Chapter –II

GAUTAMA BUDDHA :
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Buddhism arose in the sixth century B.C. when the formation of large empires begin in the face of various historical factors and when the intellectual, social and economic domination of the priestly class began to hinder the further development of society. Buddhism was against Brahaminvada in its outlook and opposed to ritualism. It was found to be more advantageous to the emerging times and climes than Brahmanism with its emphasis on Varanasrama inequalities and the privileged position of the priests. We must not, however suppose that as soon as Buddhism emerged Brahmanism disappeared from the scene. India is a large country and Brahmanism, as Max Muller suggests, may have flourish in the West while Buddhism was gaining tremendous success in the east and the south.¹

Being an extraordinary person. Buddha accepted the best of existing system and rejected what he did not consider beneficial to man with a view to gaining knowledge and emancipation. He was influenced by the liberal thinking of the Upanishad sages and the yogic practices leading to mental concentration.²

Buddha was a great reformer whose system brought ethical principles to the forefront, emphasizing the value of morality, concentration and wisdom. His advent has been rightly considered an event of phenomenal importance. He discovered a way of life which can be followed regardless of time, place and prevailing culture. He showed the Path which leads to the cessation of suffering and attainment of knowledge and emancipation:

_A Unique being, an extraordinary man arises in the world for the benefit of many, for the happiness of many, out of compassion for the World, for the good, benefit, and_
happiness of gods and man. Who is this Unique Being? It is the Tathagata, the exalted fully enlightened.3

(a) Life

Gautama Buddha was the son of Suddhodana, the head of the Sakya clan of the Kshatriyas Caste, a wise and generous king, who ruled from Kapilavastu over a small Kingdom in North-Eastern Part of the United Province and neighboring District of the southern Nepal.4 The record of the early life of the founder of Buddhism is wrapped in mystery. There are innumerable stories about him in early Buddhist texts. We shall give a summary of the relevant facts and incidents of his life. Before the conception of Gautama, her mother Maya avoided all luxuries and pleasure for seven days and spent her time in giving alms to the poor. On the seventh night, she saw a dream. Four gods carried her to Himalays and there gave her a bath, then she conceived Gautama. After that she interpreted the dream to Suddhodana”.5 The King consulted a well-known Brahmin of high spiritual attainments named Asita to discover the meaning of the dream. He said that a great son should be born unto you. Your about to be born son with have two options or alternatives: he with either stay put at home and eventually emerges as the king of the universe. Or he will be wandering wayfarer and in that case he will be the living Buddha who with conquer the heart of the mankind.6 In the view of this prophecy king Suddhodana very carefully resolved that Gautama should never knows the sorrows of the world.

As per the customs and traditions of that time, Maya traveled towards her father kingdom, along with her sister with a view to subsequently giving birth to the child at her parental palace. In the course of long journey, birth pain began; she stopped at the Lumbini grave near the village of Kapilavastu and under the shade of Ashoka tree delivered a son. The queen Maya died after seven days of Gautama birth and Gautma
was brought up by his aunt Mahaprajapai Gautma, who was also the second wife of Suddhodana. She reared Siddhartha’s like her own child.

When the Siddhartha’s grew up, as a prince of warrior caste, he learned many techniques of martial arts. His father desired to married. He subsequently got married to Yashodhara, a beautiful Princess, the daughter of Dandapani. After nearly thirteen years their marital union was blessed with son Rahula. Thereafter his family life could not be successfully carried out and he soon developed and irresistible quest for spiritual enlightenment.

King Suddhodana brought his son in traditional royal luxuries. He was highly protective of his son in the view prophecy that he would be renouncing the world. He always encouraged his son to live within the palace. Siddhartha was deliberately kept away from the all-sorrowful sight of human life. However, the young prince was unusually self-possessed and never satisfied for long with sensuous delights. He was a man with a mission. In spite of his father efforts, one day the young Prince drove out of the Palace with his charioteer to see the World. In the wider world outside the four walls of the palace, the budding Siddhartha immediately observed the darker side of human life. He caught sight of an old man broken of his advance age. He saw a disease man on a roadside. He also saw a dead body being cremated there around. All these sights deeply moved young Siddhartha’s life. He developed a profound distaste for the enticements and beguilements of the world. He grew extremely indifferent to transitory pleasure of life. Accordingly, he developed and intense urge to renounce the world. King Suddhodana did everything possible to entice his son back to normal life. He provided his son with all possible kind of luxuries with a view to restoring him from his profound spiritual depression. His trial all the trick with a view to preventing him from becoming an ascetic. However, Siddhartha seemed to be irresistible unhappy, sad and dissatisfied. The world for all its inducements seems to
be the most uncongenial place to Siddhartha. Neither his loveliest young wife nor his lovable infant son could deter him from his decision to renounce the world his sensitive person was irremediably touched by the misery and sorrow of the human existence. He grew profoundly discontent by the day. He become determined to probe the ultimate cause of human suffering.\textsuperscript{9} At the night, he arose and went out in the garden and sat down beneath the Jumbo Tree and gave himself to thought pondering on life-death and evil of the decay. All the desire vanished from his heart and perfect tranquility descended upon him. He realized that the entire world is full of ignorance and darkness. No one is knowledgeable enough to cure the evil of ignorance.\textsuperscript{10} Motivated by the higher spiritual sense of duty, at mid night, he paid final visit to his wife chamber. According to Buddhist texts, at the age of 29, he left home in search of truth seeking to find out the cause of all human sorrows.\textsuperscript{11}

