mind to make his choices. Otherwise, the mind is able to make the human being as a slave to it. To be wise, according to *Citta Vagga*, a great factor is the nature of the body. Though all existing objects may see as permanent, in reality, all existing

objects change. The human body is also subjected to various changes and illnesses. Therefore, human body is also not a permanent existing thing. The above stanza from the *Citta Vagga* instructs one to keep the mind in a state where the mind is able to face the tenets with the wisdom it possesses. Then, any tenet cannot influence the stability of the mind. Specially, by seeing the nature of the body as a pot of clay, the people are able to see the true essence of life with the wise mentality they have gained through the eradication of defilements.

A famous saying is that; life is uncertain but death is certain. It is the reality of life that worldly beings have to face one day. In another simile, the *Citta Vagga* compares the decaying nature of the body to a states like a useless piece of firewood cast aside, and this body devoid of consciousness will lie on the ground in no time (*Dhammapada*, 2002, p. 27). Through this valuable advice, it can be seen that the body is useless without the mind, like a firewood cast aside. The human beings only acquire the merits of good actions that they have performed throughout their lifetime and the bad results of the bad actions. By having a mind as a human being, if they are able to perform good actions with the wholesome thoughts generated in the mind, they are able to acquire a lots of merits with the mindful mentality that they possess with and face death with no fear. The mentality which is possessed with the true nature of the world has no fear for the death, and that nature of mentality only emanates positive rays in and around the world.

The *Citta Vagga* also mentions, whatever harm a thief may do to another thief, whatever harm a foe may do to another foe, an ill-directed mind can cause far greater harm to man (*Dhammapada*, 2002, p. 28). When the mind is defiled with the thoughts like jealousy, ignorance and conceit, the actions are also performed by associating such thoughts and with that, there cannot be seen wholesome actions except unwholesome. This nature of mind makes the

human being a sinner and obstructs his path towards the mundane or supra-mundane attainments. For example, if a person commits any sins in the five heinous acts, then that person is not able to purify his wrong actions and he will be born in the hell instead of being born in the heaven. In that way, the mind has a great power to control human beings in their actions, and that's why the ill-directed mind is considered as a great harm for man.

Citta Vagga admires the nature of the well-directed mind, and it elucidates the service that a well-directed mind does to a man, neither mother nor father nor any other relative will ever do (*Dhammapada*, 2002, p. 28). A well-directed mind always leads one towards the wholesome actions which bring good results towards the spiritual attainments and mundane attainments. The person who is endowed with a mind which is full of wisdom, does not go from hatred to hatred, greed to greed and delusion to delusion. Buddhist philosophy holds a *Paṭisothagāmi* attitude towards the world and the wise person also follows only this attitude. A well-restrained mind is the key for the success of a person that can be achieved with wisdom.

Further, a well-directed mind is the mind that is achieved through the cultivation of the Concentration meditation and Insight Meditation. The *Vijjābhāgiya Sutta* in *Aṅguttara Nikāya* can be shown as a discourse about the objectives of *Samatha* and *Vipassana* meditations:

'Dve me bhikkhave, dhammā vijjā-bhāgiya. Katame dve? Samtho ca vipassanā ca. Samathō bhikkhavebhāvitokamatthamanubhoti? Cittab hāviyathi. Cittabhāvitakamatthāmanubhoti? yā avijjā, sā pahiyathi. Vipassanā bhikkhave bhāvita kamattha anubhoti? Yā avijjā sā pahiyathi...' (*Aṅguttara Nikāya I*, 1956, p. 120).

These two dhammas, bhikkhus, are conducive to *vijjā*. Which two? *Samatha* and

Vipassana. By developing *Samatha*, bhikkhus, what purpose is served? *Citta* is developed. By developing *citta*, bhikkhus, what purpose is served? Whatever *rāga* there is abandoned. By developing *vipassanā*, bhikkhus, what purpose is served? *Paññā* is developed. By developing *paññā*, bhikkhus, what purpose is served? Whatever *avijjā* there is abandoned (Dhamma Wheel, n.d., para.3). As mentioned in the discourse, by developing the *Samatha* meditation, he is able to suppress the five hindrances. In addition, with the cultivation of the *Vipassana* meditation, it is able to eradicate all the defilements by developing the mind on five aggregates as impermanent, suffering and soullessness. To attain a well-directed mind, Insight meditation plays a vital role according to Buddhism.

By leading a mind which is possessed with wisdom, not only the supra-mundane attainments but also the mundane attainments can be achieved. As the supra-mundane achievements, the spiritual path can lead towards the final liberation of emancipation and as the mundane attainments the lay life can be successfully led without being shaken over the worldly conditions and leading a satisfactory life with contentment.

