CHAPTER II

STATUS OF THE EXTERNAL WORLD
IN EARLY BUDDHIST PHILOSOPHY
"That being thus, this comes to be, from the coming to be of that, this arises. That being absent, this does not happen, from the cessation of that, this ceases"
The essence of Buddhist philosophy is the awareness and transcendence of human suffering. Enlightened awareness of suffering is the foundation of Buddhist philosophy and also Buddha dharma. Buddha considers it as the great problem of human life. By suffering, he does not mean only the physical and mental suffering, but all things of the world are as such. “Birth is attended with pain, decay is painful, disease is painful, death is painful, union with the unpleasant is painful, painful is separation from pleasant and any craving that is unsatisfied that too is painful in brief the five aggregates which spring from attachment (the condition of individuality and their cause) are painful.”1 Every one suffers and everything is the cause of suffering. Every moment human life depends on the different conditions of the universe for its own existence and human beings suffer in the world. Thus, the suffering runs behind every human life.

Life is full of suffering. The Buddha says “How is laughter, how is there joy, as this world is always burning? Why do you not seek a light ye who are surround by darkness?”2 Like human suffering other things or lives suffer or not, it is not clearly found in the Buddhist texts. But the Buddha says, “They know truth in truth and untruth in untruth, arrive at truth.”3 Therefore, it can be said that other lives like animal plant also suffer in the world. Therefore, according to Buddhism, suffering is an unassailable phenomenon in the world.

Life is full of suffering, but suffering is not the end of life. Buddha says that there is suffering, it has cause, it can be removed and there is the way
for its removal. These are known as the Four Noble Truths in Buddhism. In the First Noble Truth Buddha points out that all things of the world are suffering. All created things are grief and pain. The world is the vale of suffering. The Buddha says, “Birth is sufferings, decay is sufferings; disease is suffering; death is suffering; to be conjoined with things which we like is sufferings; to be separated form things which we dislike is suffering; not to get what one wants, that also is suffering. In short, these five aggregates, which are the objects of grasping, are suffering.”

The Second Noble Truth is concerning the origin of suffering. Every thing has a cause. Sufferings have a cause. According to Buddha, thirst (trsna) or craving which generates the cycle of birth and death is the cause of sufferings. All pain arises due to the avidya (ignorance). Avidya or ignorance is due to the will to-live and it is the root cause of suffering.

The Third Noble Truth is the extinction of suffering. Extinction of suffering can be effected by removing and destroying the causes of suffering. By a complete destruction of thirst, craving or will to be born, one can stop the suffering. This total extinction of suffering is known as Nirvana. Nirvana is the total extinction of desire. “It is total extinction of suffering, decay and death. It is grasping at nothing, and possessing nothing.”

The Forth Noble Truth is the way to the extinction of suffering. These ways are together known as the eightfold path, viz, Right belief (samyak drsti); Right resolve (samyak samkalpa); Right speech (samyakvak), Right conduct,
(samyak karma); Right livelihood (samyak ajivika); Right effort (samyak vyayama); Right mindfulness (samyak smrti) and Right concentration (samyak smadhi). This eightfold path is the way to extinction of suffering. It leads every aspirant to the complete extinction of suffering. The Buddha maintains that one who follows the eightfold path; he can remove self-indulgence and self-mortifications. Then, he becomes an enlightened person or a perfect man who has conquered all sufferings in this world. That is the stage of Nirvana.

Early Buddhism basically explains the human suffering and its cause. But whenever Buddha explained the human suffering and its cause, he also said about the position of the world. “All phenomena are unreal. One who realizes this by insight becomes disgusted with misery and vanity of existence. This is the path of purity.”

His followers had put the following questions to him

1. Is the world eternal?
2. Is the world not eternal?
3. Is the world finite?
4. Is the world infinite?
5. Is the soul same as the body?
6. Is the soul one thing and the body another?
7. Does one who has gained the truth live again after death?
8. Does he not live again, after death?
9. Does he both live again and not live again after death?
10. Does he neither live again after death?
The Buddha kept silence and answered "This question is not calculated to profit, it is not concerned with the norm, it does not redound even to the elements of right conduct, nor to detachment, nor to purification from lusts, nor to quietude, nor to tranquillization of heart, nor to real knowledge, nor to the insight (of the higher stages of the path) nor to nirvana. There is it that I express no opinion upon it." In Buddhism, these ten questions are often referred to as the indeterminate questions (Ten avyakatani) or agnosticism of Buddha. To discuss such questions is unprofitable and ethically useless, because it is based on insufficient evidence. This is the philosophic position and it resembles very closely to the position taken up in the west many centuries afterwards, by Hume and his followers. Like the Buddha, Hume also refers to these problems as the unintelligible chimera. All these are the ideal fiction of imagination. In fact, the Buddha was a practical man and he practically explains the world through the experience and rational analyses.

