

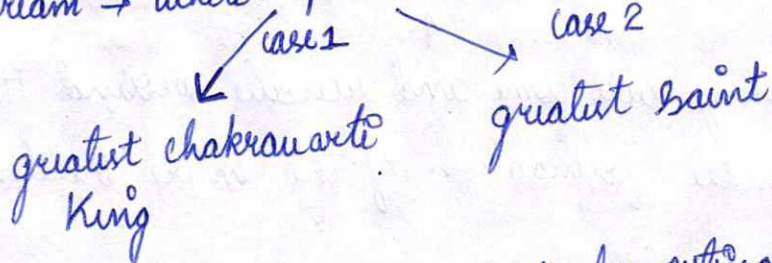
# BUDDHISM

→ heterodox school

→ Buddha (6 century BC) → Belonged to the royal family

Contemporary to Mahavira.

Story:- Mother dream → white elephant with lotus.



Grown up in isolation → married → went for outing

→ sick person  
→ old "  
→ child "  
→ saintly "

'Renunciation' ← 'Answers needed' ← Restlessness ← 'n' questions

search for truth → Mahabhinish

accompanied with 5 friends → severe penances

(Siyata) nearly Siddhartha → Siyata. → laughter and said

Moderate strings of a musical instrument

got the hint of the path to be followed

5 friends abandoned him

Neither rigorous penance nor over indulgence follow the middle path.

Bodhgaya

Bank of River Niranjana

under peep tree

got NIRVANA

→ BUDDHA

→ TATHAGAT (JIVANMUKTA)

→ 5 friends came back and became his followers  
1st disciples of

BUDDHA

1st sentence  
imp.

'This world is full of sufferings, miseries & sorrows'

1st sermon to them

taught them at Sarnatha

So people call him pessimistic, but he is an optimistic  
of highest order

2> Cause is three

3> Cessation of suffering by removing that cause is possible

4> Path

1> <sup>2>3></sup> 4> → FOUR NOBEL TRUTHS (ARYA SAT YA)

↑  
Everything will come and revolve around these 4  
(form the foundation of the entire Buddhist teachings)

cc  
chant Hare Krishna  
and be happy"

don't write anything related to that story (no stories)

technical → straight forward.

-x -x -x -

NIRVANA doesn't means death. <sup>J</sup> <sub>v</sub>

at Sarnath

1> World is full of suffering / sorrows / miseries

2> Cause

3> Cessation of suffering is possible i.e the removal of cause.

4> Way / path : Astangika Marg

4 NOBLE TRUTHS  
(ARYA SATYA)

M.IMP

4> it has to be practised , 1> it has to be realised  
understand, practice, imbibe

Jaina  
↑

These possible only after following a purificatory path (4>); Right Conduct

2> → logically leads to

“Everything in this world has a cause”

# Theory of causation (Relation between cause and effect)

# Theory of dependent origination → 1<sup>st</sup> theory → Pratitya Samutpada

CAUSAL FORMULA - this being, that arises - as

fire being heat arises

Hard work being Rank arises

Cause being effect arises

wood being table arises

↑  
in pali

→ everything in this world is  
relative / conditional  
(has a birth and death)

(Science also says the same)

# → derived from 2> and 3>

(don't forget 'this being, that arises' at any point of the discussion  
and don't let Buddha to forget it, keep on asking)

Q) what is the cause of suffering?

B suffering → Birth/Re birth cycle (You take birth and your suffering started)

Q) Why i come to this world?

B Because of your will to born again.

(at the last moment of life → one more, i want to come again)

You wanted to come again because you have clinginess in you  
i.e. attachment for material things.

(this 'will' is not in my hand (saying))

Q) Why am i attached?

B You enjoyed this world, since enjoyment (there was a thrust, craving)  
i want to have -- more

Q) Why did i enjoyed?

B Because you had a sense experience (if it was good, you wanted to have more)  
(craving leads to grabbing mentality)

Q) Why did i experience?

B Because there is a sense object contact. (en sweet came into contact with mouth, you experienced, Oh its good, give me more, give it daily)

we still don't forget the causal formula

Q) Why this sense object contact?

B 6 senses — 5 external eyes, nose, mouth, ears, touch  
1 internal (Heart)

Q) What is the cause of these 6 senses?

B You are a psycho-physical being

Q) From where has this being come?

B initial consciousness in your embryos

Q) From where this consciousness had come?

B) Because of Karmic impressions.

Q) why i got these impressions/why i did Karmas?

B) You are afflicted with ignorance

Q) why?

B) you will keep asking for so times and i will keep telling " " " and you will keep suffering for "

B) when you have a severe pain, then will you asking or will you take the cure.

ex: man and doctor

logically and rationally we want cure but still we are reluctant

B) Arrow. pierced in heart

(1) took out, applied medicine → got cured

(2) investigation → did (speculation)

→ you will not gain anything by speculation

all IP → ignorance beginingless

Concern is → person is afflicted by ignorance and he should try for removing it.

\* Root cause → Beginingless ignorance

\* death is not the end, it is a new begining

(1) Suffering

↑

(2) Birth / Rebirth

↑

(3) Will

↑

(4) clingingness

↑

(5) sense enjoyment (Trishna)

↑

(6) sense experience

↑

(7) sense object contact

↑

(8) 6 senses

↑

(9) psycho-physical being

↑

(10) Initial consc: embryos

↑

(11) Karmic impressions

↑

(12) ignorance (Beginingless)

↑↑  
THIS BEING THAT ARISES

12

Causal wheel of

12 dependant links

Pratitya samutpada chakra

Dharma "

Janm Maran "

↳ (Vicious cycle)  
(never ending)

mention it

\* Buddha found the sol<sup>n</sup> of misery in the causal wheel of  
12 dependent links ✓

\* it's not one to one, multiplicity of causing working simultaneously.  
(eg: clingingness is not dependent only upon sense enjoyment,  
it also depends upon ignorance, Karma etc)

\* Failure to grasp this: Samsara (suffering)

\* Knowledge of this chakra (pratitya samutpada): Bodhi ✓  
NIRVANA

\* if u see this from ignorant / relative P.O.V: World  
" " " " Knowledge / absolute P.O.V: Nirvana

(You understand → marks (clingingness))

(a Buddha → realisation (Nirvana)) — (practices Astanga Yoga)

ignorance  $\xrightarrow{\text{removed by}}$  Right Knowledge of Chakra → by Right practice

\* NIRVANA ⇒ extinction of existence } ✓  
↳ extinction of suffering }

\* where we will go? is there any god? is soul eternal? is there any creator?  
" Buddha is silent "

(1) if i will tell, you won't understand (∵ you are ignorant)  
once you get NIRVANA you will not ask

(2) Avayktam (can't be explained by limited.....)

Buddha avoids speculative metaphysics yt he discusses about them.

Now 'Pratitya Samutpada' will become the base doctrine for all the other remaining doctrines.

{Buddha - ekantavada (Taina said not i')} }

## BUDDHISM:-

# Early Buddhism avoided speculative metaphysics, he remained silent when asked some metaphysical qns.

# Buddha discouraged his followers from getting involved in speculation because it is futile and distracts from true awakening.  
He also says that all speculative questions are band upon attachment ignorance / misunderstanding.

# However Buddha's silence does not indicate distaste or Misology for philosophy because he addresses many metaphysical issues with the help of 4 noble truths and Pratitya Samutpada.

→ hatred of reasoning

## # 4 NOBLE TRUTHS

# These 4 noble truths form the foundation of entire philosophy of Buddha. The 4 NT are primarily 4 realities. They can also be understood as 4 types of practices such as

(1) The world is full of suffering: This first noble truth assigns to the disciples the practice of ultimately understanding.

(2) There is a cause of suffering:

It demands the practice of renunciation to all mental states that generate suffering for oneself and others.

(3) There is a cessation of suffering: This 3<sup>rd</sup> NT asks us to directly realise the destruction of sufferings.

4) There is a path to the cessation of suffering;

(Shippin p14)

This 4 NT imposes on us the practice of Astangik marg or the 8 fold marga.

