

**Indian Philosophy**  
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**Module No. # 06**

**Lecture No. # 26**

**The Philosophy of Buddha**

Welcome to this session. In this session we will discuss the remaining part of Buddhist four noble truths. As you know we had discussed that there are four noble truths, Gautama Buddha said to his disciples; the first one is suffering, second one is the causes of suffering, the third one is that, there is a session of suffering, and the fourth one is there is a way leading to the session of suffering. What we had discussed so far is that, that Gautama Buddha why he leave his royal palace, and had gone to a place called Kusinara, and under a Pipal tree he was concentrating, and trying to understand what is the true nature of reality, what is the truth behind the world, all this, and at the age of 80 he got the Mahaparinirvana.

So, the knowledge that he gained, the enlightenment got by receiving the knowledge, all these knowledge in a form, you know, it is spread in his four noble truths. So, all this enlightenment knowledge he is teaching to his disciples, saying that, in the life in any one's life who is living in this earth must understand there are four noble truths; why it is noble, because it is pure, it is practical, it is a realistic, in its nature.

The first one is Dukkha or suffering, there Buddhism as a school, they said that there are three types of Dukkha, one is Dukkha that in a very global form why we are suffering, and how even the pleasant things gives us pain, so in this way they said **that** that though we start with the pessimistic approach that everything is full of misery full of pain. But however, we come out with a solution saying that, there is a way leading to the session of suffering; that means, there are some practices, if you do that then there are many possibility arises, where you can seize your suffering, you can stop your pain, you do not receive any pain, still you can live in this earth; therefore, you can see that how they move from pessimism to optimism.

So, in the first noble truth, when they said that Dukkha, Dukkha, in that case they said that even the pleasantries thing leads us to suffering, because the pleasant would not be remain forever. Therefore, they said that there are three types of Dukkha - one is Dukkha Dukkha, the second one is Viparinama Dukkha, because nothing is permanent in this world neither the cognizer nor the cognition, neither we as a human being or an animal nor the non animal beings, either of them are not eternal in this earth.

Since, no one is eternal and absolute in pure sense then the attachment towards the object by thinking that, that object will remain as it is, it will be really torturing, it gives us a pain; for example, your love to your Jewellery, your love to your car, the car that you have purchased newly or as a student you might have a bike, you purchased a bike, and initial stage you have, so much love and compassion to that bike, you may be claiming it, you may be all the times **make it to** wash and all the things, you make the bike neat and clean and many more things, when you run the bike also very safely; but once the time goes, then the love that you had in the initial time when you purchase it and after five years certainly it is a different.

In the same way Buddhism said that nothing is permanent in this earth; and since, because of the ignorance we think that all things that we are attaching this product or this event may be eternal, and this is the real cause of suffering. The third point they said that, Sankhara Dukkha, that is, **I ness** or egoness, it is because of our ego we think that we can attain many more things, we can achieve many more things, however, this is not possible, we as a human being have a limited knowledge, and we must admit to that.

And once you have a limited knowledge we cannot expand in a such a manner by claiming that we have received all the knowledge, all the objects of knowledge in this earth; no, this is not possible, hence Buddhist said that, if you say that this is mine, that is mine, and this is my achievement, that is not my achievement in the process of claiming my, mine, I, all this it is leads to ego; like all this path lead to ego; if you say that, this is mine, that is not mine, all this **and** because of the egoness we the human beings suffer, because we think that, since we have accumulated, since we have gained it will be remained forever with me, however, it is not so. So, therefore, they have prescribed three types of Dukkha.

Now, the second noble truth they said that there are causes of suffering, there are plenty of causes responsible for suffering; what are the causes, he is saying that we have so many desires, since we are a human being we have so many desires while living in this earth, because we need different objects for the different purposes; you cannot use a particular object for all the purposes; therefore, you have a life desire for the enjoyment of life; life desire means, there are many things that you thought of to do that in this life, however, some or other reason you could not able to do that, and as a result you have a all the times anxiety and aspiration to do all those remains work in your next life; and henceforth you have a desire to born as a human being in your next path, and because of the cycle of birth and death you are go on suffering, you are trapped in that cycle, the cycle of birth and death, as a result you are suffering.

The second part they said that wealth desire; see, if you live in this earth, you need to have something minimum, but **people are** people are thinking to accumulate much more wealth, they are anchoring behind politics, behind money, behind many more things which are not eternal in this earth. And basically, if you see that now a society where full of corruption you can see that, people do not have a trust with each other, because all the people want to get wealth.

And here Buddhism focus that, because of the desire of wealth we are suffering, we are not having a good sleep, because you are thinking how to accumulate money, how to become a rich person, and how to receive all the pleasure that one can achieve in his or her life time. So, therefore, Buddhism here said that, it is because of the desire of wealth people are suffering; the last desire they said that is the sexual pleasure, since this is sensual pleasure is an instinct of a each and every living creature in this earth, they say that because of that many people are also suffering.

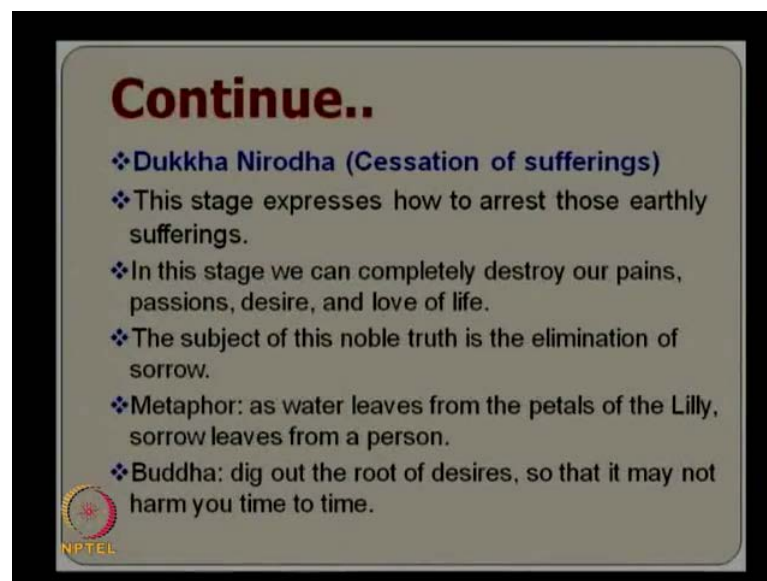
So, therefore, he conclude that there are 12 Nidanas or say Dwadasha Nidanas, and they say that the human beings life if you consider as a wheel there are 12 spokes in this, and these are known as 12 Nidanas. And we have already discussed what are those twelve Nidanas; in each question it was in a question and answer form, and people ask the question to Buddhism, and Buddhism answer to it; and the last he submits that because of the ignorance we the human being suffer in this earth; and if you can identify what are those reasons as a result we are desiring for our worldly pleasure, then possibly we can stop that reason, we can control that reason, as a result suffering will not be comes to us,

