

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

**Lecture No. # 28**

**The Philosophy of Buddha**

Welcome to this session. In this session, we will discuss the last part of Buddhism that is known as Anātmavāda, and after the discussion of Anātmavāda, we will discuss that why Buddhism divided into different schools and what are those schools, and after that, we will discuss Nirvana– Buddhist theory of Nirvana or liberation. To recap what we had discussed in the last class, we said that– **that** Pratityasamutpadavāda is a theory– is a principal theory– where Buddhism; all other theories rest on it.

Pratityasamutpadavāda states that everything appears– it dissolves immediately and again and appears. So, as you know that if you remember, the last class we said that Pratityasamutpadavāda is the principal theory on which all other theories rest on it. In the context of Buddhist philosophy, other theories known as Ksanikavāda or the theory of momentariness; another theory is that Anātmavāda or the theory of nonexistence of soul.

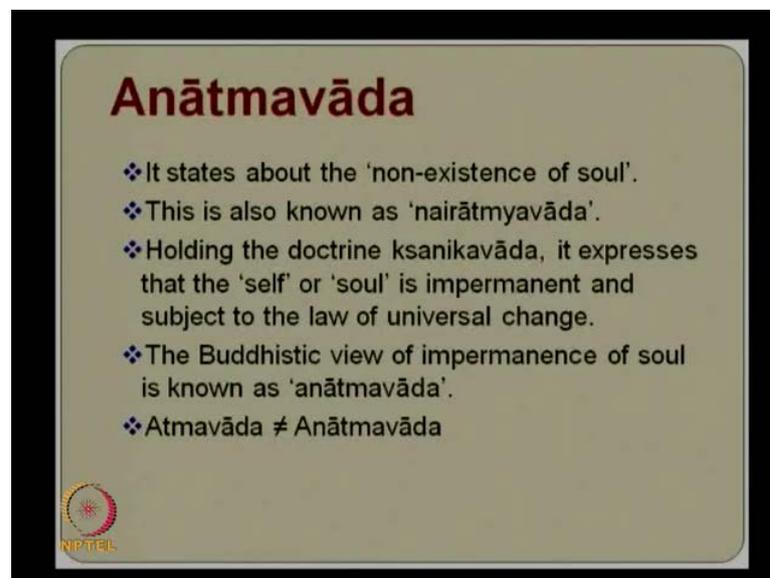
So, therefore, if you see, we had discussed that there are two metaphysical implications of Pratityasamutpadavāda– one is momentariness– Ksanikavāda– and the second one is Anātmavāda, or the theory of nonexistence of soul. What is Ksanikavāda is about? The Ksanikavāda says that nothing is permanent in this world– not even the single moment, everything is in a movement; in the process of constant flux; that means, things are moving; no things, no beings, no object, are remains static for a long time.

Therefore, Buddhism said that not even two moments are similar or identical with each other. Therefore, they propounded the theory that everything is changing, and the example we had discussed that how that our nail grows and hair grows after some time; however, we have not noticed when it grows. In the same way, if you find that today what you see– the table, which is exist before you, after sometime, the table, though it will exist before you, but it would not be in the same way.

Certainly, the color will be fading out and many more things. Therefore, they have logically established the theory known as Ksanikavāda. The another theory is known as Anātmavāda; **Anātmavāda** is also known as Nairatmyavāda.

What it means that Atmavāda talks about the existence of soul; Anātmavāda talks about the nonexistence of soul, and the other name of Anātmavāda is known as Nairatmyavāda, or Anātmavāda is called as Nairatmyavāda. The same thing it said, saying that there is nonexistence of soul. Now, let us discuss in this class that how Buddhism able to conclude by stating that there is no existence of soul, and how Buddhist argument differs from others– those who believes the existence of soul.

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Now, start with the concept Anātmavāda. As I said that Anātmavāda states about or expresses that the nonexistence of soul, it is also known as Nairatmyavāda, continuing the theory Ksanikavāda, if everything is transitory, if everything is in the process of move or if everything is a constant flux or everything is moving immediately, one after another. If this is the case, then how come we say that some objects known as soul, which is existing, if nothing is exist permanently, not even soul; therefore, in continuation to the theory Ksanikavāda, Anātmavāda states that not even the soul exists.

If you see that they said that, **that** everything in this universe come under the law of universal change, and therefore, the soul is also changing; and henceforth, we cannot

claim that some object known as soul or self exist permanently. The Buddhist view of impermanence of soul is known as Anātmavāda.

There are two views– you can find that Atmavāda and Anātmavāda, as I said that Atmavāda talks about the existence of soul, and other many schools in Indian philosophy accept that, on the other hand there is a theory known as Anātmavāda that Buddhism proposes, say, that there is no existence of soul. Now, let us discuss what are those school really accept– Anātmavāda– and what are those schools accept– Atmavāda– and how they differ in their argument on the existence of soul.

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**Anātmavāda ≠ Atmavāda**

- ❖ There is a polemic about the 'existence of soul'.
- ❖ **Atmavāda:** Sāmkhya, Yoga, Mimānsa, Advaita Vedānta, Nyāya
  - i) Consciousness is the essence of soul
  - ii) Consciousness constitutes the soul.
  - iii) Consciousness is the attribute of the soul.
- ❖ **Anātmavāda:** Cārvāka, Buddhism
  - i) A particular kind of matter is known as soul. Consciousness exists in the matter. It dies along with the matter.
- ❖ There is eternal and continuous 'consciousness' which is transmigrating from one body to another.

