

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

Lecture No. # 25
The Philosophy of Buddha

Welcome viewers to this session. In this session, we will discuss Buddhist philosophy. The last session what we had discussed a brief historical background on Buddhist philosophy; we had discussed that how these four council established constituted, and what are the books comes out based on the council, and why Buddhism is divided into many groups, and what are the reasons.

And the last we said that all schools Buddhism has some common agreement, and what are this common agreement we will discuss today. Just to recapitulate what we had discussed in the previous session is that, we said that this Gautama Buddha is the profounder of Buddhism, and after his death his disciples consider his theory, consider his teachings, and try to propagate all over the world, and by doing so, they have constituted four Buddhist council in Buddhist council one you have a Sutta Pitaka and Vinaya Pitaka, there are two volumes comes out.

And all the Buddhist monks practiced the norms regulation conditions prescribed in these books, one is Sutta Pitaka, another is Vinaya Pitaka; and in later period another Pitaka comes out that is known as Abhidhamma Pitaka, these three Pitaka you can find; in the fourth Buddhist council it is realized that whatever norms condition as **already informed** already told to the Buddhist monk they could not practice as it is, because they found that it is very difficult to practice; and because of different geographical religious economic and cultural conditions many of the Buddhist monk could not practice as it is.

Though it was meant that, anyone who practice Buddhist theory or practice Buddhist teachings must understand with a rational basis, and justification why he or she is doing it, however it has been noticed in a long period that Buddhist monk could not able to do so.

And therefore, the last in fourth Buddhist council they have brought out with a new book known as commentary of Tripataka, it is known as Vivasa, **vivasa**. So, till this much we had discussed in the previous session. In this session, we will discuss in continuation to that. Characteristics of Buddhism, the first characteristics you find that a version to Vedic discussions, Gautama Buddha born as a Hindu and also practice all the ritual scarifies norms condition as a Hindu suppose to do it, he has done that, and also died as a Hindu; in this period he found that that many of the teachings with a human being accept by saying that it is return in Veda.

However, these teachings or these issues many times leads to contradiction; for example, whether the earth is an eternal one or not, the universe is an eternal one or not, whether the body is different form, soul or not, in which part of soul makes the human beings alive or is it the soul responsible to make the human beings alive. So, all this issue if you find that in Vedas; there are four Veda as you know that rig, Sama, Yajur, atharva Veda; in four Vedas different people speaks differently explaining all these concepts.

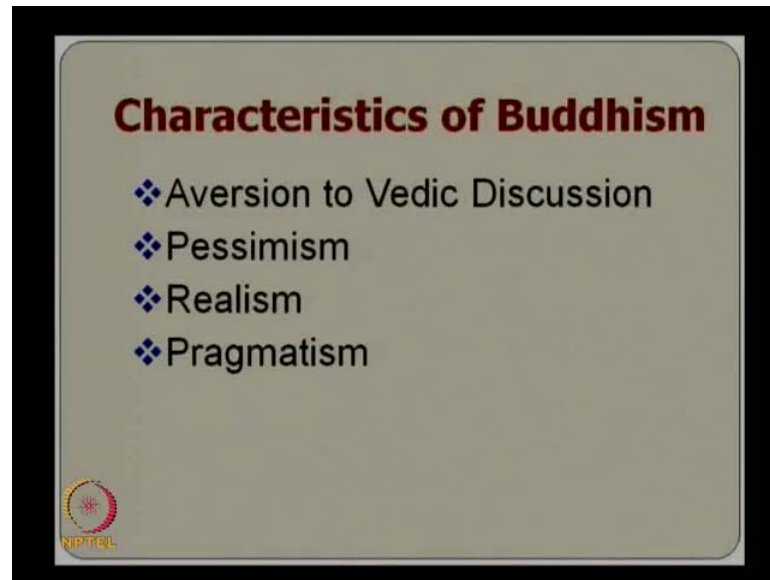
So, therefore, you find many times contradiction, and henceforth it was the Brahmins priest who guided all these people saying that if you do this then only you need not suffer; if you have so and so disease you should pray to this or that god. So, all these concepts now become superstitions, and blind believes for Buddhism; therefore, he clearly rejects that Vedic thought should not be appreciated in its full form.

Therefore, he constitute or he thought that new theory you can propagate which is known as Buddhism, where he can bring some changes, which is certainly different from Hindu practices; in this regard he reject many of the issues or concept discussed in Veda. Second one is, pessimism; if you read the whole literature of Buddhism, you find that Buddhist always emphasize that we the human being we are suffering in this earth, and this is obvious and very practical.

Pessimism means, everything you find in a form of major; for example, you have a good friend now, and after sometime that friend is dissociating with you or you are no more friend with that person, then this leads to suffering. Suppose, you do not want to do something by some more other imposition you are doing that there also lead suffering; if you take excess foods, you eat something more than your stomach demands, then this is also leads to suffering. So, therefore, Buddhist clearly emphasize that mystery pervades

everywhere in this earth, and we the human beings try to get away with it from that mystery; if you cannot divert from the mystery, then the whole life leads to suffering or pain.

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Therefore, they said that though we suffer while living in this earth which cannot be avoidable, but however there is a way, by adopting that way, by in calculating that way, or by practicing the ways we case siege the suffering or pain that we are having in this earthly life. Therefore, you can see that, when they start with analyzing the concept that how human being suffers, this is a pessimistic view, but when they earthen that there is a way which leads to the session of suffering, there you can consider as optimistic, therefore their views are stretching from pessimism to optimism.

Now, third characteristics in Buddhist philosophy you find that they are realistic; they are realistic, because they talked about something they talked about some issue, which is very real in this earth; unlike whether the earth is eternal or not whether the soul dies when the body dies, unlike all these concept they talk about that, how human beings suffers in this earth, and how to get rid from all the suffering, so this is the basic aim which is very realistic approach no one can deny while by living in this earth that we are not suffering.

