

Buddhist Approach to Various Life Distruption in The Industry

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During its journey so far, human civilization has seen many revolutionary changes, which are influenced by many industrial revolutions. The fourth industrial revolution is one of them based on the fruits of the last three industrial revolutions. The world expects a lot from the Fourth Industrial Revolution because it is expected to bring about a worldwide change. According to Klaus Schwab, it will change the way we live, work and relate to each other. In this scale, scope, complexity will be unlike anything experienced by humans before change. Its methodology is based on cyber systems working on Artificial Intelligence in a way, with Artificial Intelligence replacing every aspect of our lives such as business and other arenas with the sole purpose of benefiting human life. Apart from these, what is worrying is if artificial intelligence starts mimicking our brains, sooner or later it can learn to dictate and enslave us. According to the World Economic Forum estimates, the potential effects of the Fourth Industrial Revolution from the economic point of view are the expansion of trade, the re-division of the factory system, Rise in living standards, massive employment and unemployment, redistribution of wealth and inequalities.¹

Similarly, it has social impact, growth of cities, increase in leisure time and population, social challenges like urban slums, frustration, de-addiction, fear of safety, human skills, emotional discrimination and etc. The net result of this can be more or less marked as an environment of unrest, inequality, malaise, stressful life, violence, conflict, mistrust etc. all over the world. In such a scenario, the principles and values rooted in Buddhism can be of great help to the world as we know it mainly deals with the existential problems of human beings and

establish the rule of happiness and peace in the world tries to do. Therefore, the background of Buddhist principles includes moral norms and values and the purpose of this article is to discuss the Buddhist approach to the implementation of the industrial revolutions as well as the solution of man-made problems.²

The first three revolutions brought about irreversible changes in human life and as a result, the current form of our lives have been completely immersed in the changes made by these revolutions whether it relates to the use of new machinery and technologies or new sources of earning To adopt or follow a new lifestyle. In fact, they not only provided the human world with much comfort and facilities, but also encouraged its further development. At the same time. However, these discoveries led humans to indiscriminate and unrestricted use of natural resources, causing problems such as climate change and depletion of natural resources. In such a scenario Fourth, the seed of industrialization should be sown. As historical evidence suggests that each of the last three Industrial revolutions started at different times as a separate event and continued for a long time should not be seen as isolated incidents rather than better understood together. Mechanical and technical Scenarios, especially in the field of electronics and information the last industrial revolutions, especially the third industrial revolution, were called the Fourth Industrial Revolution. Thus, the fourth industrial revolution is said to be based on the fruits of the third industrial revolution. Unlike the previous three industrial revolutions, the fourth industrial revolution will be with a purpose to grow at the speed of light years, the advancement of technologies will change the world for the

¹ <https://www.britannica.com/event/Industrial-Revolution>

² Dr. Malti Sakhare, *Pali Vyangmayache Antrang*, p. 30

betterment of human beings, which will reconfigure the whole graphical design of our cosmic existence. The lines between the physical, biological and digital fields and will necessarily put further implications of the difference. Human discovery has always been on the lookout for change but is not customarily easily adaptable to human change because it has various problems with consequences as well as possibilities and side effects.

According to the World Economic Forum estimates, the economic effects of the Fourth Industrial Revolution may include expansion of trade, re-construction of the factory system, spectacular standard of living, mass employment and unemployment, redistribution of wealth and inequalities.³ Similarly, its social effects are urban growth, leisure time and population growth, social challenges like urban slums, desperation, intoxication, fear of insecurity, moral decay, loss of human skills, emotional discrimination, migration of people from rural areas to urban centres and etc.