Certainly, there is a polemic about the existence of soul. There are many schools, as I said, like Sāmkhya, Yoga, Mimānsa, Advaita Vedānta, and Nyāya. All these schools accept the existence of soul, and some of them claim that consciousness is the essence of soul.

If there is no consciousness, the soul would not exist. So, therefore, soul is nothing but the consciousness, for some of the schools– some of the schools– also said that consciousness constitutes the soul; that means, it is the spirit or the consciousness, which is a part of the soul, which constitute the soul as such; if there is no consciousness, there will be no soul. So, that means, soul and consciousness are inseparably related with each other; however, Nyāya schools said that consciousness is the attribute of the soul; that

means, if soul is the object, then there must have a quality in it, and the quality is nothing but the consciousness.

Nyāya philosophy is a realistic philosophy– they believe in realistic approach. Therefore, they said that we accept soul is an object and that its quality is consciousness, and consciousness is the essential quality of the soul. For example, appleness of an apple– here, the appleness is an essential quality; we cannot detach the appleness from the apple. However, we can detach the other qualities– accidental qualities– like color, its shape, its size, weight, other things that is a accidental feature– accidental quality– of an apple, but if you see that the essential quality of an apple is an appleness, and that appleness cannot be detached from the apple. So, therefore, this is the essential quality.

Human beings have two essential qualities– one is rationality, and people also call there is a another quality– animality– but in true sense, rationality is an essential quality of an human being. What is a rationality? Because of the rationality, we the human being, judge what is good and how it is different from bad, what is ethical and what is unethical, what is moral to do and what is immoral, so that we should not do that. Therefore, it is the rationality, which helps us to take the decision on a particular issue or an event. In the same way, Nyāya claims that consciousness is an essential quality of the soul.

So, these are Atmavāda from the stand point of existence of soul, but if you see the other side, where Cārvāka and Buddhism– they said that nonexistence of soul. Cārvāka is a school which believes that whatever you can perceive or that whatever is perceived is existed, and whatever you cannot perceive do not exist. Therefore, perception is the only reality for them.

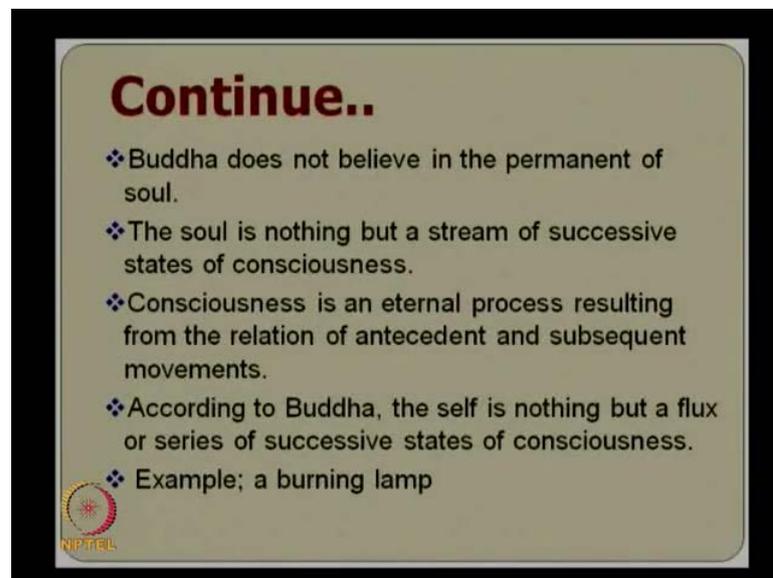
Anything that you perceive– it exists; if something that you cannot perceive– it does not exist. This is the view of Cārvāka. Say, in the context of the existence of soul, Cārvākas said that, **that** a particular kind of matter is known as soul; however, they have not explained what is that kind of matter, because for them, everything happens in accidental. Therefore, Cārvāka school is also known as accidentalism.

They said that a particular kind of matter is known as soul. Consciousness exists in the matter, and it dies along with the matter. What it means that the soul is find in human body in a matter, and once the body dies, the soul also dies with it. This is the view of

Cārvāka; however, Buddhism slightly different from it. However, Buddhism has given their view in a different way– according to Buddhism, consciousness is an eternal one, and it is a continuous. He said that there is eternal and continuous consciousness, which is transmigrating from one body to another.

For them, a consciousness is an eternal and is a continuous, now that we will explain what is continuous; how they explain the concept continuous; however, they said that consciousness is eternal and it is a continuous, and as a result, it transmigrates from one body to another body. Now, let us discuss what they mean by this continuous process.

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**Continue..**

- ❖ Buddha does not believe in the permanent of soul.
- ❖ The soul is nothing but a stream of successive states of consciousness.
- ❖ Consciousness is an eternal process resulting from the relation of antecedent and subsequent movements.
- ❖ According to Buddha, the self is nothing but a flux or series of successive states of consciousness.
- ❖ Example; a burning lamp

WIPITEL

If you see that Buddha accept the consciousness, but never accept the soul, because for them, everything is temporary; nothing is permanent. Even, **even** a single moment is not fixed and final; it is also temporary. Therefore, Buddhism never prescribes that soul exist. However, thus believed that and they accept that consciousness exist– it is an eternal and continuous process.

The soul is nothing but a stream of successive states of consciousness. They explain that, **that** soul is nothing but the successive steps of consciousness. First, they said consciousness is an eternal and continuous, and if you see, the successive steps put

together it is known as soul according to Buddhism, and he explains it with given an example– is a beautiful example– see that a lamp is burning.

