

The Dhammapada Book: A Review and Discussion

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To Link this Article: <http://dx.doi.org/10.6007/IJARBS/v13-i12/19760> DOI:10.6007/IJARBS/v13-i12/19760

Published Date: 06-12-2023

Abstract

A research paper presents a unique topic of study that has no many studies or resources conducted regarding it, so this paper gives the concerned people about this topic valuable and helpful information. Thus, the reason for choosing the address of this topic is due to the recommendation of the researcher's professor to write about it, the interest of the researcher to discover extensive and detailed information about this topic, and lack of the number of resources and references reading it. Furthermore, the researcher faces challenges in obtaining information during searching and writing this paper because of the lack of Arabic references and the limited information about the topic of the Buddhist personality, Buddhist books, and Buddhism. Also, this research is based on a methodology of two main approaches; the descriptive to describe and analyze the Buddhist personality by mentioning the evidence in the Dhammapada, and the critical to criticize and comment on the Buddhist ethical doctrine. Therefore, this paper confirms that Buddhist doctrine is closer to the imagination than reality, Buddhism paid attention to the individual on himself, Buddhism is closer to philosophy than religion, and Buddhist personality in "Dhammapada" does not concern with faith and does not believe in the existence of God.

Keywords: Dhammapada Book, Buddha, Buddhist, Buddhist Attributes, Attributes

Introduction

This paper introduces the book of Dhammapada; the adopted book of the Buddhists, and its content, then clarifies the classification of the book, the date of writing, the language of the book, and its importance to Buddhists. Furthermore, the research includes the mentioned attributes in the Dhammapada book and the attached teachings to Buddha, in addition to criticizing the mentioned attributes in the Dhammapada book. Hence, this research paper is distinctive with its detailed and significant information about the topic especially in the case of lack of beneficial resources and the difficulties in finding trusted information about it (Han, 2017).

The reason for choosing this topic was upon the recommendation of the professor of the researcher to conduct a research paper about a significant topic (Buddhism) because of the lack of references and resources containing useful information about Buddhist books and Buddhism. In addition, the researcher is interested to discover more detailed information

regarding the topic especially what the Buddha mentioned is not a philosophy as some call it, but rather it is an instinct that a person was born with and that Buddha confirmed to humans in the form of facts. Furthermore, the researcher is attracted to the point of the Buddhist books that contain three packages including what is useful to them in their life, rather they focus and revere a certain part of the Sutta-pitaka book, which is the Dhammapada (Friedlander, 2009). Thus, after deep research about this topic, it becomes obvious that it contains a set of morals and attributes that every Buddhist should possess.

The main challenge was the lack of Arabic references and the limited information about the topic of the Buddhist personality, Buddhist books, and Buddhism, so the researcher was forced to obtain information from some English electronic scientific sources that are translated into Arabic, in addition to the lack of references to explain what is contained in the Buddhist approved book "Dhammapada" (Jones, 2015).

Methodology

This research paper is based on two approaches as follows

- *Descriptive and analytical approach:* The research is based on this approach to describe and analyze the Buddhist personality by mentioning the evidence in the Dhammapada.
- *Critical approach:* The research is based on this approach to criticize and comment on the Buddhist ethical doctrine (the Buddhist attributes).

The Dhammapada Book

Dhammapada: is a Sanskrit word and it is one of the terms with multiple meanings, as it is the moral law in Hinduism, it is the perfect truth in Buddhism, and it is the moral virtue in Jainism, and the eternal essence that moves the world at the same time and this term is very popular in many parts of Asia (Darwish, 2006). Dhamma means law, equity, justice, obedience, truth, regulation, religion, and goodness, or in other words, it is a comprehensive set of Buddhist teachings. While Pada means the path, the step, the walk, the road, or the basis or part of poetry. On this basis, the meaning of Dhammapada: is the path of benevolence, or the path to religion, or the basic system of Buddhist worship, or the religion's foundations in poetic form (Shalabi, 1983).