It is divided into 3 kinds of training

- ① training in wisdom ✓
- ② " " ethics ✓
- ③ " " concentration ✓

# These 4 NT are of great metaphysical importance

### PRATITYA SAMUTPADA

# It is the Buddhist theory of dependent origination i.e. theory of causation

# Causal formula is "This being, that arises" i.e. dependent on the cause effect arises.

# This theory says that everything in this world is relative (conditional) dependent and subject to birth and death. Cause ✓ X

Real → independent as well as eternal  
unreal → which is non-existent eg: flying horses, havis horn <sup>α</sup> part <sup>α</sup> present <sup>α</sup> future  
⇒ pin → neither Real nor unreal  
world → " " " " (imaginary, abstract)

Buddha → it is " " " " , it hangs in between  
ignorant P.O.V → real Knowledge ↑ ↓ MIDDLE PATH

Jaina  
(AVAKTYAM)

∩



# There is neither absolutely real, nor absolutely unreal. Buddha avoids both the extremes and takes the middle path.

# Pratitya Samutpada is deduced from 27 & 37 NT.

# Buddha identifies Pratitya Samutpada with Bodhi the enlightenment.

# Suffering is samsara and cessation of suffering is nirvana.

# When seen from relative P.O.V, P.S is samsara chakra  
While seen from absolute P.O.V, it is NIRVANA.

# Buddha found the solution of misery in the causal wheel of 12 dependent links.

# There is always multiplicity of causes and conditions.

# This causal wheel is a vicious circle, death is not the end. Rather it is new beginning.

# it could be ended only when its root cause i.e. ignorance is removed and that would be done by right knowledge.

# ignorance is bondage and knowledge is NIRVANA.

# Nirvana refers to extinction of sufferings.

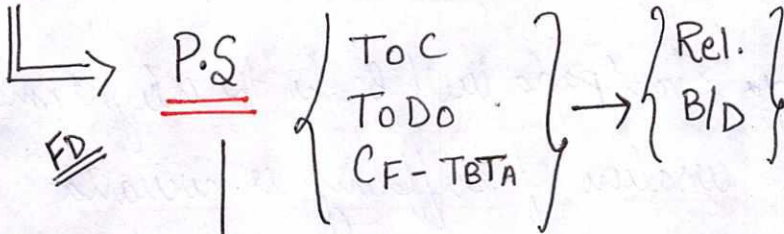
# P.S is the fundamental teaching and all other doctrines could be logically deduced from it.

# Mindmap

HNT ↔ Practice (R, R, R, WEC)

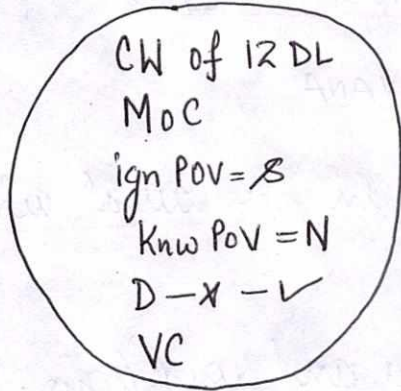
Meta → fruitless  
Qn → Qn X (ign)

2737



Middlepath

Som of Misery  
↳



Root Cause - ign X → Right Knowledge

[This world is in the form of effect]

CRUX

4NT

1 > 2 > 3 > 4 >



↳ TOC; TODO (Rel'n b'n Cause and effect)

Causal formula → 'This being, that arises'  
'cause being, effect arises'

chakra → This is how Buddha traces the root cause of suffering.

Visious cycle → you will move round and round.

IP → way of life, thing for practise (आवरण)

chakra → ignorance P.O.V = Samsara

↳ Knowledge P.O.V = Nirvana (no clingingness)

\* Relative as well as absolute  
i Pov K Pov

↳ craving is not there  
↳ when i lose something i don't cry  
" " gain " " " jump.  
Rest remains as it is.

Buddha finds sol<sup>n</sup> of misery in this chakra.

PS = Bodhi  
understands.

death ≠ end of the cycle  
↳ begining

To break the cycle → Remove the root cause i.e. ignorance by right knowledge.

Nirvana ≠ death.

P.S → everything is relative, subject to birth and death  
production destruction

∴ everything is dependent on its cause.



Impermanence of things, Anityanada

⇒ (logically)

✓ Everything exists for a moment. (Nothing permanent)  
change is the rule of universe

(we all exist for a moment (kshana) ≠ one second (any time frame))  
you can't capture this moment in any space/time.

∴ it's a metaphysical term.

This theory is known as Theory of momentariness (Ksanikवाद)  
which is logically derived from (Pratitya Samutpada and Anityavada)  
when i see this world as a whole, i don't find a thing which is  
changing i see a flow of change.

(Because if Buddha says 'this table is changing' ⇒ table exists &  
it is changing, which is false)

imp ✓ Neither there is a 'being' not a 'non-being' everything is becoming.

(This theory is derived from (P5) and (A))

↳ derived from 27 and 37.

Q) which moment are you talking about? we are daily coming and meeting.

B → can you bath in this river twice?  
Yes x River is changing since |||| → |||| → ||||

Q) why things appear to be same?

in WP → modern cinema (eyes can't detect the frames changing  
and appears to be one 167/sec)

fast continuity → illusion of unity/identity/permanence ✓

everything exists for a moment → moments are moving very fast  
so we feel it to be identical.

illusion of unity  $\xrightarrow[\text{example}]{\text{standard}}$

RIVER ; FLAME  
 $\Sigma$  Water droplets      $\Sigma$  tiny flames  
CABLE

WP  
Movie  
 $\Sigma$  frames

(WIND - disappears and reappears)

Q) you said, it exist for a moment but i see a continuous existence?

Moment has the potential to cause the next moment.

Similarly the cycle goes on.  $O \rightarrow O \rightarrow O \rightarrow \dots$

Rapidity / steadiness / continuity / with out any Break  $\Rightarrow$  illusion of permanence

Theory of Kshanikuada, logically derived from PS

-x -x -x -x -  
day  $\xrightarrow[\text{implies}]{\text{logically}}$  night [Don't mix up, use it]

similarly

if this world is changing mortal perishable destroyable Birth  $\xrightarrow{\text{logically}}$  unchanging immortal imperishable indestructable eternal } BODHI Prajna  $\downarrow$  Pure consciousness

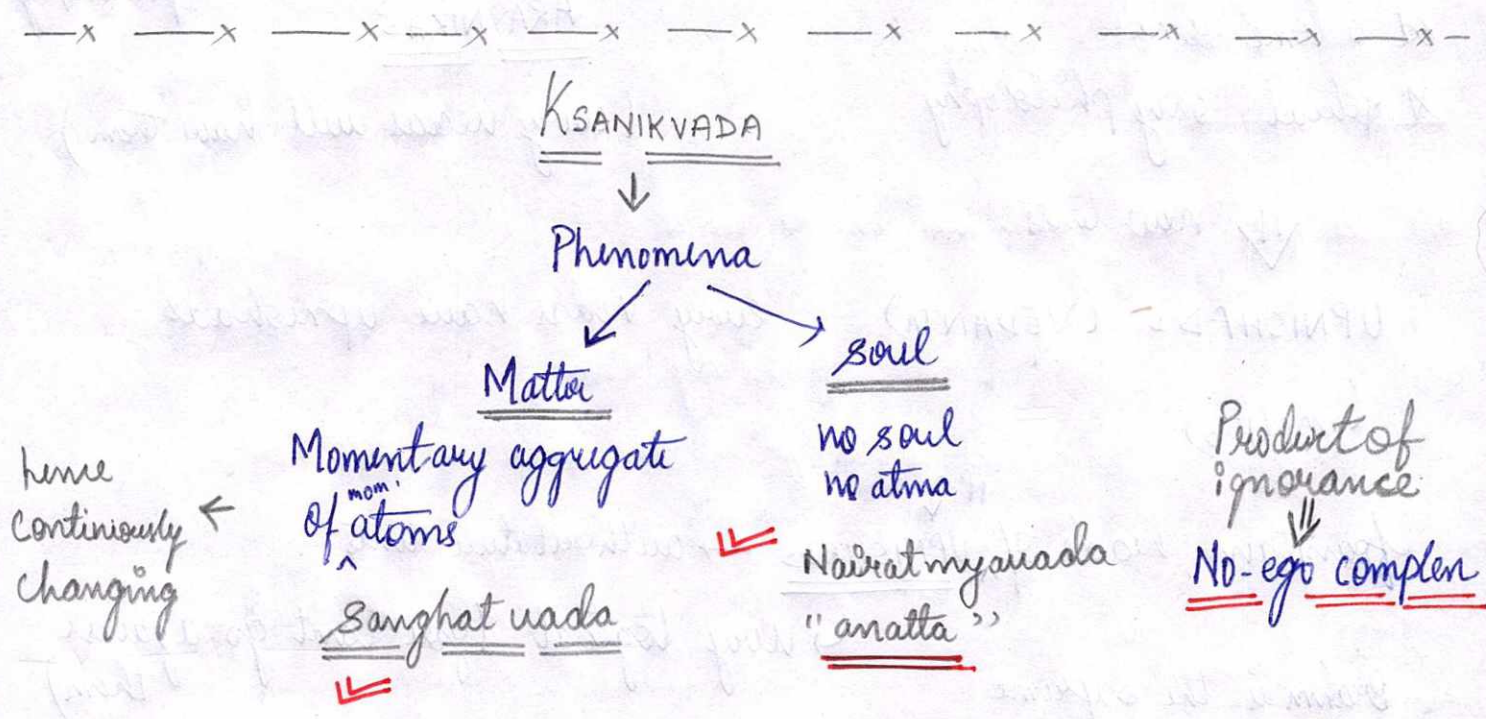
( Jaina stuck here :  
with whose reference I am changing }  
JAINA  $\rightarrow$  DON'T KNOW  
BUDDHA  $\rightarrow$  BODHI }  
fallacy Resolved

