

**THE STUDY OF *DUKKHA* (SUFFERING)  
WITH REFERENCE TO THE PALI BUDDHIST TRADITION**

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This research aims to establish a connection between the greatest level of *dukkha* and *taṇhā* (craving). Therefore, the study strongly emphasizes that the utilization of *dukkha* serves as a solid foundation for the practice of *vipassanā*. This study provides information on the practice of *vipassanā* meditation for individuals seeking the ultimate truth and the cessation of suffering. Moreover, the objective of this study is to demonstrate how Buddhist teachings address the concept of suffering from a soteriological point of view. The early Buddhist concept of *Dukkha* within Pali Buddhist tradition is categorized under the Fourth Noble Truth (*cattāri ariyasaccāni*); at this point, it is said that “Birth is suffering, aging is suffering, illness is suffering, death is suffering; union with what is displeasing is suffering; separation from what is pleasing is suffering; not getting what one wants is suffering; in a nutshell, the five aggregates that are subject to clinging are suffering.” Moreover, to practice meditation about *dukkha*, the *Mahāsatipaṭṭhāna Sutta* proves three kinds of *dukkha*: an unpleasant feeling (*dukkha*), an unpleasant feeling of the flesh (*sāmisa-dukkha*), and an unpleasant feeling not of the flesh (*nirāmisa-dukkha*). Contrary to the above statement, which is posited in the *Dhammacakkappa-vattana Sutta* and the *Mahāsatipaṭṭhāna Sutta*, the *Visuddhimagga* further illustrates three aspects of suffering: *dukkha* as ordinary suffering (*dukkha-dukkha*); *dukkha* as produced by change (*vipariṇāma dukkha*); and *dukkha* as conditioned states (*saṅkhāra-dukkha*). In this case, the question that needs to be answered is: “What kind of *dukkha* (suffering) needs to be generated to break out of the cycle of rebirth?” and to realize the path, fruit, and *Nibbāna*. To answer this question, the current study will adapt qualitative and descriptive analysis within the theoretical framework of Buddhist teaching.

**Keywords:** *Dukkha, Taṇhā, Vipassanā, Nibbāna,*