

P R E F A C E

The aim of my study is to give a comparative estimate of the concept of causality in Buddhism and that of David Hume.

In course of the investigation the data were collected mainly from the Gauhati University Library and also from the library of the Philosophy Department, Gauhati University and other available sources.

The thesis has altogether been divided into nine chapters including the introduction. The first chapter, i.e., the introductory chapter gives a historical background of Buddha's Pratītyā-Samutpāda and also the western theories of causation. The second chapter deals with the importance of causality in induction and scientific investigation. The fourth chapter covers the logical views of causality which is slightly different from the second chapter. The third, fifth and seventh chapters deal with the concept of causality from the metaphysical standpoint. In the third chapter, an attempt has been made to show how far the concept of causality is implied in metaphysics. Views of some modern exponents regarding the concept of causality from the metaphysical standpoint have been dealt with in the fifth chapter. In the seventh chapter, I have attempted to point out the significance of causality in Buddhist metaphysics, that is to say, whether Buddha has discussed the problem from the

metaphysical standpoint or from other points of view. The sixth chapter covers some of the important Indian views regarding the problem. The eighth chapter deals with the critical examination of Humean concept of causality. A brief summary and conclusion of the foregoing discussions have been dealt with in the ninth or the concluding chapter. I believe I have done full justice to the problem of my research.

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