Now, if you can understand the example, the same spirit it helps to you can understand what is their view on the concept soul, and how Buddhism explain the concept soul. A lamp is burning; now to burn a lamp, you need fuel, and each drop of fuel helps to burn the lamp. Now, if you see that to burn, now you just lit the lamp; now the lamp is burning. The first, when you find that is burning, there is a little drop of fuel it consumes.

Then again, in the next moment, it consumes another little drop of fuel. So, therefore, if you see that the first fire of the lamp and the second fire of the lamp are totally different. However, because of the continuous process, we cannot mark the difference. Therefore, we said that the lamp is burning, but however, if you see that once the fuel is finished or consumed completely, then the lamp will be just off; it would not burn.

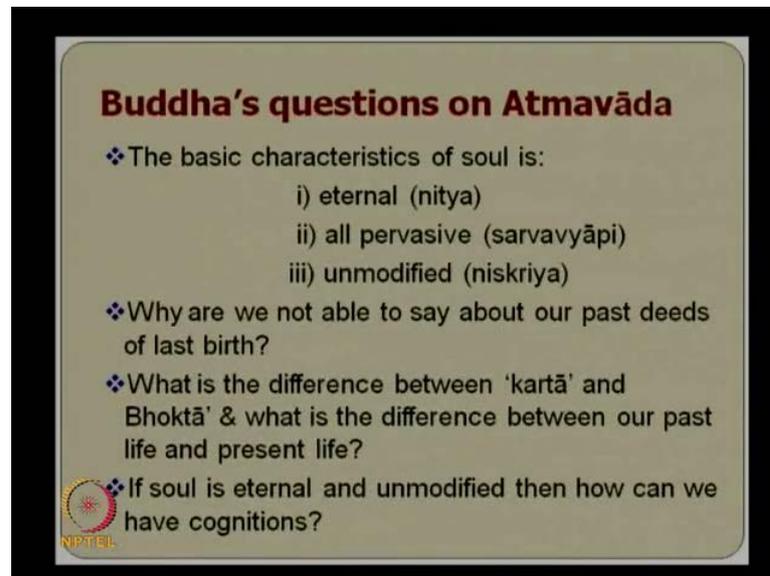
Further, it would not light up further. Therefore, its fire of the lamp is different from each other; however, because of the continuous process, we claim that the lamp is burning as it is in the same. They say that consciousness is eternal, and because of the successive steps, we cannot mark the difference between the antecedent and its next step, and henceforth, they said that in the same way, we can explain the soul, and if you can do so, we can certainly claim that, and logically, we can claim that the soul does not exist permanently, and henceforth there is no existence of soul.

The same thing I have written here– they said that the soul is nothing but or a stream of successive states of consciousness. **Consciousness** is an eternal process resulting from the relation of antecedent and subsequent movements. They said that when you see the fire, the first fire, which consumes the first drop of fuel, and it is a subsequent movement, these two are different; however, since it is a continuous flow, we cannot mark the difference. Therefore, in the same way, consciousness is an eternal process resulting from the relation of antecedent and subsequent moments. According to Buddha, the self is nothing but a flux of series of successive steps of Consciousness.

There is a Consciousness, and each Consciousness is a different, because it is a continuous and it is a eternal, and because of the successive steps, if you put together, this is nothing but the soul, and henceforth, each successive step is different from the

preceding step; hence, further step. As a result, Buddhist claim that there is no existence of soul.

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**Buddha's questions on Atmavāda**

- ❖ The basic characteristics of soul is:
  - i) eternal (nitya)
  - ii) all pervasive (sarvavyāpi)
  - iii) unmodified (niskriya)
- ❖ Why are we not able to say about our past deeds of last birth?
- ❖ What is the difference between 'kartā' and Bhoktā' & what is the difference between our past life and present life?
- ❖ If soul is eternal and unmodified then how can we have cognitions?

NIPTEIL

Now, Buddha, after claiming that, after explaining that there is no existence of soul, now putting some argument against the Atmavadins; that means, those who believes that existence of soul. Now, Buddhist saying that let assume for this moment that there is a soul existing; that means, soul is an object– something exist if soul is an object. What is its characteristics?

Buddhism and other Atmavadins agreed that there are few characteristics we find in soul– one is eternal is Nithya; the second one is all pervasive– everywhere you find, and third one is unmodified; if soul is eternal, it cannot be modified; it has to be eternal, and now, Buddhism ask to the Atmavadins saying that if you accept that the existence of soul and the characteristics of soul are like eternal and unmodified and all pervasive, then why we cannot able to speak about our past deeds in our last birth? Because soul is eternal and soul is not modified; that means, whatever soul we have now, it was also a same soul in my last birth.

If this is sure, then why we could not able to speak about our past deed in my last birth? The second argument Buddhist put forwards towards the Atmavadins– the second

argument– they said that what is the difference between Karta and Bhokta, and what is the difference between our past life and present life. If saying that if the soul is eternal and unmodified, whoever is Karta must be Bhokta– Karta means the person who is doing the karma, and Bhokta means the person who is enjoying the result of the karma.

Now, Buddhism ask– is it the case that **that, that** whoever is doing the karma must also getting the result of it? For example, if you plant a tree now, after some time, it grows up and bears fruits. Is it the case that the same persons enjoying the fruits, for example, if you are putting the hard labour to do certain work, is it the case that or is it necessarily follow that you will be enjoying its result? Not necessarily; what Buddhism argues here is that if soul is eternal one, should enjoy his or her karma's result. However, since he or she is not enjoying, that means the soul is not permanent; the enjoyer is different from the doer.