Buddha teaches neither eternalism nor nihilism. He points out only the way to that reality and this path is the middle path. The Buddha avoids two extreme views, one is the habitual practices of self indulgence, which is unworthy, vain and fit only for the worldly-minded and another is the habitual practice of self-mortification, which is painful, useless and unprofitable. The Buddha says, "Let me teach you, O, Bhikkhas, the middle path which keeps aloof from both extremes. By suffering, the emancipated devotee produces confusion and sickly thoughts in his mind. Mortification is not conducive even to worldly knowledge; how much less to a triumph over the senses."
In early Buddhism, the position of the world can be explained from three points of view. Viz, (1) Everything is suffering (2) Everything is transient and (3) Everything is unsubstantial or soulless. These three are the basic principles of the world and original teachings of the Lord Buddha.

(1) Buddha says, “Sarvam dukhuam, sravam anityam and sarvam anatmam.”9 All things of the world are subject to decay and death, impermanent and empty of being or beingless. Buddha says, “there are three things, O king which you can not find in the world and what are the three-that which, whether conscious or unconscious is not subject to decay and death that you will not find, that quality of anything (organic or inorganic) which is impermanent that you will not find. And in the highest sense there is no such thing as being possessed of being.”10 He again says that space and Nirvana these two do not fall under decay and death, impermanent and being. Nirvana is not a product of anything and no cause for its origin has been declared. Therefore, Nirvana is not the result of any cause.

According to Buddha, only three things are born in the world. In conscious life karma is born. In un-conscious things cause is born and in the natural event, the season is born. The king Nagasena asked Buddha, if all things are the cause of suffering and impermanence then what is born in this world. Buddha said, “All beings O king, who are conscious, are karma born (spring into existence as the result of karma). Fire and air things growing out of seeds are cause born (The result of a pre-existing material cause). The earth, the hills water
and wind—all these are season born.”¹¹ There is nothing in the world other than
these three truths; space and Nirvana exist independently like karma, cause and
seasons.

For, Buddha the world is governed by the five orders. These are—

(1) “The physical inorganic order. This is the unchanging order or
reasons, which causes wind and rains and the nature of heat.

(2) The order of germs and seeds. The physical organic order, the
scientific theories concerning cause belong to this order.

(3) The order of act and result. This order deals with the desirable and
un-desirable acts, which produce good and bad results.

(4) The order of the norm gravitation. This order explains the natural
phenomena occurring at the advent of a Bodhisattva in his last birth.

(5) The order of mind or psyche. This law includes the process of
consciousness, the arising and perishing of consciousness etc.”¹²

Thus, the five laws embrace everything in the world. Buddha points
out that all things of the world are conditional. Nothing exists independently. All
things of the world are relative. So, the world is true only in the sense of relative
truth. The world is not one, not a whole but it is relative at each and every
moment.

There are two characteristics in early Buddhist philosophy. First,
Buddha explains only the position of present existing world and after that he
explains the existence of past world in terms of the present world. On what
causes and conditions the present world exists, in the same way past world also existed by the same law of cause and effect. Early Buddhism does not believe the existence of individual permanent reality in the world. The concept of reality is derived from the process of the world. This philosophical position vastly differentiates Buddhism from the Vedanta philosophy. Vedantins believe in the independent existence of reality, which is unconditioned, spaceless, timeless, non-causal and eternal. Oldenburg expresses the difference between the Brahmical and Buddhist conception in these words, “The Speculation of Brahmins apprehended being in all becoming, that of the Buddhists becoming in all apparent being. In the former case substance without causality, in the later causality without substance.”

The second characteristic of early Buddhist philosophy is that Buddha expresses only the process of the world and he explains the origin of world in terms of the process of the world. The method which Buddha adopts is really scientific and logical and it is free from traditional belief and superstition.

Buddha explains the world through the law of dependent origination, which is known as pratityasamutpada in early Buddhist philosophy. “By the compound word pratityasamutpada is meant that a cause leads to an effect unalterably, and the cause and effect are not separate from each other; cause and effect are mutually dependent and which mutual dependence is unalterably fixed.” This theory is the backbone and foundation of Buddhist philosophy on which the entire edifice of Buddhism rests. As Dr. G.C. Panday remarks “Buddhist logic and dialectic have evolved through the attempt to define
the exact nature of the dependence of things which the principle of
pratityasamutpada implies.” The famous Buddhist thinker F. Th. Stcherbatsky
defines the meaning of pratityasamutpada, that “pratitya is found by the affix
‘prati’ (towards) and the root ‘i’ (moving approaching). The affix modifies the
meaning of a verb. Therefore, pratitya here means, reaching in the sense of
‘dependant’ or relative. The word ‘samutpada’ means appearance or
manifestation. The whole word ‘pratityasamutpada’ therefore, means in this
system ‘the manifestation of separate entities as relative to these causes and
conditions (Hetu-pratityayakeso bhuwanam utpada partityasamut-padardthah)”.

