

阿毘達磨俱舍論講示

Part I: Review of the Early Buddhist Teaching (原始佛教及其教義)

如源

Sept 30,2011

The Triple-gems (三寶)

1. The Buddha (佛)

The Historical Buddha: Siddhattha Gotama

1) 釋迦牟尼佛 Sakyamuni (The sage of Sakyas)

Siddhārtha Gautama (Pali: Siddhattha Gotama)(480-400B CE)

Birth place: Tilaurakot of Nepal

The prince of Kapilavastu ruled by king Suddhodana

Age of 29- Srama4a (an ascetic)

Age of 35- Awakened one (the Buddha)

45 years of preach

Age of 80- passed away (*nirvāṇa*)

2) 佛陀觀: The concept of the Buddha (An awakened human being)

1. 生身The physical body:

. Impermanent: birth, old, sick, death

. Identification: name, life, family

2. 証悟The mental state: awakening

. Nirvana : Transcendent

. The congregation of merits

3. 無記問題Unanswerable questions: 佛涅槃後還存在否: 有、無、亦有亦無、非有非無

4. 法身The dharmakaya (the body remained)

. The teaching of the Buddha

. The disciples ' practices of Buddhism

2. The Dharma (法)

1) What did the Buddha awaken to?

2) What did the Buddha teach ?

1. Pratītyasamutpāda

❖ Interdependent co-arising

❖ The universal principle(law) of all existences (sentient beings)

❖ All existences arise and extinguish by means of causes and conditions

❖ Elaborate the mystery of human life (or sentient beings)

The Content of *Pratītyasamutpāda*: 此故彼

2. 三法印Three Dharma-seals

the three marks of sentient beings: *anitya/anātman/ nirvāṇa*

3. 四聖諦 The Mystery of Human Life: Four Noble Truths

1) 苦 *Duḥkha*: Life is full of suffering

- A deeper understanding and observation of the life
- 三苦 Three types of *Duḥka*:
 - *duḥkha duḥkha*: the present suffering
 - *Vipriṇāma duḥkha*: the suffering of change
 - *saṃskāra duḥkha*: the suffering of impermanence

2) 集 *Samudaya*: the causes of suffering

- 惑 *kleśa*: the mental defilements: *Avidyā* (ignorance): the self-attachment
 - Desire
 - Hatred
 - delusion
- 業 *karma*: the actions
 - Kṛ = to do karma = action or deeds
 - Intention to do through oral & bodily actions
 - Three types: bodily, oral, & mental
 - The potential powers left by karma

*Why Suffering

- The conflict between self-attachment and impermanence (no-self)

3) 滅 *Nirodha* : The cessation (of suffering)

- 滅之過程 The process to remove the *kleśa*
 1. The first fruit (the stream winner)
 2. The second fruit (one returner)
 3. The third fruit (non-returner)
 4. The fourth fruit (*arhat*/ not to be reborn)
- 涅槃 *Nirvāṇa*
 1. *blow out*
 2. Having removed all *kleśa*: *cupidity, hatred, and ignorance*
 3. The death of a Buddhist sage

4) 道 *Marga*: The Path to the Cessation of the Suffering

- Eight-fold Noble Path (八正道)

1. Right view 正見	5. Right livelihood 正命
2. Right thought 正思惟	6. Right diligence 正精進
3. Right speech 正語	7. Right mindfulness 正念
4. Right conduct 正業	8. Right concentration 正定
- Three Subjects to learn 三學
 1. 戒 Discipline (*śīla*)
 2. 定 meditation (*samādhi*)
 3. 慧 wisdom (*prajñā*)

*The Right View 正見

- See thing as they are
- Our life operates according to *pratīyasamutpāda*
 - *anitya* 無常
 - *anātman* 無我
 - *nirvāṇa* 涅槃

3. 僧 Saṅgha (The Buddhist Monastic Congregation)

- *Saṅgha*: organized congregation →
- The Buddhist monastic congregations including:
 - 1) Bhikṣu: monk (the fully ordained and novice)
 - 2) Bhikṣuni: nun (fully ordained and novice)
- *Saṅgha* by *vinaya* 律
 - 1) *Vinaya*: the rules that regulate the operation of the *saṅgha*
 - 2) *Sīla*: the moral and congregational rule that a member should receive and follow.
 - 3) Dharma: learning the same teaching
- Why *Saṅgha*

The ideal congregation for those who seek liberation to join

 - 1) An ideal environment
 - 2) Liberation as the aim

The congregation which is able to promote and continue the dharma

 - 3) Only an organized congregation can promote and continue the dharma but not an individual.
 - 4) Keeping the quality of the dharma

After Buddha's Nirvāṇa (涅槃)

- The form-body 肉身
 - 1) The form-body was cremated
 - 2) The relics were shared by the eight kings
 - 3) The *stūpa* were built for the Buddha's relics
 - 4) The development of the worship of *stūpa*
- The dharma-body 法身
 - 1) Five hundred arhats were assembled by Mahākāśyapa to gather the Buddha's teachings.
 - 2) This is called the first council by scholars.

The First Council (第一結集)

- Why: to preserve and regulate the teaching
- When: the first summer of the Buddha's nirvāṇa
- Where: the country side of Rājagṛha
- Who: five hundred monks (arhats)
 - Mahākāśyapa: the main host
 - Ānanda: in charge of reciting the teaching

- Upāli: in charge of reciting the *vinaya*
- How: *saṅgīti* (to chant together) 合誦
- What: dharma → *sūtra-piṭaka*
Vinaya → *vinaya-piṭaka*
Commentary → *abhidharma-piṭaka* (later)

The Second Council (第二結集)

- When: 100 years later from The Buddha's nirvāṇa
- Why: the divergent understanding of the teaching and *vinaya*.
 - Conflict between eastern and western monks over rules of possessing gold (money)
- Where: held at *Vaiśālī*
- Who: seven hundred monks
- What: dharma: five *nikāya* or four *āgama*
vinaya: the conservatives won

□ **The Buddhism before this period is called the Early Buddhism (原始佛教).**

Questions and discussions (問題及討論):

1. 你對原始佛教的佛陀觀(既人成佛/歷史的佛陀)有何看法？
2. 為何佛說人生是苦？佛是從何種觀點提出的人生觀？是否太消極？你認為呢？
3. 「我執」(自我中心主義)是一切痛苦的來源，你認同嗎？
4. 八正道是否有一定的程序，能否跳脫？
5. 出家僧團有存在的必要嗎？在家人是否能住持正法？
6. 佛滅後到底留下了些什麼？佛滅後要以什麼為依護？
7. 團僧為何分裂？有可能不分裂嗎？