we would not be suffer while living in this earth, however, we can live very happily and pleasant life. So, this much we had discussed.

Now, in this class we will discuss the third noble truth and the fourth noble truth. The third noble truth is saying that, session of suffering, that means, we can stop the suffering, though we are the human being living in this earth, and we bound to require many more things, but however, we need not to desire many more things which is beyond our requirement; and there since then this suffering starts; if you consider that these are my desires, beyond that I am not desiring, then you may be living happily; but if you desire more than the things that you require, then the suffering starts.


In the third noble truth he said that, there is session of suffering, we can stop our suffering because we are a rational being we have a reason to identify what are the causes for which you are receiving pain while living in this earth. The fourth noble truth very clearly he said that, there are ways which leads to session of suffering, the ways means there are some sacrifices, there are some good conduct you have to do that in your action, in your thought, in your way of living in this earth, then there is a possibility where you can stop the suffering, and you can get the nirvana even living in this earth. So, these are the four noble truths he said.

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- ❖ **Dukkha Nirodha (Cessation of sufferings)**
- ❖ This stage expresses how to arrest those earthly sufferings.
- ❖ In this stage we can completely destroy our pains, passions, desire, and love of life.
- ❖ The subject of this noble truth is the elimination of sorrow.
- ❖ Metaphor: as water leaves from the petals of the Lilly, sorrow leaves from a person.
- ❖ Buddha: dig out the root of desires, so that it may not harm you time to time.

 NPTEL

Now, we are illustrating the third noble truth in detail. In the third noble truth he said that we can stop the suffering, he say Dukkha Nirodha. This stage expresses how to arrest those earthly suffering. In this stage we can completely destroy our pains, passions, desire, and love of life; what he emphasized here is that, one can love himself, one can love herself as a human being, one can consider himself he is a supreme being, because he has a rationality, and he has a reason power to think something, he or she can take a decision on a particular issue unlike other creatures, unlike other animals.

Therefore, being a human being you should be proud of it for your birth, but however you need not to run behind the worldly pleasures that you may not require; what you required is that minimum standard of living or the minimum way of living in this earth that should be happy for you, you need not be bother that how you can accumulate more money, how can you accumulate more wealth, how can you can enjoy the whole life, and at your best possible way, no if you do that then the suffering starts.

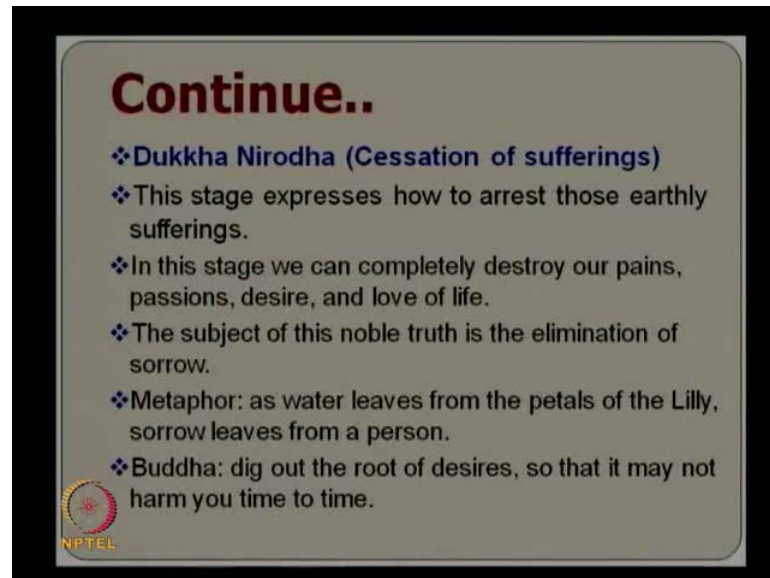
So, therefore, they say that if you do not desire for all these; if you realize that all these things are temporary, nothing is permanent, and because of your desire you are attaching to a different objects for different purposes, and henceforth suffering starts; he is saying that, if you understand this theory as such, then probably you may not attached to the objects in a very close way, so that you can suffer in your earthly life.

Therefore, saying that, one should not love his or her life such a passionate manner that, if anything happened he or she will suffer for that; for example, now one person thinks that he or she wants to live for 100 years, but some or other reason he falls ill in the age of 60 or in the age of say 45, so then he started thinking I may die, my body would not be fit enough to survive, many more things; so, therefore, what happens? Once you are ill, you are receiving pain in addition to that mental pain, also you are receiving by thinking that you will be dead soon or your death is inevitable; if you thought that then again suffering will be getting doubled.

Thus he said that, one should not have, so much passionate to his or her life; however, one must feel proud of himself or herself by claiming that, he is a human being and he is getting born in this earth for doing good for the others; for doing some good actions, where the society will get benefit as well as himself, he will get benefit or she will get benefit in a sense that he or she will be considered as a good human being, will be


considered as a true citizen in a particular community or a particular country. So, this is the way one should look his or her life.

