

Indian Philosophy
Prof. Dr. Satya Sundar Sethy
Department of Humanities and Social Sciences
Indian Institute of Technology, Madras

Module No. # 06

Lecture No. # 24

The Philosophy of Buddha

Welcome to this session. In this session we will be discussing the system - Buddhism or Buddhist school. As you know what the schools we have discussed are so far. We have also given a historical background of that school, because a school cannot be developed all his theory in overnight, he took at least a few years to come up with all the theory. And henceforth since Buddhism is a school, he took a long time to come out as a school as like yoga system, as like Charvaka, as like Nyaya schools Buddhism is also a school.

In this school, there are many scholars; we say Buddhist scholars contribute their opinion, their theory on many of the issues, issues like nirvana that is why a human being seeks for liberation, what is the requirement for a human being for searching for liberation issues likes also, why a human being suffers while living in this earth, how to get read from sufferings, all this issues you find in Buddhist schools. Most of the scholars they have discussed, and also its not discussed the scholars or those who thinks that or they are practitioner of Buddhism, they also practices many of the rituals norms prescribed by the Buddhism, the founder of Buddhism is known as a Gautama Buddha, what we will discuss is a historical background today, that how really this Buddhist schools comes into existence.

And who are those scholars who are those people who really contribute to develop that theory, and how long it took time to develop Buddhism as such, and what are the ways and process people have involved developing this theory in different form, which is known as Buddhist school.

Therefore, in Buddhism school, you find a particular issue exist in a different forms; you also find that there are particular issue people has interpreted in a different way; further,

you will also find that again Buddhism divided into sub groups, because all the rules regulation and norms that initially prescribed for a Buddhist monk was not practiced regularly and religiously.

Therefore, those things that all the norms are not correct, then they split, they go into a different group, and they said that we will be practicing some of the norms conditions, but not all the norms and conditions; as a result they themselves construct a different groups, however they will also consider as Buddhism. Now, all this things, today, will discuss in details.

Buddhism is a form of religion without god, whenever we talk about god immediately comes to your mind that something in the form of incarnation, something in form of image; suppose, if you speak about Hinduism, people consider goddesses Durga, goddesses kali, goddesses saraswathi, laxmi, so on and so forth.

Even if you consider Hindu religion as such **if you** they will also consider god like Varuna, Agni, karthika, so on and so forth, Vinayaka or Ganesh, shiva, Vishnu, etcetera, but here you find that Buddhism is a religion without god, because Buddhism believes religion in a sense that, there is a karma, there is a duty we must do that, if this is we are doing, then we are also practicing some theory which constitute the religion as such. But unlike Hindu and other religion Buddhism thought that, we need not to have an incarnation or an image of some god or goddesses, we need not to worship them; what we have to do is that there are norms and condition prescribe for us, and we have to religiously practice that by understanding what this rule is meant for.


Therefore, it is said that, Buddhism is a religion without god; Buddhism is a religion where people believe that they should do the work is a karma theory whatever is prescribed for them, but however, they do not believe that there is something exist which is in the form of image or incarnation that we have to worship like Hinduism.

Thus Buddhism you find is not an Astika in that sense; if you see the first slide we have discussed that how schools divide into Astika and Nastika, so here you find Buddhism as a school comes under Nastika, because though the value religion, however their understanding of religion not same as you find religion in Hinduism, in Christianity, and so on and so forth.

(Refer Slide Time: 05:40)

Historical Backgrounds

- ❖ Buddhism is a form of religion without God.
- ❖ It was started in India in 563BC.
- ❖ Gautama Buddha is the founder of Buddhism. (Birth- Lumbini village near Kapilavastu)
- ❖ At a place called *Kushinārā* , he attained the *Mahāparinirvāna*.
- ❖ Gautama was born as a Hindu, practiced some rituals of Hindu and died as a Hindu.
- ❖ He had observed some irrational practices in the Hinduism- dead religious practices.
- ❖ To avoid all such practices and get into rational practices, he wanted to bring some changes in Hinduism.
- ❖ Thus, he was called the revolt child of Hinduism.



Now, it was believed that **that** Buddhism has a school, it was started near about 563BC in India, nowhere it said that exactly in which year it was started, they said that around 563BC; and as you know that Gautama Buddha is the founder of Buddhism, he born in a Lumbini village near Kapilavastu at a place called Kushinara, he attained Mahaparinirvana, what is Mahaparinirvana? He born in a very royal family, where he enjoy all the pleasures, all the material pleasures, all the physical pleasures, what is the best pleasure can be provided to a child, in that way he received all the pleasure by virtue of getting born in a royal family.

After enjoying his all life, he has seen that there is an old age that everyone must also find the old age or we has an a human being we must go through that stage known as old age; he also find sick person human being since we have a human body, **we must have** we also sometimes have sickness there is an old age sickness, and after that there is a death.

He understands all this components of the life, then he thought that, it is not possible to understand the real nature of life if I will be living in a lobby's palace; therefore, he left his lobbies life style and stayed in a very faraway place from the kingdom, and there he realizes what is nirvana? Why one must seek for the liberation in his or her earthly life, why a human being suffers? And what is the cause of suffering? If there is at all a cause of suffering, then what are the ways where we can stop that suffering?

So, he knows all the things and he realizes; therefore, in the age of eighty, he performs the theory known as Buddhism, and there he said that we all human beings should not anchor for wealth power, so on, and so forth, because all these are temporary, nothing is permanent in this world.

Not even me as a human being, there he explains that whether soul is an eternal or not, whether human body is mortal or immortal; so, what he concludes is that we as a human being, because of our ignorance we change to get many more things for our enjoyment of life, but if you see that everything is changing in a constant way, nothing is permanent. If this is so we as a human being also changing from time to time and if this is so then we should not seek for the worldly pleasure, because if at all we seek for a worldly pleasure then we have to suffer in many ways.

