CHAPTER-III
EXTERNAL WORLD IN VAIBHASIKA AND
SAUTRANTIKA SCHOOLS
“When an element appears at different times, the past one retains its past aspect, without being severed from its future and present aspects, the future has its future aspect, without being altogether deprived of its past and present aspect, the present likewise retains its present aspect, without completely losing its past and future aspects. Just as, when a man falls into passionate love with a female, he is not altogether deprived of his capacity of love towards other females (but this capacity is not prominent)”

Abhidharmakosakarika, v, 24-6,
Vaibhasika and Sautrantika schools belong to Hinayana and are the two main schools of Sarvastivada philosophy. Vasubandhu was a great author and commentator of the Vaibhasika school. His Abhidharmakosa karika was the chief work of the Vibhasa school and Commentary of Abhidharma. This work was mainly written from the point of view of Kashmir. The fourth Buddhist Council was held at Purusapur. In the council the great commentaries or the Vibhasas were written and discussed in order to settle the other schools. The followers of Vibhasa or commentaries are called Vaibhasikas.

“The title ‘Abhidharma’ is significant, kosa indicates a ‘holder or a case’ which contains something carefully placed in it. The kosa apparently contains the valuable writings and essential points of Abhidharma.”

Abhidharma is an elaboration or exposition of the sutras. Essentially, the psychological and philosophical literature of Buddhist doctrine is recognized as Abhidharma. “There are altogether 594\(\frac{1}{2}\) slokas or the karikas arranged in eight kosasthanas or chapters, each of which deals with a particular topic.”

In wider sense, Abhidharma is that which interprets the sastra from a particular standpoint of philosophy. In a more limited sense, Abhidharma consists of Cosmology, Biology, Physics, Metaphysics, Psychology, Ethics and practical religion. All these topics are focused on the practical goal of a human individual getting liberated through a course of practical ethics and introspection.

According to Hsuen Tsang, Vasubandhu was born in a Brahmin family of Peshawar. It is found that there were three brothers in that Brahmin
family and Vasubandhu was the second. He had written the famous text 'Abhidharmakosa' in his earlier part of life. He studied Sarvastivada school in Kasmir and wrote this famous Abhidharmakosa. His elder brother was Asanga who was a disciple of Maitreyanatha. Maitreyanatha was a famous exponent of a particular branch of Mahayana philosophy. It is said that in earlier life Vasubandhu and also his younger brother were believers in Hinayana philosophy. But later on, he changed his faith from Hinayana to Mahayana under the influence of his brother Asanga.

"Abhidharmakosa, a masterly work by Vasubandhu, was written as a synthetic compilation of the different Abhidharma texts of Kasmira Vibhasa school of Sarvastivada. It seems to have had a wide popularity in India and outside. Even today this kosa text remains indispensable for an adopt in some parts of China and Japan." Thirtysix texts are ascribed to his authorship and most of these texts are written from the point of view of Yogacara School.

Dr. B. Bhattacharya in his foreword to 'Tattvasamgraha by Sanaraksita has suggested two important dates of Vasubandhu that he was born either in between 280-360 A.D. or 420-500 A.D. "Frauwallner in his booklet "the date of Vasubandhu the Buddhist law master adduces reasons for two separate Vasubandhus; Vasubandhu the Mahayana scholar and Vasubandhu the author of the Kosa and two dates are 320-380 A.D. and 400 A.D. respectively." But it is suggested that Vasubandhu came from a Kousika family who lived in Gandhara, where Hinayana especially Sarvastivada, was popular school in
Gandhara. “When Vasubandhu was young, he came somehow to Kashmir and studied the viewpoint of the Vibhasa school before he came over to Ayodhya where he obtained the patronage of the later Gupta Kings including Narasimha Gupta Baladitya.”

He wrote his Kosa Karika here and sent a copy to Samghabhādra who was the famous teacher of the Vibhasa school.