He traveled to many places. Firstly, his early ascetic life began with joining the \textit{Asrams} of two sagacious Brahmins ‘Arada Kalama’ and ‘Udraka Ramaputra’ where he learned different techniques of meditation. But he was not much satisfied with both of his teachers. Gautama thirst for Supreme knowledge motivated him to leave the place and find the way for himself.\textsuperscript{12} When he reached \textit{Uruvela} near village \textit{Gaya}, he undertook the practicing of austerities leading to extreme self-mortification exercises continued for six year. Whoever he could not reach his ultimate goal. Finally, Buddha realizes that truth cannot be achieved by recourse to fasting and killing of body. Thereafter, he turned away from penance as fruitless and started taking nutrition again.\textsuperscript{13} After regaining his strength, he realized that his spiritual aspirations were far higher than those under whom he chose to learn. He realized that there was none capable enough to teach him what he yearned for- the highest truth. He also realized that the higher truth is to be found within oneself and ceased to seek external aid.
After that he reaches Bodhgaya near river Nairanjana, seats himself at the foot of the Bodhi-Tree, whose descendants stand today, and vow’s not to move until he attains supreme enlightenment. There he begins to deep; trancelike meditation.\(^1\) He acquires the supernal organ of sight in the first watch of night (diva-caksus.), destroys the darkness (Tamas) and produces light (alokam). In the middle watch of the night, he remembers his past lives and acquires the knowledge that arises from such remembrance (vidya). In the last watch of the night, when drawn is breaking he acquires and realizes the knowledge of the destruction of asravas. Then he reflects on the twelve nidan of the pratityasamutpada three times. First, he begins with the old age and death and thinks “when existing, does Jara-marana come to be? What is its cause? “He repeats the same question till he discovers the cause to be avidya. The second time he begins with avidya, and thinks thus, ‘the Samskars arrive from avidya as cause’, and so on, till he reaches the last link of the chain. The third time he starts again with Jara-marana and thinks thus, “When not existing does Jaran-marana not come to be? What is that, by whose cessation does Jara-marana cease to be? “He proceeds in this way and finishes at avidya and the whole existence appears to him. Then he feels that knowledge, insight, wisdom and light have arisen within him. He knows the fact how all things come to be; and the nature of the suffering; and of the twelve factors of dependent origination; he knows their origin and their cessation, and the way that leads to such cessation. Thus, he acquires the three fold knowledge and attains Supreme and Perfect Enlightens. He was a twice born man; no longer Siddharta’s Gautam, he was the Buddha.\(^2\)

After having achieved his aim, Buddha became desirous of preaching his experience to the world. He delivered his first sermon at Sarnath near Banaras - the Four Noble Truths, Eightfold Path and ‘wheel of law’ or ‘Dharmackrapravartana’.\(^3\) After that he wandered in different parts of India and propagated the new wisdom he had attained. He continued his mission without being tired until the end of his life.
However, we find that he spent most of the time in the state of Bihar from Bodh Gaya, Rajagrha to Vaisali, along with adjoining area, where he spent forty-five years in preaching his followers.

When Buddha leaves Vaisali for the last time, he continues on his way from village to village, speaks about concentration, virtue, understanding and freedom. But when he reaches the city of Bhoganagaraka he gives some new instructions. The Sutra and Vinaya should be taken as the assurances for what he taught. Suppose a monk should claim to have heard something from the master, it should be checked with the Sutra and revived against the vinaya. If it is, agree with the Sutra or the Vinaya it can be accepted as properly remembered. If not it is not the words of Buddha and should be rejected. Thereafter, Buddha goes to Papa, a capital of the small southern Malla Republic, which was at foothills of the Himalayas North-west of vrji. There he met a lay disciple Cunda, who invited him with the monks to a meal. According to the Sthaviravada version thereafter Buddha becomes very ill. After this, Buddha immediately continues his way towards the Kusinagari. Later Buddha feels that Cunda, who is likely to think regret that Buddha should attain extinction after eating the meal given by him, asks Ananda to dispel this regret by telling Cunda that to have given the last meal before the Parimirvana is as good as to have given the last meal before the enlightenment.\(^{17}\)

