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## A STUDY OF BUDDHISM

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### ABSTRACT:

*The Buddha explains in the Saṃyutta Nikāya that "The five aggregates, bhikkhus, are anicca, impermanent; whatever is ephemeral, that is dukkha, unacceptable; whatever is dukkha, that is without anatta, 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 (saṃmappaññāya) as it really is. Who sees by immaculate astuteness, as it truly seems to be, his psyche, not getting a handle on, is confined from corrupts, he is freed."*

*To "see things as they really are" means seeing them consistently in the light of the Three Characteristics. Hence, from a positive as well as a negative angle, this teaching on the Three Basic facts of Existence is of such vital importance.*



**KEYWORDS:** aggregate, impermanence, suffering, not-self, meditation and Nibbāna.

### INTRODUCTION

Explanation on *Tilakkhana* 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 minuet sector of the vast range of life's, we are faced with such an enormous variety of life's manifestations that it defeats description. But then three fundamental explanations can be made that are legitimate for all move presence, from microorganism up to the inventive personality of a human virtuoso.

These highlights normal to all life were first found and figured precisely multi year back, by the Buddha, who was appropriately called "knower of the Worlds" (Loka-vidū. They are Three Characteristics (ti-lakkhana) of all is molded, which are conditionally emerged. These three fundamental actualities of all presence are:

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

The first and the third apply to lifeless presence too, while the second affliction (anicca) is, obviously, just an encounter of the energize. The lifeless, be that

as it may, can be, and all the time is, a reason for languishing over living being: for example, a falling stone may cause damage of property may cause mental torment. In that sense, the three are basic to all that is molded even to what is underneath or past the typical scope of human observation.

Presence can be seen distinctly of these three fundamental truth are understood, and this sensibly, yet in encounter with one's own involvement. Knowledge astuteness (vipassanā-paññā) which is extreme freeing factor in Buddhism, comprises just of this experience of the Three Characteristics or Ti-lakkhana connected to one's very own physical and mental procedures, extended and developed in understanding contemplation.

## Impermanence (*Anicca*)

"*Aniccā vata saṅkhārā- uppādavaya dhammino,  
Uppajjitvā nirujjhanti- tesaṃ vupasamosukho*"<sup>1</sup>

"Impermanent are all component thing,  
they arise and cease, that is their nature:  
They come into being and pass away,  
Release from them is bliss supreme.

*Anicca* or impermanence is first characteristics of *Ti-lakkhana* in the Buddhist doctrine. *Anicca* is normally treated as the reason for the other two, thought *anatta* the third, is here and there established on *dukkha* alone. The *anicca* or impermanence is derived in modern etymology from the negative prefix *a + niccca*, a convert to *na*, means no, *nicca* means permanent. "*na niccan ti aniccan*". 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 "*viparināmadhammo*"<sup>2</sup>-- meaning "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 (*Saññā, citta, ditthivipallāsa*).<sup>3</sup> 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 (*rūpa*) is impermanent, *Radha*, and so are feeling (*vedanā*) and perception (*saññā*) and formations (*saṅkhāra*) and consciousness (*viññāṇa*).

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 break up 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 contemplation impermanence processes that contemplation.<sup>4</sup> Again 'All is impermanent. And what is the all that is impermanent? The eye is impermanent, visible objects (*rūpa*)... eye consciousness...eye-contact (*cakkhu-samphassa*) ... anything that remains (vedayita) as wonderful or undesirable or neither unsavory nor-charming, conceived of eye to eye connection is ephemeral. (In like manner with the ear, nose, tongue, body, and mind)' or, concisely, All arrangements are debilitation" and whatever is liable to beginning (samudaya) is liable to end (nirodha).

By and by, recognition of observational fleetingness may not the only one get the job done for the extreme position agreed by the Buddha to this trademark. This is set up, be that as it may, by disclosure, through contemplated consideration, of an ordinary structure in the emotional goal procedure of its event:

<sup>1</sup> S.N, I.160.

<sup>2</sup> D.N, I.34.

<sup>3</sup> A.N, I.361.

<sup>4</sup> Vis, 234.

'This body is fleeting, it is shaped (saṅkhata), it is conditionally emerged (paṭicca-samuppanna). Lastly the Buddha addressed to his disciple and gave His final exhortation:

*'Handa dāni bhikkhave āmantayāmi vo:  
vayadhammā saṅkhārā , appamādena saṃpādettha<sup>5</sup>*

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

### Suffering (*Dukkha*)

*Dukkha* is the second of the 'Three Characteristics' (*ti-lakkhana*). 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 Pāli 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 (*viparināma-dukkha*)
- (3) Conditioned states (*samkhāra-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 (*Viparināma-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 (*Samkhāra-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.

### Not-self (*Anatta*)

*Anatta* is the last of the Three Characteristics (*ti-lakkhana*) or General Characteristics (*sāmañña-lakkhana*). Like the teaching of four Noble Truths, it is the teaching particular to Buddhas' (*Buddhanaṃ samukkamsika desana*).

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

<sup>5</sup> D.N, 16/II,156.

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."<sup>6</sup>

"As per Buddhism, our concept of 'God' and 'Soul' are false and void, however profoundly created as hypotheses, they are all the equivalent very inconspicuous mental projections, garbed in a perplexing supernatural and philosophical style and these thoughts are so profound established in man, thus precious to him, that he doesn't wish to hear, nor does he need to see, any educating 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

"Whether 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 (*sankhāra*) are impermanent (*anicca*). This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, proclaims, preaches, reveals, teaches and explains thoroughly that all *sankhāras* are impermanent.

Whether 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 are subject to suffering (*dukkha*). This fact a Buddha discovers and masters, and after having discovered and mastered it, he announces, proclaims, preaches, reveals, teaches and explains thoroughly, that all *sankhāra* are subject to suffering.

Whether 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 that exists (*sabbe dhammā*) is non-absolute (*anatta*, i.e., without unchangeable or absolute ego-entity). This fact a Buddha discovers and masters, and after having discovered and mastered it, he announced, proclaims, preaches, reveals, teaches and explains thoroughly, that all that exists is non-absolute (without a permanent ego)"

These three characteristic have to experience animate or inanimate and no one, anything can not be avoiding it. If one who understand the real nature of Three characteristic by intuitive knowledge, he will be attain the final state of freedom.

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<sup>6</sup> What Buddhist believe, p. 117.