Samghabhādra wrote two treatises (Nayāyanusara, Abhisamayapradipa) criticizing Vasubandhu for misinterpreting the Vibhasa points of view due to Vasubandhu’s leanings towards the Sautrantika school. Yosomitra in his Sphutarthabhīdharmakosavyakhya often refers to Samghabhādra’s criticism of Vasubandhu’s work. It is quite probable that Yosomitra refers to one and the same Vasubandhu and not to two separate Vasubandhus when he mentioned Vṛddhacarya Vasubandhu and Sthavira Vasubandhu in the Vyakhyā. “The Sautrantikas, the second of the four Buddhist philosophical schools, were dissenters from the Vaibhasikas whom they opposed on the principal doctrine of the Sarvastivadin viz, everything exists, the implication being that all elements exist. The emphasis, which is put on the reality of elements, refers to the conception that their past and as well as their future transition represents something real. From this fundamental tenet the school derives its names.”

According to Pali sources, the school of the Sankranti Vādins derives from the Kasyapiyaśas and the school of the Sautrantika derives from the Sankranti Vādins. But according to Vasumitra, these two schools are same and
identical. The name Sautrantika is derived from the Sutras, because they regard sutras only as the authority. Kumaralata was the founder of Sautrantika school. Yasomitra and Asanga are the chief exponents of Sautrantika school. Yasomitra wrote a commentary on Abhidharma kosa named Abhidharmakosavyakhya. "Now Ceylon is specially known as a center for the study of the Sutras, Siam as a Centre for the study of the Vinayas and Burma is known as a Centre for the study of the Abhidharmas which had of course developed at about 243 B.C."7

Vaibhasika and Sautrantika analyse the world through the elements of mind and the elements of matter. The world is constituted and existed by the co-operation of separate elements. "The elements are realities; all compound things are mere names denoting groups of separate elements. Every element is a separate entity. There is no inherence of one element in another."8 Every element is a separate force or separate power. Therefore, all elements exist independently. Vaibhasika and Saurantika admit the independent existence of mind and matters. So, they are called the natural dualists. "There is a difference in the way things hang together in thought and the way in which they hang together in nature"9

The Sarvastivadians hold that every thing exists. Matter and mind exist independently. Mind consists of elements and matter also consists of elements. Therefore, mind and matter both are real and exist independently. The co-operating activities of mental and material elements are called force. Thus, the world consists of elements and it has real independent existence.
“All things mental and physical are produced by the co-operation of a plurality of subtle, ultimate, indivisible and un-analyzable elements of matter, mind and forces.”

Thus, the world is a process of combining elements of matter, mind and their forces.

Vaiśeṣika and Sautrāntika accept the existence of dual reality of the world. Mind and matter exist independently and one does not depend for its existence on the other. The existence of material world is not our mental creation and the existence of mental world is not the reflection of material things. Therefore, all our mental stages and cognitive faculties do not depend on the matter for their appearance and existence. All these appear for their existence of elements. Similarly, the existence of matter does not depend on our mind for its existence. “Our knowledge or awareness of things not mental is no creation, but only discovery. Things are given to us.”

The essential characteristic of all elements is that all elements are momentary elements do not change but only disappear. Elements are momentary; therefore their manifestations are also momentary. Everything of the world is momentary; therefore, the world is impermanent. “All component things are impermanent, unstable, and disintegrating. They are without substance and temporary. Form is impermanent, qualities are impermanent, the eye is impermanent and cognition is impermanent. All conscious and unconscious components are impermanent. They come together, take individual forms, and
break up. All components and composite things are impermanent. Animals, gods, men, plants and inorganic things are all impermanent. \[12\]

All these elements are technically called ‘Dharma’ in Sarvastivada philosophy. The term ‘dharma’ means in Sanskrit law, rule, faith, religion, world, phenomenon things, state etc. On the other hand, the Theravadians state that Dharma is only momentary. Unlike the Theravadians, the Sarvastivads maintain that Dharmas can be considered either in their actual being as phenomena or in their ideal being as noumena. They hold that ‘Dharmas’ exist in present, which is the meeting point of the past and the future phases of time. Vaibhasika and Sautrantika use the term Dharma in a unique sense. The world is constituted by the aggregation and separation of all Dharmas. Dharmas are the ultimate principles of all mental stages and material world. Every Dharma is a separate reality and it has separate power or force.

