

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

Module No. # 06

Lecture No. # 27

The Philosophy of Buddha

Welcome to the session. This is the third session of Buddhism. In this session, we will discuss some of the theories that Buddhist school proposed. As you know that till today what we have discussed on Buddhism, or in other words last two classes previous classes and previous to previous classes what we had discussed are that, there is a historical brief historical background of Buddhism.

There we have said that, who are the scholars really contributed for the development of different theory in Buddhism, and how Buddhism took a long time to develop all of its theory, which we celebrate today, which we discuss today. And also he said that there are four Buddhist council organized while developing Buddhist thought, and it is organized by the Buddhist followers or monks Buddhist monks.

Then after that we had discussed that in Buddhism we find four Noble truths, and the four Noble truths Buddha after receiving the enlightenment or mahaparinirvan in the age of 35; what about the knowledge he gained or he earned, he talk to his disciples, saying that, in life there are four Noble truths that is unavoidable or practically one must find the four Noble truths. **And these are** the first one they said that suffering, the world is full of pain and misery, he start with a pessimistic view, and saying that the world since you are a living creature the world is full of pain and misery and suffering one suffer, because he or she is clinging towards the different objects for the different purposes; since we are the human being we are attaching to the different objects for different purposes, we have a desire, we have a inclinations, we aim to achieve many more things in this life, and henceforth suffering starts.

So, extending to his view also he said that, he goes to an extend also said that, the present pleasure that you claim or a person claim of his or her present pleasure may not remain as it is in the future time, henceforth the pleasure turns out to be pain or suffering. Therefore, he said that suffering is unavoidable, the whole world is suffering, and that is the truth. **The second point** the second Nobel truth he said that dacha, someday there are causes of suffering, and while discussing the causes of suffering he said that that how this twelve operates one after another, and how one thing is dependent on other in a successive way, and the last they conclude that it is the ignorance the root cause of all suffering.

We as a human being, we blindly believe that we need many more things, we can attain many more things, and all are because of the ignorance. The third point they said that, since we know that the causes of suffering, we can dig out that causes, we can find out the causes so that we can seize the suffering, we can stop our suffering while living in this earth. Therefore, the third Nobel truth is talking about the session of suffering or dacha nirodha. And the fourth or the final won the Nobel truth is talking about that there is a way if you practice that way, if you adopt that way, then you have to do some practice and rituals as Buddhist monk clearly mention.

In Buddhism, this is clearly mention that how they are practices are more reasonable, more intelligent than the earlier Hindu practices, and also said that one need to understand a rationally and must have a justified belief to practice those practices, and henceforth there is possibility one can get liberation while living in this earth as well. Therefore, Buddhism prescribes eight fold paths or in other words they said that it is ariya magga that means, Noble eight fold path, start with samma vision then other thing follows samma, jama, and the last one is samma Samadhi.

So, there are eight steps Buddhism prescribed very clearly, and saying that one step leads to another steps, and one need to practice each steps with determination and full of concentration, if this is the case then a person an individual while living in this earth also can receive or attain the liberation; this is the brief what we had discussed so far.

In today class what we will discuss is that, there are some of the theories, and very rudiment theories or principle theories without that Buddhism has no meaning or you can

say that Buddhism is a unique system or unique Indian school which contributes many theory, many theory those are unique in their nature.

(Refer Slide Time: 06:07)



The first one is pratyasamutpada. And today class we will discuss in elaborate what it partita, and what is samutpada, but just for your knowledge I must tell you that pratyasamutpada is the principle theory on which all other theories rest upon, it is the bed rock on which all other theories based on.

The second one is a metaphysical implications of pratyasamutpada known as ksanikavada; what ksanikavada talks about is that, that every moment it changing, that mean two single moment are not alike, what I show now and once my eyelids shut down, and again I see an object these two moments are totally different, and you can realize that once you see something suppose you see a rainbow in the sky, and after once you close your eyelids and upon it, the rainbow disappears, and example I have given.

In the similar example many other things you have seen already in your personal life; and here buddhism said that the ksanikavada, this exactly talks about the momentariness, that nothing is permanent in this earth, neither the cognize nor the cognition nor the process of cognition, nothing is permanent, everything is temporary - both physical and non-physical objects, both animate and inanimate objects.

In the third theory known as anatmavada; anatmavada speaks about **that** that if nothing is permanent, the soul that we believe that soul resides in the human being, as a result we claim that the body is an active one, the body is a rational one, and here Buddhism claims also that **that** the soul is not a permanent, it is even temporary. So, therefore, they do not believe the existence of soul; according to them they said that if nothing is permanent how come the soul becomes a permanent, and therefore they claim the theory which is known as the non existence of soul permanently.

So, these are the three theories among other theories you find in Buddhism; however we will discuss this three theories; first we will discuss pratityasamutpada, then it is metaphysical implications, one is ksanikavada or the theory of momentariness, and the second one is anatmavada the theory of non-existence of soul. Now, let us start with pratityasamutpada. According to Buddhism as you know that, they said that nothing is absolute in its pure term, nothing is final, nothing is eternal, so, therefore we cannot claim anything as such as absolute.

