

Vol 7 Issue 3 Dec 2017

ISSN No : 2249-894X

---

*Monthly Multidisciplinary  
Research Journal*

*Review Of  
Research Journal*

Chief Editors

---

**Ashok Yakkaldevi**  
A R Burla College, India

**Ecaterina Patrascu**  
Spiru Haret University, Bucharest

**Kamani Perera**  
Regional Centre For Strategic Studies,  
Sri Lanka

Review Of Research Journal is a multidisciplinary research journal, published monthly in English, Hindi & Marathi Language. All research papers submitted to the journal will be double - blind peer reviewed referred by members of the editorial Board readers will include investigator in universities, research institutes government and industry with research interest in the general subjects.

**Regional Editor**

Dr. T. Manichander

Sanjeev Kumar Mishra

**Advisory Board**

Kamani Perera Regional Centre For Strategic Studies, Sri Lanka	Delia Serbescu Spiru Haret University, Bucharest, Romania	Mabel Miao Center for China and Globalization, China
Ecaterina Patrascu Spiru Haret University, Bucharest	Xiaohua Yang University of San Francisco, San Francisco	Ruth Wolf University Walla, Israel
Fabricio Moraes de Almeida Federal University of Rondonia, Brazil	Karina Xavier Massachusetts Institute of Technology (MIT), USA	Jie Hao University of Sydney, Australia
Anna Maria Constantinovici AL. I. Cuza University, Romania	May Hongmei Gao Kennesaw State University, USA	Pei-Shan Kao Andrea University of Essex, United Kingdom
Romona Mihaila Spiru Haret University, Romania	Marc Fetscherin Rollins College, USA	Loredana Bosca Spiru Haret University, Romania
	Liu Chen Beijing Foreign Studies University, China	Ilie Pinteau Spiru Haret University, Romania
Mahdi Moharrampour Islamic Azad University buinzahra Branch, Qazvin, Iran	Nimita Khanna Director, Isara Institute of Management, New Delhi	Govind P. Shinde Bharati Vidyapeeth School of Distance Education Center, Navi Mumbai
Titus Pop PhD, Partium Christian University, Oradea, Romania	Salve R. N. Department of Sociology, Shivaji University, Kolhapur	Sonal Singh Vikram University, Ujjain
J. K. VIJAYAKUMAR King Abdullah University of Science & Technology, Saudi Arabia.	P. Malyadri Government Degree College, Tandur, A.P.	Jayashree Patil-Dake MBA Department of Badruka College Commerce and Arts Post Graduate Centre (BCCAPGC), Kachiguda, Hyderabad
George - Calin SERITAN Postdoctoral Researcher Faculty of Philosophy and Socio-Political Sciences Al. I. Cuza University, Iasi	S. D. Sindkhedkar PSGVP Mandal's Arts, Science and Commerce College, Shahada [ M.S. ]	Maj. Dr. S. Bakhtiar Choudhary Director, Hyderabad AP India.
REZA KAFIPOUR Shiraz University of Medical Sciences Shiraz, Iran	Anurag Misra DBS College, Kanpur	AR. SARAVANAKUMARALAGAPPA UNIVERSITY, KARAIKUDI, TN
Rajendra Shendge Director, B.C.U.D. Solapur University, Solapur	C. D. Balaji Panimalar Engineering College, Chennai	V.MAHALAKSHMI Dean, Panimalar Engineering College
Awadhesh Kumar Shirotriya	Bhavana vivek patole PhD, Elphinstone college mumbai-32	S.KANNAN Ph.D , Annamalai University
	Awadhesh Kumar Shirotriya Secretary, Play India Play (Trust), Meerut (U.P.)	Kanwar Dinesh Singh Dept.English, Government Postgraduate College , solan

More.....



## THE PHILOSOPHICAL CONCEPT OF VIPASSANA MEDITATION FROM THE BUDDHIST PERSPECTIVE

Acikkhana<sup>1</sup> and Dr. K. Raveendaran<sup>2</sup>

<sup>1</sup>Ph. D Research Scholar, Department of Philosophy,  
Annamalai University.

<sup>2</sup>Assistant Professor, Department of Philosophy,  
Annamalai University.