Introduction about the book

Dhammapada is part of the Buddhist scriptures collection. As the texts of this book were spread and recorded in the Pali language, the juristic language of southern Buddhism, and it became the main book of the Buddhists. Also, the Dhammapada book is a small part of the adopted book of Buddhism which is called (Tipitaka) according to the Mali language and called (Tripitaka) according to the Sanskrit language. Although it is a small part, its contents are quite sufficient to encompass the Buddha's teachings. The book (Tripitaka) is considered the most important of all Buddhist books, because it includes religious texts that have been collected by various Buddhist gatherings over many centuries. So, it contains Mali elites and bouquets of Buddhist poetry and literature that were chosen from the Buddha's words as written in (Sutta-pitaka) (Shalabi, 1983). These texts are either phrases attributed to Buddha, or a narration of his actions, or the transmission of what he approved of the actions of his followers, or other ancient Buddhist tales and myths. Buddhists sanctify this book like the Hindus sanctify their Book of the Vedas, and as Christians revere the Gospel (Jones, 2015). However, Buddhists do not claim that their book is revealed from heaven, nor do they ascribe

what it includes to a divine aspect, but rather they ascribe it to Buddha himself and to his early followers. This book is adopted by Buddhists in the past and in the present (Nomsuk, 1999).

The meaning of (Tripitaka) has three groups: Sutta-Pitaka, Vinaya-Pitaka, and Abhidhamma-Pitaka (Shalabi, 1983).

Whereas, (Sutta-Pitaka) contains explanations for examples and lectures, and questions and answers issued by Buddha with his disciples or common people, and it is divided into five parts, and each section contains numerous parts. The book of Dhammapada is the second part of the fifth section, which is the Khuddaka Nikaya, which is a part of the first section (Sutta) which is one-third of the original book (Tripitaka), the Buddhist holy book (Shalabi, 1983, Pp. 228-226).

The Buddhist narratives agreed that the Dhammapada book was constituted in 433 BC. It is likely that the sayings were collected in northern India in the third century BC, and were noted down mainly in Ceylon in the first century BC as well as this book was written in the language of Bali island in Indonesia; the popular language of people in the time when the Buddha was living (Shalabi, 1983, p. 228). Buddhist scholars view Dhammapada poetry as purifying and refining thought, and it encourages to purify the soul to ascend to the peak of idealism (Shalabi, 1983, p. 228). As Buddhists view the ideal personality through the Dhammapada book. In the view of monks, whoever wants to become the ideal person must be characterized by the attributes of the monks, and every monk must read the Dhammapada book and judge with equity according to what it contains. From that, monasticism is where the monks adhere to a certain dress, shave the head, silent meditation, abandon pleasures and desires (Deegalle, 2003), and so on, and monasticism depends mainly on the teachings of Buddha.

Content of the Book

The Dhammapada book was translated by Dr. Raouf Shalabi in his book *Gods in the Markets*. The Dhammapada section includes twenty-six chapters, and in the following is a summary of the content of each chapter (Friedlander, 2009).

Chapter one (Tips): This chapter summarizes many of Buddha's advice:

1. There is no priest except the one who purifies himself from his inner and from the mortal life, and hatred is extinguished by forgiveness.
2. All cases are the result of our thinking.
3. Whoever recognized that the right is right and the wrong is wrong has reached the goal.
4. Whoever does evil, he will regret in earthly life and the Hereafter, and whoever does good, he will feel pleasure in this life and feel its effect.

Chapter two (Awareness or Rationality): This chapter introduces many of the attributes of the rational:

1. The rational people are like kings among gods.
2. Inattention is a badness that causes a feeling of fear and caution.

Chapter three (Thinking): This chapter summarizes the benefits and advantages of thinking:

1. Maintaining the method of thinking, as right-thinking ends with happiness.
2. The wandering of thought hinders acting wisely and courteously.
3. The body has no importance and it is fragile and transient, but the important is the treatment method between two people who are characterized by hatred.
4. The benefit does not come only from the mother, father, and relatives, but also from the thinking.

Chapter four (Flowers): In this chapter, a description of flowers in terms of goodness they represent:

1. The Convolvulus plant is the one who subjugates the world, and the group of saints, and it is the one who recognizes the path of success and sincere resolve.
2. Body is mortal.
3. Death for those who collect the debris of life, and death for those who collect the ambitions and desires of the soul.
4. We must implement our deeds, not the deeds of others. Only good deeds and the qualities of a good man spread and heard by everyone.

Chapter five (The Stupid): In this chapter, a description of the stupid and foolish people, and how they affect those around them:

1. There is a path that leads to the world and a path leads to Nirvana.
2. A student of Buddha is one who acts wisely in choosing the safest path.
3. A stupid person does not know the living laws and the life rules, as he has always short sight and horizon, and portrays to him that he is the enemy of himself. Also, he is miserable thinking of his children and conditions as his own property.