Everything is depend on others, and therefore the world exist, and henceforth for them every object, everything, and every event has a beginning has an extinction, has a destruction; therefore, they believe in three things, one is beginning, second one is existence or the continuous form, and the third one is destroy or the extinction.

(Refer Slide Time: 09:54)

PRATITYASAMUTPĀDA

- ❖ Pratityasamutpāda is a nucleus to Buddhist philosophy.
- ❖ It is the foundational principle, where other principles rest on it.
- ❖ The Buddha has called it 'Bodhi' as well as 'Dhamma' (some sorts of regularity).
- ❖ It says that 'whoever sees dhamma, sees pratityasamutpāda'.
- ❖ In other words, 'one who understands the pratityasamupāda, (s)he can understand dhamma and inversely'.



Now, let us discuss in detail pratityasamutpada. Pratityasamutpada as I said is nucleus to Buddhist philosophy. It is the fundamental principle where other principles rest on it. The Buddha has called it bothi, bothi means here an intelligence, as well as dharma, dhamma means some sorts of regularity. Buddhism said that, it is a bothi, pratityasamutpada is nothing but the intelligence, a human beings rational capacity or the rational principle based on which a human being living, a human being taking a decision or a human being acting upon something.

So, in this way you must understand in a very widely pratityasamutpada is known as bothi or dharma, dharma means some sort of regularity; now, we will discuss what is regularity **the** means, regularity for them is nothing but a successive steps in example I will give the **the** example that I had given many times to you again I am repeating.

For example, **you see** now you can perceive a table which is in front of you **you** see it is a perfectly all right, because its newly made, its color is good, surface is very clear, and everything is good; now, after few years, if you see the same table occupying the same space in a same row, you find that the color is not remain as it is, the way you had seen in the long back neither the surface is so smooth. Henceforth, you conclude that the change is perceivable, change is noticeable; how it is changed, it changed each moment however the two moments are so dependent with each other that we are all the times make an illusion saying that that object is the same object which I had seen long back, however it is not sure. So, what you perceive now to the table if it is same as it was perceived in the earlier time, then you do not find any change in the present time as well, therefore, Buddhist claim that each moment it is changing.

However we as a human being, because of our ignorance we are in illusion, we cannot identify the successive steps, that one steps depends on other steps, and other steps depend on other steps, and if you accumulate all these steps then you percept the change in that object.

Further example I will give, your nail grows once you cut the nail on your finger, then after on weak you find that again your nail grows, but no time you have found that now your nail is growing this is so because everything is changing things are moving, and it is **so** moving so successively, so fastly that **one product** one event is depend on others, and

as a result we cannot identify the difference between one in one hand and another in a another hand.


Therefore, we find that everything is changing and we could not make a difference out of that; in this way Buddhist say that, our hair also grows, now you go to a salon, you have cut your hair, you find that everything all right, you looks good, you looks either beautiful or handsome after sometime, your hair grows, you will suffocation; here Buddhist claim that, at no point of time we claim that now my hair is growing, but however after sometime you noticed that your hair is growing, and how it happens, because every moment it changing, no moment is fixed there, nothing is absolute in that sense, this is all about pratityasamutpada.

Further they said that, it is a regularity, you find it each steps depend on other steps, therefore you find a regularity between the preceding steps and the further steps; further buddhism said that **that** whoever seize dhamma, seize pratityasamutpada, in other words one who understands the pratityasamutpada, he or she can understand dhamma, and inversely the reason is very clear for Buddhism, because buddhism said that, that if you see that something is regularly moving, pratityasamutpada it is same as dhamma, that means you can see the things are moving very subsequently, and some or other form you have notice something, and many other form you could not able to notice it; therefore, he said that, either if you see dhamma, you see pratityasamutpada, and also having the inverse relation, that means, an individual, if he or she can understand what is pratityasamutpada, can understand the regularity can understand the dhamma, and also having the inverse relation as well.

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- ❖ Pratiyasamutpāda is ‘relative’ as well as ‘absolute’ .
- ❖ Relative- it refers to the world.
- ❖ Absolute- it refers to liberation.
- ❖ Thus, it is a diamond or jewel among other teachings of Buddha.
- ❖ In *Sutta Pitaka* ‘Pratiyasamutpāda’ is described as:
“Pratiyasamutpada pasyati sā dhammapasyati”.



Now, moving to the next point that pratiyasamutpada is a relative as well as absolute; it is relative, because you find all the objects are changing in this world, therefore it is a relative, and everything that you see changing you find in this world. Further they said that pratiyasamutpada also is an absolute, and in which context **they said that** they said that we as a human being we are suffering in this earth, we are suffering because we have a desire; we have many inclinations towards the different objects in this earth.