That suffering on his term is said that Duhka, that means, it is because of ignorance we think that we should achieve many more things, and as a result we suffer while living in this earth; further, he also suggested that, if you know that these are the things that you want to achieve, and as a result you are suffering, you can also get away from that, you can also stop for seeking for all this worldly good.

Therefore, he also prescribes that there is a way through which one can attain the liberation, and further he seeks that one must seek liberation while living in this earth, and this is the peaceful life, one should not attach with each and every object of passion at the Gautama Buddha, and in the age of eighty he discovered all the theory. And in that case he says Mahaparinirvana, that means, while living in this earth also you get liberation, you have no attachment to any of the worldly objects in this earth; now, Gautama was born as a Hindu, it is a very interesting issue, Gautama was born as a Hindu, and also practices all the rituals, and sacrifices as Hindu practiced.

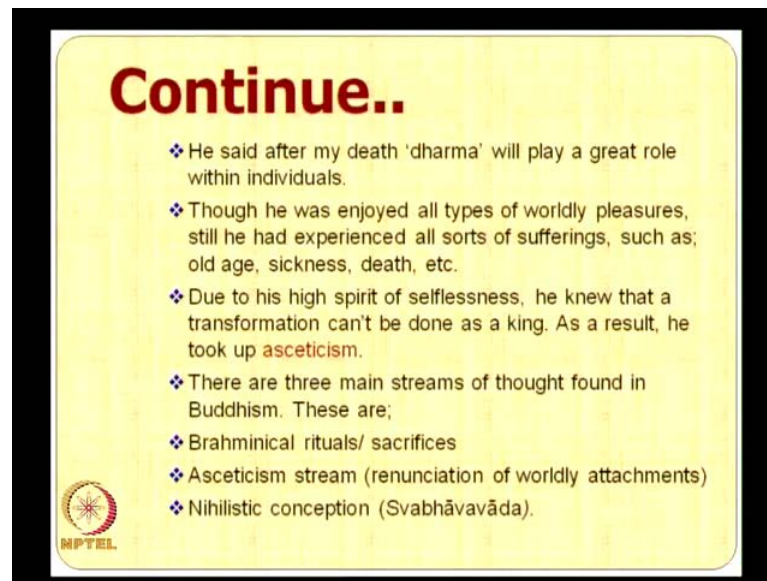
He also died as a Hindu, but what important point over here is that, while he was a Hindu he knows that there are many problems arise if you practice Hindu religious and Hindu norms and conditions who have to live in this earth. He was not satisfied at all with the Hindu norms and conditions that one should practice while living in this earth; therefore, he perceived by thinking that why these big notions at all, why illogical notions we are practicing at all, and why Brahmins are dominating the society by giving us the false information, and because of the false information we think that we need many more

things, and to get away from many more things also we need to sacrifices in some or other form; and therefore, he thoughts that Hindu religious must be sharp end, Hindu religion must be reformulated.

Therefore, he said that he born has a Hindu, he also lives in this earth in his time as a Hindu, he also practices many religious many norms and condition prescribe by Hindu and also died as a Hindu, but he has observed since many irrational practices in the Hinduism and their religious practices. Therefore, he wants to come out with a new theory which is certainly different from the Hinduism, and in this sense he was called as a revolt child of Hinduism, because prior to him all those people who are practicing Hinduism they are constantly avoiding the rules and regulations prescribed by the Brahmins, prescribed by the Veda, but what he finds what Gautama Buddha finds is that, in Veda it is a religious scripture, and many times you find there is a contradiction and so many of the issues and also you find there are many illogicality.


Therefore, he thoughts that, as an human being if I want to live a peaceful life, if I want to live my life as I want, then I need not to practice all this superstitions and (()) prescribed by the Brahmins and Hindu religious; therefore, he wants to develop a new theory where human beings can live happily in a piece of life, and therefore is called as a revolt child of Hinduism.

(Refer Slide Time: 13:04)



Continue..

- ❖ He said after my death 'dharma' will play a great role within individuals.
- ❖ Though he was enjoyed all types of worldly pleasures, still he had experienced all sorts of sufferings, such as; old age, sickness, death, etc.
- ❖ Due to his high spirit of selflessness, he knew that a transformation can't be done as a king. As a result, he took up **asceticism**.
- ❖ There are three main streams of thought found in Buddhism. These are;
- ❖ Brahminical rituals/ sacrifices
- ❖ Asceticism stream (renunciation of worldly attachments)
- ❖ Nihilistic conception (Svabhāvavāda).

 MPTEL

What he said is that, he said that after my death dharma will play a great role within individuals; as I said in the beginning Buddhism is a religion without god, here also the focus that, that once I will be parries, since my body will be parries in this earth, the way I find the problem and the way that I find some of **the theory** the new theory this will start as a valid for all of us.

And many of the people also realize that what I have said certainly is the valid, because Gautama Buddha realizes that whatever he has obtain, whatever he has said, whatever he has found it was very valid and realistic in a nature, because he always talks about dharma, and dharma what he means that, once own duty; as you are a student you have a duty, your parents also has a duty, and if you do your duty, then this is a dharma for you; and therefore, this dharma as nothing to do with a religion which speaks about an image or incarnation, where one should worship for to get relief of some of the pain. He saying that if you want to relief from the pain then you have to do the work for yourself, you need not to pray a god and should not expect that god will help you to get away with all the problems.