After crossing the River Hiranyavati, Buddha reaches the upavartana wood (sal tree) near Kusinagari where Ananda makes a bed between two sal trees, with the head towards north. The Buddha lay down on his right side, with one foot resting on the other, self-possessed and conscious. The monks gathered around him. According Mahaparinibbana-Suttanta, which relates the incident, during the last days of Buddha he gave instructions that after his body is cremated his ashes be collected in an urn and a monument (Stupa, Pagoda) be erected over. He also said to Ananda
that there were four places, which are inspiring for those trusting in him. These four places were his place of birth, his place of enlightenment, the place where he started the wheel of the doctrine, and finally, the place where he attained final extinction. The last word on his lips were—Ananda not to grieve, and then he spoke of ‘impermanence’. In the last watch of the night, his parinirvana took place, at the age of eighty years.18

Buddha was one of the most outstanding personalities of human history. He was not a god and made no claim to divinity. He was a human being who, through tremendous effort strove for the salvation for all humankind. Today all the Buddhists see him as an ideal person and a guide who can lead one to enlightenment. Thus, we can say that the life of the Gautam Buddha is the foundation of all the doctrine and theory of Buddhism. The Buddhist philosophy has been interpreted in numerous ways throughout history. However, all these schools of thoughts direct us to the same enlightenment. His temple and monasteries associated with patliputra, Lumbini Grove Kapilavastu, Bodhgaya, Sarnath, Kushinagri and other sacred sites are centers of Buddhist thought and practice directing us perennial to the attainment of Nirvana or Liberation.

After the death of the Buddha, there were many followers who felt that with the passing of the master, the Dhamma he had taught would also disappear. Moreover, during the lifetime of Buddha there were instances when his teaching was misinterpreted. The two obvious examples are accounted in the Majjhima Nikaya, the first statement by a monk named Arittha, said that it is only the pleasure of sense, according to Buddha, are not ‘stumbling blocks’. In addition, the second in the case of monk, Sati who insisted that in the Buddha teaching is conscious that transmigrate and not something else. According to both of these arguments, it is informed that such type of misconception already there. After he passed away his follower, realized that it was their duty to preserve his teaching, otherwise scattered.19 Three Councils according to Pali tradition, were held to draw
upon the canonical text and the creed in their pure form.\textsuperscript{20} The primary task of the Council was necessitated by pious determination of the disciples of the Lord Buddha to preserve the purity of his teaching.

The first Council was held at \textit{Rajagrha} (483 B.C.) immediately after the \textit{Parinirvana} of the Buddha. At least five hundred monks attended the Council which was convened in the \textit{Suttapani} cave.\textsuperscript{21} It is also accepted that the first council settled the \textit{Dhamma} and \textit{Vinaya} and there is no ground for the view that \textit{Abhidharma} formed part of the Canon adopted at the first Council.\textsuperscript{22}

In the second Buddhist Council, about hundred years later, the difference arose on the certain points of the \textit{Vinaya}, which led to the unity of Buddhists divided into two group Sthaviravadins and Mahasanghikas. The debate was between liberal and traditional groups. Accordingly, in the view of these differences of opinion, Second Council was convened at Vaishali.\textsuperscript{23} It was attended by seven hundred delegates. Most of them refused to bring about any changes. As a result, the rebel group formed themselves into a new sect. They came to be known as Mahasanghikas\textsuperscript{24} But in Samantapasadika Buddhaghosa observes that after final judgment, the seven hundred monks decided to engage in the recital of \textit{Vinay} and the \textit{Dhamma} and drew up a new edition resulting in the \textit{pitakas, Nikayas, Angas} and \textit{Dharmaskhandas}.\textsuperscript{25}

The third Council was held at Pataliputra in the regional year of Asoka.\textsuperscript{26} The main purpose of the Council was to establish the purity of the Canon, which had been imperiled by the rise of different sects and their rival claims, teachings and practices. During his period, Buddhism assumed the position of an official religion He sent official missionaries to many places in India where Buddhism was not known. Moreover, the material prosperity of the monasteries grew up and the monks lived in ease and comfort. The heretics who had lost their incomes and honour were
attracted by these prospects to enter the Buddhist order. They again continued to adhere to their old faith.\textsuperscript{27}

Ashoka was a man of peace and progress. In his forty-five year reign, he succeeded in persuading many people to adopt Buddhist practices. He sent missionaries to different countries of the world for the propagation of the Sadhamma. Ashoka’s son Mahinda and daughter Sanghamitta played an essential role in the propagation of Buddhism. Both were charged with the missionary work in the island of the Ceylon. In fact, through the edicts of Ashoka and his missionary activities, Buddhism became the ruling religion of a large part of the humankind.\textsuperscript{28}

These three councils were recognized by the \textit{Pali}. But the fourth council stated by F.M Hassain was held in the first and second century A.D. During the region of king Kaniska.\textsuperscript{29} The meeting place of the council was Kuvana in Kashmir.\textsuperscript{30} About 500 monks convened to refine the religious canon and preserve it’s writing.\textsuperscript{31}