He saying that all the desires, all the inclinations can be seized, can be stopped if you practice the ariya noble eight fold path; therefore, said that liberation can be possible while living in this earth in this sense if you see that the ariya eight fold path depend on one another, each steps is depend on others, and the last step samadhi where one can attain the liberation, one can receive the nirvana, one can achieve the nirvana, one can seize all the suffering pain from his earthly life; therefore, in this context even pratiyasamutpada deals with an absolute which talks about the liberation.

So, all this things you find in Buddhist philosophy; further they said that, it is a diamond or jewel among other teachings of Buddha, because it is a fundamental principle on which all other theories rest upon; you know that there are Pataki, we find in Buddhism


one is sutra Pataki, second one is vineyard Pataki, and the third one is abhidhamma Pataki

In sutta pitaka, it is explained pratityasamutpada is described in this way, it is a Sanskrit word, you can see that pratityasamutpada paystub as dhammapasyati, I repeat, so that in the sutta pitaka you find that the discretion of pratityasamutpada in this way; pratityasamutpada pasyati sa dhammapasyati, that means, if you see the pratityasamutpada you can understand the dhamma, dhamma, which means a regularity, some sorts of regularity, that how each steps depends on other steps, and how that steps depends on other steps; if you accumulate everything you find that the step one and the step n the last step you find there is change in it. So, in this way you find that objects events even persons, even the animal, and non animals are changing in this worth, nothing is permanent according to Buddhism.

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- ❖ Pratityasamutpāda is divided into three parts.
- ❖ Prati (each/every)
- ❖ Etyaha
- ❖ Samutpada
- ❖ It means that 'which is dissolved, appear again' .
- ❖ Thus, it is said that everything is subject to dissolution, and those dissolve appear again and again is known as pratityasamutpāda.

 Uchedavāda---Pratityasamutpāda--Sāsvatavāda
(annihilation) (madhyama mārga) (eternality)

Now, further they said that, pratityasamutpada its divided into three part - prate etyaha samutpada - prati stand for each and every, and **if you** if you accumulate these three words prati etyaha samutpada, what it means is that which is dissolved appear again; that means as Buddhism said that every event, every object, every animal must have a beginning, then have a existence, that means, there is a continuous flow, then extinction, that means, there is a destruction, there is a death.

In this way they say that whatever you think is disappear, and dissolved again appear in this world whatever is dissolved whatever is destroyed appear again and again, so this is in a very brief they describe prativityasamutpada. Further they said that everything is subject to dissolution, and those dissolve appear again and again is known as prativityasamutpada. Here Buddhism takes a middle path, and rejecting the two other alternative theories in a both extreme cases.

In a negative side you find **ached Veda** or you say that uchedavada or annihilation, or in the right side **positive** extreme positive you have find sasvatavada, what is sasvatavada is about? Sasvatavada talks about that eternality that a particular object exist eternally, it does not depend on others, it is pure in its absolute form, it does not require any other things for its own existence. On the other hand, in the extreme negative you find uchedavada, which say that everything as a dissolution nothing exist in this world, and we cannot claim that something is exist in this world, because once you see further **that object** that object not remain as it is, because again it dissolved again it is destroyed.


If you see the both extreme, Buddhist taken the middle path, they are saying that things are exist, but these are not eternal; that means, buddhism here taking a middle path they are rejecting in one side which is a extreme positive known as sasvatavada, in other side extreme negative known as uchedavada. So, therefore, Buddhism were the principle prativityasamutpada, they said that we are claiming some kind of principle which is known as madhyama marga; madhyama marga talks about the rejection of uchedavada and sasvatavada.

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- ❖ 'Pratityasamutpāda' expresses that things have existence, but they are not eternal.
- ❖ The root of pratityasamutpāda is found in the 2nd noble truth, i.e. Dukkha samudāya.
- ❖ Dukkha samudāya addresses the concept 'Bhāva chakra'.
- ❖ According to Lord Buddha, nothing can come into being accidentally or by chance.
- ❖ In the world, nothing is uncaused. Everything is caused by something else.

That is the principal law of the cosmos.



Now, pratityasamutpada Veda expresses that things have existence, but they are eternal as I said to you now; the root of pratityasamutpada vada is found in second noble truth dukkha samudaya. See there is a relation, the first point and the second point I say that pratityasamutpada Veda is a doctrine talks about everything dissolve in this earth again appear, appear again and again, if this is the case you find that in the second noble truth; he talks about dwadasha chakra has a twelve spokes, that means, we are suffering, because we born in this earth, why we born, because there is a will to become and so on and so forth.

There are twelve arguments you find in Buddhist second noble truth, and the lastly conclude that with the ignorance because of which we burn we are suffering in this earth. So, since they prescribe the pratityasamutpada, they said that how its each step depends on other steps, and the root cause is that ignorance. And therefore, he said that this pratityasamutpada Veda is certainly derives from this second noble truth, this talks about dacha someday that why there are causes exist as a result we are suffering, and what are those causes, and causes as you know, it is a very clear to you, it our desire and attachment who was the different objects of the world.

