

SOMPARN PROMTA: BEING AND NON-BEING IN THERAVADA BUDDHISM.
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There are two metaphysical views on the nature of the world which Theravada Buddhism does not agree with: atthikaditthi and natthikaditthi. Atthikaditthi is the view that everything exists. Natthikaditthi is the view that everything does not exist.

Theravada Buddhism does not agree with these philosophical systems by the reason that they are the extreme views. Theravada Buddhism presents a view on the nature of the world to replace these two views through the three doctrines: The Doctrine of Dependent Origination (paticcasamuppāda), The Doctrine of Three Characteristics (tilakkhana) and The Doctrine of Momentariness (khanikadassana).

The Theravada Buddhist believes that this Theravada Buddhist view on the nature of the world is the middle way comparing with the two extreme views as following:

- a. The world as conceived by atthikaditthi is being.
- b. The world as conceived by natthikaditthi is non-being.
- c. The world as conceived by Theravada Buddhism is emptiness.

According to Theravada Buddhism, "emptiness" (sunnatā) is a middle concept between the two extreme concepts: "being" (atthitā) and "non-being" (natthitā). The emptiness of the world can be viewed by the fact that this world is made up of basic elements which arise and decay momentarily. In such arise-and-decay-stream of the world, there is no any permanent substance.

Conclusion: The world according to Theravada Buddhism is not substantial, nor the idea of mind. But the world is emptiness.