The etymological meaning of pratityasamutpada is origin of
something on getting something. Samutpada means appearance or arising and
pratitya means after getting. Combining the two, we find arising after getting.
The root ‘I’ stands for going, so that the broad meaning of pratityasamutpada
turns out to be that going or getting of something produces some other thing.
That something is produced when some other thing has occurred. Here, then the
production of one thing is dependent on the occurrence of some other thing,
which is naturally its antecedent. The relation between the antecedent and the
consequence is one of dependence, but the exact nature of this dependence is
obscure. This may be a physical or a psychological kind of dependence. The
general theory of pratityasamutada is applicable on all the elements of the world.
But it is not explicitly mentioned in the early literature of Theravada.
Buddha explains the origin and existence of life through the pratityasamutapada theory which is known as the wheel of life or the twelve fold chain of causation. "The twelve fold chain of causation, the foundation of all the other teachings of the Buddha is variously referred to as the Dharma Cakra (the wheel of becoming), Samsara Cakra (the wheel of existence), Janma-Marana-cakra (the wheel of birth and death), Bhava-Cakra (the wheel of rebirth), Dvadasa Nidana, (the twelve sources) and pratityasamutapada (Dependent origination)." The twelve links in the chain of causation are given below –

1. Ignorance (avidya)
2. Predisposition (samskara)
3. Consciousness (vijnana)
4. Name and form (Nama-rupa)
5. Six-sense-organs (sadayatana)
6. Sense-object-contact (sparsa)
7. Sensation (vedana)
8. Craving or desire (trsna)
9. Clinging (upadana)
10. Coming-to-be (bhava)
11. Birth (Jati) and
12. Old age and death (Jara-marana)

Buddha points out that everything has a cause (nothing comes out of nothing). Suffering being a fact, it must have cause. It must depend on some conditions. One who is born in this world he must suffer, in old age and death. What is the cause behind old age and death? Birth is the cause of old age and death. Now, question arises, why man is born in this world. Buddha explains that
the cause of being born is the will to be born or bhava, the will to be born is due to man's clinging to objects, physical and mental (Upadana). But on what cause clinging depends? Clinging depends upon man's craving or thirst for objects (trṣna). Again, why is there craving? Craving arises out of our sense experience (vedana). If we do not have sense experience, then there would be no objects for us to crave. But how sense experience is possible? Sense experience arises out of the contact of senses with objects (Sparsa). How do sense object contacts arise? The contracts are due to the six sense organs of condition including the mind (sadayatana). These six are dependent upon the embryonic psychophysical organism. The cause of embryonic organism is the initial consciousness (Vijnana). But how the initial consciousness is possible? The initial consciousness arises out of impressions or pre-disposition (samskara) from past existence. Finally, the karmic forces or pre-dispositions are themselves due to the ignorance (avidya). If there is no ignorance, there is no karmic force pre-disposition and impressions. According to the sutras, birth is the cause of suffering as decay and death and traced chain back to ignorance. Hence, the cause of suffering is ignorance.

Out of the twelve links the first two i.e. ignorance and disposition refer to the previous life while consciousness, name and form, six sense-organs, contact, feeling, craving and clinging cover the present life. And becoming, birth, old age and death are concerned with the future life (rebirth). The repetition of the chain ending with old age and death to be followed again by another round.
It seems in the wheel of life that the same life does not migrate from past life to present life or to the future life and which is transmigrating, that is only the consciousness. Thus, the world is a flux of consciousness, which comes out from the samskara of past life in the rule of ignorance. Buddha says, "Chief am I in the world, eldest am I in the world, for most am I in the world! This is last birth! There is no more coming to be." ¹⁸ Through the wheel of life, Buddha explains the process of re-birth. He also explains the position of the world by the same law.

(2) The First Principle of the External World is that everything of the world arises on getting some other things. All entities of the world depend on some other things for their origination and existence. On the other hand, nothing exists independently and whatever exists it depends on some other things. The nature of dependent originations is like a network, which is silently happening in the world. Everything of the world arises through this universal law.