You as a human being with your region, and rationality you have to do your own dharma, and if you do that you realize what is to be done and what are not to be done, and therefore, you must be confirm about the rules regulation what you have practicing,

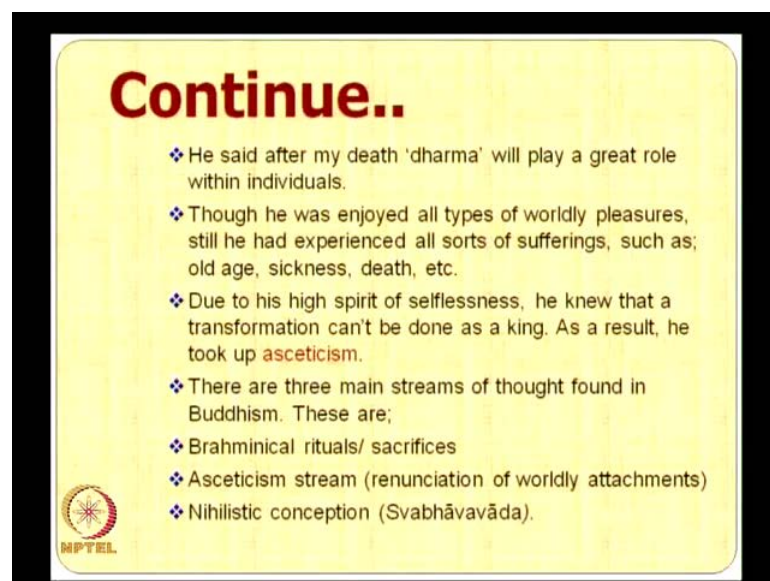
you need not to blindly follow what are the rules and regulations already prescribed by the Brahmins in Hindu scriptures.

Now, as I said you those he was enjoyed all types of worldly pleasure by virtue of it in birth in a royal family he had experienced all sorts of sufferings such as old age sickness death etcetera; due to his high spirit of selflessness he knew that, a transformation cannot be done as a king as a result he took up asceticism.

What is asceticism? Asceticism talks about that you should not have any attachment towards the worldly objects, but you realize that the worldly objects are exist for your own enjoyment, you should not have any d j or's or cravings to get some worldly pleasures, and you should be live happily in a in a forest where you need a basic requirement for your life.


If this is the case then you have to practice asceticism; and the same way Gautama Buddha practice that he realize that, if at all he will be staying in the palace where he was enjoying all his lobbies style, then he could not realize the true nature of a human being what is life; therefore, he is decided that he should go out from the kingdom and stay in a place where it is a calm, quite, and one can concentrate to realize the true nature of self.

(Refer Slide Time: 13:04)



Continue..

- ❖ He said after my death 'dharma' will play a great role within individuals.
- ❖ Though he was enjoyed all types of worldly pleasures, still he had experienced all sorts of sufferings, such as; old age, sickness, death, etc.
- ❖ Due to his high spirit of selflessness, he knew that a transformation can't be done as a king. As a result, he took up asceticism.
- ❖ There are three main streams of thought found in Buddhism. These are;
- ❖ Brahminical rituals/ sacrifices
- ❖ Asceticism stream (renunciation of worldly attachments)
- ❖ Nihilistic conception (Svabhāvavāda).

 MPTEL

In this way, he practices asceticism. There are three main streams of thought found in Buddhism; if at all we will make it in a short why Gautama Buddha thought that

Buddhism should be established or there should be a some new theory come up against the Hindu religions or Hindu practices.

There are three things involve; the first one is that Brahminical rituals and sacrifices; in early period when he born has a Hindu and practice many of the Hindu rituals, he find that Brahmins is a growth dominates the whole society, and Brahmins are those who prescribes to the other people saying that if you have a this sort of problem then you have to pray for this god, **if you have** if you want to refrain from all this diseases, then you have to pray to this god.

If you are not getting your own cultivation properly, then you have to pray this or that god. So, here Gautama Buddha finds this is all option, so all illogical all superstitions or blind beliefs; so therefore, he was not satisfied with the Brahminicals dominance in the society and their prescription to the ordinary people.

He realize that how Brahmins people are cheating to other people that they need to do some kind of religious practices to get read of something or other. The second point he highlighted is that asceticism strip; that means, we must realize that there are things or objects or facts exist for human being, however we should not cry for that thing, we should not have a so much attachment for that thing; therefore, he said that even attachment leads to suffering, because suppose you have a two friends now very close to each other, after some or other time you are disassociating with each other because of the prior attachment, because of this your close relationship later time when you are detach from each other, you feel pain by realizing that how you were associated with each other, how you were close with each other once up on a time.

In this way he said that we must realize that attachment leads to suffering, we should not have so much attachment to the worldly pleasure; if anyone who thinks that he or she needs each and every things for his or her worldly life or enjoyment of life, then he or she its bounds to be suffer in this earth.

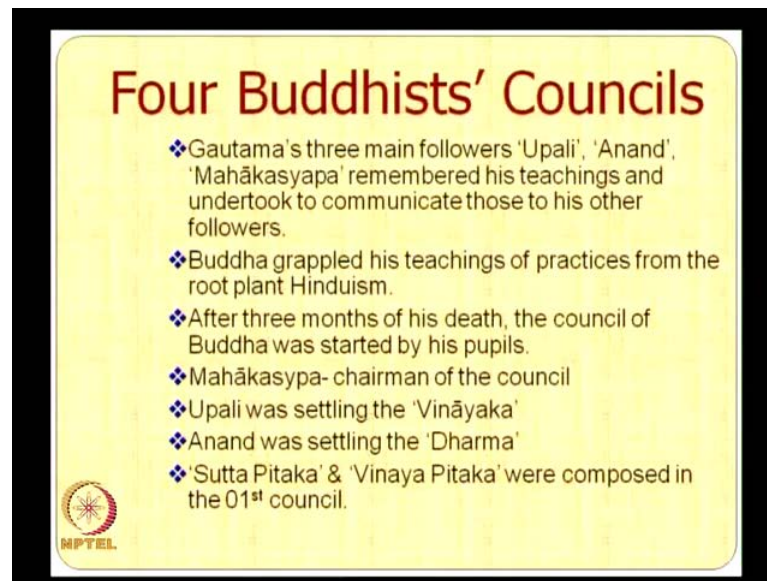
Therefore, one should not think that everything he or she can achieve, and henceforth he can realize the truth of it; he said that happiness will be realize only when you know and understand what is the true nature of self, why human beings born in this earth, and what is your duty. The third point he said nihilistic conception, that means, nothings is