Therefore, the first step and the second step is a clearly link, first as I said pratityasamutpada vada expresses that things have existence, but they are not eternal; and the second point I say the root of pratityasamutpada vada is found in the second noble

truth that is dukkha samudaya. Now, you can see the link, the third point a made that dukkha samudaya addresses the concept bhava chakra; bhava chakra means, it is a twelve spoke in a wheel is known as dwadasha nidan or bhava chakra.

According to lord buddha nothing can come into being accidentally or by chance, in this world nothing is uncaused, everything caused by something else, and that is the principal law of the cosmos. Unlike charvaka, according to charvaka soul also exits accidentally in human body, and once the body dies the soul also dies with the body, so therefore Buddhism never endorse charvakas views, Buddhism counter acting charvaka view, and claim that **that** nothing happens accidentally, and we cannot claim that something happen accidentally, because things are dependent on each other, things are linked with each other.

As a result we have find many more things in this earth, and this is the principle law of the cosmos; and in the universe if you find different things, and we are using different things for the different purpose, because one thing is linked on other things, one thing is dependent on other things. In this context therefore, you find that according to Buddhism nothing is purely absolute and exists in its pure form, because everything is changing, everything is momentum. So, this is the metaphysical doctrine you find that which is a centre point on which all other theories revolved around.

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- ❖ 'Pratityasamutpāda' is elucidated by the help of the following four factors.
- ❖ **Regularity of sequence**
If a thing or an event is said to be an effect, the circumstances that make it appear shall be its cause.
- ❖ **Absence of irregularity**
when all the conditions are present, failure to get desirable effect is ruled out.
- ❖ **Absence of disorderly composition**
Cause and effect are related coherently and hence inseparable from each other. (e.g. milk and curd)
- ❖ **Determinacy**
A set of cause determine to produce a set of effect. It can't produce other effect, which is not possible.

Now, further saying that the pratityasamutpada is illustrated by the help of following four factors, and these are the factors that you must know. The first factor is that a regularity of sequence; what is regularity of sequence, we as the human being cannot stop a sequence, that is a cause and effect relation in all the cases, because Buddhism unlike charvaka said that things depend on each other, nothing exist independent, and the regularity the things are changing step by step, we cannot stop that process.

By explaining this point, charvaka said that, if there are some conditions given, and if that is the cause, then certainly whatever the desired effect certainly, it will come out; for example, if you study is good, if you understand the content, and if you have wished to do, and if you have good writing skills, certainly you will qualify in the exam for which you have prepared.

For example, you have prepared for an entrance exam, and you know that what are the things suppose to come out, what are the possible questions, and you have worked on it, you have a good writing skill, henceforth you can click on it; therefore, if some preconditions causes are there and certainly it leads to some desirable effect; In other words, to derive some desirable effect from a cause we need some preconditions in the cause, and henceforth cause effect when very tight neat association or relation inseparable relation with each other.

Explaining this point Buddhism said that, if a thing or an event is said to be an effect the circumstances that make it appear shall be its cause, I repeat further, if a thing or an event is said to be an effect the circumstances that make it appear shall be its cause. The second point they said absence of irregularity, what they mean is that, when all the conditions are present failure to get the desirable effect is ruled out; the second point explaining further, if I say that the curd is derived from the milk or they say curd is the effect milk is the cause, if milk, if keep say fifteen days twenty days or say more than five days certainly it will turns into curd, no one can stop the milk to turns into curd.

And henceforth he saying that, now milk is a liquid, can you put any other liquid and keep it preserve for fifteen days will it be turn into curd, certainly not, if this is the case that means, cause effect has a close relation, the curd can be derived can be produced from milk only, not from any other liquid. Therefore, they said that absence of irregularity, we never find anywhere which is known as absence of irregularity, that

means, there is a precondition cause involved, however we do not find the desired effect from it.

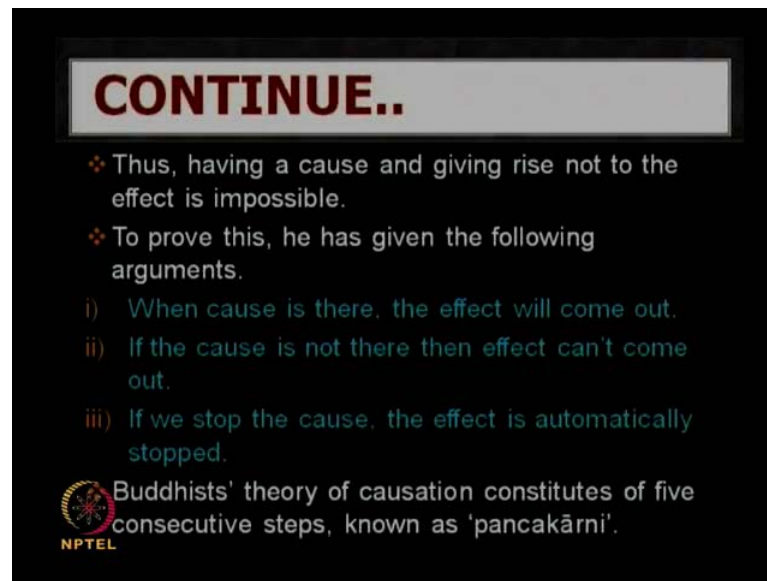
The third point they said absence of disorderly composition, cause and effect are related coherently and hence inseparable from each other; disorderly composition means, a particular effect can be derived from a cause, and a particular cause is expected to turn on to a particular effect, and henceforth they have an inseparable relation; whatever effect we will put we cannot make the things turn out some other thing which is not inherently existent in its cause; in other words, any effect that we want to derive from any cause is ruled out this is not possible.