So, before going ahead with presenting this new revolution, countless benefits for society, we should keep in mind that innovations of AI, biotechnology, robots and various other upcoming technologies will definitely redefine our way of life. In particular, it means our ways with each other and our surroundings to be human. The technologies we create will act as our replication that is, it will represent our inherent traits, abilities, our identity, our potential and so on. There is no doubt that the implementation of the Fourth Industrial Revolution promises that it will be for the benefit of all mankind in the coming times and the historical evidence and experiences of the last three industrial revolutions make us apprehensive in relation to this revolution. In pursuance of this, one can say that yes, this revolution has immense potential to bring a lot of potential in human life, but at the same time it challenges the subsistence of human life. This discovery leads to the establishment of a high-tech society that can go beyond human control, along with high-tech risks, threats, or crimes and eventually transform it from its expected boon. And includes incorporation and application the Buddhist approach to live a happy, healthy and peaceful life

can save this fourth industrial revolution from an era of imprecation and turn it into an era of bliss.⁴

Buddhism manifested itself as revolution against indulgence in the existing materialistic erotic happiness and nihilistic (self-death) thoughts (Brahmajālasutta, the first sutta of Dīgha Nikāya), which confused people and was of great concern to them in relation to a realistic view of life. In such a situation Buddhism suggested people to avoid these ideas and set a path which is known as the Middle Way to save the human from the clutches of such a frighteningly complicated situation and enjoy a peaceful and happy life. The Buddha clearly exhorted the audience to follow the Middle Way because it paved the way for insight, enlightenment, to calm, to enlightenment, to enlightenment (Sambodhi) and eternal peace. Now, some of us may ask that if this was so, then why does man still suffer from various aspects like poverty, social and economic? Inequality and Buddhism are being widely practiced in so many countries. The answer can be traced to the three propositions of Buddhism, that suffering exists first in the world, due to its inherent characteristics of the end of the original development decay, second because of not understanding the true nature of the world and its constituent entities and third, constantly evolving and evolving due to the inherent trait of humans means to quench his unquenchable desires.

All these factors constitute a contempt situation to end with difficulty (Paramatthadīpanī Saṅgahamahāṭīkāpāṭha). The peculiar features of Buddhist doctrines (Dhamma), known by the timeless (akālika), empirical (sandīṭṭhika), truthful (ehipassika) and intelligent (viññūhi), can be adopted as standard parameters for the evaluation of any subject or event or plan. The Buddhist Suttas offer answers to problems in the past and present, in addition to various aspects of the world such as science, philosophy, medicine, education and etc. This, in fact, gives us the right way to live in harmony and happiness, highlighting social, political, cultural, physical and biological and etc. aspects of man.

³ Schwab Klaus, *The Fourth Industrial Revolution*, p.11

⁴ <https://thebuddhistcentre.com/text/four-noble-truths>

Therefore, in this background, it seems appropriate to evaluate and analyse the efficacy or perceived benefits and potential challenges of the Fourth Industrial Revolution.⁵ Now, we understand both the approaches as 'how', they take initiative to achieve the same goal i.e. the welfare and happiness of man but there is a big line of difference in choosing the respective path to realise the goal. Both the Fourth Industrial Revolution and Buddhism is the field of teaching that imparts knowledge to us understanding the work of things in great detail and in this way, man develops the perspective of seeing the world. “Sabbe saṅkhārā aniccā” and it refers to continuous change according to the Dhammapada-aṭṭhakathā. This presupposes that all the mixed things in this universe are characterized by the rise and fall of “Aniccā vata saṅkhārā, uppādayadhammino” (Dīgha Nikāya) and thus, they go through the process of genesis, development, decay and end.⁶

Evidently the Buddhist concept of imperialism clearly shows that a thing, which undergoes the process of origin, development, decay and end, is neither permanent nor blissful, because it is made up of constituent parts. Due to the presence of the presence of conditioning up to its structure. Thus, from a Buddhist point of view the things which are produced in nature and dissatisfied with nature are either suffering due to their inherent characteristics causing destruction or undesirable effects. In this backdrop it is natural to raise the question whether the products of the Fourth Industrial Revolution, because of the overall industrial products, are able to lift humans out of the suffering of the victims or what can be done to benefit the victims. This minimizes the side effects of its implementation. As we know, Buddhism has described the Four Noble Truth (Cattāri Ariya Saccāni) as the standard parameter for the prevention of existential problems and suffering. It is noteworthy, two of the four great truths are the first two exposures on problems (dukkha) and its causes (dukkhasamudaya), and the last two confirm a state

of no suffering (dukkhanirodha) and the path to the cessation of suffering (dukkhanirodhagāminī paṭipadā) is also known as the Noble Eightfold Path (ariya aṭṭhaṅgikamagga). In light of the first two great truths, aspects of the fourth industrial revolution can be followed:⁷