Because once you born you do not know about the since you are a baby; once you grown off you find that there are many relations which is surrounded with him; once you are falling with the relations you have to have many rights, many duties, many obligations, many more societal obligations you have to do that.

And therefore, you are find in a chain as a result you have a attachment towards the different objects of the world; in other words you are desire to achieve different objects slowly pops up, as a result it leads to suffer while living in this earth. Therefore, they say that though it is unavoidable that one cannot think that leave in this earth without suffering, but on the same time he said that one can practice some of the ways, some of the norms conditions, as a result he or she can reframe from sufferings.

The fourth characteristics you find that is a pragmatism; that means, he is very practical in its aspect, in all the issues you find in Buddhism they are very practical, practical means is nothing to do in an ideal situation. They said that if something has to be done see that how far it is valid or correct in a practical perceptive; for example, you are a student you have to study hard to pass in the exam, and you have to prepare yourself, you have to confident enough to appear in the interview to get through in a job.

If this is so, then Buddhist here prescribe that, since you are a student you must to consider this it is a practical requirement for you to being a confident student to understand all the issues in a particular course or subject then only you could able to right worldly nature, then you could able to answers the questions in the interview. So, when a person can build the confident once you are very clear in your understanding, once we have understood the concept, once you have a ability to interpret that concept in your own expression.

So, therefore, if you consider Buddhist approach to the human being to the world is very practical, therefore they are known as pragmatism; there are three phases also you find in case of Buddhist school though Buddhism is divided into different groups, but in all the schools you find there are three phases in all the school; the first phase is known as realistic and pluralistic phase; what is realistic? As I said they are very realistic in their nature; that means, whatever they are speaking certainly it has a value certainly it has a weight for all the human beings those living in this earth, therefore they are realistic.

The the entire Buddhist monk initially they accept that the existence of mind and the existence of matter, existence of matter means the existence of cosmos the existence of the universe on which we are living. They said that the existence of mind a human being exist means a human being must have a mind, mind means he or she must have a rational thought or rational judgment on a issue; therefore, if you see that Buddhist philosophy says that one need to practice all the Buddhist rituals until unless he or she understand why this rituals to be prescribed, and what is the benefit of that rituals, and how it is different form Hindu rituals, and why at all this cannot be consider as a blind belief rather it is a rational belief or a justifiable true belief.

Once one can firms that this issue or this practice is a rational one **is and** is justified true belief, then he or she has to practice that, so therefore no imposition; in this context all the all the Buddhist monk all the scholars they agree that there are two kind of existence one is existence of cosmos on which we all the animals plants or living and nonliving beings are existing, therefore there must be something known as cosmos.

So, first they agreed that the existence of cosmos; and the second they thought that since we are human being we must have a mind and thus rational mind; therefore, all of them agreed that we all are having or fell it and rational way of living in this earth. So, since they accept this two things they are pluralistic in nature, one is the existence of mind, another is the existence of cosmos; after sometime the Buddhist realize that nothing is permanent in this earth.

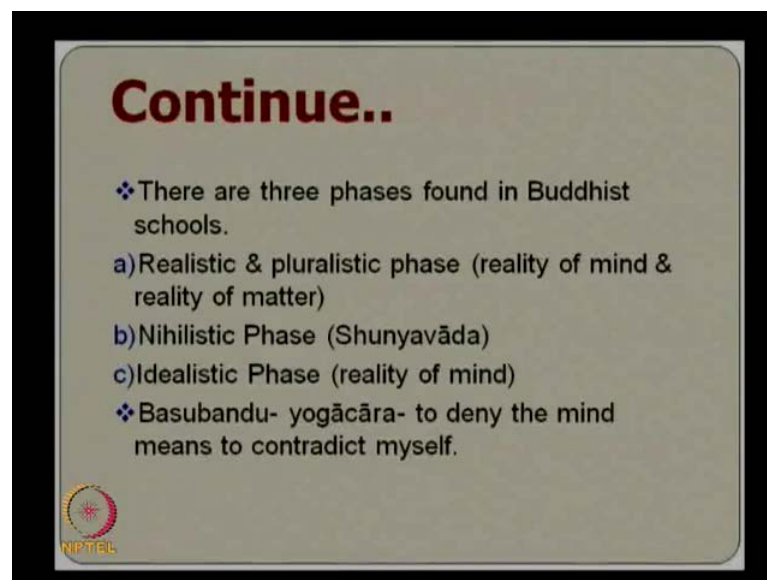
Anything that you see in this earth they are just for a temporary, they are existing for a temporary; taken example of a table, now the table you are seeing which is in front of you, it is a very good one, with a polished one, everything is perfectly all right, having four legs, brown in color, each and every components what it suppose to be now the table is having, therefore the table is perfectly all right for you. Now, the same table if you see after 10 years or twenty years, you find that many things faded away, the colour may not be remain as it is, and also the surface would not be that surf in the twenty years back.

See a very common example, your nail grows, you do not know when it grows, that means, things are changing; your hair grows, because you do not know that this period your hair grows or your nail grows, but you know that after someday or after some week

your hair and nail grows, that means, you are also growing since you are growing every part of your body also growing including your mind.


Therefore, they realize that nothing is permanent in this earth, both living as well as nonliving beings; if nothing is permanent in this earth, everything is temporary, then we cannot claim that something exists permanently. Henceforth, they prescribe the view that Sunyavada, **sunyavada** means it is just optic; once you claim something the thing in not remains as it is, an example they have given like now you are burning a lamp, you can see the flame which is going off.

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- ❖ 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)
- ❖ Basubandu- yogācāra- to deny the mind means to contradict myself.



