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ESSENTIAL ESSENCES OF THE BUDDHA-DHAMMA

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ABSTRACT :

Morality (Sila), concentration (Samadhi), and wisdom (Panna) are the three main tenets of Buddhism. These three techniques could be used to restore the highest state (Nibbhana). Without putting them into practise, the true peace could not. If all of the Buddha's teachings were to be condensed, only "Sila (morality), Samadhi (concentration), and Panna (knowledge)" would remain as the essence of the Buddha. These three practises result in absolute tranquilly (Dhamma) (Nibbhana). That is Buddhism's basic goal. The requirement for human awareness of the paths leading either to or away from peace. Realizing this, one must use Buddhist principles if they truly desire to live in peace. Buddhism holds that the value of a life is determined by whether the aforementioned three practices—Sila, Samadhi, and Panna—are completed (ultimate state).



KEYWORDS : *Sila (morality), Samādhi (concentration) and Paññā (wisdom).*

INTRODUCTION :

Almost 2500 years ago, the Lord Buddha established the Dhamma on his own in the ancient sacred land of India. He spread the Dhamma throughout the entire globe in order to free all sentient beings from the bonds of pain, misery, sadness, and ignorance, and to establish a serene life and the sublime state (*Nibbhana*). The Buddha's teachings can truly benefit persons who experience both bodily and mental suffering by being put into practise. Daily searches for peace result in nothing, which is bad for the people. That is because there is no peace in the outside world. We are mistakenly looking outside of our bodies for serenity. We have to look for it inside a specific area of our body. The Dhamma will provide protection if one practises it. The wonderful Dhamma would therefore provide protection for everyone who practises it, the Buddha added. There will be no protection for those who reject or ignore the *Dhamma*. *Dhamma* will provide peace and comfort to those who are not. They could be sent to a higher dwelling by it. There is no creator or saviour in our religion who can free all beings from the sins they committed before; instead, there is just the Buddha, who merely points the way. The Buddha responded, "You must strive; I merely teach the road; those who practise meditation and follow the path are freed from the clutches of samsara.

Sila (morality):

For the person whose virtue is refined, attaining perfection among humans and even among deities is not difficult if desired. 3 Morality, or *Sila*, is the maintenance of physical, mental, and verbal

activity so as not to engage in bad actions via the body, bad thoughts through the mind, and terrible words through the mouth without restraint of the three kinds of action. *Sila*, or moral conduct, is the rule of behaviour that encourages a peaceful and orderly living in a community. Every religion teaches some sort of moral code, but the specifics vary depending on the religious system. Yet, *Sila* is one of the most crucial aspects of our lives. There are many other types of *Sila* in Buddhism, but I'll only quickly address two of them here. The first *Sila* is that which a monk observes, and the second *Sila* is that which laypeople observe. In *Sila*, which keep by the laity has been separated two kinds that people formerly observe Pañcasila, abstain from killing, stealing, sexual misconduct, wrong speech and intoxicants, which are causes of intemperate behavior but they especially keep *Atthanga-sila* by adding three kinds of *Sila*, abstain from eating at wrong time i.e. between 12 noon to 5 am, abstain from dancing; singing; instrumental music; worldly entertainments; adorning oneself with garlands, perfumes or cosmetics; wearing jewelers and abstain from using high or luxurious beds in that five precepts on Sabbath day. There are for the monk 227 monastic disciplines. They are the four *Pārājika*. (Those who lose) Any Bhikkhu who violates one of these four *Prajika* regulations is expelled from the Order. The other is the thirteen *Samghadisesa* (Requiring formal meetings of the community), the two *Aniyata* (Indefinite or Undermined), the thirty *Nissaggiyapacittiya* (Confession with forfeiture), the ninety-two *Pacittiya* (Expiation through confession), the four *Pātidesanlya*, (To be acknowledged), the seventy-five *Sekhiyavatta* (Trainings) and the seven *Adhikaranasamatha* (Settlement of issue) respectively.

