

## Sarvāstivādins' attitude towards the existence of environmental facts

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*Sarvāstivāda* was major school of interdenominational Buddhism and their key philosophical teaching is “everything exist forever” (*sarvaṅsarvadāsti*). In accordance with above foremost teaching of *Sarvāstivādins'* existence of environmental facts emphasized as eternal or perpetual fact. Further they emphasized that every environmental facts exists continuously in past, present and future. All the interdenominational schools of Buddhism besides *Sarvāstivānins* analyzed their philosophical concepts in accordance with early Buddhism but key philosophical point of *Sarvāstivādins* is completely difference from early Buddhism because their teaching “*sarvaṅsarvadāsti*” opposes to early Buddhist teaching of non-soul (*anatta*). To avoid falling into siding with concept of eternal soul they insisted two major teaching of existence of environmental facts, viz. 1) *Sāmānya lakṣana*, 2) *Svabhāva lakṣana*. According to *sāmānya lakṣan* everything is subjected to decay and death but it is conventional nature of all *dharmas*. *Sarvāstivādins* emphasized four forms of existence of *dharmas* as *uppāda* (birth) *stīti* (existence) *jaratā* (decay) and *anityatā* (impermanent). They stressed that even though the conventional existence of the environmental facts were change their nature (*svabhāva*) would never change. Thus unchangeable natures of environmental facts were called as *Sāmānya lakṣana*. For example by using gold it is possible to make different ornaments. Even though conventional shapes of the ornaments were changed inherent nature of gold would never change. This example emphasizes that according to *Sarvāstivādins* elements of the things does not change even their conventional nature was changed. Thus inherent nature of anything exists past present and future. This is the teaching of eternal existence of things that was emphasized by *Sarvāstivādins*. They taught following teachings to emphasize their above fact. They are, 1) *bhāvānyatāvāda*, 2) *lakṣanānyatāvāda*, 3) *avastānyatāvāda*, 4) *anyatānnyatāvāda*. Owing to this teaching of *Sarvāstivādin* they called as *dharmathavādins* who emphasized the *bhāhyārtapratyakṣavāda*. This is *Sarvāstivādins'* teaching that exemplified the incessant existence of environmental facts.

**Key words**-*Sarvāstivāda*, environmental fact, *Svabhālakṣana*, *sāmānyalakṣana*, *dharma*