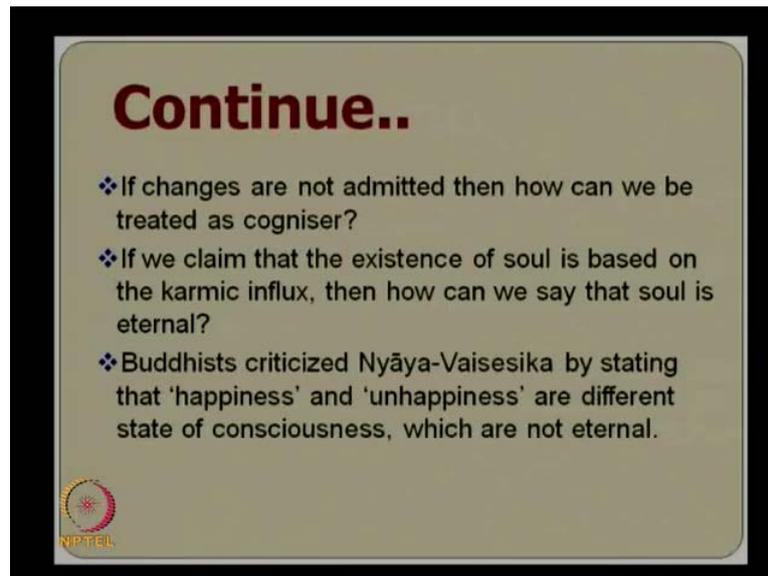
And the same question, further, asked what is the difference between our past life and present life. He is saying that if soul is eternal and unmodified, how can we differentiate our past life to present life, or is it the case that in all our life– both past life, present life, and future life– everything will be same.

The third argument Buddhism again questions to Atmavadins saying that if soul is eternal and unmodified, then how can we have cognitions? To have cognitions, we need to see it in a different way, because whenever we have cognized the things, certainly, the objects is changing, and our cognition is getting different. For example, now you see a **((** **))** the way you cognize it; after few years you again cognize that object. That means, the cognition is totally different.

In your childhood, you cognize the fire the way you cognize– the way you understand– the fire was different from at the present stage. For example, in that time, if I say that there is a fire in your childhood time, immediately, you say that fire burns or fire generates heat. Now, in the present time, once you are mature enough– adult enough– if I say that these two friends are quarrelling with each other, and henceforth, fire generating. Now, you understand the term fire or concept differently, and henceforth, you have two different concepts of fire.

And here, Buddhism claims that if soul is eternal how can we have a different cognition we must have a same cognition in its continuous form apart from all these questions Buddhism also argued further saying that if changes are not admitted you are the atmavadins you think that the soul is eternal and unmodified, and it exist permanently.

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He is saying that if you admit that if changes are not admitted, if you think that the soul is eternal and not modified, then how can we be treated as the cognizer? We cannot be treated as a cognizer because whatever we had a cognition, we might have the same cognition at the present time, and also, it will repeat in the future because the soul is eternal and unmodified.

And if this is the case, we the individual; we cognize the objects for different purposes differently, which would not be possible. If the soul will be eternal, then whatever we had a cognition will having the same cognition at present; we cannot have a different cognition. If we cannot have a different cognition, then in what basis we can be called as a cognizer, because a cognizer has to cognize the different object differently.

And if the soul is permanent and eternal, we cannot cognize the objects differently, and henceforth, we cannot be called as a cognizer. Again, I also claimed that if we claim that

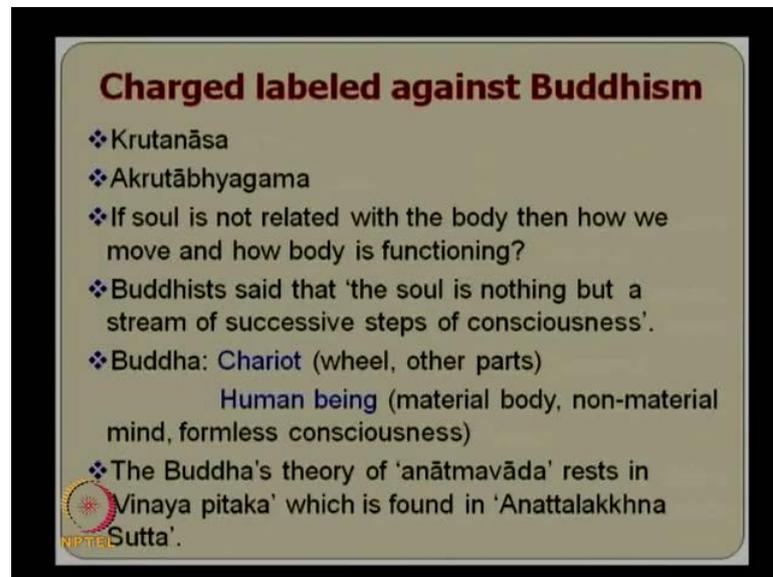
the existence of soul is based on the karmic influx. You– the Atmavadins, if you claim that that our soul exist because of our karma, since we have done good karma. Therefore, our soul exists in this birth, if the rebirth taking place because of our karma, and henceforth, soul transmigrate because of our karma.

It simply claims, or it implies that that soul is not permanent; it is a temporary. Based on your karma, the soul get modified, and henceforth, soul cannot be an eternal one. Therefore, you are self defeating or self contradicting yourself.