Vaubhasika and Sautrantika admit Seventy-five such elements or Dharmas. Stavirvad admits one hundred and thirty and Yogacara admits hundred of such elements. “The world process is a process of combinations of seventy two kinds of subtle momentary elements. Dharmas proceed from their causes (hetupraphava) and advance towards extinction - (niruddha). They produce the phenomenal world under the influence of ignorance. They are appeased and destroyed under the influence of enlightenment (prajna).”\[13\] Among these seventy five elements, there are eleven material compounds. Mind is one compound. There are fourteen non-mental compounds. There are three un-compounded
Dharmas. These are "(1) Akasa or infinite space (2) Pratisamkhya Nirodha or temporary cessation of becoming by knowledge which destroys impurities by one and (3) Apratisamkhya Nirodha cessation of becoming by means other than knowledge and not reached through elaborate ethical and esoteric activities."\textsuperscript{14}

These uncompounded dharmas are called pure dharmas and other seventy-two compounded dharmas are called impure dharmas.

All elements have four salient features (i) Elements are not substance. This refers to all the seventy five elements, whether internal or impermanent. (ii) Elements have no duration. This refers only to the seventy-two impermanent elements of phenomenal existence. "Elements are momentary. They have no durations and they exist in the present moment. The elements co-operate with another (Samskṛta), their co-operative activity is controlled by the law of causation."\textsuperscript{15} (iii) Elements are unrest. This refers only to one part of the later classes, that which roughly corresponds to the ordinary man as opposed to the purified condition of the elements of a saint and (iv) Their unrest has its end in final deliverance (their nirvana alone is santa). From the four characteristics of elements, it can be said that there is no permanent being involving in matter or mind. Elements have no duration and therefore, the world is impermanent. "An element is non-substantial, it is evanescent it is in a beginningless state of commotion and its final suppression is only calm."\textsuperscript{16}

Vaiśeṣika and Sautrāntika accept the early Buddhist concept of Pancha Skandhas and they develop this concept in their philosophy. Therefore,
in simple classification, all elements are divided into five numbers – (1) Rupa (matter) (2) Vedana (feeling) (3) Samijna (perception) (4) Samskara (impression) (5) Vijnana (consciousness)

Vaibhasika and Sautrantika divide all elements into two types of facultis – (i) Cognitive facultis and (ii) Objects of cognitive faculties “There are six cognitive faculties and six categories of corresponding objects. They make the twelve ayatanas or ‘bases’ of cognition.”17 These twelve ayatanas are –

(a) Six internal bases (adhyatma-ayatana) or respective faculties (indriya)

(1) Sense of vision (caksur-indriya-ayatana)
(2) Sense of audition (srotr-indriya-ayatana)
(3) Sense of smelling (ghran-indriya-ayatana).
(4) Sense of taste (jihu-indriya-ayatana)
(5) Sense of touch (kay-indriya-ayatana)
(6) Faculty of the intellect or consciousness (mana-indriya-ayatana).

(b) Six external bases (bahyaayatana) or objects (visaya).

(7) Colour and shape (rupa- ayatana)
(8) Sound, (sabda- ayatana)
(9) Odour (gandha ayatana)
(10) Taste (rasa- ayatana)
(11) Tangibles, (sparstavya)
(12) Non-sensuous objects (dharma-ayatana)

These twelve elements are called twelve ayatanas or basis of cognitions. In this classification the first eleven items correspond to eleven elements (dharma) each including one. The twelfth item contains all the
remaining sixty-four elements. Therefore, they are called dharma-ayatana or simply dharmas. "The term ayatana means ‘entrance’. It is an ‘entrance’ for consciousness and mental phenomena." These twelve ayatana or elements are also called Dharmas in technical sense, because these twelve elements are the ultimate principles of the mental and material world. "When the principle everything exists’ is set forth it has the meaning that nothing but the twelve bases of cognition are existent. An object which cannot be viewed as a separate object of cognition or a separate faculty of cognition is unreal. Being a congeries of separate elements it is declared to be a name and not a reality not a dharma." Thus, all things of the world arise and exist by the composition of twelve elements or Dharmas. Therefore, everything exist means twelve ayatanas exist. What we call an individual or a thing that is only another name of twelve ayatanas or the organism of twelve ayatanas. When his followers asked Buddha, “What is meant by the words everything exists? Buddha answered, that everything exist means that the twelve ayatanas exist.” All things are inalterably fixed.