"This law can be expressed by the logical term that being present this becomes, from the arising of that this arises. That being absent this does not become, from the cessation of that, this ceases." ¹⁹ Logically also this law can be explained. Suppose in the same series of the casual connection A, B, C and D are the external objects- here, D arises depending on ‘C’ ‘C’ on ‘B’, ‘B arises, depending on ‘A’ and ‘A’ arises on getting some other things and so on. Here, Buddhists points out that whenever A is the condition of B, but the same A does not transmigrate into B or the same A will not transmigrate into B after its death.
or destruction. And which one is transmigrating from A to B, is only the Karma or cause of A. Everything comes out in the world through this law. Thus, the world is the discontinuous continuity process (vicchitam pravha). "The death of a living being is not end; at once another life begins to go through a similar process of birth and death and thus repeats the round of life over and over again."  

Buddha explains this process by another example. He points out that from a burning flame of a lamp another flame can be lighted but the first flame is not the same with the second one. Similarly, everything arises on getting some other thing but same thing does not transmigrate into another thing.

Secondly, things are not only dependent but also they depend on different conditions at each and every moment for their existence. A thing is only a force, a cause and a condition. Things are products of conditions. Conditions are the immediate agreements of objects for their existence. Everything co-operates with other things and they are mutually dependent for their origination and existence.

Whatever is subject to origination is subject also to destruction. When this is destroyed, that is also destroyed- it is another principle of pratiyamutapada theory and relivent to the status of the world. Destruction is not the end of object; at once another arises by the similar process of cause and condition. "Verily this world has fallen upon trouble; one is born and grows old, and dies, and falls from one state and springs up in another."  

Things exist
depending on different conditions and this one is also the condition for some other things at the same time in the world. Every effect becomes in turn a cause. On the other hand, there is nothing without a cause. The cause necessarily produces an effect. The effect in its turn is transformed into a cause, a cause into an effect and vice versa. This process goes on infinitely. The universe emerges without a creator without a known beginning and would remain forever under the influence of cause and effect. “An effect, according to Buddha is not the result of a single cause, but many causes working together. The totality of causes is called Samagri.”

Buddhists theory of dependent origination is based on the law of causation. The law of causation explains what is happening, what else happens, what is not happening, what else does not happen. Of these two phenomena, the former is called the cause and the later is effect. There being the cause, there is the effect and there being the absence of the cause, there is the absence of the effect.

It is believed that in the process of causation something changes into another. But according to Buddhist, a thing does not change into another, because a thing is, what it is and cannot become something else. There is change; there is no changing thing. In their view, causation means the uniform succession of two events of which the antecedent is the cause and the consequent is the effect. The Buddhists hold that every event internal or external is determined by its previous event. There being some event another event is sure
to follow. The whole universe is conditioned by causes. Every event comes into being depending on its previous conditions.

It is also believed that the cause continues to exist in the effect. Clay is said to be continuing to exist in the jar and the seed in the sprout. But according to Buddhist, the cause is destroyed before the production of the effect. Therefore, the cause does not continue to exist in the effect. Their view is that it is only after the destruction of the seed that the sprout arises.

The Samkhyaists hold that the cause and effect are identical. The effect pre-exists in the cause in a potential condition. The effect is a modification (parinama) of the cause. It is a manifestation, development, or redistribution of the cause. Therefore, the effect is not a new creation. It exists in the cause prior to its manifestation. This theory of Samikhyya is known as the Satkaryavada. Like the Samkhaya, Buddhists do not believe that the essence of a thing remains the same, while changes occur only in its forms or modes.

On the other hand, the Naiyayikas hold that the effect which is produced from the cause is completely a new creation, and it is different from its cause. Buddhists also accept that the cause is completely different from its effect. But there is a difference between Nyaya and Buddhists view. Buddhism does not believe that the effect is produced from the cause, nor do they regard the effect as related to the cause. In their view, the cause is completely destroyed before the production of the effect. Every thing arises in the world through this law of causation.
Therefore, the law of causality has got two aspects – (1) external and (2) internal. In the external aspect, this gives an explanation to the causation of material things by holding that when the antecedent conditions are present, the effect comes into being. When seed, air, soil, heat etc. are present, the sprout is sure to come. If any of these necessary conditions is missing, the sprout will not arise. In the internal aspect the law of causation gives an explanation to the life process. It seems that Buddhism believes in immanent causality, in which a substance appears to be manifested as its qualities. Causation is dynamic, it is not static.

The world is impermanent and it is the second principle of the external world. All things change constantly at every moment and two moments of a thing are not the same thing. Existence is impermanent. All is flux – a stream of becoming. There is no permanent entity or being running through these ever-changing entities. The world is a succession of transient phenomena. All individuals are series of momentary states of consciousness.