The last argument Buddhism asked to Atmavadins saying that, that if you consider happiness and unhappiness constitute the consciousness, which is a part of soul, then it is not true– this argument Buddhism clearly made against the Nyāya Vaisesika schools, because Nyāya Vaisesika schools say that happiness and unhappiness is a part of consciousness, and therefore, whenever we– the animal– having happiness and unhappiness, that means it implies that our soul exist, because according to Nyāya and Vaisesika, happiness and unhappiness constitute the soul.

Here, Buddhism differs from this argument, and claiming that happiness unhappiness is a very temporary because it changes every moment, and if this is the case, your soul suppose to be changes, and if the soul changes, how can you claim that that soul is eternal and unmodified? **And what–** under which basis you can claim that soul exist permanently? Once Buddhism argued in all these way against the Aatmavadins, now it is a Atmavadins turn.

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**Charged labeled against Buddhism**

- ❖ Krutanāsa
- ❖ Akrutābhyagama
- ❖ If soul is not related with the body then how we move and how body is functioning?
- ❖ Buddhists said that 'the soul is nothing but a stream of successive steps of consciousness'.
- ❖ Buddha: Chariot (wheel, other parts)  
Human being (material body, non-material mind, formless consciousness)
- ❖ The Buddha's theory of 'anātmavāda' rests in Vinaya pitaka' which is found in 'Anattalakkhna Sutta'.

NIPTEL

Atmavadins also put forward some questions to the Buddhism. Till now, Atmavadins listens from Buddhism, that how Buddhism really criticize to the Atmavadins view of the existence of soul. Now, it is the turn of Atmavadins– **Atmavadins** saying that is a you belong to Buddhist school and you claim that everything is changing, because you propounded the theory– Ksanikavāda, that even a single moment is not remain as it is or a single moment is not remain a static.

If this is so, then whatever we do or whatever we are doing now, the result will be not enjoying– it is the different person who will be enjoying the result, because once we are doing the work, it is we do, and after sometime, we are not remain as the same person; we will be changing it.

Therefore, the result of the work will be enjoyed by the different person– not the doer. If this is the case, then why at all we should act, for in any case, that is the first argument they said in Krutanāsa, and the second argument they said that Akrutābhyagama– Akrutābhyagama– they said that we are not the real enjoyer, because whatever we are enjoying, it is already done by someone; it is not us. Therefore, whatever we are enjoying, it is done by somebody and that somebody supposed to enjoy this work. Therefore, we can find the difference between enjoyer and the doer because everything is

changing, and if this is so, our enjoyment is not full pleasure, and we are not the true enjoyer of that result.

And further, the third argument charge to Buddhism by the Atmavadins, saying that if soul is not related to the body, then how can our body move? How our body functioning? How can we take a breath? How can we understand other's utterances, if we say or a same language? How can we understand other moment, and how is it possible that we are having three different consciousness levels– one is consciousness; another is sub consciousness; another is unconsciousness.

And from all these stages, we come forward to a consciousness; he is saying that if soul is not eternal– if there is no existence of soul– and how our body functions. If there will be no soul in human body, the human body will be known as matter.

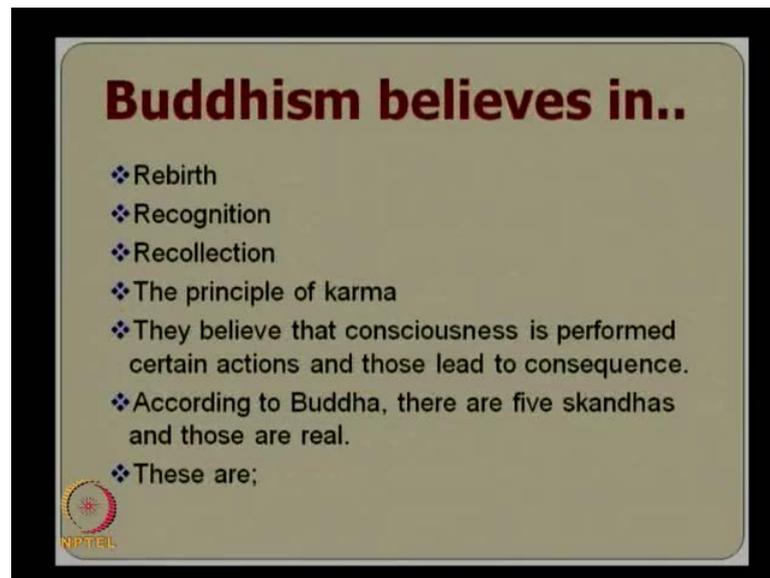
It is like a table and chair; it would not be active; it would not response to any more things. So, these are the three arguments Atmavadins charge to Buddhism. Now, Buddhism, responding to this three arguments, clearly stated that the soul is nothing but the stream of successive steps of consciousness. It is said that we accept the consciousness, and the consciousness is an eternal and a continuous, and if you put together the present state and the successive state, altogether constitute the consciousness.

And because of the consciousness, we able to move– we able to make our body functions differently. Buddha also given an example to explain the concept consciousness. He is saying that like a chariot, **chariot** constitutes of its wheel and other parts, and once some of the parts broken, that object cannot be called as chariot. In the same way, human being constitute with different parts, and different parts are known as material body, non material mind, and formless consciousness.

These three elements constitute the human being, and if one element is not there, then the human being will be turned into an object– it cannot be a conscious animal or a rational animal. Now, Buddhist theory– all this explanation of Anātmavāda or the theory of nonexistent soul– it is available or it is found in Vinaya Pitaka, which is found in Anattalakkhna Sutta. In the text, you find all these explanation of Anātmavāda– all these beautiful ways of explaining, elucidating the theory Anātmavāda. It is in Vinaya Pitaka.