### ABSTRACT: -

**V**ipassana is a Pali word from the Sanskrit prefix "vi-" and verbal root paś. It is often translated as "insight" or "clear-seeing", though the "in-" prefix may be misleading; "vi" in Indo-Aryan languages is equivalent to the Latin "dis." The "vi" in vipassana may then mean to see into, see through or to see 'in a special way.' Alternatively, the "vi" can function as an intensive, and thus vipassana may mean "seeing deeply." A synonym for "Vipassana" is paccakkhain Pali and Sanskrit: pratyakṣa, "before the eyes," which refers to direct experiential perception. Thus, the type of seeing denoted by "vipassana" is that of direct perception, as opposed to knowledge derived from reasoning or argument.

Buddhist meditation refers to the meditative practices associate with the religion and philosophy of Buddhism. Core meditation techniques have been preserved in ancient Buddhist texts and have proliferated and diversified through teacher-student transmissions. Buddhist pursues meditation as part of the path toward Enlightenment and Nibbana. Buddhist meditation techniques have become increasingly popular in the wider world, with many non-Buddhists taking them up for a variety of reasons.

**KEYWORDS:** Vipassana, paccakkha, anicca, dukkha, anatta, meditation and Nibbana.

### INTRODUCTION

According to SaṃyuttaNikāya, the Buddha has expounded that "Bhikkhus, the five aggregates are anicca, impermanent; whatever is impermanent, that is dukkha, unsatisfactory; whatever is suffering, that is anatta without Self. What is without Self, that is not mine, that I am not, that is not my Self. Thus should it be seen by perfect wisdom (saṃmappannaya) as it really is? Who sees by perfect wisdom, as it really is, his mind, not grasping, is detached from taints, he is liberated." To "see things as they really are" means seeing them consistently in the light of the Three Characteristics. Therefore, from a positive as well as a negative angle, this teaching on the Three Basic facts of Existence is of such vital importance.



To mention the Three Characteristics is a hard work because its essence is comparable to the heart of Buddhism. This induced me to doubt whether I could do it profoundly in keeping with its profundity. If the quality of my work was too low, then some people might

understand that the Buddha-dhamma was on par with it. And this would be harmful to the religion as would my wrong explanation. If we contemplate even a minute sector of the vast range of life's, we are faced with such an enormous variety of life's manifestations that it defeats description. And yet three basic statements can be made that are valid for all inspire existence, from microbe up to the creative mind of a human genius. These features common to all life were first found and formulated exactly 2560 years ago, by the Buddha, who was rightly called "knower of the Worlds" (Loka-vidu). They are Three Characteristics of all is conditioned, which are dependently arisen. These three basic facts of all existence are:

1. Impermanence of Change (Anicca)
2. Suffering of Unsatisfactoriness (Dukkha)
3. Not-self of Insubstantiality (Anatta)

The first and the third apply to inanimate existence as well, while the second dukkha, suffering is, of course, only an experience of the animate. The inanimate, however, can be, and very often is, a cause of suffering for living being: for instance, a falling stone may cause injury of property may cause mental pain. In that sense, the three are common to all that is conditioned even to what is below or beyond the normal range of human perception.

Existence can be understood only of these three basic facts are comprehended, and this not only logically, but in confrontation with one's own experience. Insight-wisdom (vipassana-panna) which is ultimate liberating factor in Buddhism consists just of this experience of the Three Characteristics applied to one's own physical and mental processes, deepened and matured in insight meditation.

### **The meaning of Anicca (impermanence)**

Anicca, impermanence is the first characteristic in the Buddhist doctrine. Anicca is usually treated as the basis for the other two, thought anatta the third, is sometimes founded on dukkha alone. The term anicca is derived in modern etymology from the negative prefix a + nicca, a convert to na, means no, nicca means permanent, "naniccantianiccan". It is not permanent; thus it is impermanent.

The word Anicca is a household word in every Buddhist country. It means impermanence. Another word often jointly used by the Lord Buddha is "viparinamadhammo" which means "the nature of change." Impermanence or change is a fundamental concept in Buddhism. Without a realization of it there can never be any rather true insight through which we can see things as they really are.

The Buddha teaches that we can only understand Dukkha and Anatta through an understanding of Anicca. The Buddha however has chosen Dukkha as the central point of a realization of the truth. This choice is a very skillful method of explaining the realities of life. It is the knowledge of Anicca, impermanence, that heals Dukkha, suffering. By understanding Anicca, we come to understand that there is no permanent entity underlying our life (Anatta).