A wooden table can be made from wood, an iron table can be made from the iron, you cannot make the interchange, you cannot say that an iron table can be made from the wood or a wooden table can be made from the iron. Therefore, cause and effect are inseparably related with each other as you find that every thing as a beginning and existence and destruction, there is a cause, there is an effect, and since there is a cause there should be an effect, and since there is an effect it is derived from a cause, and the effect does not remain as an effect forever.

Again this effect turns into some other effect, when it turns into some other effect the initial effect will be now termed as a cause, in this way you find the whole objects in this earth as dependent with each other, each object is dependent with each other; the dependent here that how a particular object or an event is depending on others, that is the prescription of *pratityasamutpada*.


Further they said the last point is known as determinacy, determinacy what it means is that a set of causes determine to produce a set of effects, it cannot produce other effects, which is not possible; as I said that we cannot produce a wooden table from the iron, in this way if you explain the four points you find that cause and effect have a coherent and inseparable relation with each other, and this is the bed rock, or this is the fundamental principles which Buddhism prescribes saying that everything is dependent on others for its existence.

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- ❖ Thus, having a cause and giving rise not to the effect is impossible.
- ❖ To prove this, he has given the following arguments.
 - i) When cause is there, the effect will come out.
 - ii) If the cause is not there then effect can't come out.
 - iii) If we stop the cause, the effect is automatically stopped.

 Buddhists' theory of causation constitutes of five consecutive steps, known as 'pancakārnī'.

Thus it claims that having a cause and giving rise not to the effect not to the any of the desired effect is impossible; to prove this he has given the following arguments, the arguments are as follows, said that when cause is there the effect will come out, if there is a cause, if there is a milk, and you keep it for few more days certainly the effect will come out, you cannot stop the effect saying that let effect should not come out from the cause.

If the cause is not there, then effect cannot come out; if milk would not be there then cause cannot come out; if you keep the water or preserve the water for fifteen days you say that curd to be emerge from this water, this is not possible; therefore, if there is no causes there is no effect; and if you can stop the causes the effect automatically stopped. The third point they said that, if you stop the cause the effect is automatically stopped, thus Buddhist theory of causation constitutes of five consecutive steps known as pancakarni.

The theory of causation which constitutes in five elements or five consecutive steps known as pancakarni; now, this pancakarni's are as follows, non-existence of the effect, if there is no cause certainly you do not find the effect. Second one existence of the cause, that means, if cause is existence, and we can see the cause the effect is bound to happen bound to occur. The third point existence of the effect is an immediate successor;

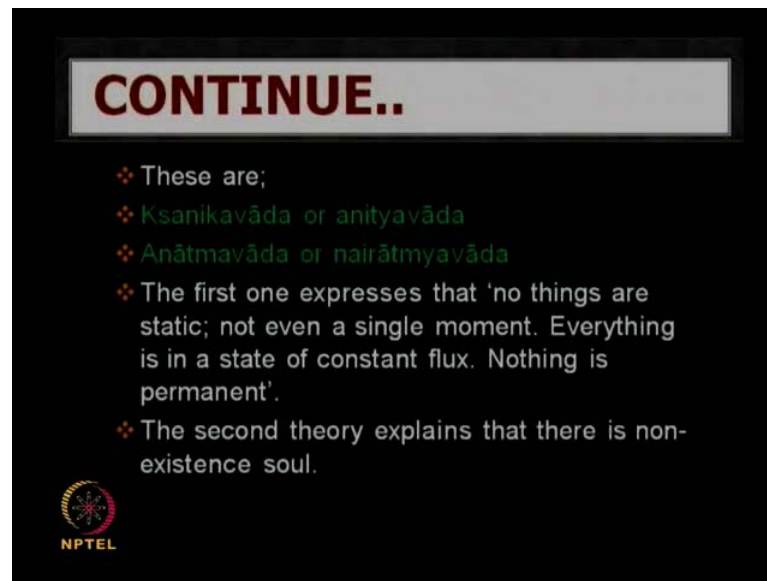
once you have a cause then there is an effect, because things are changing, nothing is constant, nothing is final.

However, a particular thing may take a little time to change which is a noticeable, and other things may not take that much time for its change which can be noticeable; for example, if you keep an apple for two three days certainly it will rotten, it will damage it, but if you keep the table two three days you cannot identify the change in it; however, if you keep the apple on the table for two three days you cannot see the changes in it.