There are two types of stupid people

- The foolish people who recognize who they are and pretend of prudence and wisdom.
 - Those who claim that they are geniuses, as they are foolish and stupid people.
4. If the foolish person befriends a reasonable one, he will not acquire knowledge from the owner of the mind.
 5. If the intelligent person befriends the rational one, even for a short period, he will receive from him useful science and sound knowledge.

Chapter six (The Wise): In this chapter, a description of the wise person as:

1. Whoever wants to befriend and follow a wise person, he must get rid of disgraceful qualities and give up money, even if it was like Qarun's money.
2. Friendship with a virtuous, pure, and pious person who does good deeds. Whoever follows the book "Dhamma" lives happily and feels quiet when hearing it.
3. The wise are the ones who discipline themselves and hold account upon them, neither insults nor praises affect him.
4. They don't care about worldly happiness because they don't think about pleasure or pain.
5. Asceticism away from happiness and they are not bound by a worldly or lustful bond, and who they will reach to the Nirvana.

Chapter seven (Wisdom): In this chapter, a description of wisdom and its effect on humans:

1. In leaving the world, home, and money; leaving their homes and eat as it is in the "Dhamma" book system then they recognized the path of salvation and absolute freedom.
2. They do not need food, these wise are respected by the saints because they have controlled their senses and feelings from pride and lusts, and perform their role to the fullest as they were assigned to do.
3. Happiness in the forests.

Chapter eight (The tolerant): In this chapter, granting is described by quality and not by quantity, as:

1. Self-control is better than controlling others.
2. Whoever has control over himself cannot be overcome by gods or dangers, i.e. he will be immune.
3. Whoever can do good, will have the reward of longevity, love, happiness, and strength.

4. Living one day in goodness is better than living long in sins and not disciplining the soul, and they were lazy and did not understand existence and justice.

Chapter nine (Evil deeds): In this chapter, a description of evil deeds and their impact on persons:

1. Striving to obtain virtues.
2. No repetition of error and evil, and little evil should not be neglected because with time it increases and dominates the place, and doing good should not be diminished either.
3. No escape from death.

Chapter ten (Retribution or Punishment): In this chapter, the description of punishment and its influences, as:

1. Do not think to kill and do not help in killing.
2. Do not seek happiness in the account of others, because you will not gain it after death.
3. Do not use profanity.
4. Unjust judgment on innocent people has its consequences: psychological suffering, loss of money, pain, sickness, loss of consciousness, the torment of the king, being accused, loss of a friend or relative, vanishes all his possessions, burns his house, and finally enters him the fire.
5. Whoever bears within himself suspicion and doubt, does not obtain purification even if he was from the priests, teachers, or Brahmans in his appearance or actions.
6. Certainty, work, strong belief, the talents of the soul and its strength, and living in this life on a virtuous level such as recognition and understanding, so our virtuous behavior and action, our rationality, and our awareness all avoided us many pains and trade-offs.

Chapter eleven (Aging): In this chapter, a description of the body in the aging stage and how it becomes fragile and weak:

1. Viewing the body as a mortal and has no importance, and life ends with death.
2. Commenting on pleasure saying that pleasure has no importance to a mortal body.
3. Lack of pride because there is no place for a mortal body.
4. The body dies but its good deeds of the body do not vanish.
5. Learning develops the mind and knowledge.
2. We only think about building our bodies and we think only about our appearance.
3. The importance of good deeds at an early age (Youth stage) where the body is strong and can do a lot of good deeds.

Chapter twelve (Subjectivism): In this chapter, a description of the self is presented in terms of good and bad:

1. The importance of self-care and putting it on the right path, refining it from time to time, and linking it to virtuous morals.
2. The self is the one that estimates itself.
3. Whoever commits sins does not think that he has found his self-happiness.
4. The self comes out of it good and bad, and through with it we are purified from sins or vice versa.

Chapter thirteen (The World): In this chapter, there are many warnings and advice for living in this world:

1. Beware of the world, do not listen to anyone, be alert and aware, and do not be attracted by the world.
2. Following virtuous teachings yields Paradise and earthly happiness.
3. Our view of life as mortal passes away in a jiffy.
4. Experience is the best evidence to recognize the difference in the person's point of view about the world.

5. The goal is to be saved from this world by following the teachings because the world does not deserve living for its sake, and the best of it is to reach purity and chastity.

