



## SOCIAL VALUES AS EXPOUNDED IN THE FOUR NOBLE TRUTH (SACCA) OF BUDDHISM

Candobhasa<sup>1</sup> and Dr. M. Bharani<sup>2</sup>

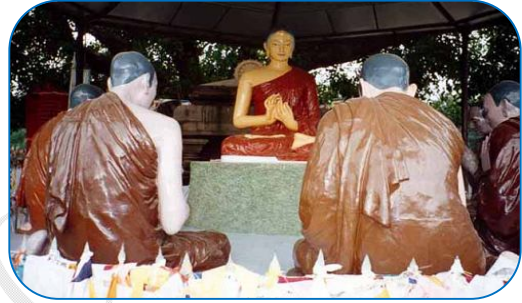
<sup>1</sup> Ph. D. Research Scholar , Department of Philosophy , Annamalai University.

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

### ABSTRACT :

The term *sacca* (Sanskrit: *satya*) is a focal term in Indian idea and religion. It is normally deciphered as 'truth'; yet it likewise signifies "what is as per reality", or "reality". The facts are four genuine things or substances which the Buddha at long last comprehended the evening of his enlivening. They work as "a helpful applied system for comprehending Buddhist idea." It is an announcement of how things are seen by a Buddha, how things truly are when seen effectively.

To put it plainly, the realities are *dukkha*, *samudaya* ("emerging," "meeting up"), *nirodha* ("cessation," "constraint"), and *magga*, the way prompting end. These truths also carry themselves with pristine social values which are essential for leading a harmonious life. As the "Four Noble Truths", they are "the certainties of the Noble Ones," the facts or substances which are comprehended by the "commendable ones" who have achieved Nibbana.



**KEYWORDS :** *Sacca*, truth, *dukkha*, *samudaya*, *nirodha*, *magga*, *samsara*, mindfulness, Nibbana.

### INTRODUCTION:

In the sutras, Buddhist religious messages, the four certainties have both a representative and a propositional work. They speak to the enlivening and freedom of the Buddha, yet in addition the likelihood of freedom for every single conscious being, depicting how discharge from longing for is to be come to. In the Pali group sacred writings, the four facts show up in a "system of lessons," as a major aspect of "the whole dhamma framework," which must be taken together. They give a reasonable system to presenting and clarifying Buddhist idea, which must be by and by comprehended or "experienced".

The capacity of the four realities, and their significance, created after some time, when *prajna*, or "freeing knowledge," came to be viewed as freeing in itself, rather than or notwithstanding the act of *dhyana*, reflection. This "freeing understanding" picked up a noticeable spot in the sutras, and the four realities came to speak to this freeing knowledge, as a major aspect of the edification story of the Buddha.

The four realities was the fate of focal significance in the Theravada custom of Buddhism, which holds to the possibility that understanding into the four facts is freeing in itself. They are less unmistakable in the Mahayana custom, which sees the higher points of understanding into *sunyata*, vacancy, and following the *Bodhisattva* way as focal components in their lessons and practice. The Mahayana convention reinterpreted the four certainties to clarify how a freed being can even now be "inescapably agent in this world." Beginning with the investigation of Buddhism by western colonialists in the nineteenth century and the improvement of Buddhist innovation, they came to be frequently displayed in the west as the focal instructing of Buddhism.

### The Four Noble Truths

Unfolding to the five ascetics the two extremes and his newly discovered Middle Path, the Buddha explained them the Four Noble Truths, which stood at the heart of his teaching. The Four Noble Truths are so important that the Buddha declared in the sermon thus; “As long as my vision of true knowledge was not fully clear in these three aspects in these twelve ways, regarding the Four Noble Truths, I did not claim to have realized the perfect Enlightenment that was supreme in the world with its Gods, with its Maras and Brahmas, in this world with its recluses and priests, with its kings and men.” Therefore, the key-note of Buddhism lies in the Four Noble Truths. They are as follows:

1. The Noble Truth of Suffering (*Dukkha-ariya-sacca*)
2. The Noble Truth of the Cause of Suffering (*Dukkha-samudaya-ariya-sacca*)
3. The Noble Truth of the Cessation of Suffering (*Dukkha-nirodha-ariya-sacca*)
4. The Noble Truth of the Path prompting the Cessation of Suffering (*Dukkha-nirodha-gamini-patipada-ariya-sacca*).