Ksanikanada is only applicable on the phenomenal world.  
It is not applicable to the Bodhi.

## Ksanikuada

- # It is the theory of momentariness
- # It is also known as Santanuada i.e. the theory of flux or ceaseless flow, also called as Sanghatuada i.e. theory of aggregates.
- # Ksanikuada says that everything is momentary, change is the rule of the universe.  
↳ mug  
↳ up
- # There is neither 'being' nor 'non-being' rather there is only becoming.  
↳
- # There is not a thing which is changing but only ceaseless change goes on.
- # It is the logical corollary (deduced) (from the) to the PS.
- # To explain, two examples have been given i.e. a flame & a river.  
↳
- # 100 Permanence or identity is only an illusion. it is the rapidity, continuity steadiness uninterrupted flow of moments which creates an illusion of unity or permanence.
- # When this phenomenal world is momentary then it logically implies that there is a reality which is unborn, immortal, uncreated, eternal and that is Bodhi, or Prajña.  
↳

# Hence Ksanikvada applies to only phenomena (World) (impermanent)  
 not to Bodhi.  
 ↳ no description, no explanation



ignorance → ego    once ignorance goes away this ego goes away

he didn't denied 'eternal soul' ('pure soul' true consciousness)

'Bodhi' he denied ego soul (which is the result of ignorance)

↳ Dsn to check your understanding

(no schools says ego is permanent ⇒ Buddha has not done something innovative)

Buddha → atma is ultimately false (ego)

Other schools say → atma is eternal

Buddha  
ego (atma)

Rig-hymns

↳ to explain them Brahmanas (their ritual significance)

every veda has their own (not Brahmin)  
 ↳ class

sacrifices of cattle, at that time agriculture was also developing.

(i need to think → need seclusion (forests))

↓ new set of texts. & vedas philosophy

at a time came

X ritual only philosophy

ARAYNIKAS

(every vedas will have them)

⇓ new texts

UPNISHADS (VEDANTA)

every vedas have upnishads

(imp108)

fountain heads of <sup>IP</sup> UPNISHADS → authoritative texts

↳ very logical (you can't go against them)

Brahm is the supreme reality

Brahm - atmasvaroop

atma → Brahm svaroop.

We are ego → product of ignorance when this ego goes → Brahm

Aham Brahmasmi - presently i am ego

↓  
right knowledge  
↓  
Brahm

But i am

Brahm

↓  
i need to know myself, my true nature

↓  
'Self-Realisation'

Buddha - no atma

Vedanta - atma is the true reality



Issue

Buddha → no atma

Vedanta → atma is the true reality

Let's understand it with the help of a table

<u>Remember</u>	Ultimate Reality	Phenomenality
Vedanta	BRAHMAN ATMA	JNA
Buddha	BODHI Prājñā	ATMA

Just a difference of terminology  
Concept is the same.  
(logical)

8) view of B on exc. of soul

NIRATMA VADA -

# This is the theory of 'no soul'. It is infact the theory of no 'ego-complex': i.e. individual egos ultimality false hence, atma or ego is the product of ignorance hence relative and false m. imp

# NV is logically derived from Ksanikvada and PS.

# However there is some controversy and misunderstanding b/w B and V mention it

# Buddhist atma is same as Jivatma of Vedanta.  
Further Buddhist Bodhi is same as atma of Brahm.

# Buddha admits the flow of consciousness i.e. soul is just reduced to the series of fleeting or momentary ideas.

This view of Buddha is similar to western philosopher Hume.

# Buddha explains the continuity of life with the example of flame of a lamp.

→ →

Q) does Buddha believe in re-birth?

Yes

Q) " " " " transmigration?

transfer of the same soul from one birth to another.

No

Life permanent but for Buddha

ego-complex is always changing.

he believes in momentary

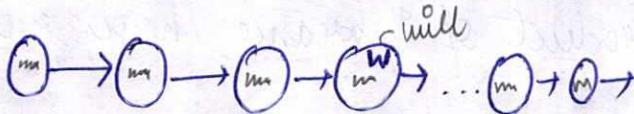
other IP → rebirth explained by transmigration.

Then how he explains Re-Birth?

→ causal potential

↳ Karmic impressions

↓ will produce effects.



em Re-birth → Relay race

2<sup>nd</sup> person starts running even before getting the baton.

is there any break? NO → continuity

Re-birth → Causation of next life by preceding moment

↑  
PS  
↑ and

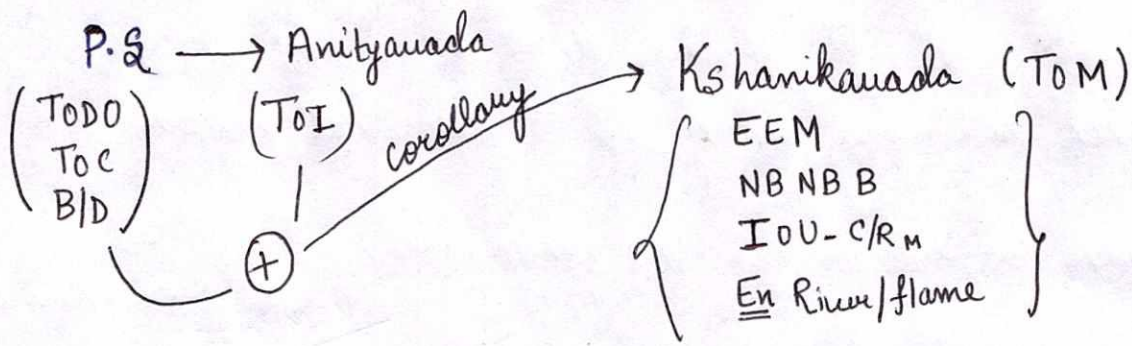
Theory of Karma. (Samskaras)

After NIRVANA → moments lose their causal efficiency.

This wheel moves till all ~~ends~~ exhausted.