- **Truth of Suffering:** The First Noble Truth, Truth of Sufferings removes the universality (problem) of sorrow that we endure birth, decay, sickness, death, attachment of undesirability, disinterest with desiring, do not get what we want. Since the world is clear from Buddhist texts, there is a composite of mind and matter (man and matter), only the growth of matter can lead to cosmic imbalance. This implies that the stagnation of total materialism or any materialism (nihilism) at any extreme will not regulate man's development or cosmic cycle. Subsequently, one can say that with its flare-up the Fourth Industrial Revolution will bring many happiness (benefits for some) and problems for some (suffering for some) for the masses. Interestingly, this puzzle still remains in relation to the implementation of the Fourth Industrial Revolution. The answer lies in the puzzle itself. The problem is not behind the implementation of the Fourth Industrial Revolution, with changes that may occur in existing norms of life. Any kind of revolution or change will certainly leave its professionals and work in favour of each other in groups of interest of society, who will be happy due to fulfilment of their desires and ease of work. In other words, there will be a 'Happy' group of people, most (AI) will benefit from the Fourth Industrial Revolution and others (AI) are against the race to bring the Fourth Industrial Revolution which are suffering, which either have not benefited much or are could result in a total loss. This group will obviously have a lot of grief and pain. As a result of this, the possibility of division in the society will be quite fine. It is not possible that one can draw the invisible dark line in the society and will surely sow the seeds of superiority and

⁵ Stearns Peter, *The Industrial Revolution in World History*, p.87

⁶ Erricker Clive, *Buddhism- An Introduction: A Teach yourself Guide*, p. 56

⁷ <https://www.samyeling.org/buddhism-and-meditation/teaching-archive-2/kenchen-thrangu-rinpoche/the-four-noble-truths-and-the-eightfold-path/>

inferiority, thereby deepening the inequality, social struggle and misery for the victims. They will not only dig the pool, but will also pull in happy people. 'Happy' people are potential victims of the future, due to the inconsistent nature of things and, therefore, subject to suffering. This implies that the problem (suffering) occurs on both ends, with those beneficiaries who wish to enjoy erotic pleasures and the comforts of other people who are victims of self-destruction (mortality). These two groups can be understood in light of the Buddhist concepts of the two extremes. To include any of these extremes in sensual pleasure (kāmasukhallikānyogo) and enjoyment in self-salvation(atta-kilamathānyogo) is misery, as Buddha gave in his first sermon 'Dhammacakkapavattana'.

• **Truth of Cause of Problem (SUFFERING):**

As evident from Buddhist scriptures, the root cause of grief is attachment. In other words, it can be said that words attachment reduces the desire to be with something '. The Second Noble Truth in this regard clearly underlines that the root cause of sorrow is craving (taṇhā/trṣṇā) which leads to recurrent existence, with bliss and lust, attaining bliss here and there. It is of three types, namely the desire to enjoy sensual pleasure (kāma-taṇhā), the desire for continuity in existence (bhava-taṇhā) to enjoy sensual objects, and to earn fame and prosperity (vibhava-taṇhā). Vibhava-taṇhā also refers to the desire to destroy the self or other that comes in the way of people to hinder the enjoyment of worldly pleasures. Basically, all three types of longing are more or less associated with erotic pleasure. Men always craves to achieve his sensual pleasure at any cost. As a result, he gets involved in various types of moral and immoral activities, according to which the result is obtained. That is, by doing good deeds, the person achieves good results and enjoys pleasure while doing immoral acts gives bad results and hence suffers. Even the state of happiness, being ineffective in nature leads to sorrow, and thus, we remain unsatisfied. Truly craving is unquenchable, as sensual objects, distracting the mind in various forms, sweet and pleasant. As a monkey jumps from one branch of a tree