Therefore, all things are impermanent and are constantly changing. “All things undergo the changes indicated in utpada (origination) sthiti (staying) jara (growth) and nirodha (destructions).” All originated objects, whether divine or human, whether animal, vegetative, or mineral, are subject to an invariable law of change as they are subject to the law of causation.

A thing cannot continue to exist in the same condition for two consecutive points of time and undergoes changes in an endless series. “Things
are different in every moment. Difference of time is difference of thing; at no
two moments is a thing identical. Existence is momentary."\(^{24}\)

According to the Buddhists, there is no identity; there is only a
continuity of life. Identity is another name of continuity. There is only a
continuous succession of bodily and mental changes. The changes are causally
connected with one another. These things are new at each and every moment and
at no two moments are identical. It is because; every moment things depend on
different condition for existence. "Every change is determined by a number of
conditions is ordinarily its cause and the change itself is said to be effect or that
cause."\(^{25}\)

Thus, things are different at different moments of their existence.
But, there is a successive relation in between one moment to another moment in
the continuous change and we perceive the same thing. "When a body seems to
move, what happens is that it is continuously renewed, it is re-born each moment
as a flame which always being renewed and never remains even for a moment
identical with itself."\(^{26}\) Thus, from the empirical point of view, things, which
appear through our sense experience are not real. In experience we found a real
unchanging world. But in reality it is impermanent.

Permanence of a thing is an illusion, like the oneness of the flame
or of the stream. What we call a thing, like clay or a picture is in reality it is not a
single phenomenon, but a chain of momentary phenomena. According to
Buddhism, human life is a process of continuous becoming of the
psychophysical phenomena and belief in a constant and permanent self in the individual is a superstition.

Change is the reality and impermanence is the law of the universe. The whole world is subject to change and in every respect it is impermanent. "Things come into being and pass away. The seed germinates, the sprout grows into the plant, and the plant becomes the tree, bears fruit and flower and withers away. The child is born, grows into the adult, and suffers sickness and old age and dies. Mountains arise and crumble sway, continents are formed and dissolved, starts appear and disappear, and the face of the earth as well as that of the heavens it self changes. Thus it appears that no matter when and where we look, we find all around as continuous change and impermanence holding sway." Therefore, re-birth is not transmigration of the same soul into another body. It is the causation of the next life by the present.

The Buddhist doctrine of impermanence finds classical expression in the off recurrent formula 'Sabba sankara anicca; or Anicca vata Sankhara'. Both these formulas about to saying that all conditioned things or phenomenal processes go to make up the samsaric plan of existence are transient or impermanent. Therefore, the world is neither real nor unreal and whatever is real it is only the universal change of the world. Existence is a flux. A thing is a point instant, having neither a 'before' nor an 'after' it has no space temporally, there is no duration, cessation is inherent to things and is entire (alutuko nir- anvago
The world that is appearing behind us is not our thought construction. It has existence but its existence is momentary.

Now, the question is if the world is momentary, how can we define the existence of the world? In early Buddhism ‘existence’ is defined as arthakriyakartya or practical efficiency. It means the capacity of producing something or effecting some change in the existing order of things. Therefore, an entity is called existence if it can produce some effect. The seed is said to exist, since it can produce shoots.

It is found in Buddhism that the production of an effect can be accounted for only by holding that causal efficiency is the characteristic of ‘existence’. This causal efficiency is momentary. Therefore, things must be regarded as having momentary existence. Buddhists agree that since the effect is impermanent, the power of production must be impermanent. So, whatever is existent is momentary.

Early Buddhism analyses the process of dependent origination and impermanence of things of the world through the law of karma. Kamma is a pali word, karma is a Sanskrit word and it means action. In its general sense karma or action means all good and bad actions. Buddha says, “it is mental volition, O monks, that I call karma ‘having willed one acts through body speech or mind.’”

28

29
Every karma necessarily produces the fruit either good or bad. Good karma produces good result and bad karma produces bad result. The past influences the present and the past and present influence the future. The present is the result of past karma and the future will arise by the law of past and present karma. Buddha says, “By karma the world exists by karma mankind exist; beings are bound by karma as the linch-pin of a chariot keeps the wheel on. The variety in the world is due to karma. The whole world with all its variety is the combined effect of the acts of all beings. The law of karma governs all physical and mental phenomena. It is the supreme impersonal law of moral causation to which physical causation is subservient.” Therefore, causality is nothing; it is only the karma or action of things. On the other hand karma is nothing; it is only another name of causality. Thus, the world is governed by the karma of (present existing life or things) conscious things and cause of unconscious things (material things).