Here Buddhist saying that now you see the lamp, and after one second you see the lamp it is not the same lamp, because though kerosene or say petrol or say diesel liquid is involved, there is a there is a fire is involved, there is a there is a lamp which is going off that is also involved, and as a instrument on which the fire burns it is also involved, however everything has temporary.

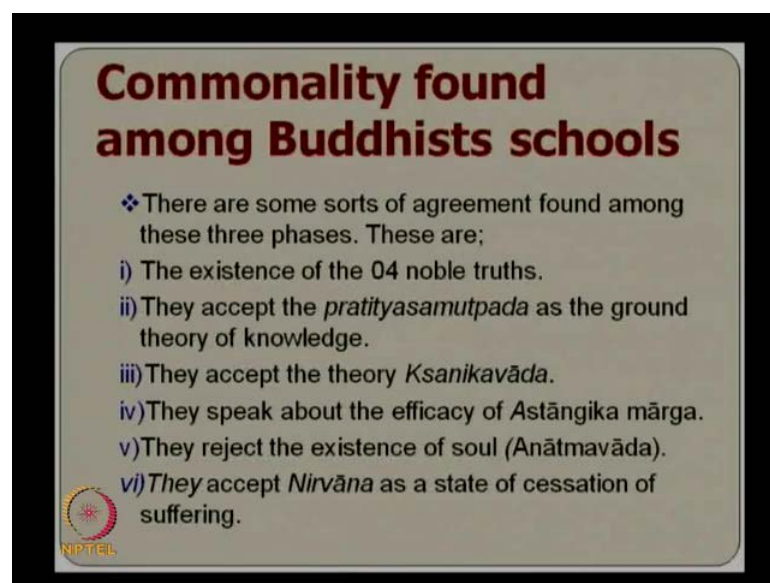
The light is burning and it is off because of many phases, and you could able to see it, because there are many things changing one to another step in a sequential order; if you put all together, then you can find that the lamp is burning particular, that means X 1, the second you say X 2, third you say X 3, if you put together X1, X2, X3 and so on and so forth and if you put together then you find the same stage, however each is different one.

In this way they said that nothing is permanent in this earth, henceforth they prescribe the view Shunyavada; the third phase they realize that if everything is Shunyavada our mind is also needs to Shunyavada, if this is so we cannot explain anything as a true, we cannot explain anything in a rational basis, say, this is the valid argument or invalid argument we cannot justify even some of the arguments.

So, therefore, at the last and the later period they concluded that, we need to accept the existence of mind in its minimal form, and once we do not accept the existence of mind, that means, we are not accepting that we has a human being exist in this earth; if you do not accept that you have a mind, that means, you are no more an human being, you are no more an animal which has a rational attitude, which is a power to take the rational judgment or who has a power to achieve something good in his or her life.


Therefore, they say that we must accept the existence of mind, that is the third phase where they said that idealistic phase, one among the other scholars,, Buddhist scholar named as Basubandu he said that to deny the mind means to contradict myself, that means, we must accept the existence of mind, and without accepting the existence of mind you cannot prescribe any of the concept, you cannot argue on any of the concept, you cannot theorize any of the concept, therefore one needs to accept the existence of mind.

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Commonality found among Buddhists schools

- ❖ There are some sorts of agreement found among these three phases. These are;
- i) The existence of the 04 noble truths.
- ii) They accept the *pratityasamutpada* as the ground theory of knowledge.
- iii) They accept the theory *Ksanikavāda*.
- iv) They speak about the efficacy of *Astāngika mārga*.
- v) They reject the existence of soul (*Anātmavāda*).
- vi) They accept *Nirvāna* as a state of cessation of suffering.

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Now, in all the schools though Buddhist monk in the later period divided into groups because of the regions that I have already discussed with you, but you find that in all the school there are some commonality, all people agree on some of the views, and these views are presented before you.

There are some sorts of agreement found among these three phases, among all the schools of Buddhist philosophy, these are the existence of the four noble truths, what are the four noble truth? They said that when Gautama Buddha realized that one cannot understand what is the true knowledge, one cannot achieve the true knowledge, one cannot attain the wisdom until unless he or she will be detached from the worldly affairs.

So, therefore, Gautama Buddha realized that and he renounce from his royal palace, and he had gone to a place known as Kushinagar under a pipal tree he was doing some Dhyana tapasya in the age of eighty, he realize that there are many things in this world and we need to address on it.

And all his preaching after he getting renunciation at the age of eighty, whatever he said about the world, whatever he said about the human being, every things is written in his four noble truths; we will discuss this four noble truths **once we will be discussing** once we will be discussing what are the noble truths and it is further elucidation.

But for the present purpose I would like to share with you that all the schools in Buddhism they accept that the existence of four noble truths, and they also accept the theory pratityasamutpada; what is pratityasamutpada? It is fix that or it expresses that anything that you see in this world they dissolve. Once they dissolve they also appear once again, everything you see in this world they dissolve, and also appear again this is called pratityasamutpada; that means, nothing is very fixed and independent, everything is related to another things, one thing is related to another thing, nothing can exist independently.


You as a student's you cannot exist independently without from your teacher; in this way anything that you see in this world some more other form is related with other object. So, this is the basic grounding of Buddhist philosophy pratityasamutpada. They also all the schools also accept the theory Ksanikavada, ksanikavada means momentariness, nothing is permanent everything is changing in a moment to moment, therefore, they say

Ksanikavada; they also speak about Astangika marga, what is Astandgika marga? They said that life is full of suffering in this earth in the pessimism starts with pessimism.