6. Do not be miserly as this obstructs you to reach to divinity.

Chapter fourteen (Buddha): In this chapter, a description of Buddha alive:

The book views Buddha as not belonging to the group of divine, in text No. 3: "The group of the divine is envious of the group of faithful wise" Rather, he is one of the sincere wise, and it is difficult to reach the characteristics of Buddha. The wise people are difficult to live among people or to hear universal judgments, (Do not do evil / clean your heart / think while he is pure/humble food/asceticism and austerity are guides of prudence) as the book considers that the soul must always be in misery and exhaustion, and it was created for that. And whoever his soul suffers is a wise, rational, and fair person, and whoever reaches a degree of a holy knowledge is a spiritually happy person (Vroom, 2006).

The book states that whoever suffers from fear cannot cure it and the way to protect himself by going to houses of worship, mountain tops, or the depths of jungles and forests, ... etc. This is not also the end, because the soul is blended with misery and hardships, but whoever takes the protection of Buddha in his deeds and conscience, sees the supreme truth, and in the vision of eliminating pain is eight ways mentioned by Buddha, and whoever follows them has reached a solution to what grieves (Jazeel, 2001), hurts, and wounds him. Whoever follows the teachings of "Darna" and "Sangha" will live in eternal happiness, all that teachings are related to feeling and conscience.

Chapter fifteen (Happiness): In this chapter, a description of happiness and its impact on human:

1. Happiness is not to hate anyone and not to be in a relationship with whom we hate.

2. Get rid of evil and greed.

3. Victory breeds hatred.

4. Similes of the soul to fire and make the hatred similar to disease.

5. Health and satisfaction are the greatest wealth, and faith is the basis for honest brotherhood, and Nibbana is the supreme happiness.

6. Repeating the importance of not being afraid and following the teachings of Dhamma, as they lead to happiness.

7. The accompaniment of the sages, the wise, and people who behaves wisely generate happiness.

Chapter sixteen (Pleasure): In this chapter, a description of pleasure and its influence on the soul:

1. Whoever does not implement the idea of meditation will have hatred for the one who meditates.

2. Avoidance of all pleasures because it includes misery and suffering, so do not follow its causes and get rid of its restrictions.

3. If you like something, know that sorrow will come to you out of it.

4. If you are blessed with many blessings, be sure that this will bring you sorrows and doubts.

5. Whoever is not freed from his own whims of "desire, passion, and lust" will be exposed to depression and doubts.

6. Also, concentrating on Dhammapada and applying its teachings leads people to love you.

7. The grace of good work in the other world.

Chapter seventeen (Anger): In this chapter, a description of the characteristic of anger and its negative results, as:

1. Forbidding anger and pride, and humans must cut their relationship with the world.

2. Controlling anger with patience, overcoming evils with good deeds, overcoming miserliness with generosity, and countering lies with honesty.

3. Whoever reads “Dhamma” throughout the night and the beginning of the day, their lusts, passions, and greed will die.

4. Do not criticize someone who perhaps is the best person to Brahman or the Gods.

5. Be careful of physical desires and stimuli that irritate the body and tongue.

Chapter eighteen (Sins and defects): In this chapter, a description of the impact of sins and defects on a human:

1. It is viewed that the student’s failure to memorize and his lack of diligence is a sin and a shame on him. Laziness, neglect, and lack of attention is a sin.

2. Rude behavior is a stigma for women, miserliness is a stigma on the wealth, and committing sins is a stigma on whoever does it in this world and the Hereafter.

3. Negligence is the biggest stigma. However, life is difficult for every humble person because he is always striving to reach sacred purity, so he is always of good morals and attributes, and this person is the one who has a right and luminous opinion.

4. The murderer is characterized as a liar, a rapist, and an adulterer.

5. Intoxicants is one of the defects that lead to sins.

6. Whoever commits sins no one loves him.

7. Destroying envy and hatred.

8. Buddha’s education differed from the book “Dhamma.” People love the world, and Buddha’s followers were freed from this earthly life.

Chapter nineteen (Rightness and truthfulness): In this chapter, a description of the characteristics of truthfulness are:

1. A wise person is taciturn, calm, happy, and liberated from hate and fear.

2. He is the one who has the ability to know the importance and appreciation of things, and he loves good work and forsakes bad work.

3. A person should be on rightness, honesty, and virtuous work.

Chapter twenty (The perfect path): In this chapter, a description of the perfect path to be followed:

1. Eight main paths are the best, and four facts are too the best among facts.

2. The eight paths and the four facts are the cause of a person’s happiness, and Buddhist scholars guide to the middle path.