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 NPTEL

The third point they said, this subject of this noble truth is the elimination of sorrow; that means, if you can realize what is a desire, and why are you suffering pain, then you can think of to work on it, so that there is a possibility where you can eliminate your sorrow. The metaphor is used by Buddhist is a very beautiful used said that, as water leaves from the petal of the lily, sorrow leaves from a person. If you see the lily flower and see the petal of lily flower, how smooth it is; suppose, there is a drop of water you put on the lily petal, and slowly the drop of water will be going down, and the petal of lily will be looks as it is with a brightening, and having good smell.

If this is the case he is saying that, if you can identify what is a desire, and why you desire for, and why are you, so much clinging to the objects of the world then you can eliminate, you can control your pain, and you can control your desire, so that you would not suffer in this earth. So, this is the example they have given, like as water comes out from a petal of a lily, the sorrow also comes out or the sorrow will be evaporate from an earthly life of a human being.

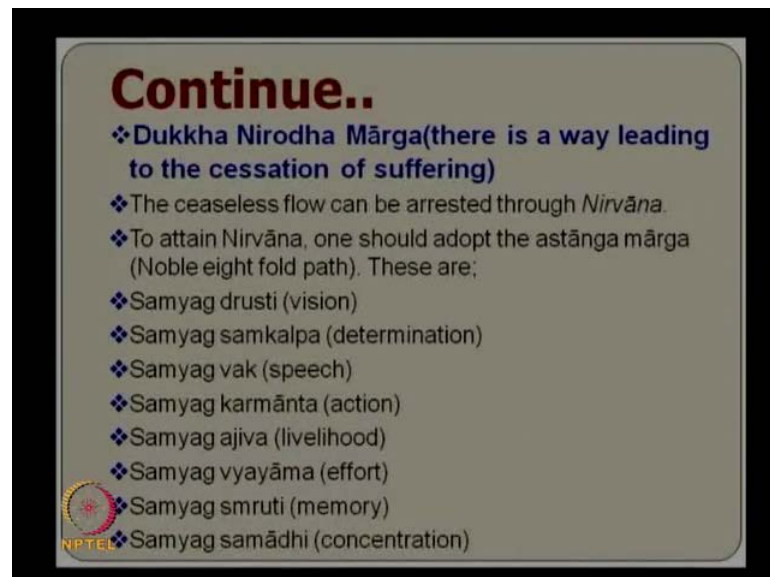
The last point, he said that dig out the root of desires so that it may not harm you time to time; one must understand that where and why the desire lies; and once you can identify,

then everything will be in your control; you can find out that, this desire I should not have, and that desire I should not aspire for, and as a result you will be having a peaceful and happy life.

So, therefore, as a human being as a rational and having a reason power, you must find out why you are suffering; an example I will give, like a if a doctor is specialized in a particular field, and you go to that doctor for a particular disease, the doctor will say that this is the problem as a result you are having illness, that means, the doctor diagnose the disease properly, what is the root cause, and as a result he as a doctor or she as a doctor prescribes some medicine which will hit to that, the root where your illness starts or which causes your illness.

In this way since we all are human being we are suffering this earth, because we are attaching toward different objects for different purposes; the issue over here is that, we must dig out, we must know what is the root causes for us to suffer; if we know that probably we can stop the desire, and henceforth suffering can be stopped for all the time. So, this is the third noble truth.

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- ❖ **Dukkha Nirodha Mārga**(there is a way leading to the cessation of suffering)
- ❖ The ceaseless flow can be arrested through *Nirvāna*.
- ❖ To attain Nirvāna, one should adopt the *astānga mārga* (Noble eight fold path). These are:
  - ❖ Samyag drusti (vision)
  - ❖ Samyag samkalpa (determination)
  - ❖ Samyag vak (speech)
  - ❖ Samyag karmānta (action)
  - ❖ Samyag ajiva (livelihood)
  - ❖ Samyag vyayāma (effort)
  - ❖ Samyag smruti (memory)
  - ❖ Samyag samādhi (concentration)

NPTel

Now, coming to the fourth noble truth; fourth noble truth clearly said Dukkha Nirodha Marga, what it means, there is a way, if you can follow that way, certainly you can stop your suffering, and what are those way Buddhism prescribe it, Buddhism suggested it,

Buddhism also express them once you understand once you know what is the rationality behind this then only you can practice it, blindly one should not practice all this norms, all the prescription that we are prescribing for each and every human being to live happily in this earth; that means, unlike Hinduism, where there is a so much contradiction in Vedic rituals; on a particular issue here you find that it is a very clear cut, and it is a very rational justified argument or justifiable argument Buddhism has given, saying that you must understand each and every steps why it is required, and why it is relevant to get the happy life in this earth.

So, now, let us discuss in a very elaborate way. The fourth point they said that, there are some ways that we need to follow, that is what they said Dukkha Nirodha Marga, the ceaseless flow can be arrested through nirvana; what he claims is that, that if you practice these are the ways, you can also achieve nirvana, where you do not feel that, you are suffering in this earth rather you will be consider as an enlightened person, because you know that what is the real cause as a result you are suffering or your attitude to the different objects, why you are so much passionately attached for different objects, that also you can find out; and once you can find out, you can stop your suffering by practicing, this is the path which we will be going to discuss now. He is saying that after doing that there is a possibility you can receive nirvana or Mukhya or liberation, although you will be living in this earth; and for them if you see that nirvana is nothing but to have a happy peaceful life in this earth without having so much desire in this earthly life.