But they end with saying that there is a way leading to the session of suffering; that means, there are practices if you do that you can detached from all the objects of the world, henceforth you would not suffer by living in this earth as well. So, then they said that these are the way is nothing, but Ashtanga marga, there are eightfold path; if you practice that then there are possibilities that you need not to suffer while living in this earth; then further they said that Anatmavada, unlike other schools Buddhist say that soul has been exists, because if it is nothing is permanent everything is temporary, then how come the soul that we believe that it resides in human body it will be permanent. So, therefore, they said that the existence of soul cannot be a permanent. So, therefore, they deny the existence of soul, henceforth they are call as Anatmavada.


The last one unlike Charvaka **where the** where Charvaka believe that everything happens in a accidental way, because they are called as Accidentalism; if you see that Charvaka and Buddhism both belong to the heterodox system, so that means, they do not accept Veda is an authority, they do not accept god as well. But see the different of opinion, Charvaka say that everything happens accidentally, so therefore they are the subscriber of Accidentalism, because for them everything happens accidentally, no one can claim that he or she is responsible for making the event to happen, because a human being has a limited problem cannot be responsible for each and every things to be happen in this earth.

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Commonality found among Buddhists schools

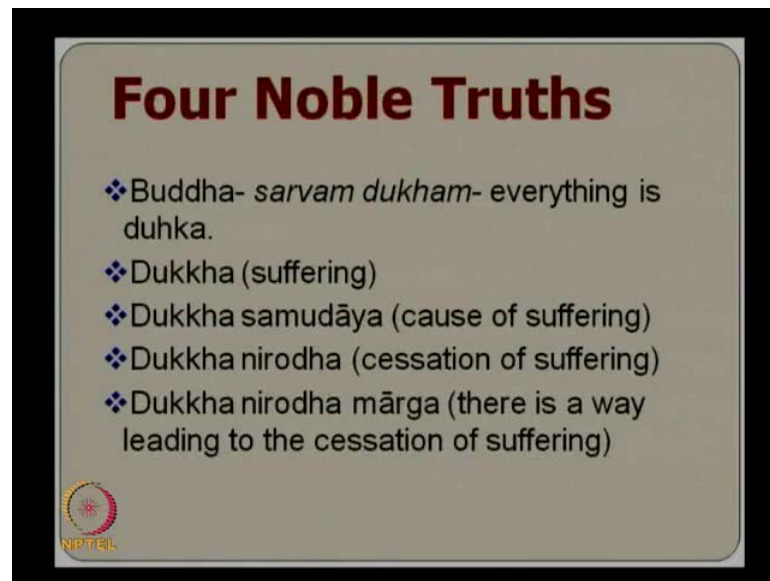
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Contrast to this opinion Buddhist though belong to the orthodox group said that everything has a cause, and everything is relate, nothing is happen without a cause, that means, there is a cause and effect relation that is believed by Buddhism; and henceforth, they claim that if the world exist, if the universe exist, if the cosmos exist, there is a cause behind that.

And we will be explaining what those causes are. So, these are the parameters which guides all the Buddhist monk to live in their own life; and the last point, all Buddhist some more other form accept that nirvana is possible, that means, there will be a stage where one can claim that I am not suffering, I am not getting any pain though I am living in this earth, and this is possible if one stick to the eightfold path known as Ashtanga marga prescribed by Buddhism. So, these are the common agreement you find all the schools in Buddhism.

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Now, four noble truths as I say that Gautama Buddha was living in a royal palace where he was enjoying the all the materialistic pleasure, he was receiving all the happiness that human being suffers to receive, but he had seen a saint an old age person a sick person and so and so forth, then he realized that everyone is to go through these are the stages some more other form, and this makes him vibrate to search for the truth, and he realized that by staying in his royal palace it is not possible.

Therefore, he accept asceticism, he renounce the all the worldly pleasures, and he had gone to a place and he is done tapasya there and concentration there under the age of eighty he got Mahaparinirvana, that means, the enlightenment of knowledge, and the knowledge whatever you go it all things are depicted in its four noble truths.

The first noble truth saying that suffering, Dukha, that means, we all human being are suffering in this earth, that is a very realistic and practical point of them; further they said that, if this is so we must find out that what the causes responsible for suffering are. So, therefore, the second noble truth is talks about Dukha Samudaya causes of suffering; and the third noble truth they said that, if we know that we are suffering and there is a cause for suffering; that means, there are possibility where we can stop the suffering, if we dig out the root causes which result as to suffer then we can easily stop the suffering

And how we can do that they say that, there is a way you must practice, there is a guidelines you have to follow then only you can sieve the suffering that you are having in this earthly life. So, therefore, the four noble truths they said, one is suffering, the second one is causes of suffering, the third one is cessation of suffering, and the fourth one is the way leading to the cessation of suffering.

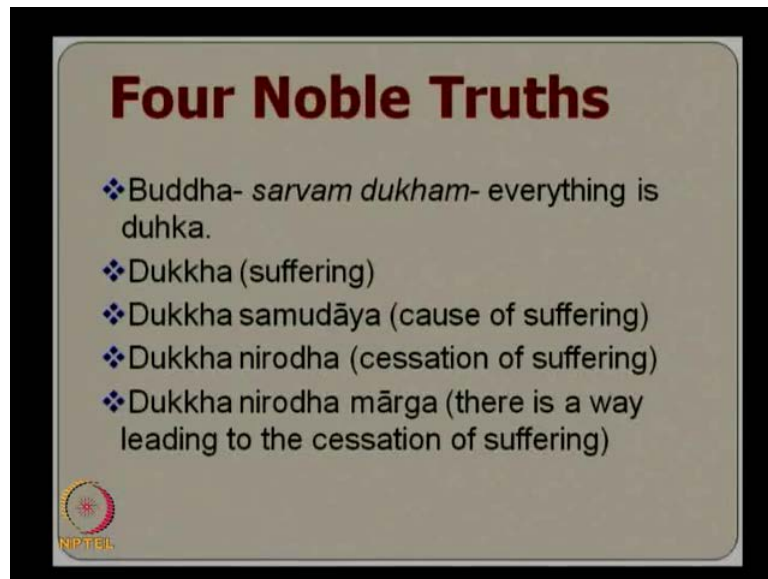
In Sanskrit, if I speak, if I say that *Dukha, Dukha Samudaya, Dukha nirodha, Dukha nirodha marga*, so these are the four noble truths he preaches to his all followers; further said there is an interesting example if you find in Buddhist literature that once he has taken some of the leaves from *Simsapa* tree and shown to his disciples, and ask the questions that do you think I have taken all the leaves of that *Simsapa* tree, then all the disciple said no.

