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CONCLUSION
speculation on the nature of subject or human person had fossilized into
distinct theories of eternalism and annihilationist. He feels that such
repetitions seem unavoidable calling in for the comprehensive articulation
of the concept of the human being. He suggests that following the middle
way (madhyama marga) and avoiding fossilized theories and solidified
concepts was not easy task. However, attainment of middle path was
essential to solving the problem of suffering in living World.

The notion of the self, according to Buddha, is a product of
conditions and circumstances. This conception of truth comes too
determined on the basis of its irrelevance to human life. So for as his
doctrine of impermanence is concerned, it has also a relation with Law of
Causation. Buddha presented a dialectical approach that was
philosophically more developed than the early Greek thought. Buddha’s
thought was much more profound than the modern philosopher Karl Marx
who shares many common themes with Buddha. Nothing is permanent but
change. Buddha did not accept any external forces controlling and
moulding the Universe. He observed that it is self-contradictory to say that
absolute has created us for that which is absolute cannot be a cause of
anything. All things come from cause as plant comes from seed. How can
be Absolute be the cause of any thing? Buddhist theory of causation also
does not leave any room for miracle and superstition. Buddhist philosophy
in its basic form presented by the Pratityasamutpada and the theory of
momentariness was essentially revolutionary. It proclaimed that the whole
world was undergoing changes every moment and this change is also
governed by law of causes and effects. Thus, we can say that pragmatic
approach adopted by Buddha is therefore, not only epistemologically
relevant but also ethically significant.

In the above criticism of the pre-Buddhist theory of causation, we
see that Buddha’s theory in contrast to the other theories existing at that
time is radically different. For example, satkaryavada of Sankhya school


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