3. Every creature is mortal, and purity is achieved by controlling sorrows, misery, and suffering.

4. Preserving the say and leading the thought in a virtuous and good manner should give up every ugly act, they will get the path taught by the group of righteous wise men.

5. Good thinking leads to wise behavior.

6. Lust and desire towards women lead to loss.

7. Everything has a time, place, and season.

8. Whoever is attached to life, the sudden death will pull people despite their will, and shatters those with confused ideas.

9. No one rescue anyone from death.¹

¹ Al-Nirvana: 1. To have a proper view of things. 2. The decision you reached should be clear. 3. Your speaking logic should be polite. 4. Your work logic should be good. 5. Your morals should be good. 6. To do your best to stay away from the forbidden. 7. To be wise in reaching the facts. 8. To have a bright intellectual focus.

Chapter twenty-one (Varieties): In this chapter, a description of what the followers of Buddha should be like, as follows

1. Leaving the small advantage to obtain the great advantage.
2. Leaving obtaining happiness on the account of others.
3. Vigilance in the condition of physical strength in what is in the interest, need, and benefit of the person.
4. The reason for Al-Brahmani's happiness: Overcoming deception and love of the world, the pride and the whims of the soul, and cheating which controls all the life desires and recognizes the defects of the soul.
5. Buddha's pupils should always be fully awake, thinking about Buddha, thinking about the book "Dhamma", thinking about the union, thinking about the reality of the human body, thinking about compassion, empathy, and benevolence, thinking about their happiness while performing the worship of focus toward what they are heading towards.
6. What brings you respect is faith, kind deeds, pride, and generosity.
7. Distance from narcissism "self-love" as it leads to extinction.

Chapter twenty-two (Hell): This chapter contains the causes of entry into hell:

1. Lying; whoever did something then denies it enters hell.
2. Even the priest with his wear of the yellow robe, but his behavior is not good and he did not reform himself and hold an account on it, he enters hell.
3. No acceptance of a gift from someone who has no morals.
4. Whoever loves another man's wife will go to hell.
5. The method of asceticism and austerity, if there is a mistake in his method, he goes to hell.
6. Failure to perform the work in a proper manner, not to fulfill the promise, and to do something with your strength and not with the power of someone else.
7. Non weakness in front of desires and soul.
8. Modesty is important in situations where shyness is worth it.
9. The use of fear in its place "fear of things worth to fear from."
10. Knowing the right is right and the person should follow it, and knowing the delusion is delusion and he should avoid it.

Chapter twenty-three (The story of the elephant): In this chapter, there was mentioned some of the stories of some animals and their representation or likeness of human creation such as elephants, horses, zebras, and pigs.

1. Patience towards insults and abuses.
2. Disciplining of the soul and holding an account on it.
3. The personality should not be a riding animal to reach it to its goal.
4. The person is not characterized by laziness, greed, inattention, and love to sleep or sleep anywhere.
5. Beware of weakness, liberating the soul from evils, and keeping thoughts.
6. Befriend to a smart, tactful, educated, patient, and calm man, or only be a friend to yourself.
7. Living alone is better than living with a moron.
8. Whoever has parents and a teacher is happy and joyful in this life.
9. The importance of joy in a person's life is the outcome of good deeds, and it is the goal through which getting rid of bad and evil deeds.

Chapter twenty-four (The soul): The most of what was mentioned in the chapter of the soul is about desire in terms of:

1. The person who has lust is weak.
2. A person who has a bad soul increases his pain and worries, while whoever controls it, his worries and pains will decrease.
3. If it was meant by the soul in this point that is the one that drags a person into sins, then if it sticks to him and he does not eliminate it completely, then his troubles and pains will return to him again and again.
4. Linking between senses and the soul, as the senses are determined in every direction and with them the soul strengthens, here its roots must be cut off with wisdom.
5. Here, linking those who possessed their souls and the priest who was chasing them because he was the person who was freed from all impurities of the soul.
6. They were freed from the desires of the soul and returned to the forests.
7. "The wise man sees that restrictions are jewelry, adornment, son, and wife." As here how he represented child and wife as restrictions and this restriction drags him down.
8. Whoever feels happy is the person who was freed from the defects of heart and body and who follows the teachings of Dhamma.
9. The one who attains the status of moral purity is the one who knows no fear.
10. Unwillingness to life and its adornment.
11. Do not be rich, because wealth is stupidity and negligence, the human soul is the lesion of humanity, hatred is the lesion of humanity, negligence is the scourge of humanity, and desire is the scourge of humanity.