From this it can be inferred that neither the world is real nor unreal, it is only becoming. The world is dynamic. A wonderful philosophy of dynamism was formulated by Buddha 2500 years ago, a philosophy which is being re-created for us by the discoveries of modern science and the adventures of modern thought.” The world is not real; because the world changes constantly in every moment and in every respect it is impermanent. Therefore, all things of the world are conditional and devoid of independent existence. Nothing exists independently and whatever exist it depends on different conditions. The world is a discontinuous continuity process. Secondly, the world
is unreal is also not true because it is not non-existence, but it existence is momentary. The world is becoming without the being. Vaibhasika and Sautrantika call it force, Yogacara call it Alaya and Madhyamika call it Sunya. "Every thing is; this is one extreme view. Everything is not; this is second extreme view. Avoiding both these extremes, Buddha teaches the norm by the man. And the gist of the doctrine of the man is that life is a becoming or coming to be."32 The world is a succession of transient phenomena. There is no permanent being. The world is becoming.

3) The Third Principle of the World is that there is no permanent being like, soul or substance in the world. Buddhism denies the permanent existence of soul or substance in material body. Buddha says, "The body (rupa), O Bhikkhus, where the self, the body would not be subject to disease and we should be able to say 'let my body be such and such a one, let my body not such and a one, but since the body, O Bhikkhus is not the self, therefore, the body is subject to disease and we are not able to say let my body be such and such a one."33

What we call soul, is only an aggregation of constantly changing states of being or skandhas and it is union of these that constitutes the individual. Therefore, what we call the individual is nothing but a mind body-complex a samghata or aggregate of elements.

The elements constituting an individual are called skandhas or groups. The word 'Skandha' means the trunk of a tree and is generally used to
mean group or aggregate. The skandhas are five in number – (1) rupa or body (2) vedana or feelings (3) sanjana or perception (4) samskara or pre-disposition, from past impression, and (5) vijnana or consciousness. Of these five elements, the first denotes the material body (nama) while the rest four elements are psychical (rupa). When the Skandhas are held together then the individual functions as a single being. Buddha says, “With regards to these five groups, I do not find any ego (atta) or some thing belonging to an ego. I am no longer subject to the thought of ‘I am’ or this ‘I am’.”

All these elements of an individual and their mutual relations are always changing, and do not remain the same for two consecutive moments, yet continuous in an endless member of existence. Therefore, an individual is merely an aggregate; it is ever changing, ever becoming without a being. “Man is only a conventional name for a collection of different constituents, the material body (Kaya) the immaterial mind (manas or citta) the formless consciousness. The existence of man depends on this collection and it dissolves when the collection breaks up.” At death the union is dissolved and the Skandhas disappear.

So, the idea of permanency of the self or the world is only an illusion. All this is beautifully illustrated in the questions of king Milinda. The king Milinda asks Nagasena if there is no permanent soul involved in the matter, those who is it that enjoys robes, food and lodging? Who is that lives a life of righteousness? Who is it who devotes himself to meditation? Who is it who attains Nirvana? Nagasena replied to the king Milinda “Just as the ‘chariot’
on account of its having all these things- the pole, the axle, the wheels, the spokes, the frame work, the yoke and the goad comes under the generally understood symbol, the designation in common use, of 'chariot' similarly 'soul or 'individuality' or 'being' or 'personality' is only a generally understood symbol, the designation in common use, for the five skandhas. There is no permanent soul involved in the matter”\textsuperscript{36}

We use the word ‘I’ ‘me’ ‘he’ to refer to the individual. But such terms do not denote any permanent self or soul. The Samyutta Nikaya states “when one says ‘I’ he refers either to all the skandhas combined or any one of them, and deludes himself that was ‘I’. One could not say that the rupa was ‘I’ or that the vedana was ‘I’ or any other Skadhas was ‘I’. There is nowhere to be found in Skandhas ‘I am’.\textsuperscript{37} According to Buddha, such a belief in a constant and immutable self in the individual is an utterly and entirely foolish idea. These elements of the individual are existent by themselves. There is no substratum behind them. Thus, there is no thinker but only thought no feeling agent but only feeling. All these elements undergo changes every moment. Russell is of opinion that each of us is not one man but an infinite series of man of whom each exists just for one moment. So he believes that the world is not static, it is becoming. Every life is constantly changing. Each life depends on different conditions at each and every moment. Therefore, each of us is not one man but infinite series of man.
Like Buddha, David Hume also denies the existence of permanent soul in human body. According to him, what we call soul or substance is a construction of our imagination. For him experience gives us nothing but a lot of impression or perception, and we have no way of showing or reason for believing that the soul is anything more than the collection of these impressions and ideas. We use I, me and mine words due to the exigencies of language and that such words donot reveal a metaphysical self. According to Hume, what is ment by self is simply the totality of experiences and nothing more. “When I enter intimately into what I call myself, I always stumble on some particular perception or other of heat or cold, light or shade, love or hated, pain or pleasure. I never catch myself, at any time, without a perception, and never can observe anything but the perception. The mind is a bundle or collection of different perception which succeed one another with an inconceivable rapidity, and is in a perpetual flux and movement. The mind is a kind of theatre where several perceptions successively make their appearance, pass- repass, glide away, and mingle in an infinite variety of postunes and situations. There is no simplicity in it at one time, not identity in different (time).”

