"Emptiness" is commonly used to imply there is nothing. Emptiness is shown by zero in mathematics. But in the tradition of philosophy, it is not used for one purpose. It has been given microscopic definitions. In Mahayana Buddhism (especially in mediacy) the word emptiness is used to derive another meaning which is different from the usual use of emptiness. It is noted in "Mulamadhyamakarika" as it is used to denote paticchasamuppada the bond between the cause and effect moreover in Heenayanabuddhism there is a teaching or an acceptance of emptiness. The word emptiness has been used and it is believed to be the main affection for the above mentioned teaching on emptiness. It can be seen that there is variations on the belief of Theravada bhikkhus among the Mahayanabihikkhus. The deference between these two teaching is created by the deference belief they have on paticchasamuppada. According to Theravada, It is clearly seen that is in paticchasamuppada it is taught some sort of dhamma, doctrine on reason and cause. But the teaching of Mahayana Bikku on different than this their belief is that cause and effect is not true or reality in this cause BikkuNagarjuna's (opinion) belief is that "living being ultimately reject the cause and effect" According to early buddhism when describing universal features, though it says the universe is empty, in visuddhimagga it is accepted thatthere is a personal emptiness or ultimate relief (pudgalanirathmavada) whereas mahayanabikhkus has accepted an emptiness. According to the division of mahayanabihikkhus, they believe thatthere is nothing that can be taken as "Dhatu, Ayathana" but according to "Pudgalanirathmavada" it is not accepted that there is emptiness in "skhanda, Dhatu and Ayathana" as the final division. The word emptiness is actually similar to the word impermanence but according to their teachers opinion many bikkis traditions gave various definitions on that. It is clearly observed when they have many other words to describe Nirvana the ultimate relief. According to Theravadabikkhus they accept if deser anger and foolishness are rotally overpowered, it is emptiness and they don't believe in any orher. According to above explanation, itis obvious that both Theravada and Mahayana Bhikkhus have different belief on what emptissis. It is also differentiate according to thwirtearchers or the tradition. Thus it can be seem that in common has a worldly meaning and Mahayana teachings it is given two different meanings.

Key Words: Mahāyāna, Hernayana, Early Buddhish, Emptiness