Kaniska, who was a powerful King of \textit{Saka}, held sway over a wide territory including \textit{Kabul, Gandhara, Sindu}, North-west India, Kashmir and Parts of \textit{Madhyadesa}. Yuan Chwang states that King (Kaniska) is interested in Buddhist scriptures and sent for a monk every day to give him instructions. If his instruction differed from the original doctrine or appeared contradictory, then he consulted the venerable \textit{Parsva} about the true doctrine. It was on his advice that he decided to convoque a Council in which various sects would be represented. He also built a monastery for the accommodation of 500 monks who were called upon to write commentaries on the pitakas. The Commentary on \textit{Sutta-pitaka} was composed in 1000,000 slokas. The \textit{vinaya-vibhasa}, a commentary on the Vinaya, also consisted of 1000,000 slokas, and the \textit{Abhidharma-Vibhasa}, which was composed in the Council, also ran to the same number.\textsuperscript{32} Thus the fourth council may be regarded as a special event in the history of Buddhism in that it made Sanskrit the vehicle of Buddhist Scriptures:
All accounts are silent on the idiom of the sacred texts approved or revised at the Third Council, but from that silence we must not infer that the Chinese pilgrims had no notion of a Canon that was written in another language but Sanskrit, it is an untoward Circumstance that all the work of the old Canon, the Tripitaka in the proper acceptance of the term, so far as they have been preserved, are only known through translation of Sanskritized Text.

In the light of the above account, it is clear that Buddhism originated in Indian subcontinent. After that it became wide-spread and dominated Srilanka, Japan, China, Tibet and many other countries. In the view of the same, the interpretations of Buddhism have been diverse. It cannot be exactly clinched as to which nation has most authentically understood Buddhist beliefs, practiced and values. Anyway it can be said that Buddhism contemporaneously a unifying Asian philosophy. It is an expression of Asian Moral philosophy, which has been shaping the actions, and responses of large part of the world for the last two thousand five hundred years.

Buddhism is a philosophy of kindness towards all form of life. The essential attitude of Buddhism is pluralistic. It respects any system which helps men in his quest for salvation. Infect, Buddhism has been receptive to truth, to element of belief and practice, whosesoever they come from. The philosophy of Buddhism was well demonstrated by Buddha in his own life. Buddha’s search for truth was founded on the ground of Karma. It was a rational approach for the transformation of life from state of misery to state of perfection. In the view of the fact that Buddhism does not acknowledge Vedas, it has been deemed and defined to be a heterodox school of philosophy.

The rise of Buddhism can be originally traced to its radical anti-Brahmins stance. The Brahmins during that period were more rigid, more
orthodox and more obstinate to any reform. Secondly, social, economic and political environment was changing with the passage of time. Unfortunately, Brahmins were not in a position to bring about any changes. This is an important factor in the rise of Buddhism.34

Buddhist doors were open to all people irrespective of caste, creed, or color. It is the only religion in the world, which preaches relief from the suffering, helps people achieve emancipation from suffering to develop calmer, compassionate lives and wake up from the delusion.35 Buddhism has been centrally focused on problems pertaining to human existence. However Buddhism is not a monolithic religion. It is comprised of diverse interpretations. However, all interpretations are united in directing us toward the achievement of enlightenment and liberation.

(b) Literature

We know that Buddha had not set forth his doctrine in the form of a complete system of philosophy. In fact, there is no comprehensive or regular treatise on Buddhism. None of the Buddhist works belongs to Buddha’s time. All the Buddhist collections were composed by his disciples from His dialogues, discourses, lectures and sermons. After his death, his followers set themselves to this task of collecting and compiling his lectures and discourses.

The oldest of all the Buddhist literatures are the Tripitika. The name Tripitika means ‘three baskets’. These are: Vinay-Pitika, Sutta-pitika, Abhidharmma-pitika.

(i) Vinay-pitika: Contains the disciplinary rules to be followed by the monk and the nuns of the sangh.

(ii) Sutta-pitika: Consist of the following Nikayas or collections namely (a) Digha-Nikaya (b) Majjhima-Nikaya (c) Samyutta-Nikaya,

(iii) Abhidharmma-pitika: In a name of books it contains, although some of the subject matter coincides.
The above work comprise the *Pali-scripture* representing the cannon of the theravadins or vibhajjavadins. In all probability the *Pali* Cannon was substantially fixed in the time of Ashoka, Mahinda brother of Ashoka carried the cannon to Ceylon, where the texts have been written during the reign of Vatsagamini (First Century B.C.).

(c) The Teachings of the Buddha:

**Four Noble Truth (The Anti-speculated attitude)**

I would like to present here the main philosophical thought given by the Buddha. My topic is ‘An Analysis of the Buddhist theory of Causation’, which is directly related to the second noble truth. However, I will try to present first the basic teachings of Buddha in the form of four Noble Truths and other doctrines also to find out the influences on Buddhist Theory of Causation. There as I see, the whole philosophies of Buddha centre round his theory of Causation. My attempt will also be to see the influence of Buddhist theory of Causation over the rest of his philosophy. Then I shall go into the details of this theory in particular. However, a complete background of Buddhist Thought is essential to understand the theory of Causation. I will begin with the Four Noble Truths.