The third point existence of the effect is an immediate successor as I said that; the fourth step disappearance of the cause, one of the cause turns into effect the cause never remains as a cause, once the milk turns into curd from the curd you cannot search out milk. In the same way, the fifth point the disappearance of the effect, once that effect again turns into effect the effect not remain as effect it will be turns into a cause, so in this way you find the causal change everything is depending on others, no such event exist timelessly, no such event exist eternally, things are dependent on each other in this way.


In the last point I conclude that pratityasamutpada has a two-dimensions, and these are considered as metaphysical implications of it as I said at the first of this session that pratityasamutpada is a theory has a two-dimensions and these are considered to be metaphysical implications of it, and these are nothing but one is ksanikavada or anityavada, and the second one is anatmavada or nairatmyavada.

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- ❖ These are;
- ❖ Ksanikavāda or anityavāda
- ❖ Anātmavāda or nairātmyavāda
- ❖ The first one expresses that 'no things are static; not even a single moment. Everything is in a state of constant flux. Nothing is permanent'.
- ❖ The second theory explains that there is non-existence soul.


NPTEL


The first one talks about that nothing is permanent in this earth not even two moment or a like; and the second point they said that the soul which is believed to be exist eternally, which is not the case according to Buddhism; therefore, Buddhism said that there is non-existence of soul. Now, will discuss ksanikavada, ksanikavada talks about momentariness, and how no things exist even in a single moment. The ksanikavada is later developed by Buddhist philosopher, the name ksanikavada is developed by the Buddhist followers in the later period.

However, initially the name was given by Gautama Buddha was impermanent theory of impermanence initially the name was given by Gautama Buddha, and later it was turn into it was formulated into a different name known as ksanikavada or the theory of momentariness. I just read for you, the first ksanikavada talks about that that no things are static, not even a single moment, everything is in a state of constant flux, nothing is permanent; the second theory explains that there is non-existence of soul.

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KSANIKAVADA (THEORY OF IMPERMANENCE)

- ❖ The doctrine of 'momentariness' is one of the most significant contributions of Buddhism to Philosophy.
- ❖ This metaphysical doctrine gives a dynamic concept of reality.
- ❖ Nothing is permanent. Everything is transitory.
- ❖ Everything is subject to change and decay.
- ❖ Existence of anything is dependent on certain other factors or conditions.
- ❖ When such conditions disappear, the thing in question ceases to exist.

 NPTEL

Now, we will discuss ksanikavada, a theory of impermanence; in detail, now, the doctrine of momentariness is one of the most significant contributions of Buddhism to philosophy, which I have already stated to you.

This metaphysical doctrine gives a dynamic concept of reality; as you know that almost all the schools in Indian philosophy as given their view or concern on the ultimate reality, on the principle of reality, here also Buddhism as given, Buddhism also explains on the reality or the principle reality which revolves around within us as well as in the cosmos, and he explains this reality, the principle of reality of the universe by the help of momentariness by the help of ksanikavada.

According to him nothing is permanent, everything is transitory; everything is subject to change and decay; existence of anything is dependent on certain other factors or conditions as I said that the cause effect relation; when such condition disappear the thing in question ceases to exist.

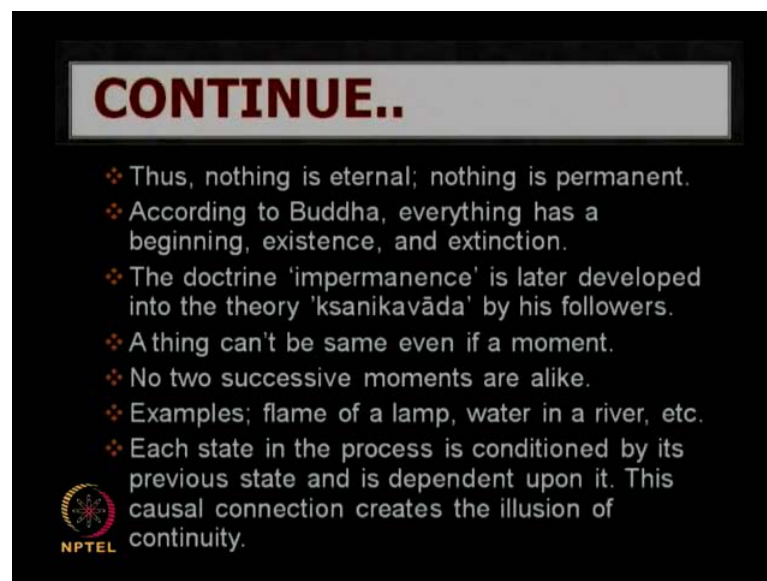
If I say I am repeating further which we have already discussed in pratityasamutpada, I said that there are some preconditions involved with a cause as a result the curds turns into an effect, and because of this we cannot produce all the effect from any causes; and he saying that if the conditions are not found in relation to the causes certainly the cause one turns into the effect, henceforth the preconditions also involve; for example, to read

your eyes perfectly well, you can see from a certain distance which is a medically correct, certain distance you can read something, you have a also knowledge to identify the letters as well as the conglomeration of letter how it constitute a word.

