



ORIGINAL RESEARCH PAPER

Arts

AN ANNALYSIS SURVEY OF THE ORIGIN AND DEFINITION OF THE ABHIDHAMMA AS PER THERAVADIN

KEY WORDS:

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ABSTRACT

The system of Abhidhamma of Theravada school is as known the prime words of Lord Buddha, they were collected and commentary to make illuminate the mean of Buddhist doctrines. Some works compiled by commentators of this school to attack rival from opponent schools and intending for vindicate own them. Hence, we trail to trace back the historical constituted of the Abhidhamma system this school is how. Besides that, as many scholars said the mean of term 'Abhidhamma' remain have some point is ambiguous mean and it needed to clarify. Therefore, this paper I will scope for my representation within two categories to study.

1. The Background of Origin

In the stream line of Buddhist history from the prime of time to the flourish period, there were many periods of ups and down of fighting by the form of polemics or controversies from the non- Buddhism or between views of the master of Buddhist sectarians when the event of schism occurred in the Sangha Buddhism after the Mah parinibb a (passing away) of the Buddha. A remarkable point is the system of Buddhist doctrines spread by the Lord Buddha and later on it was developed into Buddhist philosophy through the commentaries, sub-commentaries and compendium based on the previous works collected or written by the Buddha's proficient disciples. Those works are called Abhidhamma and they are usually considered the third Pitaka or third basket in the system of Tripitaka Buddhist doctrine. It has the third position in the Triptita because most scholars assert that the Abhidhamma is works collected from the commentaries and compilation from the discussion based on the form of question- answer or sometimes they are works collected from elaborated discussion by the great disciplines on the brief confirm words of the Lord Buddha. As the tradition, the Abhidamma Pitaka is the last of Tripitakas- which is: Sutra, Vinaya, Abhidhamma in the systematic doctrine of northern Buddhist tradition. This is probably to reflect the Buddhist history fact that the Abhidhama texts were appeared and evolved and compiled later than the two others. This fact is also discernible in the ancient specialist of the Buddhist canon involve- Sutra- dhara, Vinaya-dhara, and M t k - dhara. Herein, we can see the term M t k (P li: Matika) in the list instead of Abhidhamma, which has many forms of usage. From this point given a suggests that at the earlier period of Abhidhamma, the study of these M t k s had borne a mean as a major basis for the development of Abhidhamma system¹.

In the Abhidhamma texts, most of them are possession of two sects: Theravada tradition has seven texts and it is preserved in P li langue, and others are the seven texts of Sarv stiv da preserved in Chinese tradition under the translation works but it is just a partial translation works and it is staying beside on the Agama Pitaka source. However, on the later, the scholars explored that the Sarv stiv da's texts remain fuller preserved in the Tibetan tradition with the Tibet language.

According the Theravada school, the Abhidhamma is said by the Lord Buddha, the first Abhidhammika. When he visited the thirty-three (tavatimsa)- heaven he taught it to gods and after coming back to human world, he repeated to his disciple Sariputta. The great disciple Sariputta studied and transmitted Abhidhamma to successors of teachers. Hence, most scholars of Theravada asserted that all of the canonical texts of Abhidhamma are said by the Lord Buddha himself. It was recorded by P li canon and compiled at the three Buddhist councils in order as: after the Buddha's demise three months, the first Buddhist council hold at R jagaha by five

hundred senior monks and Elder Mahakassap keep in position of chairman; the second Buddhist council hold at Vaisali around 100 year later by the conversation of Vajji monks; and the third Buddhist council hold at Pataliputta around 236 year later under leading by Elder Moggaliputtatissa, who was compiled the works Kathavattuppakarana as known as the thesis Sarv stiv da used for against Mauddgalyayana of Vibhajyavadin. In addition, the Theravadins pride of that just their school is the orthodox school and other schools are corruptions or degeneration of primitive teaching of Buddha. Besides that, the Sarv stiv da school also accepts that these Abhidhamma texts preserved in their tradition were compiled by the great master disciples. But on other hand, they are asserted the Lord Buddha is the prime author; and the compilers are the disciples just do simply work is try to gather and re-arrange them from dispersed in the system of Sutra Pitaka and Vinaya Pitaka.