William James also says that we cannot know the exact nature of things, because things are constantly changing and at no two moments are identical. “No two philosophers, no two human beings are going to see things in exactly the same way. This is because no two life situations are exactly alike and because things are continually changing” Therefore there is no permanent entity likes soul or substance involving in the world. “Experience is only a
collective name for all these sensible natures and saves for time and space (and, if, you, for, being) there appears no universal element of which all things are made.

According to Advaita Vedantin the mind-body complex is not the real self, but it is not correct to say that in the mind body complex there is no self. In their view the individual self is infinite and eternal. It is identical with the universal self which is self-luminous, unlimited omnipresent and immutable. Vedanta believes the existence of permanent self in material body. Soul is the external knower, the inner guide, the immortal. It is the knower but is not known. It is the fundamental consciousness which is the ground of the universe. It is the ground of our empirical consciousness. Brahman is the cosmic principle. Atman is the psychic principle. It is the inner felt in man. Brahman is Atman. The cosmic principle is the psychic principle. The universal spirit is the self in man. It is immanent spirit in him. It is inner guide. Brahman is the soul of all.

Buddha denies such a permanent unchanging self behind the psychophysical organism. But he accepts a provisional or an empirical ego which is not a permanent reality, but a ‘Sanatana’ or chain of ever changing elements. The soul is phenomenal and every substance is organic. This provisional self is denoted by the term ‘I’ whenever we use term ‘I’ or ‘self’ we denote by it some or all the elements of the psychophysical set. This mind body complex is the empirical or provisional self, which serves our practical purposes.
Followers of Buddhism and thinkers point out that the idea of permanent self has come from the traditional belief. It is not only a false and imaginary belief but it is also harmful from the ethical point of view. For it produces such harmful thoughts of 'I' me, and mind, selfish desires, attachments, and all other unwhole some states of mine, (akusatadhamm). It could also be a misery in disguise to one who accepts it as true. Buddha says "Do you see Bhikkhus such a soul theory in the acceptance of which there would not arisen grief, lamentation, suffering, distress and tribulation? Certainly not Sir, good, O Bhikkhus I too O Bhikkhus, do not see a soul theory in the acceptance of which there would not arise, distress and tribulation."^40

Many times our thought and language also create the idea of permanence. Language then is the source of our mistaken belief in a permanent self. These two create this idea just like the current of a river. As R puligendla writes in his book 'Buddhism that the notion of permanence arises in part out of language and thought. He says that considers for my example my writing 'desk’ I proudly and sentimentally describe it as the same desk my father, grant father and great grant father used. But in what sense is it the same desk? Has it not in the course of four generation undergone my change at all? Look as it and you will see yourself. Surely it looks worn, the varnish hadfaded away, the wood has become week, and the surface is warped. The conception of permanence derives form the language. Language then is the source of our mistaken, belief that there exist permanent and unching objects.
Now a question arises, if all things of the world are impermanent, how can we explain the fact of memory, law of karma and re-birth? Samkara criticizes the doctrine of momentary-ness or kanikavada in his commentary on the Vedanta Sutras. He argues, "Our consciousness can not be momentary since it belongs to a permanent individual. If an individual does not exist, then recognition and memory become unintelligible. If the past is to be recognized in the present, the permanence of the percipient is necessary."\(^{41}\)

Buddhists answer it by the law of casual relation. According to this law, each momentary entity impresses itself on the entity or effect that follows, and performs it. "When a person experiences an object, a seed of memory is implanted in the consciousness, continuum, when this seed ripens in due course of time; memory comes into being by a causal necessity without the agency of any entity, like a perceiver or remembers."\(^{42}\)

The fact of re-birth also can be explained on the basis of the same casual theory of cause and effect series. The actions performed by an individual, whether in the earlier lives or in this life go on producing series of effects. This chain of actions and the production of their relevant effects go on without any cessation of interruption through different births. Therefore, the accumulated effect of karma of a being exists in him in the form of Samskaras or mental dispositions. These effects of actions are transmitted to the last unit of consciousness of a life-continuum. It is this last unit of consciousness called pratisandhi-Vijnana that brings about re-existence or re-birth. This Vijnana gives
rise to the four mental factors of nama which take as their support or alambana the four material elements or rupa. “Thus through the pratisandhi – Vijnana the karmic effects of the earlier life stored in the forms of Samskaras are transmitted to the next life.”43 Thus re-birth is the same series of mental process.