These Truths are called *Ariyasaccāni* because the Great *Ariya*, the Buddha, who was far from passion, discovered their incontrovertible facts.

### The First Noble Truth

The First Noble Truth emphasizes ‘*Dukkha*’, which means difficult to be endured as a feeling. It is admitted that the term *Dukkha* in the First Noble Truth contains not only the ordinary meaning of suffering, but also includes deeper ideas such as imperfection, impermanence and emptiness. Since there is no better English proportional to grasp the entire origination of the term *Dukkha* in the First Noble Truth, researchers need to render it as torment. In *Visuddhimagga* the conception of *Dukkha* is viewed from three aspects as follows;

1. Intrinsic Suffering- *Dukkha-dukkha*,
2. Suffering in Change- *Viparinama-dukkha*,
3. Suffering due to Formation- *Sankhara-dukkha*.

Herein, Intrinsic Suffering deals with physical and mental painful feeling in life like birth, decay, disease, death, association with unloved ones and unpleasant conditions, separation from beloved ones and pleasant conditions, not getting what one wants, sorrow, lamentation, pain, grief and despair. All such forms of physical and mental suffering are included in Intrinsic Suffering because they manifest themselves as the state of oppression in their individual essence, in their name and in their painfulness and are universally accepted as suffering.

All forms of physical and mental pleasant feeling are called Suffering in Change (*Viparinama-dukkha*) because they are a cause for the arising of pain when they change. Even though the Buddha says there is suffering, he does not deny happiness in life. On the contrary, the Buddha admits in *Anguttaranikaya* different forms of happiness both material and spiritual, for laymen and for monks. These are:

“The happiness of family life and the happiness of the life of a recluse, the happiness of sensual pleasure and the happiness of renunciation, the happiness of attachment and the happiness of detachment, physical happiness and mental happiness etc.”

But all these are included in suffering. Even the very pure spiritual states of Ecstasy (*Dhyana*), free from the shadow of suffering, replete with unmixed happiness belong to *Dukkha*. The Buddha remarks in *Mahādukkhakkhandha Sutta* of *Majjhimanikaya* that even these *Dhyanas* with the spiritual happiness are worth praising, but they are impermanent, suffering, and subject to change (*Anicca, Dukkha, Viparinamadhamma*). In the light of the Buddha’s remarks, the spiritual happiness of these *Dhyanas* is included in *Dukkha* not because there is suffering in the ordinary sense, but because whatever is impermanent is *Dukkha* (*yadaniccam tam dukkham*). All forms of happy feeling and happy condition in life are impermanent and change sooner or later. When they change, they result in pain, suffering, unhappiness; these vicissitudes are therefore called suffering in change (*Viparinama-dukkha*).

The third form of Suffering Due to Formation (*Sankhara-dukkha*) consists of equanimity and the remaining formations of the three planes such as the Sense Sphere (*Kāmaloka*), the Fine-material Sphere (*Rupaloka*) and the Immaterial Sphere (*Arupaloka*) because they are oppressed by rise and fall. *Sankhara-dukkha* is very important aspect of the First Noble Truth and it point will be understood better, when it has

some analytical explanation of what we consider as being. According to the Buddha what we consider as being is only a combination of ever-changing physical and mental energies of Five Aggregates (*Pañcakkhandha*). They are the aggregate of matter (*rupakkhandha*), the aggregate of feeling (*vedanakkhandha*), the aggregate of perceptions (*saññakkhandha*), the aggregate of mental formations (*samkharakkhandha*) and the aggregate of consciousness (*viññānakkhandha*). All the five aggregates are impermanent and constantly changing. There is no unchanging substance in them. There is nothing behind them that can be called a being or a permanent self. So these five aggregates are included in suffering due to formation (*Sankhāra-dukkha*). They are devoid of Soul-entity and essence.

### The Second Noble Truth

Craving (*Tanha*) is the Second Noble Truth of the Cause of Suffering (*Dukkhasamudaya-ariyasacca*). It produces rebirth (*Ponobhavika*), is bound up with passionate clinging (*Nandirāgasahagata*), and finds fresh delight now here and now there (*tatratatrabhinandini*). Craving is of three kinds. Thirst for sensual pleasure (*Kāmatanhā*), for existence (*Bhavatanhā*), and non-existence (*Vibhavatanhā*). According to the commentaries *Bhavatanhā* is interpreted as thirst for sensual pleasure in relation to the belief of eternalism (*Sassataditthi*) and as that for Realms of Form (*Ruparāga*). *Vibhavatanhā* deals with thirst for sensual pleasure as regards the belief of nihilism (*Ucchedaditthi*) and that for formless realms (*Aruparāga*). *Ruparāga* and *Aruparāga* are considered as two fetters (*Samyojanas*).