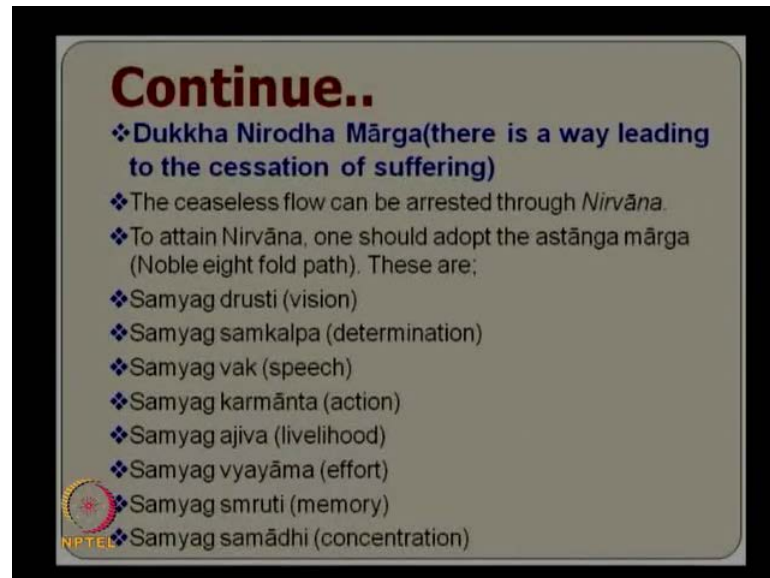
Now, further they said that to attain nirvana, one should adopt the Astanga marga, Astanga marga stands for eight fold path, it is also known as Arya Astanga marga, Arya means noble eight fold path, and these are as follows; Samyag Drusti, Drusti is in English translation it is a vision, that means, one must have a vision what he or she wants to do it; Samyag Samkalpa, Samkalpa stands for determination, that means, one should determine what he or she supposed to do while living in this earth.

Samyag vak means speech, how you have to utter the words, how you have to behave towards others, all these things discuss in samyag vak; Samyag karmanta, its states about the action one should do while living in this earth; Samyag ajiva, that means, how one should earn the lively hood while living in this earth; Samyag vyayama, Vyayama means one should not born with all the skills, however, one require some effort to do certain



things, and in this stage they said that what effort one require while living in this earth to stop the suffering; then Samyag Smruti, memory, how memory become a responsible element to get rid of suffering.

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- ❖ Samyag samādhi (concentration)

Now, the last point is Samyag samadhi is a concentration, as you know that in many cases whenever you try to do some action initially you think that you are concentrating on it, but within a very little time your concentration was not there in that point, your mind is thinking in some other things, as a result you could not able to do that work. Particularly an example I will give as a students you might have faced the situation in many occasions, whenever you are reading to a book a passage, suppose say page number 1, 2, 3, 4, 5, the page number 1 you have determined that you are studying it, because **so or so** reason once you start reading the first passage you have understood completely, because your concentration is very focused to it; now, the second passage, when you started reading, you find that you could not understand, because once you complete the first passage your mind was thinking something either about the past which you had enjoyed the time or something that you want to do in future as well.

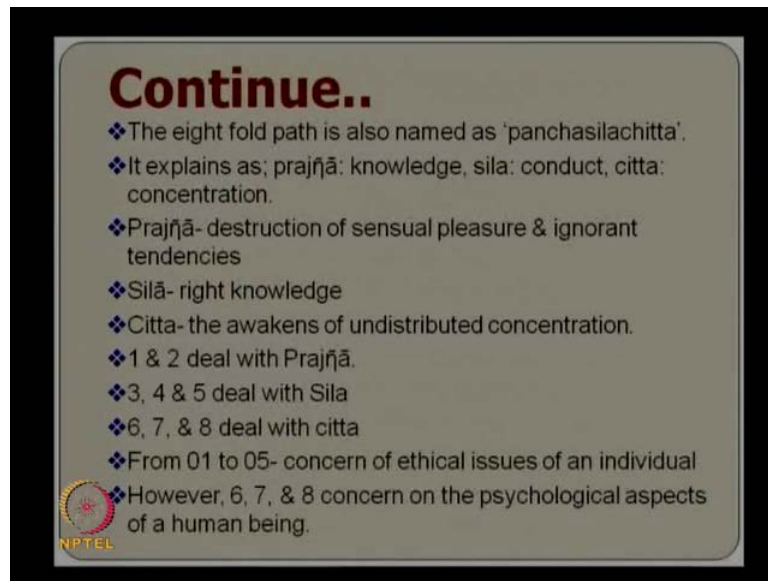
So, therefore, your concentration is no more in that second passage of that page, as a result whatever you read you cannot understand it, though your eyes are looking to this letters, but your mind is not focusing it, therefore you cannot understand what the passage is about, what is the significance of that passage, but you later realized that you

have read the second passage, but somehow rather you cannot understand, because your mind was not focused on that.

So, therefore, Buddhism prescribed that one need to concentrate to achieve something or to attain something, and one also need to concentrate to identify what is the root desire as a result we are attaching to the different objects, henceforth the suffering is continuing; thus as you can see that, why he has given concentration is a very prominently, they said that memory is also plays a part of role, concentration is equally important to given a focus when you identify what is the root cause of your suffering.


Now, let us discuss this eight fold path in a very elaborate way, so that it helps you to understand what Buddhist ideas behind this in each steps, and why Buddhism prescribes to an individual that one must understand each steps and practice one after another and the last one can receive nirvana if he or she practiced all these in a very carefully and meticulous way.

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- ❖ The eight fold path is also named as 'panchasilachitta'.
- ❖ It explains as; prajñā: knowledge, sila: conduct, citta: concentration.
- ❖ Prajñā- destruction of sensual pleasure & ignorant tendencies
- ❖ Silā- right knowledge
- ❖ Citta- the awakens of undistributed concentration.
- ❖ 1 & 2 deal with Prajñā.
- ❖ 3, 4 & 5 deal with Sila
- ❖ 6, 7, & 8 deal with citta
- ❖ From 01 to 05- concern of ethical issues of an individual
- ❖ However, 6, 7, & 8 concern on the psychological aspects of a human being.

 NPTEL

The 8 fold path is also named as Panchasilachitta; if you divide this Sanskrit term, then we find three terms, one is Prajna, second one is Sila, third one is Citta. Prajna talks about knowledge that why one should have some knowledge in this earth; then the Sila talks about conduct, why one should have a good conduct while living in this earth, and what do we mean by good conduct, and how can we understand that what is a good

conduct as a result we are not doing actions which leads to bad conduct or which results bad conduct.