So, therefore, they convince to others, saying that since there is nothing is permanent in this world, there is a Ksanikavāda or momentariness; henceforth, we cannot claim that the permanent existence of the object– soul.

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Now, moving further, Buddhism also believes there are few other concepts, while continuing the theory, while accepting the theory or endorsing the theory Ksanikavāda and Anātmavāda. Buddhism believes in rebirth; that means, there is a possibility that human beings or the animal can have a rebirth. Whatever birth they have in the present life, they can have also have a rebirth in their next life.

They also believe in recognition– whatever we cognize, we can also cognize the same object in the later period, though everything is changing– though the cognizer and the cognition will be changing; however, recognition also possible– recollection of some of the facts is also possible, according to Buddhism; they also believe in the principle of karma.

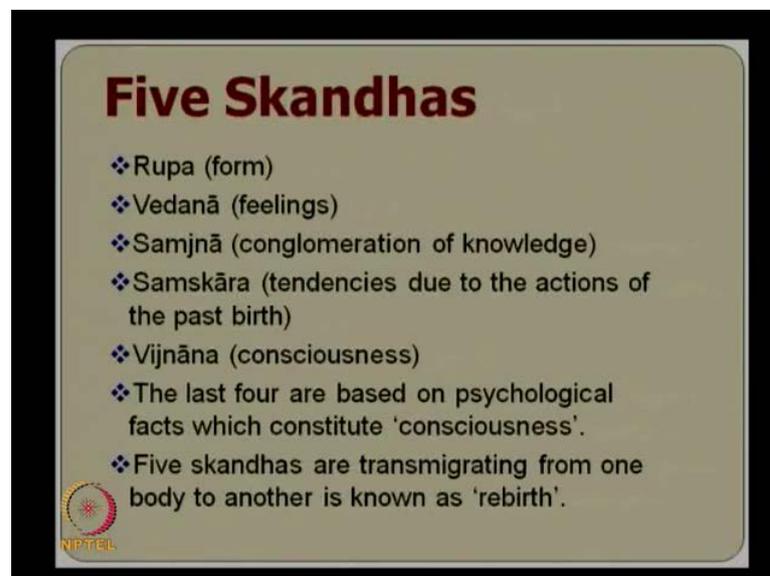
Now, let us see that **when a...** when in the one hand, Buddhism accept that nothing is permanent; everything is transitory; everything is momentary; everything moves in a constant flux; in addition to that, further saying that the soul is also not permanent. In

other hand, they believe in a rebirth, recollection, recognition, and the principle of karma.

Now, let us discuss under which grounds Buddhism believes these are the concepts. Buddhism believes that consciousness is performed certain actions, and those lead to consequences. Buddhism clearly emphasize that consciousness is eternal and continuous, and because the consciousness is eternal and continuous, it, **it** performs certain actions, and that actions leads to the consequences; that means, he believes in a karma theory.

If you do karma, there is a result for it; however, they never said that good karma results good fruit, or bad actions results bad fruit. No. He said that actions must have a consequences, and since consciousness involved while we are doing any action, it also has a consequences. In this context, they believe the principle of karma. Now, according to Buddha, they also further said that there are five Skandhas and those are real, and because of the five Skandhas, our consciousness migrates from one body to another body.

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Now, what are those Skandhas? **Those Skandhas** are Rupa or the form that means, shape. Every human being has a shape or a size. You say that he is a tall or she is slim or he is fat– all this you say because of the shape and form, say, this is a chair; **chair** has a form;

this is the table; **table** has a form; this is the laptop; this is a which has a form. Therefore, among five Skandhas, the first one is form; the second one is Vedanā or feelings; that means, if you are a human being, you must have a emotions; you must have feelings towards others.

Now, Samjnā– **Samjnā** is a conglomeration of knowledge. You must have a rationality to take the decision, then Samskāra– **Samskāra** means tendencies. Due to the actions of the past birth, whatever karma you have done, somehow, other tendencies migrates to your next birth. Now, the fifth one is Vijnāna or consciousness.

He said that if you see the last four, all are in the psychological fact; the last four are based on the psychological fact, which constitute consciousness. They, starting with Vedanā, Samjnā, Samskāra, and Vijnāna– all these four constitute the consciousness. This is a psychological fact, and if you add that form or the Rupa, then these five Skandhas are transmigrating from one body to another body. As a result, we can claim that this is a rebirth.

See, how beautifully Buddhism explains; he is saying that everything is changing– the Rupa is also changing; the Vedanā is also changing; however, these four elements constitute the consciousness, and if you add that Rupa to it, is a changing. Because of changing in a constant way, this all put together– it transmigrate from one body to another body. As a result, we will have a next birth.

In this way, he established the concept– rebirth. Continuing further, Buddhism said that, **that** we should not confuse between the two terms– one is similarity; another is a identity. According to Buddhism, these two terms are different because they are different in their nature. So, while explaining the similarity, he said that similarity is a successive function, and by the did not of it, we recognize the same person to whom we met long back, although the person and the cognizer are the two different persons altogether, and they are not the same person.