In the classification of Dharmas (twelve ayatana) the first six Dharmas (From 1 to 6) are called subjective Dharmas and second six (From 7 to 12) are called objective Dharmas. The first Dharmas are the subjects of the remaining six objects and the second six dharmas are the objects of the first subjective elements. The sixth element i.e consciousness does not arise without any content. Consciousness arises supported by two elements; a cognitive faculty and a corresponding objective element. These are the supporters or the “doors”
for consciousness to appear. Therefore, there is consciousness but there is no conscious thing. The twelfth item includes every non-sensuous object and it is undivided.

Like Vaibhasikas and Sautrantikas Carvakas also admit four kinds of elements (earth, water, fire and air). In their view the world is constituted by these four kinds of elements. But there is a difference between the views of Carvakas and Sarvastivadins. In the view of Carvakas, elements are material and permanent. All our mental faculties are generated by the aggregation of material elements. In Vaibhasika and Sautrantika view elements are both mental and material. Elements are not permanent. They are momentary. Elements appear only for a moment and are followed, the next moment, by other elements. Elements are in a flux. So, the world is momentary. The world renews itself at each and every moment and it is not the same world for any two moments. On the other hand, the Vedantins accept the existence of one eternal, uncaused, unchangeable Brahman. In their view the world is the manifestation of Brahman. Vaibhasikas and Sautrantikas deny both these two views. In their view, elements are not eternal as mention by Vedanta and they are also not only material as held by the Carvaka. Elements are momentary and they are both mental and material. So, the world is neither finite nor infinite, it is only becoming, a process.

Vai\'bhasika and Sautrantika analyse the world through the existence of the eighteen kinds of Dhatus. They use the word 'Dhatu' in a technical sense. The unit of different elements produces the stream and the
compounds of such streams of different elements are called Dhatu. "Buddhist philosophy is an analysis of separate elements or forces, which unite in the productions of one stream (samtana) of events. The un-philosophic, mind of common people supposes this stream to represent a personality or an individual. Viewed as components of such a stream of the elements are called dhatus."\(^{21}\)

What we call an individual is only the stream of eighteen kinds of Dhatus.

In eighteen Dhatus, there are six kinds of faculties, six kinds of objects of the six faculties and six kinds of consciousness. Consciousness arises in support of the cognitive faculties and their objects. Therefore, there arise six kinds of different consciousness. For example the visual consciousness arises in correlation with the sense of vision supported with its objects, colour and shape. Similarly, the auditory consciousness arises in correlation with the sense of audition, supported by its object with sound. These six consciousnesses are –

(1) Visual Consciousness.

(2) Auditory Consciousness.

(3) Olfactory Consciousness.

(4) Gustatory Consciousness.

(5) Tactile Consciousness.

(6) Non-sensuous Consciousness.

All these varieties of consciousness exist only in the ordinary plane of existence. "In higher worlds-sense-consciousness gradually disappears in the immaterial worlds, only non-sensuous consciousness is left."\(^{22}\) A division of
consciousness into various kinds (dhatu-15-18) is made necessary for the composition of formulas of elements corresponding to the denizens of various worlds. Thus, all things of the world arise in the composition of the momentary mental and material elements. The world is devided into two viz, material world (rupa) and immaterial (arupa) world. In rupa or material and arupa or immaterial dhatus life is characterized by different degrees of perpetual trance (dhyana). In the process of composition and existence the rupa dhatu or the material world gradually disappears in the immaterial world and (arupa Dhatu) and only non-sensuous conscious is left.

Thus, the varieties of the world are the creation or manifestation of consciousness in support of the mental and material elements. Composition of elements, their consciousness and stream of compounds or Dhatus, all these are the processes of the world and their status is impermanent. All separate elements are momentary. Elements exist only for a moment. “They disappear as soon as they appear in order to be followed the next moment by another momentary existence.” Thus, a moment becomes a synonym of elements; two moments make two different elements. Every element in every moment is a new element. Elements exist and again disappear. They do not change, but only disappear. “Disappearance is the very essence of existence, what does not disappear does not exist.” Thus, the world is constituted by the mental and material elements. Elements are momentary. Therefore, the world is impermanent. The world is only a stream of consciousness, which arises in support of the mental and material elements.
In general sense, Vaibhasika and Sautrantika divide all elements into three factors. These are – (1) Elements of matter (2) Elements of mind and (3) Their combining forces. The world is constituted by the elements of matter, elements of mind and their combining forces. The matter or rupa is an element and it is distributed into ten items. Among these ten items, five are the cognitive faculties and five are the objects of the corresponding cognitive faculties. "The term rupa ayatana is reserved for visible matter or precisely, the phenomenon of visibility along this being matter par excellence." The general characteristic of matter or material elements is impenetrability. It is defined as the fact that space occupied by one of them cannot at the same time be occupied by another. The concept of impenetrability of matter can be compared with Kant’s concept of things-in-themselves. Like Vaibhasika and Sautrantika, Kant also says that things-in-themselves are unknown and unknowable. It is understood from the division of material elements that things are joint product of mental and material elements. They coned, with a degree of plausibility be called phenomena.