The Buddhist teachings are center on the existential fact of suffering. The main objective of Buddhist philosophy was relief from suffering. It was not concerned with questions pertaining to the origin of world or nature of the first cause or other on going philosophical argumentation and disputation. Buddhism is a solution-orientated philosophy. When we see from Indian perspective, we realize that every system of Indian Philosophy begins its enquiry with an intention to redeem man from suffering. Some of them have given so much attention to metaphysical systems. It indicates the greatness of Buddha to have stressed on the practical problem of making ourselves perfectly free from sorrows and leading a life absolutely full of bliss. Whatever Buddha said, it was
only in the context of human suffering, its origination and elimination. He says, “just – “as the ocean is penetrated by only one taste, the taste of salt so my doctrine has only one taste, the taste of salvation. In this way, we can say that Buddhist philosophy is a gigantic attempt at understanding of human suffering. In the *Majjhima Nikaya*, it is mentioned that he avoided the discussion of metaphysical enquiry. Such deep rooted metaphysical questions are as follows:

i) Whether the world is ‘eternal’ or non-eternal?

ii) Whether the ‘world is finite’ or ‘infinite’?

iii) Whether the ‘soul’ and body’ are identical or separate?

iv) Whether the *Tathagat* does or does not exist after death?

Buddha stated that it was futile to involve oneself in such metaphysical discussions. He refused to get involved into theatrical and speculative enquiries that go beyond our practical purpose. He suggested that we should try to solve the problem of suffering experienced by man in his daily life. He said that annihilation of suffering does not depend on successful resolution of metaphysical disagreements.

When Buddha achieved his awakening, he was desirous of preaching his experiences to the world. He gave his first sermon on the Four Noble Truths in the *Deer Park* at *Sarnath* near *Banaras*.

He felt an inward urge to differ from other prevalent interpretations and gave out the truth that he had visualized after a long course of study and training. These Noble Truths do not lead to disgust with the world. They had to annihilation of all lust, to ceasing of the transitory, to peace, to higher knowledge for attaining perfection.

Buddha’s support Four Noble Truths are the basis of his explanation of the nature of existence and the structure of the Psycho-cosmic reality of life. We can say that the whole of Buddhism is mounted on the wheel of ‘suffering’ and then the wheel of suffering turns around the axis of
Causation, which is most complicated of all the philosophical issues confronting human mind. Thus, the whole of the doctrine of the Buddha is briefly capitulated in Four Noble Truths. This formulation of the Four Noble Truths is like that of medical investigation. In the first part of the Noble Truth he diagnoses the problem are malady. Then he seeks the cause of the problem, thirdly he makes a solid attempt to give a remedy or prognosis for recovery. And, fourthly, a course of treatment is prescribed.

Here we broadly explain the Four Noble Truths. These Four Noble Truths are as follows:-

1. The first Noble Truth about suffering.
2. The second Noble Truth about the cause of suffering.
3. The Third Noble Truth about the cessation of suffering.
4. The Fourth Noble Truth about the Path to Liberation.

Thus, the knowledge which caused Gautama to become Buddha or enlightenment is expressed in a sort of logical syllogism called the Four Noble Truths. They are presented here in terms of their meaning, rather than their scriptural context:

1. The First Noble Truth: There is Suffering (Dukkha)

The word suffering is translated as ‘dukkha’. The ‘dukkha’ is a term with a spectrum of meaning in the Pali / Sanskrit language is compound of two words, ‘du’ and ‘kha’. The ‘du’ in the sense of ‘vile’, signifies something ‘bad’, disagreeable,’ uncomfortable and ‘kha’ is meant as ‘empty’. Therefore, the word signifies ‘vileness’ and ‘emptiness’.

In the first Noble Truth the suffering is accounted by Buddha such as: “Birth is suffering, old age is suffering, sickness is suffering, death is suffering, grief, lamentation, depression, despair. These are all sorrowful; association with unpleasant is sorrowful, separation from the pleasant is
sorrowful; not obtaining what one desires is sorrowful. In fact, every constitutive part of our being is subject to sorrow”.\textsuperscript{41}

The \textit{Dukkha} is to be understood both as symptom and as disease. In the first sense it includes physical and mental losses. In another sense it is the liability to experience these evils, which is inseparable from individual existence. Buddha has put forward nothing that is not obviously a statement of fact. It just might appear in our life that pain is compensated for by pleasure.\textsuperscript{42}

In the \textit{Samyutta-Nikaya} different kinds of \textit{dukkha} are classified by Buddhist sources into three categories. Suffering caused by pain (\textit{dukkha-dukkhata}), suffering caused by change (\textit{viparinama dikkhata}) and suffering caused by impressions (\textit{Sankhara dikkhata}). These three are philosophically speaking, the root cause of suffering. The first (\textit{dukkha-dukkhata}) which means suffering (birth, sickness, ageing, death) we have already mentioned. Secondly the \textit{Viparinama dikkha} means suffering due to change, this is the basic principle of the Buddhist thought that everything that arise will cease. Finally, the third aspect of the suffering, it arise because everything is \textit{Samsara}.\textsuperscript{43}