to another, man also craves to enjoy new things. In one sense, his desire was always renewed. Consequently, there is no end to misery or existential problems. Therefore, the Buddha says "From craving springs grief, from craving springs fear". When we analyse the projected benefits and challenges of the new revolution, it would not be out of context to say that the fourth industrial revolution is itself the product of human desires, which by its nature allow man to always innovate to satisfy his cravings. Inspires to develop. No one can deny that the outcome of the Third Industrial Revolution is anticipated by the Fourth Industrial Revolution.⁸ This, in itself, is a testimony to the fact that one desire is replaced by another desire. Therefore, it can be said that profit, apart from its challenges, will cause problems by being holistic and ineffective in the long run. The basic problem that will emerge with the flare-up of the Fourth Industrial Revolution is that all the beneficiaries will crave maximum comfort to the best possible extent and indirectly engage with the comfort they get from their products. The fourth industrial revolution will also deprive a large number of people from their existing jobs or apply them to search for new means of livelihood. This would create an unbearable situation for adversely affected individuals who would hardly want to support the Fourth Industrial Revolution. It is noteworthy that due to confusion, people fall prey to greed, which leads to the development of hatred when someone is hindered by someone else's possessions. This attitude drives a person to commit immoral acts such as murder, theft, sexual misconduct, lying, and intoxication, eventually resulting in social discord, mental disturbance, depression, crime, violence, etc.

• **Truth of Cessation of Problem (Suffering):**

After identifying the root cause of suffering, the third great truth joins to get rid of that cause. It clearly states that complete detachment or abandonment or abandonment (from this) cause leads to an end to misery. And who has no sorrow and fear for him who

⁸ Hahn Barbara, *Technology in the Industrial Revolution*, p. 31

is completely free from pity. Does this mean that we should not aspire to strive for it, to ensure the improvement of the current state of technology for the welfare and happiness of man? Of course, we must move forward if we want to live a worldly life or remain in this world. It is clear from the history of human civilization that it is the desire of man to live a better life, to bring him slowly to the present condition. The fourth industrial revolution from its previous pastoral and agricultural existence. Obviously, the fourth industrial revolution will greatly affect mankind, as Klaus Schwab says. Such a scenario needs to take a lesson from our previous heritage and adopt it and mix it with the Fourth Industrial Revolution. For this we can take hints from some principles of Buddhism. By adopting these principles, the Noble Eightfold Path, especially in conjunction with the Fourth Industrial Revolution, can create a happy mixture of the two of us, which will certainly help mitigate the perceived negative challenges of the Fourth Industrial Revolution.

According to the Buddha's instructions, we must follow the middle path (*majjhima paṭipadā*) to avoid the two extremes of self-indulgence and self-destruction so that they can separate themselves from the trap of victims or avoid suffering from both ends of the beneficiaries and victims. This implies that the possible solution in relation to the problem related to the implementation of the Fourth Industrial Revolution is to walk the Middle Way applying Buddhist principles and practice with the process of the Fourth Industrial Revolution as creating a 'Happy Blend' For the above mentioned. Both and thus, reduce the possibility of 'misery'. As science and technology continue to dominate the present era and do not attach much importance to religious perspectives regarding the betterment of human life, it joins the Fourth Industrial Revolution to take care of those religious principles rooted in Buddhism, which ensure human welfare and happiness.⁹ This is to say that the Fourth Industrial Revolution has to take care of the potential

aggrieved groups that will come into existence due to the implementation of the Fourth Industrial Revolution. Apparently the Fourth Industrial Revolution can take care of the suffering humanity as multinationals promote local industries / companies while opening their plants and this way will help low-skilled workers or non-skilled workers to earn their livelihood, although such help does not bridge the possible economic and social decline. However, its mixture can serve as an effective system to bridge all cosmic gaps.