The elements of visibility are divided into two main groups – (1) colours and (2) shapes. There are eight colours and twelve different shapes. Vaibhasika admits the reality of both colour and shape. But Sautrantika admits only the reality of colour. According to them, shape represents only the construction of mind. In their view the ten elements are always corresponding to matter and sense data are only recognized there. The sense data are broadly divided into two categories, viz- (1) Objective sense data (visaya), constituting external objects and (2) Sense organs (indriya), conceived as a kind of
translucent subtle matter which covers the body. “The translucent matter of the sense-organs (rupa – prasada) is very subtle; it is like the shining of a jewel, it cannot be cut in two, it cannot be burnt, it has no weight and it disappears without a residue at death.”

The translucent matter is not atomic, but it is represented by five different kinds of atom. These five kinds of atoms are: (1) the organ of sight atom (2) The atoms of taste (3) The atoms of touch (4) The atoms of audition and (5) The atoms of smelling. “The atom is the unit of matter. It is invisible, inaudible, intangible and un-testable. It is indivisible. It is not permanent. Activity is its essential nature. It is a center of energy.”

The atoms of the organ of sight cover the eyeball in concentric circles. The atoms of the organ of taste cover the tongue in concentric semicircles. The atoms of the organs of touch (key-indriya) cover the whole body. All our cognitive faculties are not atomic but they are represented by the atoms of sense organ.

Atoms stay in the particular place of our sense organs and our five sense organs receive sense data represented by the five kinds of different atoms. Internal cognitive faculties of our knowledge receive sense data from the outside of the world according to their own atoms. “External objects are real, they are aggregates of atoms. The atoms have six sides. It is invisible, inaudible, intangible and untastable. It is indivisible. Atoms cannot penetrate one another. The perceptible atom (anu) is an aggregate of imperceptible atoms (paramanu)”
The atoms of external matter are divided into – (1) Atoms of general, universal or fundamental matter and (2) Special atoms of colour, sound, tangibility matter etc. The fundamental elements are four in number. They are manifested by the facts of hardness or repulsion, cohesion or attractions, heat and motion. They are conventionally called earth, water, fire and air. These four elements appear always together, always in equal proportion. “The external objects are the results of the gathering together of the ultimate atoms according to their capacity. The atomic theory is accepted by the Vaibhasikas and Sautrantikas. All objects are ultimately reducible to atoms.”

The tangibility matter includes both general and special elements of matter. The atoms are the same in all elements, possessing the qualities of earth, air, fire and water. Though material things have the qualities of the four different elements, yet it happens that in some cases some elements display their active energy, while others are in a potential condition. In hard metal the earth elements, in the liquid stream the water elements, in the burning flame the fire element predominates.

It is found that ultimately Vaibhasika and Sautransika accept the atomic theory and analyse the world. According to them, all our mental and material elements are not atomic, but they are re-presented by the different kinds of atom. This is the philosophic position of Vaibhasika and Sautrantika school and this position differentiates them from the scientific Atomism. Therefore, they are not atomists even though they accept the atomic theory. They hold that the atoms can be perceived in a mass. We cannot perceive them singly. They accept indefinite atomic aggregations. It seems that Sarvastivadins distinguish
two kinds of world – (1) The universe as the abode of things and (2) The world of living beings. The first serves the second.