The division of the P li Canon, Abhidhamma Pitaka bear a different of valued and mean as an abstract and possess a highly technical systemization of the Buddhist doctrine. The collection of seven books consist: (1) Dhammasa ga i- the book of enumeration of phenomena, (2) the Vibhanga- the book of analysis, (3) the Dhatukatha- the book of discussion on the elements, (4) the Puggalapaññatti- the book of individual concepts, (5) the Kath vatthu- the book of points of controversy, (6) the Yamaka- the book of pairs, (7) the Pa h na- the book of synthesis.

Unlike other two Pitaka, they are blown new treaties in way of comprehension regard the doctrine by minute of definition, in the method of organization, and classification each kind of doctrine. Though it became a firm foundation for the oral transmit and written down later and it is held the higher position in the system of Buddhist scriptures. In later, the Abhidhamma is propagated to Sri Lanka where it was considered as the precious thing, the king Kassapa V ordered to inscribe it on the gold plates, it is also translated into Sinhalese.

In the P li literature gives us very clear representation of logical doctrines not only a single treatise interprets to logic. In this period of Buddhism was more one of criticism than of construction, and we cannot find out any evidence of study regard system of logical principles and that is not a matter that makes us surprise. An interesting thing to study history of Buddhist philosophy is the schism of Buddhist and given resulted in the four principle schools of Madhyamika school, Yogacara school, Sautrantika school, and Vaibhashika school, purpose of each school is opposing rival theories as well as they also want to vindicate its own, and those texts during the controversies preserved in the later period of the Sanskrit Buddhist. The grew up of vast Buddhist literature in fact of

philosophy is a process of argument methods and they developed gradually along with controversy of master-debater of Buddhist schools. Although, most of the Abhidhamma texts were written down by the Sanskrit language but a misfortune for us that a part of them just remain catalogue of name, most of them doctrines are lost. However, fortunately for Buddhism that these texts of doctrine did not utterly destructed, they were translated by Chinese scholars into Chinese language and it is also translated into Tibetan language by prominent Tibetan scholars up till now⁵.

These Hinayana schools were step by step to complete defined and appropriate their distinctive doctrine positions event the fact that they are seen as a evolution from the Vinaya Pitaka and Sutra Pitaka- the texts claim to be as the pristine words of the Lord Buddha, much as we can see, the sects were collected and compared as well- known fact of studied in extant P li Nikaya and the Agama texts in Chinese.

In anyway of sides, the origin of Abhidhamma is derive in the sutras, and the term of Abhidhamma often along with Abhivinaya. The Abhidhamma texts are also contributed to system Buddhist doctrine when its aiming for unfolding a clarifying in the way of interpretation of Buddha's teaching and seem as 'about dhamma'.

A feature more of Abhidhamma in the Hinayana tradition is that the solemn discussion between Bhikkhus revealed to the spiritual. As an example, is the Mahagosinga sutta mentioned the conversation between bhikkhus Sariputta, Ananda, Anurudha, and others about the kind of bhikkhus can be seen in the engagement in Abhidhamma-katha and later in the 6th century Buddhaghosa a commentator belong Theravada school was connected dhammakathika with Abhidhamma. In the Hinayana school explanation that Abhidhamma is a clarification of dhammas bases on means of logical reasoning (nyaya) and all dhammas have natures and characteristics which is cannot be analytical without longer discussion. This analytical and discussion is capable to make illuminate to the extremely and strong darkness points of ignorance.

Besides that, the terms of Abhidhamma 'concerning the dhamma' and Abhivinaya 'concerning the vinaya' often standing juxtaposed in the sutras at the earliest development. The significance of the formation of Nikaya and Agama collection were becoming the predominate about the elaboration of Buddha' teaching. As we can find out 35 sutras as Vibhanga recitation and there are 12 sutras under P li langue Vibhanga- vagga. Most of them serve for purpose of the explication of the profound meaning in the Buddhas words during that the Vibhanga is the method to effect it through an analyze elaboration. It is also a point in connection with the arise of Abhidhamma system. Indeed, in the earliest period of P li canonical Abhidhamma texts have a noticeable that the exist of title named Vibhangappakarana, if we are trying to trace back to its background, we can see have a relevant with commentary on the sutras such as the Dhammaskandhasastra. The list of thirty- seven doctrinal topics often known as the dhamma taught by the Buddha who has took them directly, and the bhikkhus are attained to train themselves. And in the Mahaparinibana- suttanta known as a summarized dhamma taught by the Lord Buddha in throughout his whole career. In the fact of representation to the essential characteristic of the Abhidhamma, we have to examine on phase of the organization and systematization, as many scholars asserted that Abhidhamma is the result evolved from m t k .If we try to find in the Pali Nikaya suttas as well as the Digha Nikaya we can see the traces of m t k in the Sangiti-suttanta. It is interesting that, at 5th century C.E. there was a scholar Samghabhadra mentioned that m t k vaguely and it is also bearing mean similar with Abhidhamma, and cites as matrka at the early by Sarvastivada canonical texts: the Dhamma-