FOOD YOU WERE NOT ABLE TO REVISE → SHAME ON YOU

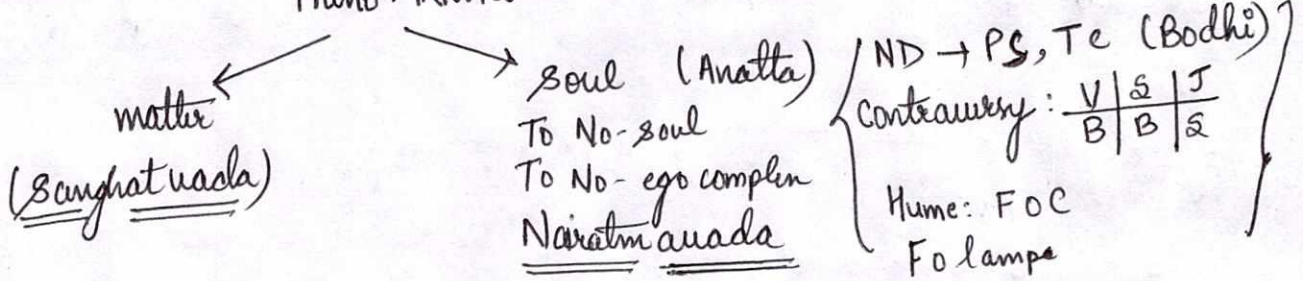
### MIND MAP



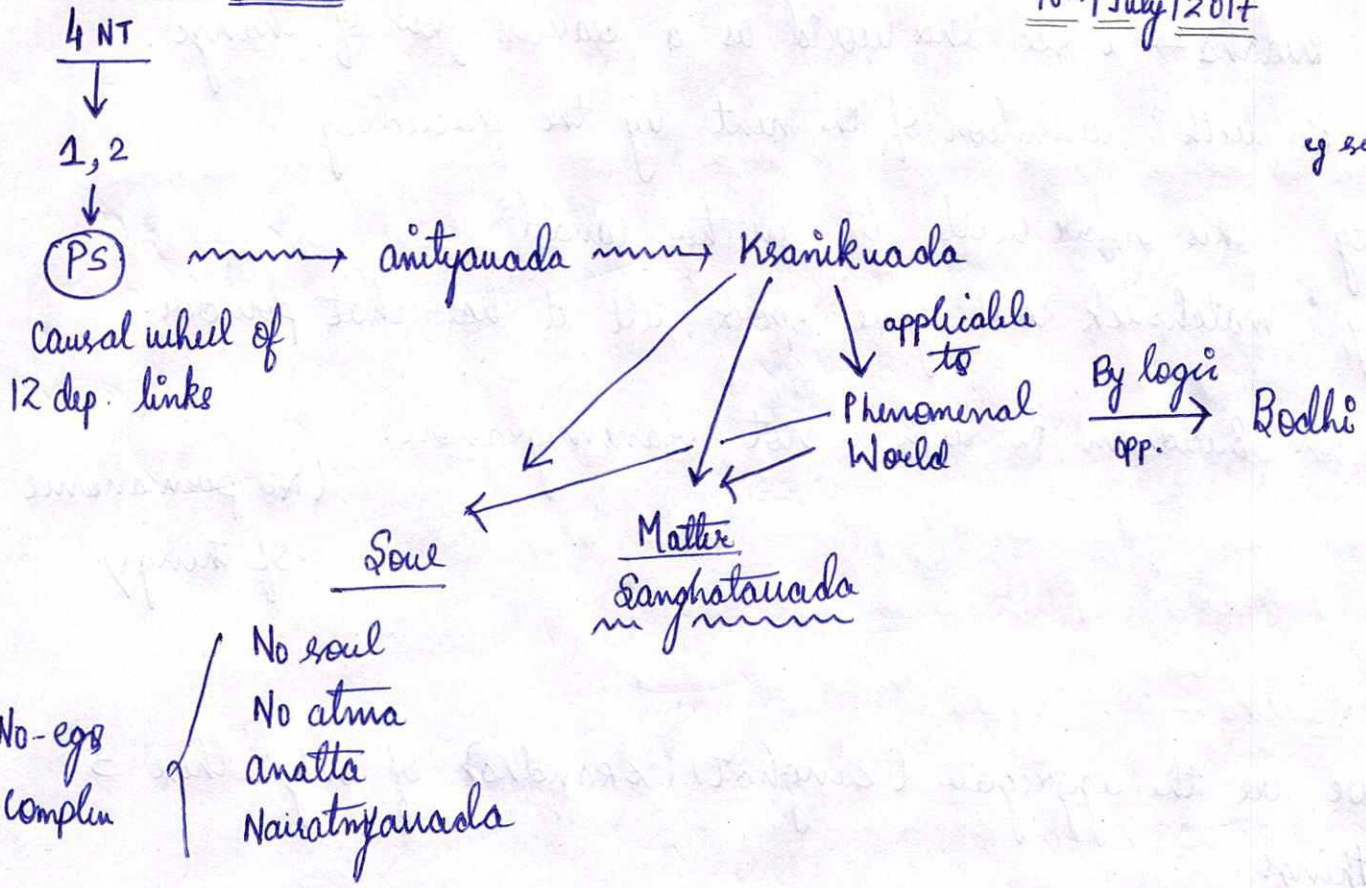
KV (s; s)  $\xrightarrow{\text{logically}}$  Bodhi: fet, un, perm }

↓ x

Pheno. World



eg seed LVR



Test series - people have not mentioned in their copies that Buddha denied ego but never denied pure soul i.e. Bodhi

\* Buddhist Vs Vedanta

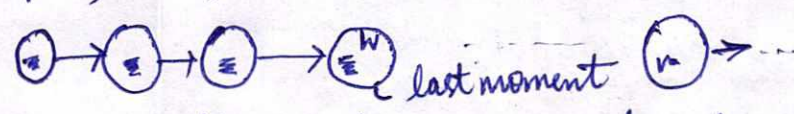
point of emphasis	essence is the same.
World	Brahm
✓	✓
<u>Buddha</u>	<u>Shankara</u>

\* Flame \* illusion of unity permanence.

\* Re-birth ✓

Transmigration: pre supposes eternal soul \*

P.S, TOC, TODO



Multiplicity of causes → free will

seed → efficiency to give rise to a tree  
Matchstick → " " " " " " spark  
Moment → " " " " " " next moment



what comes in the embryo - Vijnana

1) Rupa

2) 5) Nama → So we are Rupa Nama ; Nama Rupa

Psycho-physical being

Rupa - Nama

"Kali Kali  
Naam Rupa  
Krishna  
Avatare"

Q) Buddhist doctrine / theory of pancha-skandha?

-x

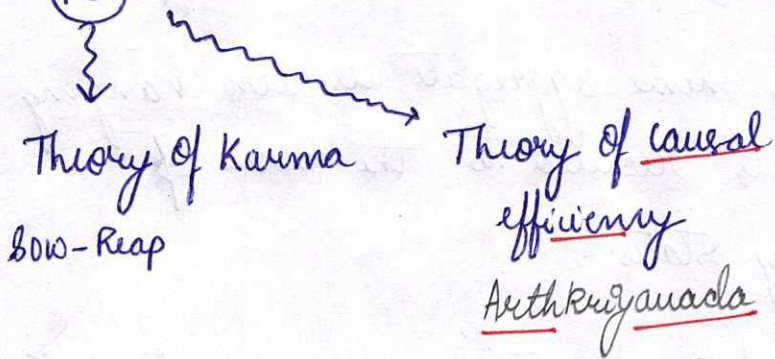
This is the philosophy of pancha-skanda i.e. Nairatmyavada.

" " " " conception of soul by Buddha

Compare this with WP-Hume.

-x —x —x —x —x

(PS)

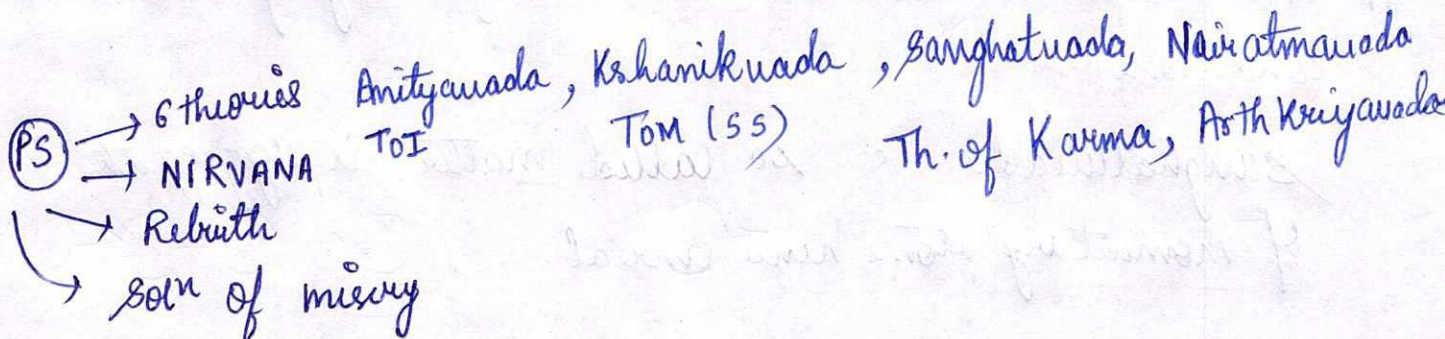


we will be trapped till we have causal efficiency.