In fact, \textit{Anicca} and \textit{Anatta} convert to one another, both of which are subjective consciousness, which appear as the ego and the external objects of our perceptions, feelings and volitions. For the insubstantiality affect apparent permanent ego and seem to our conscious state as well as the object of the external world that become the source of desire and action thus we can say that the whole of the suffering revolves around this bipolar of axis of world-impermanent \textit{anicca} and ego-insubstantiality.\textsuperscript{44}

Hence, we can say that the First Noble Truth simply tells us how there is natural inclination for people to suppress the unpleasant realities of life, and also find out different sources of pleasure that exist in the life along with those of pain.
2. The Second Noble Truth: Origin of suffering (*Dukkha-Samudaya*)

Generally, it is regarded that there is the cause of sorrow. It is ignorant craving that leads to rebirth and is associated with desires attachment, lusting for pleasures and the craving for the happiness in this life and in here-after.\(^{45}\)

In the Second Noble Truth Buddha diagnoses the Cause of suffering. He discovered that desire is the root cause of suffering, desire is the motivating force sustaining the cycle of birth and re-birth. By the thirst is caused by the notion i-ness, which leads to self-centeredness, i.e. being want to be the centre of all that is attractive in this phenomenal world but when fail to achieve it, feel pain.\(^{46}\)

In a detailed description Buddha, bring out the Cause of suffering in another formulation such as the doctrine of Dependent origination. He has given the formula of origination through dependence. The following lines with make it clear how the processes which yields the total impressions of the personality, are conditioned one by another.

The chain of formula of origination through dependence is as:

“In the dependence of ignorance (avidya) arise the production – Samskara.

“In the dependence of production Samskara arise-conscious vijnana.

“In the dependence on conscious arise the corporeal organism – Nama-supa.

“In the dependence on the corporeal organism arise the six organs of senses.

“In the dependence a six organ of the sense arise contact – Phasa.
“In the dependence on contact arise sensation-vedana.

“In the dependence on sensation arise thirst-Tana.

“In the dependence on thirst arise grasping-Upadana.

“In the dependence on grasping arise Becoming, Bhava.

“In the dependence on Becoming arise birth.

“In the dependence on Birth arise old-age, death, sorrow, lamentation, pain, grief, and despair.

Thus, come about the arising of this entire sun of suffering”.

3. The Third Noble Truth: Cessation of Suffering (Dukkh-Nirodh):

According to this Noble Truth, there is the ending of sorrow or suffering and it is the putting an end to ignorance, craving; giving up the desires attachments; abandon the pleasures—seeking and craving for life. In the second Noble Truth, we observed that desire is the cause of suffering But, when we abandon our craving, there is an end to sorrow, it ceases the flow of worldly existence and thereby cessation of the dukkha is accomplished. It is because of our ignorance that we suffer. So when the ignorance is dispelled by right knowledge, the succeeding links of chain of the causal nexus — the pratityasamutpada- is abolished forever. Here we tabulate the formula of the Causal Nexus in the second Part adopted by Pali Text Society:

“By the entire and complete annihilation of the production, consciousness is annihilated.

“By the entire and complete annihilation of consciousness, the corporeal organism is annihilated.

“By the entire and complete annihilation of corporeal organism, the six senses are annihilated.
“By the entire and complete annihilation of the six senses, contact is annihilated.

“By the entire and complete annihilation of the contact, sensation is annihilated.

“By the entire and complete annihilation of sensation, thirst is annihilated.

“By the entire and complete annihilation of thirst, grasping is annihilated.

“By the entire and complete annihilation of grasping, becoming is annihilated.

“By the entire and complete annihilation of becoming, birth is annihilated.

“By the entire and complete annihilation of birth, old age and death vanish together with sorrow and affection, pain, grief and despair. Thus comes about the annihilation of the entire sum of suffering.”49

Accordingly, the circle of birth and rebirth within the world is broken forever here we noted that liberation from misery is attainable here in this life if certain conditions are fulfilled.

Exactly the Third Noble Truth Proclams that the state of Being free from suffering is known as Nirvana-the extinction of passions and therefore also of misery.

Here we explain the exposition of Nirvana. The meaning of Nirvana according to Sanskrit “Cessation of a gust of wind and by a slight stretch of meaning the word came to be applied to the extinction of lamp. However, the Pali scholars have well defined the conception of Nirvana. The emancipation of my mind was like the blowing out of a lamp.50 The word Nirvana is used in a variety of ways. The following derivations of the word Nirvana are given blow.
a) ‘Vana’ means, “the Path of transmigration” and ‘Nir’ means ‘leaving of’. Therefore Nirvana means leaving permanently all the paths of transmigration. Certain words which are used in this sense are as follows:

b) Vana – ‘a dense forest’ and ‘Nir’ means to get rid permanently of’, so that Nirvana means ‘a state which has got rid permanently of the dense forest of the Skandhas – the three fires of thirst, malice and felly, and the three attributes of things (viz. origination,, stay, and destruction.)’