permanent in this world, if this is so why we will be craving for getting something, why at all we think that we must have an attachment towards object, towards a human being, towards other animal; as well he saying that the world is full of nothing else, nothing else what he means is that, no objects, no human beings, no animals is permanently exist in this earth each and every one is moving further; that means, there is a change you find in each and every object; for example, now you see there is a table in front of you which is a very good table with polishing all the colours, after ten years you come you find that the color get faded, many of the woods comes out; so, therefore, things are changing.

If you see the human beings, they are now having this child now, they grown up young age then they have an old age then there will be a same; in case of animals, when you are young age you have more energetic, when you are old age you cannot have that energy. So, therefore, you find that everywhere there is a constant change. In the same context let us clearly pointed out that the one cannot bath in the same water of a same river; what he means is that, the water of a river is flowing if you take a bath, that means, the same water is not remain in the same place, the water is flowing down, if at all you need to have a bath, then you have to bath in a another water.

In this case he is very very close to the Buddhist approach of understanding what is reality; however, (()) let us in a worst and perspective said that, I repeat that one cannot bath in the same water of a same river, whereas in Indian context he find Buddhist also said that one should not think that he or she will be getting happiness if he or she achieve all the worldly pleasures by chasing behind all this worldly objects. So, therefore, once you would realize that no object is fixed and final, no object is permanent, no one is going to exit permanently in this earth neither the cogniser nor the cognition; therefore, since everything is changing one need not to crave all the worldly pleasures.

(Refer Slide Time: 22:00)



Now, we will see that there are four Buddhist council organized and how this Buddhist school Buddhist as a school develop; Gautama Buddha's three main followers were Upali, Anand, and Mahakasyapa; this three followers remembered Gautama Buddha teachings.

And also after Gautama Buddha death they realize that they need to teach to a those human beings those persons who really a follower of Buddha; therefore, you find that this three people take an initiating and constitute the first Buddhist council Buddha grafted his teachings a practices from the root plant of a Hinduism which already we have discussed.

After three months of Buddha's death the council was organized by this three peoples or three followers, one is Upali, Anand, and Mahakasyapa; Mahakasyapa was the chairmen of that council; Upali was settling the Vinayaka; what is Vinayaka? That means, the rules, norms, and practices one should understand realize and one should do it religiously. In that Vinayaka Pitaka, Upali has written clearly one after another what a Buddhist monk should practice, what a Buddhist monk should believe, and what a Buddhist monk should have knowledge about certain object.

Now, the Anand, Anand another follower, he also settling the dharma, dharma means what is a duty of a person, because as you know that all this three followers of Buddha

they realize that nothing is permanent; that means, there is each and every step what one should do as his or her duty.

Therefore, Mahakasyapa is being a chairmen, and this two people Upali and Anand they settling Vinayaka and dharma respectively. There are two volumes comes up or the two books comes up, one is Sutta Pitaka, another is Vinaya Pitaka were composed in the first council. Now, if you see Upali was really the founder of the Vinaya Pitaka, and Anand was really the founder of dharma Pitaka or say Sutta Pitaka and Vinaya Pitaka are the two volumes Buddhist theory or the volumes where all the Buddhist theory norms regulation are written comes out in the first council; Sutta Pitaka means, it is found in the form of sutra or the verse; Vinaya Pitaka means, it is written in the form of sentences, where you find the rules regulation and norms, where one Buddhist monk should practice in his or her life endeavor.

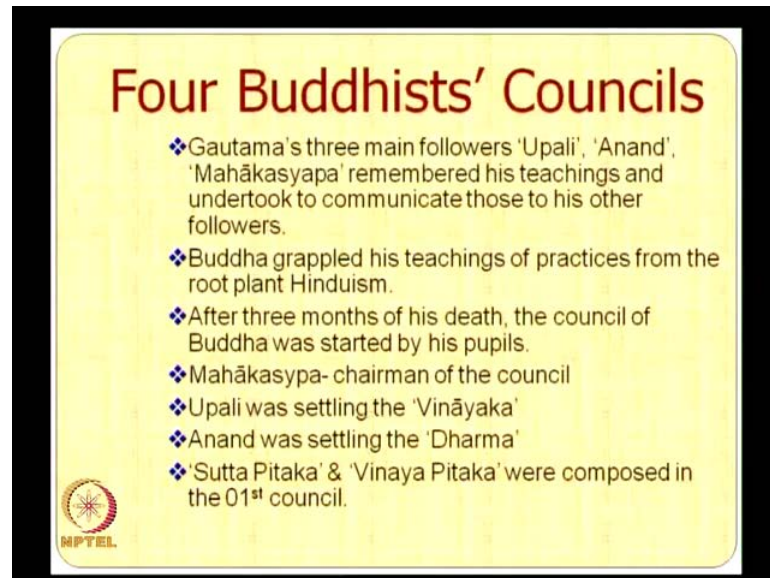
Now, coming to the second Buddhist council; the second Buddhist council was organized at Vaisali in 367 b c, it was continuing till 1000 and 60 years; what are the norms and condition all the Buddhist monk agreed in the second council it was continue people also practice the same way till the thousand and 60 years such a long year you see; therefore, he said that one must understand the historical background while knowing some of the systems of Indian school.