When the mind is well-directed, it cultivates the wholesome thoughts which are free from hatred, delusion and greed. Then it is associated with the mental thoughts like four immeasurables which bring mental peace to the lay life. These four immeasurables are mentioned in the *Samyutta Nikāya, Metta Sutta* as:

'Mettāsahagethena cetasa vipulena mahaggatena appamanena averēna avyajjēna eritva viharatva. Karunasahagatena cetasā eka disa eritva viharatha. Tatha dutiyaiti uddhammenatiriya sabbaddhisabbattāya sabbavantalōkakarunasahagatēna..mudithas ahagatenacetasā eka disa eritva viharatha. Upekkhasahagatena cetasā eka disa eritva viharata..' (Samyutta Nikāya II, 1956, p. 219).

Mettā defines the loving kindness and *Karunā* defines being compassionate for everyone, while *Muditā* explains the happiness for others' development. *Upekkhā* defines the nature of equanimity. By associating with these types of states, one is able to stabilize the mind with wholesome thoughts that bring mental peace.

In this way, the *Citta Vagga* of the *Dhammapada* brings a rich repository of evidence on the nature of mind which are beneficial for the development of the mind towards the positive aspect.

2. Materials and Methods

2.1 Usage of Primary sources

For the study on the nature of mind as expounded in the *Dhammapada, Citta Vagga*, mainly the information was gathered through the primary sources.

2.2 Collecting data from the Secondary Sources.

The scholarly works endowed with the interpretations on the nature of mind were used as secondary sources for extracting the information on the nature of mind. Further, internet was used as a source for collecting information and as this study has mainly gathered information from the primary and secondary sources, this study is identified as a Qualitative Dominant Mixed Research.

3. Results and Discussion

The eleven stanzas in the *Citta Vagga* elucidate different aspects of the nature of mind, and by referring to these stanzas one by one, it can be seen how each stanza explicates the different natures of the mind. As a whole, it can be stated that, the cardinal teachings of Buddhist philosophy are well-explained by associating with the functions that take place in the mind. In Buddhism, the teachings such as Dependent Origination, Three Characteristics of Existence, Eight

Worldly Conditions, and Four Noble Truths are clearly explained in the *Citta Vagga* of *Dhammapada* and though they are not named so within the stanzas in the *Citta Vagga*, there can be seen stanzas which depict the true essence of these doctrines.

The innate nature of the mind, the causes for the impurification of the mind with the incoming thoughts, the way that the mind should be controlled and the way the mental development should be acquired through Insight and Concentration meditations and the path for the mundane blisses are clearly explained with the information provided in the *Citta Vagga*. The mind should be guarded well and should take steps to develop the mind with the meditational techniques like Concentration and Insight meditation which tranquilize the mind and lead the mind towards an entity where it sheds light towards the mental purity with a realistic understanding. The rich repository of Cardinal Buddhist teachings recorded in the *Citta Vagga* can be considered as a jewel in the Buddhist literature that explicates Buddhist theories in a nutshell which the Lord Buddha preached through His forty-five years of the journey in preaching the dhamma. In addition, it can be stated that, if the nature of mind is referred through these verses by going through their meanings, the society will become a blissful place, which emanates positive energies among individuals that uplift their social, economic, physical and mental conditions. With that, it creates a community, which sees the truth as the truth and level up their mental condition to face the worldly conditions in a moderate level and accept the true flow of the world.

4. Conclusions and Recommendations

This study based on the nature of mind is a Qualitative Dominant Mixed Research, focusing on the *Citta Vagga* of the *Dhammapada*. It deals with the nature of mind in different aspects, and when examining the data, it is clear that, the nature of mind is indefinable and changes in

unexpected ways. All the stanzas in the *Citta Vagga* are clearly explicating the nature of mind through mind's features, but none of these stanzas state a fixed meaning for the mind as the nature of mind is indefinable. The *Citta Vagga* has explained the basic nature of the mind, how it gets defiled with the incoming traits and the way the mind can lead towards the spiritual and mundane attainments. With the information recorded in the *Citta Vagga*, the Buddhist teachings can be seen briefly, which are associated with explaining the nature of mind.

To stabilize the mind with wisdom, *Citta Vagga* can be shown as an ideal literary record that can be used to extract the information on the nature of mind along with very valuable Buddhist teachings, and as a recommendation, it can be suggested to inquire about other twenty-five *vaggas* to investigate the valuable evidence on the significant features depicted from the mind, and the pathways to conquer the negative aspects generated from the mind which lead it towards the ultimate bliss of emancipation. As another recommendation, it can be suggested to investigate the mental disorders depicted in the stanzas in *Dhammapada*, *Citta Vagga* and to identify the Buddhist psychological theories that can be applied in consoling or curing such mental illnesses caused by defiled tenets.

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