Chapter twenty-five (The priest or teacher): In addition to mentioning the characteristics of the priest that did not differ from the Brahmin in anything:

1. Preserving the eye, ear, nose, and tongue for the forbidden.
2. Virtuous behavior in terms of speaking and thinking.
3. He controls himself with his wisdom.
4. He feels joy when implementing the teachings of Buddha, Samaudi, and Dhamma to live in isolation.
5. He should not be arrogant, nor hatred, or weak, as there is no need to complain about the pain, and that is misery.
6. His life is pure, because he is not related to the outer or the inner, and he does not feel sad because he owns nothing, and he lives in peace, tenderness, and calm.
7. Whoever enters isolation will enjoy happiness and realizes the origin of existence and the annihilation of the body, so he will receive special joy.
8. It is easy for him to control his soul and his perception when he practices the worship of "he performs it usually", and when he befriends the wise and lives pure and persistent, it is he who liberated from worldly life.
9. The self is the place of the meeting with itself, and for this reason, understand yourself alone, and evaluate it alone.
10. The priest is the one who believed in the teachings of Buddha and the book Dhamma, to reach the tranquility and happiness "Nebbana" as mentioned in Brahman.

Chapter twenty-six (Brahmana): This chapter summarizes the brahmanist's personality with a set of attributes and characteristics that define it, namely:

1. Stopping the flow of offspring with all his power, i.e. not to marry, and he considered that as expulsion for the lust of the soul because of the mortality for wife, children, or others.

2. Concentration of thought or contemplation, which makes brahman reach the shore of safety, to be free from fear and the one who has reached the top of purity, does not envy or offend by speaking or thinking toward anyone.

3. The person be a brahman when he is alone and isolated, thinking about good and bad, humble dressed, skinny body, fasting a lot, fasting his eyes, his veins, and his muscles, he only meditates in the forests, and he is not rich, does not hate, does not doubt, does not be stupid, does not get angry, adheres to the teachings of his religion, modest, dignified, clean, patient on temptations, pains, and judgment, a wise man who behaves well, knows the way of right and evil, he does not have a relationship with a person who has a family even if this man is an educated ascetic, he does not have a home and does not wander, despite his strength, but he does not cause the killing of any creature, does not hate, has high morals, the attributes of passion, pride, and hypocrisy separated from him. If he speaks, he is sincere, and his meanings are clear and understood, and do not cause pain to the hearers. He who does not take anything is not given to him as a gift, has no desire in this worldly life, and is liberated from the pressure of lust and defects of the soul, and he feels satisfaction and contentment.

The mentioned attributes in the Dhammapada book

In this theme, we divided the attributes into three groups in terms of the most frequent:

Happiness

- We live happily as long as we move away from those afflicted by these diseases.
- We live happily if we get rid of the greed and avarice that live between the greedy and the avaricious.

Truthfulness

- Whoever implements his goal in a violent manner is contrary to honesty and truth.
- Those who lead others with justice and without cruelty or violence are called the conservatives of the book (Dhamma) and are the wise and honest.

Idiot

- The idiots and fools who acknowledge who they are, and we can attach them with those who begin in prudence and wise.
- As for the idiots who claim that they are geniuses and to behave with wisdom, they are truly heedless idiots.
- The stupid, short-sighted, his stupidity portrays to him that he is the enemy of himself, and the one who walks with no special direction who does not know his purpose, he does not reap at the end of his way nothing but sorrow.

Wisdom

- Those who act wisely are the ones who are focused on thinking strongly about the things they do constantly.
- Whoever behaves wisely will know the truth of himself, and he will feel happy in the movement of his thinking and his ability to facilitate things, that he will be considered by nobles.

The evil

- The act of evil, if it is a continuous behavior, corrupts the self and makes it a loser and always attracted to it.
- Beware of doing evil.

The good

- As for doing good, it is difficult for this self to do.

- Follow the virtuous teachings, do not follow corrupt teachings, for whoever does good deeds will live happily in his world and in his Hereafter.

Greed

- We live happily if we get rid of the greed and avarice that live between the greedy and the avaricious.