The Fourth Principle of the External World is that the world has no any beginning or it has no any end. Everything of the world is dependently originated. No orginated entity is the beginning part of this world. Things have no ultimate origination. The Buddha positively states. “The origin of phenomenal existence is inconceivable, and the beginning of beings obstructed by ignorance and ensnared by craving is not to be discovered.”44

For all beings, the cause ever becomes the effect, and the effect becomes the cause and so on. Here no one cause is the prime or beginning cause of the world, because that cause arises depending on some other cause and so on.

In the circle of cause and effect a first cause or beginning is in conceivable. “The wheel of cosmic order goes on without maker, without known beginning continuously to exist by nature of concatenation of cause and effect.”45 The world is continuous whole and one. The process ‘dependent origination’ goes on without any beginning or without any end. The Samyutta Nikaya States “If a man should gather all the grasses and herbs twinges and leaves of this vast continent of India, and arrange them heaps, saying, this is my mother, this is the mother of my mother and so on. There would be no end seen to the mother of mother of this man even though he might reach the end of all
the grasses and herbs, twigs and leaves of this continent of India." So, Buddhists do not believe the existence of first cause or prime mover of this world.

The early Buddhist philosophy denies the existence of God or absolute behind the universe. There is no place of God in the chain of causation. For, Buddha this world is self-changing and self-forming. Every object in it is a stream of ever-changing elements. All these changing entities are again conditioned by their antecedent causes. The world being thus is a process of incessant changes. No external God can be accommodated in this system. Thus, the world is not the creation of God and he is not the prime mover of this world. "Neither is the world finite, nor is it infinite."47

From the epistemological point of view, early Buddhist asserts that the knowledge which occurs through our sense organs is not the true knowledge of things. Therefore, the external world which is appearing behind us is not real world. In our practical life we found a real unchangeable, permanent world. But in reality the world is impermanent. It is changing at every moment and every respect the world is impermanent. Thus, the phenomenal world is not real (Satah apramanya) but it has ontological reality (paratah pramanya) or the knowledge of reality of the world is true knowledge which is obtained only after false knowledge had occurred. Factors of validity of knowledge are different from the own giving rise to knowledge. But according to Vedanta philosophy, the knowledge of the world which occurs through our five sense organs is the real
knowledge of things in the phenomenal sense. Therefore, from the empirical point of view the world is real, but in reality it is manifestation of Brahman. For Vedanta the world has no ontological reality. This philosophical position differs Buddhism from the other system of Indian philosophy and they cannot be reconciled.
REFERENCES


2. Dhamma, Ch, vii
   F, *Max Muller, Sacred Books of East*, p, 41

   F, *Max Muller Sacred books of East*, p, 6

4. Glimpses of Buddha, p, 81, sloke no, 5

5. Kappamanavapuccha, slno, 1087

6. Dhamapada, ch, 12

7. Pothapada Sutta, ch, 1x, p, 188.


13. Radhakrishnan, S, *Indian Philosophy* Vol no, i, p, 375,


17. Puligendra, R, *Buddhism* p. 56

18. Mahapadana *Sutta* Ch-XIV,
   Rhys Davids, T.W, *Dialoguers of Buddha*, p, 12

19. *Maha-nidana-Suttanta,*
   Muller, Max, *Sacred Books of the East*, ch, II,
   xiii, p, 11, 32

21. Mahapadana Suttantach, xiv, 
Rhys, Davids, *Dialogues of Buddha*, p, 233 
22. *Causation of Indian Philosophy*, p, 104 
27. R. Puligendla, *Buddhism*, p, 61 
32. Samyuttanikaya-ii, p, 17; iii, 135 
37. *A Treatise of Hume nature*, BK, i, pt, iv, p-6 
38. Guy W.Stroh, American philosophy froms Edwards to Dewey, p, 128, 
42. *Tattva Semgrah v*, p, 502-505, Sinha K.P.*Nairatmavada* 
45. *Buddhaghosa, Visuddhisagga*, xvii. 
47. *Brahma Gala Sutta*,p, 96.