By listening the answer no from his disciples he said it is like this, since you know that these leaves are not the all leaves from that *Simsapa* tree, in the same way there we I am teaching it is not the full form of it, there are many other things remains to teach you, and why I am not teaching, because these are not related to the practical life of an individual.

For example, whether the world is an eternal or not whether the soul exists when the body dies or not, many other issues which we all find in a contradictory form in the Vedas, that we need not discuss, since we thought that we need to not discuss that does not mean that things are not exist. Therefore, they said that like this example like as you find that these are the leaves are not the whole of leaves of that *Simsapa* tree, in the same way the teaching I am given its not it is in the full form, you have to find out many other options as well.

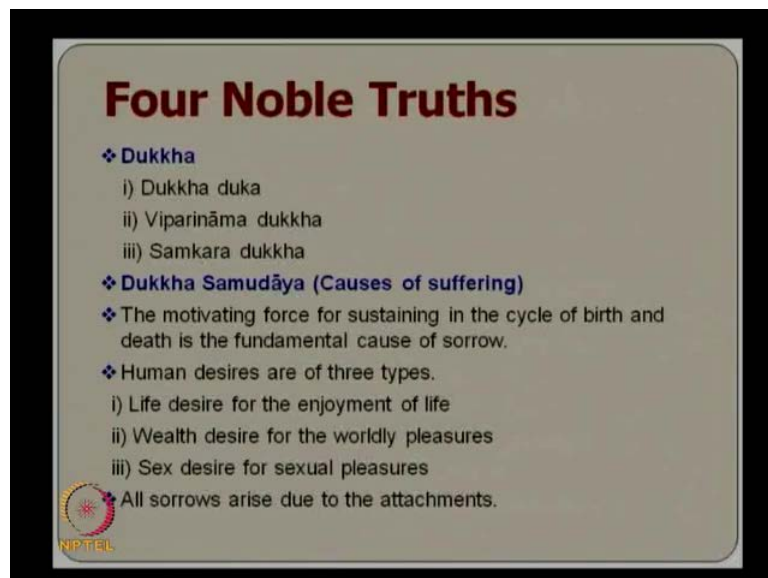
You have also realize that what I am teaching, it is very minimal in its kind, there are many other things remains in world to teach, and there are many other things remains in this world to discuss further.

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Henceforth, he said that the Dukkha or suffering that I am telling may be very less, but you might be finding there are different variety and forms are suffering in this earth; if you see his argument how valid it is, how reliable, how rational, how practical in its start point. So, in this way Buddhist disciples followed the Buddhist teaching what Buddhism said about the worldly affairs, about the human being, about the human sufferings.

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Now, we will be focusing now four noble truths very clearly and exhaustively because these are the cream point. As I said that Buddha after getting enlightenment after getting Mahaparinirvana in the age of eighty whatever he teaches to his disciplines all are

depicted in the four noble truths. Now, therefore, it is now over time to discuss in its full form.

Now, the first one is Dukha; according to Buddhism is of three types, one is Dukkha duka, second one is Viparinama dukkha, and the third one is Samkara dukkha; what is Dukkha duka? In the first point he explains that, that everything in this world is painful, because you have a relation with someone, and someone is detached from you have feeling pain; you love to eat something you cannot get that food that is also pain; you want to leave somewhere, you cannot leave that place; therefore, it is a suffering, you can do many thing excess it also leads to suffering you want to study something, but your family members do not want that subject, therefore it suffering.

You want to go somewhere someone is protecting; you not to go there, it is a suffering in the night you are sleeping, and you cannot have a good sleep, it is also suffering. So, therefore, in each steps of your life suffering will be there, this is the mean Dukkha duka, Sarvam dukkha everything is suffering and painful in this earth.

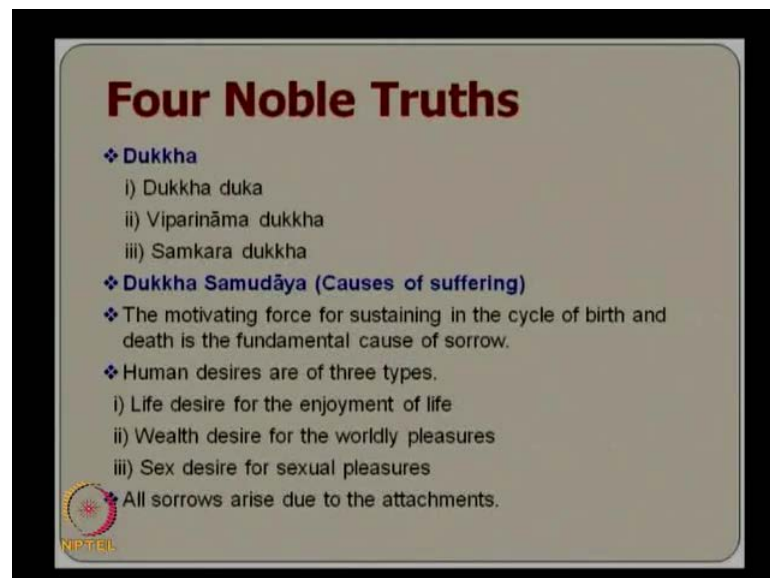
Now, the second point they said Viparinama dukkha; in this point, he said that, that nothing is permanent in this world, we love each other, we have a affection fell or felling prevalence, and we also empathic we show our empathy sympathy to others by considering he or she is an human being is a rational animal, but however since nothing is permanent, this leads to suffering.