Awareness

- Those who awaken in their souls a civilized consciousness and they are those who have surrounded themselves with a fence of immunity.
- Wise people are like kings among the gods, and people praise alertness and awareness and hate laziness and describe it as disgraceful.

The medium repetition of attributes mentioned in Dhammapada

Kindness

- If we assume that there is a person who loves himself and sympathizes with it, let him notice himself and make it happy.
- The group of Buddha's disciples is always awake day and night thinking of kindness, compassion, and charity.

Among the attributes that were repeated once

Honor and generosity

- Whoever is imbued with faith, good deeds, pride, and generosity, will always be respected everywhere he goes.

Criticism of the attributes of Buddhism and what was mentioned in the Dhammapada

Divinity and creed

Dhammapada explained that Buddhism is a set of moral characteristics surrounding the Buddhist, who has always taken from this book the basis of his belief that depends on it and which cannot be touched and considered as the path of righteousness and the pillars of reform, "and with all the faculties and strength of the soul, the understanding of the Dhamma, and by living in this Life on a virtuous level: in perception and understanding, so our virtuous behavior and action, our rationality, and our vigilance will avoid us a lot of pain and annoyance." (Shalabi, 1983, p. 175). It was also mentioned in Dhammapada, "Stand up, wake up, do not be weak, follow the virtuous teachings. For whoever implements the virtuous teachings will live happily in this world and in the other world" (Shalabi, 1983, p. 180), and also "... those who stand firm and persevere in the teachings of Dhamma and Safha live in eternal happiness." (Shalabi, 1983, p. 184). "Everyone who has a virtuous personality and a completely straight understanding and focuses his thinking on the book "Dhamma" and applies its teachings and performs its duties with perfection. This person is loved by the people" (Shalabi, 1983, p. 188). On the other hand, there is a lack of belief in Buddhism, as it denies the divinity, and does not concern with the issue of faith and the explanation of the apparent form of creatures and beings. Buddha was not a philosopher, metaphysician, or a prophet revealed to him, but he relied on his vision in determining all of this, which led to his occurrence in a serious error, which is the deviation of his belief, and his disagreement with all religions and common sense that acknowledge the existence of Allah Almighty or the Creator of this universe. As divinity is the first feature in the ideal personality, which does not complete without it. Additionally, it appears to us that Buddha urged his followers to take a path to know the truth, not creed based on faith like other religions, so facts are often rejected

because it contradicts the belief held by those to whom these truths came, so the personality is formed without a religion that emulates its teachings.

Equality

Buddhism indicated the equality of all classes of Hindus, the arrogant and the humble, the young and the great, the Brahman and the discarded, and that he should be drawn near via his work (karma) and that people raise to a higher level according to their knowledge. At the same time, he called people to monasticism, which led to the establishment of two classes in Buddha: the monks' class and the common class of people - civilians -. Here we see that it is no less dangerous than Hinduism, which divided people into four classes (Nomsuk, 1999, Pp. 24-25). As for Islam, it equalizes everyone, as we observe that when it addresses people, it does not concern the believers only, but rather all of humanity, Allah Almighty says (O humanity! Indeed, we created you from a male and a female, and made you into peoples and tribes so that you may 'get to' know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware.).² In Islam, each of us has duties, acts of worship, prohibitions, and commands that must be followed from the Most Just Ruler to the public, and this is evidence of the supreme equality in the Islamic religion.

Pessimism in Buddhism

Buddhism sees life as a source of pessimism and despair, and they only see in it a dark appearance that they seek to get rid of. "The world is covered by darkness and few people know its nature ..." (Shalabi, 1983, p. 181), it was also mentioned in the Dhammapada, "I see life as foam that goes in vain" (Shalabi, 1983, p. 180), and there is no place for good desires and hopes, and it is a source of distraction to move away from slavery on the one hand, and on the other hand, Buddhists consider that they live happily as long as they follow their Buddhist teachings. "... those who stand firm and persevere in the teachings of Dhamma and Safha live in eternal happiness." (Shalabi, 1983, p. 184), and for living without hate, "We live happily as long as we do not hate anyone" (Shalabi, 1983, p. 185), and they're getting rid of evil, and so on. This is evidence of the contradiction in which they live. Buddhism's attempt to abolish human desires represents another aspect of its narrow philosophy, and this is not the case in Islam. Therefore, the Islamic religion sees life with all its ups and downs, with its good and bad, with its sweet and bitter. So, a person must work in this life, construct it, and strive in obedience to structure his hereafter as well. Furthermore, Islam is a religion of moderation between satisfying the needs of the body and nourishing the soul, and its position toward religion and the world was the same, so religion is not hostile to worldly life according to the perspective and rules of religion. Allah Almighty has created many blessings in this world for the benefit and pleasure of people, and therefore they must thank Him. For this reason, the Quran does not command people to endure pain and to confine desires. Rather, it obliges them to benefit from the positive aspects of existence and not to deprive themselves of the pleasures that were made for them for no reason.