Further some additional backgrounds regard, for example, **light** sufficient light is required, and you must have a voice to read this text, so there are to read something see the preconditions involved; if it is a dark, there is no light, you cannot read things, you cannot see even things. Therefore, if reading is a cause, then you needs preconditions like good light, you have a good vision power, and if you want to re-sound the words, you should identify the letters and all this.


So, therefore, this is the preconditions required, and what will be the effect the effect is you can read something you may understand the concept. So, in this way cause and effect are dependent with each other, cause and effect is related with each other in this way.

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- ❖ Thus, nothing is eternal; nothing is permanent.
- ❖ According to Buddha, everything has a beginning, existence, and extinction.
- ❖ The doctrine 'impermanence' is later developed into the theory 'ksanikavāda' by his followers.
- ❖ A thing can't be same even if a moment.
- ❖ No two successive moments are alike.
- ❖ Examples; flame of a lamp, water in a river, etc.
- ❖ Each state in the process is conditioned by its previous state and is dependent upon it. This causal connection creates the illusion of continuity.

 NPTEL

Hence, it is claim that, if there is no cause there is a no effect; in the same way, nothing is eternal in this earth you find that the cause not remain cause forever neither the effect is remain effect forever; therefore, nothing is eternal, nothing is permanent.

Thus according to Buddha everything has a beginning existence and extinction. The doctrine 'impermanence' is later developed into the theory ksanikavada by Gautama

Buddha's followers. A thing cannot be same even in a moment. The theory by impermanence goes to an extent said that, even a single moment is changing, you cannot claim for a single moment, because no two moments are alike, each moments are changing further they said no two successive moments are alike, a thing cannot be same even if a moment examples a flame of a lamp water in the river.

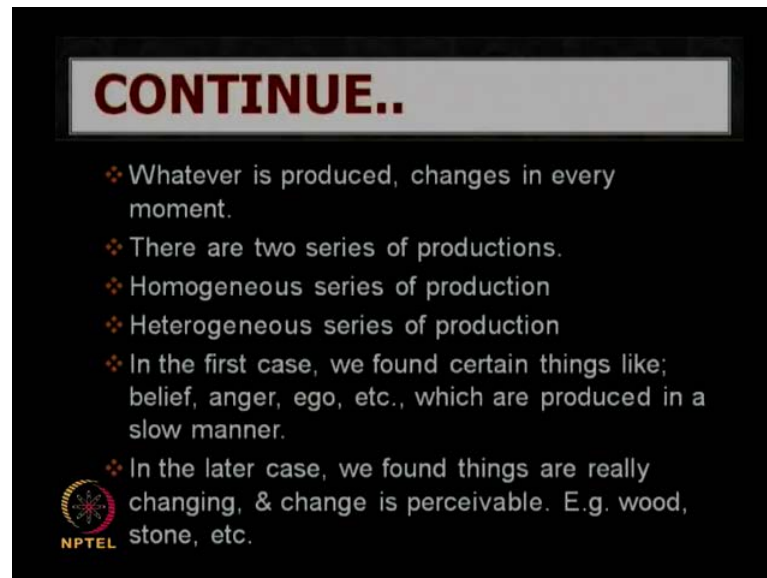
Now, Heraclitus as we know western thinkers said that a person cannot take a bath in the same water of a same river, because the water of the river is falling, once you take a dip, that means, the water you have touched it immediately goes ahead, and the next time if you want to take the bath in the same river you have take in a different water, you cannot claim the water is the same; henceforth, you find that a person in same place in a river cannot take the bath two times having the same water; in the same way, by giving an explanation of a lamp to burn a lamp, we need some say liquid like kerosene, assume that we consider kerosene, we need an instrument like a lamp, and we need fire to burn; here what he saying that, dependence on the liquid the lamp will burn if say liquid will be fifty mille liters, the lamp will burn for say four hours, if I say that full bottle of kerosene can make the lamp to burn say eight hours.

In this case, what Buddhist saying that, now we are the human being, we as an cognizor, we find that it is the same lamp which is burning or it is the same flame in that lamp, but Buddhism clarified that it is our ignorance, we could not find the successive moments in that lamp, that means, each moment that you see a flame is different from the next moment, because the preceding moment is depend on the successive moments, and it is so fast that we cannot identify the differences.

And henceforth it is an illusion based on which we claim that it is the same flame that we have seen since two hours back; if you pour the kerosene, say, half liter in that lamp, then the lamp will burn four hours, and a person with his or her illusion claim that no it is a same flame I have seen since two hours, but Buddha here clarified that it is not the same flame the flame from each moment to another moment is a different, and because of illusion we cannot make a difference between the successive position of a flame, and the preceding one, and henceforth in this way they claim that each and every moment it changing as well.


Further, they said, explaining this concept they said that, each state in the process is conditioned by its previous state and is dependent upon it, this causal connection creates the illusion of continuity; and in this context he said that, suppose there are two friends, and they were close friends in their childhood, after ten years they are meeting.