This was a topic that the Buddha had addressed: "When a wise man, established well in virtue, "Develops Consciousness and Understanding, "Then as a Bhikkhu ardent and sagacious, "He succeeds in disentangling this tangle". "These were the words that the Buddha, who was residing at *Savatthi*, a particular deity, had preached. 2 This discourse of the Buddha states that *Sila* or Virtue can untangle numerous variations of the inner and outer tangles. Virtue also demonstrates the prerequisite for the triple clear-vision. Because of the support of perfected virtue, one can achieve the three types of clear vision, but nothing else. Virtue demonstrates how to avoid the extreme of devotion to indulging one's senses-desires, how to get past states of loss, how to give up opposites, how to avoid transgressing defilements, how to become purified from misconduct's defilement, and how to understand why something is.

The perfection of virtue also provides the virtuous with these five advantages. Which five are they? Here, a householder who possesses virtue receives a sizable wealth as a result of their work; this is the first advantage for the virtues in the development of virtue. The second advantage for the virtuous in the development of virtue is the propagation of a good name for one who is virtue-possessed. The third advantage for the virtuous in the development of virtue is that if a person who possesses virtue enters an assembly, whether it be one of *Khattiyas* (warrior nobility), Brahmas, householders, or ascetics, he does so without fear or hesitation. The fourth advantage for the virtuous in the development of virtue is when a person who possesses virtue dies without confusion. The fifth advantage for the virtuous in the perfecting of virtue is when one who is virtuous, possesses virtue, on the breakup of the body, after death, reappear in a pleasant destiny, in the paradise world. On the other hand, we might consider the five advantages of virtue's imperfection, or absence of virtue.

Samādhi (Concentration):

In the *Visuddhimagga*, the word "concentration" has been mentioned. What aspect of concentration is it? In the meaning of concentrating (*Samadhna*), it is concentration (*Samadhi*). What is this focus on? What is meant by "placement" is the act of situating something correctly and evenly (*Samam*). So, concentration should be considered as the state in which attention and its associated phenomena remain evenly, correctly, on a single thing without being diverted or dispersed. (1) The three factors of firstly virtue (*Sila*), secondly concentration (*Samadhi*), and thirdly wisdom (*Panna*) are definitely necessary for those who are practising meditation and desire to achieve the sublime condition (*Nibbana*). One who lacks virtue is unable to focus on what is happening in their body or mind. Similarly, someone who lacks concentration is unable to acquire accurate knowledge or wisdom. Virtue is thus the first stage in concentration. Based on it, concentration is referred to as "mind unity."

Someone who has perfected and purified virtue may be able to develop it. A person without virtue cannot focus on everything at once.

The relationships between the three factors (*Sila*, *Samadhi*, and *Panna*) are one to one and one to another. If one was broken, it would be difficult to obtain the other two. There are two types of concentration available here. They concentrate in the correct and improper ways. In line with these two, the Buddha asserted that: *Miccha-samadhi* (incorrect concentration) possesses impiety or unrighteousness, and so much unwholesome are becoming the cause of it, it is of no use. *Samma-samadhi* possesses piety or righteousness, and a great deal of good things are advancing the cause of it. It has benefits. Hence, understanding *Samma Samadhi* and *Miccha-Samadhi*, two of the four stages of *Jhana*, is crucial. To encourage our excellent behaviour and character, we must cultivate the two qualities—*Sila* and *Samadhi*—that were previously discussed. To achieve *Nibbana's* ultimate objective, the last wisdom is also crucial and imperative.

Wisdom or *Pañña*:

“A person whose mind is not firm, whose knowledge of the excellent teaching, and whose faith wavers, wisdom never becomes perfect in them.”³ In the *Tipitaka*, the word *panna*, or wisdom, appears. Here we find the terms like *Cakkhupāda*, *Dhammacakhu*, *Labadassana*, *Sacchikiriya*, *Uttimanussadhamma*, *UttupanayikaalamariyañadassaBa*, *Pañña*, *Uahapañña*, *Adhipaññayavineto*, *Paññakkhandhenasamnnagato*, *Vijja*, *Aloko*, *absence of moho and dhithisampada* etc., which are directly or indirectly connected with wisdom. The idea of practical knowledge in day-to-day living has also been expressed using a number of other phrases. In addition, a vivid explanation of the path leading to knowledge as well as its benefits has been provided.