In a second council Sabbakami was the chairmen; and the main purpose of this council was to determine the conduct of Ujaini monks whether they have a lawful or not; what happens in the first council, when this two volumes comes up one is Sutta Pitaka, another is Vinaya Pitaka, all the Buddhist monk try to practice the rituals sacrifices and the norms conditions prescribed in that books.

Second Buddhist council was organized because to check whether people have practicing in the same way as it is mention or they deviant, because if you see that in a society some norms condition will be constituted for the better mind of the society; initially people will be practice as it is, slowly slowly the practice get de-motivate, that means, they would not practice as it is written that the they manipulate in their own practice.

So, therefore, the second council was constituted or organized to see that whether the Ujaini monks who are supposed to be Buddhist monk or the follower of Buddha whether they are practicing the same thing as it is prescribed in this Sutta Pitaka or Vinaya Pitaka.

(Refer Slide Time: 22:00)



So, the chairmen was the sabbakami there are two purpose, one is that to check or to see whether ujaini monks were practicing all the laws or the prescription made in the first council, and the second is that they are practicing; if at all they are practicing whether they are practicing correctly or not; suppose, you are going for an evening walk whether you are walking properly or is a pleasant walk, so therefore here also people are checking whether the things what are the things that you are practicing by saying that you are follower of Buddha how far it is correct that what you are practicing, how far it will be valid and the correct way you are practicing.

So, there are two purposes in the second Buddhist council to purify the Buddhist practice this council provides ten chief laws; they found that ujaini monks somehow other are not able to practice the rules regulation and norms prescribed in Vinaya Pitaka as well as Sutta Pitaka. So, therefore, to purify their practice to make them understand that whatever they are practicing is not appropriate or correct, for this reason this council provides ten chief laws, these are as follows, carrying salt in the horn is prohibited, because for them storing of food is ruled out.

If you see the earlier practice in Hindu, people are storing some of the fruits or food grains in a horn, horn means in the suppose a big animal died, the horn will be there, and the horn will become empty after the animal die, and people are taking that horn and putting some of the food grains there they thought that they will preserve for a longer time; because like in the present situation where you bring some vegetables and you put it inside your fridge, because you thought that if you will keep outside it will be certainly damaged, it will certainly has no use after some or days.

So, therefore, they also said that Buddhist monk realize that in Hindu practice, where people are storing salt or food grains in the horn; what happens as a result, the food grains becomes a damage or continental, and after eating that food grains people are suffering from diseases.

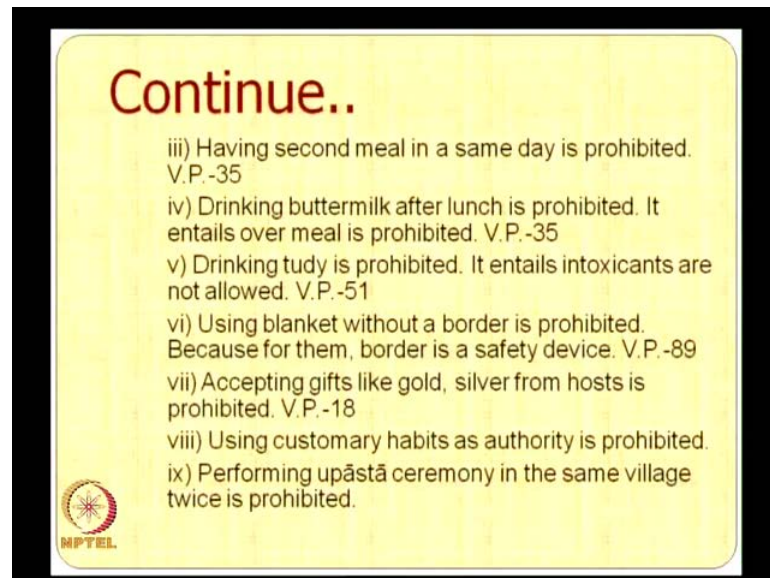
And once people have suffering from diseases like in the present society you go immediately to a doctor will prescribe some medicines, so that he will clear immediately in that time they have to go to a priest they have to go to a Brahmins where Brahmins will say that if this is the disease you have you have to practice this norms or you have to pray to this god, so that this disease will be certainly removed from your body or you will be cure after certain times; and here Buddhist realize Gautama Buddha realize that this is the blind belief or superstitions.

Therefore, he said that one should not keep any kind of food in the horn; if they will do that, then the food grains will contaminated; and if you will use that after certain times you will fall in seek or you will be in a disease. So, therefore, your health would not to be maintain as it is; therefore, they as prescribe the norm that one should not keep any kind of food or food grains in the horns. The second point they said eating food after mid-day meal is prohibited, what they mean is that, that if somebody it access he or she feels lazy, therefore he or she cannot do his or her duty as it is prescribed, if you do not do your own karma how can you think that god will come and save you in all the cases as like Hinduism.

Therefore, Buddhist clear that one should perform his or her duties very religiously and (())). So, therefore, they said that one should not take too much, then the stomach digest; therefore, the prescribe the rules saying that eating food after mid-day meal is prohibited;

here I said in my slide V P, that means, Vinaya Pitaka rule number thirty-seven, you can find V P means Vinaya Pitaka.

(Refer Slide Time: 31:19)



Now, moving further the third point they said clearly saying that having second meal in the same day is prohibited, again the repeating that the same things focally, because they thought that many people eating so much foods every day, and as a result they are forgetting to do whatever they want to do they are not practicing their dharma they are not also remembering what exactly they should do that, and if this is so they will become lazy, and being the laziness they only thinks that in the short run they have to do some practices which is not the correct practices; therefore, they made the norms saying that, having second meal in a same day is prohibited.

