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STUDY ON THE WAY LEADING TO THE CESSATION OF SUFFERING (MAGGA SACCA)

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ABSTRACT: -

Among Buddhists, we always understand Nibbana as free from all sufferings; it is attainable in the present life by treading the Path shown by the Buddha. In the first discourse after his enlightenment, the Buddha delivered this Way Leading to the Cessation of



Suffering (*Magga Sacca*) or the noble eightfold path which he himself discovered the path. It enables one to see the natural flowing; to know the way which leads to peaceful state; to complete with discernment, to have perfect knowledge in liberation. This path is free from pain and torture, this perfect path

is free from lamentation and anguish.

KEYWORDS: speech, action, livelihood, effort, mindfulness, concentration, view, thought and Nibbaana.

INTRODUCTION :

According to the connected discourse what the Buddha taught, there is no doubt to say that this Way Leading to the Cessation of Suffering (*Magga Sacca*) or eightfold noble path is directly concerned with the free way to liberation. In search of the meaningful life, most thinkers used to mention conventional truth or ultimate truth. Even though Indian philosophers used to make the practical methods in various ways but they are totally different as these techniques of method. The Buddha's practical method is the eightfold noble path. We can get the truth through doing real practice and sensible investigation again and again or many times on the work of this eightfold noble path. For instance, the science is basis of the practical investigation, even though we are getting the truth of politic, economic, historic and material phenomena through realistic point of view, but it cannot enable one to attain the ultimate truth which is connected to life. To get this answer we use the eightfold noble path taught by the Buddha; it is the only unique way to get the real truth of life. There cannot be to penetrate, if people do not use this way. It can enable to noble persons in a certain philosophical world or a certain place, if the practice of the noble path is existent among them. But if it does not exist, there cannot be able to become the noble persons.

In this case the Buddha before entering into *Parinibbana* said to *Subhadda*, "*Subhadda*, in whichever dispensation, there is no the path of noble Aryan which is eightfold, in that Order there is no ascetic or monk who has complete perfect knowledge which leads to liberated life".¹ Here the Buddha meant if some dispensation has the path of noble truth which is eightfold; that dispensation will have to exist the noble persons.

RIGHT SPEECH (SAMMA VACA)

Right Speech means pure valid speech. Right Speech is pure and virtuous, undefiled and chaste. It has great influence over others. It commands love and respect; it is pleasant and sweet to hear. Right Speech softens the staunch heart of a person. His speech is so powerful that others cannot go against it. It makes a person courageous. It brings a person to the state of success in life. It is the source of success and happiness. He is always trusted. Wherever he goes, he is warmly welcomed. Others are willing and ready to give him help, if needed. In most cases, his aspirations can be easily fulfilled. All his undertakings end in success. So if one cannot keep to Right Speech, it is perhaps better that one remains silent. The language of silence is the most powerful of all in many cases.

RIGHT ACTION (SAMMA KAMMANTA)

Right Action means doing good deeds. It is of great importance to a person in helping him to succeed in life. It is a great help to the perfection of his work; it gives him pleasure and joy. So a person of Right Action does deeds, which do not harm others. A person of Right Action should perform only benevolent works and be diligent. Thus he may be successful and prosperous.

No person can hope to succeed in every venture he undertakes. There are bound to be failures now and then. This is the nature of the world. But the courageous person is not disappointed. He does not lose hope and patience but perseveres. Non-perseverance is the root cause of failure in most undertakings. He must do his best to succeed, but if despite his effort he fails, he has the satisfaction of knowing that he has done his best, and the law of kamma ensures that good effort is never wasted. Sometimes kamma will bear good fruit and one will receive one's reward.

RIGHT LIVELIHOOD (SAMMA AJIVA)

Right Livelihood means earning one's livelihood in honesty, integrity and justice. It is a most important blessing to mankind. It gives happiness to a person who leads a life of Right Livelihood. If he is able to fulfill this virtue to some extent, he will be able to live with a happy heart. Agriculture, trade and commerce and other harmless forms of employment are considered as right livelihood.

Shame and fear are unknown to a person of Right Livelihood, which is not harmful to any living creatures. The world is a happy place to such person. If all people lead a life of Right Livelihood, peace and prosperity will reign over the world, which is now full of turmoil and unrest, and the world will be peaceful, which it so ardently longs for.²

RIGHT EFFORT (SAMMA VAYAMA)

Right Effort means absence of laziness. For success in life, Effort is essential. However hard, however laboriously a person may work hard, he cannot hope to succeed if his efforts are harmful and useless. The wise knows where their energies must be directed. Only the ignorant uses their strength the wrong way.

