**Question 2:** The Buddha makes the claim, which may draw some support from modern psychology, that the self does not exist. Describe the self that the Buddha says does not exist and explain the Buddha's principal argument against it. Do you agree or disagree with the Buddha’s argument that this kind of self doesn’t exist? Or are you unable to take a position? Give two specific reasons for your view, and explain why your reasons support either the existence of the self or the non-existence of the self, or why they explain why you are unable to take a position on the question.

Answer:

The buddha, as we go through the lecture takes the self as the aggregates of 5 constitutes- bodily form, feelings, perception, mental formations or volition and consciousness. The buddha seems to have stated that what people generally think their "self" to be, is actually one or all or combination of these five aggregates at the given time period, and they think they are controlling one or all of these aggregates' operation. In buddha's argument, for self to exist, it should have control over these five basic aggregates of being and, should be permanent - lasting through the course of time. Buddha's argument on denying the existence of such self is that these aggregates are driven more by other factors of existence than by our conscious control. We are almost always in the state of illusion that any action taken was our volitional act, which even modern psychology and evolutionary biology have proofs for.  
  
 I would want to stick with Bhikkhu Bodi's approach that when Buddha said that self does not exist, it was chiefly for the attachment to that "self" that one develops when one believes that the 5 aggregates (or part or combination) are his true self (when, as discussed above, these are just causally driven by other factors than a "free will" to have actual control). As evidenced by the fact even though one craves for one thing at one moment, after some time it is bound to lose the charm and we are averted from the everything we craved so much just some time back. The mind might give reasons that "such and such did not go as planned, so I’m not liking it now, otherwise I would have stuck it." Even if things were perfect, we definitely get "bored" after some time.

Why is it not so that once we get or reach to a state of perfectness of any minute thing/object we don't stay content with it for ever? why that wanting for more arises? there definitely is something else acting up,, and it is definitely not the previous me that I thought myself to be because it was happy when I got what it asked for.

The first experience I share is when I am bored in home is used to see the cartoon but now I mean in the present I prefer for eating the food for passing the time which is not same from my childhood. So, as we grow there will be a lot of changes in likes and dislikes and that mainly depends on our aging and body and health.

Hence the non-self seems to apply for my body and for my feelings. When it comes to personification of natural body and events, I think that the self is there, that is literally, doing and saying things. Definitely, a body with its conscious mind is there, which has been given a name and has a habit pattern is there that is doing various things.

I would say "I" or "me" for temporary body and its action - I am now writing this text as a body, a constitute of different body parts and body functions working together, which is a result and a consequence of some drive or want. My body will be finishing this act when its thoughts are poured out as it has perceived over lifetime and are relevant to the question, but no ego, nothing to cling to that this is my body or my mind, my thought that are independent or separate identity, just these arose because of some reasons and consequences…   
  
This self is there only until it does not have the knowledge that it is a part of conditioned self. Once that knowledge is acquired thoroughly understood (Enlightened), the body is just a means for things to happen and leftover karmas to get resolved.