In addition to that they also thought that if someone can have a one meal in a day he or she can survive happily with having good health; and while not having second day meal means is giving **that meal** the second meal to the others who have an empty stomach; therefore, he say equilibrium you find among the groups all groups are having the same food; therefore, one should not take two meals in a day; the fourth they said Drinking buttermilk after lunch is prohibited, it entails our meal is prohibited.

Buttermilks Sometimes leads to make you feel sleepy, feel lethargic, because once you have a meal your stomach will fill up, after that on and above if you are drinking

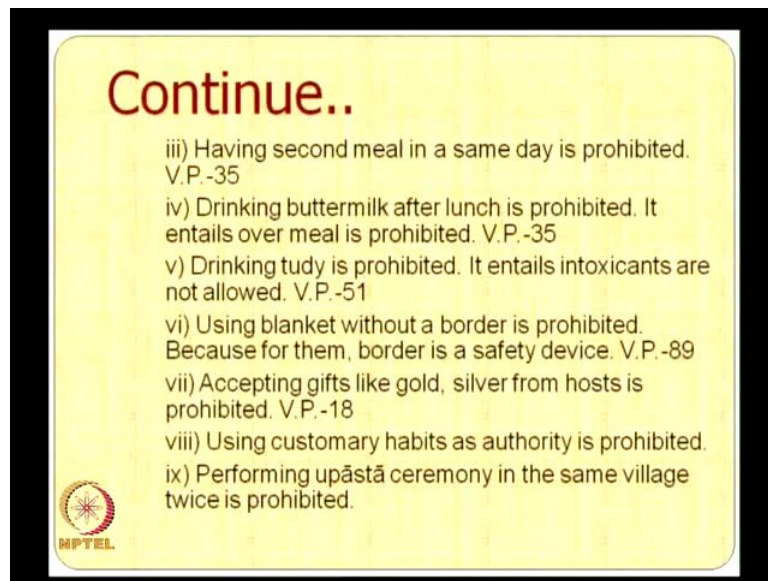
buttermilk what happens, you feel really a lethargic, because your mind will be sleepy; whatever action you will be doing certainly the action would not be based on your rational basis, because your mind wants to get some rest, because this is a overdoes of milk; and many times because of the buttermilk one find sometimes lazy and also sometimes find like an intoxicated persons where one needs to have some rest, otherwise he or she cannot do any of the work that is prescribed for him or her.

Thus they said that drinking buttermilk after lunch is prohibited, because it entails one should not take the over meal in the same day. Drinking tudy is prohibited. Drinking tudy means, tudy is an alcohol in that time, there is an alcohol, people have practicing to drink alcohol whenever they tired or in the leaser time they drink, and the drink is known as tudy.

What they thought is that, if one will drink the tudy, then what happens that he or she will be become subconscious stage, he or she will be rich to a stage which will be known as subconscious stage; that means, all his or her actions may not be a rational action, neither a valid action nor to be a correct action, because once you are an intoxicated you do not know why that action you are performing, because your mind would not be alert in that time, your mind would not be conscious in that time.

So, therefore, any action you will do you may not be a countable for that; and henceforth, this is a very irregular practice or irrational practice, and irrational practice is not endues neither encouraged by the Buddhist school; therefore, one should not drink tudy, because drinking tudy is prohibited for them, because while one is doing some actions, while one doing his or her dharma should practice that dharma correctly, and religiously consciously rationally and intentionally; therefore, drinking tudy is prohibited, and absolutely prohibited in case of Buddhism; the sixth point they say that using blanket without a border is prohibited. If you see that Buddhist monk they will be having maroon colour cloth, which is a very long cloth which they will be wearing in all of part of their body, why because they thought that no insects should enter top their body and harms them.

(Refer Slide Time: 31:19)



If there is a border, it will be stop the insect to enter into their body, and inject in their part of the body, which will cause them suffering; therefore, they said that one should wear some cloth which has a border, and as you know that the border is mush heavy than the cloth and the reason behind that no insects should harm them; therefore, they can do their duty as it is. Further they said that accepting gifts like gold silver from hosts is prohibited; what it implies is that, from host you should not accept any kind of gold or silver.

Indirectly saying that if you accept, that means, you have a attachment towards the worldly objects, and a host by saying that you do this practice that practice by giving some gold and silver, if you accept that, that means, you are taking the bribe from somebody and consciously you are doing some illogical actions or irrational action, that means, you are not practicing what Buddhist try to do that.

Therefore, from your host one need not to accept neither good nor silver nor any kind of valuable ornaments; if you do that, that means, you are manipulated the rules and regulation and consciously practicing something which is not prescribed; and you know that this is the way you are not correctly practicing the rules regulation prescribed in Vinaya Pitaka; therefore, one should not receive the gift from the host.

However, if somebody has given a gift to you for your own performance you should receive that, because performance means you have done something correctly, rationally, and intentionally, and that is evaluated that is assessed by others, and they are also feel proud that you have done some actions, if that is the case then one should very proudly receive the gift from the authority.

The next point they said that, using customer habits as authority is prohibited. In Hinduism Brahmins have to be authority them, whatever they will speak other people has to practice; and here Buddhist say that, one should not consider himself or herself as an authority, one should not consider himself or herself as a authority and dominate other people in the Buddhist, that norms should not find.

Though he will be knowing many more things about the Buddhist and there is suppose there is a new comer who wants to be a follower of Buddhism you should not behave him or her such a manner that he or she will feel that your authority and dominating him or her, therefore no dominance should find in case of Buddhism or like Hinduism.

The ninth point they say that, performing Upasta ceremony in the same village twice is prohibited; that means, once the Buddhism comes to the existence they said that the same thing you cannot speak to the people two times in a day, you cannot make the ceremony Upasta ceremony in a same village.