skandha, the sangitiparyaya. One more the feature relevant in the way of interpretation Abhidhamma that is the upadesa- an expository discourse. As the exposition of Samghabhadra the upadesa also refers to the explanations in accordance with reasoning given by who has seen the deep meanings of the sutras or a wise man and it is called m t k , it is also called Abhidhamma while that face to face (abhi) account of characteristics of dhammas, or interpretation regard upadesa of Yogacara school. The upadesa is an investigation into the profound of Sutrapitaka and assert that all of essential of buddha's words (buddha- vacana) is known as upadesa⁸.

2. Definitions of Abhidhamma term

In the Theravada tradition the Abhidhamma have two main meaning capable for it. The first is 'supplementary (atreka) doctrines', and other word is 'special (visasa) or superior (visitha) doctrines'. Although any way of meaning they are also interpretation of the 'supreme (uttama) doctrines', and the term 'abhi' as known as 'supreme', 'excellent', and the term dhamma as 'the doctrine'. Sometime have some scholars said that the 'abhi' is mean 'pertaining to' then Abhidhamma is said 'pertaining to the doctrine'.

In other fact of northern Buddhist tradition, great Chinese scholar Xuan Zang interpret Abhidhamma as 'facing'. However, there are many ways to explain the perfect words for Abhidhamma but it is really numerous explanatory and elaborated differently for term Abhidhamma.

As the interpretation in Abhidhammikas then it is called like that because it utterly determines the characteristics of dhammas; it can examine and penetrate to the all dhammas; it is also can directly realize anything regard to the dhammas; it provides deeply and profound nature of dhammas; the wisdom-eye of the noble truth ones opened purified; and who one can extremely well- speaking with regard to the special and common characteristics in Abhidhamma he cannot faulted in any way and fell contradict the nature of dhammas. it can refute all the non-Buddhist views.

Other fact, under the interpretation of Ven. Vasumitra, it is called Abhidhamma because it ascertains the nature of the dhammas derive in the sutras; it can understand the nature of the Pratiya-samutapada theory, it can directly realize the four noble truths; it is capable penetrate in nirvana.

With the various meanings mentioned above, they may be more or less of layers, and have some correspondence in the Theravada school. but they are can subsumed into two broad means:

the first is that of clear, the decision of discernment and ascertainment. It bringing out the characteristics of Abhidhamma articulated by the Abhidhammika tradition, and emphasizes to its flexible function.

the second is that of face to face; this explanations of dhamma is perfectly interpreted not only fundamental constituents of arise and existence but nirvana also as well as the supreme Dhamma or doctrine.

From both facts, we can understand that the 'abhi' as the 'excellent' and the 'pertaining', and the essential characteristics of Abhidhammic doctrine.

The abhidhamma is defined by Samghabhadra is all of the profound discourse relation with the characteristics of dhammas are called Abhidhamma¹¹.

Thus, the Abhidhamma's characteristics are distinguished from two Pitaka as:
The sutra pitaka is the derivation from the Buddha's words for

no one can refute his doctrine.

The Vinaya Pitaka is the emanation of the Buddha's compassion for sangha and one of path to evolve austere life by morality (sila) for pure purpose of leading the liberation stage and go away from the evil habit.

The Abhidhamma may properly establish the true characteristics of dhammas and all of its inner intellectual functions were brought out articulately with the Abhidhammika tradition. Sequentially, the characteristic non-changing intrinsic nature is being a unique existent of dhamma and certainly attested by the JPS and MVS. Those mean that the dhammas are determined with nature, characteristic, without anything can be co-mingle. They are in determine their intrinsic nature. Therefore, we can temporary to going to the conclusion that the sutra is collection all of the original words of Buddha, the Vinaya pitaka is the respect of principle conducts for the sangha community life. The Abhidhamma is the respect of interpretation about the characteristics of dhamma and complete mastery to capable penetrate in the process of transcend mental application as well as effort.

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