The third one Citta, citta we have already told you that what is Citta in Samkhya philosophy and yoga, philosophy as well; now, Citta here is a concentration and why concentration is required for an human being to identify what is the root cause of his or her suffering, and how to get liberation from that suffering, how to eradicate the suffering while living in this earth; therefore, there are three elements you find in this Panchasilachitta, one is Prajna stands for knowledge, Sila stands for conduct, and Citta stands for concentration.

Prajna in a very Elucidatly, it said that in this case destruction of sensual pleasure and ignorant tendencies can be identified; Prajna talks about the destruction of sensual pleasure and ignorant of tendencies, that means, we have a ignorant tendencies, in all human beings have ignorant tendencies some or other form.

We also seek for sensual pleasure as well; here he is saying that, if you practice some of this path, then you can stop your sensual pleasure as well as you can identify your ignorance tendencies, that means, it helps you to identify what is the root cause, and that is the truly concern of Buddhism. In the second one which is said that Sila is a right knowledge, all the knowledge that we have may not be considered as a correct knowledge or right knowledge, because many times we will have a knowledge, but that knowledge may not be turns into to valid in future time.

So, therefore, the concern is that here we must have knowledge and that should be right in spirit, and that should be correct in other particular context or situation without any deviation, and one should seek for the right knowledge instead of a global knowledge, which turns into invalid or incorrect knowledge in a later period. And they said that Citta, concentration, by practicing some of this path one can concentrate particularly on a issue and so that it helps him or her to identify what he or she is doing, and henceforth he or she can gain more knowledge by doing that action or doing some activities on a particular issue.

Therefore, they said that in Citta the awakens of undistributed concentration, that means, suppose now you want to concentrate on a particular issue, immediately you cannot do

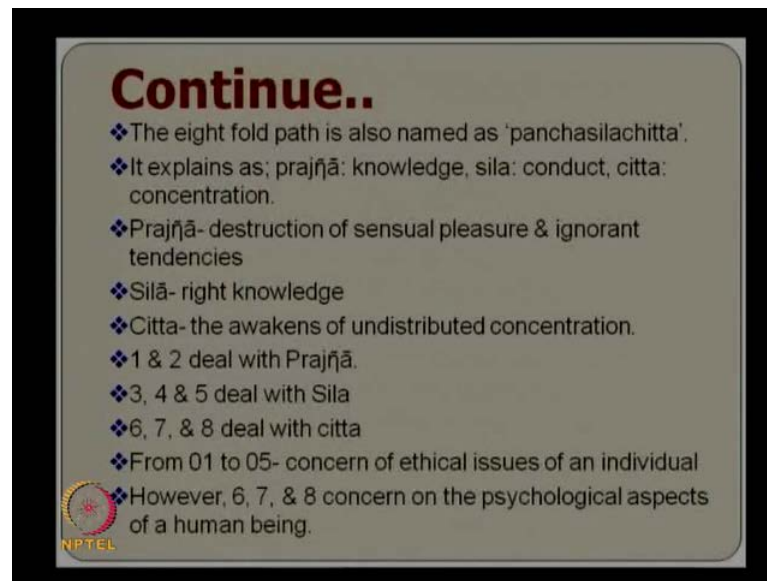
that, because your mind will be fluctuating here; now, again once you realize that your mind is fluctuating or not concentrating, you try to get away with all this distracted concentration, and try to again focused on that, and after sometime since we are doing forcefully you will realize that again it is getting distracted, your concentration is not focusing on a particular point for a longer time; again then once you realize that, again you bring that distracted concentration to a particular point, and focus on a particular point and it is very difficult, it never happens overnight.

However, one need to practice continuously with having a determination saying that, I as an human being I can identify what is my root cause of suffering as a result I can refrain from all the suffering in this earth that I am having.

Therefore, you can see that how beautifully Buddhism prescribes some kind of rational arguments, some kind of rational path where one can receive his or her nirvana or Mukhya even while living in this earth; therefore, they said that, the one and two deals with Prajna, where you can destroy your sensual pleasure and ignorant. In the previous slide we said that, there are eight fold path, and this is also known as Arya 8 fold path; therefore, I am saying that out of this 8, the first and second deal with Prajna, third fourth and fifth deal with Sila, that means, by practicing that you can receive what is right knowledge, so that it will helps you to discriminate from right knowledge to wrong knowledge or say correct knowledge to incorrect knowledge or say valid knowledge to invalid knowledge.


It helps you to discriminate valid knowledge from invalid knowledge, it helps you to identify what is right knowledge and what is not right knowledge, and further it also helps you to identify which knowledge will be correct one, and how it is different from incorrect knowledge; the last 6 7 and 8 deal with Citta, where you can concentrate, your Citta on a particular issue for a longer time, hence it helps you to realize the nature in its full form, and also it helps you to identify what is the root cause of suffering.

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 NPTEL

Now, if you see this 8 fold path, the from first to 5 it deals with ethical issues of an individual, and the remains 6 7 8 concern on the psychological aspect of a human being. So, now, we can see that, this is a eight fold path starting with Samyag Drushti or Samyag vision, Samyag Samadhi; this eight fold path is divided into three paths - one is Prajna, Sila, Citta; in Prajna you can realize what is the sensual pleasure, how you can stop your sensual pleasure as well as ignorant tendencies; in Sila you can also realize what is the right knowledge that you need to achieve or attain and you should not bother about what is incorrect knowledge.

The third path or third element in it said that, the distributed concentration, you can bring it to a particular point, and in focus to that point for a longer time, that means, your concentration to a particular issue for a longer time, and henceforth by practicing all this three together you can able to achieve nirvana while living in this earth. So, in this way Buddhism prescribes that, one should practice eight fold path; they said that noble eight fold path, and once you practice this noble eight fold paths, then certainly you can achieve liberation while living in this earth as well.