You love to your dot pen, after certain time the pen would not be maintaining its own colour, would not maintaining would shape as well as many other things, therefore you may not be liking that pen as even liked some time back. Since nothing is permanent in this earth it leads to suffering, that is called Viparinama dukkha. The third one is Samkara dukkha; in Samkara dukkha Buddhism said that we all people are suffering in this earth because of highness within quote and unquote highness.

What is highness? Highness stands for ego, Ahamkara of an individual, we as an human being we claim that that is mine, this is mine or I have done that, I said so, so whenever you say I this mine, in all the cases you find that you are coming down to a level where you claim that, this is completely yes no one can share that, no can take away from this, and you think that you are right to preserve that.

So, whenever something comes in your utterances, in your expression, in your return verbal and your facial expression, this is mine, he is or she is my friend, when you say my mine all because of highness, we are attaching to the different objects differently. And henceforth, we are behaving towards a different objects differently; for example, say this is my this is if you say that this is my laptop, you behave differently when you say that is not my desktop, you behave it was the desktop differently. When you say that this is the book of my interest, you behave differently, when you say that that movie is not of my interest, then you behave towards that a particular movie in any language differently.

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Therefore, we have attachment towards different objects in this world differently, and because of the attachment we think that this object will remain as it is for all the times, however, it is not. So, neither we as a human being or an animal we will be remaining for our or neither we as a human being living in this earth forever nor the objects to whom we are attaching it will be remain forever.

So, in both the cases if nothing will remain permanently, then why at all we claim that something is I, this is mine or that am not yours. So, therefore, because of the highness we all are suffering, we think that everything I can accumulate, everything I can attain, everything I can achieved, and henceforth this really causes us to suffer while living in this earth.

So, therefore, the desire to achieve the desire to attain the desire to accumulate many more things in a short span of life, and by considering these are mine, this leads us to suffer; and henceforth here Buddhism claims that, suffering you find in a different form. First suffering a very wider perceptible he said then he said that suffering, because of nothing is permanent in this earth; and the third one so that because we as a human being responsible for suffering in this earth, because we claim something I we claim something mine.

So, in this way he explains that we all human beings are suffering, because of our desire and attachment towards the different objects in this earth; now, coming to the second point; the second noble truth where he said that Dukkha Samudaya, that means, causes of suffering, if we know that we are suffering, that means, there are causes lead to suffering, what are the causes? He saying that all human beings since they are attach to a different objects differently they want to achieve many more things, and since they try to do many karmas, and by some more other form they could not able to by some more other regions they could not able to perform all the karma.

So, therefore, they have an urge to live in the next life, they have an urge to rebirth so that they can able to finish their prefixed task. So, because of the cycle of birth and death he or she clinging towards the different objects differently and therefore say that suffering starts. In this case, they said that birth and death are not the real causes, it is causes that we have desire to do. So, we have desire to suffer, we have desire to do many more things in this earth since we have a desire, since we want to fall in that trap of cycle of birth and death we trap off.

The second point they said that, apart from this cycle of birth and death we have many desires like we have a wealth desire for enjoyment of life, we have a life desire because we want to live for a longer time we want to achieve many more things, we have a sex desire because of a sexual life, so therefore they said that there are three types desire generally you find in case of a human being when he or she is living in this earth.

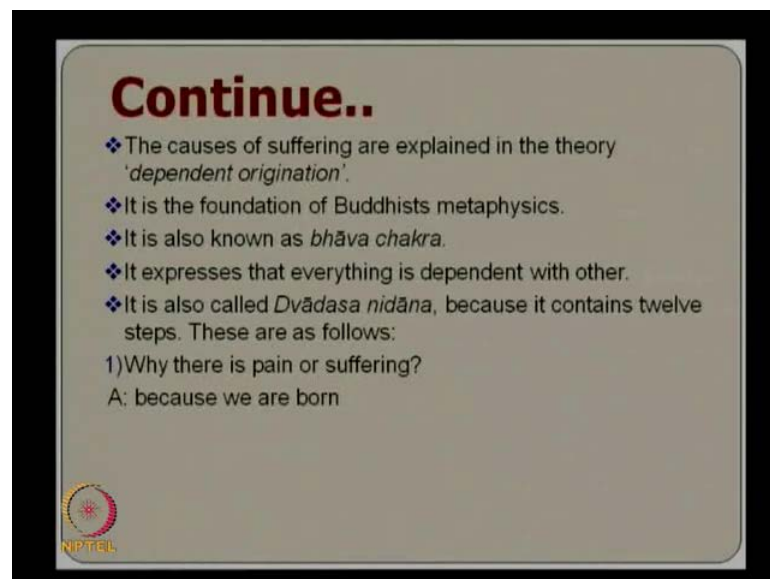
The first one is it life desire for the enjoyment of life, wealth desire for the worldly pleasures, and sex desire for the sexual pleasures; and all sorrows all pains are suffering arise, because we are ignorant, we are ignorant in the sense that we think that by attaching to the different objects differently we can achieve many more things.

And since we are having so much attachments to a different objects differently, this leads us to suffer and it happens, because we are ignorant we do not know that that our life also not even permanent, like our life others life as well, as well as other inanimate objects are not eternal. Henceforth, it is because of the ignorant we think that we need different pleasure, we need sexual pleasure, we need wealth pleasure, we need life pleasure, and many more pleasure, and because of this reason we are suffering.