A lack of this right understanding will certainly result in finding oneself in the wild jungle of perverted perception, polluted thought and tainted view (Sanna, citta, ditthivipallasa). A failure to comprehend this truth, Anicca, will also leave one unprotected from the false notion of self or soul which dangerously underlies any wrong view. Unnecessary disappointment, despair, and frustration in our daily life often stem from ignorance of the law of nature, which is change or impermanence. It is therefore very important indeed for each and every of us to understand the nature of change or impermanence in order to face problems courageously in our daily lives; in order to learn how to compromise with one another; in order to reduce unnecessary tensions in our relationships; in order to be in harmony with nature and live a happy life; and in order to make ourselves more and more wise as time goes by. Principle definitions given in the Sutta-Pitaka are as follows. "Impermanent, impermanent' it is said, Lord. What is impermanent?" Five aggregates are impermanent, "Materiality (rupa) is impermanent, Radha, and so are feeling (vedana) and perception (sanna) and formations (sankhara) and consciousness (vinnana).

Herein, the five aggregates are the impermanent. Why? because their essence is rise and fall and change. Impermanent is the rise and fall and change in those in same aggregates, or it is their non-existence after having been; the meaning is, it is the breakup of produced aggregates through their momentary

dissolution since they do not remain in the same mode. Contemplation of impermanence is contemplation of materiality, etc., as 'impermanent' in virtue of that impermanence. One is contemplation of impermanence processes that contemplation. Again 'all is impermanent. And what is the all that is impermanent? The eye is impermanent, visible objects (rupa) eye consciousness, eye-contact (cakkhu-samphassa) whatever is left (vedayita) as pleasant or unpleasant or neither unpleasant-norpleasant, born of eye-contact is impermanent. Likewise with the ear, nose, tongue, body, and mind or quite succinctly, All formations are impairment and whatever is subject to origination (samudaya) is subject to cessation (nirodha).

Nevertheless, observance of empirical impermanence might not alone suffice for the radical position accorded by the Buddha to this characteristic. This is established, however, by discovery, through reasoned attention, of a regular structure in the subjective-objective process of its occurrence: 'This body is impermanent, it is formed (sankhata), and it is dependently arisen (paticca-samuppanna).

Lastly the Buddha addressed to his disciple and gave His final exportation:

'Handadanibhikkhave amantayamivo:

vayadhammasankhara, appamadenasamṇpadetha'

Indeed, Bhikkhus, I declare to you: All formations are subject to dissolution; attain perfection through diligence.

### The meaning of Dukkha (Suffering)

Dukkha is the second of the 'Three Characteristics. It is sometimes threatened in its own right thought more usually based upon the first (anicca) as consequence of that (anatta). The modern etymology dukkha is derived either from the prefix du+ the termination-ka. The word dukkha is one of those Pali terms that cannot be translated adequately into English. In fact, there is no equivalent in any other language. The word dukkha in ordinary usage means 'sufferings' 'pain' 'unsatisfactoriness', 'ill', 'sorrow' or 'misery'. The word dukkha, however, includes all that, and more. Nevertheless, the word dukkha in the first Noble Truth, represents the Buddha's view of life and the world, so that it means not only ordinary sufferings but also includes the deeper meaning of impermanence, imperfection, emptiness and untranslated, for convenience sake both the words suffering and dukkha will be wherever possible.

The Buddha taught there are three main categories of dukkha. These are:

1. Suffering or pain (dukkha-dukkha)
2. Impermanence or change (viparinama-dukkha)
3. Conditioned states (samkhara-dukkha) Let's take these one at a time.

Suffering or Pain (Dukkha-dukkha) Ordinary suffering, as defined by the English word, is one form of dukkha. This includes physical, emotional and mental pain.

Impermanence or Change (Viparinama-dukkha) Anything that is not permanent, that is subject to change, is dukkha. Thus, happiness is dukkha, because it is not permanent. Great success, which fades with the passing of time, is dukkha. Even the purest state of bliss experienced in spiritual practice is dukkha. This doesn't mean that happiness, success and bliss are bad, or that it's wrong to enjoy them. If you feel happy, then enjoy feeling happy. Just don't cling to it.

Conditioned States (Sankhara-dukkha) To be conditioned is to be dependent on or affected by something else. According to the teaching of dependent origination, all phenomena are conditioned. Everything affects everything else. This is the most difficult part of the teachings on dukkha to understand, but it is critical to understanding Buddhism.

### The meaning of Anatta (Not-self)

Anatta is the last of the Three Characteristics or General Characteristics (samanna-lakkhana). Like the 'teaching of four Noble Truths, it is the teaching particular to Buddhas' (Buddhanaṃ samukkamsikadesana).