The middle path, also known as the Noble Eightfold Path, consists of eight factors, namely; Right view, right solution, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration enable a man to live happily and peacefully, however, its idealistic approach is to end repeated existence. These factors serve as direct principles or as levers of social balance to maintain the balance of life, while suffering in happiness and self-quietness avoid the two extremes of indulgence. From the point of view of the Fourth Industrial Revolution, eight factors of the Middle Path can be discussed under a better understanding of the efficacy of their functioning.¹⁰

- The Right View (*Sammā Ditṭhi*) mentions the four Noble Truths of wisdom, suffering, the cause of suffering, the path to grief and the prevention of grief. It focuses on the practice of developing the right attitude / vision to understand the true nature of all the constituent things, that is, the inconsistent, the afflicted and the incestuous. In relation to the Fourth Industrial Revolution, this applies to understanding the true perspective of necessity, its implementation in areas where man's life is subject to misery or least likely to benefit many. This approach also suggests that one who understands the problem, its causes, and possible endings must follow the path that leads to the reduction or elimination of human suffering.
- The right resolution (*Sammā Saṅkappa*) with the right attitude, it connects one to the solution of renunciation, goodwill and non-violence. In other words, it refers to the right idea of giving up objects of sensual pleasure,

⁹ Dr. Anoma Sakhare, *Dhammapada- The True Way of Life*, p.78

¹⁰ <https://www.britannica.com/topic/Eightfold-Path>

harming others and committing violence. This implicitly means that one should not engage in activities that are harmful but should develop a tendency to be kind to others. Buddhism considers sexuality as full of pleasure. So, the Fourth Industrial Revolution should work in a way that does not promote materialistic culture and produces harmful things.

- Right speech (Sammā Vācā) refers to abandoning the practice of lying of all kinds. This means that the fake launch of the benefits of products or the implementation of the Fourth Industrial Revolution should not be done. The Fourth Industrial Revolution should focus on working on those aspects that can mitigate the impact of the misery caused by the full implementation of the Fourth Industrial Revolution.
- Right Action (Sammā Kammanta) of avoiding immoral bodily acts - murder, theft and sexual misconduct. It emphasizes that the Fourth Industrial Revolution should produce such products or be implemented in such a way that it does not promote the killing of old companies. Sophisticated equipment and technologies, stealing like hacking, appropriation of money from banks etc.
- Right livelihoods (Sammā Ājīva) are included to earn a living through full means and rent. One should not earn a livelihood from the trade of arms, drugs, animal slaughter and human trafficking. So, its implicit suggestion for the Fourth Industrial Revolution is to offer such means of employment or jobs, which will not promote activities which are dangerous to the welfare of human beings. For example, one of the essential ingredients of the Fourth Industrial Revolution can be used to endanger our lives, that is, to deploy weapons, steal from banks, etc., through hacking, etc. privacy of others Abusing, killing others and in other words, etc. It should not be used in promoting harmful businesses such as the five strictly prohibited businesses.
- Right Effort (Sammā Vāyāma) joins to try for the non-genesis of unpublished thought, what has not arisen, the unproven idea that has arisen, the abandonment of it, the growth of the absolute idea that has arisen, and the origin of the complete idea that is now Has not occurred until This implies that man needs to

apply his mind and efforts to the attainment of good and if allowed to develop into action it will consider the result of a bad idea. This means that all our efforts should be oriented towards the development of thought, which aims to solve the problems facing humans. Likewise, the FIR's effort should be directed to expand its benefits for the good of humanity and to discard or topple factors that negatively affect life. Emotions related to the Fourth Industrial Revolution must be dispelled, sinful thought must be suppressed, the existing good must be stimulated and cultured and the good that is yet to be revealed must be produced.¹¹

- Right Awareness (Sammā Sati) refers to the constant mindfulness or precaution of man in relation to various activities of body (kāya), feeling (vedanā), mind (citta) and mental states i.e. Dhamma. One should always be vigilant to get rid of grief, greed, lust etc. This attitude is similar to the vigilance of an actor who maintains constant vigil at the gate and does not allow any unwanted person to enter the house. Likewise, the implementation of the Fourth Industrial Revolution should be done with due caution to promote good and the fourth industrial revolution should be conferred with boon to convert the factors to avoid its negative impact or misuse. This will help to promote the kind and cordial attitude of man and will serve as great tool to solve problems if it has happened or has occurred.
- Right concentration refers to a complete mind i.e. “Kusalacittakaggatā samādhi”. This state of mind is attained by developing the factors (jhāna) of logic (vitakka), reflection (vicāra), pleasure (pīti), happiness (sukha) and despair (ekaggatā) that overcome the desire for sensual pleasure (kāma-chanda), ill-will (vyāpāda), lethargy and anguish (thina-middha), panic and worry (uddhacca-kukkucca) and perplexity (vicikicchā) are the five obstacles that obstruct the path to attain enlightenment. The mind that removes all evil thoughts and desires, stops being distracted and calms down, the bad thoughts are replaced by the love of truth and righteousness. In fact, doing well requires a focused approach.