Yet, in many cases, Right Effort fails to bring about good results for certain reasons, which are beyond control and it will make a person disappointed because of his failure. He despairs and abandons all effort. And so his work ends in failure and misery. Failures must not discourage a person. He should try his best to continue his efforts with patience, courage and zeal. Thus, he will find ways and means of overcoming all difficulties and hardships, obstacles and hindrances. Thereby he gains confidence in himself and his Right Effort will bear the fruit of his patient labor. And, ultimately, he will conquer every kind of difficulties and obstacles that stand in the way of success in life.³

RIGHT MINDFULNESS (SAMMA SATI)

Right Mindfulness means giving constant attention to the object in view. It is a source of success in every walk of life. There is a Burmese saying that there is a limit to effort, but never to mindfulness. A person may be wise but may very seldom have presence of mind or Right Mindfulness. A person, who wishes to succeed in life, should rely on his own right mindfulness. Lack of mindfulness and sincerity leads to confusion in any work. Let a

person pay due attention to whatever he is doing and he is certain to achieve the end he has in view. We are often told that a good brain is necessary for success in life. This is a common belief. But actually it is not essential. It is constant application of his mind to his work that brings success in the end. Concentration, constant application and right attention can bring success even if one is not a genius.⁴

RIGHT CONCENTRATION (SAMMA SAMADHI)

Right Concentration means the contemplating of the mind in the state of good deeds. It strengthens one's will power and mental energy. It is highly needed to gain success in life. No one can rise to power and position without right concentration. A person of right concentration has control over his mind. And so he can use his mental power to his eventual benefit. A person of great responsibility possesses this power more or less in some degree. It is this very power which makes him a person of responsibility. Ability to concentrate on whatever one has on hand is an asset, which no one can do without. A person who can concentrate on the work in hand, he can at once see how to go about it, how to solve difficulties and thus success in whatever he does. He has power to resist the strong temptations of earthly pleasures to which many mentally weak people yield. So we should train ourselves to gain control over our mind and to give way to temptation. He, who desires to control the mind of others, must first of all, have the power to control his own mind. It is, no doubt, difficult indeed to control one's own mind.⁵

RIGHT VIEW (SAMMA DITTHI)

Right view means the power of seeing into the nature of the path; a person must survey the path from the starting point to the end. He must know the fruit of walking in the path so that he may distinguish the right path from the wrong path; then he may know what is the right path and what is the wrong path, so that he may tread on the right path, which leads to the final goal, the supreme peace. And so this right view is most important to aspirants who are on the path to Nibbana.

Right View also means understanding of the Four Noble Truths, which includes the Ariya Atthangika Magga. A person must know that all compounded things are impermanent, subject to suffering and devoid of self. He must also understand that rebirth and suffering are caused by craving. They cease with the extinction of craving, and the Eightfold Noble Path is the true way a Nibbana.⁶

RIGHT THOUGHT (SAMMA SANKAPPA)

Right thought means the keeping of good intentions in one's heart. It is most important for success in life because it leads him to a right decision in every phase of life. A person who possesses right thoughts usually succeeds in whatever he sets out to do. Right view and Right thought should govern his every action. If he does not have right thought, he is bound to lose the advantages that he may enjoy in this present life as well as in the future birth. The world's great persons are those who have been guided by right thought.

In seeking the truth, right thought means the keeping of one's mind in good thought. This thought is directed towards the renunciation of worldly pleasures. It is not the thought of hurting or injuring living beings. He lives in the thought of love and compassion, wishing for the welfare and happiness of all living beings. He meditates on the great nature of the Buddha, Dhamma and Saagha. He cannot tread on the straight path without having Right Thought.⁷

CONCLUSION

This fourth chapter propounds the theory of the fourth noble truth, which is the way leading to the cessation of suffering. According to Buddhist philosophy, this fourth noble truth is the most importance, because this is only way to attain the ultimate goal or nibbana. There is no other way to go the final destination. The Buddha plainly stated that the best of paths is the Eightfold Noble Path, the best of truths is the four noble truths, the best of states (dhamma) is non-attachment, and the best of bipeds is the Seeing One. The Buddha called his path as the middle path which is neither to follow to self-indulgence nor to follow to self-mortification, because these two are called extremes which should not be resorted by a seeker of liberation. The former is searched for

happiness through the pleasures of the senses, and the later is searched for happiness through the self-degradation. In the other side the former retards the spiritual progress and the later is weak the intellect or knowledge. The middle path is the noble eightfold path, The Buddha elaborated the eight factors of this noble path, such as right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

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¹D.N, Vol-II, p-248

²D.N, Vol-II, No-142, P. 68.

³The 38 Blessings, Pp. 225-226.

⁴The 38 Blessings, P. 226.

⁵D.N, Vol-II, No- 142, P. 68.

⁶D.N, Vol-II, No-142, P. 68.

⁷The 38 Blessings, P. 222.



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