When the Noble Eightfold Path is listed in order, the first step is Correct Understanding, but when it comes to the three divisions of good deeds, mental growth, and knowledge, wisdom is placed last. We want to transform this information from merely academic learning to practical use. And this is accomplished by cultivating moral behaviour, more precisely by cultivating mental development. Otherwise, anyone can read a book explaining the Four Noble Truths and other concepts, but this does not equal achieving wisdom. We have all been caught in this cycle of rebirth and death, the Buddha Himself declared, since we failed to grasp the four noble truths and the concept of dependent origination. It is obvious that when He said this, He meant more than just a lack of academic familiarity with certain points of theology. Here, comprehension must be interpreted in the sense of Right Understanding, which is direct comprehension in the sense of seeing. This is possibly the reason why the language of seeing is employed to describe the acquisition of knowledge so frequently. We use the phrase “seeing the truth” or “seeing things as they truly are” because acquiring wisdom is not a matter of intelligence or academic study. It is witnessing and directly comprehending these truths. Gaining this level of direct knowledge of the truth is the same as becoming enlightened. It unlocks the entrance to *Nibbana* and relief from suffering. Buddhism emphasises the value of wisdom. We discover that meditation is the most important practise in other religions, such as yoga.

In Buddhism, meditation serves as a tool while faith serves as a prerequisite. Wisdom is the true essence of Buddhism. Ignorance or delusion (*Moho*) goes away when knowledge or wisdom emerges. Knowledge is like to a lamp. As soon as a lamp is introduced into a pitch-black space, the darkness disappears and light instantly fills the space. In a similar manner, the lamp of wisdom dispels the ignorance's darkness and disperses the light of understanding so that everything is seen for what it truly is. There are three different forms of light, the Lord Buddha explained. Describe them. They are the moon light, the sun light, the fire light, and the light of wisdom. *Bhikkhu!* The most outstanding among them is wisdom. As a result, we must create and cultivate wisdom that can purge all impurities. *Nibbana*, the genuine peaceful condition we sought as our ultimate objective, is simple to achieve for someone who has developed the threefold virtues of morality, concentration, and wisdom.

CONCLUSION

Non-Separation Between Peace and Buddhism: By observing the aforementioned letters in Buddhism, Buddhism is the way leading to both the world's and each person's personal tranquilly. It always gives the same advice: don't hurt, don't kill, don't cause trouble, don't steal, don't destroy anything that belongs to someone else, don't commit, don't lie to someone, don't use malign and unkind words, don't drink, don't enjoy the effects of alcohol and other drugs like liquor while intoxicated. They are the routes that Buddhism has left behind. Buddhism refers to refraining from the aforementioned as morality. That is the foundation for achieving true peace. Someone cannot enjoy mental serenity if they don't avoid the aforementioned. If so, world peace cannot be achieved by all people.

Additionally, the Buddha exhorts everyone to practise patience, loving kindness, compassion, and sympathy for the wellbeing of others. They are meant to make upholding morality simple. Without those in the mind, he or she undoubtedly struggles to live up to moral standards. Anybody who is treated with loving kindness is wished health, freedom from not only physical foes but also from mental anguish, sadness, discontent, tribulation, etc.

When beings experience suffering, compassion has a very sad quality. It therefore doesn't want anyone to experience suffering. I wish everyone had been happy. It is encouraging to learn about the well-being of others. In order to refrain from taking revenge on other people, patience is self-control. If one is unable to show others loving kindness, compassion, sympathy for their plight, and patience, they will undoubtedly hurt or kill them. The safe is not available to everyone if there is murder. The safe is not always available if there is theft. Similar to this, if someone leaves the area where they are, not even the safe's sign may be seen. Hence, morality and the aforementioned four specific Buddhist principles are the cornerstones of peace and are crucial for there to be peace in both people's minds and the world at large. If everyone upholds moral principles and acts with loving kindness, compassion, empathy for others' needs, and patience, then there will undoubtedly be peace in the world. There isn't a war going on or anyone fighting at that moment.

The world is not a battlefield. The planet must constantly be filled with peace. They gaze at one another with beautiful eyes. The Buddha constantly praised people for their beautiful eyes and their ability to blend together like milk and water. We can conclude that there is no division between Buddhism and peace for the aforementioned reasons. Buddhism is the only path to peace.

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