‘Vana’ means ‘weaving’ and ‘Nir’ means ‘not’ so Nirvana means ‘a state in which there is the entire absence of thread of vexatious of Karmas and in which the texture of birth and death is not to be weaven.51

Etymological the word nirvana is a composed of two word. The pre-fix nir which means out away from and the root va (na) which can be translated as “blowing” as “blowing of the wind”.52 But the question is how to feel the state of nirvana.

“When the flames of hatred and illusion have become extinct the nirvana is gained.”

“When the troubles of mind, arising from pride credulity and all other sins, have ceased. The nirvana is gain.”53

Beside, this view we may quote some verse of Dhammapada. The Dhammapada is one of the most popular books expressing that nirvana is the highest state of peace and happiness as under:-

“Santam tassa manam hoti
Santa vaca ca kama ca
Sammadannavimuttassa
Upasantassa tadino”.54
According to this verse the Arahant who dwell calm is mind, calm is his speech, calm is his action, who rightly knowing is wholly freed perfectly peaceful and equipoise.

“Gamena yadi varanne
ninne va yadiva thale
Yattharahanto viharanti
Tam bhumim ramanyyakm”.

Wherever the Arahant, who dwell whether in village or in the forest in a vale or hill find no pleasure of success,

Buddha himself said to have following remark about Nirvana: “There is unborn, unbecome, unmade, uncompound” for if there were not this unborn, unbecome, unmade, there would be apparently no escape from this here that is born, become, made and compound” (ud.viii.3). It shows that nirvana is not annihilation. In the Samyutta-Nikaya (1069-76) there is long dialogue between upasiva and Buddha about nirvana. In that dialogue the following two statements are very important as under:

“Acci yatha vatavegena khitto
Attam paleti na upeti sankham
Evam muni namakaya vimutto
attum paleti na upeli sankham”.

This flame blown out by the wind goes to rest and is lost to cognizance just so the cage that is released from name and body goes to rest and is lost cognizance.

“Atthan gatassa na pamanam atthi
Yena nam vayu tam tassa n’atthi
Sabberu dhammesu samuhatesu
Samuhata vadapatha pi sabbeti”.

37
There is no measure to him who has gone to rest he keeps nothing that could be named when all dharmas are abolished, all path of speech are abolished. In regarding above verse, nirvana is perfect state of happiness and peace.

Gautama Buddha was a master mind was no doubt well acquainted with the religious belief and philosophical speculation prevalent in his day he felt an inward urge to differ from them and give out the truth which he had visualized after a long course of study and practice and he could not adopt the old-age Indian belief and tradition. He accepted only those path which to him reasonable and fitted with the line of thinking he rejected all those views which might be generalized as Astika (Belief in the existence of supreme God) and the Nastika (Annihilations as also materialism) and Dastika (Determinism/fatalism). He did not expressly refer to the Upanisad or to the philosophy of the embodied in them. He was fully cognizant of the Brahmnic view of Jivatma and Parmatman and also the theory of origin of the world of Being. He himself developed a theory of dynamism and arrived at this conclusion that a Being should rise above the changing state (Anita) to ever-changing, unchanging of the rest and peace (Nitya-Nirvana) then with the exposition of Nirvana or with theory of Karma. As for his theory of Karma and rebirth it reconciled with conception of Nirvana.  

Hence, we can say that Gautma Buddha discovered the unique path of salvation, without God or Saviour. This man is yet the towering personality and a giant figure of the Buddhist history and thought. He explains the theory of Nirvana as the perfect state of mind that is free from craving, anger and afflictive state (kilesa). The subject is at peace with the world, has compassion for all and give up obsession and fixations. He also said that for realizing Nirvana the root cause of craving and aversion has been extinguished such that no one is longer subject and further state of
rebirth and samsara. It is perfect lucidity and clarity due to the cessation of the production of the volitional formation.

We have discuss above the nature and meaning of Nirvana or salvation and its different shades and dimensions and their impact on human life, and find that Nirvana is therefore a transcendental reality, whose real nature cannot be grasp with the normal mind, because of self-impose reality. This query we will be discuss in the Four Noble Truth concerned with the path that lead to cessation of suffering-Eight-Fold Path.

4. Fourth Noble Truth: Path to Liberation—Noble Eight-fold Path
   (*Astangika marga*)

   According to this Noble Truth, there is the path that leads to the ending of sorrow or suffering. It is the Noble Eight Fold-Path that help one to attain libration. The eight steps are: (1) Right view, (2) Right mindedness, (3) Right speech, (4) Right action, (5) Right live hood, (6) Right endeavour, (7) Right mindfulness, and (8) Right concentration.  

   The Eight-fold Path is known as Middleway; in the *Dhammacakkapavattana* contain the fundamental teachings, because it avoids the extremes of self-indulgence and self-mortification. In the first sermon at Sarnath in the last section of the Four Noble Truths, Buddha spoke of the two extremes to be avoided; one is a life devoted to the pursuit of sensual pleasures and the other is the way to the self-mortification. He says that both these approaches are unworthy and unprofitable. He discovered the way that lies between them, middle way, which produce insight and knowledge lead to enlightenment. This state is attained by the practice of the eight fold path leading to the complete emancipation.