If you do so, that means, you are not going to other village and other people are not able to knowing what Buddhism are doing that; and by repeatedly sayings the same thing towards others means you are making them bore, you are forcing them to do some practice, rather making them understand what is the importance of their practices; therefore, as a group of monks you should not practice this Upastana ceremony two times in a same village.

(Refer Slide Time: 39:31)

Continue..

x) Obtaining sanctions from the Sangha after the deed is been performed is prohibited.

- ❖ They said that rectification should not be done by an individual but by all.
- ❖ Tripitaka- this book is framed in this council.
- ❖ Some objections are raised by a few Buddhists in reference to the practices of these rules.
- ❖ Buddhists

```
graph TD; Buddhists --> Mahāyāna; Buddhists --> Hīnayāna; Hīnayāna --> Vaibhasika; Hīnayāna --> Sautranika; Mahāyāna --> Vijñānavāda; Mahāyāna --> Yogācāra; Vijñānavāda --> Madhyamika;
```

MPTEL

The last point they said that obtaining sanctions from sangha after the deed is been performed is prohibited. In Hinduism many cases people those are very close to the Brahmins they first practice all the things, seneschal as well as non-seneschal, and later they get certificate or conformity or authority later from the Brahmins, that means, they said that it is Brahmins side so, and because of the Brahmins we are we are doing so and so; what here Buddhist people are different from Hinduism they said that you must take the permission from the authority or the senior who already understand and realize what are the Buddhist practices, and if he or she agrees to this point then only you can do that, otherwise you cannot first do some kind of actions and later you take the permission from the authorities, that is not allowed in case of Buddhism.

They said that rectifications should not be done by an individual rather by each and every human being; each and every monk that are follower of Buddha or that are follower of Buddhism as a school or Buddhism as a theory. Here if you find that how sublime they are; and how wider they are in their theory; they said that what we are saying it is not that we are identifying one or two, we are not identifying Ujaini monks or Kashmiri monks or so and so forth; what we are saying that, if one should not practice so far these are the ways, and now you have understood what are the [f1] lies if you do not practice the Buddhist theory as it is practiced; therefore, one should correctly practice what the theory supposed to be.

Thus one can realize the benefit of practicing the Buddhist theory; they said that in this council Tripitaka this book is framed, and some people has said that all these rules are really very top for us all these rules are cannot be practice by us, because we are not living in a particular geographical area, other way living in a different part of the world, different part of a country, where different geographical condition, different cultural condition, a different religious conditions are involved, and also economy condition involved; therefore, many of this Buddhist monk thought that they cannot practice all the ten rules prescribed in the second council.

And many of this Buddhist monk did not agree to practice all this rules; therefore, they have divided; now, you find that there are many subgroups in Buddhism as such; Buddhist as a schools now they have divided broadly into two groups, one is Mahayana, and another is Hinayana; Mahayana are those who are broadly accept all the rules prescribed by the Buddhist; Hinayana are those they said that these are the rules we will practice and the remains we cannot practice, that means, they are very rigid in their nature, whereas in Mahayana broadly they accept all the rules.

Now, again after sometime when Hinayana people are moving in a particular way and Mahayana people moving in a particular way by practicing the Buddhist rules and regulations by living in a society, they again subdivided, because of their own interest, because of some of they thought that we cannot practice it.

And an example I will tell you; for example, in India, you have particular political party, after sometime if some people from that party thought **that some of the rules regulation is not suitable to him or her...**, he or she again come out from that party and constitute as a different party and give a different name to that.

(Refer Slide Time: 39:31)

Continue..

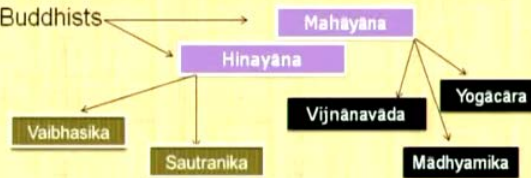
x) Obtaining sanctions from the Sangha after the deed is been performed is prohibited.

❖ They said that rectification should not be done by an individual but by all.

❖ Tripitaka- this book is framed in this council.

❖ Some objections are raised by a few Buddhists in reference to the practices of these rules.

❖ Buddhists



And however, you find that that person who come from that party and constitute a new party more or less he or she is avoiding some of the rule regulations those he or she had already practiced while working on a broader party earlier; in the same way you find that Hinayana are divided into two groups, one is Vaibhasika, another is Sautranika; mahayana divided into three groups, one is Vijnanavada, Madhyamika, and Yogacara.

And all this groups concentrate about what is the ultimate reality, what is the ultimate principle behind all of us, and whether mind exist or matter exist, some of the school said that it is a mind exist, without mind we cannot think anything, we cannot even identify what is matter.


Some of the schools they thought that the small schools subdivided schools under Buddhism; they thought that it is matter exist, because it is a matter, **which constitute which is the**, which is the essential element of a mind; if there is no matter then how mind is to be constructed we will all discuss in their view when will be discussing at the end part of Buddhism that how Buddhism divided into different groups, and what are their views on the ultimate reality on the principles which constitute the whole universe as such.

(Refer Slide Time: 44:44)



Continue..