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Samyag drusti (vision)


- ❖ Proper understanding or grasping of the four noble truths is known as right vision.
- ❖ The relation between the world and the self.
- ❖ Comprehending the real nature of objects is said to be the right vision.

Samyag samkalapa (determination)

- ❖ It expresses that we must determine to find out the root cause of sufferings which entertain ill will and contemplate attachment to sensual pleasures.
- ❖ let me follow the noble truth meticulously.

Samyag Vak (speech)

- ❖ We should abstain from speaking filthy language.

 NIPITTEL

Now, we will be discussing in details that, what are these steps, and what Buddhist mean in these steps, and how one should look these steps without having misinterpretation to it; the first step they said that, Samyag drusti or vision said that proper understanding or grasping of four noble truths is known as right vision, what is that, he is saying that, once you determine that you want to achieve liberation, you want to free from the suffering or earthly measure, you must understand what are this four noble truths, and what are the importance of this four noble truths, as a result you have a right vision to that.

The second point they said that the relation between world and the self, self we are a human being, and world where we find different objects; the issue over here is that, we as a human being, we are attaching to the different objects for different purposes; here he is saying that, is a Samyag drusti right vision helps you to identify why we need different objects at all, is it for our own pleasure or it is our more than our requirement or it is just badly requirement we need it. So, here is the right vision helps you to identify what should be a desire, and what should not be a desire, how far you should attach to an object and in which point you should not have so much belongingness towards an object, this he means right vision.

Third point clearly said that comprehending the real nature of objects is said to be the right vision; we as an human being, because of the ignorant tendencies we identify an object not as it is, rather is it in a different form or a different name, but it is our practical

responsibility since we have a reason and the rationality power, we can identify an object with its true nature, henceforth we can able to react to that object accordingly; if we identify a table as a desk, then your approach to the desk or the table will be different, and as a result you started suffering; if you cannot able to identify which will be useful for you, which objects are not useful for you, then your attachment towards the objects both useful and non useful will be same; therefore, it is the right vision which helps you to identify what are the object we should attached with, and what are the object we should not attached with.

The second Marga, they said that Samyag samkalpa or determination, in this case Buddhism expresses that we must determine to find out the root cause of suffering, which entertain the ill will and contemplate attachment to sensual pleasures; he is saying that, we must determine to do something until and unless you do not determine yourself whatever work you do it will go in a vane, because you do not know what you want to do.

You might be knowing as a student; in many cases there are situations you do not know what you want to do, but somehow other you are doing it; you do not know what is your aim, you do not know what you want to do, how you want to see after ten years of your studies, but somehow other you are studying, somehow other you are appearing exam. So, what happens here, since you have not determined in which path you are going, and what should be your aim and objectives, what are the work you are doing certainly, it is not very purity, the work never gives you a good result, because your clingingness to that object, your association to that objects is not very clear.

Therefore, any action you do it may go in a waste form, henceforth Buddhism said that if you want to achieve the liberation, if you want to live happily and peacefully in this life, then you must determine yourself saying that I must find out why it is my desire, therefore he is saying that one must also determine to understand the four noble truth, and also practice the eight fold path very meticulously, that should be one's determination; **without you determine anything** without any determination anything that you do may not be a very purposeful, it would not be comes out as you are expecting.

The third point they said the Samyag vak speech; here he is saying that we as a human being we must proud of us that we have a reason and rationality we can take a decision

on a particular issue, unlike other creatures we have a emotions, we have a fellow feeling, we have a benevolence, we have many more attitudes, we have many more quality like empathy, sympathy, unlike other creatures.

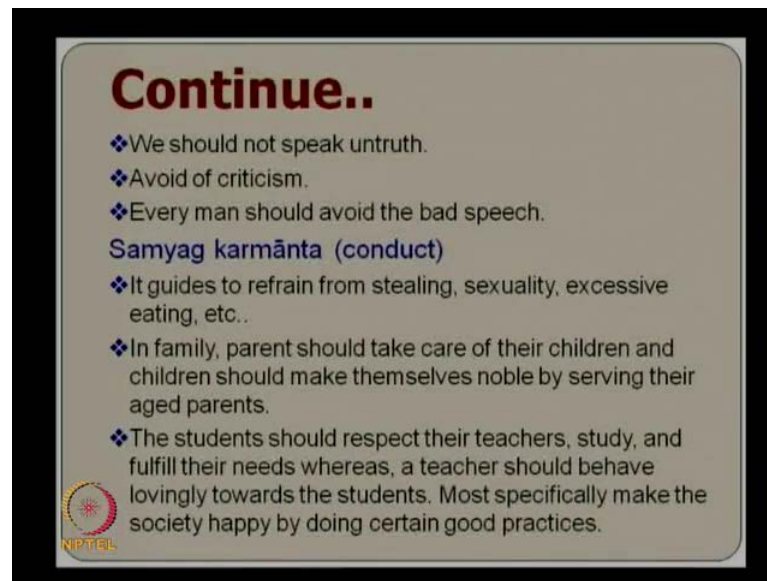
Therefore, it is said that, whenever we speak to others, whenever we utter sentences for others we should not use some bad language, we should not use our language such a manner that it hurts others, if you do so neither your mind will be pure nor the other side person who will be listening to you will be happy; he is saying that without hurting others also you can speak some good language, where you will giving an opportunity to that person to rectify himself or herself by clearly identifying what mistake he or she has done.

Therefore, if you see that some of the council Buddhist people have organized in a different manner, they said that, this council we will be judging whether you are practicing all the ritual sacrifice we have already prescribed for and how far your practice will be valid. So, some of the council they have organized to identify whether the Buddhist monk practice are in a correct way or not, whether Buddhist monks are practicing all the rituals prescribed in Buddhism in a correct way or not.