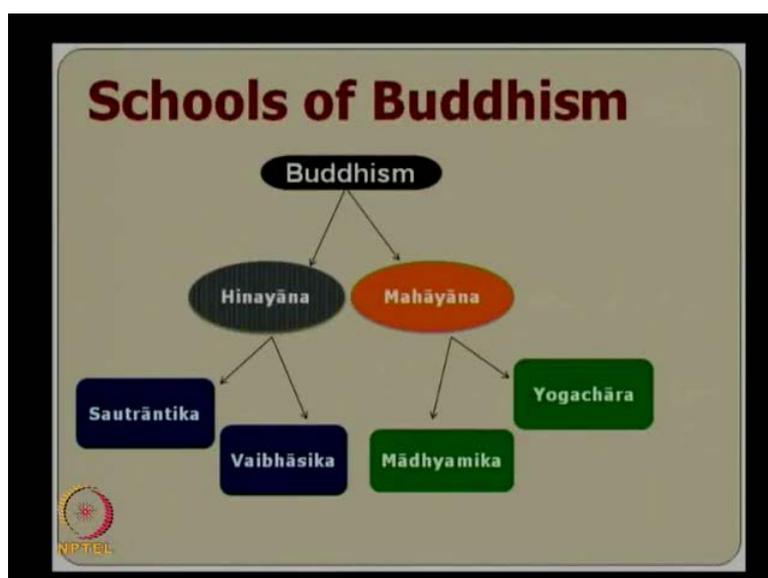
The way and the time they met with each other, although these two persons are different now, still, they could able to recognize; they could able to recognize because of the similarity, and similarity is nothing but the successive functions of that person, and henceforth, Buddhism claim that we able to recognize the person to whom we met long

time back is because of the similarity– not because of the identity– and he said that once we met in the long back, and after that the other person and me as well as we both are changing

However, because of the similarity features– because of the concept similarity within quote and unquote, which is a continuous or the successive function, we could able to recognize each other even after long time. Therefore, recognition is possible because of the similarity; not because of the identity relation.

Now, recollection is possible due to the subsequent stage, where we find the previous stage, and example I have given now, I mean, again I am repeating: the first drop of fuel which helps the fire to burn, which helps the lamp to burn, and the second drop of oil, which again makes the lamp to burn– these two are very close. If you see the, **the** second one, it relates to the previous one, and because of this– a little bit time gap– the first one able to recollect the previous one.

So, though everything are changing in a continuous way, because of the changing and the time limit, we could able to recollect our past. In this way, Buddhism establish the concept– recollection, recognitions, and rebirth, and the principle of karma.



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Now, we can see that– we will see that– why Buddhism as a school is divided into different schools. As you know that Buddhism as a philosophy, Buddhism as a concept developed in an... developed in an... in a... in a... in a very long term; it took a long time for its development, and in the second council, there are many rules, regulation, Buddhism established, and said that it is a rationally we are establishing these rules and regulation, which is, really, certainly, and different from the Hinduism, because Buddhism clearly criticizes the Hinduism rituals and sacrifice, because they believe that Hinduism believes in many kind of blind beliefs and superstitions, and impose on the human being to do that same rituals.

By criticizing the Hinduism rituals– Buddhism said that now, we are practicing something, which is rationally justified and has a rational argument behind this, and by claiming that Buddhism has constructed many rules and regulations and imposed on their disciples to avoid it or to adopt it, by any means, then only they can be called as a Buddhist.

So, in the second council, when they check the Buddhist people– whether Buddhist monk, whether they are doing it correctly or not, whether they are following the Buddhist rule correctly or not, in that time, they found that many of the Buddhist could not able practice the rituals as it was mentioned in their text.

Therefore, they strictly said that if you want to a Buddhist, you must understand the concept, and with a rational basis, you must accept it and adhere in your life. By listening this, many of the Buddhist monk– they could not able to practice, because of some or other reason– reasons may be a geographical reason; reason may be either economic background reason; may be a cultural disparity and many other reasons; however, Buddhism said that there are many monk– they said that we will be called as a Buddhist and we could not able to practice so religiously and (( )) as we have described rituals and sacrifices.

So, then you find that there is a different group, again, constituted in Buddhism; in this way, we find that there are different schools comes together, and branching out further and further. Buddhism was a initially there, and again, it is divided into two groups– one is Hinayāna; another is Mahāyāna. Hinayāna are those who believes in a very rigid way;

that means, whatever is prescribed in Buddhism rituals– in the books– one needs to practice it religiously and **sacrosanctly**.

That is a Hinayāna. It is a very closer way of looking Buddhism. Now, if you see, the Mahāyāna is a very broader perspective. They say that we able to accept all the rules and regulation; however, we can do some modification, depending on our context. So, therefore, Hinayāna are very rigid, and in Mahayana, in other hand, **they are...** they are way of practicing Buddhism is a much broader way. Now, Hinayāna further divide into Sautrāntika and Vaibhāsika; however, Mahāyāna divided into Yogachara and Madhyamika. So, there are four schools we find in Buddhism– one is Yogachāra, Mādhyamika, Vaibhāsika, and Sautrāntika– what are those schools talking about? Now, let us discuss.

If you see that all these four schools– one is Mādhyamika, Yogachāra, Vaibhāsika, and Sautrāntika, comes under both Mahāyāna and Hinayāna, and further, from the broad area of Buddhism, all schools deals with one concept, and the question was that the concept deals with a question– the question is that what is the true nature of reality?

What is the nature of reality? What is the true nature of reality? According to Mādhyamika schools, they clearly said that neither the mind nor the matter is real, because everything is temporary– everything is moving– everything is in the process of constant flux.