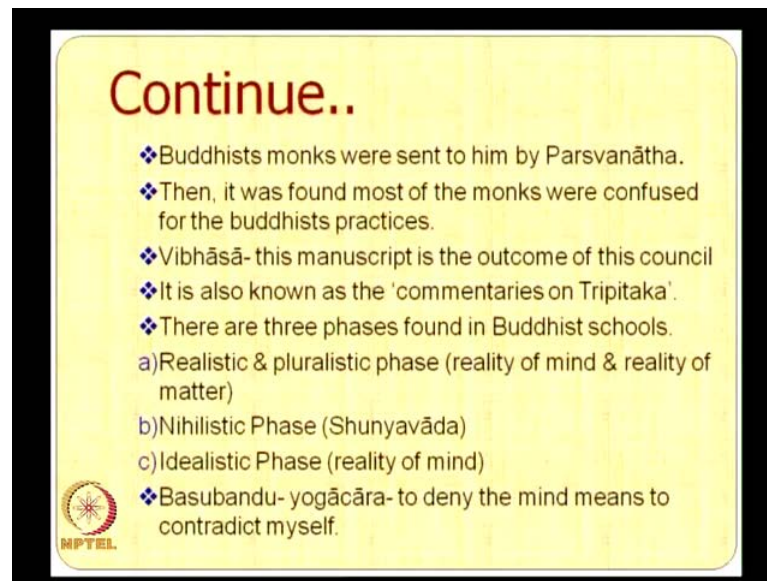
- ❖ It is also stated that Buddhists are divided into two groups; i) mahāsāṅghika, ii) Sthāviravādin
- ❖ The third council was organised at Pataliputra in 247BC.
- ❖ Mangaliputta-tissa was the chairperson of this council
- ❖ 'Abhidharma pitaka' was composed in this council
- ❖ They were sending their pupils to different countries for propagating their practices.
- ❖ The fourth council was organised at Jalendra, & some said it was in the Kashmir.
- ❖ Parsvanātha was the chairperson of this council
- ❖ In this council, King Kaniska was highly fascinated by Buddhism.

 MPTEL

Now, people also believe that as I said that Hinayana Mahayana, Buddhist are also divided into two groups, one is mahasanghika or you say mahayana or sthaviravadin or you say hinyana. Now, the third council was organized at pataliputra in 247BC, two hundred and forty seven b c. The third council, here the mangaliputta tissa was the chairperson of this council; in this council Abhidharma Pitaka was composed like Sutta Pitaka and Vinaya Pitaka; in this council they were sending their peoples to different countries to propagate the Buddhist religion, Buddhist practices, making them out that how Hindu people are practicing, Hindu religious practicing something superstitions which is no rational basis rather Buddhism, which prescribe some new norms, which is a rational basis, and one need to understand why rationality involved in it.


In the fourth council was organized at Jalendra, and some people are claims that is in Kashmir, but I personally believe it is my own opinion that in fourth council was organized in two places in two different time, one is Kashmir, another is Jalendra. In this fourth council Parsvanatha was the chairperson of this council; as you know that in each council there is a chairperson.

(Refer slide Time: 46:17)



Continue..

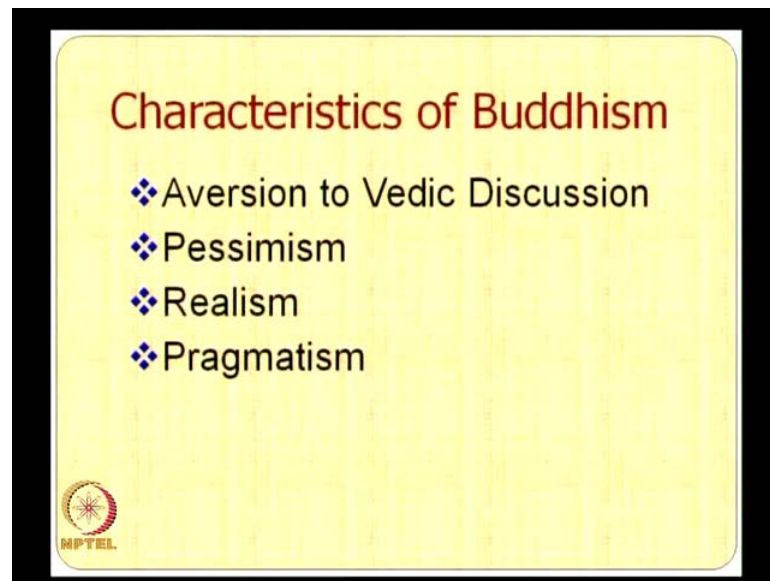
- ❖ Buddhists monks were sent to him by Parsvanātha.
- ❖ Then, it was found most of the monks were confused for the buddhists practices.
- ❖ Vibhāsā- this manuscript is the outcome of this council
- ❖ It is also known as the 'commentaries on Tripitaka'.
- ❖ There are three phases found in Buddhist schools.
 - a) Realistic & pluralistic phase (reality of mind & reality of matter)
 - b) Nihilistic Phase (Shunyavāda)
 - c) Idealistic Phase (reality of mind)
- ❖ Basubandhu- yogācāra- to deny the mind means to contradict myself.



Here is the fourth council, and here Parsvanatha was the chairperson; and in this council king Kaniska was a king highly fascinated by Buddhism, here Buddhist monk were sent to the king Kaniska Parsvanatha; as a chairperson of the fourth council he sending each day some or other Buddhist monk to the king Kaniska, and king Kaniska while asking many of the questions about the life, about the human beings to the monks, he receives many variety responses from the bunks and a realize that monks have not understood properly what Buddhist theory is about; therefore, Vibhasa that this manuscript comes out in this council; it is also known as the commentaries on Tripitaka.

There are three phases found in Buddhist school one is realistic or pluralistic phase, where I said that many people believe mind exist, many people believe matter exist, and some of the people believe only mind exist, and some of the people believe neither mind nor matter exist. Nihilistic phase where people said that nothing is permanent in this earth, everything is temporary; in an idealistic phase they said that mind must exist, without mind nothing can be predicted in this earth.

(Refer Slide Time: 47:31)



If this is so then we find that there are four things in Buddhism in a characteristics form; one is aversion to Vedic discussions, and the second one is that pessimism, the second one is pessimism that is where people said that you start with pessimism, that means, nothing is permanent, and here we will say that how really Buddhist monk starts with pessimism and ends with a optimism, we will discuss in the next class. Thank you.