

阿毘達摩俱舍論講示
Part II: Sectarian Buddhism (Abhidharma Buddhism)
部派佛教/阿毘達摩佛教

如源

1. After the second council, Buddhism began to split into different *nikāya* (部派).
 - The main schism 根本分裂: Sthavira 上座部 Vs. Mahāsaṅghika 大眾部
 - 1) Sthavira: the senior congregation
 - ◇ Most from the west
 - ◇ Composed of the elder monks
 - ◇ Hold a conservative view on *vinaya* and teachings
 - 2) Mahāsaṅghika : the major congregation
 - ◇ Mostly from the east
 - ◇ Composed of the majority and young monks
 - ◇ Hold a progressive view on *vinaya* and teachings
 - 3) The further Schisms 枝末分裂
2. The Three steps of Buddhist Spread
 - 1) Sporadic transmission 散播
 - Eastern region Vs western region
 - 2) Nationalization 國家化
 - King Aśoka (268 ~ 232 BCE)
 - After a cruel Battle, he was converted as a Buddhist
 - Nationalization of Buddhism caused more sub-schools separating from the main one
 - 3) Internationalization 國際化
 - From India to other countries
 - Missionaries (to central, south and eastern Asia)
3. New Scriptures 新教典
 - 1) *Abhidharma* 阿毘達摩
 - a. The scholarly compositions
 - b. The third *piṭaka* of the *tripiṭaka*
 - 2) *Bodhisattva-piṭaka* 菩薩藏
 - a. Jataka 本生
 - b. Avadāna 譬喻
4. *Abhidharma* 阿毘達摩
 - 1) Term: “abhi” (directly facing) + “dharma” (doctrine)= “concerning the doctrine” or “analysis of the doctrine” 對法、超越法、無比法
 - 2) Meaning: According to the sūtra, Scholars composed a genre of text by systematizing, analyzing, and commenting the doctrines. 經由對原始教典的注解，將教法系統化、理論化。

- 3) How:
 - a. systematizing: *matṛka*: categorical lists of topics.
 - b. analyzing each topic from different views.
 - c. give commentaries from each view.
- 4) *Tripiṭaka*: The Three Collections or “Baskets”
 - a. *Sūtra (Āgama or Nīkaya)*: the sayings of the Buddha and his disciples
 - b. *Vinaya*: the monastic rules.
 - c. *Abhidharma*: systematic analysis & commentaries of the *sūtras*

5. The main teachings of some important schools

❖ *Mahāsaṅghika* 大眾部

1) Ekavyāvahārika 說假部

- Name: designation only
- Doctrine: Both conventional and ultimate realities possess no substance and are designated only.
- Influence: This idea directly influenced the *Prajñāpāramitā philosophy*.

2) Lokottaravādin 說出世部

- Name: those who promote the ultimate reality.
- Doctrine: The worldly existences are illusions and do not have any reality. On the contrary, the ultimate reality is substantial.
- Influence: On the idea of tathāgatagarbha

❖ *Sthavira* 上座部

1) Sarvāstivādin 說一切有部

- Name: those who consider all existences to be substantial
- Doctrine: The dharmas (elements) of the mental-physical composition such as *rūpa*, *vedana*, etc possess intrinsic natures which exist in the, past-present-future, three fold-periods of times.
- Influence: The most dominant school
- Nāgārjuna was the main opponents

2) Sautrāntika 經部

- Name: those who consider *sūtra* to be authoritative instead of *abhidharma*
- Doctrine: The dharmas (elements) of the mental-physical composition such as *rūpa*, *vedana*, etc exist in the present-time like a *bīja* (seed).
- Influence: The theory of *bīja* was adopted by *Yogācāra* school to elaborate mind-only.

3) Theravāda 南傳上座部

- Name: *Thera*: senior
- The only sectarian school which still survives today and dominates in Sri Lanka, Thailand, Burma, etc.
- It is taken to represent the conservative Buddhism by modern scholars.