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- ❖ Whatever is produced, changes in every moment.
- ❖ There are two series of productions.
- ❖ Homogeneous series of production
- ❖ Heterogeneous series of production
- ❖ In the first case, we found certain things like; belief, anger, ego, etc., which are produced in a slow manner.
- ❖ In the later case, we found things are really changing, & change is perceivable. E.g. wood, stone, etc.

 NPTEL

Here Buddhism saying that, it is not because of the identity you identify your friends since everything is changing both his side as well as your side rather it is, because of the similarity the successive steps, as a result after ten years you recognize your friend as your friends name with so and so, you recognize your friend with so and so name, because you find the successive steps in him or her. So, therefore, similarity is different from identity, we never recognize a person's which we had seen ten years back, because of its identity relation rather, because of the similarity we identify that person with the same name. Further they said that whatever is produced changes in an every moment; anything you find in this earth produced it changes every moment; there are two series of productions, one is homogeneous productions, another is heterogeneous production.

In case of homogeneous productions you find certain things like belief, anger, ego, which are produced in a slow manner, you cannot believe a person immediately it will happen in a slow manner, but in case of a heterogeneous production you find the change which is noticeable, which is perceivable.

For example, after 10 year you see the table which you had seen 10 years back, now you are seeing a table which you had seen ten years back, if this the case then you can completely identify the changes in it.

Therefore, you find two types of changes in production, one is homogeneous, another is heterogeneous in nature; further they saying that, we cannot claim neither things are eternal in one hand nor **non-existence** complete non-existence in other hand, but what we can claim is that there is a middle path that things are exists, but these are not eternal. Therefore, they said that neither being alone nor non-being alone, but becoming is the reality which is the middle path.

In this context, sankara criticized Buddhist doctrine of momentariness on the following grounds, there are two grounds on which sankara criticized Buddhist theory of momentariness; he says that that if soul is momentary, then knowledge is impossible. If you claim that soul is also momentary it is because of the soul our mind and sense organs have an impression on an object.

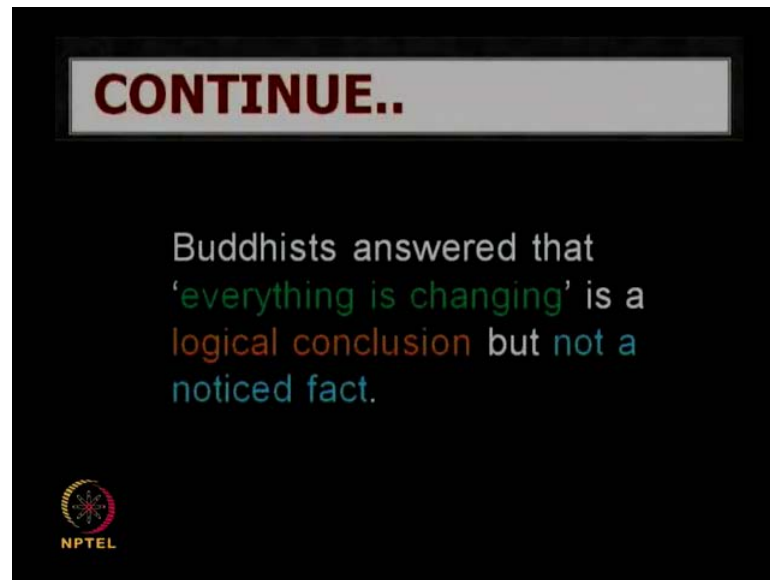
Therefore, we cognize or identify an object, and once you claim that the soul is also changing, it is not the same soul which you had seen just one moment before, if this is so then how we able to remind some of the information, which we had seen, which we had observed or had stored in the form of impression in our mind in the past, how can we recapitulate some of the information, which we had seen or encountered in the past, because soul is not permanent its changing. So, therefore, if you as a Buddhist if you claim that soul is not eternal, that means, knowledge is impossible.

The second point here sankara claim to the Buddhist saying that **causality cannot be understood on the basis of momentariness,** causality cannot be understood on the basis of momentariness, because once you say cause and effect relation, then immediately things are changing.

Then how can you say that effect as a cause, because once you talks about effect the cause not remain as it is, because things are changing or at all if you think that there is some causes and the cause that you had identified may not be the same cause; and again when you are coming back to the effect, what you claim as an effect, what you identified as an effect it not remain as the same effect for the next moment.

So, henceforth, how can you explain that causality is responsible for explaining the reality of the universe; how can you say that everything is dependent on other, and this is the real principle behind the whole cosmos, the real principle or the fundamental principles behind the existence of whole cosmos.

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So, based on this two grounds sankara criticized Buddhism; now, Buddhist is the final answered they claim that everything is change it is a logical conclusion, but not a noticed fact; if you see that Buddhism claim that the theory of momentariness is a logical conclusion, it is a derivation from something, but it is not a noticed fact, you cannot identify some fact like a table and chair. So, therefore, he again criticizes sankara, and therefore establishes his own stand point known as theory of momentariness or ksanikavada. Thank you.