The idea of separate elements is maintained in the field of mind. Mind is split into two chief parts – (1) Subjective part or receptive faculty (indriya) and (2) Objective part (visaya). The subjective part or mind is represented by one element called citta, vijnana or manas. It represents pure consciousness or pure sensation without any content. Its content is placed in the objective part, which contains the definite sensations (sparsa), feelings (vedana), idea (sanjna), volitions (trsna), and various other mental phenomena up to the number of forty-six separate elements. The first eleven ‘bases’ contain one element each. The last element ‘Non sensuous object’ contains the remaining sixty-four elements. Besides these forty-six mental phenomena, the mind contains the fourteen elementary forces and three eternal elements. According to Vaibhasika and Sautrantikas, Nirvana is eternal element and it is the chief dharma. The common feature of all these elements is that they are apprehended by the intellect directly without any intermediate agency of the senses.

Vaibhasika and Sautrantika analyse the concept of production, growth and destruction of things through the concept of forces of combining elements. Elements operate together in their manifestations and in destructions, they disappear. Things appear and disappear through their momentary elements. Thus, the world is only a force of combining elements. Forces have no independent reality apart from the elements. They are produced in the
combinations of elements. What we call soul or substance it is only the force of combining elements. All elements are momentary. Therefore, there is no existence of permanent self or substance involving in the matter. So called soul or substance is another name of force of the momentary elements. "What produces the manifestation of combining elements, it is a concerted agency. Since all forces are agencies acting in some combination with other elements, we may in rendering this conception for the sake of expediency, safely drop the word 'combining' and use 'force' alone."30

According to Sarvastivadians, every element appearing in phenomenal life is affected simultaneously by four different forces. These are – (1) Production (2) Existence (3) Decay and (4) Death. These forces affect every element at every moment of its existence. "Things exist for four moments, those of productions, existence, decay and death; still, it is not perception that makes them into objects. The objects have an existence independent of our perception even though they cease to exist the moment we cease to perceive."31 These four forces are the most universal forces of the phenomena. The elements affected by forces are called the manifested elements (Sanskrit-dharma). Unaffected elements by the forces are only the three elements of eternal unchanging existence (Asamskrta dharma). The term 'Samskrta' is the synonymous with ksanika i.e. impermanent or momentary. These four forces appear together and simultaneously according to the law of their co-operation or interconnection. The most universal forces are manifested by the combination of elements and elements appear in the affection of forces.
But Vasubandhu and Sautrantika deny the reality of the four manifested forces. According to them, these four forces are the series of corresponding elements when elements co-operate and manifest. Therefore, these forces are the mere names of momentary entities. The momentary entities appear and disappear and there is no need of supplementary forces for their manifestation. All things are the manifestation of elements themselves not manifested by the elements. Even one force applies to one moment, but these forces do not imply the existence of corresponding realities. Therefore, these four forces are the mere names of momentary entities. So, Sautrantika and Vasubandhu deny the independent reality of four forces. In their view force arises from the composition of elements and it can not be divided.

Every separate element is connected with one another or operates together by the definite law of causation. "The conception of a plurality of separate elements includes the idea of the most strict causality controlling their operation in the world-process." Elements co-operate with one another in their manifestation. They are momentary. Therefore, elements appear and disappear and followd in the next moment by another momentary element. Their preceding moment is called cause and its consequent is the effect. Thus, the world is the discontinuous continuing process of the momentary elements. The world is controlled by the law of causation. According to Vaibhasika, cause and effect refer to two phases of one thing. Water is common substance of ice and steam. The phases are momentary but the substratum is permanent. Vasubandhu says, "If something appears such and such result will follow (asmin sati idam
bhavati)."\(^{33}\) Aryadeva also says, "The cause never perishes, but only changes its name when it becomes an effect having changed its state. For example, clay becomes the jar having changed its state, and in this name jar arises."\(^{34}\) It seems that manifested elements are the same, but their manifestation is momentary.

According to Vaibhasika and Sautrantika the law of causation is nothing, it is only karma or actions of elements. Elements co-operate with one another and manifest various things of the world. This function and activity of all elements are called karma. The existence of past, present and future are the results of karma of momentary elements. The Buddhists distinguish between —

(1) Causation among elements of dead matter, where the law of homogeneity between cause and result reigns
(2) Causation in the organic world, where we have the phenomena of growth and
(3) Causation in the animate world, where the operation of moral causation is superimposed upon the natural. "The elements constituting the stream of our present life are conditioned, in addition of the natural course of events by the mysterious efficiency of past elements or deeds."\(^{35}\) In Abhidharma, karma is one of the forces controlling the world process. It is the chief force. It controls its gradual process towards final Deliverance. Karma is nothing; it is a force of co-operating elements. Thus, the world is the result of karma of the momentary elements.