   These Eight-Fold Path represent a digest of these moral virtues together with the process of concentration and development of insight, have discovered by Buddha for achieving Nirvana. These eight factors are
eight mental states found in the Supramundane consciousness, which has *Nirvana* for its object. These eight-fold paths are purely ethical and practical way to having meaningful life which culminate into *Nirvana* in life. This is the unique state quite different from other explanation of miserable.

These eight-fold paths, broadly the course of practice to be taken up by one seeking emancipation. It is divided into three sections (i) Moral precepts (*sila*), i.e. observance of all the disciplinary rule embodied in the *Vinaya pitaka*. (ii) Mind control (*citta*) through various methods including meditation and (iii) (*Panna*) acquisition of knowledge by comprehending the nature and constitution of Being. According to these three paths in pali version *sila, Samadhi, panna*. However, in English phraseology may be put as: Physical, mental and intellectual/wisdom. Let us briefly explain the *three* sections:

(a) It exists in every Religion of thought not only in Buddhism. The first demand is observance of the moral precepts (*Sila*) that is restraint in physical action including speech. *Sila* is merely an ethical formulation; it is applicable only to *Karma*-producing volitions and their association with mental phenomena and is spontaneous outward expression of an emancipation one. It is prescribed for the world lings, not as an end in itself, but as the means of awakening the unwholesome state of mind.

*Sila* is also comprised of *Samma vaca*, *Samma Kammanta* and *Samma ajiva*. These are three of the eight-fold division of the path leading to *Nirvana*. From practically point of view, these three terms include the whole code of moral laws. These are as follow:

i. *Samma-Vaca* – refraining from speaking falsehood, malicious words, harsh and frivolous talk.

ii. *Samma-Kammanta* – refraining from killing stealing and misconduct.
iii. *Samma-ajiva* – refraining from earning live hood by improper means i.e. art and craft.

(b) *Citta* is generally known as *dhyana* and *Samadhi* and in *Pali-Jhana*, the *Samadhi* in the sense of mindfulness, self-possession, contentment, deliverance from hindrances, and the preliminary exercises for the development of one-point-ness of mind. Buddha says that mental discipline does not imply only concentration of mind. In view of the same, three terms have been used in analyzing it in of the eight-fold path as under:

i. *Samma Vayana* – to keep the mind free from being polluted by fresh evil thoughts, and to preserve good thoughts.

ii. *Samma-Sati* – mindfulness of all that is happening within the body and mind including feelings, examination of the things of the world and avoiding mental depression.

iii. *Samma Samadhi* – Four stages of meditation.\(^\text{63}\)

(c) *Panna/wisdom* – is the ultimate state of three-fold-ness. It is denoted by the term *Samma-ditthi* that means to know about the nature of the things of the universe.\(^\text{64}\)

In actual way the eightfold path, deals with all the aspect of a life viz ethical, Psychological and epistemologcal. The eight-fold path has been divided into three major divisions. The first three parts of the eight-fold path pertain to speech, deed and means of livehood, and the remaining parts guide one towards the perfection of concentration or to state of a equanimity. In this way mind is completely liberated from attraction of the world and directed to complete realization and appropriation of Four Noble Truths.

Someone have attempted to place the *Advaita-Vedanta* the chief means salvation is what is called *Jnana* (wisdom). The *jnana* (wisdom) of the *Vedanta* is entirely different from the Buddhist. *Panna* (wisdom) in
Buddhist mean ratiocination based on observation and experience of the phenomena and as such as nothing to do with intuition or what is called superconsciousness. On the other hand adherent of Brahman define the nature of cause and so on. On the basis of scripture and his therefore not obliged to render his tenets throughout comformable to observation, through the knowledge and insight of the high value yet they must be prevented from leading to fluctuating mood of mind. Therefore, side by side Panna (wisdom) the aspirant for Bodhi must also practice Dhyana to attain tranquility, a state of mind full of restfulness and moral insight. Dhyana as understand as contemplation of the fact of life from the highest point of view. In this way the Buddhist path of perfection, if a person is able to reach the state of moral perfection culminating in the attainment of freedom. He feels in the different stages of moral and spiritual development and avoiding the negative aspect of life and develops the positive one of cultivating good for him self and other. These moral ways are intended to bring about not only the moral development of individual but also social upliftment, harmony, patience, sympathetic and concords.

In the enlightenment of all as stated above, the first part of the four noble truths is carrying intrinsically the germ of suffering. The second truth is the aspect of Causative origination that puts such human existence to endless pointless struggle. The Third and Four Noble Truth inquire into the conception of absoluteness as fading away and leading to cessation of suffering, delivering us from pointless struggle unto the ineffable ocean of Nirvana.
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33. *Ibid. p. 49, 50.


51. Ibid., pp. 31.32


55. Ibid., p. 93, V. No 98.


57. Ibid., p.25.


63. Ibid., p. 143.

64. Ibid. p. 144.