¹¹ Carus Paul, *The Four Noble Truths and the Eightfold Path*, p. 84

Therefore, while implementing the Fourth Industrial Revolution, concentration must be towards the execution of work that ensures the welfare of human beings in all purposes for the attainment of any vested interest. One must develop the practice of self-reliance i.e. focusing and delimiting the factors leading to the development of selfish attitudes of mind.¹²

It is noteworthy that the Buddha had laid down this path 2600 years ago to get rid of sorrow and realize the kingdom without any suffering. Its proper practice not only removes the suffering of a person but also helps in establishing peace in the world. As is evident from the above description of the Middle Way, it insists that the individual develop a correct understanding of the Fourth Industrial Revolution, realizing its inherent characteristics of blurring the lines between the physical, digital and biological fields needed. An understanding of the Four Noble Truth is necessary, because without its understanding one cannot understand the idea of misery facing a person as well as the world. If there is sorrow, it does not happen without any reason.¹³

Therefore, once the cause of grief is known, its elimination is possible and its elimination is possible by following the aforesaid path as stated by the Buddha. It shows that the challenges of the Fourth Industrial Revolution or the global risk associated with it can be solved or mitigated to a great extent, if we combine to ensure its application with the above Buddhist principles and only in those areas where human intelligence i.e. human mind is either ineffective or does not have the ability to complete the task or work in particular area is hazardous to human health. Such implementation of the Fourth Industrial Revolution would certainly reduce the misery ratio. However, this requires the collective effort of every human being and initiative by key officials like government, policy makers, academics, civil servants, citizens, employees, investors and etc. to shape the Fourth Industrial Revolution and Happy Blend of Buddhist principles

can be given and ensure its execution. This will help deepen our own relationships with others and our surroundings, especially in the areas of equality, employment, privacy and trust, which are major concerns of this revolution. In conclusion, The Fourth Industrial Revolution is full of positive and negative possibilities, however, its utility can be better adopted, including the method as well as the humanist view, rooted in the great sermons of the Buddha, the founder of Buddhism. To create a peaceful and harmonious environment for all in the world, especially for human existence. If we do not mix the Fourth Industrial Revolution with Buddhist AIM, the Fourth Industrial Revolution will fail to fulfill its AIM and play the wrong game. To win the game we must not forget to learn from previous revolutions, whose victims belonging to the categories of victims still exist in different parts of the world. We can conclude that the fourth industrialization era with its working style and great potential will fulfill the very need and purpose of its birth and has the power to change the world keeping in mind all / with a positive wave for welfare. is. 'The grass is always green on the other side' - this means that this positive revolution can be negative.

And as a result of its birth it will inevitably face challenges with the new possibilities it adds to. "We create the value we give. It reminds us that we need to remember our values because we are building with these new technologies.¹⁴ For example, if we value money in family time If we give, then we can build techniques that help us to make money at the cost of family time. These technologies can create incentives that make it difficult to change that underlying value. In the present and the coming times, people will establish a deeper connection with technologies.¹⁵ This is why we are willing to create our own worlds, and we have to develop them with care. It is more important than ever that we start right.

¹² Nyanatiloka Thera, *Buddha, The Word, Eightfold Path*, p.44

¹³ <https://study.com/academy/lesson/the-four-noble-truths-the-eightfold-path-to-enlightenment.html>

¹⁴ <https://www.history.com/topics/industrial-revolution/industrial-revolution>

¹⁵ Dr. Malti Sakhare, *Pali Vyangmayache Anrang*, p.12

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