(PS) → 6 theories

Q) metaphysical significance of ZNT? Content has to be moulded  
↳ Practice (SR)

PS → 6 theories  
crowd      topper



## SYNOPSIS

# In Buddhism rebirth is not transmigration it is merely causation of next life by the preceding as explained by Buddhist philosophy of PS and theory of Karma

# Man is only a conventional name for a aggregate of 5 Skandhas these are (1) Rupa i.e form or matter

(2) Vedana i.e feelings or sensations

(3) Sanjama i.e conception or perception

(4) Samskara i.e tendencies or mental formation

(5) Vijanaana i.e consciousness

# Each of them is changing hence aggregate is also changing thus soul in Buddhism is reduced to the series of fleeting ideas or momentary states. (FOC)

# Buddha justifies his view of 5 aggregates on the ground that something might be considered as self, only if it is permanent, not leading to suffering, not dependently arisen and subject to ones own will.

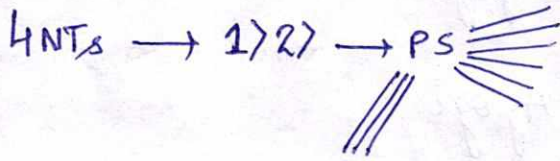
# However panch skandhas doesn't satisfies any of these conditions ✓✓

Sanghatawada i.e so called matter is aggregate of momentary atoms hence unreal.

Theory of Karma:

Arthakriyavada, Theory of causal efficiency

Based upon (PS)



~~1~~ ~~2~~ ~~3~~ ~~4~~

NIRVANA ≠ death

✓ ≠ extinction of existence  
= cessation of suffering

NIRVANA is enlightenment

ignorance is Bondage / samsara chakra.

Knowledge is NIRVANA

NIRVANA → Buddha → En

~~Flame~~ gets extinguished → where it has gone? up, down, Right, left  
flame is extinguished on account of consumption of oil.

Similarly when i get NIRVANA its on the extinguishment of  
DESIRE, thirst, Trishna.

here, don't involve in speculation. ∴ certain things can't be  
explained, they can only be experienced.

NIRVANA → No more rebirth

↳ Utter peace (no clingingness, desire)

\*He is not using the world Bliss, peace.

to get it  
to lose it  
to get more

~~en~~ potters wheel

wheel rotates due to past momentum.

after NIRVANA → no more accumulation (moment lost the causal efficiency)

↳ only consume the remaining fruits



# Mahaparinirvana

do comparative  
study

NIRVANA

Buddha

Jaina

Tivannmukta : Sa<sup>u</sup>padessa : sayogi

Videhmukta : Amupadesa : Ayogi

Uditup

# CRITICISM

after Buddha people misunderstood and said that Ksanikavada is also applicable to BODHI.

Nagarjuna tried to revive but in vein.

(I) 1)  $\textcircled{2} \xrightarrow{x} 0$  preceding moment can't be the cause of the next moment.  
↑  
it came and gone, then when it created the next?

2) presume that (a) first develops and then causes new and then go.  
⇒ there will be 2 moments but you said a thing exists only for a moment. (against Ksanikavada)

3)  $x \rightarrow 0$  if you say it came on its own (against P.S) <sup>no heat without fire</sup>

4) 00 simultaneous x cause preceding effect consequent first fire then heat.

(II) 1) can you explain what do you mean by production and destruction  
Birth " death  
and how they are related to a thing?

Eg pen

i) nature of pen: ink  $\xrightarrow{\text{writing}}$  pen  $\xrightarrow{\text{pointing}}$  pen  
<sup>synonyms to same thing.</sup> Birth death → Not Correct in Reality

ii) stages of pen: P  $\rightarrow$  D pen is related to P, D but you said that a thing exists only for a moment.

iii) entirely different: ex horse and Board ⇒  $P \xrightarrow{x} D$  not related to Both of them

⇒ no P, no D ⇒ Absolute

⇒ against Ksanikavada.

III if everything exists for a moment then whose liberation are you talking about?

IV It also goes against morality :  
i did something : somebody else  
in a moment suffers in the  
next moment.  
∴ i exist only for  
a moment

V How you explain memory?

i am able to recall ⇒ there is something which remains in me  
i.e against KV

S → re-establish Brahminical faith

↳ later (Bodhi) KV ← Crit. S (∴ he knew) it  
named → Buddha

had B talked in time frame, then all would be correct.

Memory  $\text{①} \rightarrow \text{②}$   
KE

Recaps M.IMP Page

4NT → forms of reality, type of practice

2,3 → great metaphysical implications (imp.)

PS → theory of causation (with its help buddha explaining all things using it. i.e so called realities)

what is exactly going around, where we are stuck up

How to come out of this. what we will get after coming out.

TOC = TODO explains with the help of causal wheel of

12 dependent links. It is a  vicious  circle.

you can start at any point of link.

multiplicity  of causes are working simultaneously (posn of links can't be changed) (illogical)

ignorance is samsara, knowledge is Nirvana

we are trapped into this chakra.

PS → everything is dependent → everything is impermanent

Anityauada

every moment it is changing

↓  
Kshanikauada eg: seed

everything exists for a moment

when this world is kshanik logically → there must be absolute

'BODHI'

Kshanikuada is applicable to the phenomenal world

↳ (matter and soul)

↳ Sanghatauada

↳ Nairatmauada

→ place in PS

↳ explain soul  
↳ panchaskandhas

→ Compare with hume  
→ Rebirth  
Vedant  
kontromy

Theory of Karma: Sow-Reap (this being that arises)

this is nothing but causation, cause and effect.

(its science not religion)

Arthkriyavada: th. of causal efficiency, seed has eff to give rise to tree  
moment  $\rightarrow$  next moment.

These were the 6 doctrines.

Nirvana: cessation of suffering, possible in this very life (like Buddha)  
prime-saint  
enlightenment is possible in this very life.

Nirvana  $\rightarrow$  within this life  $\rightarrow$  Saupadesisa

$\rightarrow$  with the death (deha)  $\rightarrow$  Anupadesisa

Nirvana literally means blowing out. just as flame extinguished.  
When it has gone we don't know but it has been consumed.  
On the account of consumption of its fuel.

Similarly Right knowledge flame blow away; fuel: desire clingingness  
(multiplicity of  
causes)

### Criticism

① O.O come, go then when cause?  
O.O "dup, go  $\times$  against Ksanikavada

$\times$  O no

① no cause & effect can't be simultaneous.

② if soul momentary then how to explain memory?

④ P D  $\{$  synonyms PSD stages (3M)  $\times$   
P  $\neq$  S  $\neq$  D not related  $\Rightarrow$  absolute  $\times$  false anityavada

Criticism of PS, Ksanikavada and Naiyatmanavada.

Jaina - every 1 true from their POV: reality is complex.

③ when everything is temporary then when bondage & when liberation  
(Buddha might have replied that only after Nirvana this world will be temp 4 yrs. you don't have competans to ask) am - based on ignorance after nirvana - you got ans to all qsn

Schools of Buddhism ; P, N, K

6 century BC → century of intellectual fermentation

Buddha → middle path (popularity grew by leaps and bounds)

Vedic → sacrifices going on (animals), farming was also growing

↓  
Regulations were many (en sea-outcaste)

trade and commerce was developing so they had to go and then had to perform rituals to get the entry back.

Buddha → liberal (traders became his followers, more)

(called even women)

Kings were impressed (donations, blind faith).

People started worshipping him like god. (while Buddha established against rituals, god etc.)

Buddha → ← people ; Mahaparinirvana ; people started worshipping

1<sup>st</sup> Buddhist Council — Ajatshatru

3<sup>rd</sup> " " — Ashoka

Split of Buddhism — Kanishka  
← 1<sup>st</sup> century AD

Mahayana

new commers  
with new things  
statues, prayers, rituals

Hinayana  
orthodox

But by

# at one time 62 sects came in out of Buddhism.

As trade and commerce was rising (200BC-300AD) similarly Buddhism ↑.

Huge money was accumulated in monestries.

Corrupt practices  
after 300AD T&C ↓  
=> Buddhism ↓

← deadly combination ← { Health, popularity, Women, No ritual

also intellectual damage, no Bhiksha, invaders attacked

all this contributed to the decline of Buddhism.