It is found that Vaibhasika and Sautrantika analyse the world by the staff of mind, staff of matter and their combining forces. They deny independent existence of soul or a personality or an individual. "In the true spirit
of the doctrine of Dependent Origination, the Vaibhasika holds that reality is pure flux and change, there being no permanent entities, the so-called substance, either within man or without."36 What we call soul or an individual is only an interconnected fact of combining elements of mind, matter and their combining forces. The representatives of eighteen classes (dhatu) elements operate together and produce this interconnected stream. "There is a special force called 'prapti' which holds these elements combined. It operates only within the limits of a single stream and not beyond. This stream of elements kept together, and not limited to present life, but having its roots in past existences and its continuation in future ones – is the Buddhist counterpart of the soul or the self of other system."37 Therefore, the so-called soul is the stream of composite elements.

It seems that Vaibhasika and Sautrantika do not deny the existence of soul or a personality in empirical sense. They only point out that soul or an individual has no ultimate reality apart from the combining elements. Indeed soul or an individual is a synonym of forces of combining elements. There is no inherence of qualities in substance. Qualities are another names of elements. "To every unit of quality, there is a corresponding subtle element (dharma) which either directly manifests itself or, according to the Sarvastivadians, remaining for ever a transcendental reality, produces a reaction which we wrongly interpret as being a quality."38

Secondly, what we call a thing is only an aggregation of material elements, their real combination gives us sense data to our sense, and we
construct the idea of quality in our mind. So, the name of quality is another name of sense data. Quality has no independent reality. It is only a bundle of our sense data. Thus, Vaibhasika and Sautrantika absolutely deny the existence of permanent substance and its independent reality. All sense-data (rupa) are substances in that sense that there is no staff they belong to. Similarly, there is no soul apart from feelings, ideas, volitions etc. Therefore, an element technically means non-self.

From the metaphysical point of view it is found that the world consists of mental and material elements. Material things are the consistence of material elements. They appear through the mental elements. The consciousness of these things arises in support of the subjective and objective elements. All elements are momentary. Therefore the world is impermanent.

According to Sarvastivadians, all elements exist in two different planes, viz, (1) The real essence of the elements and (2) Its momentary manifestations. The real essence of element exists always in past, present and future. It is not eternal, because eternality means absence of change. But it represents the potential appearances of the element into phenomenal existence. According to Vaibhasikas, all elements exist in past, present and future. Therefore, things exist in three phases of time. "The elements which have produced their effects are past. The elements which are producing their effects are present. The elements which have not yet produced their effects are future. The past, present and future are real."\textsuperscript{39}
Sautrantikas deny the existence of elements in past and future, they admit the reality of elements only in present. "The future, they contended was not real before becoming present and the past was not real after having been present." They do not deny the influence of past facts upon present and remote future ones. But they explain it by a gradual change in an uninterrupted sequence of moments. All elements are momentary. Therefore, every element in every moment is a new element. Elements are new at each and every moment. So, elements exist only in present.

Vaiśeṣikas give some reasons on supporting their view. First, if past and future things do not exist, there would be consciousness without any object. Secondly, if past does not exist, how can good and bad action give forth a result? Thirdly, when a dharma goes from one time period to another, its nature is not modified, but its existence is modified. For example, milk becomes whey; its taste, force and digestibility change but not its colour. In the same way, when a future dharma passes from the future into the present, its future existence is abandoned and its present existence is acquired but its nature remaining the same.

Fourthly, a dharma goes through the time periods, when it is past it is endowed with past characteristics, but it is not deprived of its present and future characteristics. When it is future; it is endowed with its future characteristics but it is not deprived of its present and past characteristics. Fifthly, a dharma going throughout the time periods, takes different names through different relationships that is, it is called past, future or present, through
a relationship with what proceeds and with what follows. For example the same woman is both a daughter and a mother. According to Vaibhasika, the time periods and the conditions are established through the operation of the activity of a dharma. When a dharma does not accomplish its operation, it is future, when is accomplishing, its operation is present and when its operation has come to an end, it is past.