So, they also find that there are many people are not practicing the correct way; however, they are not using any language which will hurt the Buddhist monk, rather they guided the Buddhist monk that, these are not the practice, these are the practice; if you do that, then this is the result; if you do this then this will be the result; it is a very convincing way it is a very rational way to justify somebody that these are the practice we will termed it as a good practice and these are the practice certainly would not result a good fruit.



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- ❖ We should not speak untruth.
- ❖ Avoid of criticism.
- ❖ Every man should avoid the bad speech.

**Samyag karmānta (conduct)**

- ❖ It guides to refrain from stealing, sexuality, excessive eating, etc..
- ❖ In family, parent should take care of their children and children should make themselves noble by serving their aged parents.
- ❖ The students should respect their teachers, study, and fulfill their needs whereas, a teacher should behave lovingly towards the students. Most specifically make the society happy by doing certain good practices.

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So, in this way he is saying that one should speak very very politely and very very decently in his or her language, we should not speak untruth, we should not lie to others, that should be the determination, avoid criticism, what they said that we as a rational being we can criticize others, he is saying that criticism is welcome; however, in your criticism you should not put such a word that it will hurts others; however, there is a positive criticism always encouraging not the negative criticism which results a very uncomfortable relation between two people or among a group of people; further, they said that every man should avoid bad speech, we should not speak, we should speak in a very polite way, we should convince them what is good and what is bad.

Now, Samyag karmanta, Samyag conduct, in this case he said that one should also rectify his or her action so that he or she can realize what is good conduct and how it is different from bad conduct; therefore, in this stage also it is very **very** important to achieve nirvana while living in this earth; in this stage Buddhism said that good conduct is an indispensable element to receive a happy life in this earth, on their view Samyag karmanta guides to refrain from stealing sexuality excessive eating.

He is saying that, conduct means if you think that there is a good conduct you should not steal others goods, you should not indulge with sexuality, you should not receive money, you should not hanker for many say good food, very say relish food, he is saying that whatever food is required for you, you must do that, but unnecessarily you should not

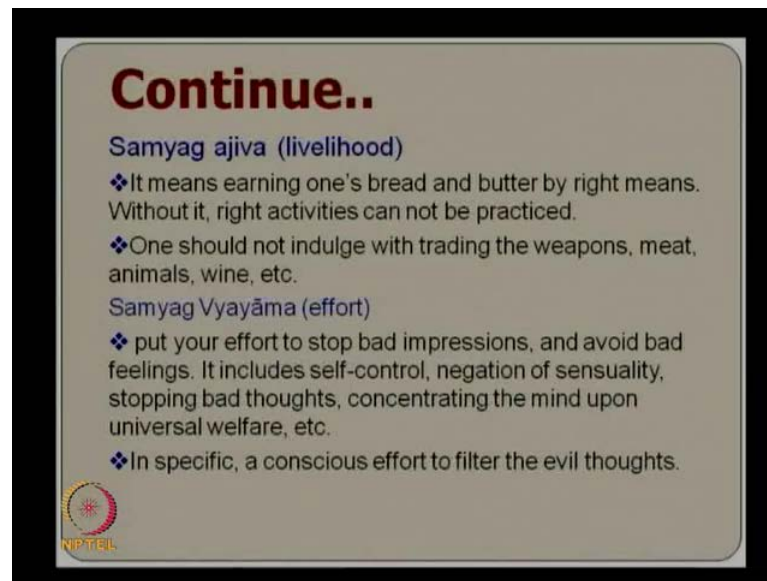
hankering behind the sexual pleasure behind the sensual pleasure behind the wealthy life so on and so forth.

They given an example, in family parent should take care of their children, and children make themselves noble by serving their aged parents; then further said that, in a student teacher relationship they said that, the students should respect their teachers study hard and fulfill their needs, whereas a teacher should behave them lovingly, and must specifically make the society happy by doing certain good practices.

What is a good conduct? Explain here, Buddhism explains here, he is saying that parents love their children and make them to grown up, how beautiful it is; and when the parents receive their old age, it is the responsibility of the children should also behave properly, so also take care of their parents.

So, therefore, this is the way one should build up the conduct one should being behave like a responsible citizen in this earth responsible human being in this earth; like a student teacher relation, you said that a student's duty is to respect the teacher, and also study hard work hard understand the concept many more things; and in other side it is the teacher who should love their students and guided them whenever they find difficulty and also helps them to progress in their life. So, in this way conduct in both side should protected and this will be stands in example as a good conduct for others, as a result one should practice what is good conduct, this is well established, and well convinced by Buddhism to their followers.

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**Samyag ajiva (livelihood)**

- ❖ It means earning one's bread and butter by right means. Without it, right activities can not be practiced.
- ❖ One should not indulge with trading the weapons, meat, animals, wine, etc.

**Samyag Vyayāma (effort)**

- ❖ put your effort to stop bad impressions, and avoid bad feelings. It includes self-control, negation of sensuality, stopping bad thoughts, concentrating the mind upon universal welfare, etc.
- ❖ In specific, a conscious effort to filter the evil thoughts.



The Samyag ajiva, Samyag ajiva said that livelihood, one can earn his livelihood, but not by stealing, not by selling wine, not by selling weapon and so on and so forth; you must identify that what are the things you required for your livelihood, how you can earn your livelihood, but you should not indulge with a bad practice like selling wine, selling meat, or selling weapons, and doing some unethical action.