Vedic religion started ↑.

Mahayana:

Boodhisattva: They refused to break the cycle of Birth and death. To help others. They will remain till the last creature is gone. Also known as suffering saviour → cosmic salvation

How they will help us?

Merit transference

5th Buddha  
- Maitreya

-x  
Incarnation (Avataranada)

Two prominent schools.

① • Shunyavada : Nagarjuna - main proponent  
Madhyamika

(Same as Shankara's Advaitavada) (we will discuss after vedanta)

② • Vijnanavada :  
Yogacara

(will discuss it after discussing W'n philo. : Berkeley)

## Hinayana :-

- (1) Sautrantic  $\rightarrow$  same as W'n philo: Locke
- (2) Vaibhasika

Vajrayana (tantric cult) 3<sup>rd</sup> school of Buddhism (not in syllabus)

↳ it is there in every religion (They are laggards)

(tribals - vegetarianism - equality: to come at par they adopt magic etc)

female divinity (Vajrayana - Tara)  
at main spot.

## Question Bank

(1) Role of PS in explaining Dukka? means to overcome it?

Intro

PS explains the root cause of suffering, at the same time

Buddha found the sol<sup>n</sup> in PS.

Root cause being beginningless ignorance. Ignorance is *samsara*  
and knowledge is Nirvana i.e. cessation of suffering. *i.e. full of suffering*

-x-x  
4NT, 2,3  $\xrightarrow{\text{Relate}}$  PS, explain  $\rightarrow$  draw the circle (no need to elaborate) (key links can be done)

- Relate with 4NT, • astangikamarg (1,2,3) or (1;8)

By practicing this Buddha says that one can overcome the dukkha.

- explain Nirvana - cess of suff not existence

then sum up.



idea of  
(5) impermanence? how it leads to ToM?

explain Anityanada, correlate to PS (B, D, imp etc)

(1) This is what Buddha saw and convinced him that nothing is permanent.

(2) Anityanada — Ksaniknada  
if everything is subject to B/D  
ex: of seed

logically a thing is continuously changing  
↓ logically  
it exists for a moment

(3) explain (Bodhi)  
how one moment leading to another (causal eff.)  
illusion of unity

(7) 4NT — systematic metaphysics?

intro 4NT form the fundamental teachings of Buddha. His all other doctrines can be logically deduced from 4NT.

However as far as speculative & systematic metaphysics is concerned Buddha remains silent yet he addresses many M/P problems through his 4NT.

→ 273 — PS — 6 theories (according to gm)

Hence he avoids speculative metaphysics & entirely focuses on 4NT so that we can get rid of suffering and get enlightenment.

(8) doctrine of PS?  $\rightarrow$  sorrow  
 $\rightarrow$  not solve problem of metaphysics?

same as above, intro may change.

PS  $\rightarrow$  cause of suffering  
 $\rightarrow$  way on its cessation

Remains silent on speculative metaphysics while with the help of 4NT and PS solves meta. problems like rebirth, Nirvana

(11) Nirvana logically necessity for Buddhist?  
 $\uparrow$  focus  
you prove that it is logical outcome.

had Buddha accepted 5NT?

Hence, Nirvana

2+2  $\xrightarrow{\text{necessity}}$

INTRO

All these 4NT converge to a point of the cessation of suffering and in Buddhism Nirvana stands for cessation of suffering.

OR

Buddhist theory is causal theory i.e. this being that ceases if cause of suffering is removed it necessarily implies Nirvana because nirvana stands for cessation of suffering not cessation of existence

4NT, mention them 2,3  $\rightarrow$  ign, Nirvana also give reference to Astangika Marg

12 imp. of buddhist concept of 'Nama-Rupa' exposition of TODO?  
Pancha-skandhas  
→ Psychophysical being

Intro

Nama-Rupa or P. Being or aggregate of five skandhas is one of the link in the causal wheel of 12 dep. links i.e. P.S. chakra.

→ P. Being has ~~or~~ origin dependent on its cause i.e. initial cause in embryo and P. Being <sup>itself</sup> becomes cause of 6 senses.

P. Being → PS  $\xrightarrow[\text{with the}]{\text{relate}}$  Nam. Rupa

This P. Being / Nama Rupa will get dissolved only with the attainment of knowledge. Death is only temp. Sol<sup>n</sup> ∴ causal efficiency is there ⇒ again re-birth and again panch skandh.

14 How Re-birth in the absence of an eternal soul?

Intro Buddha accepts the possibility of Re-birth as explained by P.S and Th. of Karma he doesn't accept the transmigration of soul in the sense that one eternal soul transfers from one birth to another.

→ Re-birth is nothing but the causation of next life by the preceding moment just as one candle can lit another candle.

Come to Navatmasada, explain the concept of soul  
 contrary what he is accepting and what he is  
 denying.

Arthkriyavada, last of last moment will arise and  
 cause next birth.

15 M. implication of 2NT of Buddhism?

PS ⊕ K cause of suff (no need to mention  
 6 doctrines Re P-skn enlightenment practice)  
 Nirvana

16 Navatmasada?

3 things { which soul he is denying  
 does he deny true consciousness — Bodhi  
imp. does he accept re-birth, how he explains

18 4NT — how to sum up whole Buddhism  
 4 pr.

2,3-PS — itself, leads A, K, Arth-Tree Sanghatvada  
 3rd - Nirvana (cessation of suff) Tom - Thing ext n - Bodhi matter is unreal  
 4th - 8 marga.

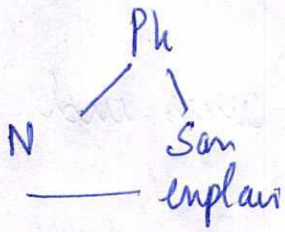
REVISION : WRITING PRACTICE : SPEED } level of preparation

19 PS, Relation with NT, write, explain, implications  
 defn

21 Nirvana cessation of suffering, <sup>not an</sup> Blowing out, Relate with  
 Blowing out, double gain, no more Birth ⊕ utter pen (SA) 4NT  
 As marga

22 Momentenreines

explain it, its Relation with AKPs, elaborate it



explain how moments are const

IOU

⇒ Bodhi

include critical

# SAMKHYA

One of the oldest school, Samkhya → number  
→ Right knowledge

Philosophy  
lies in  
power of  
logic  
and  
Justifi-  
cation

Basic aspect of IP

\* Rel'n between cause-effect. 'Theory of causation'  
PS is middle way

- Q) does curd already there in the milk?
- Q) does effect " premit " " Cause?

2 Broad answers

Yes

Milk - curd

oil seeds - oil

already there

Satkaryavada

- effect was implicit later it became explicit
- no new beginning

No

- if curd is already there in the milk then why it don't taste like it, why it doesn't serve the purpose.
- why don't you rub oil seeds on your head. you do something with the cause then it gives a new thing.

Asatkaryavada  
effect is a new beginning  
'avambhavada'

Parinamaavada  
cause completely converts into effect  
eg: Milk - curd

Vivarta  
(Reflection)  
Rope - snake  
no complete transformation

Philo. will explain Reality using these 3.  
Buddha explained by PS.

-x-x-  
Rope - snake:  
Rope reflects as snake, a transformation, touch ⇒ illusion gone  
we perceive rope as snake and become frightened.  
(Knowledge, ignorance)

we can see snake only in the Rope  
cause in the effect but no complete transformation, only reflection

Worldly things are of the nature of effect.

Samkhya believes in Sathkaryavada. within it Parinama ~~vada~~

When they see Cud: - There must be something in which it existed implicitly.

=> WT must be lying implicitly in there cause and now they have become explicit.

That cause they named as Prakriti.