Sautrantikas criticize the Vaibhasikas acceptance of the three phases of time. According to them, all things are conditional, therefore, they does not always exist. On the other hand, if things or elements do not always exist then, it can not be said that they exist in past and future. Secondly, if past and the future elements exist as the elements exist in present, then they cannot be said by different names as past and future. Thirdly, the action, which is not yet completed, the action, which is going on, and the action which is already completed – here which one determines the time period of a Dharma, it cannot be determined. Fourthly, according to Sautrantiks time period is not justified. Because, if activity is the same as the Dharma and if the Dharma always exists, its activity would also always exist. And if it is so, then why does one say that sometime it is past and sometime it is future. Therefore, according to Sautrantiks things exist only in present. Thus, the world exits only in present. “The future is not real before becoming present, and the past is not real after having been present. Therefore, present alone is real.” 41
The second important difference between Vaibhasika and Sautrantika is that Vaibhasika admits the real existence of things and we directly perceive its existence in the external world. Sautrantikas also admit the real existence of objects of the world, but according to them we infer its existence though our cognition. We perceive directly only the cognition and through the cognition we infer the existence of things. In their view, cognitions are the mental representation through which we infer the existence of external objects. In this matter, Sautrantika gives following reasons.

First, external objects produce their cognitions and imprint their forms on them. The forms of cognitions are similar to the external objects. When cognitions arise, at that time their objects have ceased to be. Therefore, present cognitions cannot perceive past objects. The forms of objects are inferred from their cognitions. So, they point out that external things are inferred from their cognitions. Cognitions are copies or representations of their objects. In absence of cognitions objects cannot be inferred. Therefore, we do not perceive directly the existence of things in the process of our knowledge. On the other hand, we perceive cognitions under forms of objects. What I know, I know it under the forms of objects through their cognitions. Therefore, objects are only inferred. According to Sautrantika objects mould the cognitions without losing their nature. "We infer the objective existence from certain properties, even as nourishment is inferred from a thriving look, as nationality from language and, as emotion from expression." Therefore, the world is external to consciousness and our belief in it is based on inference.
Secondly, "Cognitions are formless and homogeneous. They are diversified by their objects. Different external things produce different cognitions, and impress their forms on them." The internal forms of cognitions are representations of the external forms of objects. If there are no objects, there will be no diversity of cognitions. Therefore, we directly perceive cognitions and we infer external objects from cognitions.

Vaiśeṣika criticizes the Sautrantika view and points out that the view of Sautrantika is linguistic. They refer to the same consciousness in two or three stages, i.e., perception of cognitions, and inference of objects. According to Vaiśeṣika "I perceive my cognitions" the statement is linguistic. Vaiśeṣika gives some reasons against the Sautrantika views. First, if all external objects are inferred from their cognitions, then there are no objects of perception. Secondly, knowledge arises after the perception of things. If there is no thing, there is no knowledge of that thing. Therefore, according to Vaiśeṣika we directly perceive the existence of things and they have real independent existence. They admit two kinds of perception viz-(1) Determinate perception and (2) Indeterminate perception. "Indeterminate perception is free from conceptual constructions (Kalpana). Determinate perception is perception wrought up by conceptual construction, which is therefore not valid." 

If we directly perceive cognitions, then there is no need of external object to be perceived. Therefore, perception does not mean cognitions. It means direct awareness of the physical objects through the sense organs. Therefore,
Vaibhasikas are called direct realists. On the other hand, Sautrantikas are representationalists because, according to them, we perceive things through the representation of cognitions. Therefore, they advocate the indirect realism.

It is found from the discussion of Vaibhasika and Sautrantika philosophy that the world consists of mental and material elements and all these elements exist independently. Elements are momentary. So, the world is impermanent. Therefore, Vaibhasika and Sautrantika are called natural dualists, because they admit the independent existence of matter and mind. According to Vaibhasika, the world exists in past, present, and future, therefore the world exists in three phases of time. But according to Sautrantika, the world exists only in the present. Secondly, according to Vaibhasika, we directly perceive the existence of world. But according to Sautrantika, we only infer the existence of world through cognitions. These are the basic points of Vaibhasika and Sautrantika philosophy.
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