So, in this way in the second noble truth Buddhism, Gautama Buddha, explains that what are the causes really leads to suffer in this earth, what are the causes really responsible for suffering for make a suffering in this earth Now, continuing further they said that the causes of suffering are explained in the theory of dependent origination; in the dependent origination what is that, that nothing is fixed, nothing is complete in its full form, nothing is very pure in its full form everything is relate, everything is related to other things, everything can be explained in its relative; you cannot explain a concept completely exhaustibly, you cannot reach to a point saying that whatever I have explain that is the end after that no one can explain further. So, therefore, they say that everything is relative.


Pratityasamutpada saying that, dependent origination, if you divide the Sanskrit pratityasamutpada, it is says that those are the objects which are dissolved in this earth, they appear once again, that means, there is a relation from one object to another object.

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- ❖ The causes of suffering are explained in the theory '*dependent origination*'.
- ❖ It is the foundation of Buddhists metaphysics.
- ❖ It is also known as *bhāva chakra*.
- ❖ It expresses that everything is dependent with other.
- ❖ It is also called *Dvādasā nidāna*, because it contains twelve steps. These are as follows:
 - 1) Why there is pain or suffering?
A: because we are born

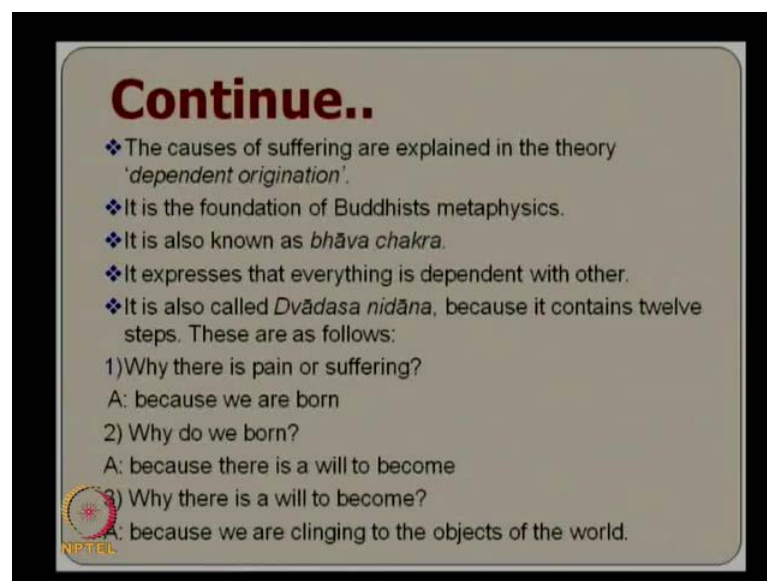


Say that, it is **the this is** the foundation Buddhist metaphysics, it is also known as Bhava chakra, chakra means there is a circle where we all people are moving in that circle as a result we are suffering and this happens, because we are ignorant to identify that this causes really responsible to make us to suffer in this earth.

It expresses that, the Bhava chakra or pratityasamutpada expresses that everything is dependent with each other, everything is dependent with other one thing is dependent on other; for example, a chair to be built or construct it depend on some other equipments, and that equipments has to dependent on others, so in this case everything is dependent on others.

For example, for your study you have to depend on the classroom teaching as well as your class notebooks, as well as your own study materials to prepare the study materials, you have to depend on your writing pen as well as dark pen so on, and so forth. So, in this way everything is dependent on another. Further, saying that, this is that the chakra through which we are moving it is known as Dvadasa nidana, because it contains 12 steps, and what are those these 12 steps, this is very interestingly said by Buddhism.

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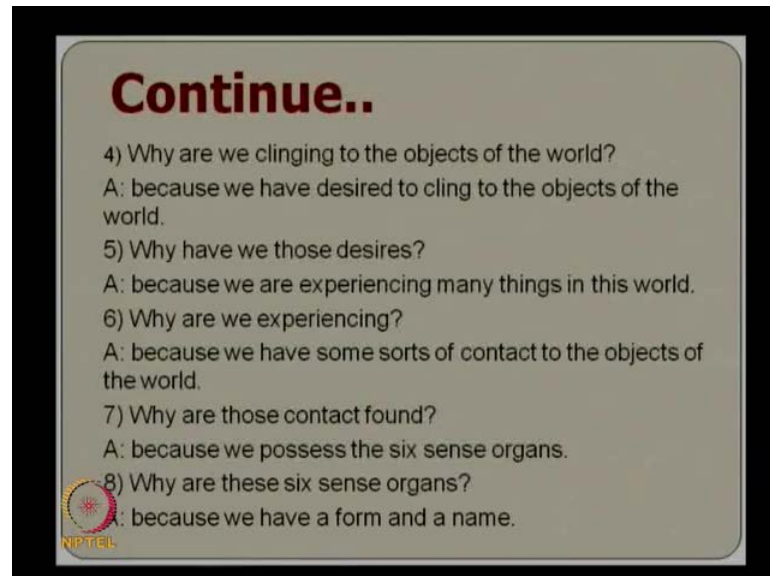
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- ❖ The causes of suffering are explained in the theory 'dependent origination'.
- ❖ It is the foundation of Buddhists metaphysics.
- ❖ It is also known as *bhāva chakra*.
- ❖ It expresses that everything is dependent with other.
- ❖ It is also called *Dvādasa nidāna*, because it contains twelve steps. These are as follows:
 - 1) Why there is pain or suffering?
A: because we are born
 - 2) Why do we born?
A: because there is a will to become
 - 3) Why there is a will to become?
A: because we are clinging to the objects of the world.