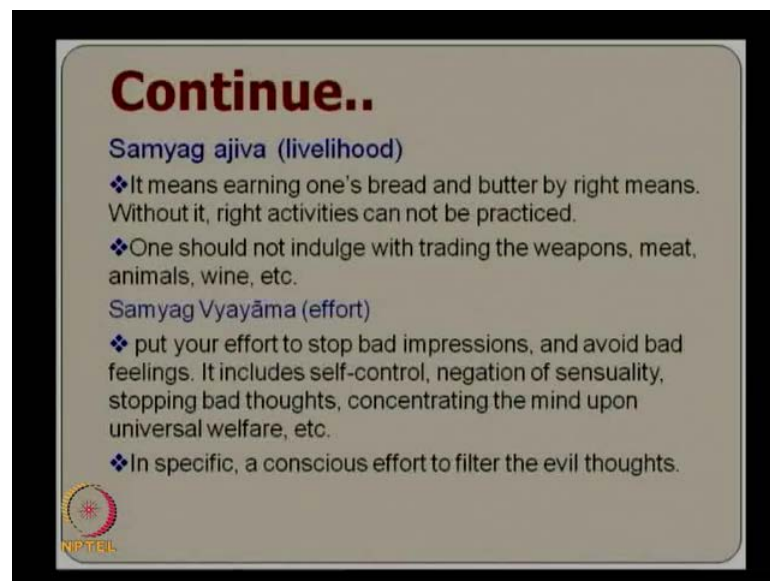
So, therefore, earning livelihood is good practice, but certainly you are not indulge with the action by the sake of earning livelihood you are doing some kind of unethical practices like stealing, like trading weapons, and so on and so forth. So, in this way if you find that Buddhism are not believe in the extreme sense, rather they believe in the minimal sense where one should seek happy life instead of searching for worldly pleasure and wealthy life. Therefore, clearly said that, it means, that means, Samyag livelihood, it means earnings one's bread and butter by right means without it right activities cannot be practiced; however, one should not indulge with trading weapons, meat, animals, wine, etcetera.

The next point they said that, Samyag Vyayama is a effort, one must have an effort to do things; if you are determined and you are not putting your effort, that means, you are nowhere, you are not doing anything, all your thoughts remain only in thought not in practice. So, therefore, one need not only to determine himself or herself to do certain

actions, but also to do effort to do that, because all human beings do not have a skill to do the same actions for religiously or meticulously.

So, therefore, to do a particular action, since majority of human beings does not do not have a skills do that, they need to do some effort to do that, so effort is also here is an equally important part to achieve the leverage while living in this earth; there here you said that, in this point Buddhism said that, put your effort to stop bad impressions, and avoid bad feelings, it includes self control negation of sensuality, stopping bad thoughts, concentrating the mind upon universal welfare in specific a conscious effort to filter the evil thoughts; you should not entertain any evil thoughts, neither you must have a bad feeling towards others, one should have effort to do that, one should have afford to able to do all these. So, therefore, here effort is also is an equal important aspect to achieve the liberation or happy life in this earth.

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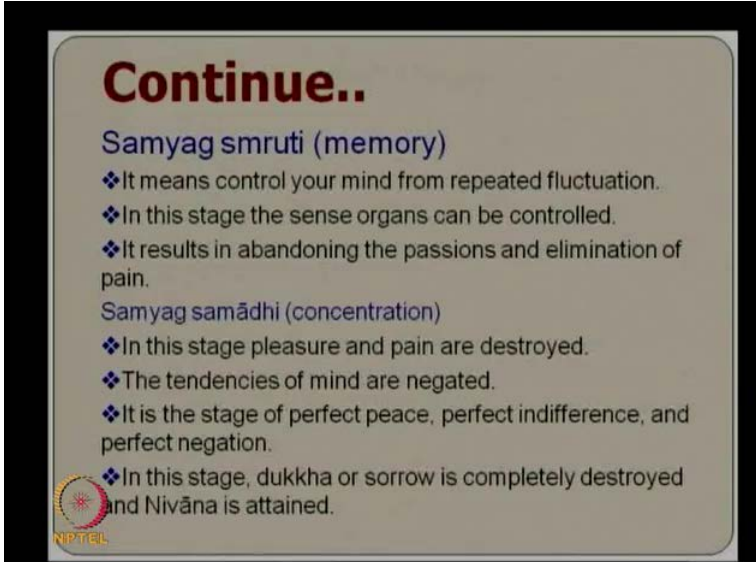
Now, Samyag smruti and Samyag Samadhi, the last point as you can see that, Samyag smruti last to last point, the memory, memory also plays very important role to achieve peaceful life; they said that control your mind from the repeated fluctuation, in this stage the sense organs can be controlled, it results in abandoning the passions and elimination of pain; he is saying that, if you concentrate you can able to realize the true nature of object, and once your concentration is very pure, that means, your mind is not getting fluctuate, you could able to realize the true nature of that object, and henceforth it helps

you to identify what is the real cause responsible to make you to have many more desires while living in this earth, and also because of that desire you are attaching so passionately towards the different objects.

The last point they said that Samyag samadhi is a concentration, see memory and concentration, how one stuff to another stuff clearly emphasize to do some Arya eight fold path or Arya ashtanga marga; the last part in samadhi said that, in this stage pleasure and pain are destroyed, the tendencies of mind are negated in this stage, it is the stage of perfect peace, perfect indifference, and perfect negation; the last part is very clear, he said that in this stage or it is the stage of perfect peace perfect indifference and perfect negation, that means, once you practice all these, then certainly it will take you to a stage where you would not find that one particular object is different from others, you always find the happy life, you always find the peace within your life.

So, therefore, you would not have so much desire towards the different objects, because you already realize what is the true knowledge? What is the right knowledge? And how you have to receive happy life in this earth without not clinging to the different objects in this earth.

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**Samyag smrutī (memory)**

- ❖ It means control your mind from repeated fluctuation.
- ❖ In this stage the sense organs can be controlled.
- ❖ It results in abandoning the passions and elimination of pain.

**Samyag samādhi (concentration)**

- ❖ In this stage pleasure and pain are destroyed.
- ❖ The tendencies of mind are negated.
- ❖ It is the stage of perfect peace, perfect indifference, and perfect negation.
- ❖ In this stage, dukkha or sorrow is completely destroyed and Nivāna is attained.

 NIPITEL

I hope now that by practicing once the as Buddhist said that Dukkha or sorrow is completely destroyed and nirvana can be attained; as we have discussed the eight fold path, it will help you to understand what Buddhist ideas behind this, and how one should practice all this 8 fold path to receive nirvana even in his or her life present life. Thank you.