Samkhya → Sathkaryavada → in → Parinama <sup>vada</sup> Complete transformation

Prakriti - <sup>Samkhya</sup> theory of <sup>cause</sup> creation

Prakriti ≠ nature

↳ Independent / Absolute / ultimate Reality ; Pradhan ; <sup>ever</sup> / dynamic

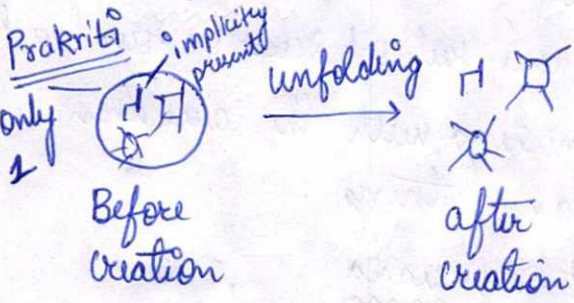
Root cause

eternal

partless, inseparable indivisible

↓  
Shakti

uncaused cause



Complete transformation

But it is Unconscious / Unintelligent / Tada as good as this table

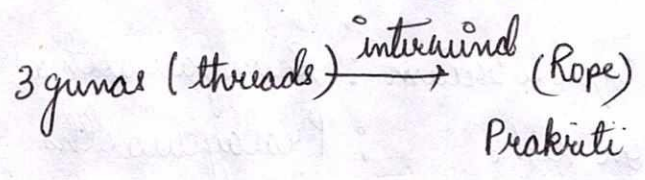
unmanifested state

Avyakta

Receptical and container  
nurse of future gm.

Prakriti → unity of 3 gunas not parts/attributes  
 indivisible  
 partless  
 inseparable

Σ 3 gunas ≠ Prakriti  
 not mere parts  
 which can be separated



"everything is prakriti or 3 gunas"

prakriti consists of 3 gunas  
 prakriti is made up of 3 gunas in 3 thread-rope  
 3 gunas are aspects of prakriti.

1) Sattva : good  
 Happiness, peace, contentment

Just like a light, you can clearly see & understand, this gives us happiness.

2) Rajas : motion

pain, tension, restless activity, stimulation (dynamism - hyperdynamism)  
 Rajas: Red color

3) Tamas : darkness

Ignorance, confusion, negativity, pessimism, lethargy

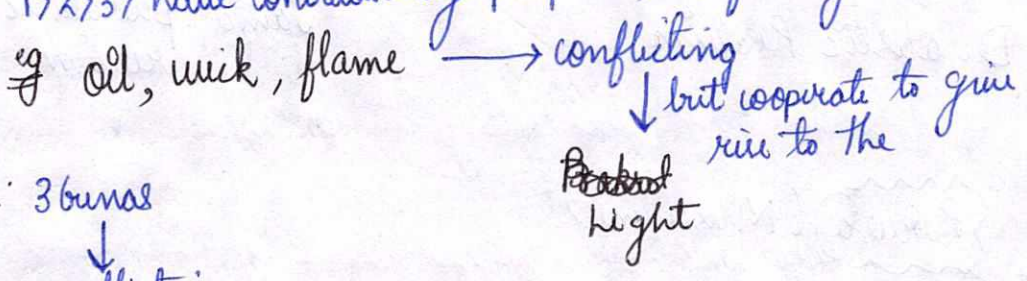
Everything has 3 gunas, it exhibits that at that time which guna is prominent.

3 gunas → state of conflict to dominate

"use these things in paper 4"

Prakriti as a unity of 3 gunas is known as Trigunatmak

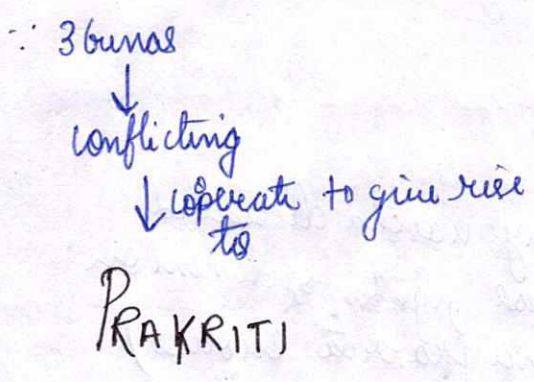
1) 2) 3) have contradictory properties, conflicting nature.



- Morning 1)
- day 2)
- Tamas 3)

Corruption

economic X -  
 social  
 cultural  
 psychological  
 ⊕  
 Philo. causes people are dominated by Rajas & Tamas guna.





problem starts when R, T dominate.

things implicitly existing in Prakriti.

3 gunas : state of equilibrium : Samyauastha

No creating going on Right now.

: Pralayauastha

- homogenous changes  
S → S R → R T → T

- dissolution  
- no creation

en calm ocean surface but depends on it P of diversity

similarly prakriti looking calm but inside changes

∴ P is ever active also has Rajas.

for creation, Prakriti has to be disturbed

en milk → Curd

↑  
disturb

ocean → things coming up

↑  
tsunami

who will do this ?

Samkhya :

→ Purusa

independent / Absolute / ultimate / eternal but it's not the cause of anything

Many, inactive, conscious, intelligent principle

Purusa → Soul (Recall Jiva)

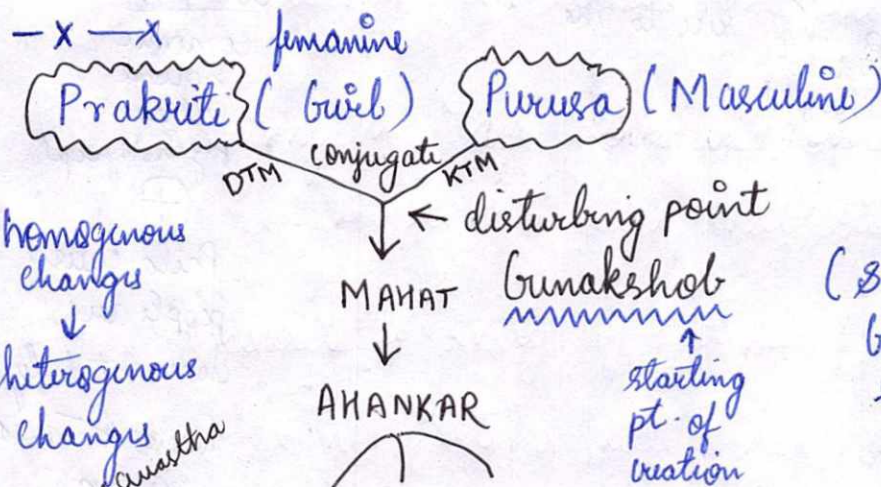
↑

conscious part

consciousness can't come from Tada. (Prakriti)

SAMKHYA → Dualistic Realism

Jaina : pluralistic realism



(Samyauastha disturbed cause fight for dominion hence prakriti evolves)

vishamauastha

But why they will conjugate?

(I am blind  
Comp. to Reality  
Own purpose)

Samkhya → Teleological explanation (Reason)

Prakriti is feminine so she wants to be seen, enjoyed and see her dance.

Darshanartham

purusha see and enjoy hence seek liberation

— keep in mind

Kainelyartham

PRODUCTS

1) MAHAT (Intellect, Buddhi)

en man  
Body - Jada (prakriti)

2) AHANKAR (ego) → product of ignorance

purusha - soul

my buddhi

↑ ego

when i discover my liberation

now you are in bondage

Sattvika Ah.

Rajasik Ah.

Tamasik Ah.

en charity

↓ responsible for

5 subtle things

essence of touch, smell

Ekadas Indriya

Energy

5 gross

panch mahabhuta

Mana + 5 sense organs  
+ 5 motor organs  
(through we do motion)

Prakriti → 23 products

23 + Prakriti + Purusha = 25

man  
↑  
25 elements

Samkhya phil. is all about 25 principles.

## Synopsis

- # The word Samkhy means number as well as perfect knowledge.
- # It is dualistic realism because it believes in two ultimate and independent realities i.e Prakriti and Purusa
- # It is also pluralistic realism because they believe in many purusas
- # Samkhyan school is Atheist i.e rules out existence of God
- # Basis of their philo. is Satkaryavada theory of causation within that they believe in Parinamavada i.e complete transformation of material cause into effect.

## Doctrines of Prakriti

- # Parinamavada form of satkaryavada, Th. of causation logically leads to the conception of prakriti as the root cause of the worldly things.

It is the potentiality of the nature

- # It is one independent/absolute/ultimate root cause, uncaused cause eternal, ever active but unintelligent principle.
- # Samkhyan says atoms and consciousness can't be the cause it is the prakriti alone that could be the cause
- # Prakriti is unity of 3 gunas i.e trigunatmak
- # They are not parts as well as not attributes becoz Prakriti is 1, partless, indivisible, inseparable

these gunas are

(1) Sattva guna: principle of goodness produces pleasure contentment bliss

(2) Raja guna: i.e principle of motion. it is stimulating produces pain, restless activity.