So, we cannot claim that neither the object nor our mind is eternal. So, nothing is real in that sense; therefore, they prescribe the concept known as Sunyavāda– everything is Sunyā– nothing is you found substantial, which is eternal and static; not even the human being; not even the cognizer; not even the cognition; not even the process of cognizing object; therefore, they prescribe the theory Sunyavāda, and for them, neither mind nor matter is real. But if you see that Yogachāra– there is another school– they believe that, **that** mind is real, but matter is not real. Why they claim? Because they claim that everything is changing that is visible, that we can accept it because we can see that after sometime, nothing will be remained as it is, but however, the mind, once it sees a particular thing, can identify that thing. Therefore, mind is real.

Another example I will give– if you see a table, you cannot see the table from its different angle at one stretch. So, here, once you see from a different side, your memory has imprint that size, shape, and all the forms, and again, you move to a another side, and you see the size of the table and its direction and its all its qualities. Again, all this together– conglomeration– putting together everything, you can claim that that object is table, and in each steps, your mind imprint, and that is memory is remain as it is.

Though the table is changing, your mind– whatever impression gathered from by seeing the particular side of the table, it is remain fixed, and it helps to collaborate other impression, as well as from other side. Therefore, we could able to claim that this subject is table. Now, suppose you see the this side from north side to the object table.

Whatever you have, impression is stored in your mind. Now, you can see from the south side; whatever impression of the table you can in, you can imprint or preserve in your mind. Now, you can see all the angles. Now, whatever impression you had about that object, put together, and it will be done by your mind– putting together by your mind, your mind able to claim that that object is. **So, and so....**

And the mean, while you find that the table, what you have seen from the north side, again its changing, because things are changing. So, in this way, Yogachara are known as subjective idealists, because they said that what you see, I may not see it; what X sees in the table, Y may not see the same thing; therefore, they are subjective idealists, because Y and X must have a different opinion on the object table.

So, therefore, mind is real; however, matter is not real. According to Yogachara, now, if you see the Sautrāntika school– Sautrāntika school and Vaibhāsika schools comes under the Hinayana schools. Sautrāntika school and Vaibhāsika schools believe in realistic approach; however, they disagree with the concept of epistemic nature, and what is that epistemic nature? They say that we know that there is a knowledge and there is a reality, but how do you know that reality?

How could we able to know the reality? According to Sautrāntika, it is because of the inference– because you cannot perceive the object in its all shape. You perceive the object in a partly and you infer the object; you cannot see a table in its full form at one

point. You have to see a part of the table; **see a... you you** can able to see the two legs, say, in one stretch.

However, you infer the object table. Therefore, we know the objects; we know the reality because of the inference. **It, it** is the inference, which helps us to identify the object. On the other hand, Vaibhāsika says that it is not a inference; it is a perception, because whenever you see an object, you see because of your perception, because of your sense organs, and all the times, we may not find the **vyāpti** relation to infer an object.

And further, this Vaibhāsika school argued that to have an inference, we need, primarily, perception, because you if you cannot perceive it, how can we infer it? Therefore, we know the reality; we know the matter; we know the mind because of our perception.

An example– they said that if you cannot see a smoke in a distant hill– if you cannot perceive the smoke in distant hill, how can you infer that there is a fire? In this way, they said that perception is the rudimentary way of identifying the objects and cognizing the object. Therefore, we know the reality; we know the true nature of the object because of the perception, but not through the inferences.

Now, the last part remains is called Nirvana. If you see that Buddhism talks about liberation, because they said that everything leads to suffering. We, the human being, suffer because we have a passion; we attach to the different objects differently for our different purposes. They also said that we can liberate while living in this earth, and if we wish to liberate in this earth, we have to do some kind of practices.

After practicing this, we can also get liberation or Mukhya while living in earth, as well. So, therefore, in all the schools, though they have a different opinion on the true nature of reality and the epistemic way of identifying the true nature of object, however, all the school agree **into...** to saying that we must think of liberation.

They also accept the concept liberation, and for them, liberation can be realized; it cannot be defined. Like you can explain a table, you can explain the liberation, but you cannot define as you defined other object. It is not easy to define, but can be realized. If you see the Mahāyāna, which is a very broader side, they said that Bodhi sattā– **it is a... it is a** kind of transcendentalism.

It talks about everyone can be liberated in this earth if they are not passionate about the different objects, because they must realize that the objects are temporary in this nature. However, Hinayāna said about Arhat– individualistic approach. That means a person– individual– if he or she wishes to get liberation, he or she can get liberation, provided he or she has to do some practices, and it is a very strict practice.

That means one should try to avoid or one should try to detach from all the worldly affairs, then only liberation can be possible. You should not stick to different objects for your different purposes; you must realize that nothing is permanent in this earth. So, therefore, you will overcome your ignorance.

Now, in the case of Arhat, individual gets enlightenment, where in case of Bodhi sattā, a person has acquired transcendentalism. In case of Hinayāna, you find Jivanmukti and Videhamukti– Jivanmukti are those where while living in this earth, one can get liberation by not clinging to the different objects for the different purposes.

Videhamukti is, **is** one where after your death, once the human being died, he or she gets liberation, because after the death you need not to attach to the different objects for your different purposes. Therefore, it is saying that in Hinayāna, both liberation is possible while living in this earth as well as after your death. While living in this earth, if you get liberation– enlightenment– it is known as Jivanmukti, and after your death, it will be known as Videhamukti. Therefore, they say that Nirvana can be acquired consciously in case of Hinayāna

But in case of Mahāyāna, Nirvana is a concept cannot be defined; it has to be realized, only. So, now, I hope that you have understood what Buddhism is all about, and how Buddhism divide into different schools and what are their opinion on the true nature of reality, and the last– those schools have a different opinion on the true nature of reality, but all have accepted the concept liberation in their own way. Thank you.