Now, let us know this steps; it is a very simple way said that why there is pain or suffering, initially they claim that we all human being are suffering in this earth, then the

first question they post why we are suffering. Then, their answer would be because we born in this earth, they say why do you born in this earth? they say that because there is a will to become we have a desire to live in this earth longer time as well as to rebirth to take a rebirth in the next life as well. They are saying that, why there is a will to become, he saying that the answer would be because we are clinging to the objects of the world.

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4) Why are we clinging to the objects of the world?
A: because we have desired to cling to the objects of the world.

5) Why have we those desires?
A: because we are experiencing many things in this world.

6) Why are we experiencing?
A: because we have some sorts of contact to the objects of the world.

7) Why are those contact found?
A: because we possess the six sense organs.

8) Why are these six sense organs?
A: because we have a form and a name.

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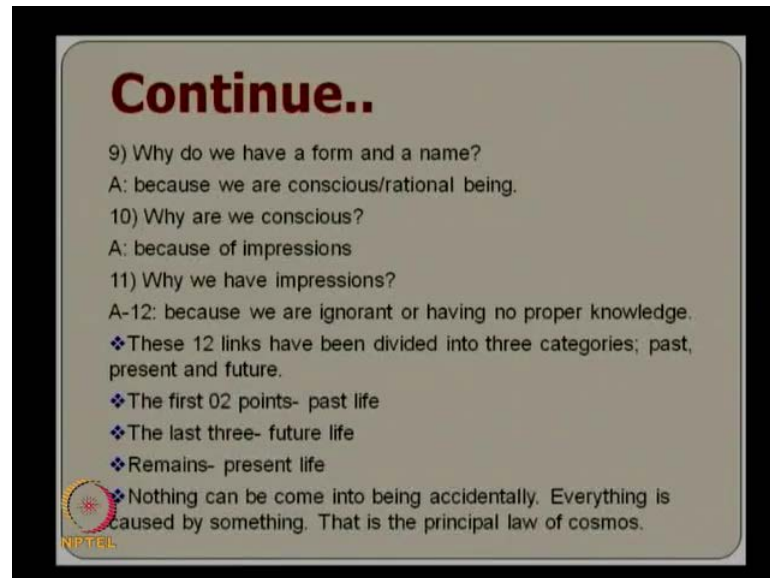
The further question if you see that, they said that why are we clinging to the objects of the world. The answer Buddhist said that, because we have desire to cling to cling to the objects of the world; he saying that, we all the human beings, we have a desire to attach with the different objects differently for different purposes, we cannot live in empty hand, we need to depend on other objects as well to survive in this earth.

Since, we have a different attachment we behave differently towards the different objects; therefore, they said that we have desire to cling to the objects of the world, why have we those desires? The answer Buddhist said that, because we are experiencing many things in this world, and further question ask why are we experiencing all these objects in this world, Buddhist answer that we have some sorts of contact to the objects of the world, since we are a human beings we have a sense organs.

We have five sense organs, and if you include mind then we have a 6 sense organs, because of 6 sense organs we are associating or attaching to the different object

differently for our different purposes; therefore, they say that why are those contact found, the answer Buddhism said that because we possess the 6 sense organs, and why are these 6 sense organs further question impose to Buddhism.

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9) Why do we have a form and a name?
A: because we are conscious/rational being.

10) Why are we conscious?
A: because of impressions

11) Why we have impressions?
A-12: because we are ignorant or having no proper knowledge.

- ❖ These 12 links have been divided into three categories; past, present and future.
- ❖ The first 02 points- past life
- ❖ The last three- future life
- ❖ Remains- present life

❖ Nothing can be come into being accidentally. Everything is caused by something. That is the principal law of cosmos.

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Buddhist said that because we have a form and a name, what is form, and what is name, he saying that every human being must have a sense size, form, and identified as a name, and since you live in a particular place with the particular geographical area and so and so forth, you have a name and form, and because of that you are having 6 organs and attaching to the different objects differently

Now, in the ninth question if you see that, they said that why do we have a form and a name; here Buddhist said that, because we are conscious or rational being, then the question impose on Buddhism saying that why **are we have** we are having consciousness, he saying that because we have impression, what is impressions? That means, you attach to a objects, you understand that object, you know the different element of that object and that you have captured in your mind in the form impression; in the later period, once you deal with that object you can remained that you remain the fact that you had also attach to that objects in the past.

You can able to recollect all the information and impose on that object; therefore, saying that once we are attaching to the different objects in this world we are having a

impression to that objects, and because of the different impressions we identify the objects differently, we certainly say that the table is not same as chair, the pen is not same as a computer. Then the question arises why we have impressions; here Buddhist claim that or Buddhist answer that, because we are ignorant or having no proper knowledge; now you can see these are the 12 questions answers there are 12 12 spokes in (()).

Therefore, it is called 12 nidanam or Dvadasa nidana; it is because of this 12 12 spokes in the way we have to take rebirth in the next life as a result we are suffering and all these causes, because we are ignorant, here Buddhist claim that because we do not have a proper knowledge we do not think that what is the result of attachment towards the different objects we are suffering in this earth.

Now, if you find this, if you see this these are 12 links, the first two points, that why we all human beings are suffering and having pain in this earth, and the second point these two points deals with our past life. The last three points 10, 11, and 12 talks about the future life, and remains discuss about the present life, why one need to understand that we are suffering in this earth; therefore, they said that nothing can be coming to being accidently, everything is caused by something, and that is the principle law of cosmos.

Therefore, they claim that everything is dependent on other; see that question answer they have given each question you have ask Buddhism is the answer, and the last they conclude that it is because of the ignorant we are really suffering in this earth. So, this is the second step we have covered, and we will be covering Dukkha niroda, the cessation of suffering in the next class as well. I hope you all understood the first steps of Buddhism, one is that Dukkha, and the second one is that causes of suffering.

Thank you. So, much.