(3) Tamo guna: i.e principle of darkness produces ignorance confusion negativity & lethargy

# They are always in conflict yet cooperate with each other to give prakriti

# when gunas are held in state of eqbm this is Sanyauastha in this state there is no creation hence pralyauastha there are only homog. change.

# Creation begins only when prakriti gets disturbed

# Sanyauastha is disturbed when there is conjugation b/w Prakriti & purusa as a result of bunakshota heterogen change arises and creation begins known as Vishamaastha.

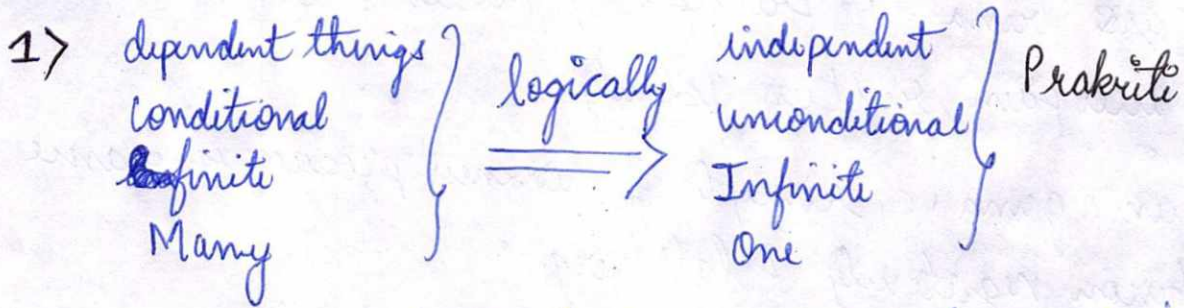
# 1st product is Mahat and in total 23 products evolve.

most of the times draw chart & leave.

# PROOF

(way of justifying what is already believed in)

proof for the existence of prakriti 1) Bhedanam Parimanat



2) Everything has the ability to give pain, pleasure etc. <sup>j-ekam 3 gunas.</sup>

Saman kayat => They must be coming from something having 3 gunas.  
Prakriti as a common source.

2) activity must be there in cause (milk) → word

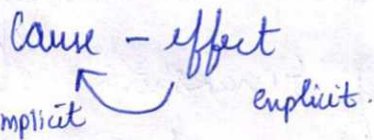
Karyatah  
Prakriti

potent activity exist in cause

Prakriti

hence prakriti is present

4) effects can't be its own cause.



Karan  
Karya  
Vibhagat

5) This world is one => cause should be one

Anubhagat  
Vaishvanaryaya

hence prakriti exists.

unity of universe → One Cause

## Synopsis

### Sarg: Theory of Creation

- # Samkhyan philo traces the whole course of world due to interplay of two independent and ultimate principles i.e Prakriti & Purusha.
- # Prakriti is the root cause but prakriti alone can't evolve because though it is ever active but it is unintelligent.
- # Purusha also alone can't evolve, it is intelligent but inactive.
- # Here samkhyan school gives teleological explanation and says that there is conjugation b/w Pr and Pr both come into contact to realize their respective purposes i.e Pr has *dashamavastham* while Pr has *Ke*.
- # This contact becomes the starting pt of creation.
- # Prakriti evolves & in total 23 evolute arises from prakriti.
- # Creation is not new creation, rather it's just manifestation of earlier what was implicit hence Skm believes in *Pi*; *Prinonvada* form of *Satkarayavada*.
- # Evolution is not linear rather there is alternative cycle of evolution & devolution.

12  
is Samkhyan dualism consistent?

- # How can two opp. and independent entities really come into contact
- # Samkhyan says that actually it is proximity of contact - the fact the purusha is near to P<sub>i</sub> is sufficient to disturb prakriti
- # However in that case purusha will be always near, P<sub>i</sub> always disturbed, always evolution no dissolution no Samyavastha and no P<sub>i</sub>
- # Now Skn propose Th. of semblance of contact i.e. reflection of purusha in Mahat comes into contact with P<sub>i</sub>.  
But how can " arise before contact
- # Now Skn says that it gets reflected in P<sub>i</sub> itself.  
But in that case there are series of inconsistencies
- # Skn dualism is inconsistent because they accepted two indep. ultimate realities.
- # This sys. would have become consistent if they had accepted Purusha as the only supreme reality & P<sub>i</sub> as the ignoramus as it has been done by Shankracharya later on.

Recap

Samkhyan dualism i.e Prakriti and Purusha → inconsistent why? it accepted two independent realities and there can't be related to each other.

They try their best to establish reln among them sometimes via contact, proximity, semblance of contact, teleology:  $\begin{matrix} DA \\ KA \end{matrix}$  still not successful.

2 INDP and absolute realities just can't come together and cooperate finally they said  $P \xrightarrow{ref} Pr.$  itself,  $\Rightarrow$  always disturbed, no samyavastha, products also vivarta  $\Rightarrow$  you should change your theory of causation and make it Pr. Vivartavada rather than Pr. Parinamavastha. Hence you are inconsistent.

→x →x

You try to prove Purusha but Saupadika Purusha gets proved  
You give plurality of "I" & give arg. but they are for Phenomenal ego or Saupadik purusha

(Purusha are many and each of them is transcendental) — Blunder

→x →A→

Conception of Pr — inconsistent

you said Pr is Tada, Blind, unintelligent then how it can evolve this world and this world is full of order harmony and design it's not a chaotic world everything is systematic it just can't be accidental creation.



Well defined things  $\Rightarrow$  Pr. can't be unintelligent, it has to be intelligent. "if its unintelligent then how this world has come"

moreover you said Pr and Pu cooperate with each other just as 2 friends (lame, blind) to cross over the forest but that analogy is fallacious bcoz lame & blind can mutually discuss & plan. Here 1 is unintelligent & other is intelligent.

Also you said Pr. is independent but at every step its utterly dep on purusha. (for creation, abt its evolving to serve the purpose of purusha, Pr. has products for the purusha, it wants to dance to show to purusha) then how it is independent and absolute.

—x—

Further you call pr. as impersonal, indp, absolute on the other hand you describe Pr. as beautiful chaste and dancing girl

—x—

Finally Pr. is active, its doing <sup>all</sup> action  $\therefore$  Pu is inactive and who is suffering? Purusha without any cause (mortality & for Pr. action).

$\Rightarrow$  Your conception of Pr and Pu both are fallacious, their role also inconsistent.

n : on criticisms

# Puruṣa

→ ~~At~~ Nitya - Mukta → wrongly identifies reflection

pain

ignorance → bondage → pain / suffering

1) Adhyatmik : fell ill

2) Adhibhautika : someone else gave me

3) Adhidainika : planets etc

1) 2) 3) cessation of ??  
these pains

(i) good Karma → heaven → pleasure (sattva guna

Raja guna  
also comes  
=> pain)

(ii) Bad Karma → hell → pain

⇒ Action will not lead to liberation

As long as we are associated with 3 gunas we will always remain bonded.

We ~~not~~ to get above them. i.e. Naisteyagunya

↓  
Kaivalya : liberated state

How?

i have identified myself with Prakriti.

i need knowledge of discrimination with prakriti

(moon says this is not me)

Right knowledge → discriminative knowledge

Then dissociation occurs, 23P  $\xrightarrow{\text{back to}}$  Prakriti

Puruṣa gets liberation from Prakriti and attains Naisteyagunya

'No Bliss' in this state. ∴ no gunas

then who will aspire for this, no motivation

again this is a problem.

There conception of liberation is unimproving.

They forget that there is a difference between happiness and

Bliss.

↑  
Relative

↑  
absolute

They have equated happiness with Bliss. (x wrong)

How?

Reasoning  
Reflection

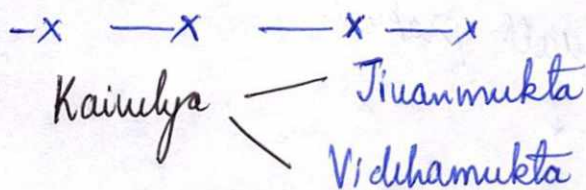
→ 'this is not me' 'this is unreal'

a day will come when you will get discriminative knowledge.

No minute details were given, only Theory. (no practical)

↓  
← Yoga school

accepts entire metaphysics of samkhya, gives practical aspect to this.



purusha  
↓ Reflected in

MAHAT

↑ write this in  
enam