- It was mentioned in Dhammapada, "Whoever has a mother is glad in this life ... Likewise, whoever has a father is happy" (Shalabi, 1983, p. 207). This is a contradiction in making the teacher or Brahmana without marriage and living in isolation from people, leaving his family, clan and relatives.

² The Holy Quran, Surat Al-Hujurat (The Rooms), verse: 13.

The consciousness within oneself "The admonishing soul"

Buddhism lacks conscious "the admonishing soul," as a person with worldly lust is a weak person, full of worries and immorality, imbued with worldly lusts without setting laws and rules that oblige the person to be righteous in the path of good morals, and he thinks about all that he enjoys. Buddhism preaches salvation and is not a means of obedience or worship.

- We see the writer only presenting facts about access to wisdom and knowledge, according to new visions and ideas that the followers present, and to the extent of their adherence to those principles, and these standards and beliefs lie in the degree of mysticism, and the practice of religious rituals, which have become sacred, is not permissible to violate, and they have the rank of gods and it is from human beings, and not a heavenly religion, and this is what shows that the education of this knowledge is based on pure reason (Darwish, 2006, Pp. 52-53).
- Doubt did not reach the hermits and ascetics except for the purpose of lack of doubt (Darwish, 2006, p. 4). The practice of yoga is in order to remove the mind from the body, to achieve the state of the union of the soul with the God. In addition to fasting and tormenting the soul and inflict harm on it for the sake of the happiness that he reaps from that pain. Also, yoga has been incorporated into magic and mysticism more than it is in the aspect of philosophy (Darwish, 2006, p. 57).

Conclusion

In the conclusion of this paper, the research reached several important conclusions regarding Buddhism and the attributes that are mentioned in Dhammapada, as follows:

1. This doctrine is closer to the imagination than reality, as it has no distinct boundaries that define how to pass the stage of direction to the stage of illumination, then thinking and behavior, so the ethical principles laid down by Buddha make a person a robot.
2. Buddhism paid much attention to the individual person himself and trying to elevate him as an individual, and he is responsible for himself and his fate, and that the gods have nothing to do with this matter.
3. It becomes obvious that Buddhism is closer to philosophy than religion, and the most likely saying is that it is an ethical doctrine.
4. The Buddhist personality in "Dhammapada" does not concern with faith and does not believe in the existence of god. Buddha did not address the idea of divinity with confirmation or denial. Perhaps the Buddhist belief does not claim that it is a new religion, but rather it is complementary or corrected to a previous religion. Even if the essence of Buddhism comes from a divine source, this religion has completely departed from that essence and became mired in illusory rituals with very few moral principles remaining. He explained that the soul is a group of compounds in which the physical features overlap with the sensory perceptions, the will, and the thought, and he indicates the existence of the spirit and material, and speech and action, and through the union of all this, the individual existed, and when he separated from them, the death occurs.
5. Although Buddhism calls for monasticism with illusory details and rituals, and useless prohibitions, such as isolation from society and subjecting oneself to torture, it contains some positive principles, which should be used in the context of moral philosophies. The Buddhist books warn people from stealing, encourage them to help one another, and purify themselves from selfishness and downward ambitions (Sheveland, 2012).
6. The Buddhist personality focused more on the heart, the inner, and the spirit than the mind, science, and logic. Most of the philosophies of the present world speak of clarity and scientific

experience; Whereas, Buddhism speaks of states of the spirit, self, stubbornness, and love. Buddhism is concerned with the inner self and the salvation of the individual.

7. The beliefs that Buddha brought out were nothing but cultural legacies.

8. Buddhism has its principles hostile to human nature, and its ethics are weakness, impotence, escape from responsibility, and fear and isolation from life. Buddhism gives people a chance to avoid the torment of conscience caused by not having a religion to believe in, and thus acts as a false spiritual source. Believers in Buddhism comfort themselves with the idea that they achieve spiritual purity by imposing pain on themselves and denying the needs of the body.

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