This craving is the powerful invisible mental force latent in all and a chief cause of the ills of life that it can produce all troubles and strife in the world from little personal quarrels in families to great wars between nations. From this point of view, all economic, political and social problems arise out of craving. Even re-existence and re-becoming (*Ponobbhava*) is rooted in this craving. The Pali term “*Ponobbhava*” is one of the most important and essential point in the Buddha’s teaching as some scholars stated that the Buddha did not teach the doctrine of rebirth. As a matter of fact, it is exceptionally evident that the Second Truth is in a roundabout way associated with the past, present and future births. The Buddha in this way advocates the presence of a progression of births.

According to Buddhism, this force or Craving does not stop after the non-functioning of the body, but it continues to take a new form, producing rebirth. It is a series that continues unbroken but changes every moment like a flame that burns through night. As long as there is craving the cycle of rebirth (Samsara) goes on. It can cease only when this craving is cut off through wisdom, which sees Truth, that is, Nirvana.

### The Third Noble Truth

The Third Noble Truth is that of the Cessation of Suffering (*Dukkha-nirodha-ariyasacca*). It is popularly known as *Nibbāna*. Etymologically, the Pali term “*Nibbana*” is made up of *Ni* and *Vāna*. As a particle, “*Ni*” implies negation or departure. “*Vāna*” signifies longing for. This hankering remains as a rope to interface one existence with another. *Nibbāna*, in this way, truly implies flight (*Ni*) from line like desiring (*Vāna*).

On the other hand, *Nibbāna* derived from *Ni* (non) and *Va* (to weave) signifies non-craving or non-attachment. And then Nirvana in its Sanskrit form is also combined with *Nir* and *Va*. In this case, the Sanskrit root “*Va*” means “to blow” and the prefix “*Nir*” is used to denote “off or out”. Hence, Nirvana is interpreted as the blowing out or the extinction of the flames of lust, hatred, and ignorance.

As long as one is entangled by craving, one generates fresh Karmic forces which must become visible in one form or other in the eternal cycle of birth and death. At the point when all types of needing are destroyed, regenerative Karmic powers stop to exist and one in regular terms gains *Nibbāna*, getting away from the cycle of life and passing. It should be understood that the mere destruction of passions is not *Nibbāna*. From the Buddhist perspective, *Nibbāna* is opportunity from the consistently repeating cycle of birth and passing and not just from transgression and hellfire.

### The Fourth Noble Truth

The Fourth Noble Truth is that of the way leading to the Cessation of Suffering (*Dukkhanirodhagaminiapatipada-ariyasacca*). This is known as the Middle Path because it steers clear of two extremes. One extreme is indulgence in sensual pleasures that retards moral progress. The other is self-

mortification in different forms of asceticism that weakens the intellect. It is the Middle Path alone, avoiding of the two extremes that can lead to *Nibbana*, the end of all woefulness (*Dukkha*). This Middle Path is generally referred to as the Noble Eightfold Path (*AriyaAtthngikaMagga*), because it is formed of eight categories. They run as follow,

1. Right Understanding (*SammāDitthi*)
2. Right Thought (*SammāSakkappa*)
3. Right Speech (*SammāVāca*)
4. Right Action (*SammāKammanta*)
5. Right Livelihood (*SammāAjiva*)
6. Right Effort (*SammāVāyama*)
7. Right Mindfulness (*Sammā Sati*)
8. Right Concentration (*Sammā Samadhi*).

Right understanding is associated with the knowledge of the Four Noble Truths and the understanding of things as they are. There are two kinds of understanding; *Anubodha*, knowing accordingly, and *Pativedha*, penetration. The former is knowledge, an accumulated memory of a subject according to certain given data. It is not very deep. The latter is deep understanding, seeing a thing in its true nature when the mind is free from all impurities and is fully developed through meditation.