Etymologically anatta consists of the negative prefix an-plus atta (na-not+atta-self), not self and soulless and ego less and impersonal are often used for it. There may be some who are surprised when a person speaks of "the Buddha's not-self." The reason why the Buddha is particularly specified here is that His not-self means

differently from those of other doctrines, on matter how similarly some of them teach. What is all about not-self in other doctrines will be described in the sections following this one.

The Buddha regarded 'Soul' speculation as useless and illusory and he once said, "Only through ignorance and delusion do men indulge in the dream that their 'Souls' are separate and self-existing entities, their heart still clings to 'Soul', 'Self', as they are anxious about heaven and they seek the pleasure of 'Self' in heaven, thus they cannot see the bliss of righteousness and the immortality of truth, selfish ideas appear in man's mind due to his conception of 'Soul', 'Self' and craving for existence."

"According to Buddhism, our idea of 'God' and 'Soul' are false and empty, though highly developed as theories, they are all the same extremely subtle mental projections, garbed in an intricate metaphysical and philosophical phraseology and these ideas are so deep rooted in man, and so near and dear to him, that he does not wish to hear, nor does he want to understand, any teaching against them."

The characteristic is stated more succinctly in this way: "The eye (ear, nose, tongue, body, and mind, and six external bases) is impermanent; what is impermanent is suffering; what is suffering is not self. And what is the all that is not self? The eye is not self..." or again "All things (dhamma) are not-self."

## CONCLUSION

In conclusion, the Three Characteristics are very important to be free from all kinds of sufferings as Buddhist Meditation. Whether the Buddha's appear in the world or whether Buddha's do not appear in the world, it remains a fact, an unalterable condition of existence and an eternal law, that all Kammic formations (sankhara) are impermanent (anicca), subject to suffering (dukkha) and all that exists is non-absolute (anatta). These facts a Buddha discovers and masters, and when he has discovered and mastered it, he announces, proclaims, preaches, reveals, teaches and explains thoroughly that all sankharas are impermanent.

These three characteristic have to experience animate or inanimate and no one, anything cannot be avoiding it. Without knowing the three characteristics which was known as Buddhist meditation, no one can attain to Nibbana which is free from suffering. If one who understand the real nature of three characteristic by intuitive knowledge, he can attain the Nirvana which is final state of free from all kinds of suffering. Therefore, these three characteristics are very important to escape from round of birth and death which is called Samsara in our life.

## REFERENCES

- SamyuttaNikaya -Vol. I-, Printed by The Ministry of Religious Affairs, Yangon, Myanmar, 2000.
- Nanamoli, and Bodhi Bhikkhu, Tr. The Middle Length Discourses of The Buddha (MijjhimaNikaya), Kandy, BPS, 1995.
- NyanaponikaThera and, Bodhi Bhikkhu, Tr. Numerical Discourses of The Buddha (AnguttaraNikaya), New Delhi: Vista Publications, 2001.
- Walshe, Maurice, OC., Tr. The Long Discourses of The Buddha, (Dighanikaya), Kandy, BPS, 1996.
- BhikkhuNanamoli, Visuddhimagga, The Path of Purification, PBS, Kandy, Sri Lanka, 2010.
- Dr. K. Dhammananda, What Buddhist Believe, The Corporate Body of The Buddha Educational Foundation, Taiwan, 1993.
- Walpola, R., What The Buddha Taught, The Corporate Body of The BuddhaEducational Foundation, Taiwan, 1978.



**Acikkhana**

**Ph. D Research Scholar, Department of Philosophy,  
Annamalai University.**

# Publish Research Article

## International Level Multidisciplinary Research Journal For All Subjects

Dear Sir/Mam,

We invite unpublished Research Paper, Summary of Research Project, Theses, Books and Books Review for publication, you will be pleased to know that our journals are

### Associated and Indexed, India

- ★ Directory Of Research Journal Indexing
- ★ International Scientific Journal Consortium Scientific
- ★ OPEN J-GATE

### Associated and Indexed, USA

- DOAJ
- EBSCO
- Crossref DOI
- Index Copernicus
- Publication Index
- Academic Journal Database
- Contemporary Research Index
- Academic Paper Database
- Digital Journals Database
- Current Index to Scholarly Journals
- Elite Scientific Journal Archive
- Directory Of Academic Resources
- Scholar Journal Index
- Recent Science Index
- Scientific Resources Database

Review Of Research Journal  
258/34 Raviwar Peth Solapur-  
413005, Maharashtra  
Contact-9595359435

E-Mail-ayisrj@yahoo.in/ayisrj2011@gmail.com