Right thought includes thought of self-renunciation or detachment (*NekkhammaVitakko*), those of loving-kindness (*AvyapadaVitakko*), and those of non-violence or compassion (*AvihimsaVitakko*). Those noble thoughts are grouped under wisdom. True wisdom endowed with these noble qualities, eliminates all wrong thoughts of selfish desire, ill will, hatred, and violence and helps other moral adjuncts to be directed to Nirvana.

Right Speech manages forbearance from misrepresentation, defaming, brutal words, and silly talk. The third factor aims at promoting the spirit of universal love and compassion for all beings and at eradication of selfish desires, hatred and cruelty. In the event that one has an innocuous personality, which creates love and empathy, what one talks is valid, sweet and charming and furthermore helpful, productive and valuable.

Right Action implies abstention from executing, taking, and sexual unfortunate behavior. The three evil deeds are outcome of selfish desires, hatred and violence, which arise out of the lack of love and compassion. The fourth factor, therefore, helps all mankind to promote moral, honorable and peaceful conduct and to lead a happy and harmonious life in the right way.

Right Livelihood connotes refraining from five kinds of trade, which brings harm to others, such as trading in arms and lethal weapons, human beings, flesh i.e. breeding animals for slaughter, intoxicating drinks, and poison. The fifth factor lays down that one should live by a profession, which is honorable, blameless, and devoid of harm to others. Hypocritical behavior is considered as a wrong way for monks.

Right Effort denotes the endeavor (1) to get rid of evil that has already arisen, (2) to prevent the arising of the evil that has not arisen, (3) to produce good not yet arisen, and (4) to promote the good that has already arisen. One has to train the mind for a fixed period every day without a break through physical effort (*KāyikaViriya*), and to establish Four Kinds of *Satipatthana* by mental effort (*CetasikaViriya*). This clearly shows that one's enlightenment is attained by one's own effort, and not by merely seeking help of others or by offering prayers.

Right Mindfulness imports the constant contemplation which is firmly established (1) on physical phenomena or activities of body, such as on the exhaled and the inhaled breath (*KāyānupassanāSatipatthāna*), (2) on sensation or feelings (*VedanānupassanāSatipatthāna*), (3) on thoughts or mental processes, such as thoughts associated with the passions or dissociated from the passions (*CittānupassanāSatipatthāna*) and (4) on phenomenon such as hindrances (*DhmmānupassanāSatipatthāna*).

Right concentration signifies the four stages of Dhyana (Ecstasy). The first Dhyana has five factors, that is to say, applied thought, sustained thought, happiness, bliss, and concentration. The second has three factors remaining after elimination of applied and sustained thought. The third has two factors with the fading away of applied happiness. The fourth, where bliss is abandoned, has concentration and equanimity that accompany it.

## CONCLUSION

As conclusion, all these above mentioned are very important to know, to practice, and to be free from suffering which encounters in our daily life. If we follow the above ways, we can escape from the round of birth and death called *Samsāra*. Mainly the attachment prevents us not to free from suffering and makes us cry, suffer, attach and sad. Actually our major enemy is attachment which troubles every moment. We therefore have to remove this by the ways of the four noble truths.

In addition, the Noble Truths allude to and express the fundamental introduction of Buddhism in a short articulation: we pine for and stick to temporary states and things, which are dukkha, "unequipped for fulfilling" and excruciating. This hankering keeps us got in Samsara, the unending cycle of rehashed resurrection and kicking the bucket, and the dukkha that accompanies it. There is, in any case, an approach to end this cycle, in particular by accomplishing Nibbana, suspension of desiring, from now on resurrection and related dukkha will never again emerge again. This can be practiced by following the eightfold way, controlling oneself, developing order, and rehearsing care and reflection.

## REFERENCE BOOKS

1. Mahābuddhaghosa Thera, *Visuddhimagga*, Buddhist Publication Society, Kandy, Sri Lanka, 1991
2. DighaNikāya, Mahāvaggapali, The Religious Affair Dept: Press, Yangon, 2002
3. V. Trenckner, *Majhimanikāya*, Ed., Pali Text Society, London, 1979
4. K. Warder, BA, Ph.D., *Anguttaranikāya*, Ed., Pali Text Society, London, 1961
5. MahātheraLediSayadaw, *The Manuals of Buddhism*, Sri Satguru Publications, A Division of Indian Books Centre, Delhi, India, 1997
6. WalpolaRahula, *What the Buddha Taught*, New York: Grove Press, 1974



**Candobhasa**

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